



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 21, Folder 7, Graham, Billy, 1978-1979.

✓ Billy Graham  
Baptist Jewish

January 3, 1978

Dr. Paul D. Owan  
Production Editor  
CATALYST  
P. O. Box 1790  
Waco, Texas 76703

Dear Paul,

Thank you for your warm and thoughtful letter of December 12th.

I was delighted to meet you in person. It was especially reassuring to know that you found our Baptist-Jewish Conference at SMU of such interest. It was among the better meetings that I have attended in recent years of this nature.

I will give further thought to the preparation of a prospectus on a book roughly entitled, "Billy Graham and the Jews," or "Billy Graham, the Jews, and Israel."

I do not want to proceed too far until I have had a chance to discuss this with Dr. Graham since a good bit of the material is of somewhat confidential nature. I have just received a letter from him in India and plan to see him shortly after his return to the United States.

With warmest good wishes for a healthy, and, above all, a peaceful new year, I am,

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Atlanta Center

## EVANGELICALS

# Israel Finding Born-Again Friends in U.S.

BY JOHN DART  
Times Religion Writer

U.S. Jewish and Israeli leaders, seeking broad-based backing from Americans for Israel's bargaining position in the Middle East, are welcoming growing support from an unlikely source, this nation's born-again believers.

Their support, taking the form of newspaper ads and other means, is being cultivated by Jews despite what might appear to be serious obstacles.

Most evangelical Protestants still contend that conversion of Jews is an important goal. Many believe that Israel is soon going to be the battleground for a biblically predicted Armageddon and the return of Jesus.

The theological timetables and details of expected events vary, but from evangelist Billy Graham to best-selling apocalyptic author Hal Lindsey ("The Late, Great Planet Earth") to the local evangelical pastor, the feeling is that news from the Middle East continues to confirm that the "last days" are here.

The "premillennial" Protestants, as they are sometimes called, believe a 1,000-year peace under Jesus' reign will come, but not until after an invasion by the Soviet Union and ensuing battles have wreaked death and destruction in the land of the Bible.

Some Jews are troubled by the macabre Israel-as-chesspiece scenarios that these Protestants envision, conceded the American Jewish Committee's Rabbi Marc Tanenbaum, the most active Jewish figure in U.S. interfaith affairs.

But, added the New Yorker, "you can welcome their support without necessarily buying their theological assumptions."

A longtime Los Angeles interreligious leader, Rabbi Paul Dubin, now executive director of the American Zionist Federation office here, agrees.

Jews can appreciate U.S. evangelical statements about Israel's right to exist another 10 or 15 years, or however long such believers think Armageddon is still in the offing. Dubin said.

*fit*  
"I don't care what they believe because they are saying God will do it in His own time," he said. Dubin noted that evangelicals do not seem to feel they can appreciably hurry up "last days" events.

Tanenbaum believes that millions of the estimated 40-50 million evangelicals in this country "are among Israel's strongest supporters." Not included is born-again President Carter, under fire from Jews for his policies toward Israel.

The evangelical-Jewish relationship marks a dramatic shift in the last couple of years.

For decades Jewish community spokesmen looked only to mainline and liberal Christians for understanding, first primarily to stem anti-Jewish prejudice in this country and then increasingly to recognize the importance of the state of Israel to Jews everywhere.

"Now all the rules of the game have changed," observed the Rev. Martin Marty, a highly regarded analyst of the U.S. religious scene at the University of Chicago.

"Today much of the power, the money and the numerical strength of American religion lies with the conservative and premillennial Protestants," Marty declared.

There are still individual Catholics and liberal Protestants who articulate theological and humanistic rationale for Israel's security needs—and they are not ignored by Jewish organizations.

But Jews have been frankly frustrated by the limited support for Israel from the leadership of major

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FOR YOUR INFORMATION  
Marc H. Tanenbaum

*A James Fudin*

*over...*



# Israel Finds Born-Again Friends

Continued from Third Page

Protestant bodies and the Roman Catholic Church, which tend to be equally concerned with Palestinian aspirations as with Jewish hopes. The National Council of Churches, which includes Eastern Orthodox churches, also has pro-Arab spokesmen.

The 252-member governing board of the council last month overwhelmingly passed a resolution critical of Israel's use of the U.S.-made cluster bomb in its retaliatory invasion of Lebanon this year.

By contrast, while leading tour groups to Israel, evangelicals speak in awe of walking where Jesus walked. They are breaking out of the no-politics mold of conservative Protestantism to speak out on Israel's behalf.

Evangelicals and religious Jews have engaged in several major dialogues in recent years. A starting point for both of them is a common reverence for Scripture.

And as for the coming of a Messiah, the "joke" uttered at nearly every Jewish-evangelical conference may be the one that both groups are looking for the Messiah except that the Jews would see it as the first visit.

Such cordiality disturbs the aggressive Jews for Jesus organization, which pursues Christian converts openly among Jews.

Jews for Jesus leader Moishe Rosen asserts that each side has "a hidden agenda." Evangelicals are building relationships that will allow them more openings to present the gospel, Rosen said, and Jewish community officials are hoping to garner political support for Israel.

"Though most evangelicals are pro-Israel," Rosen said, "it is a religious commitment and the American Jewish Committee wants to translate this into political action."

The most active pro-Israel evangelical may be the Rev. Arnold T. Olson, who has served as president for both the Evangelical Free Church in America and the National Assn. of Evangelicals.

Olson and a dozen other prominent evangelicals bought full-page ads in the New York Times and Washington Post Nov. 1 to criticize a joint U.S.-Soviet statement about the "legitimate rights" of a "Palestinian homeland." The ad said "most evangelicals" uphold Israel's right to Jerusalem and Jordan's west bank.

Although the ad prompted another group of evangelicals to take out an ad disagreeing with those statement, Olson said the original ad was reproduced in 38 other newspapers by evangelicals in those cities.

Israel-supporter David A. Lewis, an Assemblies of God minister from West Virginia, said pro-Israel evangelical

**Many evangelicals believe that tragedy in Israel is inevitable.**

groups have sprouted up all over in the last three years with names like "Born Again Christians for Israel" in Phoenix.

Lewis founded Christians United for Israel in 1975 as an alliance pledged to show love and support for Israel to the point of writing the President and congressmen on specific issues.

In an Assemblies of God magazine he edits, Lewis wrote that "true believers" should be supportive of Israel while not necessarily agreeing with everything the Israeli government does.

"The Jews have returned to the land a second time (Isaiah 11:11) and they will not be driven out of the land again (Amos 9:13-15)," he wrote. "This is the Divine Plan."

Olson has echoed that theme frequently. "The Christian who doesn't see that the return of Jews to Israel marks the last days cannot understand Christianity," said Olson, though he is aware that Catholics and mainline Protestants do not usually put stock in the "biblical prophecy" interpretations.

Olson denies that theologically conservative Christians who recognize such portentous events are bloodthirsty.

"It isn't wanting a war so that Jesus will come, but hoping Jesus will come so wars would end," he said, referring to the eventual peaceful millenium. And yet Olson adds, "I don't know in the long run how wars can be avoided."

David Lewis is critical of any suppressed glee among expectant evangelicals (some of whom believe they will be whisked to heaven in a so-called "Rapture" before the Great War).

"For Christians to gloat over tragedy because they think it would be fulfillment of prophecy is sickness," said Lewis. He said his own scenario calls for "a thousand things" to happen before the culmination.

The time is short and the tragedy inevitable in the minds of most evangelicals, however—including Orange County's Rev. Chuck Smith, pastor of the large Calvary Chapel of Costa Mesa.

At the evangelical-sponsored international Congress for the Peace of Jerusalem last February in Jerusalem, Smith said in a concluding talk the conference's prayers were for "God's strength to sustain (Israel) in the dark days, that we might gather together in those days of His Kingdom that shall follow."

A principal organizer of the congress, at which Israeli Prime Minister Menachem Begin delivered welcoming remarks, was Israel Carmona, a member of Smith's church.

A USC graduate with a PhD in history and formerly a teacher at Biola College, Cuban-born Carmona subscribes to the theory that the Soviet Union will invade Israel in the last days. "It's not farfetched to believe the area is going to be a battle-ground," he said.

When asked about the paradox of praying for Israel's well-being and yet praying for the destruction-accompanied Second Coming, Carmona said, "It is an anguishing thing."

Appreciation and understanding of Israel's situation is



undoubtedly enhanced by the many Christian tours there, but the involvement of pro-Israeli evangelicals in tourism is also evident.

Not long ago the 200-member California Christian Committee for Israel listed on its letterhead the president of Land of Promise Tours as one of its three chairmen.

Christians United for Israel leader David Lewis, a veteran of at least 12 Holy Land tours, advertises in his Assemblies of God magazine for interested for interested Christian tourists: "Is prophecy being fulfilled in the Holy Land? Come and see."

A second International Congress for the Peace of Jerusalem is planned for November 1979. The congress "staff" is listed as Trans Global Travel in Jerusalem and Tours of the Way in Santa Ana. The owner of the latter tourist agency is the 1979 congress chairman, Israel Carmona.

Carmona acknowledged that there is a question of conflict of interest, but that he has tried to deemphasize his private business. About 250 of the first congress' 769 participants were from Pastor Smith's flock in Orange County and they used his travel agency, "but we left it open for them to make their own travel arrangements," said Carmona. "It's not travel hustling."

A better-known figure involved with the planning of the two congresses is G. Douglas Young, founder of the 20-year-old Institute of Holy Land Studies in Jerusalem.

"There isn't any question that Israel welcomes this sort of thing . . . although they probably look a bit askance at the theological timetables," said Young on a recent visit to Southern California.

Young indicated he is not convinced yet of a widespread commitment by U.S. Christians to the survival of Israel, whether the church members are conservative or mainline Christians.

"Here are people (the Jews) who have been through hell," Young said. "We've got to stand with them."

Rep. Robert F. Drinan (D-Mass.), a Jesuit priest, wrote an impassioned book on Israel's behalf, "Honor the Promise," published last year.

"Drinan's central thesis," wrote one rabbi, "is that Christian responsibility for the horrors and deprivations visited on Jews during the almost 2,000 years of Diaspora life (outside Palestine) places upon Christians the obligation to support the Jewish state." Drinan also called on Christians to support democratically ruled Israel as a responsible ally.

The Vatican has continued to call for Jerusalem to be placed under international control to protect the religious sites. Israel has maintained that the sites have never been better protected since Israel "reunited" the city in 1967.

Representatives of the National Council of Churches

mingled with Catholic representatives and evangelical Protestants such as Olson, Lewis and Carmona. A general statement of support for Israel's security was agreed to earlier by dozens of Christian leaders ranging from conservative Baptist pastor W.A. Criswell of Dallas to liberal Episcopal Bishop Paul Moore of New York.

At the meeting itself, however, it was evident that many nonevangelical church leaders are hesitant about making any collective statements that appear to ignore Arab concerns or skirt implied criticism of Israel.

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#### Continued from 24th Page

Whatever difficulties lie in seeking Christian unanimity on Israel, the conference did indicate a trend that could be heartening to Jewish leaders.

The Washington meeting was entirely Christian-inspired and financed, in contrast to other church conferences on Christian-Jewish relations. Many times in the past it has been the Jewish organizations which have provided the bulk of staff help and publicity for interfaith gatherings.

Jews have applauded Roman Catholic efforts to purge traces of anti-Semitism in its teachings, but they are often disappointed in Vatican policies toward Israel.

Sister Rose Thering, of Seton Hall University's Institute for Judeo-Christian Studies, reflected that disappointment by noting that the Vatican condemned the fatal attack on a bus by Palestinian terrorists early this year only after the Israeli reprisal attacks in Lebanon. The Vatican statement condemned both acts, but the sister said it was more criti-

cal of the Israelis.

Sister Thering made her remarks at an unusual National Christian Leadership Conference for Israel held in Washington, D.C., April 26.

Organized by a Presbyterian minister from Chambersburg, Pa., the Rev. William H. Harter, the meeting brought together for the first time pro-Israel Christians of various denominations.

"I think you're going to see increasingly a Christian initiative for such conferences," said William L. Weiler, the National Council of Churches' officer for Christian-Jewish relations.

Weiler said the last council statement on the Middle East was adopted in 1974 with a resolution saying that Palestinians should have a homeland and Israel should have secure borders.

The National Council of Churches, however, will be making a thorough review in 1979 and 1980 of its positions on the Middle East, the first such review since 1969, according to Weiler.

# BORN-AGAIN FRIENDS OF ISRAEL

Well Htn  
✓ Graham

January 12, 1978

Bert Gold

Marc Tanenbaum

Proposed pamphlet on Billy Graham talk before AJC-NEC

I have just received an edited copy of the text which will be used in DECISION MAGAZINE published by Billy Graham's Evangelistic Association.

The text has been rather severely edited and reprints from it would not serve our purposes. It tends to play down the "political" positions that he took on the Middle East and to highlight the religious and moralistic aspects.

I would like to propose that we consider publishing the full text of Dr. Graham's talk as one of the first publications subsidized by the "Milton and Teresa Jackson Weill Foundation."

I would suggest that it contain an introduction from you that would place this in some context, include Miles Jaffe's and my introduction of Graham, and then the full text.

I believe that a number of things that Graham said continue to be of importance for a large number of evangelical Christians in this country and abroad. Since it is not likely that he will make another talk like this for a long time to come, I think there are special values in our preserving it in this form and seeing to it that it gets to major centers of Evangelical and other Christian public opinion.

I would very much appreciate having your views about this.

MHT:RPR

Wm Barker Letter



Fr Graham

THE GARDEN CITY COMPANY, INC.

1140 ~~1831~~ FRANKLIN AVE.

GARDEN CITY, N. Y. 11530

TELEPHONE (516) 294-9700

January 16, 1978

Dear Rabbi Tanenbaum,

Your presentation of a tablet of the  
"Ten Commandments" to Billy Graham  
is a disgrace to the Jewish people of this  
Country.

A man who publicly declares that  
all non-Christians are "lost" is an  
insult to all of us.

How could you honor such a  
man whose self-righteous "Born Again"  
philosophy is so adamant. You should  
have added an eleventh commandment to  
your gift "Thou shalt not proselytize Jews."  
I am thoroughly disgusted with  
this gesture.  
(over)

Sincerely,  
Herbert A. Diamond

I enclose a typical article from  
"Eternity magazine a prominent Evangelical  
Magazine. as well as Graham's statement on  
"Lost Souls". Also an evangelicals  
pamphlet on "The Sad Future of Israel."

Graham will like to see every  
Jew in Israel become converted to  
Christianity. Why doesn't he respect  
the integrity of Judaism? Don't  
you know that Graham supports

"Jews for Jesus." as well as Pat  
Boone, Carl McIntyre and all those  
Johney come lately to Israel's cause.  
How could you be taken in by these  
phonies.



SOREL



### OVERACHIEVER OF THE YEAR

The year's award goes to Billy Graham and his Billy Graham Evangelistic Association, who, in 1977, were forced to give a financial statement to the Better Business Bureau. The submitted statement revealed that in 1976 Mr. Graham and his merry band showed an income of \$28,700,000. Gifts yielded \$26,900,000. \$1,400,000 came from unidentified estates and \$359,900 from interest on deposits. Expenses for foreign ministries and "world emergencies" (an outbreak of reason?) were \$2.5 million.



## The Jews and the Christians

I am one Jew who does not want the so called "love" of Reverend David Woods (American Board of Missions to the Jews) and his born-again Christians, in "A View From Northport Baptist Church" by Kevin Lahart (July 26).

We did not lose six million of our people through "the power of Satan," rather through the power of men. Men who could not and would not accept our religion and the strong traditions that belied the doctrine; they wanted to be believed by all.

There is a basic difference between the teaching of the Jewish faith and that of the born-again Christians. They believe that man is born with sin and the only way to achieve salvation is by embracing Christ, who will supposedly absolve all this worldly sin. If it were so simple then men and women would be free to indulge in the most heinous crimes, knowing that salvation was available, when and if they chose it.

The Jewish faith does not make it so easy for those who believe in and practice it. To us there is only one God, and our lives are measured by our daily acts of faith. We do not have any magic means of obtaining a secure place in whatever awaits us after this life. There are no shortcuts in our religion.

Those Jews that are attracted by the high pressure sales pitch of the born-again Christians and other similar groups, are those who were given little or no knowledge of the beauty, serenity and strong traditions of their own religion. Let no Jew search for peace among strangers. To those who try to convert the Jews, whether they say they are born again, or "I found it," I say, "We have Never Lost It."

Susan Aizenman  
Great Neck

EVANGELICALS!

Letters should be kept brief and are subject to condensation. Writers should include a full address and home and office telephone numbers, where available, as well as affiliation indicating special interest in a subject. Anonymous letters are not printed. Address Letters Editor, Newsday, 550 Stewart Ave., Garden City, N.Y. 11530.



NEWSDAY - June 1977

## THE WAY I SEE IT

### 'We Affirm the Integrity of Judaism'

By Lawrence McCoombe

It is time to make clear to the public how most Christians feel about Judaism and about the "Jewish-Christian" movement.

I am confident that I speak for most Christians in saying that we recognize Judaism to be a valid and positive way of life. The integrity of the religious tenets of Jewish faith is beyond question. This will sound rather patronizing to many Jewish ears. Still it needs to be said: It's all right with most Christians for Jews to be Jewish. Christianity is not a "better" religion. Christian beliefs are not "superior" to Jewish ones. They are, of course, different—not better, just different.

When Christianity and Judaism parted company in the first and second centuries AD, there was a lot of name-calling on both sides. It was like a divorce: Both parties had to feel justified about the "rightness" of the split. So Christians called Jews blind to Jesus' messiahship; and Jews called Christians infidels.

Historically, the name-calling persisted long after that parting of the ways. Christians, since they were the ruling majority, used the Jews' "rejection" of Jesus' messiahship as good and proper cause for keeping Jews out of positions of power and confining them to a second-class citizenship—unless, of course, they became Christians. The Jewish community in turn became understandably suspicious in all its dealings with the Christian majority, especially in religious matters.

We have come a long way in the recent past toward changing this pattern of prejudice. Although discrimination remains a problem, it is not now as dangerous to be Jewish as it once was. (This is not grounds for Christian self-congratulation: We've simply become less involved in playing a very harmful game which we shouldn't have been playing in the first place.)

Christians and Jews today have become more willing to discuss their religious beliefs with each other, to take the first tentative steps toward mutual understanding, to leave fear and mistrust behind and enter into a dialogue in which Christians are not out to show Jews where they "went wrong," and in which Jews are not as afraid that someone is out to make them into Christians.

We are beginning to be able to acknowledge and respect each other's religious traditions. Christians are realizing that Judaism has its own integrity and needs no Christian correction. Together we are beginning to see that we can behave as equals, that we do not need to make each other's belief systems "wrong." We are siblings, each possessing his own validity, vitality and wholeness. Christians no longer pray for the conversion of the Jews. It is all right now with most Christians for Jews to be Jews and Christians to be Christians.

*Rev. Lawrence McCoombe, vicar of St. Cuthbert's Episcopal Church, Selden, is chairman of the Commission on Christian-Jewish Relations, Episcopal Diocese of Long Island.*

This climate of growing respect and understanding is now threatened by the recent growth of something called—for want of a better name—"Jewish-Christianity." Its zealous proponents aim their proselytizing activities specifically at Jews. They maintain that fulfillment for a Jew consists in accepting Jesus (they call him Yeshua) as messiah. Their message is grounded in the notion that to accept Jesus "is the most natural, wonderful and, above all, spiritual thing that can happen to a Jewish person." Once again the "incompleteness" of Jewish faith is preached.

The rise of "Jewish-Christian" missionary action on Long Island is distressing to both Jews and Christians. It is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity. It is disturbing to both Jews and Christians because it undermines the basis of mutual respect which it has taken so long for us to establish.

Perhaps the greatest danger in this "Jewish-Christian" missionary activity is that the Jewish community may draw back from interfaith dialogue, convinced that the "Jewish-Christian" movement is simply a manifestation of the otherwise tacit intent of all Christians to convert Jews.

We wish, therefore, to make it clear that as Christians we acknowledge and affirm the integrity of Judaism and disavow the message and the methods of these "Jewish-Christian" groups.

Rabbi, Can you get Billy Graham to support this statement?

*Graham, Being*

January 25, 1978

Miss Viola Blake  
Coordinating Editor  
DECISION  
1300 Harmon Place  
Minneapolis, Minnesota 55403

Dear Miss Blake,

Thank you for sending me a copy of the edited version of Dr. Graham's address before the American Jewish Committee.

Our policy group has made a decision to publish Dr. Graham's address in full in view of its historic significance.

Nevertheless, we would be interested in obtaining about 100 copies of DECISION magazine when the June issue is published.

I appreciate very much your thoughtfulness and your cooperation.

With warmest personal good wishes and my prayers for God's blessings over you, I am,

Faithfully yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs



# Billy Graham's Latest Crusade: Preaching Gospel in Las Vegas

NVT 3 FEB 78

Continued From Page B1

evangelist coincided with the persistence of certain "image" problems regarding the finances of the association and growing confusion over some of the statements attributed to Mr. Graham in his efforts to draw evangelicals and Jews closer together. Among the views that have been ascribed to the evangelist is his alleged opposition to "Jews for Jesus" and similar groups that try to convert Jews to Christianity.

Some Jewish leaders in particular have considered Mr. Graham a potentially powerful ally in their campaign to end such proselytizing endeavors.

In an interview, Mr. Graham attempted to clarify his views. He spoke of his abhorrence of anti-Semitism, his affection for Israel and declared neutrality toward any missionary endeavors aimed at special groups such as Jews. At the same time, he emphasized that his ministry has always been aimed at the widest possible audience and repeated his belief that Christ alone is the way to salvation.

"I'm for everybody coming to Christ," he said, echoing a Dec. 23 statement that all "non-Christians are lost, whether they live in far-off countries, or in America."

## Healthy Despite Phlebitis

The 59-year-old evangelist elevated his left leg on a stool to alleviate the discomfort of chronic phlebitis, but otherwise he looked trim and fit. Though he recently completed a world evangelism tour that took him to Hungary, the Philippines and India, he was relaxed and ebullient, showing signs of mellowness and bemused by attempts to lionize him.

Five years ago, he said, he considered giving up preaching for full-time writing but felt he "lacked the intellectual depth to do the kind of writing I want to do."

He denied suggestions from some critics that the present crusade was intended to match the glitter and glamor of the casinos.

"We don't try to compete by putting on a big show," he said. "What we have that is unique is to stick to the simple gospel."

Reflecting an approach that resulted from months of background research by the association staff, Mr. Graham de-emphasized the "sin city" image of the city, refusing to condemn it and referring instead in warm tones to the "other side" of Las Vegas, the decent, churchgoing residents and other permanent citizens who present a far more settled picture.

While he would not gamble himself for fear of setting a bad example, he said, he emphasized that the Bible had nothing definitive to say on the subject and that the local scene was "no worse than Wall Street." The "worst example of all is when a man gambles with his soul," he added emphatically.

The evangelist's own organization has been under fire in recent months for allegedly becoming too enmeshed in worldly financial and institutional power.

Particular criticism has expanded on the expanding size and wealth of his evangelistic enterprise. Concern was

heightened in the summer of last year when The Charlotte (N.C.) Observer disclosed the existence of the \$23 million World Evangelism Fund that the vast majority of contributors, who number about two million a year, knew nothing about.

In response to questions months ago, Mr. Graham denied any wrongdoing and explained that the fund had not been publicized so as to prevent a deluge of requests for assistance.

The "secret" fund disclosures were followed by pressures from the Minnesota Securities Commission, the state in which the association maintains headquarters, for a fuller accounting of its financial transactions.

## Annual Accounting Backed

Under threat of losing its charitable gift annuity program, the association board voted in September to release figures for 1976. The report listed 1976 income as \$28.7 million, of which \$26.9 million was from gifts. Expenditures were \$27.7 million. The association says it will continue to give an accounting each year.

Mr. Graham said this week that he strongly believed that "full disclosure" was necessary in the post-Watergate era and supported current efforts to form what he called a "Christian Better Business Bureau" that would police religious groups.

"After all," he said, "we do use taxpayers' money." He acknowledged that he was "embarrassed" by the way in which some television evangelists conduct unrelenting pleas for funds, but he did not name individuals.

In the face of growing demands for greater financial accountability, 40 representatives from leading evangelistic organizations met in Chicago in December to decide how to establish such a self-regulating agency. George Wilson, a top aide in the Billy Graham association, was prominent among them. They vowed to write appropriate guidelines.

Mr. Graham, who has endured many controversies in his long and extraordinary public career, was characteristically enthusiastic about his present crusade. Before the opening of the crusade, the evangelist delivered a forceful message on the urgency of the present moment to a breakfast gathering which included the Mayor and the Governor.

Preaching the hope of Christ, from the podium of Caesars Palace, a waterfall of coins cascading into nearby slot machines, he said, "A spiritual awakening in this state could do more to touch America than any other state."

- Bert Gold  
In case  
not seen  
JF

in case  
not seen



# THE AMERICAN JEWISH COMMITTEE

METROPOLITAN NEW JERSEY CHAPTER • 303 Millburn Avenue • Millburn, New Jersey 07041 • (201) 379-7844

DATE: January 31, 1978  
TO: Jewish Communal Leaders  
FROM: Bee Hoffman, Chairman  
SUBJECT: JEWISH-EVANGELICAL RELATIONSHIPS

In the event you missed it, I am enclosing a copy of an article that appeared in The Sunday New York Times, dated December 11, reporting increasingly close ties between Jews and Evangelicals, particularly in relationship to the security of Israel.

This article has focused public attention on an effort that we at the American Jewish Committee have engaged in for more than ten years. A long time ago, we realized that the nation's Evangelical community, numbering more than 40,000,000, was far more important than was generally realized and that we needed to work more closely with it while continuing our relationships with main line Protestant groups.

As to several points in the New York Times article ...

The assertion by Rev. Billy Graham that Evangelicals have an "affinity for the Jews" was made at the American Jewish Committee's recent National Executive Council meeting in Atlanta. I am enclosing a copy of a front-page story in the Atlanta Constitution reporting on that historic event.

Also enclosed is a copy of the newspaper advertisement, mentioned in the Times article, signed by fourteen leading Evangelical leaders.

While we are reluctant to predict just where these relationships will go ultimately, we intend to continue the momentum we have initiated. I am sure you share our hope that this development will improve understanding between our two groups -- and enhance understanding of Israel's needs as well.

Should you have any questions about this or any other matter, please let me hear from you.

Encl.



# WORLD WIDE PICTURES

1201 HENNEPIN AVE., MINNEAPOLIS, MINN. 55403  
TELEPHONE: AREA CODE 612, 333-7101



February 14, 1978

American Jewish Committee  
Institute of Human Relations  
165 E. 56th St.  
New York, NY 10022

Dear Sir:

Concurrent with World Wide Pictures' long-term interest in assisting the church in developing its potential for evangelism and outreach, we are now engaged in exploring the possibility of helping these same churches expand and motivate their lay potential. The key instrument in this program will be the church pastor. With this in mind, World Wide Pictures is developing a major series of seminars for pastors and lay people that will focus on the need for caring in the church and will involve a discussion of issues such as suffering, death and dying, loneliness, discouragement, spiritual doubt, self-esteem, pastoral counseling, and lay counseling. Selections from the feature film, THE HIDING PLACE, will be used to emphasize and illustrate areas of the seminars.

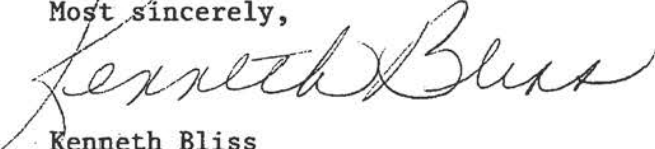
We have asked Dr. Gary Collins of Trinity Evangelical Divinity School to assist us with the development of this project which will involve the preparation of several major pieces. All these materials are being written at present and preliminary testing for the program will be conducted sometime in the late spring.

As part of the materials, each pastor and church leader who participates will be given a list of suggested resources to (a) further aid in pastoral counseling, and (b) recommend to the church laymen for use in Sunday School, peer counseling, and personal reading.

We would specifically ask that you send information from your catalog, or more preferably, sample copies of relevant tapes, books, and other materials that you feel could be recommended to pastors and laymen who are expected to participate in the seminars. If you would send this material directly to our office in Minneapolis to my attention, it would be greatly appreciated. Your timely assistance could be most important in this significant outreach.

Thank you in advance for any help you are willing to give.

Most sincerely,

  
Kenneth Bliss  
Director of Distribution

KB:va

SOCIOLOGIST CHARGES EVANGELICALS  
SHUN INNER-CITY INVOLVEMENT

By Religious News Service (5-24-78)

CHICAGO (RNS) -- "The church has not left the city; it is the middle-class evangelicals who have left."

Sociologist Anthony J. Campolo of Eastern College, St. Davids, Pa., received a standing ovation after he delivered that challenge to a gathering of evangelicals here. He and other speakers at the first "Urban Congress" of the Seminary Consortium for Urban Pastoral Education (SCUPE) not only lamented the failure of many evangelicals to involve themselves in the inner city, but laid down specific suggestions for remedying this omission.

SCUPE was founded two years ago largely through the efforts of three urban pastors in Chicago: William Leslie of the independent LaSalle Street Church, Raymond Bakke of Fairfield Avenue Baptist Church, (Baptist General Conference), and William Ipema, now operations director of Chicago Orleans Housing Corporation, a cooperative project of five neighborhood churches.

The consortium exists primarily to provide a year-long training program for students in participating seminaries, including the Associated Mennonite Seminaries, Elkhart, Ind.; Bethel Theological Seminary (Baptist General Conference), St. Paul; Calvin Theological Seminary (Christian Reformed), Grand Rapids; North Park Theological Seminary (Evangelical Covenant Church), Chicago, and Northern Baptist Theological Seminary (American Baptist), Lombard, Ill.

In his address, Dr. Campolo urged white evangelicals to study the "sectarian" styles of storefront and indigenous inner-city churches to learn the meaning of faith in action. He called for such actions as advocacy lobbying to prevent redlining, and if necessary, economic boycotts to influence "oppressive institutions."

Keynote speaker William E. Pannell, director of Theological Studies for Black Pastors at Fuller Theological Seminary in Pasadena, declared that "today's question is not how to find a gracious God, but how to find a merciful neighbor."

He urged participants to celebrate their common sense of mission and find fellowship as a community of "strange speckled birds," and implicitly criticized his own seminary's School of World Mission by acknowledging his own "lack of excitement about baptizing segregation through the call to evangelization and church growth" based on the homogeneity of local church units.

John Perkins, founder of the Voice of Calvary Ministries in Mendenhall and Jackson, Miss., asserted that the "evangelical church has lost its identity" and must find it in following Jesus' identification with people who are "poor basically because they are disenfranchised."

(more)

PAGE -8-



Other major presentations were devoted to a "Biblical Theology for Urban Ministry" developed by Raymond J. Bakke, and "Developing Black Leadership in White Churches," by James B. White (who is black), a member of the Christian Reformed Church on the faculty of Trinity Christian College, Deerfield, Ill.

Much of the Congress revolved around workshops probing such topics as energy conservation in urban church buildings, historical reasons for the "anti-urban ethos" among evangelicals, analysis of the "class bias" of the U.S. legal system, and alternative urban lifestyles.

Some complaints about the organization of the Congress were voiced by a group of black participants who felt there had not been enough involvement by blacks in the planning process, and by women who complained about the all-male program and leadership in SCUPE.

Congress leaders met with the dissidents and pleaded that time and staff limitations and a small budget had blocked some good intentions. But they promised changes in future gatherings, suggesting that perhaps the next one might be an "umbrella" Congress that could be coordinated with a variety of smaller meetings along ethnic and denominational lines.

Several of the more than 500 participants commented that there had been a broader variety of denominational representation than is usually the case at evangelical gatherings. Resource persons and speakers from such "main-line" seminaries as McCormick (United Presbyterian) and Garrett-Evangelical (United Methodist) took part in workshops and discussions alongside those from conservative institutions like Moody Bible Institute.



# Billy Graham a Best Seller, Too

By EDWIN McDOWELL

6-24-78

One of the world's best-selling authors shuns four-letter words and never deals in trendy themes. Even after he became a financially successful author, he decided against a career in writing because he thought he lacked intellectual depth. Nevertheless, his books have sold more than 12 million copies, including several million in hardback, and earned him millions of dollars in royalties.

The author is Billy Graham — the Rev. Billy Graham, whose pulpit style and telegenic appeal are well known to millions of people throughout the world. But what has passed almost unnoticed, outside of the publishing business, is Mr. Graham's enormous success as a writer and his pre-eminence

as the superstar of a relatively obscure publishing house that is making its mark in the rapidly growing market for religious books.

Mr. Graham writes for Word Books of Waco, Tex., a little-known American Broadcasting Companies subsidiary that is the largest single producer of religious records and tapes in America and has come to rank among the nation's three largest publishers of religious and inspirational books. Word has grown from a one-man operation to 400 employees; it has separate sales forces for books and records, and it sells books by telephone, direct mail, a variety of book clubs and through retail stores.

Last year, when Word published Mr. Graham's "How to Be Born Again" (\$6.95 a copy), its initial printing of 800,000 copies was reportedly the larg-

est ever for any hardcover book. An additional 450,000 hardcover copies have been printed, and total sales are around 900,000. It is one of five Word books currently among the 12 top religious best sellers in the nation, and it has repaid the company's \$200,000 promotional budget many times over.

"I was having dinner with Henry Kissinger a few weeks ago," Mr. Graham said in a recent telephone interview, "and he couldn't get over how many copies my books have sold in hardback. He said: 'But 50,000 copies is considered very, very successful.' I told him that I doubt if you could find it for sale in the New York area, but it's sold at K-Marts, Penney's, grocery stores and everywhere else."

Mr. Graham switched to Word from

Continued on Page 28

# Billy Graham a Best Seller, Too

Continued From Page 25

Doubleday, the giant publishing company. (Mr. Graham's "Angels: God's Secret Agents," which Doubleday published three years ago at \$4.95, has since sold 1.2 million hardcover copies and is currently in its 15th printing. Well over a million copies of the Pocket Books paperback edition have also been sold.)

"Doubleday wasn't too happy when I moved," Mr. Graham recalled, "but I felt that the electronic age that we're entering almost demanded that I get into the field as quick as possible, and I felt that Word was equipped to do it. I decided they were three or four years ahead of most publishers because of their association with ABC."

The American Broadcasting Companies acquired Word in August 1974 for about 300,000 shares of ABC common stock, which was selling for about \$23 a share. Last year, Word's revenues amounted to about \$29 million, almost 40 percent of it from book sales.

The division nonetheless lost money. Neither ABC nor Word will say how much, but other sources say the operating loss amounted to slightly more than \$1 million. According to one Word official, who predicted a profitable 1978 on sales in excess of \$32 million: "Our problem is that we've grown so fast that we're having problems developing the necessary executive and field staffs. That's why we had overextended inventory."

In 1976, Word's sales revenues grew by 50 percent over the previous year's, and last year they ran 89 percent over 1976, he said. Half of that was the result

of the Graham book. "We'd prefer not to have any problems, but if you have to have them, too-fast growth is a good problem to have," the spokesman said.

In Word's earliest days, Jarrell McCracken, its founder and still its president, promoted his records and books by putting copies on chairs of delegates to religious conventions and by personally plugging them at every opportunity.

Word began in the early 1950's when Mr. McCracken, a ministry student at Baylor University, invested \$70 to record a play-by-play "football game" between Christianity and the forces of evil. The record, "The Game of Life," proved so successful that he began recording others in the kitchen of his tiny apartment.

Until 1965 the company produced only records and sheet music, but that year it entered the book publishing business as the only new independent religious book publisher to challenge the market in 25 years.

Since then both Word and the religious book market have grown considerably. Religion books have long been steady sellers, but now religious publishing is a \$1 billion yearly business, publishing 2,000 titles annually. Evangelical books are the fastest-growing part of the religious market, accounting for an estimated \$200 million in sales. Last year, a nationwide National Broadcasting Company poll disclosed that 35 percent of Americans — 45 to 55 million people — say they have been "born again," more than a fifth of them in the last two years.

In addition to Mr. Graham, Word numbers among its authors Ruth Carter Stapleton (two of whose books have sold a total of 200,000 hardcover copies), two Watergate figures, Charles Colson and Jeb Stuart Magruder; the onetime Black Panther leader, Eldridge Cleaver; Senator Mark O. Hatfield, Republican of Oregon, and two athletes, Roger Staubach and Kyle Rote, Jr.

But without doubt, Word's biggest coup was in persuading Billy Graham to sign on. Last year he agreed to deliver two books within five years and to advise on potential authors and book subjects. He is paid \$39,500 a year as consultant, the same salary he received from the Billy Graham Evangelistic Association (which he gave up when he agreed to join Word). And he receives a royalty of 12½ percent on the sale of each of his books.

"I already delivered both books I promised," Mr. Graham said, "but I'm still at it. What I'm trying to do is write on some themes that won't be dated and that will live on. I just finished a book on the Holy Spirit, after rewriting it seven times, and I'm writing another one about how Christians face suffering."



BILLY GRAHAM TO PREACH IN USSR?  
POSSIBILITY EXISTS, AN AIDE SAYS

By Religious News Service (8-31-78)

MONTREAT, N.C. (RNS) -- The possibility that evangelist Billy Graham, who preached behind the Iron Curtain in Hungary last year and plans a similar crusade in Poland this fall also may preach in the Soviet Union was raised here by a spokesman for the Billy Graham Evangelistic Association.

Dr. Walter H. Smyth, association international vice-president who arranged the other visits, said he had been in Russia recently, and that he found "great interest in Dr. Graham's ministry there."

"Many church leaders told us they were hopeful Dr. Graham could come to the Soviet Union to preach."

He said, "It is too early to say whether or not a visit by Mr. Graham will be possible. But the Russians are a wonderful people, and we look forward to further contacts with them."

Dr. Smyth said arrangements might be worked out for Dr. Graham to preach in the Soviet Union later this year or early in 1979.

Dr. Smyth and Dr. Alexander S. Haraszti, the association's representative in Eastern Europe, visited the Soviet Union and preached for a week in churches in Moscow, Leningrad and Kiev. They also attended a Russian Orthodox service in Zagorski, which was attended by 3,500 people.

John Akers, a spokesman for the Graham organization, said a preaching visit to the Soviet Union by Mr. Graham was "top priority" with the group, and that the evangelist hoped to be able to make such a trip by early 1979.

Dr. Haraszti, a Hungarian-born American, is reported to have been influential in arranging Mr. Graham's visit to Hungary last September and in making arrangements for his planned 10-day visit to Poland, beginning Oct. 6.

He said that during his and Dr. Smyth's preaching mission to Russia "we were very cordially received by church and state officials."

EUROPEAN ~~EVANGELICALS~~ URGE  
DIALOGUE WITH ~~NON-CHRISTIANS~~

By Religious News Service (9-1-78)

ALTENKIRCHEN, West Germany (RNS) -- Participants in a second annual conference of the Fellowship of European Evangelical Theologians (FEET) emphasized the necessity for more dialogue between evangelicals and non-Christians.

It became clear at the conference, the theme of which was "Truth and Communication -- Discussion as a Theological Problem," that evangelicals had not been participating as much as they might have in talks with non-Christians.

The talks with non-Christians were seen as a duty, as they should be confronted with the challenge of the Gospel, participants stressed at the sessions held at the New Life Mission in this small town midway between Bonn and Frankfurt.

The Fellowship was founded in 1976 in Heverlee near Brussels with the aim of furthering an evangelical theology, based on the Bible as being the word of God, in Europe. There are about 125 members, most of whom are theologians, who work either in seminaries or colleges. Sixty-seven members from 13 countries, including East Germany and Yugoslavia, took part in the conference.

Four reports dealt with the main theme. There were also work groups which dealt with Eastern religions, Christian-Marxist dialogue, and philosophy.



Transcript of statement by Dr. Billy Graham on his visit to  
Auschwitz, Thursday, October 12, 1978

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My visit to Auschwitz will certainly be one of the most unforgettable events of my life. The memory of the incredible horror which took place here will be burned on my mind and heart as long as I live. I have read much about Auschwitz, but nothing could have prepared me for the revulsion and depression that I feel here at this moment.

It is absolutely impossible for the human mind and the human heart to fully comprehend what happened here. The statistics, appalling as they are, only scratch the surface of this nightmare, for Auschwitz is more than a place--it is a blot on the whole human race. It was the invention of minds so depraved and demonic that they defy any rational explanation. It was not the invention of one distorted mind; it was a systematic crime conceived by a conspiracy against all moral and spiritual values and against humanity itself.

Auschwitz stands as a reminder for all humanity--as a reminder of one of the darkest periods in the whole history of civilization. It reminds us of the terrible potential man has for violence and inhumanity. We cannot claim the excuse of ignorance whenever we allow any portion of humanity to be scorned and harassed. Auschwitz also stands as a monument to the courage and the steadfastness of those who sought to fight the evil system that it represented. The holocaust of Auschwitz, Birkenau, Dachau, Treblinka, and other camps reminds us of the courage and indestructibility of the Polish people and the Polish Jews and those from many other countries who died and suffered here.

I have heard so many courageous stories since being in Poland of people in Poland who helped Jewish people at the risk of their own lives. But Auschwitz also stands as a warning for all humanity--a warning that man is still capable of repeating, and even multiplying, the barbarianism of Auschwitz. How do we know it will not happen again? How do we know that we really learned the lessons it has to teach us? Yesterday it was the Jews, the Poles, and peoples of many nations. Tomorrow it may be other minorities of other lands. But what is more terrifying is that tomorrow it may not be just ethnic or religious minorities, but instead, entire nations. For the first time in human history, humanity has the staggering capacity to destroy entire populations at the touch of a nuclear or biochemical button. Tomorrow it may not be four million, but four hundred million.

We must condemn--both Christian and non-Christian alike--the monstrous thinking which would even contemplate the possibility of accepting such wholesale slaughter. We must resist every impulse which divides humanity and seeks to degrade any nation or group, regardless of background. The very survival of human civilization is at stake to a degree that no previous generation could ever imagine. The present insanity of a global arms race, if continued, will lead inevitably to a conflagration so great that Auschwitz will only seem a minor rehearsal.



As a Christian I believe that we are all created in the image of God. I believe that God loves the whole world. The evidence of that love was God's intervention in history by giving His Son to die on the cross to bring forgiveness and healing to the human heart. The life of no human being is cheap in the eyes of God, nor can it be in our own eyes. For that reason, Christians must join with those of goodwill throughout the world who honestly and sincerely seek lasting peace. We must unite to become a bulwark of peace against the flood of hatred and violence which threatens to engulf the world. Jesus said, "Blessed are the peacemakers." We must remind others that there is evil and immorality in this world, both individually and collectively. We must remind others throughout the world that we are all accountable to Almighty God. We must remind others also that those who live by the sword will die by the sword. We cannot, as Christians, be content to dream or talk about peace. We must act as well, in whatever constructive ways are open to us. I call especially upon the leaders of the world, regardless of political ideology, to learn the lessons of Auschwitz. The issues of national pride and power must take second place to the survival of the human race.

I also call upon Christians everywhere to work and pray for peace. In this connection, I call upon Christians everywhere to pray for all who participate in the discussions concerning the limitation of strategic arms. The issues we face are not only political, they are also moral.

Christians know that the human heart, because of sin, is capable of incredible acts of evil and destruction. The prophet Jeremiah reminds us that the heart is deceitful above all things, and desperately wicked. Auschwitz is a sobering witness to this fact. But Christians also know that God is able to change the human heart, as we turn to Christ in repentance of sin, and in personal faith, and acknowledge His Lordship in our lives. The Christian knows that society will never be perfect until Jesus Christ, the Prince of Peace, comes again. But Christians also know that they are to be the salt of the earth, and the light of the world, working to do all they can--regardless of the cost--to spread the Gospel of Jesus Christ's peace throughout the whole world. May God work in the affairs of men, that our world will be deflected from the disastrous course on which it is presently racing toward Armageddon and catastrophe.

In a personal way, I also want to greet today the representatives of all the Christian Churches who are gathered here. Christians must demonstrate their concern for this terrible event. We share responsibility with others for the evils of our world. We also share with others responsibility for the future. We cannot, and we must not, isolate ourselves from the world in which we live and the problems it faces. Let us make this moment, as Christians, a moment to rededicate ourselves to the Lord Jesus Christ, to the cause of peace, to the reconciliation among all the races and nations of the world.



Now shall we have a prayer.

Our Father and our God, on this place, that represented at one time all the powers of hell, we pray that the Holy Spirit will speak to our hearts of the love and the peace and forgiveness that Christ gives us.

As the Lord Jesus Christ prayed from the Cross "forgive them they know not what they do," we believe these people that did this evil were in the powers of the devil. We rebuke the devil in our generation, and ask, if it be Thy will, that the nations will live in peace. But most of all, that we as Christians will demonstrate Christ's peace and love and joy in our hearts.

Thus we rededicate ourselves to Christ today. In His Name.

Amen.



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Donald L. Bailey, Director of Media/Public Relations

CRUSADE  
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FOR IMMEDIATE RELEASE

POLAND RECEIVES  
GRAHAM WARMLY

Warsaw, Poland, October 16, 1978---Evangelist Billy Graham took his born again message to Roman Catholic Poland and said he would never have dreamed that his welcome would have been so warm. Poland is over 90% Roman Catholic, and although Graham was invited here by the Polish Baptist Union and the Polish Ecumenical Council, he preached in more Roman Catholic churches than in any other.

When Graham preached in the Academic Church of the Dominican in Poznan, it was the first time he had ever preached an evangelistic sermon in a Catholic church. He also preached in Roman Catholic churches in Katowice, Cracow, and Warsaw, and a Polish National Catholic church in Wroclaw.

The Reverend Michal Stankiewicz, President of the Polish Baptist Union, said most of the meetings were held in Catholic churches, because they were the largest churches in those cities, and all meetings had to be held on church property.

The evangelist preached ten sermons to almost 25,000 people in six cities, and in each instance, there was standing room only, the largest crowd was 6,500, which overflowed the Cathedral of Christ the King in Katowice, the largest church in Poland. Thousands responded to Graham's invitation to accept Christ, which he gave at the conclusion of each message. In some churches, counselors spoke with those who had raised their hands.

Graham's schedule in Poland was extremely full, and included not only preaching, but meeting with religious and political leaders, and visiting national shrines and historical sites. He said, "The thing that moved me most was Auschwitz." More than 4-million prisoners died at Nazi hands in the Auschwitz concentration camp during World War II. "What we saw and felt in this place, the inhumanity of man to man, really shook me." Standing at the wall of death, where over 20,000 died by firing squad, Dr. Graham called upon the leaders of the world, regardless of political ideology, to learn the lessons of Auschwitz. "Auschwitz," he said, "stands as a warning for all humanity---a warning that man is still capable of repeating, and even multiplying, the barbarism of Auschwitz." He said, "For the first

MORE. . .



time in human history, humanity has the staggering capacity to destroy entire populations at the touch of a nuclear or biochemical button. Tomorrow it may not be four million, but four hundred million."

Polish pastors reported that Graham's visit was already bearing fruit. Five large groups of young people have started meeting regularly for prayer and Bible study in Katowice. At the Baptist Church in Bialystok, three days after Graham preached there, over 300 new people came to the mid-week prayer service. Other pastors spoke of a new interest among their people and a new spirit of cooperation among the churches.

Dr. Witold Benedyktowicz, President of the Polish Ecumenical Council, commented, "It has been a blessed event. We are happy to be served by his powerful message which has found a very deep echo in all Christian churches in this country, including Roman Catholic churches, which accepted the ministries of Billy Graham in a friendly way."

Bishop M. Misiulek, Chairman of the Polish Episcopate's Committee on Ecumenism, confirmed that view, saying an ecumenical echo will resound within the Roman Catholic Church. He said the Roman Catholic Church received Dr. Graham kindly and with an open heart and that he felt Graham's mission helped to promote "our common evangelistic outreach." Bishop Misiulek said that personally, he was deeply touched and pleased by this personal confrontation. Reverend Aleksander Kircun, Sr., pastor of the Warsaw Baptist Church, observed that ten years ago it would have been impossible to get into the Catholic Churches, and to visit Czestochowa, home of the Black Madonna which has great spiritual and historical significance for the Polish nation. Mr. Graham and his associate, Dr. Walter Smyth, were the first Protestants ever to take coffee with the Abbott in the Czestochowa Refectory.

Speaking for the Baptists, Reverend Stankiewicz called Graham's visit a miracle for all Poland, because "nobody expected so nice a week, both spiritually and weatherwise." It was cold and rainy when Graham arrived in Warsaw, but the weather cleared and Poland enjoyed sunny, mild weather during most of his visit. Stankiewicz added, "I think we opened a new chapter in our evangelization work, not only among Baptists, but all Polish Christians."

From the Director of Non-Catholic Affairs of the Polish government, Tadeusz Dusik, "Dr. Billy Graham said on arrival he was very anxious about how to speak with Poles. We also did not know what he would say in Poland. The situation is now quite clear. We have found a common ground."

Dr. Graham said, "We'll have to wait some time to evaluate what has happened here, but I really believe some souls have been saved and Christians encouraged."

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CRUSADE  
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STATEMENT BY BILLY GRAHAM

October 17, 1978---POPE JOHN PAUL II HAS THE GREATEST OPPORTUNITY TO MAKE A CONTRIBUTION TO THE NEW SPIRITUAL DEVELOPMENTS WITHIN THE ROMAN CATHOLIC CHURCH AND THE EVANGELICAL RESURGENCE THROUGHOUT THE WORLD. HE ALSO HAS A TREMENDOUS OPPORTUNITY TO MAKE A CONTRIBUTION TO WORLD PEACE. HE COMES FROM A COUNTRY THAT HAS KNOWN MORE DEVASTATION FROM WAR THAN ALMOST ANY COUNTRY IN THE WORLD. THE PEOPLE OF POLAND PRAY AND LONG FOR PEACE MORE THAN ANY PEOPLE I HAVE MINISTERED TO. I'M SURE THE NEW POPE SHARES THEIR FEELINGS. THE THIRD EVANGELISTIC SERMON I EVER PREACHED IN A ROMAN CATHOLIC CHURCH WAS IN HIS CHURCH IN CRACOW. I GAVE A PUBLIC INVITATION TO RECEIVE CHRIST AND HUNDREDS DID. HIS ELECTION COULD BE THE DAWNING OF A NEW ERA.



F- Billy  
Cohen

Oct. 25, 1978

The Rev. T. W. Wilson  
Montreat, N. C. 28757

My Dear T. W.,

It was wonderful seeing you again.

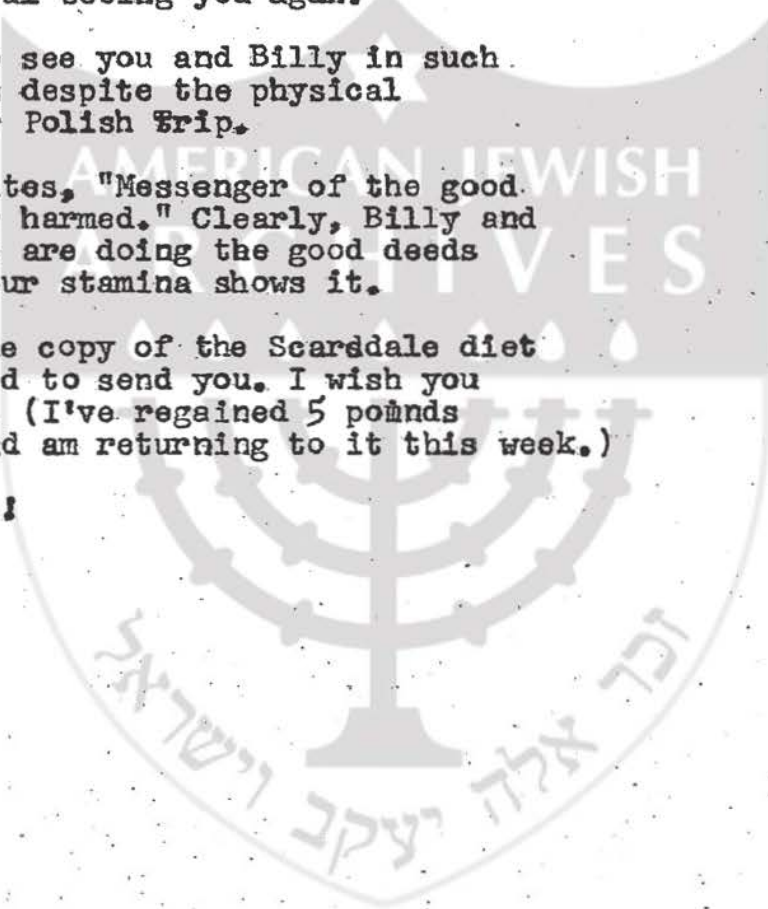
I was happy to see you and Billy in such fine condition despite the physical ordeal of your Polish Trip.

The Talmud states, "Messenger of the good deed are never harmed." Clearly, Billy and his associates are doing the good deeds of God, and your stamina shows it.

Enclosed is the copy of the Scarddale diet that I promised to send you. I wish you good shedding. (I've regained 5 pounds since July, and am returning to it this week.)

With blessings!

Cordially,



T. W. WILSON  
MONTREAT, NORTH CAROLINA 28757

October 31, 1978

Dear Marc:

Enclosed is a magazine which was sent to us about Billy Graham's trip to Hungary. Since you showed an interest in it, I am sending you a copy.

God bless you.

Your friend,

AMERICAN JEWISH  
ARCHIVES  
T. W. Wilson



Rabbi Marc Tanenbaum  
The American Jewish Committee  
Institute of Human Relations  
165 E. 56th Street  
New York, NY 10022





→ Graham, Billy

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212.751-4000 • Cable Wiscom, N.Y.

November 1, 1978

The Rev. Dr. Billy Graham  
Montreat, North Carolina 28757

My dear Billy,

It was wonderful seeing you on Friday, October 20, at your New York Hilton press conference. Despite your obviously arduous trip and schedule in Poland, it was gratifying to see you looking so well. The Lord is quite clearly taking special care of you, and rightly so!

Your report on the condition of religious liberty in Poland was most illuminating. I was especially moved by your comments on your visit with Jewish leaders, and in particular, the pilgrimage you and Ruth undertook to Auschwitz. Your statement and prayer recited at the laying of the wreath at Auschwitz were memorable.

Should your plans for visiting the Soviet Union in the Fall of 1979 materialize, I trust you will consider a visit with Jewish leaders in Russia. That is, obviously, something of a sensitive situation, and I will be glad to arrange for a private briefing for you with some of our Soviet specialists in advance of your departure.

Just let me know if you are interested in such a backgrounding session, and I will do everything I can to arrange a meeting that will conform to your schedule and convenience.

Dr. Henry Kissinger addressed our AJC meeting in Boston last weekend. I took the occasion to thank him personally for the intervention he made through your kind offices with the Soviet Union that resulted in the freeing from Potma Prison of Rivka Aleksandrovich, daughter of Ruth Aleksandrovich. Dr. Kissinger recalled the incident well and spoke in the warmest way of his respect and friendship with you.

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Finally, Dr. Charles Malik, former Foreign Minister of Lebanon, has been seeking our assistance to try to end the massacre of Christians (and Muslims) in Lebanon, and we are trying to be as helpful to him as we can in saving human lives in that carnage. I took the liberty of suggesting that he may wish to speak with you about the situation. He was eager to do so, and you may be hearing from him shortly.

Again, with warmest personal good wishes to you and Ruth, and my constant prayers for God's care over both of you, I am,

Cordially, as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Enclosures





north shore congregation israel

Graham,  
M

HERBERT BRONSTEIN  
Rabbi

November 6, 1978  
6 Cheshvan 5739

Rabbi Marc Tanenbaum  
Interreligious Affairs Department  
165 East 56th Street  
New York, New York 10022

Dear Rabbi Tanenbaum:

Rabbi Bronstein thought he would share this letter with you.

Sincerely yours,

*Helen Feigen*  
Secretary to  
Rabbi Herbert Bronstein

Billy

LAW OFFICES  
**JAMES S. GORDON**  
ONE IBM PLAZA  
CHICAGO, ILLINOIS 60611  
TELEPHONE (312) 644-8080

September 19, 1978

Rabbi Herbert Bronstein  
North Shore Congregation Israel  
1185 Sheridan Rd.  
Glencoe, Ill. 60022

Dear Rabbi Bronstein:

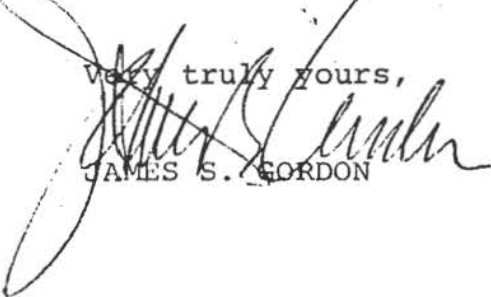
My wife and I are members of the Temple congregation. During a recent trip to Williamsburg, Virginia, we encountered the enclosed article prominently printed in the religious section of the local newspaper. Under even the most charitable reading, the letter is highly bigoted, and although the non-Christians are not identified, I have no doubt that the article is intended to be anti-Semitic.

Billy Graham is directly telling his readers that it is a waste of time to attempt to find friends among non-Christians; instead the Gentile should turn to Christ as a friend and pray to God for "another Christian with whom you can have real fellowship." Even more offensive is the closing sentence.

I am particularly annoyed by this letter because Billy Graham has a very large national following, and indeed, was recently preaching at a large revival meeting in Winnetka this last summer, at which time the local press praised Graham heavily and all the local churches urged their members to participate in the several days of revival meetings run by Graham's organization. It is not widely known how bigoted and anti-Semitic Billy Graham actually is.

It is this crypto-bigotry which bothers me the most, and I am inclined to make some effort to give the enclosed newspaper item wider distribution. I wonder whether you have any thoughts on the subject and whether you think that there is anything really constructive which can be done with the enclosed newspaper item.

Very truly yours,

  
JAMES S. GORDON

JSG:LL  
Enc.



## My Answer

By BILLY GRAHAM

DEAR DR. GRAHAM: I am the only Christian in our small high school and I find it really difficult. I get so lonely sometimes because I don't do a lot of the things the other kids do. What can I do to overcome this feeling? — F. N.

DEAR F. N.: It is natural for you to want friends, and, in fact, God has made us that way. In your present situation, however, I believe God will reward your faithfulness to Him by helping you overcome this problem.

One way He may do this is to help you realize in a new way how close a friend Christ can be to you as you learn to walk with Him each day. He loves you, and he wants you to grow in your

relationship with Him. As you talk to Him in prayer, as you read His word, and as you learn to commit every detail of your life to Him, you will realize the truth of God's abiding presence. "There is a friend that sticketh closer than a brother" (Proverbs 18:24).

But God may answer your need by giving you another Christian with whom you can have real fellowship. You should not hesitate to ask God to bring another Christian into your life. It will be exciting to see how God answers that prayer. Perhaps, He will bring a new student to the school who is a Christian. But very possibly He wants to use you in the lives of some of your fellow students, to bring them to faith in Christ.



*Billy Graham* EVANGELISTIC ASSOCIATION

Box 937, Montreat, North Carolina 28757

1300 Harmon Place, Minneapolis 55403, Minnesota  
101 St. Andrew's House, Sydney Square, Sydney, N.S.W. 1 Australia

414 Graham Avenue, Winnipeg, Manitoba, R3C-2R3, Canada

Shirley House, 27 Camden Road, London, NW1 9LN, England

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423 J. Hotung House, Hankow Road, Kowloon, Hong

Casilla de Correo, 5055, 1000 Buenos Aires, Argentina

Decimex, A.C., Bucareli No. 42-303, Apdo M. 10742, Mexico City 1, D.F., Mexico

Incorporated — a non-profit organization

November 13, 1978

Dear Rabbi Tanenbaum,

Mr. Graham was just home a very few days before having to leave again for commitments which will keep him from home until the middle of December, following commitments in Japan and Singapore.

I know Mr. Graham appreciates your letter, and would want me to write on his behalf to thank you, and to apologize that he was unable to personally dictate replies to the stack of mail which was awaiting him after an absence of two months.

Thank you also for the material you enclosed. I know Mr. Graham appreciated seeing you in New York.

Sincerely yours,

Stephanie Wills  
Secretary to Mr. Graham

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



# CHRISTIANS AND JEWS SEEK NEW DIALOGUE

## Evangelical Groups Are Displaying Greater Emotional Tie to Israel and a Common Link to Bible

By KENNETH A. BRIGGS  
Special to The New York Times

DALLAS—Blinking tears away, the Rev. Jimmy Allen spoke to an audience of Baptists and Jews about a Jewish friend who was taken to a Nazi concentration camp.

Haltingly, Mr. Allen recalled his friend's description of the morning on which she and her family were seized by German police and led down the street. One refrain had especially gripped him. "Nobody came to the windows," she had said, "to see what was happening to us."

In relating the story last week, Mr. Allen, president of the Southern Baptist Convention, displayed an emotional tie to the Jewish people that is becoming more common among the nation's 40 million evangelical Christians.

On the premise that ignorance and lack of concern too often have marked relations between the two groups, evangelicals and Jews have begun to break down the barriers that have fostered decades of mutual isolation and distrust.

The meeting at Southern Methodist University in Dallas was another step in a continuing effort to untangle the social, ethnic and theological causes of misunderstanding.

Sponsored jointly by Southern Baptists of Texas and the American Jewish Committee, the three-day conference focused on such topics as human rights, religious liberty and the role of women in each religion.

The meeting took place in an atmosphere of increasing cordiality between Jews and evangelicals that has resulted from strong expressions of support for Israel by such noted evangelicals as the Rev. Billy Graham.

Jewish leaders have been enthusiastic

about two recent gestures. One was Mr. Graham's assertion before 500 Jews in Atlanta that evangelicals had "affinity for the Jews" and unstinting loyalty to Israel. The other was a full-page advertisement placed in several newspapers, including The New York Times, in which 14 leading evangelicals declared their support for an Israel that included the right to an undivided Jerusalem and to the west bank of the Jordan River.

Shortly thereafter, the Rev. Carl D. McIntyre, the radio fundamentalist preacher, purchased a similar ad.

### Mixture of Beliefs

Evangelical commitment to Israel appears largely a mixture of conservative political sentiments and the widely held belief that the establishment of Israel is a sign of the Second Coming of Christ.

Jewish officials have sought to use this common base of support for Israel to broaden efforts to reconcile the more difficult and painful areas that divide the two groups.

Since 1967, the American Jewish Committee has devoted its principal resources in the area of interreligious affairs to building bridges with evangelicals. In so doing, the agency largely has turned its back on liberal Protestants on the ground that they have not been forthcoming in support of Israel.

The first gathering of evangelicals and Jews took place at Louisville Southern Baptist Seminary in 1969. Similar meetings followed in Cincinnati in 1971, at Wake Forest, N.C., in 1972 and in New York in 1975.

The emergence of Jimmy Carter, a "born again" Southern Baptist, added a note of urgency to the search for understanding. Mr. Carter evoked some Jewish fears that his election might encourage religious interference by evangelicals in public affairs.

This uneasiness was derived mostly from an image of the evangelical Christian as an aggressive campaigner whose goal was the conversion of everyone believed to be outside the fold.

From the evangelical standpoint, many Jews believed, they were likely to be regarded as people who needed to hear the "true word" preached to them.

While evangelicals agree that their mission is to evangelize the world, there are growing differences on how that imperative applies to Jews.

"I have to tell Jews that we just have to be evangelical," said the Rev. Raymond Bailey, pastor of First Baptist Church in Plantation, Fla., a participant

in the Dallas meeting. "We think we've got the truth and they think they've got it and we just have to share it."

"But it all depends how you go about it," Mr. Bailey continued, "whether you act like a crusader or engage in dignified dialogue."

Some who attended the conference remember the days when there was more overt pressure to conform. Mrs. Helena Rosenthal recalled her fear in the early 1920's whenever Ku Klux Klan members marched past her Elm Street home in Dallas. "I was increasingly seeing myself as rooted in Jewish tradition."

Among the causes of alienation between evangelicals and Jews is that the two groups tended to be geographically separated. Jews were concentrated in northern urban areas and evangelicals largely were located in the South and Middle West.

As contact has increased, some stereotypes have weakened and theological reexamination has begun. The two groups have discovered their mutual grounding in the Old Testament, which represents most of the Hebrew Bible, and evangelicals are increasingly seeing themselves as rooted in Jewish tradition.

Problems arise around how each group sees the role of Jesus, the place of the New Testament and, ultimately, about the need for conversion.

Evangelicals show some scattered signs of accepting a conviction that Jews should not be singled out for evangelistic efforts because God has provided Jews with an "eternal covenant" that must be respected.

Mr. Graham recently supported this position but the evangelistic impulse still was detectable. "There is a covenant God made with the Jews," he said, "and I cannot be God in this instance and say who is saved and who is lost. But I know the Jew is special and my job is to proclaim the gospel to Jew and Gentile and Muslim."

Mr. Allen, who serves as a pastor in San Antonio, more explicitly refers to "completed Jews" who have "accepted the Messiah." These "born again Jews" would be more effective within Judaism than leaving to join such groups as Jews for Jesus, Mr. Allen said.

The Dallas meeting, like its predecessors, scratched the surface of a largely-unknown territory. Missouri Synod Lutherans recently have launched a campaign specifically to evangelize Jews that has some Jewish officials worried about a setback in progress.

THE NEW YORK TIMES

December 11, 1977



# Book Review

MAY 20, 1979



## A National Institution

**BILLY GRAHAM**

*A Parable of American Righteousness.*

By Marshall Frady.

546 pp. Boston: Little, Brown & Co. \$12.95.

By GARRY WILLS

**B**ILLY GRAHAM is the closest thing to a national pope that we shall ever see — backwoods preacher in the board rooms, master of computerized revivals, a blend of naïveté and sophistication that hints at America's own mystery. He has run strong in the most-admired lists for decades. Presidents come and go, but his esteem needs no reviving. Will Campbell, himself a Southern fundamentalist preacher, is obscure enough not to be breaking his own rule when he tells Marshall Frady that no one who "matters" can find anything bad to say about the Rev. Dr. Billy Graham:

"Not for nothing do the Scriptures say, 'Beware when all men speak well of you.' What I want to know is, how can a man spend thirty years preaching the gospel, and with maybe only two or three exceptions, not have one mayor, one governor, one banker, one chairman of the board, one president of a Chamber of Commerce, one Defense Department official, one political party chairman — not one! — speak a single ill word against him. You ask me if there's anything finally tragic about Graham in all this? Lord knows, it's tragic."

That is: his tragedy is that he stands for the denial of tragedy. He is a messiah much too nice for anyone to crucify. He satisfies some deep need in a nation that worships success but also worships worshipping. The Gospels speak of a victim who takes on himself the guilt of us all. Dr. Graham takes upon himself our innocence. As we grow up, we bank it with him, to be withdrawn in time of need. President Nixon overdrew his account; but it is important to see just how. Dr. Graham was not shocked by anything like the secret bombing of Cambodia, or illegal mass arrests on May Day. He was personally hurt, like a little boy first hearing them, by the naughty words spoken in the Oval Office — and Mr. Nixon understands that. Ever

*Continued on Page 52*

Garry Wills's most recent books are "Confessions of a Conservative," "At Buttons" and "Inventing America."

Billy Graham.



# Graham

Continued from Page 1

since, when they have met, Mr. Nixon apologizes for having shocked his preacher with obscene turns of phrase. We have a great national investment in the innocence of Billy Graham.

He, too, understands, with the "devious insights of his naïveté." Dr. Graham's final blessing on a nation puzzled by Watergate was to "explain" the main problem — Mr. Nixon's lapse into cuss words — as the result of the devil's use of that devil's tool, sleeping pills.

In a nation in which religion is "for the children," in which nostalgia for childlike religiosity, for what Henry Vaughan called "those white designs which children drive," has no appropriate custodian, Dr. Graham has with great self-discipline turned himself into the thinking man's Easter Bunny. He enables people — mainly men, be it noted — to retain feelings of godliness after they get too "grown up" to talk seriously about God. Billy Graham finds the hurt boy in "manly" American athletes, businessmen and politicians. He repairs the ravages of machismo, gives back the innocence lost on the way to success. He saves all the lost winners of our competitive race with each other away from ourselves.

Billy Graham is our nation's least-studied national institution. Marshall Frady has finally given him the kind of attention he deserves, close and critical, not condescending. This is no exposé. No touch of Elmer Gantry is found in Billy Graham. He is not only sincere; retaining that sincerity is the one awesome labor and near-miracle of his life. He knows how not to know too much — not to destroy all the innocences on deposit with him.

As in his biography of George C. Wallace, Mr. Frady is able to give Dr. Graham maximum sympathy without even minimal agreement. He tells a long story of Dr. Graham's absent-minded involvement in American politics — how he was raised to power by press lords such as William Randolph Hearst and Henry Luce; used by Dwight D. Eisenhower; used against John F. Kennedy by anti-Catholics; lived with Lyndon B. Johnson in the White House and his Texas home; then

served President Nixon as a kind of anti-Nixon — the good side, to take the curse off — till he learned how extensive was the President's vocabulary.

Marshall Frady uses his own Southern upbringing in preacher circles to re-create Billy Graham's life from within — imagining all his spiritual crises. Ordinarily, this approach is suspect; but how does one convey the complexity of a man's fight against complexity? Mr. Frady presumes to tell us what Dr. Graham was feeling in his most intimate moments of struggle. He had to do that, as a compliment to the man — since Dr. Graham's whole achievement is to deny that he has experienced such moments. Mr. Frady doesn't believe him. Neither do I. And Mr. Frady's guesses are better than what I can come up with, more admiring, less dismissive. The blank white smile, unless it is monstrous (and Mr. Frady denies that), had to be tainted with the surmounted doubts that Mr. Frady posits.

Marshall Frady's style, clinging and sweltering, will not refrain from five adjectives where one would do. Over and over he frames a neat concept — such as apocalyptic niceness — and then smothers it in gooey phrases: "It was Götterdämmerung of such prim and modest scruples, such unpresumptuous iniquities, that he delivered: a kind of apocalyptic Sunday school niceness." Yet at times the excess becomes appropriate. Even while using overripe Southern rhetoric, Mr. Frady shows how Billy Graham wrested himself free from its preacherly rot — not by knowing what he coped with, but by knowing how to cope while not knowing. The whiff of sin Dr. Graham called up did not become self-intoxicating. Even all the cash he still uses without needing it.

Mr. Frady explains how Dr. Graham worked with a certain innate genius to achieve comparative theological respectability without ever risking theological depth. It is a delicate balancing act to sustain over three decades. Dr. Graham realizes that his form of religion is at odds, like the innocence he restores in others, with knowing too much. Even Will Campbell, the civil-rights preacher Mr. Frady admires (as do I), makes fun of him for going to Yale to study theology.

During the 1976 Presidential

campaign, I asked Jimmy Carter — a curious, highly intelligent man who has taught the Bible all his adult life — whether he had read around in modern biblical scholarship. "Like the archeology of the Holy Land?" No, like form criticism. He didn't know what that was. President Carter and Mr. Campbell, more complex than Dr. Graham in some ways; tell us why Dr. Graham has such power over us: He will get us through the night we keep telling ourselves is not even there. Like Dr. Graham, Mr. Campbell and President Carter have their own way of saying that knowledge is the enemy of God. But only Billy Graham knows how to save us from knowledge. ■





# Honor America

A Program of the American Historic and Cultural Society, Inc.

927 National Press Building  
Washington, D.C. 20045

Telephone: 202-628-3400

May 1979

## Memo to Community Leaders:

Subject: 21-day SALUTE TO HONOR AMERICA

You are cordially invited to join your fellow Americans in this annual 21-day Salute starting on Flag Day and continuing through Independence Day.

Flag Day and Independence Day, two of our most historic days, are linked by 21 days and both holidays are observed on their original dates.

Organizations having celebrations scheduled for Flag Day and through the Fourth of July are encouraged to continue and to expand those programs. They provide an opportunity to demonstrate to the world that while we face problems as individuals, and as a nation, we are proud of our country, and the accomplishments of our constitutional government.

Within your community we ask your assistance to stimulate an appreciation for the Flag, the Constitution, our cultural heritage and history, as we celebrate the anniversary of independence.

We hope the enclosed materials will be helpful in your plans. We have enlisted the cooperation of the President, members of Congress, your Governor and Mayor, as well as the local media, for a massive expression of appreciation for the real significance that lies behind our symbolic Fourth of July celebration -- the fact that we are a free nation.

On behalf of the Society, we thank you in advance for your support and cooperation.

Sincerely,

*J. Willard Marriott*  
J. Willard Marriott

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July 4th folder

May 7, 1979

Dr. Sterling Huston  
Director of Crusades . North America  
Billy Graham Evangelistic Association  
P. O. Box 9313  
Minneapolis, Minnesota 55440

Dear Dr. Huston,

Thank you for your warm and thoughtful letter of April 9th.

Your thoughtful invitation for me to take part in the Honor America Day program on July 4th at the Capitol by reading a passage from the Hebrew Scriptures is deeply appreciated.

I will look forward to receiving further information as we come closer to that event.

In the meantime, please convey my warmest personal good wishes and richest blessings to Dr. Billy Graham and to his associates whom I count among my dear friends.

With warmest personal good wishes, I am,

Sincerely yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Bio, Pic, newsday photo

(TRK)

PC Monasch



F - July 4th

**Billy Graham**  
EVANGELISTIC ASSOCIATION  
**TEAM OFFICE**

Dr. Sterling W. Huston  
*Director of Crusades • North America*

April 9, 1979

Rabbi Marc Tannenbaum  
American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Rabbi Tannenbaum:

It was a pleasure talking with you today on the phone, and I am grateful to know of your willingness to share in the Honor America Day program on July 4, 1979 at the west steps of the Capitol, by reading the Old Testament scripture. Our committee was unanimous in wanting your participation, and they will be delighted to know of your ready acceptance.

The program will take place from 11:00 to 12:00 noon with music beginning at 10:30 a.m. We anticipate it being nationally televised by the major networks. I shall be in touch with you shortly with a firmed up list of the program participants and other details. However, at this moment, I just wanted to affirm our conversation together.

I shall certainly convey your warm greetings to Mr. Graham when I see him in a few days.

Sincerely,

  
Sterling Huston

SH:cs



927 National Press Building  
Washington, D.C. 20045

# Honor America

A Program of the American Historic and Cultural Society, Inc.

HONOR AMERICA PROGRAM  
STARTS ON FLAG DAY

## CONTACT:

Jack Fleischer  
John Cosgrove  
202/628-3400  
202/628-7481

June 4, 1979

Under the leadership of the American Historic and Cultural Society, Inc. of Washington, D.C., an annual effort gets underway on June 14 to renew the country's faith in itself and the principles upon which it was founded.

The Society's "Honor America" program launched in 1970, sets aside the 21 days between Flag Day on June 14 and Independence Day on July 4 as a period "to celebrate and honor America."

President Carter in his 1979 Flag Day Proclamation points out that official sanction for this national tribute was created by a joint resolution of the Congress: "To focus the attention of the American people on their country's character, heritage and future well-being, the Congress has also by joint resolution of June 13, 1975, set aside the 21 days from Flag Day through Independence Day as a period to honor America (89 Stat. 211)."

Chairman J. Willard Marriott, in a note to the nation's editors, asks their assistance in pointing out the educational and historical significance of the Flag, the Constitution and our cultural heritage during the 21 days.

The Society will mark its tenth anniversary on Flag Day with a meeting at Cody, Wyoming, in conjunction with the

(more)



dedication that day of the Plains Indian Museum at the Buffalo Bill Historical Center.

The charter of the American Historic and Cultural Society commits the organization to the support of programs cherishing and preserving the American heritage. James A. Michener, Pulitzer prize winning author, will be the principal speaker at the dedication.

For the second year the Society's Honor America Committee has endorsed a television series on patriotic themes. Three times daily the "21 DAYS OF AMERICA" 60-second segments will be broadcast by nationally-recognized personalities from TV stations throughout the country. These segments describe a portion of our nation's history as depicted in the flags that have flown over America.

\* As the climax to the 21-day salute an inter-faith patriotic program will be held by the Society on the morning of July 4 in Washington at the West Front of the U.S. Capitol with entertainment and inspirational features. Rev. Billy Graham, a co-founder of the Honor America program, will be the principal speaker.

Officers of the American Historic and Cultural Society are J. Willard Marriott, chairman; Leonard H. Marks, president; Mrs. Lynda Johnson Robb and Hobart Lewis, vice chairmen.

The American Historic and Cultural Society Inc., was established in June 1970 under the laws of the District of Columbia, and its program to HONOR AMERICA was designed to increase the knowledge of the American public about its cultural heritage, constitutional government and history, and to commemorate the anniversary of the independence of the United States of America. It is non-political.

- 0 -

\* PROGRAM CO-ORDINATORS: William J. McManus, Chairman  
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Robert H. Moxley, Chambers of Commerce  
William P. McCahill, Handicapped, Senior Citizens  
Leo Anderson, Veterans and USO  
Austin G. Kenny, Hotels and Visitors  
SECURITY AND TRANSPORTATION: Charles R. Van Horn, Chairman  
J. L. (Jack) Freed

TELEPHONES: 202/628-3400 \* 202/628-7481 \* 202/638-3485



# Honor America

A Program of the American Historic and Cultural Society, Inc.

927 National Press Building  
Washington, D.C. 20045

Telephone: 202-628-3400

June 5, 1979

Rabbi Marc Tannenbaum  
American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Rabbi Tannenbaum:

I am delighted that you will participate in the Honor America inter-faith and patriotic program on the morning of July Fourth at the west front of The Capitol in Washington.

It hardly seems ten years since we launched the Honor America program at the Lincoln Memorial in a similar observance of our nation's anniversary of independence.

Again, the program will be just one hour, 11:00 until noon, with the U.S. Army Band starting a musical salute at 10:30.

David Hartman of ABC's "Good Morning America" will be the master of ceremonies. Rev. Billy Graham will speak and there will be prayers by Mr. Benjamin L. Hooks and benediction by Rev. Gabriel Duffy, chairman of Washington's Archdiocesan Commission for Ecumenical and Inter-religious Affairs. More program details will be sent to you separately.

We welcome your personal support and the cooperation of the American Jewish Committee, but more important that we pay homage to the real significance that lies behind our symbolic Fourth of July celebration -- the fact that we are a free nation.

We ask that you bring this message to your membership and invite them to join in "... this great anniversary festival," which John Adams wrote on July 3, 1776, "should be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty."

Looking forward to seeing you again. With best wishes.

Sincerely,

J. Willard Marriott

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JUNE 1979

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## EVANGELICALS AND FUNDAMENTALISM

Henry David Morris

*Evangelicals and Jews in Conversation on Scripture, Theology, and History*, edited by Marc H. Tanenbaum, Marvin R. Wilson, and A. James Rudin. (Baker Book House, Grand Rapids, Michigan: 1978. \$7.95.

The papers in this volume originate from a December, 1975 conference of evangelical and Jewish scholars. Most of the key issues in Jewish-Christian relations are addressed, including the Messiah, Israel, Scriptural interpretation, social responsibility, and religious pluralism.

There are certain limitations to the format of a succession of papers by individual scholars. From press reports at the time of the conference, there was lively, often heated discussion. Unfortunately, none of these interchanges have been included. The substance of these exchanges can only be inferred by the reader. Even so, the book is valuable and unique. It brings a significant and rapidly growing segment of American Christianity into interfaith discussion. The editors note in their introduction that Jews and evangelicals have had little contact with one another, and that misunderstandings have arisen. Further meetings and additional writings may help to correct misinformation. But they can also serve to point up the unresolved problems in Jewish-evangelical relations.

### Karm Done By Ignorance

In recent years, there has been growing sensitivity on the part of some Christian theologians to the degree of anti-Judaism and anti-Semitism within the Christian tradition. Two books in this spirit, Rosemary Ruether's *Faith and Fratricide* (Seabury, 1974) and Franklin Littell's *The Crucifixion of the Jews* (Harper & Row, 1975), both appeared in the period immediately preceding the conference. These works are noted by a number of the speakers from both groups. It is instruc-

tive to see how these evangelical scholars reacted to these influential writings.

In the opening essay of the anthology, "An Evangelical Perspective on Judaism", Marvin Wilson states his agreement with much of Littell's analysis. He is convinced that much harm has been done by Christian ignorance of Judaism, particularly rabbinic Judaism. Rosemary Ruether had emphasized this point in the concluding chapter of her book. Moreover, Wilson notes the role of Christians throughout the centuries in the advancement of anti-Semitism. On the other hand, Wilson properly emphasizes the strong support evangelical Christians have given to the state of Israel. As Littell has correctly pointed out, American evangelicals are "generally more dependable friends of Israel than liberal Protestants" (*Crucifixion*, p. 33). These observations of Wilson are entirely constructive.

### Need for Theological Change

However, a thornier issue is the point made by both Ruether and Littell concerning the anti-Jewish and anti-Semitic stance of the New Testament, and the resulting need for *Christian theological change*. Seymour Siegel, of the Jewish Theological Seminary, echoes this need in his contribution to the anthology. He states:

Christianity must reinterpret itself so that its important role in the economy of salvation not bring with it the claim that the Jews and their faith have been superseded. (p. 116)

The reader of *Hebrews 8* will quickly become aware of the problem Siegel is alluding to.

Yet the move to reinterpretation and theological change is resisted by the evangelical authors. It is a fundamental evangelical belief that the Bible is the Word of God and literally true. Wilson denies that the New Testament is anti-Semitic and discusses only "the purported anti-Semitic slant to the gospels". (p. 20) He trusts that the problem will be alleviated when Jews become more familiar with Christian scripture.

A similar position is adopted by Edwin Yamauchi in his essay on Scriptural interpretation. He criticizes Ruether's claim that the New Testament is "an apologetic reworking

of history to shift the blame from the Roman to the Jewish authorities" (quoted on p. 157). Yamauchi takes a very defensive, conservative line, eschewing a source criticism approach. He tries to argue that the New Testament as a whole, and even the *Gospel of John* in particular, are not anti-Semitic. He believes that some passages have been the basis for later anti-Semitism, but that such interpretations were often erroneous. He hopes that evangelicals will be "particularly vigilant against the specter of anti-Semitism which may be unconsciously fostered by a false or careless interpretation of New Testament passages" (p. 185). This is a positive statement. Unfortunately, some of the traditional interpretations he defends, concerning Jewish involvement in the trial of Jesus (pp. 175-176), have themselves led to Jewish suffering.

#### Areas of Agreement

Yamauchi simply does not go far enough. Indeed, a report on the conference that appeared in an evangelical publication noted that the issue of Jewish responsibility for the death of Jesus was provocative at the meetings. The journal observed:

Despite a sincere attempt by the evangelicals . . . to define the matter biblically, feelings were ruffled in both camps. (*Christianity Today*, Jan. 2, 1976, p. 39)

This statement indicates the substance of

the problem. To speak of defining the matter biblically means, in effect, to give what is recognized as the traditional Christian interpretation. If the long-standing interpretation turns out to have caused prejudice, one can only lament this result. There is no theological room for the evangelical Christian to change the troublesome, traditional view.

In a recent essay, Alice and Roy Eckardt have pointed to the problems of the evangelicals' ". . . tenacious refusal to abandon a non-critical, literalist rendering of the New Testament." . . . Any assertion of 'the divine inspiration of all Scripture', a pillar of fundamentalism, cannot escape a proclivity to anti-Semitism." (*Judaism*, Vol. 27, p. 319). This is a problem that won't go away and must be faced.

Still the original conference and this publication are first steps. Hopefully, further progress will be made on this beginning. After reading the volume, one can recognize several areas of expressed agreement, notably concerning Israel, a commitment to social responsibility, and the need for further educational programs and discussions. The essays by Leighton Ford and A. James Rudin on the future of evangelical-Jewish relations are particularly helpful. To be meaningful, further activities need to go on, not just on the leadership level, but at the grass roots. However, education in itself is not enough. What is needed is a greater flexibility of approaches and ideas.

### CHANGE OF ADDRESS?

If you are contemplating a change of address please notify us as early as possible. We require six weeks to process and effect any changes.



### AND NOW THE EDITOR

This issue is dated June, and those of our readers who are accustomed to the system we have followed many years may be led to conclude that this is the final number of the season. We call your attention to the fact that we revised our schedule and we publish now from October to July instead of from September to June. We did this in the hope we would manage to get our first issue in the autumn into your hands during the High Holiday season; if not we would fall back on the excuse that it is after all an October issue. Our plans failed completely. The post office cooperated in the defeat by delivering the October issue in November, the November issue in December, etc. The one consolation is that our July issue will probably reach you in August to dispel the usual summer doldrums.

As Rabbi Mordecai Kaplan reaches his 98th birthday, serious students of American Judaism are becoming more and more fascinated with the tremendous impact of his life and his life's work upon the way Jews think about Judaism in our time. Masters and Doctoral dissertations, based on his writings, are beginning to multiply. We are particularly pleased and proud of the one written by Dr. Richard Libowitz, a graduate of the Reconstructionist Rabbinical College, whose thesis on Rabbi Kaplan as Redactor was accepted by Temple University's Department of Religion, in partial fulfillment of the requirements for his Ph.D. The paper which summarizes the main theme of his dissertation appears in this issue.

Sidney Schwarz, a student at the RRC, offers an interesting proposal, one which he feels will, if accepted, help to establish the uniqueness of Reconstructionism and at the same time provide a workable approach to the difficult problem of *halakhah*. Since *halakhah* is the theme of the 1979 annual convention of the Movement, it is indeed timely.

PRESENT TENSE  
165 E 56TH ST  
NEW YORK N Y 10022

Reactions to Mr. Schwarz's proposal will, of course, be welcomed.

Abigail Gumbiner resides in Atherton, Calif. She writes: "During the summer of 1977, while completing the research for my thesis (MA in Jewish Communal Service) I was asked to teach a mini-course at Hebrew Union College . . . on havurah development and maintenance. To prepare for the course I condensed three years of coordinating experience in synagogue havurot, digested all of the available literature on the subject . . ." It should be apparent to those who read her article that she has thoroughly explored this new phenomenon known as havurot, a subject in which we are deeply interested.

Rabbi Ivan Caine is Director of the Biblical Civilization core program at the Reconstructionist Rabbinical College and serves as rabbi of Society Hill Synagogue in Philadelphia. Dr. Henry David Morris, a graduate of the RRC, teaches at Colgate University. Geraldine Palastrant lives in Brookline, Mass.

I.E.

Approximate remarks by  
the Reverend Billy Graham  
Honor America Day  
The Capitol, Washington, D.C.  
July 4, 1979 - 10:30 a.m.

### A Declaration of Dependence

We have just heard the singing of "God Bless America." I could not help but think of Columbus who considered himself a priest of God. He started his voyage to the New World by committing himself, his ships, and his crew to God, and on the lead ship was placed a cross on the helm. Then, with his own hands, Columbus planted that cross on the new found land, fell upon his knees and dedicated himself and the new land to God.

The magnificent capitol dome that you see in back of me was erected during the terrible days of the Civil War by order of President Lincoln, as a sign of national confidence.

It projects a great truth for us today. We, too, are living in a time of stress and strain. We are the first generation to be told that we may be the last. One miscalculation by one of the world's governments could destroy the world.

We are living in a period when the world is almost frightened out of its wits as we witness an unparalleled arms race where hundreds of billions of dollars is spent on armaments every year. We are facing an energy crisis that moves down on us with ever-increasing momentum. Our motion picture and television screens are filled with doomsday pictures. We are, in a sense, like those 275 people on take-off from Chicago to Los Angeles in that DC-10 a few weeks ago. For a full minute they saw on their cabin T.V. screens the picture of impending doom as the terrible disaster loomed into full view.

No generation in history has faced such unparalleled dangers. Yet no other generation has faced such challenges and opportunities as we face at this hour of our history. John Adams once said, "People and nations are forged in the fires of adversity."

Today we are gathered to honor our nation. We are gathered to dedicate ourselves to solving the problems that face us. While there are dark clouds looming large on our national horizon, they are no darker than those when they signed the Declaration of Independence.



We watched on our screens a few weeks ago a series entitled "The Rebels" which depicted some of the hardships our Founding Fathers went through 203 years ago. The people of that day could travel no faster than a horse could run. They had no electric lights, no automobiles, no X-ray machines, no radio, television or telephones. But more than that, the infant nation of 203 years ago faced a hostile and dangerous world. Within, the colonies were divided. Not all were committed to the goal of independence, and many were working against it. A host of other problems--inflation, debts, personal jealousies among the leaders, lack of resources, made many skeptical of the prospects of the new nation. And without, the young nation faced a foe which had overpowering military resources. And yet in the midst of these enormous difficulties, a great nation was forged.

Now in 1979 this country finds itself a superpower. I spend a great deal of my time abroad. And most of the world's population thinks of us as the richest, strongest, freest, and most fortunate country in the world. In a sense, we are. But with all this, there is a growing moral and spiritual void in our society. There is a feeling that things are too complex. That things are out of control. There is a sense of slippage.

I would like to challenge all Americans on this the 203rd anniversary of the Declaration of Independence to make another declaration--a declaration of dependence! Not of independence, but dependence upon the principles which have made our nation unique.

First, let us declare our dependence on these qualities of the past which made us the envy of the world.

There was the quality of courage in our pioneer forefathers. The ancient Israeli General Joshua was commissioned by God: "Be strong and of a good courage" (Joshua 1:6).

Many of our leaders today say that America has lost its "will" to survive. They say that our "will" has been destroyed by recent events. Or that it is being destroyed by obsession with materialism and leisure. Yet I believe there are millions in America who have great "courage" and great "will"--not only to survive, but to roll up their sleeves and help make America an even greater country, dedicated to justice for all--and peace in our time.

Our forefathers, both black and white, also had the quality of hard work and perseverance.

Americans have always been hard workers. Independence set off a chain explosion of accomplishments for this new country. In the face of overwhelming problems, young America began to flex its muscles. On this 203rd anniversary of our freedom we must recover from our softness; from the "me first" attitude. We must be willing to tighten our belts and change our lifestyles is necessary if your nation is to survive.



Our forefathers also had the qualities of integrity and morality. The Declaration of Independence assumes that some things are right and some things are wrong. Even people with few religious convictions would have upheld the authority of the Ten Commandments 203 years ago. Our nation was built on a foundation of moral law, in which a person's rights were also balanced by a person's responsibilities.

I believe we need to return again to the moral principles that lie at the foundations of America, and which I believe have been given by God for the good of humanity and human society.

Secondly, let us declare our dependence on each other--or our inter-dependence.

President John F. Kennedy spoke at Independence Hall in Philadelphia on our 186th birthday. He said that not only was the Declaration of Independence signed in that historic building, but also the Constitution of the United States. President Kennedy said, "For it stressed not independence, but interdependence--not the individual liberty of one, but the indivisible liberty of all."

We need a new spirit of love in our land--a spirit of love between the races, between the generations, between all the citizens of this great melting pot we call America. We need to work together and learn what it means to depend on each other as well as on ourselves. We need each other, whatever our ethnic or religious background.

A few years ago, Life magazine had a photo story of a wheat farmer in Iowa just before the harvest. His little boy had wandered into a large wheat field and gotten lost. The father called and called, but there was no answer. Neighbors and friends came to help and they searched in vain for two days. Finally, in desperation, the father suggested that they join hands and walk together across that vast wheat field. He said, "He is bound to be in there. He's only seven years old and can't have wandered far." Over 2,000 neighbors, friends and townspeople joined hands and began to walk across that large field of grain. They had gone barely a quarter of a mile when one of them stumbled over the lifeless body of the little boy. The father picked him up, and holding the lifeless body close to him cried out, "Why didn't we join hands sooner? We could have saved him if we had just joined hands sooner!"

May history never recall that we failed to join hands in one of our most critical hours.

Third, let us declare our dependence on God.

The Bible says, "Blessed is that nation whose God is the Lord" (Psalm 33:12). In an article in Newsweek magazine in August 1976 it said, "America was in fact born in the cradle of a powerful spiritual revival."



The Declaration of Independence contains numerous references to God. One of the first acts of Congress was to elect chaplains for itself. The Supreme Court begins its sessions by acknowledging God in the words, "God save the United States and this honorable court." Our Pledge of Allegiance declares we are "one nation, under God." Our faith in God is engraved in the Supreme Court Building, the Lincoln Memorial, the Jefferson Memorial, the Tomb of the Unknown Soldier, and many times in this Capitol Building. The Washington Monument contains Bible verses carved in stone which were presented by the American school children. His name is etched on our coins. The inscription in the House of Representatives above the Speaker's desk says, "In God We Trust."

When archaeologists of the future dig up relics of our civilization — there will be no mistake about it--we were a people who believed in God.

A dependence on God means a dependence on prayer. This nation was born in an atmosphere of prayer. Each of our Presidents was installed with "an inaugural prayer." Congress begins each Session with a petition to Almighty God for guidance in its deliberations. But all this corporate and formal prayer cannot take the place of sincere individuals, in repentance for our many sins, pouring out our petitions to the Lord God. Since the Pilgrims knelt at Plymouth Rock and asked God's blessing upon the new colony, we have been a people that emphasized prayer. Even the song "America" is a prayer: "My country, 'tis of thee, Sweet land of liberty, . . . Let freedom ring. Long may our land be bright With freedom's holy light; Protect us by thy might, Great God, our King!"

A dependence on God, however, will also mean that on this anniversary of our national independence we should declare our dependence upon the need for personal and national repentance and turning to God by faith.

*Social Justice* The breakdown of the home, the violence, the drugs, the fraud, the corruption, often the indifference to the lonely, the elderly, the needs of the poor. There is too much prejudice still left. There is too much injustice in the land. The time has come for national and personal repentance of our failures and sins. Isaiah the great Hebrew prophet warned ancient Judah that even though they were the chosen people of God they had sinned against God and would have to suffer judgment unless they repented. He said, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward . . . From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:4,6,9). He said, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together saith the Lord: though your sins be as scarlet, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isaiah 1:16-20). This is a clear call to repentance and a clear warning of judgment.



Yesterday afternoon Mr. Marriott drove me by the Jefferson Memorial. Engraved on that Memorial is a quote by Thomas Jefferson that we should heed today. He said, "God who gave us life gave us liberty. Can the liberties of our nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed, I tremble for my country when I reflect that God is just; that His justice cannot sleep forever."

It was 42 below zero one morning during the Korean War. A huge Marine was eating cold beans with his trench knife. His clothes were stiff as a board. His face, covered with a heavy beard, was crusted with mud. A war correspondent asked him: "If I were God and could grant you anything you wished, what would you like most?" The man stood motionless for a moment, then he raised his head and replied, "Give me tomorrow."

Yes, I believe America is going to have a tomorrow, if we wake up in time.

Those people on that airliner in Chicago saw and felt a normal take off--never dreaming that they had already passed the point of no return and only had less than a minute till disaster.

A few weeks ago when Pope John Paul II was addressing a half-million people in Warsaw he said, "Mankind cannot live without the word of Christ." Immediately the whole throng began to chant, "We want God." The Pope then said that he had come back to his native Poland--a witness of Christ and a lover of the Cross and the Resurrection. He said, "I come to this place to give witness to Christ who is living in the soul of this nation."

What a glorious thing it would be on this Fourth of July if millions of people throughout America would begin chanting, "We want God. We want God. We want God. We want God."

\* \* \*



*Honor America Day*

July 11, 1979

The Rev. Dr. Billy Graham  
Montreat, North Carolina 28757

My dear Billy,

It was a genuine joy to be with you last Wednesday at the Honor America Day observance.

I thought it was a beautiful and moving occasion, made truly memorable by your magnificent address! It is clear to me that you and Pope John Paul II, whom I had the privilege of meeting on March 12 in Vatican City, are spokesmen for the deepest hopes and aspirations of a troubled human family today.

Thank you for inviting me to be part of this vital, affirming national experience.

I sincerely hope that you and Ruth enjoy a richly-deserved rest during the coming weeks.

With warmest personal good wishes, and my continuing prayers for God's richest blessings over you, I am,

Cordially, as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Enclosures

FRIDAY, AUGUST 3, 1979

GRAHAM SAYS BIBLE INFLUENCED HIM  
IN SHIFTING STAND ON DISARMAMENTBy Darrell Turner  
Religious News Service Staff Writer (8-3-79)

NEW YORK (RNS) -- Evangelist Billy Graham, in a wide-ranging interview here, denounced the arms race as "sheer absolute insanity."

He talked freely with Religious News Service about disarmament, the controversial biography by Marshall Frady, how he assessed his career at 60, "Christian politicians," and changes in his thinking in recent years on some social issues.

Of his current position favoring disarmament, he said he had been influenced both by briefings from public officials and by studying every reference to peace in the Bible.

As an example of another change in his thinking, the evangelist commented that "the mission of the church to the world is evangelism and service. I didn't use to add 'service.'"

Referring to Mr. Frady's massive biography, Billy Graham: A Parable of American Righteousness, Mr. Graham said, "A lot of his material is not exactly accurate." But the evangelist called the author "a very charming person and one that I'd like to cultivate as a friend."

"I don't care what people say about me or write about me," Mr. Graham said, adding that he does not like to read about or see himself on television.

Asked whether it is possible for a public official like President Carter or Sen. Mark Hatfield (R-Ore.) to be a "Christian politician," Mr. Graham gave an affirmative answer. He cautioned that "the fact that a man is a Christian does not mean that he may be more competent" than one who is not, but said he did not feel it inappropriate for a public official to relate his positions to his understandings of Scripture because "people want to know what a man believes."

Acknowledging that people who appear to be equally committed Christians like Sen. Hatfield and Sen. Jesse Helms (R-N.C.) often differ on what they think the Bible is saying to them, the evangelist said, "This is why we have so many different denominations." He noted that even the leaders of the early church had disagreements on certain issues at the Jerusalem conference reported in the New Testament book of Acts.

Mr. Graham said there are certain things on which he is dogmatic, such as the infallibility of the Bible, but added that he would not use his beliefs as standards for determining whether someone else is a Christian. At the same time, he suggested that "in order to be a Christian a person must receive Jesus Christ as Lord and Savior -- either consciously or unconsciously."

(more)

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He explained what he meant by "unconsciously" by referring to his wife, Ruth, whom he described as "the best Christian I know." Mr. Graham said that although he knows his wife has made a personal commitment to Christ, she is unable to cite a specific time and place for her decision.

Because of this difference in the way people make Christian commitments, the evangelist commented, "I never claim converts at a crusade. The press does. We call them inquirers."

At 60 years of age and in the 30th year of his career as a public figure, the famed evangelist said that he felt the best physically "that I've ever felt in my entire ministry." He noted that he tried to run two miles a day and swims whenever he has the opportunity.

Mr. Graham was asked whether the attention to his personal life has been a help or a hindrance to his efforts to spread the Gospel. In this connection, he referred to the way the media have covered Pope John Paul II. "His personality," he said, "makes him head and shoulders an attraction in getting his message across."

As for himself, Mr. Graham speculated that "people's interest in me is natural" because he speaks to large audiences. But he added that "it's a burden, because I've lost my privacy."

The evangelist was in New York for a brief stopover after returning from a trip to Europe. He was looking forward to a crusade in Milwaukee (Aug. 8-12), and mentioned that his future plans include lecturing at Oxford and Cambridge Universities in England early next year.

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#### SOCIALISTS DERAILED CHRISTIAN DEMOCRAT IN EFFORT TO FORM NEW ITALIAN REGIME

By Religious News Service (8-3-79)

ROME (RNS) -- Filippo Maria Pandolfi, a Christian Democrat, has failed in an effort to form a new Italian government.

The announcement came on Aug. 1, just three days after Mr. Pandolfi agreed to a request from President Sandro Pertini to try and form a cabinet.

Mr. Pandolfi's failure was caused by a last-minute veto by the Socialists, who reversed an earlier stand.

A spokesman for the Socialists said the party's earlier agreement to help Mr. Pandolfi, by abstaining from opposition, was based on an understanding that he would merely form a transition government.

Instead, said the spokesman, Mr. Pandolfi intended to install a lasting Christian Democratic government without the Socialists.

Mr. Pandolfi, an expert in economic and financial affairs, is serving as Minister of the Treasury in the caretaker government (Christian Democrat) of Prime Minister Giulio Andreotti, which collapsed in January.

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PAGE -2-

The American



Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

August 29, 1979

Dr. Billy Graham  
Montreat, North Carolina 28757

My dear Billy,

It was a very great pleasure to speak with you again.

I appreciate very much your thoughtfulness in calling me about the issues we discussed.

You can perform a great service not only for Israel and the Jewish people, but for the American people as well, in helping them understand the fundamental issues that are at stake for the preservation of democracy by standing against the terrorism and violence of the PLO. Opposing PLO terrorism in no way contradicts support of the human rights and the cause of justice for millions of Palestinians and Jews - including the 850,000 Jews from Arab countries who fled Arab terror to find haven in Israel.

You may recall that you spoke out forcefully in this way when you addressed the American Jewish Committee in Atlanta.

As agreed, I am enclosing several documents dealing with (a) the present situation in the Middle East, including the peace process between Israel and Egypt; (b) the role of America in relation to the third world (see my paper on "Some Current Mythologies and World Community"); (c) the religious and historical ties of the Jewish people to Jerusalem and the Holy Land (see my testimony on Jerusalem before the House Foreign Affairs Committee.)

Also enclosed is the text of the Palestinian Covenant of the PLO. It would be effective to quote from it the sections advocating terrorism as a "legitimate" method of realizing their political goals, and their announced intention of seeking to destroy Israel. As Prime Minister Begin said today, to legitimize the PLO and its present policies is to legitimize genocide.

Billy, we all want to see peace and reconciliation between the Israelis and the Palestinians, but moral people require that there be a correspondence between ends and the means to realize those ends. Martin Luther King preached and practiced non-violence; those who lay claim to his mantle ought to do no less.

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Graham, Billy  
To PLO



Dr. Billy Graham

Page Two

Please feel free to call me at any time. My home number is 212-459-6656.  
I leave for Germany on September 4 and will return the evening of September 8, please God.

With warmest good wishes, I am,

Cordially, as ever,



Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Enclosures

bc: Bert Gold  
Selma Hirsh  
Bob Jacobs  
Miles Jaffe  
Leonard Yaseen



9-21-79

## Billy Graham, Ali Discuss Beliefs

MONTREAT, N.C. (UPI)—The Rev. Billy Graham says he found he has many beliefs in common with Muhammad Ali and the retired heavyweight boxing champion impresses him as a man who "wants to be a healer."

"Ali is really a very serious-minded person," Graham said Monday in an interview. "He's a fellow with a tremendous amount of substance. He wants to be a healer in the world and he's in a unique position to do a great deal of good. He's accepted all over the world as a world citizen."

The Christian evangelist and the Muslim boxer met for the first time at Graham's mountain home Sunday, where Graham said they discussed the possibility of a joint public appearance. "Ali told Graham his appearance would attract many people who normally would not attend one of the evangelist's meetings."

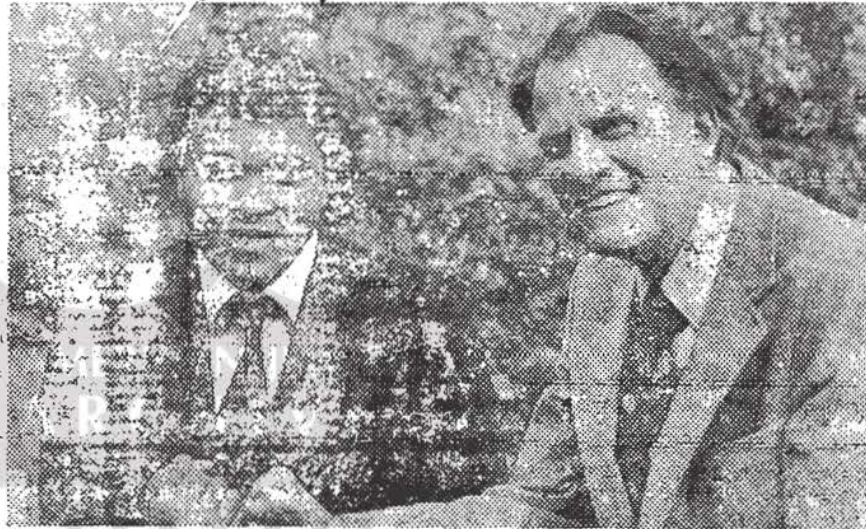
"There was nothing specific," he said. "It was just sort of an idea that we would stand up and say that though we come from different faiths, we would talk about the things we have in common: love and belief in mankind."

Graham said Ali "talked a lot about Jesus" and expressed respect for "Christ and Christians that live like Christians."

"Ali's primary beliefs are something we all could believe," he said.

The controversial boxer and the outspoken evangelist spent most of their five hours together discussing "spiritual things," Graham said, and concluded that the main difference

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Associated Press

Muhammad Ali, Billy Graham compare fists at evangelist's North Carolina home.

between their religions was that Islamic people consider Jesus a prophet.

Black Muslim founder Elijah Mohammed "was sort of like a father" to Ali and the boxer respects the Muslim's present leader, Elijah's son Wallace D. Muhammad, who has led a move to a more traditional understanding of Islam.

Neither man tried to convert the other to his religion, Graham said, and the meeting marked the "beginning of a warm friendship." He added that he plans to take Ali up on an invitation to the boxer's California home when he gets a break in his schedule.

Graham said Ali had met his brother-in-law in Australia earlier this year and expressed an interest in meeting with the evangelical leader.

Ali and his wife were to spend Monday night at the Grahams' home, but had to change plans because the boxer was to address the National Conference of Christians and Jews Monday night.

Ali was surprised that Graham met him at the local airport and said he had expected to be greeted by the preacher's associates, whisked to the home in a limousine and forced to wait outside Graham's office.

Graham said it wasn't unusual for him to meet a guest at the airport.

"I told him I'm just a country preacher," he said.

Ali was accompanied by his father, Cassius Clay Sr.—whom Graham called "a real informed Christian"—a business associate and a photographer.



BILLY GRAHAM CHAMPION CHRISTIAN,  
SAYS MUHAMMAD ALI AFTER MEETING

By Religious News Service (9-18-79)

MONTREAT, N.C. (RNS) -- "I always said, if I was a Christian, I'd want to be a Christian like him," said former heavyweight boxing champion Muhammad Ali of Billy Graham after a five-hour visit with the evangelist at his mountain home here.

"I've always admired Mr. Graham," Mr. Ali told Bob Terrell of the Asheville (N.C.) Citizen. "I'm Muslim and he's Christian, but there is so much truth in the messages he gives, Americanism, repentance, things about government and country, and truth."

The former heavyweight champ said his visit to Mr. Graham was one of "looking and searching," in an effort to "learn more about other people."

"I think all religions are basically good and I had a lot of questions I've been wanting to ask about Christianity," Mr. Ali said. "I asked them today. He (Mr. Graham) gave me answers. I cannot go into them beyond that."

Mr. Graham spoke equally positively about his guest. "He has a fantastic memory and a brilliant mind," the evangelist said. "The thing that makes him different from many other major sports figures is that he has substance to his life. What we see on television -- the fighting and the clowning -- is just the tip of the iceberg. I've thought that for years, and now I know it."

When Mr. Ali arrived at the Asheville Airport (Sept. 16), he was met by Mr. Graham, who drove him to Montreat. "I expected to be chauffeured in a Rolls Royce or at least a Mercedes, but we got in his Oldsmobile and he drove it himself," the former heavyweight champ related. "I couldn't believe he came to the airport driving his own car."

Mr. Ali was equally impressed with the Graham house. "I thought he'd live on a thousand-acre farm and we drove up to this house made of logs," he said. "No mansion with crystal chandeliers and gold carpets, but the kind of a house a man of God would live in."

The former boxing champ noted that he has met such world leaders as Leonid Brezhnev of the Soviet Union and Col. Muammar Qaddafi of Libya. "Now I'd like to meet Rex Humbard and Oral Roberts," he said.

Reflecting on his experiences on his travels in the past two years, Mr. Ali said, "I find that titles separate people -- Jew from Muslim, Catholic from Protestant, Hindu from Buddhist. These are man-made titles. Put a Jew and an Arab heart on a table side by side and you couldn't tell them apart."

According to Mr. Graham, Mr. Ali "has a wonderful ability to transmit to the world. There are few people in the world who transcend all barriers -- race, religion, and such -- and he is one of them. This puts tremendous responsibility on him, and I promised him to pray for him and to help him all I can."

MONDAY, DECEMBER 31, 1979

THEOLOGIANS MIGHT EASE IRAN CRISIS,  
BILLY GRAHAM SUGGESTS TO PRESIDENT

By Religious News Service (12-31-79)

URBANA, Ill. (RNS) -- Evangelist Billy Graham said here at a student conference on Christian missions that he had suggested to President Carter an idea involving Islamic theologians that might solve the Iranian crisis.

Mr. Graham said at a news conference at the University of Illinois that if the theologians of the Sunnite sect of Islam would hold a meeting in Saudi Arabia and interpret the Koran and Islamic canon law regarding the holding of hostages, "it might have a far greater impact than what their (Iranian) political leaders are saying."

Islamic scholars have agreed that nothing in the Koran nor the Sharia, the legal code of Islam, permits the holding of international hostages. The Sunnite sect of Islam comprises about 90 percent of the Muslim population of Iran, while the Shi'ite sect, the religious group to which the Ayatollah Ruhollah Khomeini and his leaders belong, accounts for only 10 percent.

Mr. Graham said he had made the suggestion, told him by an expert in Islamic law, to Mr. Carter in a recent telephone conversation with the president.

If the people of Iran would take heed to what the religious leaders of the majority sect said about the taking of hostages being wrong, "then it might avert what some people have called a holy war," Mr. Graham told reporters.

More than 17,000 college students and about 300 missionaries and pastors assembled here for Urbana 79, the 12th triennial missions conference sponsored by the Inter-Varsity Christian Fellowship, an inter-denominational evangelistic campus ministry headquartered in Madison, Wisconsin. Mr. Graham, who has attended about half of the Urbana missions conferences since the first one in 1946, was a major speaker at Urbana 79.

When asked at the news conference about his relationship with Mr. Carter, a Southern Baptist known for his evangelistic stance, the evangelist said it was a "very warm relationship." Mr. Graham said he and Mrs. Graham had spent a night in the Lincoln Room of the White House at the Carters' invitation about "six weeks ago."

But Mr. Graham, who has been criticized in the past by some who felt he had become too politically involved in the affairs of former President Richard Nixon and other political leaders, quickly added that he now tried to stay out of partisan politics.

"Christians ought to get involved in politics," Mr. Graham said, "but I don't think the clergy should and I don't think I should... I've done that too much already."

(more)

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Asked by a reporter whether it was true that he was planning a meeting with Pope John Paul II sometime soon, Mr. Graham said he would "rather not comment," but added that the answer was "a qualified yes -- but I'm not prepared to talk about it now."

Mr. Graham, who has engaged in a worldwide evangelistic ministry for more than 35 years, said he expected Western evangelical Christians to suffer persecution in the 1980's in "subtle ways."

Nevertheless, the evangelist concluded, the 1980's could produce a bright decade for evangelicals if they "will stay together and not get too much publicity and if there is quality growth and discipleship." But this emphasis will be costly, Mr. Graham said.

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#### 17,500 College Students Gather To Consider Christian Service

By Marjorie Chandler  
Religious News Service Correspondent (12-31-79)

URBANA, Ill. (RNS) -- The Christian Church is facing the "sunrise, rather than the sunset" of missions, says John E. Kyle, missions director of the Inter-Varsity Christian Fellowship, sponsor of Urbana 79, the largest student gathering of its kind in history.

About 17,500 college students and 300 missionaries attended the five-day conference to consider the scene "that all nations might believe and obey Jesus Christ." Urbana 79 is Inter-Varsity's 12th student missions convention, which is held every three years.

Seventy specialists led workshops on a variety of missions issues. Some workshops presented information in specific areas such as linguistics and medical missions. Others provided an overview of missions in the large "people blocs" in the world.

Some 2.8 billion persons have not yet heard the gospel message, according to Mr. Kyle. To reach these "unreached" people, there is a need for 120,000 foreign missionaries, including support services as well as evangelists, he said.

Mr. Kyle announced Inter-Varsity's own commitment to motivate 1,000 persons to enter overseas missions each year for the next five years.

"Probably 10,000 decisions for service will be made by the close of Urbana," said Mr. Kyle, who believes that there is a new wave of conservatism on the nation's 2,300 college campuses, causing students to want to give their lives to meaningful causes. "Students are looking for a purpose, seeing materialism crumbling around them in an age of humanism and materialism," he said.

Student interest is paralleled by a new interest in short-term missions by many sending agencies, according to Mr. Kyle, who is on leave of absence from Wycliffe Bible Translators to direct the missions emphasis of Inter-Varsity Christian Fellowship.



## THE AMERICAN JEWISH COMMITTEE

TO: CRC's  
FOR YOUR INFORMATION  
FROM: HAROLD APPLEBAUM

### Commentary on Evangelical-Jewish Relations

TORONTO... Several significant events have taken place in the past six months indicating that improved relationships are developing between Jews and Evangelical Christians. "Important new ground has been broken all around the country as Jews and Evangelicals are beginning to overcome mutual stereotypes about one another," Rabbi A. James Rudin, Assistant National Director of Interreligious Affairs of the American Jewish Committee, declared at the 89th Annual Convention of the Central Conference of American Rabbis that is meeting here. Rabbi Rudin addressed the CCAR's Interreligious Affairs Commission saying: "Professor Martin Marty, an astute observer of the American religious scene, has termed the growing encounter between the Evangelicals and Jews one of the most promising trends in recent years. Both faith communities are becoming more sure footed in relating to each other in a spirit of mutual respect. In recent months there have also been many positive developments in our traditional relationships with the Roman Catholic community and with the mainline Protestant church bodies. These relationships are especially strong on the local and regional levels, and it is against this backdrop of ongoing cooperative programs with Catholics and liberal Protestants that the Evangelical-Jewish encounter must be viewed."

The Rabbi cited seven examples that constitute "a real breakthrough" in improving Evangelical-Jewish relations:

1. The publication of Evangelicals and Jews in Conversation (Baker Book House) is a pioneering effort that contains the proceedings of the 1975 National Conference that was co-sponsored by the AJC, the Institute of Holy Land Studies of Jerusalem, Israel, and major Evangelical colleges and seminaries. Professor Marvin Wilson, a distinguished Evangelical scholar from Gordon College, Rabbi Marc H. Tanenbaum, the AJC's National Interreligious Affairs Director, and Rabbi Rudin are the co-editors of the volume. "All of the central issues are covered in the book -- Israel, Messiah, Conversion, Biblical interpretations, the contemporary moral crisis. Evangelicals and Jews in Conversation will serve as a basis for many regional conferences this coming fall," Rabbi Rudin said.

2. The withdrawal earlier this month of Mrs. Ruth Carter Stapleton, the nationally known spiritual therapist, from an announced appearance before the B'nai Yeshua group on Long Island. When she was presented with the facts about the deceptive and divisive methods of B'nai Yeshua, she cancelled her speaking engagement and declared at a news conference: "I would not associate myself with any effort that would seek to undermine the survival of the Jewish people as a distinctive religious-ethnic group."

3. The Southern Baptist Convention met last week in Atlanta, and the 22,000 delegates to the SBC's national meeting passed a strong and forthright statement in support of human rights. They also called upon the U. S. Government "to move in imaginative and reconciling ways to seek arms limitations and to shift funds from nuclear weapons systems to basic human needs." Rabbi Rudin welcomed these SBC resolutions declaring: "Both statements bring the Southern Baptists, one of America's fastest growing Christian bodies, into the mainstream of contemporary



social justice concerns. This action should help break down the myth that Evangelical Christians simply are not concerned with such questions."

4. Professor Ronald Sider, President of Evangelicals for Social Justice and a faculty member of Eastern Baptist Seminary, organized a group of young Evangelical leaders to march in Skokie, Illinois, to protest Nazism and to express solidarity with the Jewish people in the face of the obscene and provocative actions of the Nazis.

5. Evangelical scholars -- including Professor Wilson and Professor William LaSor of Fuller Theological Seminary -- have begun to articulate new theological positions regarding Jews and Judaism. For perhaps the first time a number of Evangelical leaders are restudying the conventional belief that Judaism has been supplanted by Christianity and that Jews have exhausted their religious vocation. New and hopeful trends are already visible within the Evangelical theological community.

6. Last December, the Texas Christian Life Commission and the AJC co-sponsored a national meeting in Dallas on the subject, "Baptists and Jews Face the Future." Topics included Israel, teaching about the Holocaust, human rights, world hunger, Church-State issues, the role of women in the Jewish and Baptist communities, anti-Semitism and racism, and the new religious cults and religious liberty.

7. In the past half year many Evangelical leaders around the country have spoken out publicly in support of the survival and security of the State of Israel, publishing advertisements in some forty major newspapers. They have denounced Arab terrorism as well.

"Despite these positive developments, however, important differences and potential confrontations still remain, especially in the area of proselytizing missionary activities directed towards Jews. The current campaign by the Lutheran Church-Missouri Synod to "evangelize among Jews", the continuing publication of "Christian Yellow Pages", and the emergence of "born again Christian" political candidates (i.e., the recent campaign for the Democratic Senatorial nomination in Virginia) -- all these are areas of deep concern. Jews and responsible Evangelicals need to address these problems together in a spirit of realism and mutual trust. Nonetheless, the Evangelical-Jewish encounter is a rich opportunity for both groups to build long-needed bridges of understanding. We at the AJC intend to play a significant role in that process," the Rabbi concluded.

Delivered by Rabbi A. James Rudin, American Jewish Committee Assistant National Director of Interreligious Affairs at the 89th Annual Convention of the Central Conference of American Rabbis in Toronto.

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## Religion

### *Jews and evangelicals*

JEWS HAVE BEEN adversely affected in their attitude toward evangelicals by a variety of recent developments, according to Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee. President Carter's "alternating carrot-and-stick pressures against Israel" should not be considered representative of the attitude of the 50 million evangelical Christians in the U.S., "millions of whom are among Israel's strongest supporters," he said.

Rabbi Tanenbaum praised Billy Graham's strong statements in support of Israel, advertisements by evangelicals in numerous daily newspapers opposing the Soviet-U.S. accord of last October and favoring stronger support of Israel, recent establishment of an International Organization of Evangelicals Concerned for Israel, and strong statements by Dr. Jimmy Allen, president of the Southern Baptist Convention, favoring religious pluralism, separation of church and state, and human rights for Jews and Christians in the Soviet Union and elsewhere.

### *Dates to remember*

● An International Seminar on Religion in America, sponsored by De Paul University's departments of educational foundations and religious studies and the Thomas Morus Akademie of Germany, is scheduled for Saturday through next Friday. The week of events begins at 3 p.m. Saturday with an address by the Rev. Ben Richardson of De Paul on "Black Perspectives on Religion in America" in Room 192 in De Paul's Schmitt Academic Center, 2323 N. Seminary Av. Besides listening to lectures, participants who have come from Europe to study religion in the U.S. will visit local religious institutions during the week.

● Churches throughout the Chicago area will celebrate Palm Sunday.

Jack Houston