

Preserving American Jewish History

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

- Series C: Interreligious Activities. 1952-1992
- Box 21, Folder 4, Graham, Billy, 1973.

THE.NEW YORK TIMES, SUNDAY, JANUARY 21, 1973

Graham Tells of Reservations Over

By EDWARD B. FISKE Special to The New York Times

this business of civilians being without the will to win. We entered the war almost deliberate-

WASHINGTON, Jan. 20-The On Jan. 4, the North Viet- ly to lose it. Rev. Billy Graham, the evan-namese said that a preliminary gelist, said in an interview here survey had shown that 1,318 went into Czechoslovakia they that the war in Vietnam was a civilians died and 1,261 were went with such overwhelming "judgment of God on America" wounded in Hanoi alone in the power that there was no battle. and that he had had "grave December bombing.

killed."

questions" about it from the On Jan. 10, the Syrians re- we should ever fight these long, ported that 500 civilians had drawnout half-hearted wars. It's very beginning. Mr. Graham, who is a close been killed in Israeli raids, but like cutting a cat's tail off a friend of President Nixon, will Israel charged that the asser-half-inch at a time."

be one of the three preachers tion was a "lie." Mr. Graham also said that he at a White House church serv- Mr. Graham continued, feared some of the side effects ice tomorrow morning. He was "There is tragedy everywhere, of American involvement. "I interviewed this week in his Violence is something world- thought that we were beginhotel room here.

He said that he had avoided killed every week on American went there to save," he said. making public his personal res- highways, and half of these are He said that over the years ervations about the war because attributed to alcohol. Where he had kept his reservations ervations about the war because attributed to alcohol. Where quiet because "all through this "then I would be forced to are the demonstrations against period I have not been sure take sides in every war in the alcohol?"

world." Asked about his reaction to and relaxed after completing want to get involved on either news of the renewed bombing his annual physical checkup at side." news of the renewed bolmoning in a major of the renewed bolmoning in the renewed bolmoni cease-fire was imminent. I think in Southeast Asia.

that this was what caused the reaction across the nation."

'All Over The World'

in the hearts of human beings to use whatever influence he ment of Biblical prophecies of who are in rebellion against might have with President conditions that will precede God" and that such violence Nixon to alter American policy. the second coming of Christ. God" and that such violence Most, but not all, he said, would persist unless mankind sought an end to the bombing. experienced wholesale repent-

correctly from North Vietnam, whether he had raised the isthey had 300 or so civilian sue himself.

casualties, which is about onehalf of what the Syrians say the war, he said, "I doubted they had last week from Israeli from the beginning over sendbombs. It's all over the world; ing American troops anywhere

"You see, when the Russians

Nobody was killed. I don't think

Mr. Graham also said that he continued, feared some of the side effects wide. A thousand people are ning to destroy that which we

whether our involvement was Mr. Graham, who looked fit right or wrong" and "didn't

"I think it will take 25 years

war in Vietnam "is definitely He said that after American a judgment of God on Amer-bombers had renewed attacks ica." Like other social trends, on North Vietnam last month, including "our moral permishe received more than 400 let- siveness and our violence, He said that war was "born ters and telegrams asking him said, it can be seen as fulfill-

would end only when Jesus re-Mr. Graham said that the turned to judge and rule the President had not asked his Code to We're all breakers of Regarding the renewed bomb-opinion about the renewed God's law," he said. "I know ing, he said, "If I understand raids, but he declined to say the ard said that. I've already pleaded guilmercy. I'm saved by the love Asked about his thoughts on and mercy of Christ, and this

REMEMBER THE NEEDIEST!

THE AMERICAN JEWISH COMMITTEE



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

January 31, 1973

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Mr. Harold Ostroff, President Jewish Workmen's Circle 175 East Broadway New York, N.Y.

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Dear Mr. Ostroff:

A copy of your statement regarding the interview with the Rev. Dr. Billy Graham in The New York Times was brought to my attention.

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Given the nature of the quotation attributed to him relative to Israel, I can understand the reason for your response. But as a matter of my personal conscience, I feel an obligation to inform you that it would be extremely unfair to judge Dr. Graham's attitude to Israel on the basis of this brief quotation.

As a result of a personal relationship which I have enjoyed with Dr. Graham, I can testify categorically that Dr. Graham is a trusted and devoted friend of the people and the State of Israel. It would be unfortunate in the extreme if the impression were left, especially in the Jewish community, that the opposite were true. We have a moral obligation to treat the friends of our people fairly and honestly.

This is not to say that we may not have differences with Dr. Graham on other questions, but certainly where we do have a common understanding we should not allow it to be misunderstood and misrepresented.

I hope you will have no objection if I undertake to share this point of view with other leaders in the Jewish community who may have gotten a wrong impression as a result of this episode.

With warm good wishes.

Sincerely,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT:MSB

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THE WORKMEN'S CIRCLE

175 EAST BROADWAY . NEW YORK. N. Y. 10002 . TEL. 674-3400

February 6, 1973

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs American Jewish Committee 165 E. 56th St. New York, N.Y. 10022

Dear Rabbi Tanenbaum:

Thank you very much for taking the trouble to put in perspective the statement made by Dr. Graham to which we took exception.

We did not think that the statement should go unchallenged, but we have no thought of carrying this any further once he was confronted with his remark and responded that he has no animus towards Israel. We need friends, we have always had enough enemies.

Incidentally, we are very well aware of the excellent work you are doing to promote good relations between Jews and Christians, and we have no desire except to be helpful.

With best wishes,

Sincerely yours,

Harold Ostroff President

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THE AMERICAN JEWISH COMMITTEE



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January 31, 1973

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Rev. Dr. Billy Graham Montreat North Carolina 28757

Dear Billy:

I felt a moral responsibility to you and to our friendship to send the enclosed letter. I hope it helps clarify a confusion which is unfortunate and unnecessary.

It has been on my mind for some time to be in touch with you about the possibility of our having a conversation regarding Key 73. The problems of proselytization and respect for conscience require some basic clarification between the Evangelical and Jewish communities. From my recent travels around the country, I am persuaded that the earlier it could be done the better for everybody concerned. If there some chance that we could meet in the near future?

With warmest good wishes and my prayers for God's care over you and your lovely family, I am

Faithfully yours,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

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Mr. Harold Östroff Executive Vice President United Housing Foundation 465 Grand Street New York, N. Y.

Dear Mr. Ostroff:

A copy of your statement regarding the interview with the Rev. Dr. Billy Graham in The New York Times was brought to my attention.

Given the nature of the quotation attributed to him relative to Israel, I can understand the reason for your response. But as a matter of my personal conscience, I feel an obligation to inform you that it would be extremely unfair to judge pr. Graham's attitude to Israel on the basis of this brief quotation.

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I hope you will have no objection if I undertake to share this point of view with other leaders in the Jewish community who may have gotten a wrong impression as a result of this episode.

With warm good wishes.

Sincerely,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT:MSB

BCC: Rev. Dr. Billy Graham

BILLY GRAHAM February 9, 1976

My dear Marc,

Thank you for yours of January 16. Ruth and I are on the west coast of Mexico where she is recuperating from her recent illness--and I am finishing a new book on the Holy Spirit. Unfortunately I had to cancel all engagements until April 1. I am going from here to the Mayo Clinic where I have two or three troublesome things that need taking care of.

I would certainly like to sit down and have a chat with you in the very near future. As you perhaps know, we have received an invitation from the evangelicals of Egypt to hold a Christian conference there next year. We have accepted their invitation on the basis: "if they can get permission from the government." I had a brief discussion with Ambassador Dinitz about it and he felt that it could do nothing but good, because it would give another possible "line" into Egypt for future peace discussions. Naturally I would not enter into the political situation in any remarks that I would make. It would be strictly a Biblical conference for the Christians.

I had a wonderful time in Israel, though I felt a sense of despondency and discouragement on the part of a few of our friends there over the political situation. However, I see some signs of improvement.

I presented to my wife at Christmas a little gold locket that she wears night and day that says in both Hebrew and English: "Pray for the peace of Jerusalem."

Leighton Ford so deeply appreciated the opportunity he had with some of the Jewish leaders recently. He told me all about it and gave me a copy of his address. I thought he approached the subject with candor and deep concern for Israel. Indeed I would like the type of meeting that you suggest. I will try to get some suggested dates to you in the next couple of months. The last of October or early November looks about the best possibility at the moment on my schedule, as the latter part of November I must go to East Africa.

I hope 1976 proves to be a wonderful year in your life and ministry. I hope you will always consider me a friend on whom you can call at any time to be of any service I possibly can.

Shalom,

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

SOL A. DANN

ATTORNEY AND COUNSELLOR

5846 ELDERGARDENS ST. SAN DIEGO, CALIFORNIA 92120

(714) 287-1255

Dear Dr. Kaplan, and Dr. Eisenstein,

AMERICAN JEWISH

Inasmuch as I lack the ability and 'expertise' to discuss problems relating to "religious-beliefs" with a man like the Reverend Billy Graham, I submit this matter should be pursued by the experts in the A.D.L. American Jewish Congress, American Jewish Committee and others. Especially Rabbis like yourlf, Emanuel Rackman, Arzt, et al. AND I SO REQUEST.

It would be better if my name and correspondence were not even mentioned.

Sincerely Dam



820 Callex House, Sydney, Australia 414 Graham Avenue, Winnipey, Canada 27 Camden Road, London, N.W. 1, England 102 Avenue des Champe-Elysees, Paris, Prance P.O. Box 870, Auckland, New Zealand Incorporated—a non-profit organization

THE Barg Countrans EVANGELISTIC ASSOCIATION

Box 937, Montreat, North Carolina 28757

February 5, 1973

Dear Rabbi Tanenbaum:

Your good letter of January 31 arrived in Mr. Graham's absence. I will bring it to his attention when he returns to the office in approximately ten days.

I note in your first paragraph you refer to "the enclosed letter". There was no enclosure with your letter.

Best wishes.

Sincerely,

uthe W. Budgles

(Mrs.) Martha W. Bridges Secretary to Mr. Graham

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs The American Jewish Committee 165 East 56th Street New York, New York 10022

p. malum

February 13, 1973

Mrs. Martha W. Bridges The Billy Graham Evangelistic Association Box 937 Montreat, North Carolina 28757

Dear Mrs. Bridges:

Thank you for your thoughtful letter of February 5th.

I regret that the letter that I referred to was not enclosed. I take the liberty of doing so now.

In the meantime I have received a reply from Mr. Ostroff which I am pleased to enclose. I would think that the episode is now closed.

Please convey my warmest personal good wishes to Dr. Graham and his associates.

Sincerely,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT:MSB Encls. DOMESTIC SERVICE

-6-

THURSDAY, FEBRUARY 15, 1973

REP. MIZELL ON BID TO GRAHAM: NO INTENT TO ALIENATE ANYONE

By Religious News Service (2-15-73)

WASHINGTON, D.C. (RNS) -- Responding to criticism by a group of local black Baptist clergymen of a proposed Billy Graham evangelistic crusade here, Rep. Wilmer D. Mizell (R-N.C.) said it was not his intention to "alienate" anyone from participation in planning for the event.

Mr. Mizell was host to an ad hoc group's luncheon here Jan. 13. It was attended by 80 area clergymen and businessmen at which a decision was made to invite Dr. Graham to conduct a crusade here next year.

The Baptist Ministers Conference of the District of Columbia and Vicinity adopted a resolution Feb. 12 refusing to endorse the Graham crusade, charging that the Southern Baptist evangelist and his associates had shown "insensitivity" to racial issues. The conference of 275 black clergymen of various Baptist bodies also stated it had not been consulted concerning initial discussions on the crusade, and that no key black church leaders had been invited to the luncheon.

Interviewed by Religious News Service, Mr. Mizell, who is a member of the Christian and Missionary Alliance Church, said "four or five" black clergymen were invited to the luncheon, among them Dr. S. S. Hodges, executive secretary of the Progressive National Baptist Convention, Inc.; Delegate Walter Fauntroy (D-D.C.), who is also pastor of New Bethel Baptist church; the Rev. Jerry Moore, pastor of 19th Street Baptist church and also a member of the District of Columbia City Council, and the Rev. Wesley Wiley, pastor of Covenant Baptist church, all of Washington.

Mr. Mizell, a former major league baseball pitcher, said the luncheon was a "type of meeting that was impossible to have everybody there that should have been there." Those asked to come were "invited as individuals, but they came from all the major denominations, as well as Christian businessmen," he said. "This was really the only way to find out what the crosssection of feeling was."

Asked who invited the 80 people to the luncheon meeting, the Congressman said: "There were a number involved going back almost two years. I had been asked by several who were interested (in having a crusade) if I would take responsibility of trying to bring together the community for such a meeting as this.

"I suppose one of the first things done was a letter mailed to all clergymen in the area from different ones, including different congressmen -- not all from the South. It was just finding someone, an active layman like Congressman Al Quie (R-Minn.) who wrote to the Lutheran ministers; Congressman John Dellenback (R-Ore.) who wrote to Presbyterian ministers; (former) Sen. (Len B.) Jordan (R-Idaho) who contacted Methodist ministers -to let them know of the interest that had been building for such a crusade, to alert them of the possibility, and also toget a feedback from the community. -7-

DOMESTIC SERVICE

THURSDAY, FEBRUARY 15, 1973

"Then Congressman John Buchanan (R-Ala.), who is pastoring a (Baptist) church in Southeast Washington while serving in Congress, contacted all the Baptist (ministers). Congressman Floyd Hicks (D-Wash.) wrote to a number of independent churches and to the United Church of Christ, and I agreed to write to other denominations that didn't have men to contact."

Asked if any Roman Catholic priests were invited, Mr. Mizell said Congressmen "Larry Hogan and Gilbert Gude (both R-Md.) contacted Catholics in the area, and two or three attended the luncheon. I also wrote to the Episcopal Church of God, Nazarene, United Brethren and, of course, a number of other denominations, and if there was anyone in the area missed, it was one that I was not aware of."

Regarding the Baptist Ministers Conference's statement that no key black church leaders here had been invited to the luncheon, Mr. Mizell acknowledged that only four or five attended and, in giving the names of four, implied they were among "key black church leaders" in the area.

The Congressman was asked if, since the population of Washington itself is more than 70 per cent black, he anticipated there would be a proportionately large representation of black clergymen, laymen and others involved in planning for the Graham crusade.

"How large a group I really don't know," he replied. "I know that it would certainly be the desire of all those involved to have just as many involved as possible at the grass-roots level. And this was the intention from the very beginning -- that they should be in on the grass roots and with the planning...

"But I think a Christian crusade of this type in the nation's capital would be far more than just a crusade in Washington, as in one of the other cities," he said. "I think this could have a national impact as well, because this is the nation's capital and the eyes of the nation are focused here, so the opportunity is far greater for this area and for the nation than having it in another city...

"Men like Dr. Hodges, Rev. Moore and Congressman Fauntroy were strongly in favor of the crusade," Mr. Mizell said.

Mr. Fauntroy will serve as co-chairman with Mr. Buchanan of a nominating committee to recommend members to an executive committee which will be in charge of the crusade, Mr. Mizell said.

The North Carolina lawmaker explained that while the decision was reached at the January luncheon to invite Mr. Graham to hold a crusade here, a formal invitation has not officially been sent to him.

He said another meeting, "possibly in the nature of a prayer breakfast," is being planned within a few months to which "all the pastors in the area" would be invited "to be a part of extending an invitation to Dr. Graham to come."

Asked how many would be involved in extending the invitation, Mr. Mizell said that would be "hard to say. We have an awful lot of support at this time for such a crusade."

CSD-Pga

Inge Gibel

Feb. 21, 1973

William Shaffer

Carleton Goodwin letter

You will recall I inquired about the feasibility of involving a local travel agent in coordinating an Israel trip for a Baptist group in conjunction with your program.

You cautioned that such an approach might be politically inappropriate. As I explained, we had in mind talking to Goodwin and suggesting any help he might need. It was my idea to steer him towards Travel House, an agency whose owner, Mrs. Richard Shapera is a member of our Board and a generous contributor to AJC. As you can understand, such a "marriage" would have been helpful to me politically.

However, I should advise you that at this point the entire matter is somewhat moot. If I may explain, a number of the local Jewish agency execs recently got together to coordinate their Icrael trip proposals for non-Jewish influentials because there had been some overlapping, etc., in the community. Upon inquiry, I learned that El Al (whose representative is a former AJC Board member) has already been in communication with Goodwin. It seems that Goodwin has the reputation of being a hustler and has in mind a tour which might suit his own financial gains. He is not well liked. With this in mind it would seem that we are both out in the cold. So, consider the matter closed.

Best regards.

WS/11c cc: Murray Friedman Rabbi Tanenbaum Isaiah Terman

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RECONSTRUCTIONIST FOUNDATION

15 WEST 86TH STREET, NEW YORK, N.Y. 10024 • (212) 787-1500

Feb. 27, 1973

Rabbi Marc Tannenbaum American Jewish Committee 165 East 56 Street New York, N. Y. 10021

Dear Marc:

I am enclosing a batch of correspondence between Sol Dann of San Diego and the office of Billy Graham. Sol Dann is someone you may know; he has been a very active defender of Israel and now has taken up the cudgels against Billy Graham's column in a way which I think is well justified. I think you will find the response of Mr. Featherstone is disenginuous.

Since many thousands, and perhaps millions, read Billy Graham's column I believe the American Jewish Committee ought to get into this and prepare a definitive statement on crucifixion and the Jews; perhaps even a research study on Jewish methods of capital punishment which, of course, never included crucifixion. Mr. Dann, as you see, prefers that he not be mentioned and I think he is quite correct.

Please let me know whether your office can get to this.

All the best

Sinderely,

a Eisenstein

IE:r encs.

Rabbi Mordecai M. Kaplan, Founder; Rabbi Ira Eisenstein, President; Herman Levin, Chairman of the Board;

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BILLY GRAHAM

Montreat, N.C. 28757 February 28, 1973

Dear Marc:

Enclosed is a statement that I am releasing to the press relative to the concerns over KEY '73. I am hopeful that this statement will help in part to clarify the problems that have arisen.

You may use this statement in any way that you see fit.

With warmest personal greetings, I am



Rabbi Marc H. Tanenbaum The American Jewish Committee 165 East 56th Street New York, New York 10022 STATEMENT BY DR. BILLY GRAHAM:

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

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

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

Where any group has used an overbearing witness to seek conversions, the Bible calls it "zeal without knowledge". I understand that it is the purpose of KEY '73 to call all men to Christ without singling out any specific religious or ethnic group. Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the Book of Romans. In light of that I have never felt called to direct my evangelistic efforts to Jews or any other particular group.

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

-30-

Feb. 28/73

March 1, 1973

Dr. Billy Graham Montreat, North Carolina

Dear Billy:

Our Tuesday afternoon with you was a great moment in our lives, and I just wanted you to know how grateful Gerald Strober and I are for the privilege of our friendship with you.

I came away from our conversation persuaded that you have the capacity to make a historic contribution to the clarification of relationships between Christians and Jews in our century. If the words which you shared with us about God's Covenant with Israel and your attitude toward missions-to-the-Jews are made public in an appropriate forum, I can assure you from the perspective of twenty years in this field that your declarations will literally help change the entire frame of reference within which Jews and Christians relate to each other. Your word will become a source of great healing and reconciliation that both our people desparately need.

I have discussed with several of our leaders extending to you an invitation to address one of our major national leadership conventions and the response has been heartwarming and enthusiastic. Very shortly I will send you, as you have suggested, several proposed dates and sincerely hope that you will find it possible to address our national leadership on one of those occasions.

Enclosed please find a copy of the press release and our statement which we plan to issue tomorrow morning. I cannot begin to find words adequate to express my deep personal pleasure over the several conversations we have had during these past few days. I hope that we will have the opportunity to continue to meet at your convenience and to explore further how we can contribute to the solidifying friendship, mutual respect and understanding between our two great historic faiths and peoples. With much appreciation to both you and Ruth for your unfailing courtesies and generous hospitality, I am,

AMERICAN JEWISH

ARCHIVES

Cordially as ever,

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs

MHT:as Encs. March 1, 1973

Mrs. Ruth Graham Montreat, North Carolina

Dear Ruth:

Both for Gerald Strober and myself I should like to tell you how grateful we are for your warm and gracious hospitality. It was one of the lowliest luncheons that we have been privileged to have had as long as we can remember.

Meeting you for the first time, I can now understand all the better what a great source of spiritual strength you have been to Billy in his God-given ministry.

You indicated some interest in my reference to the article on "Jesus" by Prof. David Flusser that has recently been published in the <u>Encyclopedia Judaica</u> in Jerusalem. I am happy to enclose a copy. Also enclosed are several other essays which you may find of some interest.

I hope we have occasion to meet again in the near future and would love to reciprocate your cordial hospitality. In the meantime, my warmest personal good wishes and my prayers for God's blessings and continued care over you, Billy and your lovely family.

Cordially,

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs

MHT: as Encs.

March 1, 1973

Ep grada

Rev. T. W. Wilson Box 877 Montreat, North Carolina

Dear T. W.:

In behalf of Gerald Strober and myself, I would like you to know how very much we appreciated your thoughtfulness and courtesies when we visited with Dr. Graham on Tuesday.

You have been unfailingly warm and receptive and we hope that we will find adequate opportunity to reciprocate your kindness.

Warmest personal good wishes, I am,

Faithfully,

Rabbi Marc Hy Tanenbaum National Director Interreligious Affairs

MHT:as

ATTENDEES+ Press Conference - Rabbi Marc Tanenbaum - March 2, 1973 ff. H. Barry Doyle, Christianity Foder Steve T Marc Howard, WPIX-TV News Mr. Kashy, Israeli Student Bulletin Arthur Matthews, P. R. Billy Graham James R. McGraw, Christianity add Crisis Sam Norich, Jewish Student Press Service Mr. Y. Rabi, JTK William Reel, N. Y. Daily News Garry Rosenblatt, Jewish Week Raphael Rothstein, Ha'aretz add Jewish Chronicle William Toohey, National Public Radio

Darrell Turner, Religious News Service

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SOL A. DANN

ATTORNEY AND COUNSELLOR

3875 ELDERGARDERS ST - 5754 Bounty St., (714) 287-1255 SAN DIEGO, CALIFORNIA 92120

March 3,1973

RE: REV. GRAHAM'S MISREPRESENTATIONS THAT "THE HEBREWS USED CRUCIFIXION"

Rabbi Marc H. Tanenbaum, Director of American Jewish Committee, New York City.

Dear Rabbi Tanenbaum,

The above matter should be of particular interest to you, not only because of your own eloquent writings on Key 73 and Christianity, but because of your complaint that the "professionals" heading our Jewish Organizations lack the courage and ability to put their "book-knowledge" into appropriate <u>USE</u>, when the occasion calls for action.

Altho Rabbi Herzberg of The American Jewish Congress and other Rabbis have been requested to pursue this, I feel they lack your unusual courage and ability to <u>DEMAND</u> that Rev. Graham publish a correction of his previous misrepresentations; with the same prominence in all his syndicated columns as his previous misrepresentations. (This is the rule under the law of 'libel & slander')

It occurs to me that this matter presents an unusual opportunity for you and your publication.

Sincerely yours So:

P.S. Should you desire to pursue this matter, you are free to do so without mentioning my name. It would be much more effective if it were done <u>entirely on your own</u>; as a matter that came to your attention by reading one of his widespread syndicated columns. By BEN L. KAUFMAN Enquirer Reporter

Billy Graham crusades begin Ash Wednesday or Thursday in movie theaters in Campbell, Butler, Warren and Hamilton Countles, meant to give local evangelism an uncommon boost.

The programs focus on a new film from Graham's World Wide Pictures, "Time To Run," and end with calls to come forward after each performance and commit or recommit lives to Christ.

The evangelistic effort runs Wednesday-March 5 and tickets at the door cost \$2.50 each. Any profit goes back to the Graham organization, which doesn't bother local sponsors, spokesmen said.

"The Billy Graham Association takes all the risks," a Middletown crusade organizer explained. "If they have no crowds, they take the gamble, but if they make money off of it, well and good."

Local church members sell the tickets, and they may buy some advertising, but their investment is tiny compared to the theater rents and other costs Graham's group assumes.

The Graham team provided training manuals and its successful organization formula and pays the bills. Participating congregations volunteer the labor of love and share the rewards according to their follow ut on persons who come forward to give their lives to Christ.

Moreover, experience elsewhere ha shown there can be a lasting im pact from the work shared by hindreds of men and women across imnominational lines toward a common evangelical goal.

THAT IS the way R.A. Anderegg sees it as the layman heading the mini-crusade in Hamilton County and Northern Kentucky. A United Presbyterian, Anderegg is known as "Bud," and as Hamilton county's professional staff administrator.

Bringing in "Time to Run" is the product of more than evangelistic fervor, he said. It indicates a shift from Cincinnati plans to bring the

1

whole Billy Graham crusade organization into Riverfront Stadium.

Anderegg said his first cochairman, Francis L. Dale, then publisher of The Enquirer and an active United Methodist, turned the emphasis around after an encounter with Graham at the White House.

However great a Graham crusade might be, it would take years to come to Cincinnati, and then, it would only be meant to boost local evangelism, Anderegg recalled Dale arguing.

The breakfast group that met for months and developed the application to the Graham organization agreed with Daie. It decided to seek the smaller, film-oriented Graham program, and some, Anderegg said, not liking Graham's style, rejected the idea.

"Time to Run" is about a modern, weatthy white suburban Prodigal Son who runs away and finds his way back through Christ, Anderegg sald.

In an office lent by a College Hill congregation, "Time to Run" has set up a continuing operation, with a secretary and telephone listing under the film name.

A Graham staffer has been checking on local organization, and Anderegg said first reports indicate early sales have filled some of the theaters for many of the scheduled performances.

Tension arose between sponsors in Hamilton County and Northern Kentucky and the Graham group, Anderegg said, because the Graham staff did not get the theaters desired.

Three in the area were rented, and a fourth has been added, he said, to accomodate anticipated drowds.

"TIME TO Run" is to be a "tool" for local evangelism, he added, explaining that the breakfast group that started the whole thing intends to continue meeting at 7 µm. most Tuesdays at Concordia Lutheran Church, Clifton, to see where to go next.

One change: they intend to fast, pray and talk, rather than plan over food, Anderegg said. Theaters and performance times are listed in local papers.

When asked if "Time to Run" would be like "Behold The Man," an ecumenical and interracial religioury drama in Riverfront Stadium a cov ple years ago. Anderegg audi winced. That effort falled to draw, a painful end to what some white clergy had promoted as a chance for the black clergy to lead for a change. Whites and blacks stayed away detspite exhortations that "Behold the Man" with its bblack Jesus was to be a symbol of what was good about the city.

Anderegg conceded that lack participation in Billy Graham filos, programs, rallies and cruss esis usually conspicuous by its absere, and the "Time to Run" group er is no exception:

"We're basically white fold,"nd "this is typical of Billy Grahapio." Blacks have "very limited pathation" in the film and program not in leadership roles, he adde

DAILY NEWS, SATURDAY, MARCH 0 3, 1973

Gr 120 rier 08

By WILLIAM REEL

A rabbi who has often criticized the leaders of Key 73, the Christian evangelical campaign, for refusal to forswear mass conversions of Jews, hailed yesterday a statement issued Thursday by the Rev. Billy Gra ham opposing missionary efforts that single

out the Jews as a people. The rabbi, Marc Tanenbaum, director of interreligious affairs

for the American Jewish Commit-tee, praised Dr. Graham for saying that "God has always had a special relationship with the Jewish people." Rabbi Tanenbaum added that

the Rev. Graham had moreover expressed to him in a recent con-veration his belief that "God's convenant with the Jewish people is forever." "Destined By God"

Caling Dr. Graham "one of the great and good friends of Jews-I believe he is distined by God to play a crucial role in claryfying the relationship betwen Chris-tians and Jews"-Rabbi Tanenbaum said:

"The views of Dr. Graham assume particular importance in light of the findings of our latest American Jewish Committee survey which documents that a growing number of incidents are taking place in public high schiols and colleges as well as in many communities in which Jewish young people are being sub-jected to psychological harass-ment, intimidation and social ostracism by fervid evangelists and missions-to-the-Jews groups who are using Key 73 as a sanction for their disruptive activi-

The aim of Key 73, which features TV specials, public prayer meetings and a variety of evangelical activities carried out by some 200,000 participating con-gregations, is to "call the con-tinent to Christ" in 1973. Dr. Graham was one of the original sponsors of the effort.

Max Spiegelstein 618 E. Penn Street, Long Beach, New York, 11561-3/4/73

the Conscience of ts Reader

> Some of the following beliefs that prove conclusively that its source, the New Testament is the Greatest Hoax ever foisted upon Humanity. Result has been making minds of children, unbalanced, and men and women A-dolts.

ief that Paul heard and conversed with a voice, believed to be that of Jesus where he sits on the right hand of the Majesty in Heaven.

- lief that Paul's two witnesses or companions did not hear the voice, neither did they hear Paul's answer to the voice. (Acts 22:9).
- ief that a human being can be born, without father, without mother, but by the Holy Ghost, who is void of body, sex organs, etc. (Hebrews 7:3,8:1, Colossians 3:1) and (1st Corinthians 12:3, Matthew 1:18).
- ief that the Trinity, wherein the Holy Ghost and Jesus are one and the same Person, and that the Holy Ghost fathered Jesus thus making Jesus the Son his own Father. (Trinity and Lat Corinthians 12:3, Matthew 1:18)
- .ief that Jesus was God, yet he cried, "My God, My God, why hast thou forsaken me?" (Matthew 27:46) (Mark 15:34). .ief that Jesus attended the "Last Passover Supper," although St. John the infallible representative of God, reports that Jesus was taken down dead, from the cross, because it was the Scriptural Law that before sundown , whereafter the Sabbath and the First Night of Passover began (It was a High Day) meaning that Jesus could not attend the Passover Meal as he was already dead and buried hours before the celebrations of the Sabbath and
- the Passover Meal began. (John 19:14,31,36). ief that Transsubstantiation was initiated by Jesus at the Feast of the Last Supper of the Passover Meal, cannot be true as St. John reports he Jesus was crucified, taken down from the cross and buried hours before the event of Transsubstantiation could be initiated. (John 19:14,31,36).
- ief that Jesus was a real person, when Paul, the inventor of the name (1st Thessalonians 1:1) and the founder of Christianity (1st Corinthians 3:10) confesses he never saw Jesus as he Paul was born out of due time(1st Corinthians 15:8) also he <u>admits</u> that he did not receive the Gospel from man, but from Jesus in revelation. This means he by-passed the Apostles of Jesus Christ who could have given Paul the exact words and events we are told they witnesseth, instead Paul went to the pipe-line he had with Jesus, billions of miles away up and cohversed with Jesus, wherefrom he got his Gospel (Gelatians 1:11,12). Lei that Jesus was a learned man, for he taught the elders and the multitude
- yet he is believed by the New Testament writers to be illiterate, for they report Jesus did not write, or read from any book, neither did he leave even one letter written of the alphabet, although reading and writing of the time was as common as eating.
- .ef that it was possible to feed 5000 Men not counting the women and the children, with five loaves of bread and two small fish. When they were all fed, the disciples picked up the left overs and filled up twelve baskets full of the pieces of bread. (Matthew 14:15 to 21).
- of that Pontius Pilate was a murderer, Judas Iscariot a Traitor, and the Jews killers of a God, when all over the New Testament, the writers report Jesus was to be killed, in order to save the World from Sin, and the Scriptures to be fulfilled. Also Catholic Bible History, Page 196, Section 64, Paragraph 3, approved by the Infallible Popes, states therein that "The. Jewish Paschal Lamb was a figure of Jesus Christ, that true Paschal Lamb for this reason Christ was by his own will put to death on the cross on the same day at the very hour that year by year the Jewish Paschal Lamb was offered in the Temple."

May Aprigelstein

Max Spiegelstein 618 E. Penn St. Long Beach, New York, 11561-3/4/73.

President of American Jewish Committee 165 E. 56th Street New York, New York 10022

. ...

Dear Head of AJC: The continuation of Rabbi Marc Tannenbaum to lull the Newish People by his superficial statements, the latest being, "Graham hailed as Friend of the Jews". Daily News, Page 11, 3/3/73.

An evangelist such as the type of Graham could never change his goal, which is to have all people follow and take on Jesus Christ.

Rabbi ^Tannenbaum although a ^Rabbi, ^I must put into the same category with all ^Rabbis is that they believe such a person as Jesus Christ once existed, this is worse that the Christian Clerics believe that ^Jesus existed, for the Christian Clerics have a base of Rabbis to work from.

Here is the crux of all the prblems of the Jews and also their fellow beings others of non-Jewish belief

The answer is to awake the "abbis to what is right and what wrong.

I have enclosed a copy of Christian Beliefs that to an impartial intelligent person would prove conclusively that Jesus Christ was a Myth, who thereby could not have lived.

I must the importance of "whther Jesus lived or not" must be studied for here is I repeat the cause of all the World's Ills.

> 1973 years is enough time to give for unnecessary suffering

March 4, 1973

WINS BELIGION COMMENTARY RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

73-700-20A 3/4/73

"BILLY GRAHAM AND JUDAISM"

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

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

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

At the request of Dr. Graham, I visited with him last Tuesday at his lovely mountain-top home in Montreat, North Carolina, and we spent three hours together reviewing virtually every aspect of relationships between Christians and Jews here and abroad. Finally, Dr. Graham decided on his initiative to issue his statement clarifying for the first time publicly his opposition to proselytizing the Jewish community, his commitment to American pluralism in which all religious and racial groups are full partners, and his conviction that Judaism, as he told me, posesses a covenant from God which is "eternal, forever," and not subject to abrogation. Dr. Graham has taken firm positions in the past condemning anti-Semitism; he has been a strong supporter of Israel on the basis of deep Biblical conviction; and he has been extremely helpful to the cause of Soviet Jews. Based on his most recent statement on the permanent value of Judaism, and other positive convictions that he shared with me during our meeting in Montreat, I am persuaded that Dr. Graham is destined to make a fundamental and lasting contribution to the improvement of Jewish-Christian understanding that may well become a historic turning point in relations between evangelical Christians and Jews.

73-700-20A

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MEMO	HAM J. BAYER
Dear Jim:	March 7, 1973
This	may be a serious item, despite its
source.	AMERICAN JEWISH A R C H I V F S A.J.B.
34 45	

Telephone: LOngacre 4-3450

SOL A. DANN ATTORNEY AND COUNSELLOR 5846 ELDERGARDENS ST. SAN DIEGO, CALIFORNIA 92120 Feb. 10th, 1973

(714) 287-1255

RE: "CRUCIFICTION CONSIDERED DISGRACEFUL" Billy Graham column in to-day's S.D. Unio:

Reverend Billy Graham, Minneapolis, Minn. 55433

In to-day's S.D. Union you were asked "Why the ROMANS employed crucifiction"?

Your published answer was: "Crucifiction was <u>RARELY</u> used by the <u>HEBREWS</u>".... (emphasis added)

It is my understanding that <u>NEVER</u>, at any time in all history, did the Hebrews ever employ crucifiction. Therefore, please give me the source of your information.

Also, since the question asked only why the ROMANS employed crucifiction, why did you even refer to the HEBREWS?

If you were misquoted, will you please inform all the editors that carry your column to PROMPTLY take all appropriate steps to publish a correction?

I anxiously await your valued reply.

1 a. Ham Sincerel

cc Mr. Dore Schary Chairman of B'nai Brith Anti Defamation League, 315 Lexington Ave., N.Y. N.Y. 10016

Saturday, February 10, 1973

BILLY GRAHAM Crucifixion Considered Disgraceful

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Q. Would you tell me why the <u>Romans</u> employed crucifixion as a form of capital, punishment? Who could conceive of such cruel treatment as nailing human beings to a pole with a cross arm, set up in a conspicuous place for all to see? Surely, a much more humane form of capital punishment must have been known.

A. Crucifixion was <u>rarely</u> used by the <u>Hebrews</u>, but it was used by the Carthaginians, the Egyptians, the Persians, the Assyrians and from earliest times by the Greeks and the Romans.

After the conquest of Tyre, Alexander the Great ordered 2,000 Tyrians to be crucified for their resistance to his invasion of their territories. Crucifixion, however, was abolished by Constantine, probably toward the end of m his reign, owing, no doubt, to his great reverence for the cross.

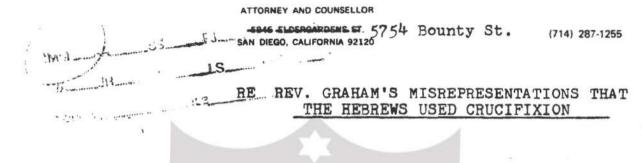
It was used by the Romans for the slaughter of slaves or malefactors of the worst kind. Roman citizens, however, were exempt from death by crucifixion — even their worst criminals.

Among the Jews, as well as the Romans, crucifixion was considered the most shameful, disgraceful kind of death. It seems then a great paradox, that crucifixion was employed in the case of Christ, who was of all men the purest, and freest from guilt. Paul wrote in Galations 3, "Anyone who is hanged on a tree is cursed," but thank God he also wrote, "Christ brought us out from under doom by taking the curse for our wrongdoing upon Himself." That's the marvel and the miracle of the Gospel.

THE SAN DIEGO UNION

8-11

SOL A. DANN



Mr. Isaiah M. Minkoff, Executive Vice Chairman, National Community Relations Advisory Board, 55 West 42nd, N.Y. N.Y.

Dear Mr. Minkoff,

Because of your expertise in handling such matters as the above, the

enclosed is submitted to you for your consideration and pursuit.

Sincere;

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HE Bally Caraban EVANGELISTIC ASSOCIATION

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· the existing the

820 Callez House, Sydney, Australia 414 Graham Avenus, Winnipeg, Canada 27 Camden Road, London, N.W. 1, England 108 Avenue des Champe-Elysces, Paris, France P.O. Box 870, Auckland, New Zealand Incorporated—a non-profil organization

Box 937, Montreat, North Carolina 28757

February 14, 1973 R, C. 2/21/73

Mr. Sol A. Dann Attorney and Counsellor 5846 Eldergardens Street San Diego, California 92120

Dear Mr. Dann:

Thank you for your letter of February 10th, with the comments regarding a recent "My Answer" column.

In Mr. Graham's absence, he's asked me to respond on his behalf.

Apparently, the particular column you refer to was under date of February 10 and related to the subject of "Crucifixion". Specifically, you were taking exception to the statement that crucifixion was "rarely used among the Hebrews", maintaining that it was never employed at all.

The sources for this statement in the column were several, but included the following:

 a) "Crucifixion......was an important method of captial punishment particularly among the Persians, Seleucids, Jews, Carthaginians and Romans (Up to Constantine I, who abolished it.)"

--Britannica Encyclopedia Page 825, Vol. 6

 b) "Crucifixion was familiar to the Greeks, Romans, Egyptians, Persians and Babylonians... The Jews received this form of punishment from the Syrians and the Romans."

> - International Standard Bible Encyclopedia, Vol. II, P 761

Listen to "The Hour of Decision" each Sunday on Radio

Mr. Sol A. Dann

I know Mr. Graham appreciates your interest in accuracy, and you can be assured that he wants these "answers" to be correct in every way. When you're dealing in spiritual matters, there's just no room for error.

We're glad that you're a reader of the "My Answer" column, and please feel free at any time to correspond with us.

Sincerely Chris in

Robert A. Featherstone Executive Assistant

RAF:LL

SOL A. DANN

ATTORNEY AND COUNSELLOR

SAN DIEGO. CALIFORNIA 92120 Feb. 22,1973

Reverend Billy Graham, Box 937 Montreat, N.C. 28757

Dear Reverend Graham,

Receipt is acknowledged of the letter of your Executive Director dated Feb. 14th in your behalf, and appreciate his invitation "to feel free to correspond...". However I believe this matter deserves the same attention by you personally, as your syndicated column.

Since Mr. Featherstone assured me of "your interest in accuracy...(assuring me that you) want your answers to be CORRECT IN EVERY WAY", (emphasis added); permit me to call the following to your personal attention.

In my letter to you of Feb. 10th, I took exception to two statements; neither of which are correctly and appropriately answered by Mr. Featherstone.

 "Since the question only asked why the ROMANS employed crucifiction, why did you even refer to the "HEBREWS"?
 There is no answer to this question in Mr. Featherstone's letter.

2) In your answer you said "Crucifiction was rarely <u>USED</u> by the Hebrews..." Mr. Featherstone (inadvertently) changed the word "by" to "among" in quoting my letter, thereby changing the entire question.

I heard you many times condemn the many crimes "among"us; the rapes, murders, bigotry and racial prejudices. But that didn't mean that you or I were guilty, because these crimes were "USED <u>BY</u>" others; or because these crimes were "FAMILIAR" to you. You couldn't preach so eloquently about them, unless you were "FAMILIAR ' with these crimes.

The <u>International Standard Bible Encyclopedia</u> does't say the "JEWS" used this form of punishment, ON THE CONTRARY, it says the "Jews received (were the victims of) this form of punishment. (Parenthesis added)

It is unnecessary to belabor these points to a scholar like yourself, but having such a high regard for your desire to be fair and just, I do submit that since your syndicated column is published throughout America and read by millions, the erroneous statements concerning the Hebrews in your column of Feb. 10th should be appropriately corrected.

Incidentally I discovered several years ago that the "BRITANNICA ENCYCLOPEDIA does not always speak the gospel-truth. They withdrew several "research pamphlets" distributed to purchasers of their sets, after it was pointed out to them they were quoting from anti-Israel and anti-Semitic sources. But even the quotation from Britannica doen't say that "Crucifiction was used <u>BY</u> the Jews..."; nor do any of those mentioned in their bibliography. Incidentally, are you familiar with "JESUS & ISRAEL" by Isaacs or "THE TRIAL OF JESUS" by Justice Cohen?

I again await your personal reply,

Respectfully yours A.P. (Sol, A. Dann

SOL A. DANN

ATTORNEY AND COUNSELLOR

5754 Bounty St. (714) 287-1255 SAN DIEGO, CALIFORNIA 92120

Feb. 23,1973

RE: ERRONEOUS QUOTATION ENOM "INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA"

Reverend Billy Graham, Box 937 Montreat, N.C. 28757

Dear Reverend Graham,

In my letter to you yesterday I neglected to also emphaSize that Mr. Featherstone's quotation from The International Standard Bible Encyclopedia is incorrect. The portion referring to the Jews was taken out of context, and does not in any way support Mr. Featherstone's contentions.

Item 4 on page 761 which contains various items concerning "Crucifixion" begins with a statement that "AS AN INSTRUMENT OF DEATH THE CROSS WAS DETEST-ED BY THE JEWS".

Then there is a discussion about its "<u>familiarity</u>"among the "Greeks, Romans, Egyptians, Persians and Bablonians." This sentance ends with a period.

The next sentance is independent of the former and contradicts what Mr. Featherstone included as part of the same thought; for it says as though in distinction of what the Romans did <u>TO THE JEWS</u>, "THE JEWS <u>RECEIVED</u> this form of punishment from the Romans and Syrians."

Merely because Negroes were "familiar"with lynching did not make them "users" Britannica's use of the word "among", does"t necessarily mean "BY". I think you will agree that there is a vast difference between Mr. Featherstone's contentions and alleged quotations in his letter dated Feb. 14th and the complete statements in THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA.

Your correction of your former answer could result in correcting horrendous false impressions that have existed for over 1900 years...that has lead to the murder and persecution of millions of Jews; to which I don't think for a moment you want your "answer" in your column of Feb. 10th to add to.

As you have preached, "correction of a mistake progents great opportunities".

Respect with A. Oans

P.S. I would appreciate your using AIR-MAIL in responding, as regular mail from the East to the West coast often takes a week for delivery.

[start]

AMERICAN JEWISH Original documents faded and/or illegible

St. 20, 2057

Gr language, make use of these two words. No word in human language has become more universally known than this word, and that because all of the history of the world since the death of Christ has been measured by the distance which separates events from it. The symbol and principal content of the Christian religion and of Christian civiliza-

tion is found in this one word. The cross occurs in at least four different forms:

the form usually seen in pictures, the cruz immissa, in which the upright beam
 Forms of projected above the shorter crosspice;

this is most likely the type of cross the Cross on which the Saviour died, as may be

inferred from the inscription which was nailed above His head; (2) the cruz commissa, or St. Anthony's cross, which has the shape of the letter T; (3) the Gr cross of later date, in which the pieces are equally long; (4) the cruz decussata, or St. Andrew's cross, which has the shape of the letter X.

The early church historians Socrates (1,17), Sozomen (2,1), Ruñnus (1,7) and Theodoret (1,18) all make mention of this tradition. The

most significant thing is that Eusebius 2. Discovery of the (Vit. Const., iii.26-28), who carries True Cross more weight than they all together, wholly omits it.

According to it, Helena, the mother of Constantine the Great, in 325 AD, when she was 79 years old, discovered the true cross of Jesus by an excavation she caused to be made on the traditional spot of Ilis grave. With the cross of the Saviour were found the two crosses of the malefactors who were crucified with Him. A miracle of healing, wrought by touching the true cross, revealed its identity. When found it was intact, even the holy nails of the cruci-fixion being discovered. The main part of the cross was deposited by Helena in a church crected over the spot. Of the remainder, a portion was inserted into the head of the statue of Constantine, and the balance was placed in a new church, specially erected for it at Rome and named after it Santa Croce. Small fragments of the wood of the true cross were sold, encrusted with gold and jewels, and since many encrusted with gold and jeweis, and since many among the wealthy believers were desirous of pos-sessing such priceless relies, the miracle of the "multiplication of the cross" was devised, so that the relic suffered no diminution "et quasi intacta mancret" (Paulinus ep 11 ad Sev). Fragments of the true cross are thus to be found in many Roman Catholic churches of many countries, all over Christendom. It is said that the East celebrated the staurosimos hemera (Crucifixion Day) on September 14, since the 4th cent. The evidence for this fact is late and untrustworthy. It is certain that the West celebrated the Invention of the Cross, on May 3, since the time of Gregory the Great in the 6th cent. The finding and publication of the apocryphal "Doctrina Addaei" has made it evi-dent that the entire legend of the discovery of the cross by Helena is but a version of the old Edessa legend, which tells of an identical discovery of the cross, under the very same circumstances, by the wife of the emperor Claudius, who had been converted to Christianity by the preaching of Peter.

(1) Extra-scriptural.-The sign of the cross was

(1) Extra-scipturat. - The sign of the cross was well known in the symbolics of various ancient nations. Among the Egyptians it is
3. Symboli- said to have been the symbol of dical Uses of vinity and eternal life, and to have the Cross been found in the temple of Scrapis.

It is known either in the form of the Gr cross or in the form of the letter T. The Spaniards found it to be well known, as a symbol, by the Mexicans and Peruvians, perhaps signifying the four elements, or the four seasons, or the four points of the compass.

(2) Scriptural.- The suffering implied in crucifixion naturally made the cross a symbol of pain, distress and burden-bearing. Thus Jesus used it Himself (Mt 10 38; 16 24). In Paulinie lit, the cross stands for the preaching of the doctrine of the Atonement (1 Cor 1 18; Gal 6 14; Phil 3 18; Col 1 20). It expresses the bond of unity between the Jew and the Gentile (Eph 2 16), and between the believer and Christ, and also symbolizes saucti-fication (Gal 5 24). The cross is the center and circumference of the preaching of the apostles and of the life of the NT church.

As an instrument of death the cross was detested by the Jews. "Cursed is everyone that hangeth on

4. Cruci-

a tree" (Gal 3 13; cf Dt 21 23), hence it became a stumbling-block to

fixion then, for how could one accursed of God be their Messiah? Nor was the cross differently considered by the Romans. "Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thoughts, his eyes, his cars" (Cicero Pro Rabi-rio 5). The carliest mode of crucifixion scens to have been by impalation, the transfixion of the body lengthwise and crosswise by sharpened stakes, a mode of death-punishment still well known among the Mongol race. The usual mode of crucifixion was familiar to the Greeks, the Romans, the Egyp-tians, Persians and Babylonians (Thuc. 1, 110; Herod. iii.125, 159). Alexander the Great exe-cuted two thousand Tyrian captives in this way, after the fall of the city. The Jews received this form of punishment from the Syrians and Romans (Ant, XII, v, 4; XX, vi, 2; BJ, I, iv, 6). The Rom citizen was exempt from this form of death, it being considered the death of a slave (Cicero In Verrem i. 5, 66; Quint. viii.4). The punishment was meted out for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition, etc. It continued in vogue in the Rom empire till the day of Constantine, when it was abolished as an insult to Christianity. Among the Romans crucifixion was preceded by scourging, undoubtedly to haston impending death. The victim then has his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross nothing further was done and he was left to die from starvation. If he was nailed to the cross, at least in Judaca, a stupefying drink was given him to deaden the agony. The number of nails used seems to have been indeterminate. A tablet, on which the feet rested or on which the body was partly sup-ported, seems to have been a part of the cross to keep the wounds from tearing through the trans-fixed members (Iren., Adv. haer., ii.42). The suffering of death by crucifixion was intense, esp. in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body and insufferable thirst. The wounds swelled about the rough nails and the torn and lacerated tendons and nerves caused exeruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensuel. The mind was confused and filled with anxiety and dread foreboding. The victim of crucifixion literally died a thou and deaths. Tetanus not rarely supervened and the rigors of the attending convulsions would tear at the wounds and add to the burden of pain, fill at. last the bodily forces were exhausted and the victim sank to unconsciousness and death. The suffer-ings were so frightful that "even among the raging passions of war pity was sometimes excited" (13,

[end]

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March 7, 1973

Gerald Strober

Burt Siegel

I am forwarding a clip regarding the upcoming Graham crusade in Atlanta. As you will remember, we discussed the possibility of setting up a meeting between some of our leadership and the Graham people while they are in town. Please let me know about putting this in the works for June.

Regards

BS:jh

Enc.

cc: Will Katz Marc Tanenbaum

ON JUNE CRUSADE HERE Graham Boosters Busy

By COLLEEN TEASLEY Constitution Religion Editor

Here it is a full three and a half months before Billy Graham brings his first Atlanta crusade in 23 years to town, and already the crusade machinery is going full blast.

A 60-member executive board of local business executives and ministers is mounting a campaign to raise \$442,000 to finance the crusade.

A \$96,000 advertising campaign is gearing up to promote the crusade on billboards, television, radio and in newspapers.

A crusade advance team has rented a suite of offices at the First National Bank building on Peachtree and hired six secretaries to handle the stacks of pape rwork.

A call has gone out to churches throughout the state to recruit 7,500-8,000 volunteer

choir members; 1,500 ushers and a slew of volunteer typists.

Two hundred clergy have formed a ministers' council to boost crusade participation among local congregations, and a special council of women is organizing 10,000 Billy Graham prayer groups.

There also are plans for Billy Graham Christian life and witness classes to train thousands of crusade counselors, Bible study nurture groups and schools of evangelism all tied in to the upcoming crusade, June 18-24.

Approximately 364,000 people are expected to attend the crusade, which will be held seven consecutive nights at the Atlanta Stadium.

The last time the 55-year-old evangelist

held a crusade in Atlanta was in 1950 at the old Ponce de Leon ball park. He was in town five weeks and preached to 500,000 people.

Graham was not so famous then. He had been holding his crusades only three years, and to many he was a religious sideshow instead of a legitimate evangelist. Old newspaper reports indicate that only two Atlanta churches, the Baptist Tabernacle and the Druid Hills Presbyterian, officially supported the crusade.

Graham was not in such demand in those days, and it wasn't unusual for him to spend up to six weeks preaching in one city. Today, however, he is so booked up that he rarely spends more than 10 days in any one place, and last year alone he received 8,000

See GRAHAM, Page 14-A

The remaining \$130,000 of the \$422,000 goal will come from offerings made at the many pre-crusade prayer meetings that will be held all over the state and from donations made when they pass the bucket each night at the stadium services.

A spokesman at Graham's Atlanta office said the average crusade donation usually runs around \$7, but Kattel said he had heard some can go as high as \$10,000. The biggest single contribution made so far to the Atlanta crusade was \$1,000, Kattel said.

About \$56,000 of the total goal has been raised so far, according to Jones.

Local churches a r e very much involved in the crusade effort. B a c k in November Graham w r o t e letters to ministers at most churches in the area, asking for their cooperation with his crusade. To encourage congregations to attend as a whole, he promised to provide special reserved sections for groups.

During the crusade, Graham's staff members will take the names and addresses of all the people who come forward to be saved and accept Christ for the first time. The names are fed into a computer and turned over to local churches supporting the crusade so they can follow up and recruit new members for their churches.

In effect, Graham is drumming up membership for local churches. "Yes, in layman's language, that's-just what he is doing," said Jones. "Dr. Graham is a church man. He believes in church membership and fellowship."

The Rev. J. A. Wilborn, pastor of the Union Baptist Church on Hightower Road and vice chairman of the Graham's Atlanta crusade executive board, said blacks don't necessarily see Graham as a preacher for white men only.

only. "I think blacks will accept Graham," s a i d Wilborn. "There is no real criticism. S o m e think he should be stronger at certain points, because black ministers a r e more activist and even militant.

"A good many blacks think Graham is a little too soft because he doesn't hit current issues very hard," said Wilborn. "If he were a little more forward, he might have more following among blacks, but in a general sense, he will get good support from blacks." Officia's here are not predicting how much profit the Atlanta crusade will make. Audit figures from last July's crusade in Cleveland, Ohio, where 372,440 people attended, showed a net profit of \$44,000. In all, local people raised \$550,000 to launch that crusade.

In Birmingham, Ala., last M a y Graham preached to 373,300 people, and out of the \$283,239 raised locally there was a profit of \$69,893. Profits from both the Birmingham and Cleveland crusades went to the Billy Graham Evangelistic Association in Minne-polis, Minn., to help cover costs for televising the crusades.

It costs Graham about \$1 million to buy national TV time for one of his crusades, and most of the money to pay for it comes from viewers, according to \equiv Graham staff spokesman.

The Atlanta crusade executive committee already has voted to send any profits it makes back to Graham's foundation toward televising the Atlanta crusade, which will be videotaped three nights.

The Atlanta crusade will be shown on TV probably sometime at the end of the summer, according to Jones. The network has not been named, he said..

"Everyone thinks we make a big haul on these crusades," said Jones, for 17 years an executive with the Carnation Co. before joining Graham's crusade staff. "But Mr. Graham doesn't make on e dime for himself on the crusades."

Richard Kattel, president of the Citizens and Southern National Bank, is crusade finance director. It's his job to raise the \$442,000, and he said he doesn't have "a doubt in the world" the money will flow in.

A b o u t 130,000 Georgia "share partners" already are on a Billy Graham mailing list, and Kattel has set a goal of collecting at least \$100,000 from them. "Actually, I guess we'll do better than that from share partners, but we like to think conservatively," said Kattel.

Another \$200,000 is expected to come from a low-key, wordof-mouth campaign among businesses, industries a n d individuals, said Kattel. He has named six countywide teams to do the soliciting.

Kattel said about \$12,000 will be raised from "unanticipated places," and he calls this the "miscellaneous fund."

Crime reports from other cities where Graham held recent crusades, however, don't always reflect Cousins' optimism. Major crimes in Birmingham rose steadily while Graham was in town and for at least six months following his crusade. In Charlotte, N.C., where he preached last April, crime rose while he was in town and also 'the following month. During his Dallas crusade of 1971, crime dropped the month he was in town, but went back up after he leit.

One bright spot, however, came during the Cleveland crusade when no crimes were reported at the stadium where Graham was preaching, although the stadium parking lot is usually a hotbed of muggings, rapes a nid murders. "The security chief told me there wasn't even one tire slashed or car broken into during the crusade," said Jones. "I guess maybe people thought G o d was watching them."

The Atlanta crusade is going to cost a lot of money a projected \$442,000. This covers all crusade expenses, such as renting the stadium for \$21,000 and the suite of offices at the First National Bank, paying printing costsfor programs and fliers; hotel and travel expenses for Graham and his personal crusade staff - which can run from six to 16 people - paying for office equipment, the salaries of the six secretaries, a portion of the salaries of three top executives on Graham's crusade advanceteam and footing the bill for \$96,000 worth of advertising.

The executive committee has hired the Atlanta accounting firm of Haskins and Sells to audit the crusade at the end of its run. This is standard practice for all Graham crusade's.

Graham receives no direct fee or payment from any of his crusades, but is paid an annual salary of \$30,000, according to a spokesman at his Atlanta team office.

Crusade profits go back to the local executive committee to spend as they see fit. One Graham staff member said profits can range from "zero; to several thouand dollars," but that a Graham crusade has never gone in the hole. invitations to hold crusade all over the world.

"Mr. Graham has enough invitations to keep hip preaching for the next 200 years," said Bob Jones, as sociate director of Graham': Atlanta crusade.

Most people don't know it but Graham gives his cru sades by invitation only, said Jones. He does not arbitrarily select cities where he thinks he will draw the biggest crowds.

A concerted effort to bring Graham to Atlanta officially began in February, 1971, with written invitations going our from the Christian Council of Metropolitan Atlanta, the Atlanta Chamber of C o m merce, Gov. Jimmy Carter Atlanta Mayor Sam Massel and numerous Atlanta busi nessmen and ministers.

One Atlanta businessman Tom Cousins, a persona friend of Graham for eigh y e a r s, talked to Graham several times about coming to Atlanta. Cousins heads the local executive board spear heading the crusade.

The committee is made up of 60 business executives church lay people and ministers representing all of Atlanta's Christian denominaitons. They are responsible for re cruiting ushers and choir members, soliciting contributions, organizing prayer groups, getting programs printed and promoting group participation among churches. They are among approximately 20,000 volunteers in the Atlanta area who will be working to put on the crusade. Cousins sees the Graham crusade as something Atlanta needs very badly. "Atlanta, like other big cities, has lots of problems," said Cousins. "Atlanta has some jadedness. what with us being the veneral disease capital of the U.S. our pornography, muggings, murders and other crimes.

"We could use an injection of the Chrisitan ethic and spirit in our lives," he said. "Then maybe we wouldn't have so many problems."

"I don't know whether you will be able to go back after the crusade and find that starting June 24 Atlanta' erime dropped, but I would not be at all surprised," said Cousins. "If all of Atlanta' could come out of the crusad with more concern for their fellow man, we would set some very dramatic results. There isn't any question in m mind that we'll be a better city for having had it."



March 12, 1973

Miss Lucy Winchester The White House Washington, D. C.

Dear Miss Winchester:

I had the privilege of visiting with Dr. Billy Graham on February 27 at his home in Montreat. He was kind enough to indicate to me that he had discussed with you the possibility of my attending the dinner in honor of Israeli Prime Minister Golda Meir the following Thursday.

Dr. Graham informed me that, understandably, you were literally overwhelmed with requests for invitations. While I had occasion to meet with Mrs. Meir in this city, of course it would have been nice to have been able to experience that impressive occasion. I simply did want to let you know how much I appreciate your having given Dr. Graham's request in my behalf thoughtful attention. He is a warm personal friend and I did not want his typically gracious interest in my behalf to go by unacknowledged.

I hope I have the privilege of meeting you in person sometime in the near future.

Sincerely,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT : MSB

CC: Rev. Dr. Billy Graham



THE JC

820 Callex House, Sydney, Australia \$14 Graham Avenue, Winnipeg, Canada 27 Camden Road, London, N.W. 1, England 102 Avenue des Champs-Elysees, Paris, France P.O. Box 870, Auckland, New Zealand Incorporated—a non-profit organization

Rec. 3/17/73

____J

Box 937, Montreat, North Carolina 28757

March 14, 1973

EVANGELISTIC ASSOCIATION

Mr. Sol A. Dann 5754 Bounty St. San Diego, California 92120

Dear Mr. Dann:

Both your letters of February 22 and 23 have been received here in the Montreat office.

They are both addressed to Dr. Graham, however since he is out of the country, it appears I shall have to answer in his behalf, otherwise a delay of many weeks will be involved.

I do commend you on your concern for accuracy in every respect. I assure you that this is the aim of Mr. Graham in all that he says or writes.

We shall be happy to take note of the suggestions that you make, and we do appreciate your taking the time to share these opinions with us. Thank you again.

Sincerely, Robert A. Featherstone Executive Assistant

RAF:LL

SOL A. DANN

ATTORNEY AND COUNSELLOR

-6846 ELDERGARDENG ST- 5754 Bounty St., (714) 287-1255 SAN DIEGO, CALIFORNIA 92120

March 17,1973

TO

RE: REV. GRAHAM'S FAILURE/ANSWER INTERROGATORIES & CORRECT HIS STATEMENT THAT "THE HEBREWS USED CRUCIFIXION "RARELY"..." & THAT WAS UNRESPONSIVE & NOT INVOLVED IN THE QUESTION

Reverend Billy Graham, Box 937 Montreat, N.C. 28757

Dear Reverend Graham,

Receipt is acknowledged of a letter from your office dated March 14th that again assures and "reassures" me of your sincerity and "aim for accuracy in every respect", which I did not question.

The questions addressed to you in my letters of Feb. 10th, 22nd and 23rd deal with the above items that remain completely unanswered, which needs your personal and appropriate response.

NEWSWEEK magazine of March 19th reported their recent interview with you in North Carolina concerning your possible indirect involvement with "KEY 73" aims and purposes. That article also says "you are giving a lot of thought to what that special relationship between God and Israel might imply for evangelists who want to proselytise Jews..." That when you return from your own current crusade in South Africa ...(you) plan to go before a Jewish audience with a fuller statement on Judaism..."

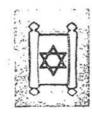
I wish you God-speed in your journey to South Africa to spread the Gospel-Truths; a better understanding and respect for the rights of all mankind; that may bring "peace and good-will to all".

before leaving It is regretted however that your very busy schedule/did not enable you to reply to the questions in my letters to you of Feb. 10th etc, According to Mr. Featherstone's letter of March 14th, your answer may be "delayed many weeks..." (perhaps you can find time while in the wilds of Africa to reply)

Permit me to assure you that after waiting almost 2000 years for a correction of the many false and misleading statements concerning 'The Crucifixion'; I will patiently await your return from South Africa, if that be necessary, before you can personally attend to the above matter. (MISREPRESENTATIONS <u>ABOUT</u> "THE CRUCIFIXION " ARE NO LESS CRIMINAL THAN THE CRUCIFIXION ITSELF!) Patiently awaiting your personal, expertise, scholarly and most valued reply, to my letters to you of Feb. 10th, 22nd and 23rd, I remain

Respectfully and sincerel; l.a. Jann

P.S. An extra copy of this letter is enclosed for forwarding to you in South Africa, by your office in North Carolina, it being so requested.



THE JEWISH NEWS

a weekly review of Jewish events

17515 WEST 9 MILE ROAD, SUITE 865 SOUTHFIELD, MICHIGAN 48075 (313) 356-8400

Sincerely

March 14

Dear Sol

-

PHILIP SLOMOVITZ

Editor and Publisher

You'll receive extra copies of our next issue with the expose of the Graham role. I've writtent to Featherstone and perhaps I'll get a reply from him.

Enclosed is the portion of Zeitlin's letter which I'll quote in this week's article.

Be strong! Good wishes!

MICHIGAN'S ONLY ENGLISH-JEWISH NEWSPAPER INCORPORATING THE DETROIT JEWISH CHRONICLE' THE DROPSIE UNIVERSITY BROAD AND YORK STREETS PHILADELPHILA, PENNSYLVANIA 19132

March 5, 1973

Dear Philip,

In the San Diego Union of Saturday February 10, 1973, it was reported that the feverend Billy Graham was asked, "Would you tell me why the Romans employed crucifixion as a form of capital punishment?" This answer was given by him "Crucifixion was rarely used by the Hebrews." The word "rare" has the constation of "uncommon", "occuring far apart in time". Thus the everend Billy Graham stated that the Jews applied crucifixion as a form of capital punishment from time to time. This statement is both unvarranted and historically wrong. The Jews never employed crucifixion as a form of capital punishment. Jewish law never permitted crucifixion.

Josephus (Antiq. xiii, 14.2 (380); Jewish War i, 4.6.(97)) relates that Alexander Jannaeus crucified 800 of his Jewish enemies. For his cruelty the Jews nicknamed him "thrakidas" ((i.e. thracidas) The thracians being known for their ferocious acts.

To comprehend the cruelty of Alexander Jannaeus, a few words must be said about him. His father, John Hyrcanus, hated him from infancy, and banished him to upper Galliera, which was inhabited by Hellenized Syrians. A deep seated insecurity and bitterness born of humiliation always seethed with⁶ him. In his youth he observed the Helenized Syrian way of life. Raised in Helenistic enviornment, the ideas and ideals of Judgaism were foreign to him.

He was proclaimed king by Salome, the widom of his brother King Aristobalus upon the death of her husband. The Jews reg rded him as a Helenistic ruler, who was a Judean only by birth.

During his reign civil war

THE DROPSIE UNIVERSITY BEOAD AND YORK STREETS PHILADELPHIA, PENNSYLVANIA 19132

His reign was marred by constant civil was between the Jews and himself. He had an army of pagan mercinaries. Wars are always accompanied by great cruelty. In civil wars the cruelties are even more extreme. Alexander Jannaeus, who by nature was full of hatred, herd the desire to revenge himself upon his enemies was intense. He is the only one in the long Jewish history who employed crucifixion upon his fellow Jews.

The <u>international Standard Bible</u> <u>Encyclopedia</u>, vol. ii, p. 76, states "The Jews received this form of punishment from the Syrians and Romans (Ant. xii, $\bar{\mathbf{v}}$.4; Jewisic V xx, vi, 2; BJ, I, iv, 6). The reference to the writings of Josephus are incorrect. In <u>Ant. xii</u>, v,4 Josephus states that Ant^{Publus} FV crucified the Jews who disobeyed his orderes and <u>KEXENTER</u> circumcized their children. In xx, vi, 2 is stated that Quadratus the governor of Syria Samaritans and Jews while in <u>BJ</u>, I,iv,6 Josephus gives the account of Alexander Jannaeus who crucified his own fellow Jews. From the three references to Josephus given in the <u>International Standard Bible</u> <u>Encyclopedia</u>, the reader could infer that the Jews employed crucifixion as amode of capital punishment. This is totally wrong.

I believe that the reverend Billy Graham owes it to the public to publish a retraction.

There are also some inaccuracies in the article on "crucifixion"

THE DROPSIE UNIVERSITY BROAD AND YORK STREETS PHILADELPHIA, PENNSYLVANIA 19132

"Felix crucified not only zealots and rebels but also citizens suspected of collaborating with them. (Wars, 2, 255)." The zealots as a group came into the historical arena long after the time of Felix in 66. Josephus mentions for the first time zealots as a group in <u>Wars</u> II, xxii,1 (651).

Again "Josephus also reports crucifixions at the hands of the Jewish King Alexander Jannai, added that this act of cruelty was an immitation of gentitle usage." There is no addition given by Josephus.

THE AMERICAN JEWISH COMMITTEE

date March 15, 1973

to Area Directors and Executive Assistants (one to each; please share)

subject Billy Graham and Judaism

Dr. Billy Graham, the noted evangelist, has issued a public statement on Key 73 in which he clarifies, for the first time publicly, his opposition to proselytization of the Jewish community as a group. Following a three-hour discussion with Rabbi Marc H. Tanenbaum, AJC's National Interreligious Affairs Director, in Montreat, North Carolina, Dr. Graham also stated that he believes that God's covenant with the Jews is "eternal, forever."

We believe that Dr. Graham's statement should be publicized as widely as possible. Accordingly, we are enclosing tapes of a radio commentary by Rabbi Tanenbaum, for placement on as many radio stations as possible in your area. The text of the commentary, and a reprint from the March 19 issue of Newsweek Magazine are also enclosed. The commentary may be aired as often as the station manager is willing to do so.

If you need any additional tapes, please let us know.

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

"BILLY GRAHAM AND JUDAISM"

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

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

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

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

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

73-700-20 March 1973

RELIGION

Jews and Jesus

Except for occasional differences over Arab-Israeli tensions, relations between many U.S. Christians and Jews have progressed over the last decade from a somewhat wary fellowship to joint social witness, scholarly collaboration and, in some cases, acknowledgement of mutual dependence. Encouraged by declarations from Vatican Council II and the World Council of Churches, a number of Christian scholars have even arrived at a new "theology of Judaism" that places Jews off limits to Christian proselytizers. Their theory is that the promises made by God to Israel in Biblical days constititute an eternally valid covenant

that, for Jews, was not abrogated by the "second covenant" established through Jesus Christ.

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

Crusade: Although Key 73 is not aimed only at Jews or any other religious group, guidelines for phase three of the crusade, which was launched on Ash Wednesday last week, include special directions for "sharing Messiah" with po-

tential Jewish converts. Part of phase three's strategy is a doorbell-ringing campaign, developed by the Campus Crusade for Christ, in which messengers use the pretext of taking a religious survey to invite non-Christians to pray for faith in Jesus. "We don't interpret this campaign as coercive," says evangelist Bill Bright, director of Campus Crusade and national chairman of Key 73's phasethree program. "If anybody loves the Jew, it's the true believer in Christ."

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

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

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



Jews picketing Jews: Beware the evangelists

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

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

Although Graham is not personally

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

That sort of stand helps explain why several Jewish organizations are taking precautionary steps. Agencies serving both Conservative and Reform Judaism have mailed to Jewish families special materials that are to be used to counter claims by Christian crusaders. Meanwhile, secular Jewish defense agencies are closely watching Key 73 for civil-

rights violations. In some instances, zealous Christian evangelists have gained platforms in colleges and high schools, and some Jewish students have complained of mandatory assemblies at their schools, that are aimed at countering supposed political radicalism with conservative Christianity.

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

Indeed, the only kinds of Christianity that seem to appeal to young Jews are those messianic Jesus cults that offer ecstatic religious experiences and the promise that Christ is in fact about to reappear in the Second Coming. To adult Jews, the most abhorrent of these groups is "Jews for Jesus," which pickets outside of synagogues and

teaches converts that they can accept Christ without giving up their Jewishness. "We believe there are two ways to become a Jew," says 31-year-old Moishe Rosen, a spokesman. "You can put yourself under the Mosaic covenant and obey the laws, which most Jews don't. Or you can let Jesus make you kosher."

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

Newsweek, March 19, 1973 o

be true to tradition but not try to influence," Tallant said.

Billy Graham Against Coercion In Winning Jews To Christianity

WASHINGTON, March 16 efforts, certainly not in historic (UPI) - Evangelist Billy Gra- Biblical evangelism." ham has disassociated himself from any "gimmicks, coercion and intimidation" aimed at converting Jews in the Interdenominational evangelism campaign known as Key 73.

In a statement last week, the Rev. Dr. Graham said, "Just as Judaism frowns on proselytizing that is coercive, or that Key 73 is a year-long nation seeks to commit men against wide effort involving more that their will, so do I. Gimmicks, 330 churches, religious agencie seeks to commit men against wide effort involving more that their will, so do I. Gimmicks, 130 churches, religious agencie coercion, and infimilation have and groups to "call the cont had no place in my evengelistic aent to Christ."

ET DISPatch

The Rev. Dr. Graham's statement was welcomed by Rabbil Marc H. Tannenbaum as "a constructive contribution to interreligious understanding."

There had been widespread criticism among Jewish leaders, including Rabbi Tannen baum, of the Key 73 campaign

SPECIAL DELIVERY

March 16, 1973

9r. Krister Stendahl 44 Francis Avenue Cambridge, Mass. 02138

Dear Krister:

I appreciated very much having the opportunity of our good talk this morning.

Enclosed please find the several documents relating to my conversation with Billy Graham. Also enclosed are several other statements which you may find of interest in relation to Key 73.

I hope you will share with Dr. Graham some of your basic writings on a theology of Judaism. It could be extremely helpful to him at this moment in his thinking about these matters.

If you come to some conclusions about the Ombudsman proposal, please do let me know.

With warmest personal good wishes, I am

Cordially,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT:MSB Encls. March 20, 1973

Ron Greene

Gerald Strober

As per our conversation, I am writing this memorandum instructing you to charge the book <u>The Traditional Prayer</u> <u>Book</u> by De Sola Pool which was given to Dr. B. Graham, to the IAD 1-4-1.

Thank you for your help in this endeavor.

GS:as

March 22, 1973 Burt Siegel Gerald Strober

Thanks for your memo of March 7th concerning the Graham Crusade in Atlanta. I do intend to follow-up on this and I will send you a carbon of the letter I shall be writing next week to one of the Graham officials.

Warm regards.

GS:as

THE WHITE HOUSE WASHINGTON

March 26, 1973

Dear Rabbi Tanenbaum,

What a pleasure it was to receive your thoughtful letter! It was indeed most unfortunate that we could not arrange for you to attend the dinner in honor of Prime Minister Golda Meir. As I am sure you know, the guest list had already been completed when Dr. Graham told us of your interest and there were no last minute cancellations. Your warm words of thanks, however, are very much appreciated.

I certainly look forward to meeting you. With all best wishes,

Sincerely yours,

Lucy Winchester Social Secretary

Rabbi Marc H. Tanenbaum The American Jewish Committee Institute of Human Relations 165 East 56 Street New York, New York 10022

CONFIDENTIAL

March 26, 1973

Mr. Melvyn H. Bloom Director, Public Relations United Jewish Appeal 1290 Avenue of Americas New York, N. Y. 10019

Dear Mel:

Thank you for your letter of March 13th.

We have given substantial thought to the issue you raise regarding Dr. Billy Graham. It is our considered judgment that it would be a mistake from the point of view of Israel's best interests to involve him in a UJA program. It would expose him instantly to further attack and harassment from pro-Arab elements in the Protestant community and conceivably could limit his influence in Washington where it is really needed.

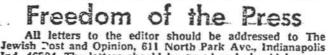
If you want to talk about this further, I will be glad to discuss this with you.

Cordially,

MHT:MSB Dictated but not read Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs THE JEWISH POST AND OPINION , CHICAN

1973 Friday, March 30,

WK > m. To



Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

Gratitude To Billy Graham Court Jew Uncle Jakeism

Editor, POST-and OPINION: the Jewish Telegraphic Agency on and derived from a ghet-quoted Rabbi Marc H. Tanen- toized inferiority complex. The baum of the American Jewish horrid fears with which we Committee as lauding the Rev- approach Key '73 is a developerend Billy Graham for his mental result of the inadequacy benevolent statement that "God of Jewish pride, vis-a-vis coghas a special relationship with nitive learning, and positive the Jewish people." The religious experiences. Rather gratitude of this official remark than to examine ourselves from is based on the implication that within on a candid level to pre-Key '73 will now most likely vent the onslaught of apostasy, refrain somewhat from the ac- assimilation and cultural tive attempts to convert Jews deterioration, we have chosen to Christianity.

This attitude of gratitude is both paradoxical and perplexing to me. At best Dr. Graham's statement on the Jewish relationship to God is murky and shrouded in a gray haze of uncertain meaning. Newsweek Magazine's issue of March 19 quoted a close "under associate" of Graham's, Reverend John Streeter, the Baptist head of the San Francisco region of the Key '73 campaign, as saying "Billy would never accept a two covenant theory, a Jew is just suspended from their God-given like everyone else, if he does heritage. not accept Jesus as the savior ... he cannot be right with God." Billy Graham has also been quoted on several occasions as by the saintly Dr. A.J. Heschel, praising with vigor and enthusiasm the Jews for Jesus 73 was inaugurated: Hebrew Christian movement.

Rabbi Tanenbaum's attitude God's will to have every reflects most perfectly the synagogue throughout the world finest in the tradition of "court closed?" Jew uncle Jakeism." Gratitude to the Christian community for Congregation Beth Israel not actively converting Jews Camden, N.J.

a tha tha an a tha a that a that a that a that a that a that a La Ballie - Shi Bar 18 - Sa baharan shi - sa

and infringing on our own per-A recent news release from sonal dictates must be based to go hat in hand to appeal for sympathy from the Christian ministry.

> The great Jewish essayist and thinker, Achad Ha'am, was right when he said that "learning is the secret of Jewish survival." The Christian attempt to evangelize and appeal to Jews is not new. What is novel is that within a prosperous society of libraries, synagogues, and schools of learning there exists so many Jews that are abysmally ignorant and culturally 1.2

> Christian evangelists, like Billy Graham, have yet to answer the question put to them who died two days before Key "Do Christians really believe, it is

RABBI C.J. TEICHMAN

PRESS RELEASE BY DR. BILLY GRAHAM

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

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

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

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

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the Book of Romans. In light of that, I have never felt called to direct my evangelistic efforts to Jews or any other particular group.

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

March 1973

RELIGIOUS NEWS SERVICE, 43 WEST 57TH ST., N.Y. 10019



RELIGIOUS GROUPS THROUGHOUT THE UNITED STATES

F Mraham -.

MONDAY, APRIL 2, 1973

Calls His Remarks 'Offhand, Hasty, Spontaneous'

BILLY GRAHAM AMPLIFIES PRESS REPORTS ON HIS STAND INVOLVING RAPISTS

By Religious News Service (4-2-73)

MONTREAT, N.C. (RNS) -- Evangelist Cilly Graham has issued a statement here "to amplify some of the press reports" of his comment in South Africa concerning castration for convicted rapists.

He described the statement as "an offhand, hasty, spontaneous remark at a news conference" that he immediately regretted.

The evangelist added that he realized "it is not the responsibility of a minister of the Gospel to go around setting penalties for crime."

At the same time, he said, "It is interesting that the thought of castration for some people stirs a far more violent reaction than the idea of rape itself. Perhaps this is a part of our permissive society's sickness."

According to the Bible, Mr. Graham commented, God's justice "will be administered with a severity that is greater than the mind of man to imagine and this justice of God will be administered also with a <u>mercy</u> that is beyond the mind of man to imagine."

The evangelist pointed out that during his visit to South Africa, the African press considered his statements on race and the historic-integrated audiences that attended his rallies as "the big story."

(Mr. Graham had been quoted by United Press International on March 21 as having said, "I think there should be capital punishment for certain crimes. I think that where capital punishment is administered equally to white and black, it's been proved to be a deterrent." On rape, he was quoted as having said, "I think when a person is found guilty of rape, he should be castrated. That would stop him pretty quick." He did not refer to the reported comment on the death penalty in his Montreat statement.)

When the report of Mr. Graham's statement on the death penalty and castration was first publicized in the U.S., it drew criticism from some clergy, including a group of black ministers from the Twin Cities area who threatened to boycott Mr. Graham's July Twin Cities crusade unless he repudiated the reported comments.

The 10 protesting Minnesota clergy described those remarks as "an underhanded racist slap to black men everywhere," and said they were asking their churches not to take part in the crusade unless the evangelist repudiated the statements.

(more)

PAGE -1-

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

--2-

MONDAY, APRIL 2, 1973

They issued their statement in behalf of the Interdenominational Ministerial Alliance and the Minnesota State Baptist Convention an affiliate of the National Baptist Convention, Inc.

In Springfield, Mass., the Rev. Wilbur C. Ziegler, chairman of the Task Force on Penal Reform of the Council of Churches of Greater Springfield, called the reported Graham proposals "tragic" and said he "was utterly astonished to hear them from a so-called man of God."

Full text of Mr. Graham's Montreat statement, which was issued April 2, follows:

"I would like to amplify some of the press reports of comments I made recently in South Africa concerning the penalty for rape.

"First of all, it is of interest that the African press regarded the big story of my visit to be in the realm of race relations. My strong statements on race plus the large numbers attending the meetings and responding to the Gospel were front-page news. In fact, the crusades broke all attendance records for any event south of the equator in Africa. The meetings were totally integrated. This in itself was played up as historic in the area.

"I realize it is not the responsibility of a minister of the Gospel to go around setting penalties for crime. My comment on rape was an offhand, hasty, spontaneous remark at a news conference that I regretted almost as soon as I said it. I meant to come back to it before the conference was over and correct it but got sidetracked on other issues. I unfortunately used a word which, in our sex-oriented culture, was emotionally charged and did not really clarify my true thoughts. It came out of a deep concern for the rapid increase in the number of rapes and as a result of its having been called to my attention by a newsman concerning a 12-year-old girl who had been raped by several men and who the doctors said may be a psychological invalid for life. I said at that press conference, 'Whatever penalties society may impose for crime against the person, they should be administered fairly, objectively, equally, and swiftly to all, without regard to race or wealth."

"It is interesting that the thought of castration for some people stirs a far more violent reaction than the idea of rape itself. Perhaps this is a part of our permissive society's sickness.

"The Bible teaches that all men will one day appear before the Judgment Throne of God where perfect justice, untainted by the sin and error of man, will be meted out by a just and merciful God. This justice of God will be administered with a severity that is greater than the mind of man to imagine and this justice of God will be administered also with a mercy that is beyond the mind of man to imagine.

"Ultimately, the answer to controlling crime is not to mount a legal offensive, but to effect a change of heart. This is the miracle produced by faith in Christ. My recent world trips only strengthen my conviction that our nation's future is hinged irrevocably to a spiritual renewal."

April 3, 1973

Dr. Billy Graham Montreat, N. C. 28757

My dear Billy:

I was delighted to read in this morning's paper of your safe return to this country following your visit in South Africa. I met last night with several United Nations officials who are in charge of the UN African development program and you will be interested to know that they were extremely pleased by the reports of your visit to South Africa. In fact, Dr. Gilpin, who represente the UN in Zambia, expressed the hope that you might find it possible to carry out similar integrated missions in other parts of Africa where your presence would be regarded as a very constructive contribution to breaking down barriers between races and religions. I will tell you more about this conversation when I have the pleasure of next visiting with you.

I thought that you would be interested to know that your statement regarding Key 73 and Jewish-Christian relations made a very strong and positive impact on the Jewish community. Enclosed are some clippings from the English-Jewish press which gives you some indication of the attention that it received. I'm sure that you know that it also received considerable attention in Religious News Service, Christianity Today, and other publications.

In keeping with our spirit of complete candor, I do need to tell you that there has been some critical reaction in Jewish circles, which felt that your statement fell short of clarifying your attitudes towards Judaism and the Jewish people in a clear-cut way. I do hope that we can pick up our conversation and ascertain whether you feel ready to proceed with the further clarification on biblical and theological grounds of the views that you expressed to me during our last meeting. Dr. Billy Graham

April 3, 1973

If you are so inclined to move forward on this vital issue, as I devoutly hope you are, I should like to speak to you about the possibility of your addressing an appropriate and carefully selected group of national Jewish leaders in a congenial setting that would lead to a national improvement of understanding between the Christian and Jewish communities.

I will be in New York City for the next two weeks and would look forward to hearing from you at your early convenience.

With wammest personal good wishes and my best regards to Mrs. Graham and your associates, I am

Cordially as ever,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT:MSB Encls.



Would God Advocate Mich Chroniele 4/1/25 A Policy Like This?

We have often had misgivings and doubt as to where evangelist Billy Graham was "coming from." Recently a group of prominent churchmen raised the question with Rev. Graham as to why he did not use his extraordinary relationship with President Nixon to influence the President toward a more fair-minded apparoach to the problems of minorities in this country.

We wondered about the same thing then and up to this week we were still wondering about Billy Graham. But Billy Graham now has erased all doubt as to where he's "coming from."

Rev. Graham, from a platform in Johannesburg, South Africa, no less, called for a revival of the death penalty for certain crimes and then frankly stated "I think when a person is found guilty of rape, he should be castrated. That would stop him pretty quick."

We have no further comment except to point out that Billy Graham has earned an international reputation posing as the servant of God and asking people to follow him in the image of the Creator.

Let it suffice for us to simply raise this question:

Would God advocate such a policy?

Perhaps Billy Graham has found a new God. Amsterdam News YATOA

BILLY GRAHAM

Montreat, N.C. 28757 April 12, 1973

My dear Marc:

Thank you for your good letter of April 3. I am delighted that my statement had such a good reception in the Jewish community. Naturally I expected there would be some negative reaction. I seriously doubt if a statement could be devised that would please everyone.

Unfortunately I am completely and solidly committed till September 15 -- with more crusades, speeches, etc. than I have ever had in my entire ministry in so short a time. I hope you will forgive me if I postpone any further study on this matter until I have more time to think and pray it through -- and consult people in both the Jewish and Christian community.

With warmest appreciation and admiration, I am

Cordially yours,

Rabbi Marc H. Tanenbaum American Jewish Committee 165 East 56th Street New York, New York 10022

BILLY GRAHAM

Montreat, N.C. 28757 April 12, 1973

My dear Marc:

Thank you for your good letter of April 3. I am delighted that my statement had such a good reception in the Jewish community. Naturally I expected there would be some negative reaction. I seriously doubt if a statement could be devised that would please everyone.

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With warmest appreciation and admiration, I am

Cordially yours,

Rabbi Marc H. Tanenbaum American Jewish Committee 165 East 56th Street New York, New York 10022

BILLY GRAHAM'S STATEMENT COULD EQUAL THAT OF VATICAN II: RABBI TANENBAUM

Editor, POST and OPINION:

even after my 20 years of service in Jewish life, that otherwise thoughtful people can thoughtlessly work up a head of steam on the basis of reading two or three sentences of quotations in the press. I am afraid that Rabbi C.J. Teichman's letter (P-O, March 30) on my reactions to Dr. Billy Graham's statement on Key '73 is the latest illustration of that hausess tendency of "shooting from the hip" which characterizes so much of the mode of communicating in our society today. That pattern leads, un. purposes of this letter, should fortunately to needless distortion of important issues and elaborate his conviction that inevitable confusion, acrimony, and polarization - of which that week in person and over both American and Jewish life have more than enough. One of his developing Biblical and has a right to 'expect that theological studies that "God's Jewish leaders - especially Covenant with the Jewish some of my colleagues in the people is eternal, forever" and rabbinate - who should be looked to as moral exemplars stitution by Christianity, then of responsible public behavior his contribution to helping would set higher standards for serious communal discourse

wanted to understand my views on Billy Graham's declaration, he had an ethical obligation to communicate with me and ask helping to improve the attitudes for the full text of my and behavior of Catholics statement, which I would have toward Judaism and the Jews. gladly shared with him. At the request of Dr. Graham, I visited him at his home in Montreat. N.C., and spent three-and-a-half sought to encourage through my community, and Key '73. hours discussing with him in statement - which I read to considerable depth and candor a broad range of universal and appreciation to me. As for the than-thou" Jewish pietists come Jewish concerns - from civil Rev. John Streeter's comment to terms with the fact that religion. racism. post-Vietnam about Dr. Graham, I would concern with seeking to put an America, to the deicide charge suggest that we leave it to Dr. end by Christians to the and anti-Semitism. Soviet Jew- Graham to speak his own mind proselytizing of Jews as a ry. Israel, and especially his on the several "covenant" community, evolving positive appreciation of theories. Dr. Graham is usually strengthening by Jews of in- not attribute to others" is American Jewish Committee

Jewish people.

The several lines in the JTA report and in Newsweek hardly began to suggest the rich, Jew uncle Jakeism." varied, and constructive content together with my late teacher of that important - and in and friend, the sainted Rabbi many ways, I believe, historic Abraham Joshua Heschel, I - dialogue. Therefore, Rabbi have become inured to such Teichman's reaction may be mindless name-calling which justified as a response to a was hurled at both of us along newspaper quotation, but that every step we took to help has no meaningful relation to assure the adoption of the best what actually transpired in my possible declaration by Vatican conversation with Dr. Graham.

Suffice it to say for the Dr. Graham continue to as he told me several times the telephone - on the basis not subject to recall or submillions of evangelical Christians reconceptualize their If Rabbi Teichman really proselytizing attitudes toward Jewry will be as significant in its own way as Vatican Council II's declaration has been in

It was that incipient development in Dr. Graham's theology that I welcomed and Billy Graham, the Evangelical him and for which he expressed Teichman and other "holier-

It never ceases to amaze me, the creative vitality of the people make up his mind for not mutually exclusive goals, some rabbis and synagogue him, especially on theological The primary mandate of Jewish agencies might profit by in questions.

> Regarding the epithet "court Council II on Jewish-Christian relations. Some of the people who relished, sadistically or The primary mandate of the theological reactionaries - are especially on the part of our . All that having been said, one achievement.

I see the same pattern emerging now in relation to Finally, it is time that Rabbi

and for

terreligious programs, I believe munal organizations. Were they that mandate, including some effective job of renewing inby Key '73.

jealously, abusing us in ad Jewish religious agencies personam terms during Vatican including the Synagogue Council Council II - while not lifting and its constituent rabbinic and a finger to advance Jewish congregational bodies - is, or interests at that historic ought to be in a rational to "Jews for Jesus," Campus assembly in the face of community - to advance the Crusade for Christ, Young Life, horrendous opposition from anti- cause of Jewish learning and etc. Semites, Arab politicians, and Jewish religious commitment,

among those today who are young people, many of whom of the greatest needs in Jewish trying to appropriate - or are literally craving for an life today is the articulation of expropriate - the results of authentic Jewish spirituality a vision of Jewish statesmanthat Council in terms of and meaningful Jewish religious ship that will bring together all significantly improved Catholic- experiences. Instead, we have constructive, creative forces in Jewish relations (viz., the the bizarre spectacle of the the Jewish community -Synagogue Council of America Synagogue Council and some of religious and communal - in a and Rabbi Henry Siegman) as its "nachshleper" consistently concerted effort to mobilize our if to give the impression that bad-mouthing the Jewish best intelligences and spiritual they had something to do with communal bodies for doing imagination that will enable us the realization of that landmark effective work in the areas they to make a living connection

which purposes they have been goal. raising hundreds of thousands of dollars.

"A failing which is thine do Interreligious Affairs of the

Judaism as a living religion and not in the habit of letting other ternal Jewish spiritual life are a Talmudic injunction which communal bodies, such as the disciplining their heedless and American Jewish Committee, is wasteful diversion of time, to "defend the religious and attention, and money expended civil rights" of the American in unwarranted attacks on the Jewish Community. Through constructive work and our intergroup and in- achievements of Jewish comwe have done an exceedingly to concentrate that energy and effective job in carrying out precious time on doing a more of the dramatic positive results ternal Jewish life instead of that we are achieving uniquely carrying out primarily social in relation to the issues raised action programs that have converted some of them into the "supra-secular" agencies of Jewish life, that are religious in name and stationery symbols only, we would not be witnessing the loss of as many of our young people as we have

> were set up to do professionally between the values and insights - intergroup and interreligious of Judaism at their best and relations - and at the same the pressing human, spiritual time convicting them of needs of our people today. A inadequacy for apparently not respect for facts and the doing the work of educating abandonment of polemics by Jewish youth religiously for Rabbi Teichman and others like which the religious agencies him, are basic preconditions for have been established and for the realizing of this vital Jewish

RABBI M.H. TANENBAUM National Director.

THE JEWISH POST AND OPINION Easy To Criticize, Rabbi **Vulgarity Wrong**

Editor, POST and OPINION:

In your issue of March 30, you published a letter from Rabbi C.J. Teichman which Graham, having expressed the deep feelings of the Jewish community with respect to Key '73, and commenting on the with the Jewish people

Although Rabbi Tananoaum needs no defense from me. I think It is iropic that in the 1600 Niagara St. same March 30 issue there is Denver, Colo. 86220 an article about Key *73 in which it is pointed out that he Rabbi Marc H. Tanenbaum met with Baptist and Catholic Director, Interreligious Affairs, leaders and said "bluntly" to American Jewish Committee, them that "tactics employed in 165 East 56th Street, the Key '73 program were not New York City, N.Y. 10022 acceptable." This meeting is Dear Rabbi Tanenbaum:

It is so easy to criticize, particularly when one does not know the facts but the vulgarity expressed in the letter to you is inexcusable.

RICHARD MAASS 270 Martine Avenue White Plains, N.Y. 10602

For Billy Graham Stance Editor, POST and OPINION: I am enclosing a copy of a Shalom, the American Board of letter that I have written to Missions to the Jews and the criticized Rabbi Marc Tanen- congratulating him on his trying to convert Jews to Rabbi Marc H. Tanenbaum various other magnificent work in getting our Christianity, all Jews, both lay

Tanenbaum Praised

PHILIP P. BROWN

eternal."

people is eternal, forever."

powers, brought to a halt the may be able to use all or part. (particularly Jewish youth) by behalf of the Jewish people and the Key 73 people, the Jews Judaism. for Jesus, the Campus Crusade

for Christ, Young Life, Beth Sar National Chaplain, The and clerical, must continue Reverend Dr. Billy Graham, to their fight against the multitude admit that "God's Covenant of Christian missionaries to the is Jews.

Friday, April 27, 1973

WR M. Tanendlaum

Therefore, I have published an article, in booklet form, at my own expense, a copy of which I am taking the liberty sending you, entitled of "Judaism Christianity: and Fundamental Differences (A Response to Key 73)."

I am trying to disseminate that article, or at least fne basic ideas therein, in such a way that it may have some effect also reported in the March 30 1 wish to congratulate you on the Christian missions and your magnificent work in the Christian missions and I wish to congratulate you on in counteracting the efforts of The Reverend Dr. Billy that endeavor you could help Graham, to admit that "God's me by giving me the names Covenant with the Jewish and addresses of any or organizations who you may However, I feel that until Dr. feel would be interested in the Graham has, through his great subject of my article and that pernicious proselytizing of Jews of it to some advantage in

PHILIP P. BROWN

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AMERICAN JEWISH Original documents faded and/or illegible

St. 20, 2057

Billy Graham

June 20, 1973 Hazo Tanenbeum Gezald Strober

COMPTONE TAL

I not last aight with Billy Graham just prior to his Grunade session in Atlanta. Our conversation concerned the following points:

1. Mr. Graham has agreed in principle to a meeting with Jowish landership to be excanged by the AJG. We have a private smal agreement that this will be the first such meeting with members of the Jowish community that Mr. Graham will schedule. The meeting will likely take place in December or January and we are to immediately write giving several alternate dates.

2. I gave Mr. Graham a copy of the AJC Superstar analysis. He was must interacted and concerned over the anti-Sumitic aspects of the film and stated that he would carefully such the analysis before the end of the week. I also shared with him my concern from a Christian point of view and he asked as to write to him with specifics. He then said that on the basis of the analysis and my istury he may issue a public statement.

3. Mr. Graham underland that the book "The Hiding Floce" will be unde into a film by his film subsidiary later this year. The erript is now undergoing revision and he asked if we would wood the erript in its final form before it goes into production. I, of course, accepted this invitation and we shall follow-up on this watter.

4. He. Graham mantioned that he had proposed a column for the <u>Atlanta Constitution</u> which montions his concerns for the Soviet Jaws and is timed for the Breshner visit. A copy of the column is enclosed.

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Enc.

CC: D. Cold, S. Hirsh, A. J. Budin

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<u>Billy Graham</u> World Brotherhood Spirit Flows From Changed Hear

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The whole world is watching Washington this wee when the leaders of the two most powerful nations in th world meet to sign new agreements regarding nucles curbs, trade, and the peace of a troubled world. Many peo ple decry the importance of such a meeting, but I believ talking is far better than fighting, and a kiss on the cheek which Brezhnev gave the President, is far better than slap in the face—and the new Continental (car) Mr. Nixo gave the Secretary of the Soviet States is better tha sending them an intercontinental ballastic missile.

There is, of course, much that divides the Sovie Union and these United States, from an ideological stand point. And the meeting now in progress does not indicat that either will compromise his political philosophy—but hopefully, that each may understand the other's viewpoin a bit better—and understanding never hurt anyone.

This week in Atlanta the convention of Reformed Jew is meeting to discuss the pressing problems of the work too. Hundreds of them, representing a million people, will be talking about the moral crisis we are facing in Ameri ca, and what they, the others can do about it. As Christians, we welcome them. We are indebted to them for many things, such as the Bible, with its rich spiritual teachings, its concept of individual freedom, and our Lord himself.

It is my hope that Mr. Brezhnev and the Soviet government will continue to grant freedom of the Jewish people to exit from the USSR to Israel, without the exorbitant exit tax. They should remember the fate of Pharoah, who tried to restrict Moses and his people from exiting from Egypt. It is costly for nations and individuals to try to thwart the plan of God.

I trust that Mr. Nixon and Mr. Brezhnev will bear in mind that spirit of the world brotherhood flows from a changed beart—and is spiritual, rather than political and material.

This, in essence, is what we are saying every night in the Atlanta Stadium this week. And when we call men to have an encounter with Jesus Christ, we are helping them take the first step to making better people, better homes, a better nation and a better world.

. . .

June 20, 1973 Mare II. Tananbaum Garald Strebor

Atlanta AJC Leadership

Testerisy morning I coordinated in Atlanta, a meeting between several local Jawish leaders and two key essectiates of Dr. Billy Graham.) The purpose of the meeting was two-fold. First, to give Atlanta AJC on interreligious event and second, to establish some communication between the Jawish community and the Graham organization in the light of the fact that Graham is currently conducting a Grussdo in the city.

Participating from the Greham organization was Dr. Welter Smyth, Vice President and Team Director and Mr. Cliff Barrows, Program Director for the Greham Gruesde. Jewish participants included Ed Elsen, Edward Abrane and cor new Chopter Chairman John Geldin. In addition, the Chairman and Executive Director of the Federation were present. The meeting was warm and friendly and allowed for a reasonably frank discussion. After the one hour session, the Jewish participants had a helf hour discussion which I thought to be mest helpful from an institutional point of view.

I vill, of course, be interested in any feedback we get from the Atlante chapter.

68:40

- CC: B. Gold
 - s. Hireb
 - B. Stogel
 - S. Ista
 - V. Katz

-25-

COMESTIC SERVICE

MONDAY, APPIL 9, 1973

BILLY GRAHAM AGENCY RECEIVED NO FUNDS FROM DURBAN RALLY

By Religious News Service (4-9-73)

Replies To Charge Of A South African Mayor

NEW YORK (RNS) -- Evangelist Billy Graham will not receive any of the money collected at a Durban, South Africa, rally at which he spoke, both the evangelist and an organizer of the rally said.

Their statements were made following published accounts that the mayor of Durban, Ron Williams, had criticized Mr. Graham and his evangelistic organization for reportedly having given only a portion of the offering of that meeting to a relief fund for the victims of a fire that ravaged an Indian market the day before the rally.

The rally at which Mr. Graham spoke in Durban was an event of the 10-day South African Congress on Mission and Evangelism, sponsored by the South African Council of Churches and a group called Africa Enterprise. It was not run as a Billy Graham rally.

On the morning of March 17, Mr. Graham went with some Asian Christian leaders to inspect the ruins of the fire. That same morning, the Congress on Evangelism took an offering for the fire victims and collected 500 Rand (\$715).

At the afternoon rally the Rev. Norman Hudson, a Methodist clergyman and the chairman of the rally's executive committee, announced that the offering had been taken at the Congress that morning. He then asked the people at the rally to express their concern through prayer and in any other way they saw fit.

Later during the rally Noel Flanigan, the rally's treasurer and finance chairman, made an appeal for funds. According to a Graham spokesman in Atlanta, Mr. Flanigan had "said nothing to suggest to anyone that the offering would be used for relief." The appeal that Mr. Flanigan had made, the spokesman said, was for funds to pay the expenses of that rally.

When it was counted, the response to Mr. Glanigan's appeal was found to be 11,000 Rand (\$15,730). Then, the Graham spokesman said, a reporter for a Durban newspaper went to the mayor "and asked him what he thought about it." According to the spokesman, the Durban mayor reportedly got "very agitated and upset, and thought that more of the offering should have gone to Indian relief."

The spokesman also related that a 100 Rand (\$143) contribution for the relief fund had been sent to the rally office, and it was then promptly sent to the relief fund. "But the mayor somehow got the impression that (only) this 100 Rand out of some 11,000 Rand was to go to the Indian relief fund," the spokesman said.

DOMESTIC SERVICE

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MONDAY, APRIL 9, 1973

No money from the rally proceeds was given to the Indian relief fund, the Graham spokesman explained, "because this was never said to be going to the fund."

Mr. Graham commented by telephone from his home in Montreat, N.C., that he had gone to South Africa as a "guest of the South African Council of Churches and an organization called Africa Enterprise."

He added: "I and my organization had nothing to do with the organizing of the Congress or the finances. We received absolutely nothing. We paid all our own expenses to South Africa, all our expenses while we were in South Africa, and all our expenses back. We did not receive one Rand from anybody."

In Durban, Mr. Hudson issued a statement that "the accounts of the rally are not yet finalized and the amount of the surplus, if any, is not yet known." He explained that since the attendance (more than 45,000 persons) and the response to Mr. Graham's invitation to make a "decision for Christ" were larger than anticipated, more follow-up materials were used than had been planned. Thus, the expenses exceeded the budget. "An audited financial statement will be published shortly," he said.

Mr. Hudson also said that "the appeal for funds made at the rally was clearly stated to be entirely for local rally expenditures," and that "funds received through the rally office and earmarked for the Congress relief fund are being passed on to that fund."

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For Many, No Palm on Palm Sunday

PALM SCARCE, BISHOP AUTHORIZES USE OF EVERGREEN, WILLOW, LAUREL

By Religious News Service (4-9-73)

WORCESTER, Mass. (RNS) -- Evergreen, willow or even mountain laurel sprigs and branches may replace the traditional palm fronds normally blessed and distributed to Roman Catholics of the Worcester diocese on Palm Sunday.

Bishop Bernard J. Flanagan, in a letter to pastors, said that because of unusually cold weather conditions in Florida this year "palms will not be available in adequate supply" and he suggested substituting branches indigenous to the Massachusetts locale.

He has authorized a substitution in the Holy Week order and is leaving it to the pastors' "ingenuity to suggest alternatives to your people."

The bishop also suggested that rather than supplying the branches themselves, the pastors ask each parishioner to "bring in their own evergreen, willow or branch of other trees, blessed according to the usual rite."



AJR

BILLY GRAHAM Montreat, N.C. 28757 July 3, 1973

Dear Jerry:

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I was delighted to see you in Atlanta and appreciate your letter of June 20.

I have read your analysis. I hope to personally see the film and make my own evaluation, however I am sure it will be parallel with yours.

At the first opportunity I will make as strong a statement as possible. It seems from what you said that it is not only anti-Semitic but anti-Black and anti-Christian. I am amazed that such a film could be made and distributed!

With warmest Christian greetings I am,



July 10, 1973

Dr. Billy Grahem Montreat, N. C. 28757

Dear Billy:

I hope this finds you and Ruth in very good health. I can't begin to tell you how very impressed I have been by the reports of your great impact both in South Africa and in Korea. This is another testimony of God's working through your presence in the world that is enormously significant and inspiring.

Gerry Strober has told me of his good and constructive conversation with you. I appreciate very much the spirit of your response to the concerns that we have raised regarding Jesus Christ Superstar. Somehow, someway the message must get through to Hollywood that there must be an end to the abuse of the sancta of both Christianity and Judaism. If it does nothing else, this debate over the issues raised in Gerry's analysis will make it clear to Hollywood officialdom that another way must be found to tell the story of the Passeon of Jesus that does not blaspheme or violate the sensibilities of committed believers. Certainly anything that you will do to advance this common objective will be very much appreciated by all of us.

In pursuance of our last conversation at your home, I wonder whether we might begin to think about setting aside some date in December for the meeting of a select, top level, and representative group of leaders from all branches of Judaism to meet with you. You will recall that you had expressed a desire for an opportunity to articulate your views about the relationship of Christianity to Judaism, anti-Semitism, Israel, and related questions. Gerry and I will be happy to cooperate in arranging for such a meeting that will be completely acceptable to you both in terms of time, place and participants.

In terms of my schedule, I am co-chairing a joint meeting with

Dr. Billy Graham

July 10, 1973

Vatican representatives in Belgium on December 3rd and then with the World Council of Churches in Geneva through the rest of that week.

During the second week of January 1974 I will be taking part in a conference in Germany. Any time between December 11th and January 10th would be clear for my calendar. I assume that the Christmas week would not be good for you. If need be, we could think of other dates, either in November or December.

-2-

Knowing how busy you are and what great demands are made on your time, we would count entirely on your preferences for fixing the date.

As soon as we hear from you, we will proceed to begin thinking about the best possible list of participants and any other arrangements that you would like to help make your views known in the most constructive and effective way.

With warmest personal good wishes from home to home, I am

Cordially as ever,

Rabbi Marc H. Tanenbaum National Director of Interreligious Affairs

MHT :MSB

Church React on to Graham: Paise, Gratitude, Hostility Tilente Journal & Constitution 6/24/23 By DALE RUSSAKOFF come together and to invite such a high. but when they gr

Atlanta churchmen react to he Billy Graham Crusade in nixed tones-ranging from nqualified praise and gratiude to criticism and outright lostility.

Several Protestant minisers contacted for opinions laturday who were critical of he evangelist's approach to Inristianity asked to remain inidentified. According to one of them, "the crusade has reated an atmosphere which nakes opposition to Billy Jraham look like an attack on Jod, America or mother."

Those who praised Graham ind his team spoke of renewed vitality and faith in the Atlanta area. Dr. William Self of the Wieuca Road Baptist Church called the crusade "a chance to focus on primary piritual values again instead of some of the superficial sec-. indary ones we are inclined to see from day to day."

Others welcomed the opporunity to cooperate with other ninisters in the week-long cevival. "Black and white Christians had a chance to ends Sunday.) "They're on

others to consider Christianity. It was a very positive program," said Dean David Col-lins of the Episcopal Cathedral of Saint Philip, who represented Episcopalians on the Crusade planning committee.

Graham's critics questioned the value of mass evangelism and the depth of Graham's message.

The Rev. Frank M. Ross of All Saints Church urged his Episcopal congregation not to attend the crusade in the weekly church bulletin. "The Christian religion is not a pop experience. It is not an extravaganza," Ross said. "I understand him (Graham) to be a fine Christian man, albeit simplistic and pietistic in his understandings of the Christian in the world," he added.

The Rev. Al Daly, youth minister at the Lutheran Church of the Redeemer, predicted that many of the thousands who have made "decisions" for Christ here will be disillusioned after Graham's departure. (The curusade home and compare their loca minister to Graham, they're terribly let down," he said.

Daly pointed to the Phila delphia and New York cru sades where he said many newly won Christiansd rifter away from church within ; few months after regisetring their "decisions for Christ."

A Methodist minister, who called Graham's approac "somewhat manipulative, accused the evangelist c using "all sorts of technique to get people to respond t created emotions rather tha out of their own free will."

He also said that church leaders, not major busines leaders, should have spor sored the crusade. "It's tellin that the crusade came from the business community. Th churches got on the bandwaş on, but they weren't the driv ing force, he said."

Another Protestant ministe criticized Graham's theolog because "it never results i

Turn to Page 14A, Column

Churchmen React To Town Crusade

Continued from Page 1A

social action. It's aimed at instant personal conversion."

"Graham gives simplistic answers for complex questions that no one wants to wrestle with," he said.

Several reform rabbis, among those meeting in Atlanta this past week for the annual convention of the Central Conference of American Rabbis, also called the evangelist's message limited and simplistic.

"He combines emotional fervor with a message that's essentially a cop-out," said Rabbi Balfour Brickner of New York City.

Brickner also criticized Graham's failure to call for social action. "It's as important to get people up and working as it is to get them down on the their knees," he said.

Rabbi Jacob Weinstein of S a n Francisco maintained that salvation comes through helping other people and one's country, and called evangelism a false idea of how to better men's lives and their world.

The Rev. Walter G. Cook of R o c k Springs Presbyterian Church, praised Graham's work "insofar as he calls on people to make a decision for Christ," but noted that the message was incomplete in "its application of principles to the whole range of life." Cook stressed that the funds collected from crusade audiences should be spent "in an area of Atlanta for the cause of social justice." Such use of the proceeds "would go a long way toward creating goodwill among a large body of Atlantans." Cook said that he had encouraged his congregation to attend the crusade.

The Rt. Rev. Msgr. Donald Kiernan of St. Jude's Catholic Church praised the crusade highly. '' I think Graham's wonderful and is doing a great job. He touches and affects the lives of a lot of people," he said.

The Rev. Bennett Dudney pastor of the First Church of the Nazarene and a member of the crusade's executive committee, expressed gratitude to Graham for "strength ening our Christian fellow ship."

Dr. Eugene Drinkard of St J a m e s United Methodis Church also praised the coop eration of many local minis ters in the crusade. He also noted the "surprisingly grea number of young people" who had participated and calles Graham's style "very attrac tive—not in the nature of circus or spectacular."

Most ministers who mad positive comments about th crusade stressed the efficier cy of the follow-up program through which the crusade of fice refers "decision-makers" to local ministers.

BILLY GRAHAM

Montreat, N.C. 28757 July 27, 1973

Dear Marc:

Thank you for yours of July 10. I am sorry for the delay in answering, but I have just returned from the Minnesota Crusade.

Yes, Ruth and I are in excellent health, though I am getting a bit on the weary side.

I thought Jerry Strober did an excellent job in reviewing Jesus Christ Superstar. At an appropriate time I want to make a contribution, probably through my newspaper column, radio or television. I have already mentioned it twice in the Crusades.

Indeed I would like such a meeting as you envision -- but I'm afraid that I will not have any period for such a meeting until early next year.

I would appreciate your prayers as I go to Jordan to dedicate a hospital -- and then over to Israel. I have an appointment to see the Prime Minister on August 13.

With warmest Christian greetings, I am

Cordially yours,

Rabbi Marc H. Tanenbaum The American Jewish Committee 165 East 56 Street New York, N.Y. 10022 DOMESTIC SERVICE

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FRIDAY, AUGUST 3, 1973

BILLY GRAHAM ON DR. BELL: "HE LIVED SEVERAL LIFETIMES"

By Religious News Service (8-3-73)

MONTREAT, N.C. (RNS) -- Evangelist Billy Graham said here that Dr. L. Nelson Bell, who died Aug. 2 at the age of 79, was "not only my father-inlaw, he was my pastor."

In his personal reminiscence of Dr. Bell, who died in his sleep hours after addressing a missions conference of the Presbyterian Church in the U.S. (Southern), Mr. Graham described him as "the most consistent Christian man I have ever known."

Dr. Bell, the evangelist recalled, "was the one that I went to for counsel and advice on almost any major decisions I ever made. There flowed in and out of his home political leaders, theologians, churchmen and ordinary people seeking his advice and counsel."

Describing the former medical missionary as "one of the most selfless men I have ever known," Mr. Graham noted that "even though he retired from medical service a number of years ago he still was the 'doctor' to hundreds of people in these mountains of western North Carolina."

Among Dr. Bell's contributions to the Billy Graham Evangelistic Association, his son-in-law pointed out, were the development of a strong board of directors and the methods of church cooperation that are used in the crusades.

"He handled hundreds and thousands of letters dealing with spiritual problems and all kinds of problems for me each year," Mr. Graham related. "He could turn out an amazing amount of work."

Touching on some of the major aspects of Dr. Bell's life, the evangelist commented, "He actually lived several lifetimes: one as a baseball player, one as a surgeon, another as an editor, and another as a church leader. He was moderator of his beloved denomination. He lived long enough to see his son (the Rev. B. Clayton Bell) become the pastor of one of the largest Presbyterian churches in America (Highland Park Presbyterian church in Dallas).

But more than that, Mr. Graham added, "to those of us who knew him best he was a man who walked with God."

The evangelist recalled that Dr. Bell "had an amazing sense of humor. He was always filled with little stories to make people laugh." In addition, Mr. Graham said, he was "an excellent singer and pianist" and "a clever after-dinner speaker."

In recalling his father-in-law's popularity among young people, Mr. Graham noted, "Just last week the son of the pastor here at Montreat was asked why he was with Dr. Bell so much. He said, 'Because I just love being around him.'"

Three Southern Presbyterian clergymen who were close friends of Dr. Bell are scheduled to take part in the memorial service at 3 p.m. Sunday, Aug. 5, at Montreat's Anderson Auditorium.

They are the Rev. Henry B. Dendy, managing editor of the Presbyterian Journal, which he and Dr. Bell helped to found in 1942; the Rev. C. Grier Davis, recently retired president of the Mountain Retreat Association (the PCUS conference grounds, on which Dr. Bell lived) and of Montreat-Anderson College; and the Rev. Calvin Thielman, pastor of Montreat Presbyterian church which Dr. Bell attended.

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PAGE -6-

August 13, 1973

Dr. Billy Graham Montreat, North Carolina 28757

12.44

Dear Dr. Graham:

Thank you for your letter of July 27th addressed to Rabbi Tanenbaum.

Rabbi Tanenbaum is presently away from the office on vacation and will not return until after Labor Day.

Your letter will be brought to his attention when he returns to the office.

Cordially,

Adeline Singerman Secretary

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AS:se

September 7, 1973

Dr. Billy Graham Montreat, N. C. 28657

Dear Billy:

I appreciate very much your thoughtful letter of July 27th. I have been away part of the summer and hence the delay in responding.

I was very sorry to learn of the passing of your father-in-law, Dr. Nelson Bell. I know what a great figure he was in the Evangelical community and I send both you and Ruth my heartfelt condolences on his untimely passing.

With regard to the meeting with Jewish leaders, I certainly appreciate the press of your schedule. You suggest sometime in early 1974. If you will let me know of an acceptable date in February or March, I will proceed to make the necessary arrangements for a carefully selected and representative group to meet with you.

I hope that your visits to both Jordan and Israel went well. I fear that the energy crisis is going to create a number of problems in the near future, and it will require a good bit of statesmanlike interpretation to avoid precipitative decisions that might be harmful both to Israel and to peace in the Middle East.

I am taking the liberty of sending you a copy of my letter to Dr. Kissinger congratulating him on his recent appointment.

With warmest personal good wishes, I am

Cordially as ever,

Rabbi Marc H, Tanenbaum National Director of Interreligious Affairs

MHT:MSB Encl.

August 13, 1973

Dr. Billy Graham Montreat, North Carolina 28757

Dear Dr. Graham:

Thank you for your letter of July 27th addressed to Rabbi Tanenbaum.

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Cordially,

Adeline Singerman Secretary

AS:88

BILLY GRAHAM Montreat, N.C. 28757 July 27, 1973

Dear Marc:

Thank you for yours of July 10. I am sorry for the delay in answering, but I have just returned from the Minnesota Crusade.

Yes, Ruth and I are in excellent health, though I am getting a bit on the weary side.

I thought Jerry Strober did an excellent job in reviewing <u>Jesus Christ Superstar</u>. At an appropriate time I want to make a contribution, probably through my newspaper column, radio or television. I have already mentioned it twice in the Crusades.

Indeed I would like such a meeting as you envision -- but I'm afraid that I will not have any period for such a meeting until early next year.

I would appreciate your prayers as I go to Jordan to dedicate a hospital -- and then over to Israel. I have an appointment to see the Prime Minister on August 13.

With warmest Christian greetings, I am

Cordially yours,

Rabbi Marc H. Tanenbaum The American Jewish Committee 165 East 56 Street New York, N.Y. 10022

T. W. WILSON Montreat, North Carolina 28757

October 5, 1973

Dear Rabbi Tanenbaum:

On September 18th Billy Graham wrote to you and in his letter he mentioned that he would let you know within the next month several dates to choose from. I spoke to him about this yesterday afternoon and he asked me to drop you a note saying that it would have to be sometime next year - but at the moment he would not know a suggested date. His 1974 schedule is very, very undecided at this time and my guess is that it will be after the first week of December before our crusade dates will be firmed up.

Please know that we stand by ready to help anytime we can. God bless you.

Most sincerely,

T. W. Wilson Associate to Billy Graham

Rabbi Marc H. Tanenbaum The American Jewish Committee 165 East 56 Street New York, NY 10022 BILLY GRAHAM Montreat, N.C. 28757 September 18, 1973

My dear Marc,

I just returned from five weeks away from my desk, mostly in Europe, and received yours of September 7.

I am deeply grateful for your comment concerning my father-in-law. He was truly a remarkable person, and as King Solomon said long ago, "there's a time to die." His time had come and he was ready!

Within the next month I hope to send you several dates that we can choose from for a meeting time.

Because of my father-in-law's illness I was not able to go to the Middle East as I had hoped.

With warmest personal greetings, I am

Cordially yours,

Rabbi Marc H. Tanenbaum The American Jewish Committee 165 East 56 Street New York, N.Y. 10022 RELIGIOUS NEWS

S SERVICE

DOMESTIC SERVICE

TUESDAY, OCTOBER 16, 1973

LONGEVITY NOT GRAHAM'S GOAL: WOULD RATHER DIE FREACHING

By Religious News Service (10-16-73)

ATLANTA (RNS) -- Living to a ripe old age is not one of evangelist Billy Graham's ambitions.

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"I would rather die earlier and be preaching the Gospel than to phase out and live to be 80," he told Coleen Teasley, religion editor of the Atlanta Constitution, in a telephone interview from his office in Montreat, N.C.

Explaining why longevity is not his goal, the 55-year-old evangelist commented, "I don't particularly want to live to be 80. I'm looking forward to heaven. I don't have any sweet desire to stay in this world."

In the interview, he revealed that although he has become world famous for his huge crusade rallies, he prefers small group sessions.

"My No. 1 preference is question-and-answer periods," the evangelist said, "when I can sit down and talk to clergy or seminary students and just answer questions. As I get older I enjoy teaching more than preaching."

Mr. Graham, whose crusades have enabled him to preach the Gospel to millions, predicted that massive rallies will some day be a thing of the past for him.

"I'm not sure I can continue as I get older in the big stadiums of the country," he commented. "Preaching from second base, as I did in Atlanta, is too exhausting." He estimated that he will probably quit big crusades in five to seven years.

Taking time off is a problem for Mr. Graham as for most active men. "I had planned to take '74 completely off for the first time in my life just to sort of recharge my batteries and study," he related. But the Graham schedule for 1974 already includes a crusade in Rio de Janeiro and the International Conference on Evangelism in Switzerland, which he described as "the largest and possibly the most important conference on evangelism and missions in this century."

Finances may also necessitate a cutback in the Graham organization's operations. "At the moment, we don't have any surpluses," the evangelist reported. "I think we have just about enough to pay our bills."

He estimated that a single one-hour television broadcast of a crusade service costs a total of \$250,000.

"The prices are going up," Mr. Graham said. "It takes a great deal of money to support these telecasts. Some of them break even, some of them we don't get enough money in to pay for them, some of them we take in a little bit more."

Despite these problems, the evangelist said he isn't worried about finances.

"The Lord always provides," he explained. "It seems that the Lord knows how much we need. He doesn't give us too much and He doesn't give us too little. It's a very amazing thing. I stand back sometimes and I just know that the Lord is doing it."

High blood pressure is Mr. Graham's only major medical problem, he said, adding that he inherited it from his father. "Sure, the doctors are telling me to slow down," he admitted, "but I have to balance that against my calling to proclaim the Gospel."

November 27, 1973

BERSONAL & CONFIDENTIAL

Dr. Billy Graham Montreat, North Carolina 28757

Dear Dr. Graham:

Greetings in Jesus' wonderful Name.

Once before in an hour we here in Israel felt to be critical I wrote you expressing the hope that you would be able to share with the President some of our concerns. I thank you for the letter in which you replied and for your word in it.

Right now a deep gloom has settled over our neighbors. I found the same to be true of their coreligionists in the United States on my recent visit there. They all fear that Israel could be pushed into a non-viable situation by the big powers, including the United States. The fact that we may be headed for peace negotiations in Geneva in December means absolutely nothing. History has shown that signed agreements mean nothing here in the Middle East. A witness is the last cease-fire signed in 1970 which was broken just as soon as Egypt felt it to her advantage to do so, both on the night of the signing when she moved her missiles up under the cover of darkness and on October 6 of this year.

They feel too, and 1 agree, that a commitment on the part of the United States to protect her militarily is at best a very risky solution for Israel and the world. The U.S. is too far away. Her present attitude on sending soldiers to fight abroad, after Vietnam, is also well known. How binding can a present commitment be after the next election in the U.S. or even before that time, should public sentiment change over oil shortages or other shortages? Furthermore, Israel does not want foreign troops on her soil even to defend her. U.S. troops sent to Israel would probably bring a world war again in any case.

continued...

Dr. Billy Graham November 27, 1970 Page Two

Israel is far more realistic about Russian activity in this area than it seems is the United States. We know how Russia acted in the case of Czechoslavakia and how she prepared Egypt and Syria for the current attack on Israel. We know how she could strangle all of Europe were she able to control Middle East oil. So far she has done well at this by working through the oll producing nations without letter her role in it be too obviously seen. Should she control the Suez Canal, the world would be at her mercy on oil, for she would and could control most of the currently best oil producing areas of the world. As we think about Biblical prophecy the possibility, at least, that Russia is the "king of the north" is frightening.

Israel knows she cannot rely for her ultimate future merely on promises by others. A distinguished Christian scholar here in Israel for one year wrote during the Yom Kippur War that he does not expect <u>concrete</u> Christian action to come to Israel's help. He states that in the past even the most enlightened Christians have been notoriously neutral and ambivalent towards Jewry's needs as a people. Thus he goes on: "As Christians, therefore, our cry to israel must be, 'Don't count on us to help! Help yourselves; no one really cares! Don't trust us! In the safety and quiet of the lecture hall and dialogue table we will voice all sorts of aid and comfort. Yet when your life is challenged, don't look to us. Save yourselves!"

Israel officially feels, "We must do what we think is right for us, not what the rest of the world believes to be correct. We stand alone." This is how it is here today.

There are three things Israel needs.

(1) Control of the Sinal, for this is her only source of oil when she is besieged.

(2) Secure borders at a safe distance from her cities and people. (Times and conditions have changed since 1967. The new fool-proof and deadly Russian missiles that they developed so that they can be operated by illiterate, uneducated peasants with almost no training cannot be permitted on the old 1967 borders. It would be suicide for Israel is she were to allow this material on those old borders and genocide would result if anyone else were to demand it and secure it. The borders must be at a safe distance. After all, the post-1967 borders are the result not of Israeli aggression but of attacks launched by the Arabs which resulted in their loss of territory. We hope and pray that Israel will reject, even unilaterally, every attempt to force her back to the 1967

continued...

Dr. Billy Graham November 27, 1973 Page Three

> borders. Our neighbors' promises have proven of no secure value in the past nor will they in the future. Only secure and relatively distant borders can give Israel even a modicum of safety. I am enclosing some paragraphs written by a learned Professor of Law from California. They should be widely known.)

> (3) The continued supply of strategic arms and materials from the U.S. and any other friendly nations (if there are such!) for Israel's defense, commensurate with what Russia is pourigg into the neighboring areas not for defense but for aggression.

With these three key items israel has a chance at survival, at least long enough for other commitments from the United States to be able to reach her in time for her survival. With these, unless Russia actually attacks with her own troops, Israel can stand. When Russia commits her troops, Armageddon will have arrived and then our role as evangelical Christians on behalf of God's people here will be taken up by the Lord Himself. We will not be able to do more. Now is the time for our activity.

The oil of the Sinal.

(2) Secure and relatively distant borders.

(3) Supply of strategic arms and material for defense (not promises of troop support).

After much prayer and cogitation, and after many talks with leaders here and concerned Jews abroad, the above items stand out to me as minimal and basic needs for us and for Israel today.

I pray, if your thinking to date has not arrived at conclusions like those above, that they may be meaningful to you (we want to survive here and all these are necessary to that) and that you may be given by the Lord opportunities to press them home in places of influence.

With warm greetings in Christ,

G. Douglas Young President

GDY/nt Enclosure Dr. Billy Graham November 27, 1973

ENCLOSURE

"When Israel finally struck back, in June 1967, moreover, her action was recognized as legitimate even in the U.N. organs where numerous Soviet-Arab resolutions seeking to brand Israel the aggressor and to compel her to withdraw from territories which she had occupied in the course of the war of self-defense thrust on her, were consistently defeated by overwhelming votes ranging from between 3-1 to 4-1.

"So far as legality and elementary good faith is observance of the previous cease-fire agreements are concerned, the Syrian and Egyptian records of violation are shamelessly flagrant and in no sense are they matched by israel violations.

- * Egypt openly, sometimes with Jordon, supported the hostile acts by armed bands against Israel.
- * Egypt engaged in wide range hostilities across the Suez line under the slogans of "Preventive Defense" and "War of Attrition."
- * Egypt without provocation sunk the israell destroyer <u>Eilat</u> on the high seas by rocket fire. She was guilty of 119 such violations to the end of 1968 even before the escalation. After the escalation of the "War of Attrition" she committed 4,000 such violations in a period of nine months, killing 146 persons including civilians, and wounding 430. In later such acts, no less than 215 were killed and 565 wounded.
- * Syria was guilty of 407 cease-fire breaches in the nine months ending May 1970 again involving many soldiers and civilians dead and wounded.

"Returning, then to the present crisis there is also no symmetry at all between the military treachery of the sudden Syrian-Egyptian attack on a Holy Day when all Jews are traditionally at prayer from morning till nightfall, and the self-defensive action of Israel forces in 1967. In 1967, the Arab forces had already long begun the military initiative and had repudiated the armistice arrangements and were already in full military posture for attack at the moment of the Israel response.

"So far as international law is concerned, too, it is important, especially for the negotiations, to remember that Egypt has no clear title under international law or any other law to the return of Gaza. Nor has Jordan any such title to the return of Jerusaham and the West Bank. The presence of those states in those territories in 1967 was based solely on conquest during their unlawful 1948 war against Israel. At that time the Soviet Union characterized their action as aggression.

continued ...

Dr. Billy Graham November 27, 1973

ENCLOSURE (con't)

"While under international law a state which is the sovereign of a territory which falls under military occupation by its advarsary may have a right to teturn to it. Subject to the peace terms that are negotiated, the situation is quite different where the claimant never was the sovereign but merely a military occupant who has now been ousted. This is so even if the former occupation arose lawfully. Where, however, as in Gaza, Jerusalem, and the West Bank, the Egyptian and Jordanian occupations spring from unlawful warmaking, the lack of title is even more definite.

"By contrast, Israel's entry into these territories in 1967 arose from lawful operations in self-defense. Her status there is at the least that of a lawful belligerent occupying power. The fact that there is no other state having sovereignty over these territories probably means that (if no peace treaty is concluded) israel's title under international law would mature into sovsercignty. For according to the international Court of Justice, in such cases of uncertainty, title goes according to the relative strength of the opposing claims to sovereignty." (1.J.C. Reports, 1953, p. 67). . ." November 5, 1973

Marc Tanenbaum Gerald Strober

CONFIDENTIAL

On Thursday evening November 1st at 9:30 P.M., I received a call from Dr. T. W. Wilson in St. Louis. Dr. Wilson called to inform me that Billy Graham had arrived at a decision during the earlier part of the evening concerning Mrs. Meir. , Graham wished to extend an invitation to Prime Minister Meir to come to St. Louis on Saturday evening, November 3rd to participate in his Crusade meeting at the St. Louis Arena. I was asked to relay the invitation to the proper authorities. Wilson indicated that marlier in the day Graham had given serious consideration to flying to Washington on Saturday to meet with Mrs. Meir. However, that would have required him to arrange for a substitute speaker and would perhaps have subjected him to undue questioning concerning the nature of his sudden departure from St. Louis. I had been aware of this possibility several hours earlier when Ruth Graham called me from Montreat to state that she understood Billy was planning to come to Washington on Saturday. Wilson also mentioned that a private telephone line would be installed in Graham's hotel room on Friday so that I might be able to give the humber to the proper official in Mrs. Meir's party.

There is one other element in the conversation which should be reported. Wilson mentioned the problems currently being experienced by President Nixon. He said that it was his impression that the President wanted to be as helpful as possible to Israel and it certainly would not help to find significant numbers of people in the Jewish community supporting the drive for impeachment.

I immediately contacted you and I was indeed happy that you were able to be in touch with Ambassador Dinitz although I am sorry that it was impossible for Mrs. Meir to accept Graham's invitation. At 1:00 P.M. Friday afternmon, I called Dr. Wilson and obtained the private line telephone number. I then shared it personally with Moshe Arad at the Washington Hilton Hotel. At 3:00 P.M. in accordance with our earlier telephone conversation concerning the POW situation, I called Dr. Graham and had a 10 minute conversation with Mm. He was immediately receptive to the POW question and said he would find the proper occasion over the weekend to make a public comment calling for the immediate exchange of all prisoners and asking for the Egyptians and Syrians to conform to the Geneva Convention and to supply the Red Cross with a list of all prisoners in their hands. He also stated that he had talked by telephone with his Washington friend three times since October 6th. In each of these conversations he stressed Israel's particular needs particularly her military requirements. In his last conversation which occured on October 28th he emphatically suggested to his friend that the majority of Evangelicals in the U. S. were strongly supportive of Israel. I mentioned that I had just come from the Presidents Conference meeting with Mrs. Meed and he wanted to know what had transpired. I made it a point of telling him that the Prime Minister spoke favorably of the President two or three times during her talk and that each reference to him was greeted with applause by the gathered leadership. Graham said that he planned to speak to his friend November 3rd and that he would communicate this response to him.

I believe one other aspect of the conversation is of interest. I mentioned to Graham that those individuals in the Jewish community who were aware of his efforts felt a great measure of gratitude toward him. He responded by saying that he felt privileged to be able to be supportive of Israel. He reiterated in this conversation what he had said in an earlier communication that this is the only issue in which he plays an advocate's role with his friend. He concluded by saying as a Christian he owed everything to the Jewish people.

GS:as

CC: B. Gold S. Hirsh A. J. Rudin

DOMESTIC SERVICE

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MONDAY, NOVEMBER 26, 1973

GRAHAM CRUSADE RAISED \$104,000 EOR PAMINE RELIEF IN AFRICA

By Religious News Service (11-26-73)

MINNEAPOLIS (RNS) -- Famine relief in Africa was a major beneficiary of Billy Graham's Upper Midwest Crusade at the Minnesota State Fairgrounds in July.

An audited statement of crusade finances revealed that the 10-day crusade cost \$296,104 and that income, including offerings, totaled \$306,905.

The surplus of \$10,801 was distributed to the Billy Graham Evangelistic Association.

George M. Wilson, association executive vice-president, said that an appeal made by Mr. Graham at the final service had resulted in more than \$104,000 for famine relief in Africa.

This total included the offering of \$71,474 received at the final crusade service, plus an additional \$32,584 sent in by people throughout the country since the crusade.

Mr. Wilson said the funds have been used to purchase grain and other food for starving persons in Mali, Senegal, Upper Volta, Chad and Niger.

He said it is estimated that \$10.50 will buy enough millet, the African diet staple, to feed 15 persons for a week.

The Rev. Howard Jones, a Graham associate evangelist, and two other association staff members visited Africa and determined that use of existing missionary and African governmental relief agencies was the best way to distribute the famine funds.

They found, according to Mr. Wilson, that several years of starvation threats lie ahead until drought-stricken land can be irrigated and seed planted.

The financial statement on the crusade revealed that crusade offerings, which totaled \$151,151, accounted for almost half the receipts.

Other sources of income were "share partners," persons who budgeted regularly for the crusade, \$68,814; general donations, \$59,245; choir, concert and special meeting offerings, \$16,595; special gift, \$10,000, and miscellaneous \$1,100.

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DOMESTIC SERVICE

MONDAY, NOVEMBER 26, 1973

Advertising and publicity, which cost \$85,233, was the biggest single expense item. Special items, including insurance, crusade bulletins, choir and usher materials, concert and miscellaneous expenses, cost \$67,956.

Major expense items also included \$43,986 for arrangements, including stadium expenses, sound system and platform arrangements, and \$35,836 for office operations, including office salaries, postage, supplies and services.

Other expenses, broken down by committees, included finance, \$24,981; counseling and follow-up, \$19,703; team, \$13,496; prayer and visitation, \$4,079, and group reservations, \$834. Committee expenses included printing, supplies and postage.

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I.A. O'SHAUGHNESSY DIES AT 88; GAVE MILLIONS TO CHURCH, CHARITY

By Religious News Service (11-26-73)

ST. PAUL, Minn. (RNS) -- I.A. O-Shaughnessy, widely known St. Paul Roman Catholic layman and philanthropist, died Nov. 21 in a Miami hospital at the age of 88.

Over the years, he gave millions of dollars to educational and other institutions, Catholic and non-Catholic, in his home community and around the world.

One of the projects he financed was the Ecumenical Institute for Advanced Theological Study, built in Israel midway between Jerusalem and Bethlehem.

The institute was conceived at a meeting involving Pope Paul, Father Theodore Hesburgh, president of Notre Dame University, and Mr. O-Shaughnessy.

He recalled the meeting in a 1972 interview: "I told Hesburgh (who was translating) to tell His Holiness to get off his pants and get at it right away because people forget soon. Hesburgh had a rough time trying to say that in Italian, and in a different way, to the Pope. But the deal was made."

Mr. O'Shaughnessy gave about \$4 million to the Institute.

Among his other gifts, he built a memorial library at the University of Notre Dame; a building for a library at the College of St. Thomas, St. Paul; and an auditorium at the College of St. Catherine, also in St. Paul.

Mr. O'Shaughnessy was a 1907 graduate of the St. Thomas College; soon after he began amassing a fortune from oil prospecting. He founded the Globe Oil and Refining Co., which he headed from 1917 until his death. His financial interests also included railroads, banking, and other enterprises. He was a trustee of numerous religious and educational institutions, including the St. Paul Seminary here, University of Notre Dame, and St. Thomas College.

In 1967 he was named a Papal Count by Pope Paul. In 1971 he received a Brotherhood Award from the Minnesota-Dakotas region of the National Conference of Christians and Jews. He called it "one of the greatest things that happened in my life."

Mr. O'Shaughnessy is survived by his second wife, Blanch, and five children by his first wife, Lillian, who died in 1959.

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DOMESTIC SERVICE

-23- MONDAY, DECEMBER 17, 1973

Mr. Graham was in Switzerland conferring with colleagues about the upcoming International Congress on World Evangelization when he received the invitation to preach at the White House service. He and his wife were dinner and overnight guests of the Nixons preceding the ceremony. The Christmas service was Mrs..Nixon's suggestion, according to an insider.

The evangelist had been under pressure from some in the religious community to deliver a public rebuke to Mr. Nixon, especially in connection with Watergate, or at least to disassociate himself from the White House inner circle. But Mr. Graham, explaining privately that such an act would be ethically in poor taste and would ignore the sins of many others, chose to be more general in his remarks.

"America stands on the threshold of divine judgment today," he declared. "Morally, socially, economically, politically, and spiritually we are in deep spiritual trouble. We have turned from God, and every month seems to take us further away from the only One Who can reverse the tide and forestall the imminent judgment. We must alter our course if we are to see many more Christmas seasons as a free people."

Also, the evangelist said, "we must reorder our priorities. We must remake the unjust structures that we have taken advantage of the powerless and broken the hearts of the poor and the dispossessed."

But, he cautioned, while "we all admit that we need some sweeping social reforms -- and in true-repentance we must determine to do something about it -- our greatest need is a change in the heart."

The evangelist concluded his sermon with a reference to Christ's second coming: "He will take control of this war-weary world and bring the permanent peace we strive for and long for. A new world will be formed. A new social order will emerge."

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AGENCY REPORTS ON ARRIVAL OF USSR JEWS IN NEW YORK

By Religious News Service (12-17-73)

NEW YORK (RNS) -- An estimated 1,200 Russian Jews have settled in the New York area since the end of 1969 and are reportedly being absorbed into American life with "astounding speed."

Philip Soskis, executive director of the New York Association for New Americans (NYANA), also reported that more than 420 Russian Jews settled in the New York area between Aug. 21 and Nov. 30. NYANA is responsible for the resettlement and absorption of Jewish immigrants in the city.

Though the number is small by comparison, the increase has paralleled the rise in the much larger numbers going to Israel," Mr. Soskis said. -"In the last three months, the influx has represented more than one-third of the entire group of russing immigrants to the United States since the end of 1969."

Among Russians settling here during the recent three-month period were 21 engineers, 18 physicians, 3 lawyers, 2 architects, 2 film directors and 20 teachers, translators and professionals with similar high level skills.

NYANA privides housing, educational and vocational counseling, job training and placement to newcomers in addition to financial assistance. The organization receives funds from the United Jewish Appeal campaigns. -0- PAGE -23ELIGIOUS NEWS

SERVICE

-22- MONDAY, DECEMBER 17, 1973

BILLY GRAHAM AT WHITE HOUSE: '73 WAS A 'CONVULSIVE' YEAR

DOMESTIC/SERVICE

By Religious News Service (12-17-73)

WASHINGTON, D.C. (RNS) -- It's been "a very convulsive year," evangelist Billy Graham told a White House pre-Christmax worship service audience in the East Room.

President Richard Nixon and 350 guests, many of them members of Congress and their families, listened intently as Mr. Graham cited Watergate, the Mideast war, and the energy crisis.

"Millions of Americans are confused, discouraged, cynical, frightened and disillusioned," said the 55-year-old evangelist. But, he went on, there is hope in the message of Christmas.

In his 20-minute sermon entitled, "The Cradle," the Cross and the Crown," Mr. Graham called for "sweeping social reforms," and he warned of impending national judgment if repentance from sin is not forthcoming.

"If we as individuals here in this room today, and we as a nation, would humble ourselves and turn from our sins, God has promised forgiveness, healing to the nation, and eternal life," the Southern Baptist preacher declared.

The occasion was the 42nd White House worship service since Mr. Nixon took office. Mr. Graham has preached at three of them, including the first one just after the President's inauguration in January 1969, and he shared a platform at another.

As always at Christmas, the White House was ablaze with lavish stands of brilliant red poinsettias and miniature green trees and gold trimmings lending a note of physical beauty to the service. A manger scene graced one wall, next to a towering display of poinsettias, and a huge portrait of George Washington. Decorative lighting, however, was minimal.

A last-minute hassle involving a group threatened to mar the service. The Yale University Whiffenpoofs had been scheduled to sing, but several of the 15 members decided to boycott the meeting as an act of protest, apparently over Watergate, and the group's presentation was cancelled. Instead, the 30-voice Army Chorus was pressed into action. The soldiers, clad in dress blues and gold braid, sang three carols during the half-hour service.

Mr. Nixon added several postscripts after the benediction. He said he wanted the American people to know that there would be enough gasoline to drive to church on Sundays -- "if they don't drive too far."

He also noted that this will be the first Christmas in eight years when all the American POWs are home, and he called for a Quaker-style moment of silence in their honor.

Said the President: "Cur prayer is that we are not at the beginning of an interlude between wars but at the beginning of long peace."

(more)

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GRAHAM ANSWERS QUERIES ON WAR POSITION

MONTREAT, N.C.--(ABNS)--Evangelist Billy Graham has issued a public statement here describing his position on the Vietnam war, his relationship to President Nixon, and his opinion of the role of an evangelist.

His statement was issued in response to inquiries by the press and several religious personalities asking him to intervene with President Nixon asking for a cease fire in the Vietnam war.

The Rev. Dr. Ernest T. Campbell, minister of Riverside Church, New York City, read an "Open Letter to Billy Graham" from the pulpit on Sunday, December 31, at the morning service.

The provocation for Campbell's letter was Billy Graham's failure to speak out on the war and his failure to respond to an overture from the Chicagoland Area Committee for Key 73 that implored him to intervene with the White House to secure a cessation of the bombing of North Vietnam. The Key 73 appeal was written by the Rev. Henry W. Anderson, a United Presbyterian pastor who is chairman of Key 73.

Dr. Campbell's letter was read a day after President Nixon ordered a bombing halt above the 20th parallel, pending resumption of peace talks on January 8. The Riverside pastor went ahead with the reading because of the continued bombing below the 20th parallel.

He voiced appreciation for much of Mr. Graham's ministry and invited him to preach at Riverside, but he urged the evangelist to be a "prophet"...not just a house chaplain.

"As one of the 'near voices' within hearing distance of the throne you surely bear a responsibility to critique government policy as well as bless it." Dr. Campbell: said.

The letter also dealt with the subject of effective evangelism and the essential nature of biblical religion. Campbell said that the new life in Christ does not divide the personal and the social into two separate camps.

"Because of your high visibility you have a unique opportunity to give dramatic definition to a form of evangelism that is equally comfortable confronting men and women with the claims of the gospel or calling the nation to a new fidelity to social righteousness," said Campbell.

In an 800 word response, Billy Graham declared, "I have regretted that this war has gone on so long and been such a devisive force in America. I hope and pray that there will be an early armistice."

Commenting on a frequently used description of his relationship with the Nixon administration, he declared: "Neither am I a White House 'chaplain'--anymore than Cardinal Cushing was during the Kennedy years or Dr. Edward H. Pruden was during the Truman years."

Graham said that he has been personally acquainted with every U.S. President since Harry Truman and that "it is an unwritten law that when you visit a head of state, you do not reveal what you discussed."

Of his role as an evangelist, Mr. Graham commented: "I am convinced that God has called me as a New Testament evangelist--not an Old Testament prophet! While some may interpret an evangelist to be primarily a social reformer or a political activist, I do not. An evangelist is a proclaimer of the message of God's love and grace in Jesus Christ and the necessity of repentance and faith."

In conclusion, he said, "Everywhere I go this year, I am going to call for renewed concern for each other, a revived dedication to just government, and a revitalized consecration to God in our national life."

--ABNS---



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KEY 73 - AN INTERIM REPORT #1

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

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

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

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

Those two themes, which this writer set forth in December 1972 - on the eve of the launching of Key 73's program "to call the continent to Christ in 1973" - were the bases of a policy adopted by the National Executive Council of the American Jewish Committee designed to help transform a potentially conflict-laden issue into an opportunity for achieving mutual understanding and reciprocal respect between Christians and Jews. During the past several months, AJC's Interreligious Affairs specialists have met and corresponded with numerous Key 73 national, regional, and local leaders, as well as with Catholic, Protestant, and Evangelical denominational Leaders affiliated with the unprecedented ecumenical drive to evangelize "every person in North America." In addition, we have conferred with a large number of local rabbinic associations, Jewish community councils, and ecumenical and interreligious bodies in every region of the United States. Included in this effort of education and interpretation of Jewish concerns about Key 73 have been conferences with Christian and Jewish editors, and a variety of appearances on national and local TV and radio programs throughout the country.

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

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

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standing.

2) This national dialogue, although accompanied at times by uncomfortable but frequently constructive intergroup tensions, has served as an occasion for Catholic, Protestant, and Evangelical leaders to clarify - for the first time - that the policy of Key 73 is "to reach the unchurched" and that Key 73 "has no strategy for proselytizing the Jews." The Rev. Joe Hale, a central figure in Key 73, stated, "Key 73 was organized by Christians wanting to share a personal meaning in faith with those who seek no faith. We have never been interested in cornering people who have a meaningful faith and trying to persuade them." (Religious News Service, Jan. 11, 1973).

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

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

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

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relations throughout the United States, namely, that the Jewish community is "off limits" to proselytizing activity, and that Jews will not accept passively a relationship with Christians that reduces Jewry to an object of conversion, and that does not respect Judaism as a living faith and source of permanent truth and value to the Jewish people. This does not exclude the possibility that individual Jews will become Christians, as growing numbers of Christians are becoming Jews (mainly through intermarriage). The decisive development that is emerging is that a national policy is being shaped between faith communities that excludes proselytizing as a basic precondition to any ongoing, meaningful relationship between American Christians and Jews.

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

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

That statement assumes significance especially in relation to fundamentalist Christians who have tended to teach and preach a literalist interpretation of the Crucifizion episode which historically has portrayed Jews as "Christ-killers," and "enemies of God," thereby providing poisonous seeds of anti-Semitism. That school of thought which associates itself with this evangelical campaign cannot now use the sanction of Key 73 for such anti-Jewish views.

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

"We can dismiss as wishful thinking any announced aim by uninformed Key 73 participants of making the United States a Christian nation and it will very probably never be. Nor should we hesitate to pronounce judgment upon the concept of civil religion in America; if there were such a thing, it would turn out to be a Frankenstein monster that no devout Bible believer would want any part of." (Religious News Service, Dec. 5, 1972).

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

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young people on college campuses and in public high schools. It is abundantly evident that there exists a major responsibility for Key 73 leaders, especially in local communities, and for Jewish leadership to assure that these coercive campaigns and pressures to comvert Jewish - frequently accompanied by psychological harassment and social ostracism - young people be stopped at once. Inaction, indifference, or passivilty can have decidedly damaging consequences for our public school systems as well as for the civic peace of our society.

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

5) There is a renewed recognition that the widespread and traditional Jewish commitment to religious liberty and freedom of conscience supports the right of every group and individual to express his/her version of the truth in the pluralist marketplace of ideas. The Jewish community clearly accepts the fact that evangelists have the right to witness to their beliefs without threat of intimidation or coercion from anyone else, provided they do not violate the civil liberties of others, compromise the separation of church and state, nor offend the conscience of an individual who wishes not to be witnessed to.

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

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

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

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

"There is no anti-Semitism in either the ideology or the thrust of Key 73. I trust that you understand this, just as we understand your position to be not enti-Christian. We do not wish to persecute, pressure or force Jews to believe or do anything against their will. On the other hand we are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith--the privilege which we enjoy in America.

"Rest assured that we will attempt in no way to deny our deepest Christian convictions in this regard so that we wrong the Jewish community in any way. At the same time, I hope that we may be confident that you who are not Christian will not in any way intimidate or pressure the many Christians participating in Key 73 against confessing before men the saving Gospel."..."

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

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

"Key '73 was organized by Christians wanting to share a **Fintsonal meaning in E**aith with those who seek no faith. We have never been inservised in cornering people who have a meaningfill faith and trying to persuade them." The Rev. Charles L. Eastman, North Miami, Florida, Key '73, and Minister of the First Congregational Church:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"On the other hand a primary concern of Key '73 is to witness to non-Christians. So I could not say Jews are off limits. I'm very sympathetic to them, but is no way could I say I would not

talk to a Jew about his relation to Jesus."

(Denver Post, January 24, 1973)

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

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

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

Christianity Today Bays Key 73 does not envision Jews as

special Gategory (Religious News Service, December 5, 1972);

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

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

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

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

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

"We can dismiss as wishful thinking any announced aim by

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uninformed Key 73 participants of making the United States a Christian nation and it very probably never will be, ¹ <u>Christianity Today</u> says. ¹Nor should we hesitate to pronounce judgment upon the concept of civil religion in America; if there were such a thing, it would turn out to be a Brankenstein monster that no devout Bible believer would want any part of.⁴

"On the basic theological issue of the relation of Christianity as a faith to Judaism, <u>Christianity Today</u> says evangelical Christians do not agree with the contention that Judaism is a 'complete faith not requiring "fulfillment" by Christianity.¹

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

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

CATHOLIC RESPONSES TO KEY 73

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

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

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

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

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

His Eminence Timothy Cardinal Manning, Archdiocese of Los Angeles:

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

Archbishop Leo C. Byrne of Saint Paul and Minneapolis:

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

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

Leadership Conference of Women Religious (LCWR)

At a meeting of LCWR held in St. Louis on February 1, 1973,

a committee of nuns stressed: the need to distinguish between the positive and negative potential of Key 73, an ecumenical program in which more than 40 Catholic dioceses are participating.

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

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

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

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

National Coalition of American Nuns (NCAN)

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

Those who fear "Christian imperialism" should understand that Key 73 is about as unorganized as most massive religious efforts have to be. Participating denominations in Key 73 run the ideological gamut from the extreme right to the at least moderate left. Each denomination is called upon to participate in Key 73 in accord with its own beliefs and its own traditions. The very multiplicity of those beliefs and traditions is the best guarantee against unwarranted pressure being exerted on non-Christian Americans.

It should also be noted that to a large degree Key 73 is, in hallowed American Protestant terminology, not only evangelism, but revival. The proclamation of Christ and His Gospel is to be made first to ourselves, who already call ourselves Christian, to bring ourselves to a more complete adherence to the person and the teachings of Christ. If Key 73 remains true to Christ and His teachings, the proclamation of Christ to others will hardly be coercive. It will be an invitation, not a command, and it will be directed to those who have no religious affiliation, not to those who are already at peace with their conscience and with God because they have come to terms with their need for church or synagogue affiliation.

Non-Christians will, we hope, understand that proclaiming the Gospel is an integral part of the Christian vocation. We also hope and expect that Christians will fulfill the command to teach all nations in ways that fully respect the commitment of others to their own religions, and the freedom and dignity of each individual to choose, in accordance with the obligations he feels, his own form of relating to God and to his brother. Father Edward J. O'Donnell Jan. 12, 1973

Catholic Editor Raises questions about Key 73

By Religious News Service (1-19-73)

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

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

The editor also takes note of concerns expressed by "my

friend Rabbi Marc Tanenbaum of the American Jewish Committee."

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

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

Catholic Times, Columbus, Ohio - December 15, 1972

Key 73: Some Jewish Fears

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

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

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

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

Newark Metropolitan Area:

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

N. J., denied that Key 73 poses a threat to the Jewish community because of its evangelistic emphasis. "The thrust is to people who have abandoned the Church, to get them back through Expressions of our Christian Concern."

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

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

AMERICAN JEWISH

ARCHIVES

PROTESTANTS RESPONSES TO KEY '73

The United Church of Christ:

(New York, N.Y. January 26, 1973) -- "The formation of an ecumenical agency to foster Jewish-Christian dialogue in the United States has been urged by the board of directors of the United Church Board 66ur World Ministries, overseas mission arm of the two-millionmember United Church of Christ.

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

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

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

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

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

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

American Baptist Convention:

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

"As a result of the Christian evangelistic effort, the jewish religious community will react against the whole idea indicating the fact that Judaism is a self-sufficient and complete religion and that Jews fear proselytism as a possible strengthening of anti-Semitism." (Frank A. Sharp, <u>American Baptist News Service</u>)

United Chunch of Christ:

"Homeland Board Focuses on Evangelism: Rejects National Key 173 Role

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

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

2. that Key '73 assumes that 'a one-way channel of individual salvation is sufficient for embodying the gospel in society;' "3. that Key '73 is 'vulnerable to the temptations of retreat from the public arena prevalent within the biblicist and fundamentalist tradition."

""The church is at its evangelistic best when it embodies word-in-deed, corporately as well as personally," the BHM directors declared." (December 1, 1973)

Lutheran Church in American Pacific Southwest Synod

Excerpts from Pastoral letter issued by Bishop Carl W. Segenhammer to all pastors of synod:

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

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

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

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

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

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

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

"In essence,

"Emphasize:

. the celebration of Christ's power, love, mercy, freedom and forgiveness

- . the study of scripture and theology
- . awakening within our Church, our congregation
- . renewal of personal faith and corporate concern
- . recommitment to the Church

. the whole connsel of God

"Avoid:

. triumphalism and elitism

.narrow focus on individual salvation (redemption) without commensurate emphasis upon our corporate response (santification)

. a claim to have an exclusive corner on spiritual truth; that limits God to your insights!

. emphatically avoid disparaging or denigrating other faiths; to do so cheapens your own

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

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

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