



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 22, Folder 9, Graham, Billy - Marc H. Tanenbaum book proposal, chapter drafts & notes for *Billy Graham, The Jews and Israel*, 1984-1985.

CHARLOTTE SHEEDY
LITERARY AGENCY, INC.

May 18, 1984

Rabbi Marc Tanenbaum
45 East 89th St.
New York, N.Y. 10128

Dear Marc,

Just a note to say how much we enjoyed meeting you. We're excited about the possibilities for your book. Some preliminary small talk here and there with editors has indicated a good deal of real interest out there. By the time you're ready with the proposal there will be a group of editors eagerly awaiting it.

Best to you and Georgette,

Linda

Linda Nelson



מרדכי גזית
MORDECHAI GAZIT

12 Sept 1984

Rebbitz Nasc Tanenbaum
Sheraton Hotel
Jerusalem

Dear Nasc,

This is the 'crop' after a
search in the H.F.A. archive.

Regards,

Mordechai

September 12, 1984

For : Rabbi Marc Tanenbaum

1. December 1967 : Reference is made to an article in the December 1967 issue of an ADL bulletin or newsletter.
2. Late 1968 -
early 1969 : Prodded by Professors Werblowsky and Flusser, Israel Foreign Ministry official wonders whether Billy Graham should not be invited again to Israel, in view of his friendship with newly elected U.S. President (Nixon).
3. June 8, 1969 : Reference is made to script by World Wide Pictures, California, "God's Earth" (Country, Land) with summary (attached Exhibit "1")
4. June 8, 1969 : Religious News Service press release (attached Exhibit "2")
5. July 4, 1969 : Israel Foreign Ministry learns about Billy Graham children visit to Israel but does not know anything about them or their whereabouts.
6. November 18, 1975 : Washington Embassy refers to Bill Graham's forthcoming visit to Israel, his scheduled meeting with Prime Minister Rabin and Mrs. Golda Meir (Exhibit "3") and urges that a team of photographers cover his visit throughout. Idea is to prepare a travelogue "A Christian Looks at Israel". Implementation is subject to Billy Graham's agreement. Recommends that Garry Strobber be solicited. Strobber is described as a person who knows Billy Graham well and is preparing his biography.
7. November 25, 1975 : Israel Foreign Ministry cables that Billy Graham had agreed to preparation of film-travelogue and that this idea had been successfully implemented.

(מופץ ע"י בילי גרהאם World Wide Pictures קליפורניה,
בהסתחפות - קליף ריצ'רד.)

הערה: - סרט זה הוא אחד מתוך סדרת סרטים שהופקו ע"י המסיף האונגיליסטי בילי גרהאם במסגרת הספתו העולמית.

כללי: - קליף ריצ'רד, וקליף ברו, שני נוצרים צעירים מטיילים בישראל ומביעים על רקע נופי הארץ, החיים בישראל של היום, וקטעים דוקומנטריים, ובשילוב עם צימוסי קטעים מהתנ"ך, ומחברית החדשה, וקטעי שירה אחרים, אינטרפרטציות והרהורים מנקודת הסקפתם הדתית המאמינה.

חמונות חורבן,
האור חורבן ירוסלים וגלות ישראל.
יחזקאל נביא אלוהים חיפש סימן להבטחת עתיד ישראל
השובת האלוהים ניתנה, חזון העצמות היבטות.
אמר אנוכי בחנורי אושוויץ.
המחשה של חזון תחיית העצמות.
פליטי מחנות הריסור עבים לישראל
חמונות מחיי ישראל המודרנית (כל שטחי החיים).

יחזה בין ריצ'רד לברו:
ישראל ההוכחה לזכרוננו הטוב של האלוהים, שאינו שוכח הבטחותיו. החלטת נובמבר 47 היא טגירת רוח בן אלף שנה בלוח השנה של האלוהים.
המטף האור עליית יהודים מרחבי העולם לישראל.
ציטוטים מתוך 1 בואות טונות על סיבת הבנים וקבוץ התפוצות.
חידוש הטפה העברית (הנביא צפניה יכול היה בספתו להזמין ארוחת צהרים בקפה בדיונגוף).
חמונות נוף יינות
שירה על דבר הפיכת הצרף לבן פורה.
קטעי קריאה על הפרחת השממה.
באר-שבע - המקום בו כרת הברכה ילום עם אהימלך, היום ייר מוגינת סוקפת מדבר.
הבדואים - חיים כבימי אברהם.
שדה בוקר, יסבתה, פלאי מדבר, סמלים להפרחת המדבר.
ירוסלים - העיר שירדו עליה תיעה קבין של יופי ושל סבל.

ברו: - אי אפשר להסביר את ההסטוריה של ירוסלים בנפרד מאלוהים.
ההסבר לתחייתו מחדש בכל פעם של ירוסלים הוא בפסוק "העיר בה בחרתי לשים את שמי".

ריצ'רד וברו מטיילים בירוסלים - מאחרית את המקומות בהם שהה והסיף יחו.
יחו חזה את חורבן הבית, וחזה גם את הקומת ירוסלים מחדש.

ברו: - החלק הראשון של חזון ייחזקאל התקיים לפני 1897 שנה, ארבעים שנה לאחר הנבואה.
ואילו ה-7 ליוני 1967 אולי סיפל במלך השני של החזון.

קטעים מהקרב על ירוסלים במלחמת השת הימים.
על רקע זה תאורו של ברו - מסך 19 שנה מאז תחיית המחודדת היחה ישראל מפרדת מרכז
אמונתה על-ידי מחסומי חיל וכדורים.
חילי 1967 רצו לכתל המקרבי, הטריד היחיד מחורבן המקדש בסנת 70.
חמונות הצנחנים ליד הכתל. ברקע דברי הרב גורן.

ברו: - התנ"ך מגלה כהירות של צלוחים יש תכנית לעולם הזה. ירוסלים איור נחמיה בחזרה לאחר אלעיים שנה יכולה להיות סימן לכך שאנו מקרבים לפאורע הטוא הצפוי בחקופה זו.
שוב מקיים הכולחן בירוסלים כפי שקוים לשני 2000 שנה כאשר ישו קבר ליד המקדש.

צילומי הכתל בהעילת ערב זבת.

יגלות היבט בירוטלים.
יגלות - "ירוטלים של זהב".
מרטא סבת כמל-אביב.
יגלות על החיות והנוסחה של עם ישראל השמח בעצת קיומו.
ריקוד "הבצ נבילה"
בית לחם

יגלות:

הנביא מיכה נביא היכן יולד יסו.
והנביא יזעיהו חזה את סם המצח, את הרקע המאפחתי שלו, המאורעות העיקריים בחיי יסו.
נופים מהגליל

המקומות בהם עבר יסו.

כיסוד בקיבוץ:

ראיון עם הוגים לא יהודיים בקיבוץ המדברים במסור האישי על הקשר שלהם לארץ, וחוויותיהם.
הר הזיתים.

הסגנים מלפנים רכזים מהתנ"ך ומהברית החדשה העוסקים בבואו של המשיח, ודריכתו על הר
הזיתים.

איתור המקום ממנו עלה יסו לשמים.

לסיכום:

בילי גרהם קורא מתוך - תאור עליית יסו לשמים.

מביא את היאורו שלו ליום בו יחזור יסו לארץ וכל העמים יכירו במלכותו.

יסו יחזור כמחפץ, צהרית הימים, חזון הארצות והעצם

סוף למלחמה, לסבל, ולסוף.

המצלמה חולפת על פני מקומות ידועים ברחבי העולם. - חמונת העולם המסתובב ממראה

החלית. חזרת הללויה.



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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-20-

MONDAY, JUNE 23, 1969

BILLY GRAHAM CONFERS
WITH JEWISH LEADERS

By Religious News Service (6-23-69)

NEW YORK (RNS) -- An American Jewish Committee official praised evangelist Billy Graham for breaking down stereotypes about Baptist insensitivity to social concerns.

Rabbi Marc Tanenbaum, director of the Jewish Committee's department of interreligious affairs, confirmed that the Baptist preacher had met with about 30 Jewish religious and community leaders after the evangelist mentioned the meeting in a press conference marking the end of a 10-day crusade here.

The meeting, it was explained, grew out of planning for a National Baptist-Jewish Scholars Conference scheduled Aug. 18-20 at the Southern Baptist Theological Seminary in Louisville, Ky. That meeting will be sponsored by the Southern Baptist Home Mission Board and the American Jewish Committee's interreligious affairs unit.

Rabbi Tanenbaum said that in his introduction of Mr. Graham to the Jewish group he had said he was "greatly impressed by the sensitivity and concern that he (Graham) expressed for social justice and for commitment to confront such basic issues as racial injustice, poverty, war and the generation gap."

"Anyone who knows the classical Baptist heritage which emphasized individual piety and personal salvation," remarked the rabbi, "has carried around an image that certain versions of the Baptist tradition were rather insensitive to social or group concerns."

"My impression is that Mr. Graham, during his recent sermons, has helped to remove that caricature, and has demonstrated that personal religion can express itself in a very genuine concern for group morality and group justice."

"My own feeling is that he contributed to a break-through in overcoming some of the mythology about the Baptist leadership's concern for social and economic issues."

Rabbi Tanenbaum said there was a "genuine feeling of rapport" between the evangelist and the Jewish leadership. He said those at the meeting had "faced frankly" theological and sociological differences between the traditions, and had explored "the strong common bonds we feel as people who share a common reverence for the Bible and Biblical inheritance."

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VISIT TO ISRAEL
OF
EVANGELIST BILLY GRAHAM

accompanied by

DR. GRADY WILSON
DR. WILSON SMYTH
MR. ROY GUSTAFSON

Monday, 24 November

13.50 Arrival at Ben-Gurion International Airport by
Olympic Airways Flight No. 301
Proceed to the Dan Hotel, Tel Aviv
17.00 Meeting with Mrs. Golda Meir at her office, Ramat Aviv
Overnight at the Hilton Hotel, Jerusalem

Tuesday, 25 November

08.00 Breakfast with Mr. Teddy Kollek, the Mayor of Jerusalem,
at Mishkenot Sha'ananim restaurant
13.30 Luncheon given by the Prime Minister, Mr. Yitzhak Rabin,
at his residence
Overnight at the Hilton Hotel, Jerusalem

Wednesday, 26 November

06.40 Leave for Ben-Gurion International Airport
08.40 Departure by Air France, Flight No. 139

For further information, please contact:

Mr. Joseph Levy
Official Guests Division
Ministry of Foreign Affairs, Jerusalem
Tel.: 536271

THE AMERICAN JEWISH COMMITTEE

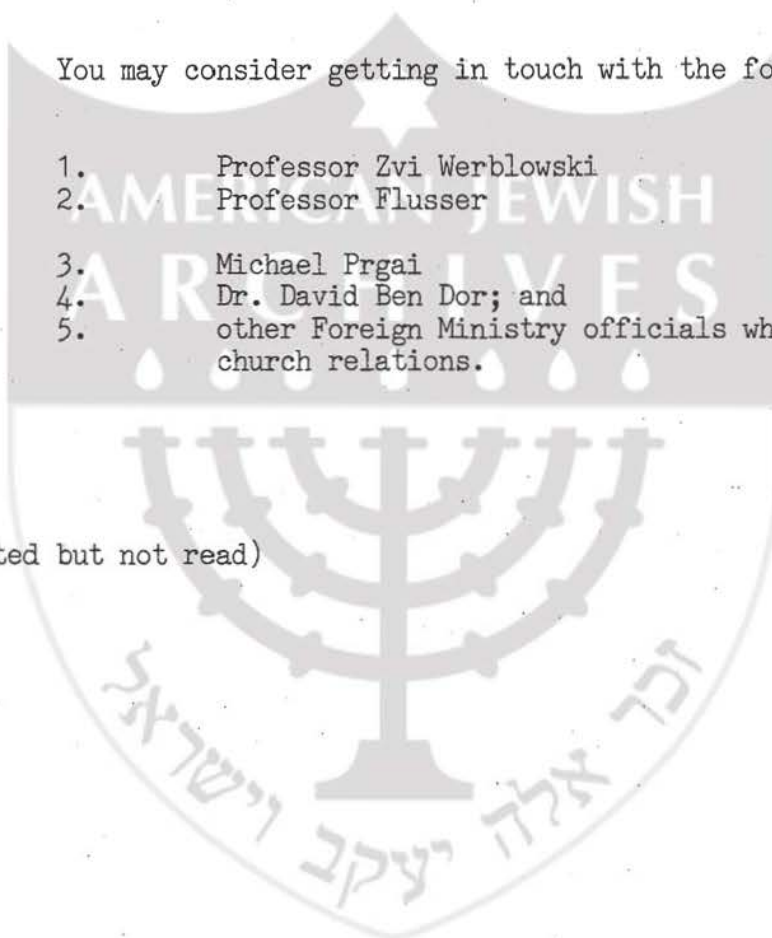
date September 12, 1984
to Rabbi Marc Tanenbaum
from Mordechai Gazit
subject

You may consider getting in touch with the following persons:

1. Professor Zvi Werblowski
2. Professor Flusser
3. Michael Prgai
4. Dr. David Ben Dor; and
5. other Foreign Ministry officials who dealt with church relations.

MG:vn

(dictated but not read)



THE AMERICAN JEWISH COMMITTEE

date August 28, 1984

to Bernie Resnikoff

from Rita Reznik

subject FAX of 8/27

Responding to your question for dates so that the archival researcher can save time.. I spoke to Marc and the time frame he is most interested in is 1976-77.

Many thanks!!!!!!!



AUG 29 1984

THE AMERICAN JEWISH COMMITTEE

date August 23, 1984
to Marc Tanenbaum
from M. Bernard Resnikoff
subject Retrieving archival material

State archives, by law, are filed in office of the Prime Minister. They now consist of 27 kilometers of shelves. Their storage, retrieval and usage are codified by law. In charge of the archives is Dr. Alsberg, who has the greatest amount of authority but who, unfortunately, is out of the country and will not return until October. His assistants and associates do not have his maximum authority. The names of his assistants are: Freundlich, Rosenthal and Arad -- the last one is the one with whom I spent the most time.

The pertinent rules and regulations about usage are as follows:

1. According to law, there is a 30-year cut-off date. In other words, material dated 1954 or earlier is available for legitimate perusal. From 1954 to the present, this is not the case.

2. Most offices, including the Foreign Office, keep material up to two years and then forwards it to the archives.

3. Confidential material remains confidential: that is to say, there is no exception -- it is virtually impossible, I was told authoritatively, to expose confidential information to one person without doing so for another.

4. There are some exceptions to this rule, if material younger than 30 years is in the State archives but does not originate with the Foreign Office, as in the case of some material placed there by Abba Eban for safekeeping.

5. What may be possible is the following: locate a designated and security-cleared researcher who specializes in archival material, who would be paid by us and authorized by a member of Alsberg's staff to do research in the archives for one or two days in order to find out:

- a. What, if anything, is available;
- b. To arrange call numbers for follow-up;

Marc Tanenbaum
August 23, 1984
Page 2.

c. To alert local staff on what may be needed.

To pursue this suggestion, I am now in the process of locating such a cleared archivist and to arrange for him or her to do about two days of research to find out what is available. At this time, I do not know the cost.

Meanwhile, this additional information has been uncovered and is being pursued:

A. Other archival material -- not found in the State archives -- is lodged with such persons as Rabin, Dinitz, libraries of the late Golda Meir and Levy Eshkol. In addition, the City of Jerusalem has its own archives on Agron Street, under the supervision of Menachem Levine.

B. The Foreign Office may release confidential material for perusal by a bona-fide researcher not concerned with security matters. Persons in the Foreign Office authorized to make such provisional exceptions are Biram, Drori, and Yativ.

C. After speaking to a limited number of people on this matter, I come up with the general impression that they believe there is very little material on the subject requested. Thus, for example, Mordechai Gazit, who was privy to all material coming out of the U.S. from 1968 through 1975, cannot recall more than some 12 pieces of paper on the subject under review. In the same way, Arad, at the archives, thinks there is very little, as does Yaegar in the office of Foreign Ministry Director-General. I have refrained from inquiring elsewhere, in order to keep to an absolute minimum the number of people privy to this research undertaking.

I will report afresh as new data emerge.

MBR:vn



MACMILLAN PUBLISHING CO., INC.
866 Third Avenue, New York, N. Y. 10022

June 21, 1985

Ms. Charlotte Sheedy
145 West 86th Street
New York City, New York

Dear Charlotte:

I'm returning herewith Billy Graham, The Jews, and Israel, by Marc Tanenbaum.

Although I liked the proposal, the feeling here was that while Billy Graham's own story regarding Israel is a fascinating one, Marc Tanenbaum is not the person to tell it most effectively, particularly to the CBA market.

Perhaps another proposal will fare better. I do thank you for sending it to us.

Yours sincerely,



Alexia Dorszynski,
Senior Editor

AD/mm



By messenger

PERSONAL

Ms. Charlotte Sheedy
145 West 86 St. (13A)
New York, N. Y. 10024

Dear Charlotte,

I am enclosing my draft proposal for the book on
BILLY GRAHAM, THE JEWS? AND ISRAEL.

As you will see, it is intended to give a sense of
what the book is about, and the kind of material it will
cover.

Because Georgette and I are leaving on June 10th for Europe,
I was not able to complete two important parts of the proposal
at this time:

- (1) The chapter-by-chapter outline;
- (2) A sample chapter.

To do these right would have required more time than was
available. And I would rather wait until we return on July 2nd
when I will have more leisure and can then try to prepare
both those parts in a more finished way.

I leave it to your judgment as to whether you feel there
is enough here to show to publishers for reaction.

In the meantime, my warmest appreciation for your interest
and help, I am,

Cordially,

MHT

cc: Ms. Linda Nelson (same address)

A Proposal for a Book-Length Treatment of:

BILLY GRAHAM, THE JEWS, AND ISRAEL

by Marc H. Tanenbaum

- - - - -

October 1973. The Yom Kippur war is raging in the Middle East. Egypt crosses the Suez Canal. Syria launches a surprise attack on Israel in the North. Israel's missile supply is dangerously low. Her armed forces are threatened with defeat.

In Washington, Secretary of State, Henry Kissinger, and Defense Secretary James Schlesinger, furiously debate whether to give Israel an emergency shipment of missiles. President Nixon refuses to meet with or take telephone calls from American Jewish leaders.

Desperate, Israel's Prime Minister, Golda Meir, calls the one American whom she believes can help: Dr. Billy Graham. Graham agrees to intervene. He dials the direct line to the President. Richard Nixon answers.

"I have just spoken to Golda Meir," Graham tells Nixon. Israel's very survival is at stake. They must get those missiles at once...Mr. President, the future of Israel is in your hands. God wants you to do this. He will never forgive you if Israel falls."

President Nixon hangs up the phone. Within 24 hours, U.S. planes are bound for Israel with shipments of missiles. Within days, Israel turns back her enemies.

- - - - -

Dr. Billy Graham -- next to the late Pope John XXIII -- has been and continues to be the single greatest friend of the Jewish people and of Israel that the Christian world has produced in the 20th century.

This book tells the unknown story of Billy Graham's love affair with the Jews, covering the period 1967 till the present. It documents for the first time Graham's alliance with Jews in relation to Israel, endangered Jewish communities, anti-Semitism, conversion, and social issues. At the same time the book records his special and historic contributions in these areas it will reveal his

- sensitivity to Arab pressures;
- resistance to change from Fundamentalist churches; and
- naivete in dealings with the Soviet Union and Eastern bloc countries.

I S R A E L

Billy Graham's personal friendships with major Israeli leaders include Golda Meir, Abba Eban, Menachem Begin, Teddy Kollek, Yitzhak Rabin, Simcha Dinitz, and many others. Graham's sons and daughters have been deeply involved in helping build and defend Israel.

For religious and personal reasons, he intervened with American presidents on many occasions to come to Israel's aid:

- During the 1967 war he persuaded Lyndon B. Johnson to provide military aid to Israel when five Arab nations attacked the Jewish State;
- In 1969, during a visit to Key Biscayne, he asked President Nixon to stand firm in his support of Israel, saying, "No combination of powers will dislodge Israel because God is with them."

- In 1970, Secretary of State Rogers announced that urgently-needed fighter planes would be withheld from Israel. Billy Graham met with President Nixon at the San Clemente White House, then reported that the planes would be sent. "The President," he said, "is very sympathetic to Israel."
- In October 1973, at the time of the Yom Kippur War, he spoke "three times by telephone with President Nixon" stressing Israel's needs, especially her military requirements. He told the President on Oct. 28th that the "majority of Evangelicals were strongly supportive of Israel" and would want him to be so.
- In 1977, he counseled President Jimmy Carter not to involve the Soviet Union in a Geneva Peace Conference on the Middle East on risk of alienating some 40 million Evangelicals.

Billy Graham helped Israel in other ways as well when he:

- influenced release of Israeli POWs from Egypt and Syria;
- publicly repudiated PLO terrorism and condemned the UN's "Zionism is racism" resolution;
- spent \$500,000 to produce what is widely acknowledged to be one of the most beautiful and sympathetic films about Israel, "His Land," as a means of mobilizing Evangelical Christian solidarity with "God's Promised Land to the Jews." He withstands Arab pressures to withdraw the film.

E N D A N G E R E D J E W S

Billy Graham has responded spontaneously to Jews in need in many parts of the world:

- called on the White House in June 1969 to help save the threatened Jews of Iraq;
- collaborated with Dr. Henry Kissinger in freeing Soviet Jews from the dreaded Potma prison (1971, 1972);
- wrote a public appeal for emigration of Soviet Jews to Premier Brezhnev;
- attended synagogue memorial services in San Francisco in Sept. 1972 for Israeli athletes massacred at the Munich Olympics by the PLO.

Dr. Graham, as a condition of conducting his crusades in Soviet bloc countries, insisted that he be allowed to meet with Jewish leaders;

- In Hungary, he met with Hungarian Jewish representatives, (Sept. 27, 1977); held a prayer service for Holocaust survivors;
- In Poland, he made a pilgrimage to Auschwitz (Oct. 20, 1978); issued strong public statements condemning Nazism and anti-Semitism; met with elderly Polish Jews;
- In the Soviet Union, he required that Soviet authorities allow him to meet with Soviet Jews (May 9, 1982). He stirred controversy with his claim that there is religious freedom in Russia.

A N T I - S E M I T I S M

Aware that anti-Jewish attitudes permeate much of the Evangelical community, Billy Graham has for decades been unrelenting in his condemnation of anti-Semitism. He:

- publicly rejected the "Christ-killer" (deicide) charge against the Jewish people during his Charlotte, N.C. crusade (April 18, 1972), saying, "Christians should not blame Jews for the crucifixion of

- Jesus. The Romans crucified him."
- declared at "Explo' '72" -- the "Christian Woodstock" -- "I am totally, completely, irrevocably opposed to anti-Semitism" (October 1972);
 - criticized the film, "Jesus Christ Superstar," as "anti-Semitic, anti-black, and anti-Christian" (July 3, 1973);
 - rejected Southern Baptist preacher, Dr. Bailey Smith's claim that "God does not hear the prayer of the Jews" (Nov. 10, 1980);
 - produced a film, "The Hiding Place," about Dutch Christians who saved Jews from the Nazis (1973);
 - as Honorary Sponsor of the U.S. Holocaust Memorial Council, Graham pledged to fight anti-Semitism wherever it shows up" (May 1984).

C O N V E R S I O N

Billy Graham has preached the Gospel to more people in more places than anyone since Jesus Christ. The world's most celebrated evangelist, his mission is to convert the world to Christianity. Yet, out of deep respect, he has consistently opposed any organized effort to convert the Jewish people.

Graham:

- issued a number of public statements repudiating the "Jews for Jesus" and "Messianic Jews" campaigns to evangelize the Jews (March 2, 1973; Oct. 1977); under Fundamentalist pressures, he modified his statements, saying that "Christ alone is the way to salvation (Feb. 3, 1978);
- invited Catholic and Jewish leaders (Archbishop Fulton Sheen and this writer) to join him in "Honor America Day" observances before the Lincoln Monument to dramatize his support of pluralism and American democracy (July 4, 1979).

S O C I A L A C T I V I S M

Billy Graham's celebrity is based on preaching personal salvation. Yet, following consultations with Jews; among others, he has become increasingly involved in social and humanitarian concerns. Graham has worked to:

- improve race relations;
- combat apartheid in South Africa;
- help Vietnamese boat people and other refugees in Southeast Asia and elsewhere;
- clarify church-state relations;
- bring about nuclear disarmament and arms controls "before Armageddon befalls us."

Billy Graham consistently appears on the annual Gallup poll as the most admired individual in the United States, after the President. Through his crusades, TV and radio broadcasts, newspaper and magazine columns, he commands the largest following in America of any single religious or civic leader.

Every U.S. President since Dwight Eisenhower -- Democrat or Republican -- has sought to connect with Dr. Graham, the charismatic "high priest" of millions of Middle Americans. Billy Graham's many books have sold millions of copies.

Graham is clearly a person of enormous influence -- and mystery. His long-held ties to Israel and to American Jews are virtually unknown. In the absence of hard information, most Jews have developed negative images about him. One Reform rabbi wrote, "My image of the man was that of a wild raving fundamentalist evangelist." After a meeting with him arranged by

the author in 1969, the rabbi confessed, "My hostile images of him were severely shattered."

Many evangelical Christians support Israel for Biblical reasons. At the same time, their religious conditioning promotes caricatures about Jews and Judaism -- "Christ-killers," Pharisees, Judas, Shylock, wandering Jews punished by God for not accepting Jesus as their Messiah. These evangelicals -- who are the fastest growing religious movement in the United States -- generally admire Billy Graham for his religious messages; most have not caught up with his positive attitudes towards the Jewish people.

This book intends to help both Jews and Christians face these unknown facts about Graham, revise their attitudes toward Graham and each other, thereby contributing to cementing solidarity between both groups.

Billy Graham, an international personality, has preached on every continent of the earth. He has met with Popes, kings, presidents, prime ministers. He has influence on a global scale, especially among evangelical followers who flock to his crusades.

This book will help achieve changes in attitudes and relationships in America as well as internationally.

AUTHOR'S RELATIONSHIP TO BILLY GRAHAM -- The author, who has known Graham since 1967, has had the longest continuous relationship with the evangelist of any living Jew. Before embarking on any activity involving Jews in the United States, Israel, the Soviet Union, Eastern Europe or elsewhere, Graham has invariably consulted with the author.

As a result, the author has a rich collection of personal experiences on which this book is based. He also has a voluminous correspondence with Billy Graham, much of which contains fascinating, hitherto unpublished, insights. Memoranda documenting Graham's interventions with Presidents, the White House staff, State Department, and other government officials are prime resource materials.

A collection of photographs showing Graham relating to Jews will be included in the book -- photos with Israeli leaders, U.S. Jews, meetings in Hungary, Poland, and the Soviet Union. These have never been published in a single collection. Photos of Graham's films about Israel ("His Land"), anti-Semitism and Nazis ("The Hiding Place") could also be included. Selections can be made of hundreds of newspaper stories reporting on Graham's activities in relations to Jews and Israel.

Texts are available of Billy Graham's addresses on Jews, Israel, anti-Semitism, and conversion. His magnificent speech at Auschwitz has not been published before and will be reprinted (or excerpted) in this book.

The book will be about 50,000 words, an estimated 200 pages.

T H E M A R K E T

This book appeals to a wide audience of Christians and Jews. There are an estimated 145 million Americans affiliated with the churches and synagogues of this country. The evangelical Christian churches are the fastest growing religious group in the United States, numbering about 40 million people.

Billy Graham's church denomination, the Southern Baptist Convention, numbers some 13 million people. There are 34,000 Southern Baptist churches,

with a wide network of seminaries, colleges, and pastors' associations.

(According to the Southern Baptist Handbook, the populations of the Sunbelt states grew 38% 1950-1970, while the population percentage of Southern Baptists grew 64%.) The Baptists have spread far beyond the Southern and Border states in recent years and there are now Baptists in all 50 states who are aligned with the Southern Baptist Convention. Today, the Southern Baptists are the largest Protestant denomination in the U. S.

There is a booming sale of religious books among evangelical Christians. According to the Association of American Publishers, religious or inspirational books posted a sales increase more than twice as large as secular works. The largest selling titles in the nation during each of the last four years have had a religious or inspirational theme.

Billy Graham's book, Angels, which has sold close to 1.5 million copies, was the biggest selling book in the late 1970s. (It was not listed on the New York Times or Washington Post "best-selling" lists.) The Christian Booksellers Association, a trade group consisting of mainly evangelical book stores and publishers, expects a 17 to 21 percent annual increase in religious book sales through 1985.

There are several hundred "Christian" radio and TV stations that carry a large number of evangelical programs, most of which are related to the National Religious Broadcasters Association. (The "700 Club," the Christian Broadcasting Network (CBN), etc.)

In contrast to perceptions in the liberal, urban literary world, Billy Graham is a national hero among the millions of evangelical and traditional Christians (including many Catholics.) Books by Billy Graham or about him have had extremely large sales.

This book is intended to reach into the extensive network of book-buying Evangelical Christians. It is also "a natural" for the Jewish community throughout the United States, which is notable for its disproportionately high purchase of books, especially of Jewish interest. This book could well be a blockbuster among Jewish book-buyers, as well as among the devoted followers of Billy Graham.

Substantial sales should be possible through promotions targeting Baptist and other Evangelical pastors, adult and youth education classes, weekly Bible discussion classes, summer laymen's and youth institutes. Evangelical and Christian book stores exist in every city in the United States, and this book can be channeled through those outlets.

There are now Baptist-Jewish dialogue groups -- involving pastors and rabbis, Christian and Jewish educators, seminarians, college faculty and students -- in most of the cities of the United States. This book can be used as the basis of many of those dialogues.

As indicated above, Evangelical Christians today have the largest TV, radio, and audio-visual communications system of any religious group in the United States. This book could be the basis of TV and radio interviews, interreligious dialogues. The same would be true of the Evangelical print network -- weekly newspapers, magazines, journals. (Lists of all these electronic and media outlets are in the possession of the American Jewish Committee.)

Similarly, substantial sales possibilities exist in the Jewish community. Areas of book promotion would be: rabbis, Jewish seminaries,

colleges, adult and youth education classes, summer camps (Brandeis, Ramah, National Federation of Temple Youth, etc.), and synagogue book stores. There is an Association of Jewish College Professors who serve some 235 chairs of Jewish Studies on secular university and college campuses across the country. This book could be integrated into curricula courses on Modern Jewish History, Contemporary Religion, Social Issues, etc. (These lists are available to me.)

There is a network of Jewish community relations specialists, Jewish federations and welfare funds, Jewish civic defense agencies in some 800 cities of the United States. The majority of their lay and professional members are passionately devoted to Israel. This book would come as a sensation, but also, as a welcome and reassuring revelation.

Each of these local communal groups sponsors lecture series, seminars, forums (mini-versions of the 92nd St. Y lecture series) and invariably draw audiences of several hundred people. The author lectures extensively on this lecture network around the U.S.

These lectures are usually accompanied by press conferences, appearances on local TV and radio interview and discussion programs. A lecture series undertaken with the publication of "Billy Graham, the Jews, and Israel" could have an electric effect in these communities (provided it first gets a major dramatic launching on national TV, radio, and print media.)

In addition to these large but specialized audiences, there will be a widespread interest in the material in this book among people interested in foreign policy, world affairs, and diplomacy. It should also elicit interest in the world of college and university faculty and students -- in courses dealing with history, political science, religions, American culture.

(The author also lectures extensively on college and university campuses and a lecture-book sales program could be developed around this book.)

As a result of his years of "Crusades" overseas, Billy Graham has a following abroad in the hundreds of thousands. It is quite possible that there will be sales of this book in English overseas as well as in foreign-language translations. The Billy Graham Evangelistic Association has local affiliates in many countries in Europe, Latin America, Asia, Africa, and the Middle East. It also has clergy and church connections in Eastern Europe as a result of Graham's preaching in those countries in recent years. There is an International Evangelistic Association, founded by Billy Graham, with headquarters in Lausanne, Switzerland.

N A T I O N A L P R O M O T I O N

This book could well become a national news event. Its revelations for the first time about Billy Graham's interventions with living Presidents Nixon, Ford, Carter, and Reagan in behalf of Israel, Soviet and other Jews, could lead to a spate of interviews with them about their responses to Graham.

Stories could also be generated with Henry Kissinger, Vice-President Mondale, Zbigniew Brezinski, and other White House and State Department people with whom Graham spoke about these subjects. Israeli leaders, including Abba Eban, Yitzhak Rabin, Shimon Peres, Teddy Kollek, Simcha Dinitz, among others -- could be interviewed for responses to the issues raised by this book.

Conceivably, fundamentalist and other evangelical leaders who have been concerned about these themes might also react in the press and media -- the Rev. Jerry Falwell, the Rev. Pat Robertson (700 Club), Dr. Robert Schuller, etc.

The book will probably stimulate controversy in the Jewish community, especially among liberal and Reform Jews who are suspicious of friendship of Evangelical Christians toward Jews and Israel, seeing such acts as ploys to soften up Jews for eventual conversion to Evangelical Christianity.

Liberal Protestants and some liberal Catholics who are "Third World oriented" and unfriendly towards Israel and Evangelicals would undoubtedly also react publicly, thereby triggering a national debate around the book.

The author is prepared to interpret these issues and respond to the criticisms in the national print and electronic media. Should such interest be generated, the following media-promotion opportunities would be possible:

- 1) A national press conference for newspapers, newsmagazines, TV and radio news-coverage (the American Jewish Committee's highly professional public relations department would assist in this);

- 2) guest interviews on TV network morning programs (Today Show; CBS Morning News, Good Morning America, Phil Donohue, etc. -- the author has appeared on each of these programs several times in the past);

- 3) network religious programs (CBS' "In Our Time;" NBC's First Estate; ABC's "Directions"; CNN; Christian Broadcasting Network; 700 Club, etc. -- the author has appeared many times on these programs, as well as on independent stations, including the Christophers, Catholic Satellite System; Joint Baptist Radio and TV Satellite System; Jewish Cable TV network, etc.)

- 4) local community TV and radio news, talk shows, interreligious dialogues;

- 5) in-depth newspaper and magazine interviews on national and local

levels, both general and religious media (the author and the AJC have extensive contacts in all the electronic and print media nationally and locally.)

6) Promotion mailings with book-sales coupons could be sent to extensive mailing lists in Catholic, Protestant, Evangelical, Greek Orthodox, and Jewish communities, both clergy and lay. (Such mailing lists are available at the American Jewish Committee.)

T H E A U T H O R

For the past thirty years, the author has become widely acknowledged as the foremost Jewish spokesman in Jewish-Christian relations and in human rights and humanitarian concerns.

In a cover-story, entitled, "The Ten Most Powerful Rabbis in New York," New York magazine described the author as "the foremost Jewish ecumenical leaders in the world today." In a full-page interview, Newsweek magazine characterized him "as the Jewish community's foremost apostle to the Gentiles who has managed to elicit the support of all segments of the Jewish community."

As national director of interreligious affairs of the American Jewish Committee for 25 years, the author pioneered in creating programs in liberal Protestant-Jewish relations (beginning in 1952), Catholic-Jewish relations (1960s), Evangelical-Jewish relations (late 1960^s-1970s), Greek Orthodox-Jewish relations (1970²), Black-Jewish relations (1970s), and Hispanic-Jewish relations (1980s). As a result, he has developed one of the most extensive networks of personal and organizational ties with Christian, racial, and ethnic groups of any Jewish leader in the United States.

Since September 1983, he was "drafted" to serve as director of international relations of the AJC, and has been developing ties with U.S.

government, congressional, U.N., foreign government, and world affairs groups.

He was the only rabbi present as an official observer at Vatican Council II (1962-65) which adopted the Vatican Declaration on Catholic-Jewish relations that condemned anti-Semitism and called for "mutual respect and fraternal dialogue" between Catholics and Jews throughout the world. He was a founder and is an active member of the Joint Vatican-International Jewish Consultative Committee, and the Joint World Council of Churches-International Committee.

From 1978 through 1980, he was a participant in a 14-member Citizens Commission on Indochinese Refugees that engaged in three fact-finding missions to Southeast Asia. That commission of prominent American civic and religious leaders brought back a series of recommendations to the White House and Congress that resulted in actions that have saved the lives of tens of thousands of Vietnamese boat people, ethnic Chinese, and Cambodians.

He has been centrally involved in bringing aid to refugees in Biafra-Nigeria, Somalia-Ethiopia, Uganda, Afghanistan, Poland, the Soviet Union, Central and Latin America, particularly now Cuban and Haitian refugees.

The author has also helped organized international projects to relieve world hunger and UNICEF aid to starving and ill children in many parts of the world.

In connection with these activities, he has served on Presidential and White House Commissions, and has testified numerous times on immigration, refugee, and foreign policy issues before the Senate Foreign Relations Committee and the House Foreign Affairs Committee.

He is popular on the lecture circuit and has been called "the Abba Eban of American Jewry." He is quoted frequently in the press and on TV and radio news programs.

The author has received numerous national awards, and holds 17 honorary doctorates from Christian, Jewish, and secular universities.

He is the author of hundreds of articles and monographs, and has published or edited the following books (among others):

- Religious Values in an Age of Violence (Marquette University);
- American Religious Values and the Future of America (Fortress Press);
- Evangelicals and Jews in Conversation (Baker Book Company);
- Evangelicals and Jews in an Age of Pluralism (Baker Book Company);
- Speaking of God Today: Jews and Lutherans in Conversation (Fortress Press);
- Torah and Gospel: Jewish and Catholic Theology in Dialogue (Sheed and Ward);
- The Jerusalem Colloquium on Religion, Peoplehood, Nation and Land (Hebrew University Press);
- Greek Orthodox-Jewish Consultation (Greek Orthodox Theological Review);
- Holy Year and Its Origins in the Jewish Jubilee Year (Jubilaeum, Vatican Publishing Office).

The author holds a Bachelor of Science degree (in Pre-Medical Studies) from Yeshiva University (1945); Ordination, Master of Hebrew Literature, Doctor of Divinity from the Jewish Theological Seminary (1950). He has taken post-graduate studies in history and political science at the New School for Social Research.

He is married to Dr. Georgette Bennett, a prominent criminologist and television personality. He has three children by a previous marriage, Adena, Michael, and Susan.

RESOURCES NEEDED TO COMPLETE THE BOOK

Travel to Billy Graham's headquarters in Minneapolis

- one week to review files on Grahams relations to Jews and Israel; newspapers, magazines, letters, photographs, etc.

Travel to Billy Graham Museum in Wheaton, Illinois

- one week to review same kind of files.

Meeting with Israeli leaders involved with Graham: Abba Eban, Teddy Kollek, Yitzhak Rabin, Simcha Dinitz, others for first-hand interviews on their relations with Billy Graham.

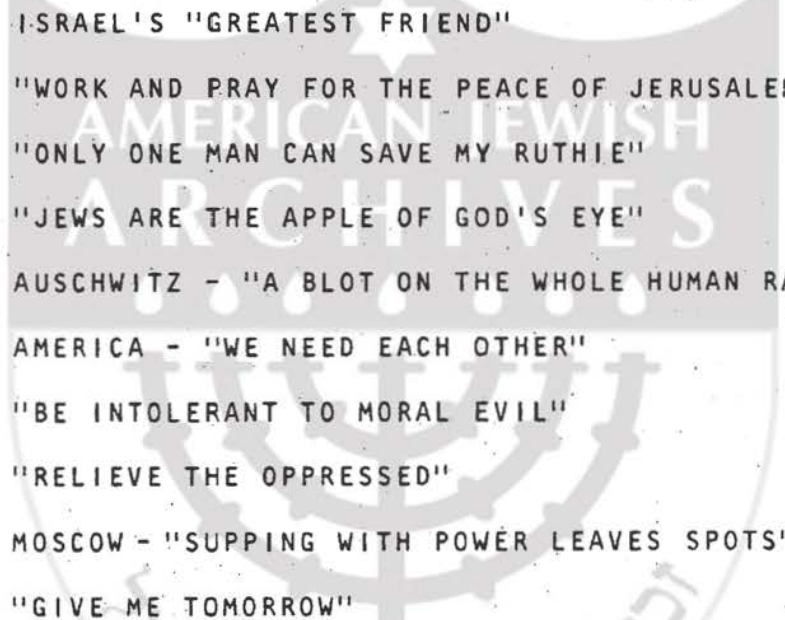
Meetings with U.S. Government officials: Richard Nixon, Gerald Ford, Jimmy Carter, Ronald Reagan, Henry Kissinger, James Schlesinger, among others, for first-hand interviews (when and if possible).

Meetings with Jews aided by Billy Graham: Soviet Jews, Hungarian, Polish, Iraqi, etc. (when and if possible).

Meetings with Billy Graham and his staff at Montreat, North Carolina.

BILLY GRAHAM, THE JEWS, AND ISRAEL

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CHAPTER 1

ISRAEL'S "GREATEST FRIEND"

(25 pages; 6-8 photos)

On a chilled, crisp February morning in 1973, Billy Graham welcomed me into his comfortable mountaintop home in Montreat, North Carolina. He led me directly into his book-lined library, and turned his tall, lean frame to his bookshelves. He pulled out a black, leatherbound volume and placed it in my hands. It was the Jerusalem Bible in the original Hebrew with English translation. Graham opened the cover for me to see the inscription:

"To my dear friend, Billy,

Golda."

The signature was Golda Meir's, Prime Minister of Israel. She had brought that Bible from Jerusalem and presented it personally to Graham during one of her visits to the United States. It expressed the deep gratitude felt by the Prime Minister and her compatriots toward Billy Graham for his many acts of friendship for Israel since its founding.

This chapter describes major events during Israel's 36-year history in which Billy Graham played a decisive role persuading Presidents and other key U.S. officials to come to Israel's aid in times of crisis.

It tells the story of Graham's considerable personal influence with: President Lyndon B. Johnson during the Six-Day War in 1967; President Richard Nixon and Dr. Henry Kissinger during the Yom Kippur War of October 1973; President Gerald Ford and President Jimmy Carter at the Camp David summit talks; and most recently, President Ronald Reagan.

The chapter also details the differing qualities of relationships that Graham has had with each of these Presidents and other central

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personalities who were involved in making decisions affecting Israel and her Arab neighbors.

It concludes with accounts of Graham's personal friendships with major Israeli leaders -- Golda Meir, Abba Eban, Menachem Begin, Yitzhak Rabin, Teddy Kollek, Simcha Dinitz, and many others.

The chapter includes reports on Graham's visits to Israel and his experiences with many facets of current Israeli society.

(Photos: Billy Graham at White House dinner with Golda Meir; Graham with Abba Eban, Menachem Begin, Teddy Kollek, Yitzhak Rabin; Graham in Jerusalem.)

AMERICAN JEWISH
ARCHIVES



CHAPTER II

"WORK AND PRAY FOR THE PEACE OF JERUSALEM"

(20 pages; 6-8 photos)

"Two years ago I gave my wife (Ruth) a gold pendant on one side of which is inscribed in Hebrew, 'Pray for the peace of Jerusalem' and the same thing on the other side in English.

"My elder son, Franklin, has been in the Middle East twenty-seven times. My eldest daughter, Bunny, and her husband went to Hebrew University and lived in Jerusalem for a year. My eldest son-in-law's grandmother is buried in Jerusalem. Thus we, as a family, have a very personal interest in that great city apart from its biblical and political significance."

Graham disclosed his personal ties to Israel during an address before the American Jewish Committee in Atlanta, Georgia, on October 28, 1977. Subsequently, I learned that his son, Franklin, volunteered to serve in a non-combative role with the Israeli army during the Yom Kippur War as an expression of his commitment to Israel's survival. Bunny and her husband worked in an Israeli kibbutz to help relieve the manpower shortage. Gigi and her husband, Fred Dienart, have been making films about Jerusalem as a means of countering anti-Israel propaganda.

This chapter reveals that Graham, in addition to his political interventions, has engaged in a number of important efforts to mobilize public support for Israel's cause among some 40 million Evangelical Christians in the United States.

He spent an estimated \$500,000 to produce a full-length film about Israel and its people. Called His Land, the film was an evangelical love

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poem for Israel. It was shown before some 10 million Americans, usually in packed evangelical churches, with frequent responses of standing ovations.

In April 1970, Prime Minister Gold Meir had Graham's film presented to the entire Israeli Cabinet. She wrote Graham, "Thank you for picturing our land as it is. I've never seen it so beautiful."

Readers will learn that His Land became a significant counterforce to liberal critics of Israel who denounced that country's lightning victory in the 1967 war as "a Nazi-like blitzkrieg" against the Arabs. Graham's efforts were designed to oppose those critics of Israel who could identify with Jews as "victims" but could not tolerate Jews as "victors" or "winners."

This chapter highlights some of Graham's other actions in support of Israel. For example, his setting up a travel program in which several hundred Evangelical Christians tour Israel monthly. Graham's is the largest organized program of Christian tourists to the Jewish State.

The chapter concludes with Billy Graham's moral dilemma in the Middle East. An evangelist with a world-wide mission, he is concerned for evangelical Arab Christians who are subjected to harsh pressures by Arab governments when Graham supports Israel. At the same time, his love for Israel is central to his identity as a devout evangelical Christian. That is why Graham's interventions for Israel with the White House have been mostly private and unpublicized -- until now.

(Photos: Evocative stills from His Land; Graham and his children in Israel.)

CHAPTER III

"ONLY ONE MAN CAN SAVE MY RUTHIE"

(25 pages; 5 photos)

Rivka Aleksandrovich is a short, squat dynamo of a woman. Born in Riga, Latvia, some 48 years ago, she taught English during her later residence in Moscow. She was allowed to leave for Israel in the late 1960s when Russia opened its gates for large Jewish emigration.

In May 1971, Rivka came to the United States on a mother's mission of mercy. Her 23-year-old daughter, Ruth, a trained nurse, was imprisoned in the brutal Potma Prison by the KGB. She was charged with an "anti-Soviet act" -- buying a Hebrew Bible on the black market. Ruth was suffering from asthma and nephritis. Her mother feared that Ruth would die unless she could be released shortly from that dank hard labor camp.

In a New York hotel room, Rivka confronted me forcefully. "My Ruthie will die in months, maybe weeks, unless we can get her out. Only one person can save her." She held up her forefinger in my face. "The number one man in the United States, only he can save my Ruthie." And, she added in words that both commanded and implored, "You must get me to him."

The "him" was President Richard Nixon. And the only door to Nixon, Rivka was persuaded, was Billy Graham.

This chapter begins with the narrative of how the author arranged a meeting between Rivka Aleksandrovich and Billy Graham in the Chicago Hilton Hotel. It describes their moving "prayer meeting" together, and then tells how Graham reached Henry Kissinger with Rivka's appeal for her daughter. Kissinger intervenes with Soviet Ambassador Anatoly Dobrinin. Six months later Ruth Aleksandrovich is released from Potma Prison and is reunited with her parents in Israel.

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The middle part of this chapter describes a series of episodes in which Billy Graham made personal efforts to help endangered Jews. It details meetings that the author helped arrange for Billy Graham with Jewish leaders in Hungary (Sept. 1977); his dramatic visit to Auschwitz (Nov. 1978) and his encounter with the remnant Polish Jewish community; his controversial visit to the Soviet Union (May 1982) and his dialogue with Russian Jewish leaders.

It also reports on his efforts to help save other Russian Jews (1972); Iraqi Jews (June 1969); his actions to release Israeli POWs in Egypt and Syria (1973); and his participation in a memorial service in San Francisco for Israeli athletes killed by PLO terrorists in the Munich Olympic games.

(Photos of Graham with Soviet Jews; Hungarian Jewish leaders; in Auschwitz, in the USSR.)

CHAPTER IV

"JEWS ARE THE APPLE OF GOD'S EYE"

(20 pages; 2 photos)

The year 1973 was a pivotal year for America. Early in the year former President Harry Truman died. Richard Nixon was inaugurated for a second term. American military involvement in Vietnam came to an end. Former President Lyndon Johnson died. There was the emotion-charged return of the POWs. And then Watergate cast its pall over the nation.

In October, the Mid-East War exploded.

With all that turmoil, the American Jewish community was confronted by an additional anxiety. In January 1973, a group of evangelical Christian leaders launched "Key 73," a nationwide campaign "to call the continent to Christ."

Zealous evangelists organized missionary campaigns in every major city and state in the country whose purpose was to convert America into "a Christian nation." Special efforts were undertaken to evangelize the Jewish community, particularly young Jews.

Fanatic missionaries from the Campus Crusade for Christ, and other similar proselytizing groups, began to make life unbearable for Jewish students in high schools and on college campuses. (Illustrative episodes will be depicted.) When Jewish students resisted efforts to convert them to Christianity, some youthful evangelists became openly anti-Semitic. "Blind Jews," "hard-hearted Jews," they charged. In a number of instances they actually began to ostracize Jewish students.

Billy Graham had just returned from a series of Crusades in various parts of America, and became disturbed by what he had seen and heard. In

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early February of that year, I received an unexpected telephone call from him.

"Marc, I'm very upset about what has been happening to Jewish people as a result of Key '73. I hear that it's leading to some anti-Semitism by young evangelical zealots. That can't be allowed to go on. I need to talk with you."

He asked me to visit with him in his home in Montreat. On the cold morning of February 27, 1973, I took a plane to Charlotte. T.W. Wilson, Graham's closest aide, met me at the airport and drove me in a stationwagon to the Graham home.

"Since we began our dialogue some time back," Graham said, "I've been giving a lot of thought and prayer to what ought to be the Christian's attitude toward the Jewish people. I've been studying the Bible with that thought in mind. I'm now convinced that many of our theological attitudes toward Jews have been sinful. We Christians have frequently been reading into the Bible what is not there. We have to hear what the Bible says to us, and not read our biases into the Bible."

"As far as I can see," Graham added, "nowhere does the Bible tell us that Judaism is to come to an end with the birth of Christianity. And nowhere do I find that we Christians are obligated to convert the Jewish people out of existence."

And then Graham took a Bible, placed it in his lap, and read aloud two passages. The one from Deuteronomy 7 says, "God's covenant with Israel is forever, everlasting." The passage from Psalm 89 states that God has made a covenant with David and it is as permanent as the rising of the sun and the setting of the moon. (Quote exact passages.)

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Graham looked up from the Bible and said to me, "Marc, the Bible's message is clear and unmistakable. The Jews are God's chosen people, and He has a special, permanent relationship with the Jewish people. As Carrie ten Boom (Dutch evangelical woman) once said, 'The Jews are the apple of God's eye.'"

I responded at once, "Billy, I appreciate very much what you have just said, and I am deeply moved by your honesty and your spirit. It would be extremely important if you would make a public statement along the lines of what you have just said to me. It would help clear the air immensely around all the confusion and bitterness that has developed as a result of the Key 73 campaign."

Graham stood up, went to his desk and returned with a yellow pad. He began sketching out a statement that would become his official stand on Key 73 and campaigns to convert the Jews.

Within the week, Graham's offices in Minneapolis issued his statement to the nation's press. (Quote full text.)

The crucial passage said:

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

This chapter will analyze other elements in this statement regarding deceptive tactics of missionaries, and his commitment to religious pluralism.

It quotes other positive statements Graham has made about Jews and Judaism:

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"As soon as I began to study the Bible in earnest, I discovered the debt I owed to Israel, to Judaism, and the Jewish people.

"Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's Spirit. One theologian has said: 'Remove the New Testament books written by the Jews and only two remain, Luke and Acts. Remove every Jewish concept, every Jewish influence from the New Testament, and only a quotation here and there from a pagan source is left, scarcely enough for a short paragraph,'"

(From Graham's address before the American Jewish Committee in Atlanta, Oct. 28, 1977.)

The chapter describes the controversy that ensued after Graham issued his Key 73 statement that was published widely in the nation's press -- N.Y. Times, Wash. Post, Time, Newsweek, AP, and the major religious press of the country. It discusses the bitter attack by the Jews for Jesus group, and Graham's response.

The chapter concludes with an analysis of how these attitudes of Graham have affected his actions toward Israel, and toward anti-Semitism.

(Photo: Graham and Tanenbaum at press conference.)

CHAPTER V

AUSCHWITZ - "A BLOT ON THE WHOLE HUMAN RACE"

(20 pages; 4 photos)

"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."

Billy and Ruth Graham went to Auschwitz on October 12, 1978. They walked hand in hand past the endless rows of barbed-wire fences, the human cages called "lagers," and they stared with vacant eyes into the barbaric horror symbolized by the crematoria. Then, they fell on their knees and prayed that God "rebuke the powers of the devil...that did this evil."

At the gates of Auschwitz, they issued a statement to the world's press. In their deeply moving text, they called "Auschwitz more than a place -- it is a blot on the whole human race." They asked that the world learn lessons from the barbarism of Auschwitz:

"Yesterday it was the Jews, the Poles, and the 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."

The pilgrimage to Auschwitz was the capstone of decades-long efforts by Billy Graham to combat anti-Semitism.

This chapter describes the state of anti-Semitism among fundamentalist and evangelical Christians based on recent studies. It analyzes the role that traditional Christian teachings on alleged collective Jewish guilt for the death of Christ have played in forging anti-Semitic views among millions of Christians.

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It then cites major statements of Graham rejecting these classic Christian anti-Semitic views; for example:

"Anti-Semitism, no matter what its origins, no matter where it is found, is a blatant denial of God in the Jew. It must be repudiated. We must attack any shred of anti-Semitic discrimination. We must purge ourselves completely of this foul blemish from a former period of apostasy." (Dec. 1967.)

Opening a five-day crusade in Charlotte, North Carolina, Graham declared before 15,000 people:

"Christians should not ever 'blame the Jews' for the crucifixion of Jesus. The Romans crucified him." (April 1972.)

In response to a letter from the author welcoming his rejection of the "Christ-killer" charge, Graham wrote: "I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ."

This section describes in detail Graham's full position in opposing the theological roots of anti-Semitism.

It quotes the text of a milestone resolution adopted by the Southern Baptist Convention in 1972, and cites Graham's public response to it: "I am totally, completely, and irrevocably opposed to anti-Semitism."

The next part records Grahams' critical reaction to anti-Jewish images in the film, Jesus Christ Superstar. It reports on the film, The Hiding Place, which Graham had his film company produce as an antidote to anti-Semitism. (The film narrates the life of Corrie ten Boom, an evangelical Dutch Christian woman who saved Jews from Nazi death squads because she believed "the Jews are the apple of God's eye.")

It refers to Grahams' rejections of Southern Baptist Pastor Bailey Smith's widely-publicized comment, "God does not hear the prayer of the Jews."

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The chapter closes with a quote from Graham's letter of acceptance to serve on the U.S. Holocaust Memorial Commission in which he pledges to fight anti-Semitism anywhere that it rears its head (May 1984.)

(Photos: Billy and Ruth Graham at Auschwitz; still from Jesus Christ Super-Star; photos from The Hiding Place.)



CHAPTER VI

AMERICA - "WE NEED EACH OTHER"

(25 pages; 2 photos)

It was July 4, 1979. The site -- the west front steps of the Capitol, immediately before the Dome. Billy Graham organized "Honor America Day" to celebrate our nation's birthday and to make a statement about the soul of America.

It was a dazzling extravaganza -- part religious, part patriotic. It was highlighted by stars from television (David Hartman, the toastmaster), Hollywood (Bob Hope and company), the United States Army Band and Chorus, and representatives from "Big Business" (J. Walter Marriott of the Marriott Hotel chain.)

Before the Capitol steps, an estimated 150,000 Americans from all walks of life clustered together under a brilliant hot sun. To give public expression to the religious and ethnic diversity of America, Graham invited a cross-section of religious and racial leaders to take part in the program -- Archbishop Fulton J. Sheen for the Catholics; Elder Ezra Taft Benson for the Mormons; Rev. John T. Tavlarides for the Greek Orthodox; this writer for the Jews; Dr. Benjamin L. Hooks for the blacks; and Lynda Johnson Robb for women.

Then Graham delivered the keynote talk:

Quoting President John F. Kennedy, he said, "We need 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 and religious background."

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This chapter analyzes the evolution of Billy Graham's attitudes about America as "a Christian nations" to his present acceptance of the religious pluralism of this country.

It details Graham's views toward church-state relations and such key issues as prayer in the public schools, abortion, tuition tax credit, pornography, and censorship. It cites his conversations with recent Presidents on these questions, particularly with Ronald Reagan during the public controversies on these themes.

It also defines his distinctive approach toward these matters in contrast to those of the Rev. Jerry Falwell and the Moral Majority.

An historical section briefly traces Graham's views to the 18th century struggle of American evangelical Baptists and Methodists for religious liberty. It acknowledges Graham's awareness that America owes the First Amendment of the Bill of Rights to the founding Baptist, Roger Williams, and his successors in Virginia. It documents that Graham is closer to the historic Baptist tradition of the separation of church and state than are Jerry Falwell and his followers.

(Photos: Billy Graham, Archbishop Fulton Sheen, Marc Tanenbaum; Honor America Day - Billy Graham and Marc Tanenbaum.)

CHAPTER VII

"BE INTOLERANT TO MORAL EVIL"

(20 pages; 2 photos)

Dr. Bill Bright, founder of the aggressive Campus Crusade for Christ, came to my office one morning in February 1973. The short, dapper evangelist who was the sparkplug behind Key '73 (see chapter IV) was deeply agitated.

His dream to convert America to evangelical Christianity in 1973 was becoming a nightmare. Everywhere he traveled, Bright told me, he found that "the Jews are secularizing America." In his frustration and anger, Bright began scapegoating American Jews for the "moral breakdown" of our country.

Billy Graham was appalled by that thinly-veiled, classic anti-Semitism. He rejected the stereotypic connection between Jewishness and public immorality.

This chapter sets forth Billy Graham's theories about the causes of moral decline in America, and his proposals to Christians and Jews for joining in countering it.

"In moral issues," Graham stated in an address on October 28, 1977, in Atlanta, Georgia, "permissiveness and self-indulgence have often made us morally soft, and devoid of conviction. We have become accustomed to unbelievable crime, the drug culture, pornography, obscenity, family breakdown, ghettos, racism, poverty, pollution and the deep spiritual cry of our young people in the midst of their rebellion."

Graham's views regarding secularism in America -- "meaningless broadmindedness, ethical relativism, and ambiguous sentimentalism" -- are surveyed.

CHAPTER VII (2)

The chapter goes on to describe Graham's recommendations to Christians and Jews for bringing about a change of moral consciousness among Americans. It concludes by contrasting Graham's approach to the "social agenda" with those of Bill Bright and the Moral Majority's Jerry Falwell who seek to impose their sectarian views through legislation.



CHAPTER VIII

"RELIEVE THE OPPRESSED"

(15 pages, 2 photos)

The American Ambassador to Thailand, Morton Abramowitz, and his spunky wife, Sheppie, are deeply caring people. They played a central role in helping relieve the suffering of hundreds of thousands of pathetic Vietnamese boat people.

In December 1978, they hosted a dinner in the elegant American Embassy in Bangkok for the Citizens Commission on Indochinese Refugees. We were a group of fourteen American civic and religious leaders on a fact-finding mission for the International Rescue Committee. Among the leaders of the group were James Michener, the novelist; William Casey, now head of the CIA; Leo Cherne, the economist; Ambassador Cecil Lyons, former ambassador to Chile and then Sri Lanka; John Richardson, former Undersecretary of State; Bayard Rustin, the civil rights activist and this writer.

We had been visiting refugee camps in Hong Kong, Thailand, Malaysia, Indonesia, and the Phillipines. Several of the countries had refused to receive the hapless refugees. Singapore was one. Refugees were turned back to the South China Sea where many drowned or were robbed or raped by pirates.

As we sat down to dinner, one of Ambassador Abramowitz' aides casually announced, "Billy Graham is opening a week-long crusade in Singapore tonight."

Then the Ambassador said, "I wish we could get to him. We need all the help we can get to persuade the Singapore authorities to change their policy and start taking in some of the boat people."

CHAPTER VIII (2)

"I know Billy Graham," I said to Ambassador Abramowitz. "We are good friends. I'll be glad to talk to him."

The chapter tells how the American Embassy in Thailand reached Graham through the U.S. Embassy in Singapore and describes our conversation:

I explained to Graham what our mission was about, and asked him if he would talk about the terrible plight of the boat people during his sermons in Singapore.

"I should have thought of that myself," Graham said. "Of course, I will. That's a Christian responsibility. You Jewish people are often more Christian in your compassion than we Christians."

He then agreed that he would express his concern about the need to welcome refugees to the Singapore Government people he would be meeting with during the week.

After we hung up, Ambassador Abramowitz said:

"That's fantastic! An American Ambassador who is a Jew arranges for a Rabbi to talk with the world's leading Christian evangelist about how to save the lives of Buddhist Vietnamese refugees..."

"Only in America!" I remarked.

This chapter goes on to analyze the transformation of Graham's views about social justice -- from his early pietist concerns about private salvation-only to a conviction about evangelical Christian responsibility for social justice and human needs. It then provides a brief historical

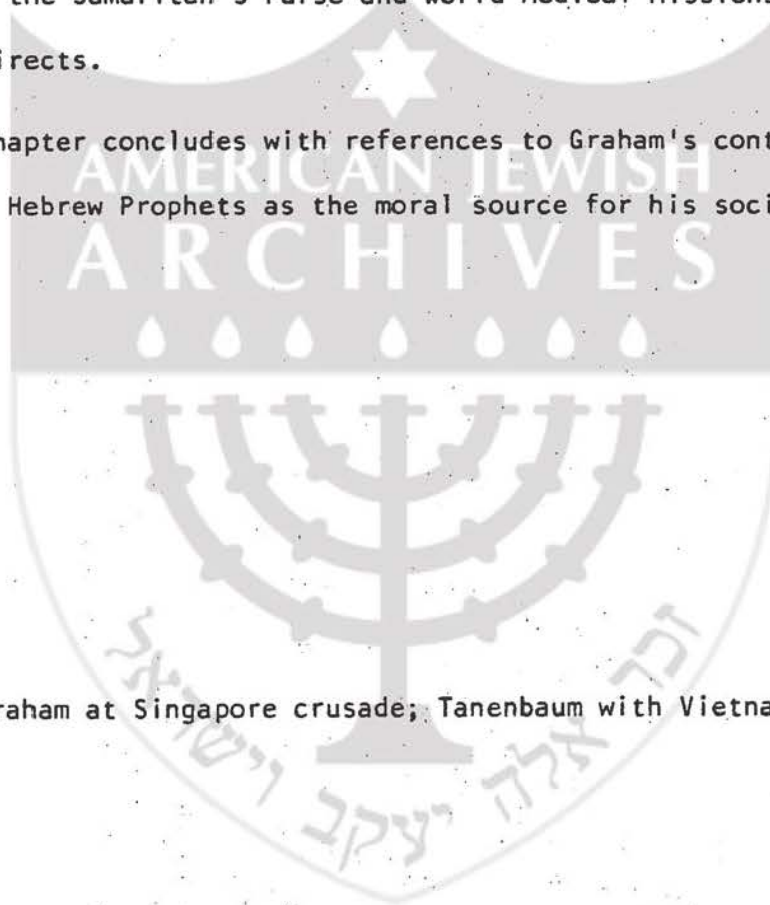
CHAPTER VIII (3)

section tracing evangelical involvement in social welfare to the early days of America's founding.

It also spells out Graham's growing involvement as part of that tradition in practical aid to the poor, blacks, and the elderly. It provides information about Graham's creation of several relief agencies, among them, the Samaritan's Purse and World Medical Missions which his son, Franklin, directs.

The chapter concludes with references to Graham's continuous reliance on the Hebrew Prophets as the moral source for his social actions.

(Photos: Graham at Singapore crusade; Tanenbaum with Vietnamese boat people.)



CHAPTER IX

MOSCOW - "SUPPING WITH POWER LEAVES SPOTS"

(20 pages; 2 photos)

On March 10, 1982, Billy Graham came to the Church Center for the United Nations for a festive luncheon. John M. Templeton, a devout Presbyterian layman who established the successful Templeton Mutual Funds, announced that Graham was the recipient of the 1982 Templeton Foundation Prize for Progress in Religion. The award for \$200,000, reputedly the largest in the world, was to be presented to Graham in London on May 11.

An ecumenical gathering of religious and civic leaders were present to honor Billy Graham. Among those who spoke in tribute to Graham were the Rt. Rev. John Allin of Memphis, Tennessee, presiding bishop of the Episcopal Church in the U.S.A.; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; Archbishop John Gerety of the Catholic Diocese of Newark, New Jersey; and this writer for the Jewish community.

In responding to the tributes, Graham said cryptically that he "might have news" soon about "religion in the Soviet Union." Graham referred to the controversy over an invitation he received from the Russian Orthodox Church to preach at the extravagantly billed, "World Conference of Religious Workers for Saving the Gift of Life from Nuclear Catastrophe." The conference was to be held May 9-15 in Moscow.

During the Templeton luncheon, I was sitting next to Jeane Kirkpatrick, who represents the Reagan Administration at the United Nations. She told me that members of the White House staff were concerned about Graham's going to Moscow. They were sure that the Soviets would exploit him for their propaganda purposes. She said she knew that Graham and I were good friends,

CHAPTER IX (2)

and she asked if I would tell Graham that she would like to meet with him to talk about the Moscow Peace Conference. (Ambassador Kirkpatrick had to leave early to attend a UN session, and therefore could not discuss her concerns directly with Graham at the time.)

After the luncheon and the speeches, Billy came over to me and asked if we could sit down somewhere in a corner and discuss the proposed trip to Russia.

Graham and I went off to a private room and talked for about an hour. He wanted to talk about his dilemma, the conflicting pressures on him, and he asked my advice.

Since the mid-1970s, Graham has been making important speeches about the nuclear threat to the survival of mankind. At the "Honor America Day" ceremony (see chapter VI), Graham told a large audience that included Congressmen and Senators, "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."

This chapter discusses the author's conversation with Graham about the importance of his confronting the Soviet authorities and Russian people with his convictions about nuclear disarmament and human rights. It details what Graham actually preached in Moscow, the furor that exploded over his loose statements about religious freedom in Russia. It refers to his meeting with Russian Jewish leaders in Moscow who were infiltrated by the KGB.

It reviews Graham's defense of his Moscow trip against sharp criticism such as that of his fellow Baptist preacher, Bill Moyers, who said on a national TV broadcast, "It was not easy (for Billy Graham) to sup with

CHAPTER IX (3)

power and get up without spots." (Graham's response, "Bill would certainly know about that...He's supped with power quite a lot...")

The chapter concludes with an evaluation of the change in Graham's views from his simplistic anti-communism in 1954 ("either communism must die, or Christianity must die") to his present convictions about detente and global co-existence. It cites his statements about violence, terrorism, and the Hebrew Prophets' imperatives for peace as a condition for human survival.

AMERICAN JEWISH
ARCHIVES



(Photos: Billy Graham preaching in Moscow; Graham with Russian Jewish leaders.)

CHAPTER X

"GIVE ME TOMORROW"

(15 pages; 1 photo)

"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.' "

Billy Graham told that story to a group of Jewish leaders in Atlanta, Georgia, in October 1977. Through that anecdote, he was expressing his optimism about the future of Christian-Jewish relations and his hope for a just America.

This chapter summarizes the catalytic role Billy Graham has played since the 1960s in helping overcome misunderstanding between Evangelicals and Jews and in building a new respect, mutual acceptance and friendship between the two communities.

It recaps Billy Graham's legacy "for tomorrow" -- toward:

- America's relationship with Israel;
- Helping Soviet Jews and other endangered Jewish communities;
- Combatting anti-Semitism;
- Turning from proselytism toward a new attitude of respect toward the Jewish people and Judaism;

CHAPTER X (2)

- Strengthening America's democratic pluralism and church-state separation;

- Rebuilding the moral quality of life in America;

- Advancing social justice for the deprived and suffering;

- Promoting the cause of liberty and world peace.

The chapter concludes with a tribute to Billy Graham "as the single greatest friend of the Jewish people and of Israel that the Christian world has produced in the 20th century."



A Proposal for a Book-Length Treatment of:

BILLY GRAHAM, THE JEWS, AND ISRAEL

by Marc H. Tanenbaum

October 1973. The Yom Kippur war is raging in the Middle East. Egypt crosses the Suez Canal. Syria launches a surprise attack on Israel in the North. Israel's missile supply is dangerously low. Her armed forces are threatened with defeat.

In Washington, Secretary of State, Henry Kissinger, and Defense Secretary, James Schlesinger, furiously debate whether to give Israel an emergency shipment of missiles. President Nixon refuses to meet with or take telephone calls from American Jewish leaders.

Desperate, Israel's Prime Minister, Golda Meir, calls the one American whom she believes can help: Dr. Billy Graham. Graham agrees to intervene. He dials the direct line to the President. Richard Nixon answers.

"I have just spoken to Golda Meir," Graham tells Nixon. "Israel's very survival is at stake. They must get those missiles at once...Mr. President, the future of Israel is in your hands. God wants you to do this. He will never forgive you if Israel falls."

President Nixon hangs up the phone. Within 24 hours, U.S. planes are bound for Israel filled with shipments of missiles. Within days, Israel turns back her enemies.

Dr. Billy Graham - next to the late Pope John XXIII - has been and continues to be the single greatest friend of the Jewish people and of Israel that the Christian world has produced in the 20th century.

This book tells the unknown story of Billy Graham's love affair with the Jews, covering ~~the~~ the period 1967 until the present. It documents for the first time Graham's alliance with Jews in relation to Israel, endangered Jewish communities, anti-Semitism, conversion, and social issues.

ISRAEL

Billy Graham's personal friendships with major Israeli leaders include Golda Meir, Abba Eban, Menachem Beigin, Teddy Kollek, Yitzhak Rabin, Simcha Dinitz, and many others. Graham's sons and daughters have been deeply involved in helping build and defend Israel.

For religious and personal reasons, he intervened with American presidents on many occasions to come to Israel's aid:

-During the 1967 war, he ~~intervened~~⁴² persuaded Lyndon B. Johnson to provide military aid to Israel when five Arab nations attacked the Jewish State;

-In 1969, he asked President Nixon during a visit in Key Biscayne to stand firm in his support of Israel, saying, "No combination of powers will dislodge Israel because God is with them;"

-In June 1970, Secretary of State Rogers announced that urgently-needed fighter planes would be withheld from Israel. Billy Graham met with President Nixon at the San Clemente White House, then reported that the planes would be sent, ~~and that "everything was going to be all right;"~~

-In October 1973, at the time of the Yom Kippur war, he spoke "three times by telephone with President Nixon" stressing Israel's particular needs, especially her military requirements." He told the president on Oct. 28th that the "majority of Evangelicals were strongly supportive of Israel" and would want him to be so.

-In 1977, he counseled President Jimmy Carter not to involve the Soviet Union in a Geneva Peace Conference on the Middle East on risk of alienating some 40 million Evangelicals.

"The President,"
he said, "is
very sympathetic
to Israel."

Billy Graham helped Israel in other ways as well when he:

- influenced release of Israeli POWs from Egypt and Syria;
- repudiated publicly PLO terrorism and condemned the UN's "Zionism is racism" resolution;
- spent \$500,000 to produce what is widely acknowledged to be one of the most beautiful and sympathetic films about Israel, "His Land," as a means of mobilizing Evangelical Christian solidarity with "God's Promised Land to the Jews."

ENDANGERED JEWS

Billy Graham has responded spontaneously to Jews in need in many parts of the world. He:

- called on the White House in June 1969 to help save the threatened Jews of Iraq;
- collaborated with Dr. Henry Kissinger in freeing/Soviet Jews from the dreaded Potma prison (1971, 1972);
- wrote a public appeal for emigration of Soviet Jews to Premier Brezhnev, ~~at a summit meeting~~;
- attended synagogue memorial services in San Francisco in Sept. 1972 for Israeli athletes massacred at the Munich Olympics by the PLO.

Dr. Graham, as a condition of ~~his~~ conducting his crusades in ~~in~~ Soviet bloc countries, insisted that he be allowed to meet with Jewish leaders:

- In Hungary, he met with Hungarian Jewish representatives (Sept. 27, 1977); held a prayer service for Holocaust survivors;
- In Poland, he made a pilgrimage to Auschwitz (Oct. 20, 1978); issued strong public statements condemning Nazism and anti-Semitism; met with elderly Polish Jews;
- In the Soviet Union, he required that Soviet authorities allow him to meet with Soviet Jews (May 9, 1982).

Aware that anti-Jewish attitudes permeate much of the Evangelical community,

- 4 -

ANTI-SEMITISM

For decades, Billy Graham has been unrelenting in his condemnation of anti-Semitism. ^{permeate much} ~~aware of the fact that anti-Jewish attitudes have afflicted substantial parts of the Evangelical community.~~ He:

- publicly rejected the "Christ-killer" (deicide) charge against the Jewish people during his Charlotte, N.C. crusade (April 18, 1972), saying, "Christians should not ^{blame} ~~blame~~ Jews for the crucifixion of Jesus. The Romans crucified him."
- declared at "Explo' '72" - the "Christian Woodstock" - "I am totally, completely, irrevocably opposed to anti-Semitism" (October 1972);
- criticized the film, "Jesus Christ Superstar," as "anti-Semitic, anti-black, and anti-Christian" (July 3, 1973);
- rejected Southern Baptist preacher, Dr. ^{the} Bailey Smith's claim that "God does not hear the prayer of Jews" (Nov. 10, 1980);
- produced ^{who saved} ~~the~~ film, "The Hiding Place," about Dutch Christians saving Jews from the Nazis ~~as an antidote to anti-Semitism~~ (1973);
- As Honorary Sponsor of the U. S. Holocaust Memorial Council, Graham pledged "to fight anti-Semitism wherever it shows up" (May 1984).

CONVERSION

Billy Graham has preached the Gospel to more people in more places ~~than~~ than anyone since Jesus Christ. The world's most celebrated evangelist, his mission is to convert the world to Christianity. Yet, out of deep respect, he has consistently opposed any organized effort to convert the Jewish people. Graham:

- issued a number of public statements repudiating the "Jews for Jesus" and "Messianic Jews" campaigns to evangelize the Jews (March 2, 1973; Oct. 1977);
- declared his love of and "debt I owe to Israel, to Judaism, and to the Jewish people" whose "covenant with God is eternal, forever" (Oct. 1977);

- invited Catholic and Jewish leaders (Archbishop Fulton Sheen and this writer) to join him in "Honor America Day observances before the Lincoln Monument to dramatize his support of pluralism and American democracy (July 4, 1979).

SOCIAL ISSUES - ACTIVISM

Key Billy Graham ~~is~~ ^{celebrity is based on} noted mainly for preaching personal salvation. Yet, has become increasingly involved in social and humanitarian concerns following consultations with Jews, among others, on these issues: Graham

has worked to

- improved race relations;
- combatting apartheid in South Africa;
- helping Vietnamese boat people and other refugees in Southeast Asia and elsewhere;
- ~~church-state~~ ^{clarify} relations;
- ~~advocating~~ ^{calling bring about} nuclear disarmament and arms controls "before Armageddon befalls us."

~~BENEFITS TO READER~~ Billy Graham consistently appears on the annual Gallup poll as the ~~second~~ most admired individual in the United States, after the President. Through his crusades, TV and radio broadcasts, newspaper and magazine columns, he commands the largest following in America of any single religious or civic leader.

Every U. S. President since Dwight Eisenhower - Democrat or Republican - has sought ~~a relationship~~ ^{to connect} with Dr. Graham, the charismatic "high priest" of millions of Middle Americans. Each of Billy Graham's many books ~~has~~ sold a minimum of a million copies.

Graham is clearly a person of enormous influence - and mystery. His long-held ties to Israel and to American Jews are equally mysterious or unknown. In the absence of hard information, most Jews have developed negative images about him. One Reform rabbi wrote, "My image of the man was that of a wild raving fundamentalist evangelist." After a meeting with him arranged by the author in 1969, the rabbi confessed, "My hostile images of him were severely shattered."

Many evangelical Christians ~~xx~~ support Israel for Biblical reasons,

but harbor caricatures about Jews and Judaism because of their religious conditioning - "Christ-killers," Pharisees, Judas, Shylock, wandering Jews punished by God for not accepting Jesus as their Messiah. These evangelicals - who are the fastest growing religious movement in the United States - generally admire Billy Graham for his religious messages; most have not caught up with his positive attitudes towards the Jewish people.

start
This book intends to help both Jews and Christians ~~to~~ face these unknown facts about Graham, revise their attitudes toward Graham and each other, thereby contributing to cementing solidarity between both groups.

Billy Graham ~~is also~~ an international personality, ~~having~~ *has* preached ~~literally~~ on every continent of the earth. He has met with Popes, kings, presidents, prime ministers. He has influence on a global scale, especially among ~~his~~ evangelical followers who flock ~~in the~~ *thousands* to his crusades.

start
The changes in attitudes and relationships ~~that~~ *↑* this book will help achieve *as well as* in America ~~may well be expected to have equally positive repercussions internationally.~~ *↑* *T*

AUTHOR'S RELATIONSHIP TO BILLY GRAHAM - The author, who has known Graham since 1967, has had the longest continuous relationship with the evangelist of any living Jew. Before ~~Billy Graham~~ *the United States* has embarked ~~on~~ *has* on any activity involving Jews in Israel, the Soviet Union, Eastern Europe or elsewhere, Graham ~~invariably~~ *has* consulted with the author ~~asking his advice on how best to proceed.~~ *asking*

As a result, the author has a rich collection of personal experiences on ~~xx~~ which this book is based. He also has ~~had~~ a voluminous correspondence with Billy Graham, much of which contains fascinating, hitherto unpublished insights. Memoranda ~~documenting~~ *documenting* recording ~~conversations with Graham and his aides on~~ *Shif* interventions with Presidents, the White House, State Department, and other government officials are prime resource materials.

A collection of photographs ~~of Graham~~ *showing* ~~interacting~~ *relating* with Jews ~~is to~~ *will* be included in the book - photos with Israeli leaders, U.S. Jews, meetings in Hungary, Poland, and the Soviet Union. ~~Most of these have never been published before in a single collection.~~ *before* Photos of Graham's

He helped Israel in other ways/ as well. Graham:

- helped release Israeli POWs from Egypt and Syria;
- counseled President Jimmy Carter not to involve the Soviet Union in a G



films about Israel ("His Land"), anti-Semitism and Nazis ("The Hiding Place") could also be included. Selections can be made of hundreds of newspaper stories reporting on Graham's activities in relation to Jews and Israel.

Texts are available of Billy Graham's addresses on Jews, Israel, anti-Semitism, and conversion. His magnificent speech at Auschwitz has not been published before and will be reprinted (or excerpted) in this book.

The book will be about 50,000 words, an estimated 200 pages.



BILLY GRAHAM, THE JEWS, AND ISRAEL

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CHAPTER I

ISRAEL'S "GREATEST FRIEND" - ~~BILLY GRAHAM~~

(pages; 6-8 photos)

On a chilled, wonderfully crisp February morning in 1973, Billy Graham welcomed me warmly into his comfortable mountaintop home in Montreat, North Carolina. He ~~quickly~~^{directly} led me into his book-lined library ~~and he turned~~^{his tall, lean frame turned} to his bookshelves. ~~and he~~^{he} pulled out a black, leatherbound volume and placed it in my hands. It was the Jerusalem Bible in the original Hebrew. Graham opened the cover for me to see the inscription:

"To my dear friend, Billy

Golda."

The signature was that of Israel's Prime Minister Golda Meir. She had personally brought that Bible from Jerusalem and presented it/during one of her recent visits to the United States. It expressed the deep gratitude that Golda Meir and many other Israelis felt toward Billy Graham for his many ~~xxxxxx~~ acts of friendship ~~and support~~^{towards} ~~of~~ Israel since ~~her~~^{its} founding in 1948.

This chapter ~~wilxxxx~~ describes major events during Israel's 36-year history in which Billy Graham often played a critical role in persuading Presidents of the United States and other key U.S. Government officials to come to Israel's aid in times of crucial need. It tells the story of Graham ^{is} using ^{of} his considerable personal influence with ~~xxxxxxx~~ President Lyndon B. Johnson during the Six-Day War of 1967; with President Richard Nixon and Dr. Henry Kissinger during the Yom Kippur War of October 1973; with President Gerald Ford and with President Jimmy Carter; and most recently, with President Ronald Reagan.

The chapter also details the differing qualities of influence and relationships that Graham has had with each of these Presidents and with other central governmental personalities who were involved in making decisions affecting Israel and her Arab neighbors.

^{it goes on to reveal that} Billy Graham engaged in a number of other important ~~activities~~^{efforts} for mobilizing ~~the~~ public support ^{for Israel's cause of} of some 40 million Evangelical Christians in the United States ~~behind Israel's cause~~. He spent an

II
Israeli
leaders

estimated \$500,000 to produce a full-length film about Israel and ^{its} her people. Called "His Land," the film was an evangelical love poem for Israel. It was shown before some 10 million Americans, usually in packed evangelical churches, with frequent responses of standing ovations.

In April 1970, Prime Minister Golda Meir had Graham's film presented to the entire Israeli Cabinet. She wrote Graham, "Thank you for picturing our land as it is. I've never seen it so beautiful."

^{Readers will learn that} "His Land" became a significant counterforce ^{to} against liberal critics of Israel who denounced ^{that country's} Israel's lightning victory in the 1967 war as a "Nazi-like blitzkrieg" against the Arabs. Graham's efforts were designed to oppose those critics of Israel who could identify with Jews as "victims" but could not tolerate Jews as "victors" or "winners."

^{highlight} This chapter will also ^{For example,} some of Graham's other actions in support of Israel, including his setting up a major ^{monthly travel} program of ^{in what} sending ^{Graham's is} each month several hundred Evangelical Christians ~~on~~ tours to Israel, the largest organized program of Christian tourists to the Jewish State.

It will also inform the reader about the personal involvement of Graham's children in defending and helping strengthen Israel:

- a son who served with the Israeli army in logistics ^{Boone, NC} during the Yom Kippur war; [^{? William Franklin Graham III, 29 (1982)} heads Samaritan's Purse, world medical missions]
- a daughter and son-in-law who lived and worked in an Israeli kibbutz and studied at Hebrew University;
- a son and daughter-in-law who visited Israel 29 times in recent years and made films about Jerusalem and Israel.

The chapter concludes with Billy Graham's moral dilemma - his concern as a world-wide evangelist for evangelical Arab Christians who are subjected to hard pressures by Arab governments when Graham supports Israel and his steadfast devotion to the welfare and security of Israel. That is why Graham's interventions for Israel with the White House have been mostly private and unpublicized - until now.

(Photographs of Billy Graham with Golda Meir, Menachem Beigin, Yitzhak Rabin, Abba Eban, Teddy Kollek; at White House dinners for Israeli leaders; Graham in Jerusalem; stills from "His Land".)

Start
Preschultz This chapter opens with a description of the state of anti-Semitism among fundamentalist and evangelical Christians, based on recent studies. It analyzes the role that traditional Christian teachings about the role of the Jews in the Crucifixion of Christ ~~xxxxxx~~ have played in forging anti-Semitic and ~~xx~~ other stereotypic views toward Jews and Judaism among millions of Christians today.

It then depicts efforts by Billy Graham to combat anti-Semitism. It quotes the major statements of Graham rejecting the classic Christian anti-Semitic views; for example,

"Anti-Semitism, no matter what its origins, no matter where it is found, is a blatant denial of God in the Jew. It must be repudiated. We must attack any shred of anti-Semitic discrimination. We must purge ourselves completely of this foul blemish from a former period of apostasy." (Dec. 1967)

Opening a five-day crusade in Charlotte, N. C., Graham declared before 15,000 people:

"Christians should not everx 'blame the Jews' for the crucifixion of Jesus. The Romans crucified him." (April 1972).

In response to a letter from the author expressing appreciation for his rejection of the "Christ-killer" charge, Graham wrote: "I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ."

This section describes in detail Graham's full position in opposing the theological roots of anti-Semitism.

It quotes the text of a milestone resolution adopted by the Southern Baptist Convention 1972 condemning anti-Semitism and ^{cites} ~~quotes~~ Graham's response to it: "I am totally, completely, and irrevocably apposed to anti-Semitism."

The next part records Graham's critical reaction to anti-Jewish images in ~~xx~~ the film, Jesus Christ Superstar. It reports on the film, The Hiding Place, which Graham had his film company produce as an antidote to anti-Semitism.

CHAPTER IV (2)

It makes reference to Graham's rejection of Baptist Pastor Bailey Smith's widely-publicized comment, "God does not hear the prayer of the Jews."

The chapter concludes with a report on Billy and Ruth Graham's ~~visit~~ "pilgrimage" to Auschwitz and the moving statement they issued to the international press. "Auschwitz is more than a place that...at one time represented all the powers of hell--it is a blot on the whole human race." ~~Graham~~ Graham's statement and prayer seek to draw lessons for dealing with hatred, violence, and evil in the present world situation.

The closing sentences quote from Graham's letter of acceptance to join the Advisory Council of the U.S. Holocaust Memorial Commission in which he pledges to fight anti-Semitism anywhere that it rears its head.

(Photos: Billy Graham at Auschwitz)



CHAPTER I

ISRAEL'S X "GREATEST FRIEND"

(25 pages; 6-8 photos).

On a chilled, crisp February morning in 1973, Billy Graham welcomed me warmly into his comfortable mountaintop home in Montreat, North Carolina. He led me directly into his book-lined library, and turned his tall, lean frame to his bookshelves. He pulled out a black, leatherbound volume and placed it in my hands. It was the Jerusalem Bible in the original Hebrew with English translation. Graham opened the cover for me to see the inscription:

"To my dear friend, Billy,

Golda."

The signature was ~~that of Israel's~~ Prime Minister, ~~Golda~~ ^{Golda Meir's} Meir. She had brought that Bible from Jerusalem and presented it personally to Graham during one of her ~~recent~~ ^{recent} visits to the United States. It expressed the deep gratitude ~~that Golda Meir and many~~ ^{felt by the Prime Minister and} other Israelis ~~felt~~ ^{felt} toward Billy Graham for his many acts of friendship for Israel since its founding ~~in 1948~~.

This chapter describes major events during Israel's 36-year history in which Billy Graham ~~often~~ ^{decisive} played a ~~crucial~~ role ~~in~~ persuading Presidents ~~of the United States~~ and other key U.S. ~~Government~~ ^{crisis} officials to come to Israel's aid in times of ~~crucial~~ ^{crisis} ~~needs~~.

It tells the story of Graham's ~~use of his~~ considerable personal influence with: President Lyndon B. Johnson during the Six-Day War in 1967; ~~with~~ President Richard Nixon and Dr. Henry Kissinger during the Yom Kippur War of October 1973; ~~with~~ President Gerald Ford and President Jimmy Carter at the Camp David summit talks; and most recently, ~~with~~ President Ronald Reagan.

The chapter also details the differing qualities of ~~influence~~ ^{and} relationships that Graham has had with each of these Presidents and ~~with~~ other central government ~~and~~ personalities who were involved in making decisions affecting Israel and her Arab neighbors.

CHAPTER I (2)

It concludes with accounts of Graham's personal friendships with major Israeli leaders - Golda Meir, Abba Eban, Menachem Beigin, Yitchak Rabin, Teddy Kollek, Simcha Dinitz, and many others.

The chapter includes reports on Graham's visits to Israel and his experiences with many facets of current Israeli society.

(Photos: Billy Graham at White House dinner with Golda Meir; Graham with Abba Eban, Menachem Beigin, Teddy Kollek, Yitchak Rabin; Graham in Jerusalem) ~~xxxxxxfromxxxxxxfilmxxxx~~ Hisxxxxxx ~~xxxxxx~~



CHAPTER II

"WORK AND PRAY FOR THE PEACE OF JERUSALEM"

(20 pages; 6-8 photos) 47

"Two years ago I gave my wife (Ruth) a gold pendant on one side of which is inscribed in Hebrew, 'Pray for the peace of Jerusalem' and the same ~~thing~~ thing on the other side in English.

"My elder son, Franklin, has been in the Middle East twenty-sevent~~x~~ times. My eldest daughter, Bunny, and her husband went to Hebrew University and lived in Jerusalem for a year. My eldest son-in-law's (~~Fred Dienert, husband of Gigi~~) grandmother is buried in Jerusalem. Thus we, as a family, have a very personal interest in that great city apart from its biblical and political significance."

Graham disclosed his personal ties to Israel during an address before the American ~~xxxx~~ Jewish Committee in Atlanta, Georgia, on October 28, 1977. Subsequently, I learned that his son, Franklin, volunteered to serve in a non-combative role with the Israeli army during the Yom Kippur War as an expression of his commitment to Israel's survival. Bunny and her husband worked in an Israeli kibbutz to help relieve the manpower shortage. Gigi and her husband, Fred ^{Dienert} ~~have~~ been making films about Jerusalem and Israel as a means of countering anti-Israel propaganda.

This chapter reveals that Graham, in addition to his political interventions, has engaged in a number of important efforts to mobilize public support for Israel's cause among some 40 million Evangelical Christians in the United States.

He spent an estimated \$500,000 to produce a full-length film about Israel and its people. Called His Land, the film was an evangelical love poem for Israel. It was shown before some 10 million Americans, usually in packed evangelical churches, with frequent responses of standing ovations.

In April 1970, Prime Minister Golda Meir had Graham's film presented to the entire Israeli Cabinet. She wrote Graham, "Thank you for picturing our land as it is. I've never seen it

CHAPTER II (2)

so beautiful."

Readers will learn that His Land became a significant counterforce to liberal critics of Israel who denounced that country's lightning victory in ^{the} 1967 war as "a Nazi-like blitzkrieg" against the Arabs. Graham's efforts were designed to oppose those critics of Israel who could identify with Jews as "victims" but could not tolerate Jews as "victors" or ~~as~~ "winners."

This chapter highlights some of Graham's other ~~xxxxxxxxxx~~ actions in support of Israel. For example, his setting up a ~~monthly~~ travel program in which several hundred Evangelical Christians tour Israel. ^{monthly.} Graham's is the largest organized program of Christian tourists to the Jewish State.

The chapter concludes ^s with Billy Graham's moral dilemma in the Middle East. ~~As an~~ evangelist with a world-wide mission, he is concerned for evangelical Arab Christians who are subjected to harsh pressures by Arab governments when Graham supports Israel. At the same time, his love for Israel is central to his ^{identity} ~~being~~ as a devout evangelical Christian. That is why Graham's interventions for Israel with the White House have been mostly private and unpublicized - until now.

(Photos: ^{Evocative} ~~Beautiful~~ stills from His Land;
Graham and his children in Israel.)

CHAPTER III

"ONLY ONE MAN CAN SAVE MY RUTHIE"

HELPING ENDANGERED JEWS

(pages; photos)

Rivka Aleksandrovich is a short, squat dynamo ^{of a} woman. Born in Riga, Latvia some 48 years ago, she taught English during her later residence in Moscow. She was allowed to leave for Israel in the ^{late} early 1970s when Russia opened its gates for large Jewish emigration.

In May 1971, she came to the United States on a mother's mission of mercy. Her 23-year-old daughter, Ruth, a trained nurse, was ^{was} ~~brutally~~ imprisoned in the brutal Potma Prison by the KGB, ^{She had} ~~ostensibly~~ for ^{buying} ~~buying~~ a Hebrew Bible on the black market. Ruth was suffering from asthma and a serious kidney ailment, nephritis. Her mother feared that Ruth would die unless she could be released shortly from that dank prison ^{labor} camp.

In a New York hotel room, Rivka confronted me ^{Forcefully} ~~in her powerful~~ way. "My Ruthie will die in months, maybe weeks, unless we can get her out. Only one person can ~~save~~ save her." She held up her forefinger in my face. "The number one man in the United States, only he can save my Ruthie." And, she added in words that commanded and implored at the same time, "You must get me to him." ^{The "him" was Billy Graham. And the door to Nixon was Billy Graham.} ~~The "him" was Billy Graham once told me that President Nixon had given~~ instructions to the White House staff that when Graham called he was to be put through directly to the President. If the President was not available, Graham was to be put in touch with Dr. Henry Kissinger.

It was Friday afternoon. I called Graham's office in Montreat, North Carolina. His aide, the Rev. T. W. Wilson, a good friend and always cooperative, told me that Graham was at that moment flying on Air Force One with President Nixon to Austin, Texas, where they were to dedicate the President Lyndon B. Johnson Library. "T.W." gave me Graham's hotel telephone number ^{in Austin} and suggested I try to reach him in two hours.

Some two hours later, I called Graham and he answered the phone. I described briefly if impassionately the plight of Ruth Aleksandrovich. Graham responded instantly. "Marc, I will be in Chicago at the Hilton Hotel this Sunday afternoon. Meet me there at 4 p.m. with Mrs. Aleksandrovich. I will try to do what I can to help."

Shortly before 4p.m., on that May (21), 1971, Rivka and I

Chapter II (2)

knocked on the door of his hotel room. T.W. Wilson let us in. Graham walked across the room, shook my hand, then leaned down and kissed Rivka Aleksandrovich on the ~~cheek~~ cheek. We all sat down.

He began the conversation by describing the general situation of Soviet policy toward Jews and its consequences for Ruth. Then I asked Rivka to tell her story to Mr. Graham. In very moving images, ~~Rivka~~ Rivka told Graham that "my Ruthie is a very religious girl, and her only crime is that she tried to buy a Bible and study her religious heritage."

Before Rivka had finished her account, Graham had tears in his eyes. He then turned to me and asked, "Marc, will you lead ~~us~~ us in prayer?" Graham reached out his long arms to Rivka and myself and we held hands. In a deeply unconscious way, I found myself offering the ^{English version of the} Hebrew prayer for "the redemption of the captives."

INSIDE A
Suddenly, Billy Graham stood up and asked me to join him at the other end of the room. He took out his pocket telephone book, then dialed a number, "Hello, Henry, this is Billy. There is a very tragic situation involving a young Jewish girl imprisoned in a Soviet labor camp. I would certainly appreciate your giving it your personal attention." T

Then Dr. Graham asked me to get on the phone with Dr. Henry Kissinger and tell him the details about Ruth Aleksandrovich's situation. ~~Dr.~~ Kissinger and I talked for a few moments, and he told me he was scheduled to meet with Soviet Ambassador Anatoly Dobrinin that coming Wednesday. He would put the case of Ruth on the top of his list and would ~~request~~ request her release as a matter of "American national interest." Kissinger then asked me to send him a telegram giving the details of exactly where ~~she~~ ^{her condition} is imprisoned, her cell number, and similar data.

As soon as we hung up, Rivka and I wrote the text of the telegram, ^{it was} and sent it at once to Dr. Kissinger at the White House. Billy Graham embraced both Rivka and me, and this time Rivka kissed him. "You have given me a hope that I never thought I would have. You are sent by God, Dr. Graham. I will never forget you."

For more than two years, Rivka Aleksandrovich traveled to many parts of the Western world desperately looking for a lever to

CHAPTER III (3)

~~Everywhere~~ she was stonewalled and met a frustrating dead-end.
free her daughter. During the first week of November 1971, six months
after our meeting with Billy Graham, ~~and Kissinger's intervention~~
~~with Dobrynin, Reiling~~ Ruth Aleksandrovich was released from
Potma Prison and was reunited with her ^{Parents} ~~mother and father~~ in Israel.

This ~~xxx~~ chapter describes a series of episodes in which
Billy Graham made personal efforts to help endangered Jews. It will
detail meetings that the author helped arrange for Billy Graham
with Jewish leaders in Hungary (Dept. 1977); his dramatic visit
to Auschwitz (Nov. 1978) and his meeting with the remnant Polish
Jewish community; his controversial visit to the Soviet Union (May 1982).

It ~~w~~ also reports on his efforts to help save other Russian
Jews (1972); Iraqi Jews (June 1969); his actions to release Israeli
POWs in Egypt and Syria; and his participation in a memorial service
in San Francisco (Sept. 1972) for Israeli athletes killed by
PLO terrorists in Munich Olympic games.

~~The text of his moving and powerful speech at Auschwitz will
be quoted fully.~~

(Photos of Graham with Soviet Jews, Hungarian Jewish leaders, in
Auschwitz, in the USSR.)

CHAPTER III

"ONLY ONE MAN CAN SAVE MY RUTHIE"

(25 pages; 5 photos)

Rivka Aleksandrovich is a short, squat dynamo of a woman. Born in Riga, Latvia, some 48 years ago, she taught English during her later residence in Moscow. She was allowed to leave for Israel in the late 1960s when Russia opened its gates for large Jewish emigration.

In May 1971, Rivka came to the United States on a mother's mission of mercy. ~~She~~ Her 23-year-old daughter, Ruth, a trained nurse, was imprisoned in the brutal Potma Prison by the KGB. She was charged with an "anti-Soviet act" - buying a Hebrew Bible on the black market. Ruth was suffering from asthma and ~~a serious kidney ailment~~, nephritis. Her mother feared that Ruth would die unless she could be released shortly from that dank hard labor camp.

In a New York hotel room, Rivka confronted me forcefully. "My Ruthie will die in months, maybe weeks, unless we can get her out. Only one person can save her." She held up her forefinger in my face. "The number one man in the United States, only he can save my Ruthie." And, she added in words that ~~at once~~ both commanded and implored, "You must get me to him."

The "him" was President Richard Nixon. And the only door to Nixon, Rivka was persuaded, was Billy Graham.

This chapter begins with the narrative of how the author arranged a meeting between Rivka Aleksandrovich and Billy Graham in the Chicago Hilton Hotel. It describes their moving "prayer meeting" together, and then tells how Graham reached Henry Kissinger with Rivka's appeal for her daughter. Kissinger intervenes with Soviet Ambassador Anatoly Dobrinin. Six months later ~~Rivka's~~ Ruth Aleksandrovich is released from Potma Prison and is reunited with her parents in Israel.

The middle part of this chapter describes a series of episodes in which Billy Graham made personal efforts to help endangered Jews. It details meetings that the author helped

CHAPTER III (2)

arrange for Billy Graham with Jewish leaders in Hungary (Sept. 1977); his dramatic visit to Auschwitz (Nov. 1978) and his encounter with the remnant Polish Jewish community; his controversial visit to the Soviet Union (May 1982) and his dialogue with Russian Jewish leaders.

It also reports on his efforts to help save other Russian Jews (1972); Iraqi Jews (June 1969); his actions to release Israeli POWs in Egypt and Syria (1973); and his participation in a memorial service in San Francisco for Israeli athletes killed by PLO terrorists in ~~xxxx~~ the Munich Olympic games.

(Photog of Graham with Soviet Jews; Hungarian Jewish leaders; in Auschwitz, in the USSR.)



"JEWS ARE THE APPLE OF GOD'S EYE"

CHAPTER ^{TV}~~III~~

~~CONVERSION ARE THE JEWS DAMNED?~~

~~EVANGELISM AND THE JEWS SAVED?~~

~~DO THE JEWS NEED TO GO~~ (20 pages; 2 photos)

second The year 1973 was a ^{pivotal} year of crisis for America. Early in the year former President Harry Truman died, ~~Then came the second~~ ^{Richard Nixon was inaugurated for a} inauguration of President Nixon. American military involvement in Vietnam came to an end. Former President Lyndon Johnson died. There was the emotion-charged return of the POWs. And then Watergate cast its pall over the nation.

In October, the Mid-East War exploded.

With all that turmoil, the American Jewish community was confronted by a ~~special cause for~~ ^{additional} anxiety. In January 1973, a group of evangelical Christian leaders launched "Key 73," a nationwide campaign to call ~~of~~ the continent to Christ."

Zealous evangelists organized missionary campaigns in every major city and state in the country whose purpose was to convert America into "a Christian nation." Special efforts were undertaken to evangelize the Jewish community, particularly young Jews.

Fanatic missionaries from the Campus Crusade for Christ, and other similar proselytizing groups, began to make life unbearable for Jewish students in high schools and on college campuses. ^{(Illustrative} ~~Some~~ ^{of the} ~~few experiences~~ ^{will} ~~are to~~ be depicted.) When Jewish students resisted efforts to convert them to Christianity, some youthful evangelists became openly anti-Semitic. "Blind Jews," "hard-hearted Jews," they ~~said, and~~ ^{charged,} in a number of instances they actually began to ostracize Jewish students.

Billy Graham had just returned from a series of Crusades in various parts of America, and became disturbed by what he had seen and heard. In early February of that year, I received an unexpected telephone call from him.

"Marc, I'm very upset about what has been happening to Jewish people as a result of Key '73. I hear that it's leading to some anti-Semitism by young evangelical zealots. That can't be allowed to go on. I need to talk with you."

He asked me to visit with him in his home in Montreat. On the cold morning of February 27, 1973, I took a plane to Charlotte, T.W. Wilson, Graham's closest aide, met me at the airport and drove me

W
CHAPTER ~~II~~ (2)

in a stationwagon to the Graham home. (~~If appropriate, describe ride to mountaintop home; telephone communications in car; gates and guard dogs; Graham's warm welcome at door, etc.~~) ^{his wife,}

After a lovely luncheon prepared by Ruth Graham, Billy invited me into his library and we began our three-and-a-half hour conversation. We talked about many things - the war in Vietnam, the mood of America, race relations, ^{the Middle East} President Nixon. But the heart of our talk was devoted to a discussion of Key 73 and Graham's attitudes toward Jews and Judaism.

"Since we began our dialogue some time back," Graham said, "I've been giving a lot of thought and prayer to what ought to be the Christian's attitude toward the Jewish people. I've been studying the Bible with that thought in mind. I'm now convinced that many of our theological attitudes toward Jews have been sinful. We Christians have frequently been reading into the Bible what is not there. We have to hear what the Bible says to us, and ^{not} ~~to~~ read our biases into the Bible.

"As far as I can see," Graham added, "nowhere does the Bible tell us that Judaism is to come to an end with the birth of Christianity. And nowhere do I find that we Christians are obligated to convert the Jewish people out of existence."

And then Graham took a Bible, placed it in his lap, and read aloud two passages. The one from Deuteronomy 7 says, "God's covenant with Israel is forever, everlasting." The passage from Psalm 89 states that God has made a covenant with David and it is as permanent as the rising of the sun and the setting of the moon. (quote exact passages).

Graham looked up from the Bible and said to me, "Marc, the Bible's message is clear and unmistakable. The Jews are God's chosen people, and He has a special, permanent relationship with the Jewish people. ^{As Corrie ten Boom (Dutch evangelical woman) once said, 'The Jews are the apple of God's eye.'}"

I responded at once, "Billy, I appreciate very much what you have just said, and I ^{am} deeply ^{moved by} appreciate your honesty and your spirit. It would be extremely important if you would make a public statement along the lines of what you have just said to me. It would help clear the air immensely around all the confusion and bitterness that has developed as a result of the Key 73 campaign."

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Graham stood up, went to his desk and returned with a yellow pad. He began sketching out a statement that would become his official stand on Key 73 and campaigns to convert the Jews.

[As he began numbering his points, he paused and we talked more on the subject. "Of course, youx understand that I am an evangelist. The Great Commission obligates me to preach the Gospel to every man. And so, I want to be clear about that. If an individual Jew - or Muslim, or Hindu, or ~~xxx~~ Catholic or unbeliever - comes to me saying he or she wants to become a Christian, I will convert them to Christ. Just as you feel free to convert a Christian or some other person who comes to you seeking to become a Jew. You have every right in conscience to convert them to Judaism."

I said I understood that and agreed. But he quickly added, "what I am strongly opposed to are these organized groups and campaigns that try to convert the Jewish people."

"Does that include the so-called ~~x~~ "Jews for Jesus?" I asked.

"Absolutely," Graham responded.

The next day, Billy Graham wrote me the following letter:

"Dear Marc,

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

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

With warmest personal greetings, I am
Cordially,
Billy."]

Within the week, Graham's offices in Minneapolis issued his statement to the nation's press. (Quote full text)

The crucial passage said:

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

^{IV}
CHAPTER ~~II~~ (4)

particular group."

This chapter will analyze other elements in this statement regarding deceptive tactics of missionaries, and his commitment to religious pluralism.

It quotes other positive statements Graham has made about Jews and Judaism:

"As soon as I began to study the Bible, in earnest, I discovered the debt I owed to Israel, to Judaism, and the Jewish people.

"Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's Spirit. One theologian has said: 'Remove the New Testament books written by the Jews and only two remain, Luke and Acts. Remove every Jewish concept, every Jewish influence from the New Testament, and only a ^(quotation) ~~xxxxxxxxxx~~ here and there from a pagan source is left, scarcely enough for a short paragraph.' "

(From Graham address before the American Jewish Committee in Atlanta, Oct. 28, 1977)

The chapter describes the controversy that ensued after Graham issued his Key 73 statement that was published widely in the nation's press - N.Y. Times, Wash. Post, Time, Newsweek, AP, and the major religious press of the country. It discussed the bitter attack by the Jews for Jesus group, and Graham's response.

The chapter concludes with an analysis of how these attitudes of Graham have affected his actions toward Israel, and toward anti-Semitism.

(Photo: Graham and Tanenbaum at press conference.)

CHAPTER V

"A BLOT ON THE WHOLE HUMAN RACE"

AUSCHWITZ - ~~THE INCREDIBLE HORROR OF ANTI-SEMITISM~~

(20 . pages; 4 photos)

"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."

Billy and Ruth Graham went to Auschwitz on October 12, 1978. They walked hand in hand past the endless rows of barbed-wire fences, the human cages called "lagers," and they stared with vacant eyes into the barbaric horrors symbolized by the crematoria. Then, they fell on their knees and prayed that God "rebuke the powers of the devil...that did this evil."

At the gates of Auschwitz, they issued a statement to the world's press. In their deeply moving text, they called "Auschwitz more than a place--it is a blot on the whole human race." They asked that the world learn lessons from the barbarism of Auschwitz:

"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."

The ~~big~~ pilgrimage to Auschwitz was the capstone of decades-long efforts by Billy Graham to combat anti-Semitism.

This chapter describes the state of anti-Semitism among fundamentalist and evangelical Christians based on recent studies. It ~~analyzes~~ analyzes the role that traditional Christian teachings on alleged collective Jewish guilt for death of Christ have played in forging anti-Semitic ~~views~~ views among millions of Christians.

CHAPTER ^{IV} (2)

It then cites major statements of Graham ~~re~~jecting these classic Christian anti-Semitic views; for example:

"Anti-Semitism, no matter what its origins, no matter where it is found, is a blatant denial of God in the Jew. It must be repudiated. We must attack any shred of anti-Semitic discrimination. We must purge ourselves completely of this foul blemish from a former period of apostasy." (Dec. 1967.)

Opening a five-day crusade in Charlotte, North Carolina, Graham declared before 15,000 people:

"Christians should not ever 'blame the Jews' for the crucifixion of Jesus. The Romans crucified him." (April 1972)

In response to a letter from the author welcoming his rejection of the "Christ-killer" charge, Graham wrote: "I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ."

This section describes in detail Graham's full position in opposing the theological roots of anti-Semitism.

It quotes the text of a milestone resolution adopted by the Southern Baptist Convention in 1972, and cites Graham's public response to it: "I am totally, completely, and irrevocably opposed to anti-Semitism."

The next part records Graham's critical reaction to anti-Jewish images in the film, Jesus Christ Superstar. It reports on the film, The Hiding Place, which Graham had his film company produce as an antidote to anti-Semitism. (The film narrates the life of Corrie ten Boom, an evangelical Dutch Christian woman who saved Jews from Nazi death squads because she believed "the Jews are the apple of God's eye.")

It refers to Graham's rejection of Southern Baptist Pastor Bailey Smith's widely-publicized comment, "God does not hear the prayer of the Jews."

The chapter closes with a quote from Graham's letter of acceptance to serve on the U.S. Holocaust Memorial Commission in which he pledges to fight anti-Semitism anywhere that it rears its head. (May 1984).

(Photos: Billy and Ruth Graham at Auschwitz)

Still from Jesus Christ Superstar
Photos from The Hiding Place)

It was July 4, 1979. The site - the west front steps of the Capitol, immediately before the Dome. Billy Graham organized "Honor America Day" to celebrate our nation's birthday and to make a statement about the soul of America ~~chance to make a statement~~

It was a dazzling event ~~extravaganza~~ - ~~extravaganza~~ part religious event, part patriotic ~~extravaganza~~ and fireworks. It was highlighted by stars from television (David Hartman, the toastmaster), from Hollywood (Bob Hope and company), the United States Army Band and Chorus, and representatives from "Big Business" (J. Walter Marriott of the Marriott Hotel chain.)

Before the Capitol steps, an estimated 150,000 Americans from all walks of life clustered together under a brilliant hot sun. To give public expression to the religious and ethnic diversity of America, Graham invited ~~a cross-section of~~ religious and racial leaders from every major group to take part in the program - Archbishop Fulton J. Sheen for the Catholics; Elder Ezra Taft Benson for the Mormons; Rev. John T. Tavlarides for the Greek Orthodox; this writer for the Jews; Dr. Benjamin L. Hooks for the blacks; and Lynda Johnson Robb for women.

Then Graham delivered the keynote talk:

Quoting President John F. Kennedy, he said, "We need 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."

This chapter analyzes the evolution of Billy Graham's attitudes about America as "a Christian nation" to his present acceptance of the religious pluralism of this country.

It details Graham's views toward church-state relations and such key issues as prayer in the public schools, abortion, tuition tax credit, pornography, and censorship. It cites his conversations with recent Presidents ~~and~~ on these questions, particularly with Ronald Reagan during the ~~recent~~ public controversies on these themes.

It also defines his distinctive approach toward these matters in contrast to those of the Rev. Jerry Falwell and the Moral Majority.

An historical section briefly traces Graham's views ~~back~~ to ~~the original struggle waged in 18th century America for~~ ^{the struggle of} evangelical Baptists and Methodists for religious liberty. It acknowledges Graham's awareness that America owes the First Amendment ~~to~~ ^{of} the Bill of Rights to the ~~first~~ ^{founding} Baptist, Roger Williams, and his successors in Virginia. It documents that Graham is closer to the historic Baptist tradition of the separation of church and state than is Jerry Falwell and his followers.

Public Morality
At the same time, this chapter surveys Graham's intense concern over the moral health of America - the drug epidemic, crime, family decline, alcoholism, pornography - and his proposals for how to reverse this trend. It quotes his appeal (Oct. 28, 1977) to Jews and Christians to cooperate in methods for restoring the moral fiber of America.

(Photos: ~~Arx~~ Billy Graham, Archbishop Fulton Sheen, Marc Tanenbaum
Honor America Day - Billy Graham and Marc Tanenbaum)

CHAPTER I

ISRAEL'S & "GREATEST FRIEND"

(25 pages; 6-8 photos)

On a chilled, crisp February morning in 1973, Billy Graham welcomed me warmly into his comfortable mountaintop home in Montreat, North Carolina. He led me directly into his book-lined library, and turned his tall, lean frame to his bookshelves. He pulled out a black, leatherbound volume and placed it in my hands. It was the Jerusalem Bible in the original Hebrew with English translation. Graham opened the cover for me to see the inscription:

"To my dear friend, Billy,

Golda."

The signature was ~~that of Israel's~~ ^{GOLDA MEIR'S,} Prime Minister, ^{OF ISRAEL.} Golda Meir. She had brought that Bible from Jerusalem and presented it personally to Graham during one of her recent visits to the United States. It expressed the deep gratitude ^{felt by the Prime Minister and} ~~that Golda Meir and many~~ other Israelis ^{her} ~~toward~~ ^{Companions} Billy Graham for his many acts of friendship for Israel since its founding in 1948.)

This chapter describes major events during Israel's 36-year history in which Billy Graham ~~also~~ ^{decisively} played a ~~critical~~ ^{crucial} role ~~in~~ persuading Presidents ~~of the United States~~ and other key U.S. ~~Government~~ ^{crisis} officials to come to Israel's aid in times of ~~crucial~~ ^{crisis} need.

It tells the story of Graham's ~~use of his~~ considerable personal influence with: President Lyndon B. Johnson during the Six-Day War in 1967; ~~with~~ President Richard Nixon and Dr. Henry Kissinger during the Yom Kippur War of October 1973; ~~with~~ President Gerald Ford and President Jimmy Carter at the Camp David summit talks; and most recently, ~~with~~ President Ronald Reagan.

The chapter also details the differing qualities of ~~influences~~ ^{relationships} that Graham has had with each of these Presidents and ~~with~~ other central government ~~the~~ personalities who were involved in making decisions affecting Israel and her Arab neighbors.

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It concludes with accounts of Graham's personal friendships with major Israeli leaders - Golda Meir, Abba Eban, Menachem Beigin, Yitchak Rabin, Teddy Kollek, Simcha Dinitz, and many others.

The chapter includes reports on Graham's visits to Israel and his experiences with many facets of current Israeli society.

(Photos: Billy Graham at White House dinner with Golda Meir; Graham with Abba Eban, Menachem Beigin, Teddy Kollek, Yitchak Rabin; Graham in Jerusalem) ~~xxxxxxxxxxxx~~xxxxxx

CHAPTER II

"WORK AND PRAY FOR THE PEACE OF JERUSALEM"

(20 pages; 6-8 photos)

"Two years ago I gave my wife (Ruth) a gold pendant on one side of which is inscribed in Hebrew, 'Pray for the peace of Jerusalem' and the same ~~thing~~ thing on the other side in English.

"My elder son, Franklin, has been in the Middle East twenty-sevenx times. My eldest daughter, Bunny, and her husband went to Hebrew University and lived in Jerusalem for a year. My eldest son-in-law's (~~Fred Dienert, husband of Gigi~~) grandmother is buried in Jerusalem. Thus we, as a family, have a very personal interest in that great city apart from its biblical and political significance."

Graham disclosed his personal ties to Israel during an address before the American ~~xxxx~~ Jewish Committee in Atlanta, Georgia, on October 28, 1977. Subsequently, I learned that his son, Franklin, volunteered to serve in a non-combative role with the Israeli army during the Yom Kippur War as an expression of his commitment to Israel's survival. Bunny and her husband worked in an Israeli kibbutz to help relieve the manpower shortage. Gigi and her husband, Fred ^{Dienert}, have been making films about Jerusalem and Israel as a means of countering anti-Israel propaganda.

This chapter reveals that Graham, in addition to his political interventions, has engaged in a number of important efforts to mobilize public support for Israel's cause among some 40 million Evangelical Christians in the United States.

He spent an estimated \$500,000 to produce a full-length film about Israel and its people. Called His Land, the film was an evangelical love poem for Israel. It was shown before some 10 million Americans, usually in packed evangelical churches, with frequent responses of standing ovations.

In April 1970, Prime Minister Golda Meir had Graham's film presented to the entire Israeli Cabinet. She wrote Graham, "Thank you for picturing our land as it is. I've never seen it

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so beautiful."

Readers will learn that His Land became a significant counterforce to liberal critics of Israel who denounced that country's lightning victory in 1967 war as "a Nazi-like blitzkrieg" against the Arabs. Graham's efforts were designed to oppose those critics of Israel who could identify with Jews as "victims" but could not tolerate Jews as "victors" or ~~as~~ "winners."

This chapter highlights some of Graham's other ~~activities~~ actions in support of Israel. For example, his setting up a ~~monthly~~ travel program in which several hundred Evangelical Christians tour Israel. ^{monthly} Graham's is the largest organized program of Christian tourists to the Jewish State.

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^{Executive}
(Photos: ~~Beautiful~~ stills from His Land;
Graham and his children in Israel.)

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(25 pages; 5 photos)

Rivka Aleksandrovich is a short, squat dynamo of a woman. Born in Riga, Latvia, some 48 years ago, she taught English during her later residence in Moscow. She was allowed to leave for Israel in the late 1960s when Russia opened its gates for large Jewish emigration.

In May 1971, Rivka came to the United States on a mother's mission of mercy. ~~She~~ Her 23-year-old daughter, Ruth, a trained nurse, was imprisoned in the brutal Potma Prison by the KGB. She was charged with an "anti-Soviet act" - buying a Hebrew Bible on the black market. Ruth was suffering from asthma and ~~a serious kidney ailment~~, (nephritis. Her mother feared that Ruth would die unless she could be released shortly from that dank hard labor camp.

In a New York hotel room, Rivka confronted me forcefully. "My Ruthie will die in months, maybe weeks, unless we can get her out. Only one person can save her." She held up her forefinger in my face. "The number one man in the United States, only he can save my Ruthie." And, she added in words that ~~at once~~ both commanded and implored, "You must get me to him."

The "him" was President Richard Nixon. And the only door to Nixon, Rivka was persuaded, was Billy Graham.

This chapter begins with the narrative of how the author arranged a meeting between Rivka Aleksandrovich and Billy Graham in the Chicago Hilton Hotel. It describes their moving "prayer meeting" together, and then tells how Graham reached Henry Kissinger with Rivka's appeal for her daughter. Kissinger intervenes with Soviet Ambassador Anatoly Dobrinin. Six months later ~~Rivka~~ Ruth Aleksandrovich is released from Potma Prison and is reunited with her parents in Israel.

The middle part of this chapter describes a series of episodes in which Billy Graham made personal efforts to help endangered Jews. It details meetings that the author helped

CHAPTER III (2)

arrange for Billy Graham with Jewish leaders in Hungary (Sept. 1977); his dramatic visit to Auschwitz (Nov. 1978) and his encounter with the remnant Polish Jewish community; his controversial visit to the Soviet Union (May 1982) and his dialogue with Russian Jewish leaders.

It also reports on his efforts to help save other Russian Jews (1972); Iraqi Jews (June 1969); his actions to release Israeli POWs in Egypt and Syria (1973); and his participation in a memorial service in San Francisco for Israeli athletes killed by PLO terrorists in ~~Kunxx~~ the Munich Olympic games.

(Photog of Graham with Soviet Jews; Hungarian Jewish leaders; in Auschwitz, in the USSR.)



"JEWS ARE THE APPLE OF GOD'S EYE"

CHAPTER ^{IV} ~~III~~

CONVERSION

~~ARE THE JEWS DAMNED?~~

EVANGELISM AND THE JEWS

~~SAVES?~~

~~Do THE JEWS NEED TO GO~~ (20 pages; 2 photos)

The year 1973 was a ^{pivotal} year of ~~crisis~~ for America. Early in the year former President Harry Truman died, ^{Richard Nixon was inaugurated for} ~~Then came the second~~ ^{term.} inauguration of President Nixon. American military involvement in Vietnam came to an end. Former President Lyndon Johnson died. There was the emotion-charged return of the POWs. And then Watergate cast its pall over the nation.

In October, the Mid-East War exploded.

With all that turmoil, the American Jewish community was confronted by a ~~special cause for~~ ^{additional} anxiety. In January 1973, a group of evangelical Christian leaders launched "Key 73," a nationwide campaign "to call ~~of~~ the continent to Christ."

Zealous evangelists organized missionary campaigns in every major city and state in the country whose purpose was to convert America into "a Christian nation." Special efforts were undertaken to evangelize the Jewish community, particularly young Jews.

Fanatic missionaries from the Campus Crusade for Christ, and other similar proselytizing groups, began to make life unbearable for Jewish students in high schools and on college campuses. ^{(Illustrative} ~~some~~ ^{episodes will} ~~few experiences are to~~ be depicted.) When Jewish students resisted efforts to convert them to Christianity, some youthful evangelists became openly anti-Semitic. "Blind Jews," "hard-hearted Jews," they ^{charged} ~~said~~, and in a number of instances they actually began to ostracize Jewish students.

Billy Graham had just returned from a series of Crusades in various parts of America, and became disturbed by what he had seen and heard. In early February of that year, I received an unexpected telephone call from him.

"Marc, I'm very upset about what has been happening to Jewish people as a result of Key '73. I hear that it's leading to some anti-Semitism by young evangelical zealots. That can't be allowed to go on. I need to talk with you."

He asked me to visit with him in his home in Montreat. On the cold morning of February 27, 1973, I took a plane to Charlotte. T.W. Wilson, Graham's closest aide, met me at the airport and drove me

^{IV}
CHAPTER ~~LII~~ (2)

in a stationwagon to the Graham home. (~~If appropriate, describe ride to mountaintop home; telephone communications in car; gates and guard dogs; Graham's warm welcome at door, etc.~~) ^{3. wife,}

After a lovely luncheon prepared by Ruth Graham, Billy invited me into his library and we began our three-and-a-half hour conversation. We talked about many things - the war in Vietnam, the mood of America, race relations, ^{the Middle East} President Nixon. But the heart of our talk was devoted to a discussion of Key 73 and Graham's attitudes toward Jews and Judaism.

"Since ~~we~~ began our dialogue some time back," Graham said, "I've been giving a lot of thought and prayer to what ought to be the Christian's attitude toward the Jewish people. I've been studying the Bible with that thought in mind. I'm now convinced that many of our theological attitudes toward Jews have been sinful. We Christians have frequently been reading into the Bible what is not there. We have to hear what the Bible says to us, and ~~to~~ ^{not} read our biases into the Bible.

"As far as I can see," Graham added, "nowhere does the Bible tell us that Judaism is to come to an end with the birth of Christianity. And nowhere do I find that we Christians are obligated to convert the Jewish people out of existence."

And then Graham took a Bible, placed it in his lap, and read aloud two passages. The one from Deuteronomy 7 says, "God's covenant with Israel is forever, everlasting." The passage from Psalm 89 states that God has made a covenant with David and it is as permanent as the rising of the sun and the setting of the moon. (quote exact passages).

Graham looked up from the Bible and said to me, "Marc, the Bible's message is clear and unimistakable. The Jews are God's chosen people, and He has a special, permanent relationship with the Jewish people. ^{As Corrie ten Boom (Dutch evangelical woman) once said, 'The Jews are the apple of God's eye.'}"

I responded at once, "Billy, I appreciate very much what you have just said, and I deeply ^{incredibly} appreciate your honesty and your spirit. It would be extremely important if you would make a public statement along the lines of what you have just said to me. It would help clear the air immensely around all the confusion and bitterness that has developed as a result of the Key 73 campaign."

CHAPTER III (3)

Graham stood up, went to his desk and returned with a yellow pad. He began sketching out a statement that would become his official stand on Key 73 and campaigns to convert the Jews.

[As he began numbering his points, he paused and we talked more on the subject. "Of course, you understand that I am an evangelist. The Great Commission obligates me to preach the Gospel to every man. And so, I want to be clear about that. If an individual Jew - or Muslim, or Hindu, or ~~xxx~~ Catholic or unbeliever - comes to me saying he or she wants to become a Christian, I will convert them to Christ. Just as you feel free to convert a Christian or some other person who comes to you seeking to become a Jew. You have every right in conscience to convert them to Judaism."

I said I understood that and agreed. But he quickly added, "what I am strongly opposed to are these organized groups and campaigns that try to convert the Jewish people."

"Does that include the so-called & "Jews for Jesus?" I asked.

"Absolutely," Graham responded.

The next day, Billy Graham wrote me the following letter:

"Dear Marc,

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

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

With warmest personal greetings, I am
Cordially,
Billy."]

Within the week, Graham's offices in Minneapolis issued his statement to the nation's press. (Quote full text)

The crucial passage said:

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

IV
CHAPTER III (4)

particular group."

This chapter will analyze other elements in this statement regarding deceptive tactics of missionaries, and his commitment to religious pluralism.

It quotes other positive statements Graham has made about Jews and Judaism:

"As soon as I began to study the Bible, in earnest, I discovered the debt I owed to Israel, to Judaism, and the Jewish people.

"Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's Spirit. One theologian has said: 'Remove the New Testament books written by the Jews and only two remain, Luke and Acts. Remove every Jewish concept, every Jewish influence from the New Testament, and only a ^{quotation} ~~quotation~~ here and there from a pagan source is left, scarcely enough for a short paragraph.' "

(From Graham address before the American Jewish Committee in Atlanta, Oct. 28, 1977)

The chapter describes the controversy that ensued after Graham issued his Key 73 statement that was published widely in the nation's press - N.Y. Times, Wash. Post, Time, Newsweek, AP, and the major religious press of the country. It discussed the bitter attack by the Jews for Jesus group, and Graham's response.

The chapter concludes with an analysis of how these attitudes of Graham have affected his actions toward Israel, and toward anti-Semitism.

(Photo: Graham and Tannenbaum at press conference.)

CHAPTER V

** A BLOT ON THE WHOLE HUMAN RACE*

AUSCHWITZ - ~~THE INCREDIBLE HORROR OF ANTI-SEMITISM~~

(20 pages; 4 photos)

"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."

Billy and Ruth Graham went to Auschwitz on October 12, 1978. They walked hand in hand past the endless rows of barbed-wire fences, the human cages called "lagers," and they stared with vacant eyes into the barbaric horrors symbolized by the crematoria. Then, they fell on their knees and prayed that God "rebuke the powers of the devil...that did this evil."

At the gates of Auschwitz, they issued a statement to the world's press. In their deeply moving text, they called "Auschwitz more than a place--it is a blot on the whole human race." They asked that the world learn lessons from the barbarism of Auschwitz:

"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."

The ~~big~~ pilgrimage to Auschwitz was the capstone of decades-long efforts by Billy Graham to combat anti-Semitism.

This chapter describes the state of anti-Semitism among fundamentalist and evangelical Christians based on recent studies. It ~~analyzes~~ analyzes the role that traditional Christian teachings on alleged collective Jewish guilt for death of Christ have played in forging anti-Semitic ~~views~~ views among millions of Christians.

CHAPTER ^I (2)

It then cites major statements of Graham rejecting these classic Christian anti-Semitic views; for example:

"Anti-Semitism, no matter what its origins, no matter where it is found, is a blatant denial of God in the Jew. It must be repudiated. We must attack any shred of anti-Semitic discrimination. We must purge ourselves completely of this foul blemish from a former period of apostasy." (Dec. 1967.)

Opening a five-day crusade in Charlotte, North Carolina, Graham declared before 15,000 people:

"Christians should not ever 'blame the Jews' for the crucifixion of Jesus. The Romans crucified him." (April 1972)

In response to a letter from the author welcoming his rejection of the "Christ-killer" charge, Graham wrote: "I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ."

This section describes in detail Graham's full position in opposing the theological roots of anti-Semitism.

It quotes the text of a milestone resolution adopted by the Southern Baptist Convention in 1972, and cites Graham's public response to it: "I am totally, completely, and irrevocably opposed to anti-Semitism."

The next part records Graham's critical reaction to anti-Jewish images in the film, Jesus Christ Superstar. It reports on the film, The Hiding Place, which Graham had his film company produce as an antidote to anti-Semitism. (The film narrates the life of Corrie ten Boom, an evangelical Dutch Christian woman who saved Jews from Nazi death squads because she believed "the Jews are the apple of God's eye.")

It refers to Graham's rejection of Southern Baptist Pastor Bailey Smith's widely-publicized comment, "God does not hear the prayer of the Jews."

The chapter closes with a quote from Graham's letter of acceptance to serve on the U.S. Holocaust Memorial Commission in which he pledges to fight anti-Semitism anywhere that it rears its head (May 1984).

(Photos: Billy and Ruth Graham at Auschwitz)

Still from Jesus Christ Superstar
Photos from The Hiding Place

It was July 4, 1979. The site - the west front steps of the Capitol, immediately before the Dome. Billy Graham organized "Honor America Day" to celebrate our nation's birthday and to make a statement about the soul of America.

It was a dazzling event - ~~extravaganza~~ ^{part religious event}, part patriotic ~~rhetoric and fireworks~~. It was highlighted by stars from television (David Hartman, the toastmaster), ~~from~~ Hollywood (Bob Hope and company), the United States Army Band and Chorus, and representatives from "Big Business" (J. Walter Marriott of the Marriott Hotel chain.)

Before the Capitol steps, an estimated 150,000 Americans from all walks of life clustered together under a brilliant hot sun. To give public expression to the religious and ethnic diversity of America, Graham invited ~~a cross-section of~~ religious and racial leaders ~~from every major group~~ to take part in the program - Archbishop Fulton J. Sheen for the Catholics; Elder Ezra Taft Benson for the Mormons; Rev. John T. Tavlarides for the Greek Orthodox; this writer for the Jews; Dr. Benjamin L. Hooks for the blacks; and Lynda Johnson Robb for women.

Then Graham delivered the keynote talk:

Quoting President John F. Kennedy, he said, "We need 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."

This chapter analyzes the evolution of Billy Graham's attitudes about America as "a Christian nation" to his present acceptance of the religious pluralism of this country.

It details Graham's views toward church-state relations and such key issues as prayer in the public schools, abortion, tuition tax credit, pornography, and censorship. It cites his conversations with recent Presidents ~~and~~ on these questions, particularly with Ronald Reagan during the ~~recent~~ public controversies on these themes.

It also defines his distinctive approach toward these matters in contrast to those of the Rev. Jerry Falwell and the Moral Majority.

An historical section briefly traces Graham's views ~~back~~ to ~~the original struggle waged in 18th century America, xxxxx by~~ ^{struggle of} evangelical Baptists and Methodists for religious liberty. It acknowledges Graham's awareness that America owes the First Amendment ~~to~~ ^{to} of the Bill of Rights to the ~~First Baptist~~ ^{founding}, Roger Williams, and his successors in Virginia. It documents that Graham is closer to the historic Baptist tradition of the separation of church and state than is Jerry Falwell and his followers.

Public Assembly
At the same time, this chapter surveys Graham's intense concern over the moral health of America - the drug epidemic, crime, family decline, alcoholism, pornography - and his proposals for how to reverse this trend. It quotes his appeal (Oct. 28, 1977) to Jews and Christians to cooperate in methods for restoring the moral fiber of America.

(Photos: ~~xxx~~ Billy Graham, Archbishop Fulton Sheen, Marc Tanenbaum
Honor America Day - Billy Graham and Marc Tanenbaum)

~~PUBLIC MORALITY~~ "BE INTOLERANT TO MORAL EVIL"

(20 pages; 2 photos)

theories about the causes

This chapter sets forth Billy Graham's ~~deep concern about~~ *theories about the causes* of moral decline in America, and his proposals to Christians and Jews for *joining in* countering it.

"In moral issues," Graham stated in an address on October 28, 1977 in Atlanta, Georgia, "permissiveness and self-indulgence have often made us morally soft, and devoid of conviction. We have become accustomed to unbelievable crime, the drug culture, pornography, *family breakdown* obscenity, ghettos, racism, poverty, pollution and the deep spiritual cry of our young people in the midst of their rebellion."

~~It surveys~~ Graham's views regarding secularism in America — ~~and its consequences in~~ "meaningless broadmindedness, ethical relativism, and ambiguous sentimentalism." — *as surveyed*

The chapter goes on to describes Graham's recommendations for bringing about a change of *moral* consciousness among Americans *to Christians and Jews* toward moral issues. It concludes by contrasting Graham's approach to the "social agenda" with those of *Bill Bright and* Jerry Falwell and the Moral Majority, who seek to impose their sectarian views through legislation.

Dr. Bill Bright, founder of the aggressive Campus Crusade for Christ, came to my office one morning in February 1973. The short, dapper evangelist who was the sparkplug behind Key '73, (See Chapter Four) was deeply agitated.

His dream to convert America to evangelical Christianity in 1973 was becoming a *how does this vision for us* nightmare. Everywhere he traveled, Bright told me, he found that "the Jews are secularizing America." In his frustration and anger, Bright began scapegoating American Jews for the "moral breakdown" of our country.

Billy Graham was appalled by that thinly veiled, classic anti-Semitism. He rejected the stereotypical connection between Jewishness and public immorality.

CHAPTER VIII (INSERT)

Pgh 3

(A) → We had been visiting refugee camps in Hong Kong, Thailand, Malaysia, Indonesia, and the Philippines. Several of the countries had refused to receive the hapless refugees. Singapore was one. Refugees were turned back to ~~xxx~~ the South China Sea where many drowned or were robbed or raped by pirates.

As we sat down to dinner, one of Ambassador Abramowitz' aides ~~xxxxxx~~ casually announced, "Billy Graham is opening a week-long crusade in Singapore tonight."

Then the Ambassador said, "I wish we could get to him. We need all the help we can get to persuade the Singapore authorities to change their policy and start taking in some of the boat people."

"I know Billy Graham," I said to Ambassador Abramowitz. "We are good friends. I'll be glad to talk to him."

The chapter tells how the American Embassy in Thailand reached Graham through the U.S. Embassy in Singapore and describes our conversation:

I explained to ~~xxxx~~ Graham...

"Only in America!" I joked.

- - -

(C) This chapter goes on to analyze the transformation of Graham's views about social justice - from his early pietist concerns about private-salvation-only to a conviction about evangelical Christian responsibility for social justice and human needs. It then provides a brief historical section tracing evangelical involvement in social welfare to the early days of America's founding.

It also spells out Graham's growing involvement as part of that tradition in practical aid to the poor, blacks, and the elderly. It provides information about Graham's creation of several relief agencies, among them, the Samaritan's Purse and World Medical Missions which his son, Franklin, directs.

The chapter concludes with references to Graham's continuous reliance on the Hebrew Prophets as the moral source for his social actions.

(Photos: Graham at Singapore crusade

Tanenbaum with Vietnamese boat people)

SOCIAL JUSTICE; "RELIEVE THE OPPRESSED"

(15 pages; 2 photos)

American
The Ambassador to Thailand, Morton Abramowitz, and his spunky wife, Sheppie, ~~were~~ ^{are} deeply caring people. They played a central role in helping relieve the suffering of hundreds of thousands of pathetic Vietnamese boat people.

In December 1978, they hosted a dinner in the elegant American Embassy in Bangkok for the Citizens Commission on Indochinese Refugees. We were a group of fourteen American civic and religious leaders on a fact-finding mission for the International Rescue Committee. Among the leaders of the group were James Michener, the novelist; William Casey, now head of the CIA; Leo Cherne, the economist; Ambassador Cecil Lyons, former ambassador to Chile and then Sri Lanka; ~~former~~ Undersecretary of State, John Richardson, ~~at~~ Bayard Rustin, the civil rights activist and ~~xxxxxx~~ this writer.

We had been ~~xxxxxx~~ visiting all the refugee camps in Hong Kong, Thailand, Malaysia, Indonesia, ~~the~~ ^{and} the Phillipines, ~~and~~ Singapore. Several of the countries had refused to receive the hapless refugees ~~Singapore was one. Refugees the South China Sea~~ and were turning them back to sea, ~~where~~ many drowned or were robbed and raped by pirates in the South China Sea. Singapore ~~at that time~~ refused to take in any refugees.

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Then the Ambassador said, "I wish we could get to him. We need all the help we can get to persuade the Singapore authorities to change their policy and start taking in some of the boat people."

"I know Billy Graham," I said to Ambassador Abramowitz.

"We are good friends. I'll be glad to talk to him."

"That's terrific," the Ambassador responded. At once, he asked one of his aides to put through a call to the American Embassy in Singapore requesting that they try to get Dr. Graham on the phone.

Within ~~xxxxxx~~ the hour, the phone rang. It was Billy Graham.

CHAPTER VII (2)

"Hello, Billy, this is Marc Tanenbaum, I'm calling you from the American Embassy in Bangkok."

"Marc, it's wonderful to hear your voice, but my God, what are you doing in this neck of the woods?" Graham said in his North Carolina twang.

I explained to him what our mission was about, and asked him if he would talk about the terrible plight of the boat people during his sermons in Singapore.

"I should have thought of that myself," Graham said. "Of course, I will. That's a Christian responsibility. You Jewish people are often more Christian in your compassion than we Christians."

He then agreed that he would express his concern about the need to welcome refugees to the Singapore Government people he would be meeting with during the week.

After we hung up, Ambassador Abramowitz said:

"That's fantastic! An American Ambassador who is a Jew arranged for a Rabbi to talk with the world's leading ~~xxxxxxx~~ Christian evangelist about how to save the lives of Buddhist Vietnamese refugees...."

"Only in America!" I joked.

This chapter describes the transformation of Billy Graham's views about social justice - from his early pietist concerns about private salvation to a conviction about evangelical responsibility for social justice and human ~~problems~~ needs.

③ It provides information about Graham's creation of two relief agencies: the Samaritan's purse and World Medical Missions which his son, Franklin, directs.

② It also spells out Graham's growing ~~practical~~ involvement in practical aid to the poor, blacks, and the elderly. ^{The chapter concludes with a reference to} ~~it refers to~~ Graham's continuous reliance on the Hebrew prophets as the moral source for his social actions. The chapter concludes with a brief historical section placing evangelical involvement in social welfare concerns since the early days of the founding of America.

~~NUCLEAR ARMAGEDDON:~~ "

"We are the first generation to be told that we may be the last..."

On March 10, 1982, Billy Graham came to the Church Center for the United Nations for a festive luncheon. John M. Templeton, a devout Presbyterian layman who established the successful Templeton Mutual Funds, ~~presented to~~ ^{announced that} ~~was the recipient of~~ the 1982 Templeton Foundation Prize for Progress in Religion. The award for \$200,000, reputedly the largest in the world, ~~was to be presented to Graham in London in May 11.~~

An ecumenical gathering of religious and civic leaders were present to honor Billy Graham. Among those who spoke in tribute to Graham were the Rt. Rev. John Allin of Memphis (TN), Tennessee, presiding bishop of the Episcopal Church in the U.S.A.; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; Archbishop John Gerety of the Catholic Diocese of Newark, New Jersey; and this writer for the Jewish Community.

In responding to the tributes, Graham said cryptically that he "might have news" soon about "religion in the Soviet Union." Graham referred to the controversy that had begun to erupt over an invitation he received from the Russian Orthodox Church to preach at the extravagantly billed, "World Conference of Religious Leaders Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". The conference was to be held May 9-15 in Moscow.

During the Templeton luncheon, I was sitting next to Ambassador Jean Kirkpatrick, who represents the Reagan Administration at the United Nations. She told me that members of the White House staff were concerned about Graham's going to Moscow. They were sure that the Soviets would exploit him for their propaganda purposes. She said she knew that Graham and I were good friends, and she asked if I would tell Graham that she would like to meet with him to talk about the Moscow Peace Conference. (Ambassador Kirkpatrick had to leave early to attend a UN session, and therefore could not discuss her concerns directly with Graham at that time.)

After the luncheon and the speeches, Billy came over to me and asked if we could sit down somewhere in a corner and discuss the proposed trip to Russia.

IX
CHAPTER VII (2)

Graham and I went off to a private room and talked for about an hour. He wanted to talk about his dilemma, the conflicting pressures on him, and he asked my advice.

Since the mid-1970s, Graham has been making important speeches about the nuclear threat to the survival of mankind. At the "Honor America Day" ceremony (see chapter VI), Graham told a large audience that included Congressmen and Senators, "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."

This chapter discusses the author's conversation with Graham about the importance of his confronting the Soviet authorities and ^{Russian} people with his convictions about nuclear disarmament and human rights. It details what Graham actually preached in Moscow, the furor that exploded ~~km~~ over his loose statements about religious freedom in Russia. It refers to his meeting with Russian Jewish leaders in Moscow who were infiltrated by the KGB.

The chapter concluded with an evaluation of the change in Graham's views from his simplistic anti-communism in 1954 ("either communism must die, or Christianity must die") to his present convictions about ~~gi~~ detente and global co-existence. It cites his statements about violence, terrorism, and the ~~Biblically-based~~ imperatives for peace as a condition for human survival.

(Photos: Billy Graham preaching in Moscow
Graham with Russian Jewish leaders)

Hebrew
Prophecy

Hebrew Prophecy

→ "The Lord is their God, ~~they~~ their prophet, ^{Hebrew Prophecy}
9 It reviews Graham's defense of his Moscow trip against ~~such sharp criticisms~~ as that of his fellow Baptist preacher, Bill Moyers, who said on a national TV broadcast, "It was not easy (for Billy Graham) to sup with power and get up without spots." (Graham's response: "Bill would certainly know about that. He's supped with power quite a lot in.")

CHAPTER X

"GIVE ME TOMORROW"

(~~pages~~ ¹⁵ pages; 1 photo)

"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.' "

Billy Graham told that story to a group of Jewish leaders in Atlanta, Georgia, in October 1977. Through that anecdote, he was expressing his optimism about the future of Christian-Jewish relations and his hope for a just America.

This chapter summarizes the catalytic role Billy Graham has played since the 1960s in helping overcome misunderstanding between Evangelicals and Jews and in building new respect, mutual acceptance and friendship between the two communities.

- ^{recaps}
It ~~evaluates~~ Billy Graham's legacy "for tomorrow" -- toward:
- America's relationship with Israel;
 - Helping Soviet Jews and other endangered Jewish communities;
 - Combatting anti-Semitism;
 - Turning from proselytism toward a new attitude of respect toward the Jewish people and Judaism;
 - Strengthening America's democratic pluralism and ~~xxxx~~ church-state separation;
 - Rebuilding the moral quality of life in America;
 - Advancing social justice for the deprived and the suffering;
 - Promoting the cause of liberty and world peace.

The chapter concludes with a ^{a tribute to} ~~Jewish~~ evaluation of Billy Graham "as the single greatest friend of the Jewish people and of Israel that the Christian world has produced in the 20th century."

~~CRISIS MORALE~~ "BE INTOLERANT TO MORAL EVIL"

(20 pages; 2 photos)

theories about the causes

This chapter sets forth Billy Graham's ~~deep concern about~~ moral decline in America, and his proposals to Christians and Jews for ~~countering it~~. *Joining in*

"In moral issues," Graham stated in an address on October 28, 1977 in Atlanta, Georgia, "permissiveness and self-indulgence have often made us morally soft, and devoid of conviction. We have become accustomed to unbelievable crime, the drug culture, pornography, ~~obscurity~~ *family breakdown*, ghettos, racism, poverty, pollution and the deep spiritual cry of our young people in the midst of their rebellion."

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CHAPTER VI (2)

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Graham's continuous reliance on the Hebrew prophets as the moral source for his social actions.
The chapter concludes with a brief historical section placing evangelical involvement in social welfare ~~concerns~~ since the early days of the founding of America.

CHAPTER VI (2)

"Hello, Billy, this is Marc Tanenbaum, I'm calling you from the American Embassy in Bangkok."

"Marc, it's wonderful to hear your voice, but my God, what are you doing in this neck of the woods?" Graham said in his North Carolina twang.

I explained to him what our mission was about, and asked him if he would talk about the terrible plight of the boat people during his sermons in Singapore.

"I should have thought of that myself," Graham said. "Of course, I will. That's a Christian responsibility. You Jewish people are often more Christian in your compassion than we Christians."

He then agreed that he would express his concern about the need to welcome refugees to the Singapore Government people he would be meeting with during the week.

After we hung up, Ambassador Abramowitz said:

"That's fantastic! An American Ambassador who is a Jew arranged for a Rabbi to talk with the world's leading ~~xxxxxxx~~ Christian evangelist about how to save the lives of Buddhist Vietnamese refugees..."

"Only in America!" I joked.

This chapter describes the transformation of Billy Graham's views about social justice - from his early pietist concerns about private salvation to a conviction about evangelical responsibility for social justice and human ~~problems~~ needs.

③ It provides information about Graham's creation of two relief agencies: the Samaritan's purse and World Medical Missions which his son, Franklin, directs.

② It also spells out Graham's growing ~~practical~~ involvement in practical aid to the poor, blacks, and the elderly. ^{The chapter concludes with a reference to} ~~it refers to~~ Graham's continuous reliance on the Hebrew prophets as the moral source for his social actions. The chapter concludes with a brief historical section placing evangelical involvement in social welfare concerns since the early days of the founding of America.

~~SOCIAL JUSTICE~~ "RELIEVE THE OPPRESSED"

(15 pages; 2 photos)

American

The Ambassador to Thailand, Morton Abramowitz, and his spunky wife, Sheppie, ~~were~~ ^{are} deeply caring people. They played a central role in helping relieve the suffering of hundreds of thousands of pathetic Vietnamese boat people.

In December 1978, they hosted a dinner in the elegant American Embassy in Bangkok for the Citizens Commission on Indochinese Refugees. We were a group of fourteen American civic and religious leaders on a fact-finding mission for the International Rescue Committee. Among the leaders of the group were James Michener, the novelist; William Casey, now head of the CIA; Leo Cherne, the economist; ~~Ambassador~~ Cecil Lyons, ~~former~~ ambassador to Chile and then Sri Lanka; ~~former~~ Undersecretary of State, John Richardson, ~~and~~ Bayard Rustin, the civil rights activist and ~~myself~~ this writer.

We had been ~~learning~~ visiting all the refugee camps in Hong Kong, Thailand, Malaysia, Indonesia, ^{and} the Phillipines, ~~and~~ Singapore. Several of the countries had refused to receive the hapless refugees ~~Singapore was one. Refugees the South China Sea,~~ and were turning them back to sea, where many drowned or were robbed and raped by pirates in the South China Sea. Singapore at that time refused to take in any refugees.

As we sat down to dinner, one of Ambassador Ambramowitz' aides announced, "Billy Graham is opening ~~xxxxxx~~ a week-long crusade in Singapore tonight."

Then the Ambassador said, "I wish we could get to him. We need all the help we can get to persuade the Singapore authorities to change their policy and start taking in some of the boat people."

"I know Billy Graham," I said to Ambassador Abramowitz.

"We are good friends. I'll be glad to talk to him."

"That's terrific," the Ambassador responded. At once, he asked one of his aides to put through a call to the American Embassy in Singapore requesting that they try to get Dr. Graham on the phone.

Within ~~xxxxxx~~ the hour, the phone rang. It was Billy Graham.

CHAPTER VIII (INSERT)

Pgh 3

(A) → We had been visiting refugee camps in Hong Kong, Thailand, Malaysia, Indonesia, and the Philippines. Several of the countries had refused to receive the hapless refugees. Singapore was one. Refugees were turned back to ~~xxx~~ the South China Sea where many drowned or were robbed or raped by pirates.

As we sat down to dinner, one of Ambassador Abramowitz' aides ~~xxxxxx~~ casually announced, "Billy Graham is opening a week-long crusade in Singapore tonight."

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"I know Billy Graham," I said to Ambassador Abramowitz. "We are good friends. I'll be glad to talk to him."

The chapter tells how the American Embassy in Thailand reached Graham through the U.S. Embassy in Singapore and describes our conversation:

I explained to ~~xxxx~~ Graham...

"Only in America!" I joked.

- - -

(C) This chapter goes on to analyze the transformation of Graham's views about social justice - from his early pietist concerns about private-salvation-only to a conviction about evangelical Christian responsibility for social justice and human needs. It then provides a brief historical section tracing evangelical involvement in social welfare to the early days of America's founding.

It also spells out Graham's growing involvement as part of that tradition in practical aid to the poor, blacks, and the elderly. It provides information about Graham's creation of several relief agencies, among them, the Samaritan's Purse and World Medical Missions which his son, Franklin, directs.

The chapter concludes with references to Graham's continuous reliance on the Hebrew Prophets as the moral source for his social actions.

(Photos: Graham at Singapore crusade

Tanenbaum with Vietnamese boat people)

~~NUCLEAR ARMAGEDDON:~~ "

"We are the first generation to be told that we may be the last..."

On March 10, 1982, Billy Graham came to the Church Center for the United Nations for a festive luncheon. John M. Templeton, a devout Presbyterian layman who established the successful Templeton Mutual Funds, ~~presented to~~ ^{announced that} Graham, ~~the~~ ^{was the recipient of} the 1982 Templeton Foundation Prize for Progress in Religion. The award for \$200,000, reputedly the largest in the world, ^{was to be presented to Graham in London on May 11.}

An ecumenical gathering of religious and civic leaders were present to honor Billy Graham. Among those who spoke in tribute to Graham were the Rt. Rev. John Allin of Memphis (TN), Tennessee, presiding bishop of the Episcopal Church in the U.S.A.; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; Archbishop John Gerety of the Catholic Diocese of Newark, New Jersey; and this writer for the Jewish Community.

In responding to the tributes, Graham said cryptically that he "might have news" soon about "religion in the Soviet Union." Graham referred to the controversy that had begun to erupt over an invitation he received from the Russian Orthodox Church to preach at the extravagantly billed, "World Conference of Religious ~~Leaders~~ Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". The conference was to be held May 9-15 in Moscow.

During the Templeton luncheon, I was sitting next to Ambassador Jean Kirkpatrick, who represents the Reagan Administration at the United Nations. She told me that members of the White House staff were concerned about Graham's going to Moscow. They were sure that the Soviets would exploit him for their propaganda purposes. She said she knew that Graham and I were good friends, and she asked if I would tell Graham that she would like to meet with him to talk about the Moscow Peace Conference. (Ambassador Kirkpatrick had to leave early to attend a UN session, and therefore could not discuss her concerns directly with Graham at that time.)

After the luncheon and the speeches, Billy came over to me and asked if we could sit down somewhere in a corner and discuss the proposed trip to Russia.

Graham and I went off to a private room and talked for about an hour. He wanted to talk about his dilemma, the conflicting pressures on him, and he asked my advice.

Since the mid-1970s, Graham has been making important speeches about the nuclear threat to the survival of mankind. At the "Honor America Day" ceremony (see chapter VI), Graham told a large audience that included Congressmen and Senators, "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."

This chapter discusses the author's conversation with Graham about the importance of his confronting the Soviet authorities and ^{Russian} people with his convictions about nuclear disarmament and human rights. It details what Graham actually preached in Moscow, the furor that exploded ~~in~~ over his loose statements about religious freedom in Russia. It refers to his meeting with Russian Jewish leaders in Moscow who were infiltrated by the KGB.

The chapter concludes with an evaluation of the change in Graham's views from his simplistic anti-communism in 1954 ("either communism must die, or Christianity must die") to his present convictions about ~~g~~ detente and global co-existence. It cites his statements about violence, terrorism, and the ~~Biblically-based~~ imperatives for peace as a condition for human survival.

(Photos: Billy Graham preaching in Moscow

Graham with Russian Jewish leaders

Hebrew Prophets

→ "The Devil is their God, ^{heaven's their friend} deny their prophet."

9 It reviews Graham's defense of his Moscow trip against such sharp criticism as that of his fellow Baptist preacher, Bill Moyers, who said on a national TV broadcast, "It was not easy (for Billy Graham) to sup with power and get up without spots." (Graham's response: "Bill would certainly know about that. He's supped with power quite a lot.")

IX
CHAPTER VII (2)

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(Photos: Billy Graham preaching in Moscow
Graham with Russian Jewish leaders)

Hebrew Prophets

"The Lord is their God, ^{heir their Gent} ~~heir their Gent~~ their prophet.
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"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.' "

Billy Graham told that story to a group of Jewish leaders in Atlanta, Georgia, in October 1977. Through that anecdote, he was expressing his optimism about the future of Christian-Jewish relations and his hope for a just America.

This chapter summarizes the catalytic role Billy Graham has played since the 1960s in helping overcome misunderstanding between Evangelicals and Jews and in building new respect, mutual acceptance and friendship between the two communities.

recaps
It ~~evaluates~~ Billy Graham's legacy "for tomorrow" -- toward:

- America's relationship with Israel;
- Helping Soviet Jews and other endangered Jewish communities;
- Combatting anti-Semitism;
- Turning from proselytism toward a new attitude of respect toward the Jewish people and Judaism;
- Strengthening America's democratic pluralism and ~~xxxx~~ church-state separation;
- Rebuilding the moral quality of life in America;
- Advancing social justice for the deprived and the suffering;
- Promoting the cause of liberty and world peace.

The chapter concludes with a ^{a tribute to} ~~Jewish evaluation of~~ Billy Graham "as the single greatest friend of the Jewish people and of Israel that the Christian world has produced in the 20th century."

BG & PRES. (Striker) p-60

1950s - Several meetings with EISENHOWER

1960 - JFK - HOUSTON PROTESTS (NIXON)

- Anti-Catholic campaign - Bob Jones, Carl McIntire

- Nixon Favorite on Evangelical Campus

Mormon Vincent Beale - BG did not attend

- NOV. 3 - 5 days before election, Columbia, S.C.

BG caricature at Nixon rally ("DICKIE IS NO
bigger in the bag" - effort of an endorsement)

- JAN. 16, 1961 - BG CALISTOPE IN JACKSONVILLE,
travelled to Palm Beach - golf with JFK.

press conf.

- BG VISITED JFK several times, but no intimate friend

- backed JFK Cuban missile crisis 1962

attendance on BIBLE RONDING IN PUBLIC PLACES

- 1963 - Outraged ROYAL CORPS

- sat in St. Matthews Cathedral

1964 - JOHNSON - close friends

- Confronting General Sec. Goldwater - 60,000 telegrams
endless creation

1965 - CHAPLAIN OF THE WHITE HOUSE

NH. - LBJ attended BG Crusade Houston - 1st president to do so

1965- BC fragment useful to LBT ranch
- Vietnam

1967- BC- Nixon- Key Brscaque- discuss
race in Republ assassination
- "BC had a great deal to do w. that decision"

1968- NIXON AT BG CRUSADE - PITTSBURGH
HUMPHREY CABLE

1972- GERALD FORD

1976/ Jimmy CARTER

1980/ Jimmy & Rosalind CARTER

10-11 a.m.

CRUSADER IV P. 9 - June 13-22, '69

1969 - JUNE 23, Mon. - BG MEETS 30 J. L. GORDON
AT NJC

- Same room as Card. Bea - 1963

- (Donald Koonish, UATC) "my image of the man as
a wild hairy fundamentalist evangelist was
severely shattered"

- BG - tours 100-150 every month - 2 wks visit

[1 daughter married Jewish - wife in Israel (more
Jewish than Jewish)]

- another son & daughter in Israel, working on another
pictures - one in Jerusalem, working on another

BG - Israel is God's chosen people (Deut, Is) "No

combination of powers will destroy Israel because
God is with them

- Golda Meir, Abba Eban (his "old friend") - not presume
with friendly in every influence whenever possible

[discussed with Pres. Nixon in Key Biscayne - "President
is tremendously sympathetic towards Israel

- drink

- most Amer. Pres. are pro-Israel, church leaders caution

> IRAQI BWS

> SEE JUNE 24/69 memo on meeting

- Dr. Robert Fern, Jefferson Davis / T. W. Wilson (over)

RNS - June 23, 69 - broken down stereotypes

- "Present this unique volume of SS & Commentary
the spiritual bond of G-d and which links
X'm & Jew" - 7 Tammuz 5729
- ~~Is~~ Israel, deicide, prejudice & anti-S,
Political bonds.

1969- FEB. 13- IRAQI Jews

IRAQI Jews- letter from Arthur I. Goldberg, AIC Mr.
renew secret travel public banquets in Baghdad & Basra
- protest banquets of Iraqi actions

(Feb. 5 memo) - Jan 31 spoke to Twissom - talked with
high officials -

"Why don't Iraqi Jews leave country? He didn't realize
that of Emigration is banned

- Feb 4 - Form to AIC - typed / text sheet on Iraq,
petition from Jews of Baghdad to Iraqi Govt, Jews in Arab lands

1969 - July 2 - BG letter to MT

→ Indeed, dear friend, I am the one who should be
thanking you for giving me such ^{unparalleled} opportunity to meet
a remarkable group of people. I certainly hope
we can have a repetition of this meeting at some
future date. ... You gave me one of the warmest & most
genuine welcomes I have ever had from any group anywhere.

AMERICAN JEWISH
ARCHIVES



1969- Aug. 18-20 - LOUISVILLE BAPTIST SEMINARY



1970 - MARCH 31 - G St - Cin 132

Int Hotel, JFK

Teddy Kollek

- APRIL 15 Showing GOLDA MEIR & ISRAELI CABINET

- No Wash. D.C. Screening - influence from policy
Golda - "Thank you for picturing our land as it is. I've never
seen it so beautiful" / "I've never seen a better film about Israel"

- March 11, 70 - Israel Info Office ^(Kollek) purchased
6 prints of film, so it must be truly a
"winner"

March 17, 70 - BG just returned from White House

He was in Wash. over weekend & had a
close to fellowship with his brother from the
Israeli Embassy & he wanted me to personally
thank you for you letter.

- France, Germany

- Oct 12/70 - Oct 31 - Nov 10 - Wheaton Travel Agency

50 Xan tour - Cliff Barnes & Dave Schultz

Nov 15-8 in Jerusalem

1970 - July 4 - Honor Knight City

London Memorial

- child's dedication & warmth of spirit

June 25 - Shea Stadium - 20 minutes

- White House / His land

- Sec. Rogers - ~~no planes in base~~

" everything was going to be all right

- met Pres - Ann Clemente White House

- Fredm Meer (NY)

June 8 - Billy G & Jewish Community - WINS

His land - N.Y. Times

April 9 - Euro 70 Crusade (100,000 per night)

appreciate your kind words care over how felt
on First Easter His land

April 5 - Dortmund, Germany

1970, JUNE

June 26 - HIS LAND - Rabbi Allan J. Fuchsberg

Family important in film to view it as well - Subbot

June 29 - 3 pm - Bohannan Victor Theater 40 W. 48 St

Indy Theater Owners Assoc - good distribution

- Nashville

- June 15 - Nashua Public - Regal News Corp

- 16mm, 35mm / commercial theaters

NY TIMES - JUNE 1, 1970 -

ECONOMIC PRATISE GIVEN GRANTHAM'S FILM ON ISRAEL

- JUNE 8/70 - Ltr TO B.G. -

WIPS - "BG & THE JEWISH COMMUNITY"

- MAY 23 - Gery (Herta) met in Knoxville

- June 4, 70 - Screening - MGM screening in.

UJA, SE H, ADL, Israel Day

- NW - Dec - Ken Bliss (for Cleveland day): "ISRAELI AMIS

Y. RABIN, AFTER * PRIVATE SCREENING OF THE FILM IN

AMNH, D.C., WHOSE OF HAD IMPRESSED HE WAS BY THE

FILM'S MESSAGE OF 'LOVE FOR LAND OF ISRAEL' & (7)

POOR & THE DEEP HISTORICAL TIES OF THE PEOPLE OF ISRAEL & THE LAND OF THE BIBLE."

Ecumenic Praise Given Graham's Film on Israel

By GEORGE DUGAN

A Methodist minister described it as graphic, a Roman Catholic nun called it excellent, a Presbyterian pastor hailed it as superb, and a rabbi said nothing like it had ever been done before.

They were talking about a documentary motion picture about Israel, entitled "His Land," the "His" referring to Jesus Christ.

The film is a Billy Graham production made by the evangelist's World Wide Pictures, now being shown to both Christian and Jewish audiences with the active cooperation and promotional talents of the American Jewish Committee. The final 10 minutes of the film, calling on viewers to make "decisions for Christ," are omitted when the movie is shown to non-Christian audiences.

Filmed in color, on location, "His Land" shows the Holy Land in modern dress, relates the prophecies of the Bible to

modern times and takes the viewer on pilgrimages to Jerusalem, Bethlehem, Galilee, Tel Aviv and the Negev.

Rabbi Marc H. Tanenbaum, director of interreligious affairs for the American Jewish Committee, said in an interview yesterday that the film was reaching more Christians "with an appealing message about Israel" than most of the Jewish organizations combined could ever reach.

In a communique sent by Rabbi Tanenbaum to area directors of his organization, he emphasized that the picture was made by Christians essentially for Christian audiences.

But, he added, "The most significant feature of this film is that it communicates in dramatic, warmly sympathetic terms a moving documentary which communicates the humanity and living reality of the Jewish people, their struggles and achievements in Israel."

Last month, World Wide Pictures showed the film to religious leaders of all faiths. The production company asked for comments. Among them were these:

¶Sister Rose Albert Thering of the Institute of Judeo-Christian Studies, Seton Hall University — "The picture is ecumenically excellent. We need to appreciate all theological approaches."

¶The Rev. Grover Bagby of the United Methodist Church — "The human quality of Israel's people and their life today is beautifully presented."

¶Adam Reilly of the National Catholic Office for Motion Pictures — "We will promote this through our publications. It is a good discussion starter on the place of the Jew in the modern world."

The Rev. Robert P. Johnson of the Presbytery of New York City said, "I think this film is superb. I shall use opportunities to have it viewed."

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THE NEW YORK TIMES, MONDAY, JUNE 1, 1970

THE AMERICAN JEWISH COMMITTEE, INSTITUTE OF HUMAN RELATIONS, 165 EAST 56 STREET, NEW YORK, N.Y. 10022

1970, JUNE 1 - DOUGLASS YOUNG TO B.G.

= HIS CARD RECEIVED BY MEMBERS OF YOUR
ONE FROM MANY FURTHER SHOWINGS IN ISRAEL
- SOME ARAB KANS, & POSSIBLY OTHER HOSTS
(& SOME KANS WHO DO NOT BELIEVE IN
PREMILLENNIAL PREDICTIVE PROPHECY AS SO MANY
OF US DO) HAVE ESTABLISHED THE REALITY THAT
I FEEL A VERY GRAVE JUSTICE WAS MADE
- JUNE 2, 1970 - CLIFF BITHAM -

"To my knowledge this film has not been
reviewed. I will certainly check on it and find
out as much as I can about the review. I
was the one who urged the film to go, & has
not been reviewed & will not be (June 5/70)
- Jim HUTCHINS / VAN DER HORST / Roy GUSTAFSON

- APRIL 21/70 - K. Buss LETTER - MT at May 1 Review

- MAY 20, 1970 - EPISCOPALIAN CHURCHES

- B. LEZNICKOFF - Pamela Filson Criticism

= MAY 13, 70 - ATC 64 Thru Meet - SCREENING

- APRIL 19, 70 - 8³⁰ PM Jerusalem - Cinema Chen, Tr John M
best - credit Bureau

1970-DEC. 9

Appeared in Human Relations - Feb 1.2, 1971

Aug. 25 - meet with BG-MT

^{2nd time meet}

DEC. 1 - EUPHC THEOL Society -

in Remembrance: J & K. Bergstrom

- academic Theol Council of J & K Evangelical scholars
during annual meeting of Society at Westmont College,
Santa Barbara

Sept 2, 1970 - UTA - 50 in Canyon among Kans / then to MT

Dec 2/70 - Phoenix - Allwyn McClelland

"Intelligence in Understanding" - Dec 1, 70 -

- ecumenical ties Prot - Evang / C - J,

Dec 9/70 - Kansas City

Dec 16/70 - Miami -

12/15/70 - Jacksonville

Dec 7/70 - Wed - MT at BG BUILDING - MEX

Nov 23/70 - Miami - TV

Nov 10/70 - Natl distn among in Israel - DC

- ADL news reactions

- Aug 7/70 - Al Story

1971- Jan 11

Pasadena Park

JAN. 7 - Mike Wallace

Murman Jay & B.G.

Jan 6 - Jewish people / Jew come in Israel

1971- June 29

- Jerusalem Conf on Biblical Prophecy -
commend Israel in Jerus.
- Rev Paul Bennett meet B6 on being Abner &

May 29 - L. Nelson Bell

in The Jewish people have no greater friend in the
Xian ministry than Mr Graham

- Mrs Gotthe died tonight. Spent long of life by Bible
& presented it to Mr Graham personally

1971 - Nov 19 - "I was deeply touched
by the letter from Mrs. Heylandrovich.
I shall keep it always." / The next time
one of my associates goes to Israel I will
send a letter to her by him

Nov 12 - ^{plot.} Ruth released last week

May 28 - less severe sentence (meet last Monday)

Oct 19 - meet with Paul Dintz (N.Y. Wilson)
J. C. Superstar

Aug 60 - Leader's Digest

1969 - Good Housekeeping - Nixon cites
influence of BG upon his decision to run for
President

1972 - 8 RESIDENTIAL SECTION 911

1972 - June 28

- interview on behalf of Garriel Shepers

June 19 - EX 110 '72 - Van Woodstock

- S. B. B. Resolution condemning anti-S-

"I am totally, completely, unreservedly opposed to anti-S"

- "long time" personal friend of Mom

- film for Jesus

- April 18 - Remarks I made in Charlotte. I have made a pt. of doing this in every sermon that I preach concerning the Death of JC. - I shall most certainly see that this emphasis is made in the upcoming Easter '72

April 14 - role of Jewish people in Crucifixion

1972-SEPT 12-

BG PROTEST AT FOR NIXON REPUBLICAN CONVENTION

- Leonard Garment, Max Fisher. (baselobin, NJ).

JULY 22 - L. A. Times. Sholem. Sholem

BG - Nixon

JULY 19 - GARMENT SHAPIRO sent Nixon
telegram from Moscow

- July 26 - trial (Judith) - intervention
for visa?

JULY 5 - GARMENT SHAPIRO RELEASED FROM
PRISON FIRST FRIDAY AT 7 AM.

JULY 3 - I will be following with interest & progress
developments conc. Garment & Judith Nixon

JULY 1 - more about BG tour, bought by E. H.

- J. woman sent donation
- designate causes in 50 4TH 1980

1972- Oct 10

- MEMORIAL SERVICES FOR ISRAELIS KILLED IN MUNICH
- Soviet Diploma Tax - President intercom
- Leonard Yassen

Sept 20 - BG to MT - San Francisco Examiner -

attend Synagogue for Munich memorial service

- Leonard Yassen -

false Xaus

OCT. 30 - NOV. 2 - So Baptist Wake Forest

1973- FEB. 27- MT VISIT BG MONTREAL, N.C.

Thurs. - Golda Meir - White House

Feb. 28- BG letter to MT / statement to press on 4/73

MARCH 1 - letter to Ruth - MT response

MARCH 1 - letter to BG

MARCH 2 - Press Conference

BG statement on Key '73

JAN 31 - Oskoff - Wolman's Circle

(Feb 15, '73 - RMS - blacks refuse to endorse BG crusade)

- Pittsburgh Courier - Feb. 15-73 -

BG Evangelistic Assoc. financed the 1st meeting
of some Prot leaders at Key Bridge Motor Hotel in
Arlington, Va. on Sep 28, '67

May 29, '73 - Hs band in Thailand, Nepal

1973- March 26- White House - May Winchester
Golda Meir dinner

March 20- gift to BG- Traditional Prayer Book
by R. de Jola Pool

March 16- Kresten Steinbohl -
BG- Theology of Judaism

March 15- Franco Rosenberg - BG statement on Key 73
MT broadcast on BG- Key 73

March 19 Newsweek

March 29, 73- Sol A. Dany - 'Norway had its questions,
4. comments that the J. people cannot afford'

- 36 page NYC Survey of Key 73 impact

- Newsweek

1973- APRIL 12 - BG to MT - committed till Sep 12 -
"postpone any further study - this time time to think & pray it thru"
APRIL 13 - NJP - BG = VC II

4/17/73 - AMSTERDAM News South Africa
Death penalty - rape - castration

4/13/73 - South Africa - VN - Dr. Gilman

- Key 73 - BG statement

- attitudes towards Judaism - meet w. Jews

→ April 7, '73 - Charlotte, N.C. (RNS) - "Kans should
not blame the Jews for the crucifixion of Jesus."
The Romans crucified him."

- racial harmony [5-day crusade]

- 4/13/73 - "Time to Run" - Evangelical nature - Phila.

"Special Service Hygiene by BG" - 2 cl as -

- celebrate Israel's 25th anniversary - bring Jews to
Xty

- March 29, 73 - Ken Bliss to GS -

1973-JUNE 19

ATLANTA- GS meeting RZ & BG OLG.

JUNE 19 - p.m. - GS with BG, prior to Crusade in Atlanta

1) agree to meeting w. J. leaders

2) J.C. Sigerster

3) THE HIDING PLACE

4) ATLANTA CONSTITUTION - Glenna on Soviet Jews, travel
for Brezhnev visit

- welcome Reform Jews

1973, July 10 - MT to BC

- you great impact in South Africa & Korea

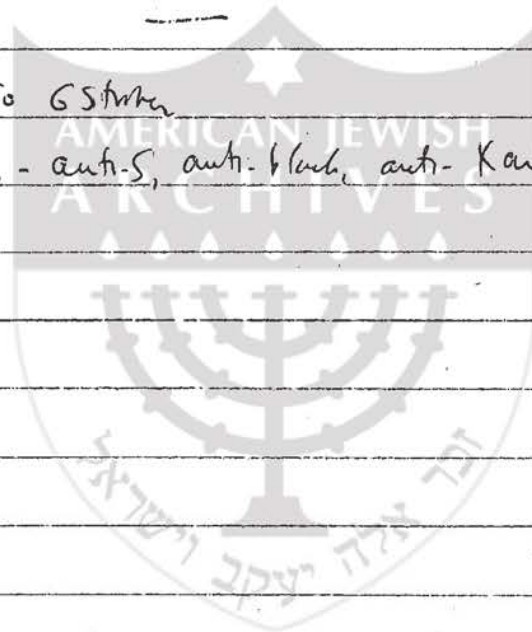
- J. C. Superstar

- Dec 3 - Belgium - ^{VICTIM} ETIC / wec

- ^{JAN} 1974 - CONF. IN Germany

July 3 - To GStm

JC Superstar - anti-S, anti-Black, anti-Kan



1973 - July 27 - BG to MT
MT - July 10 letter?

- Minnesota Crusade
- I am getting a bit on the weary side

- JESUS X SUPERSTAR - at an appropriate time

I want to make a contribution, probably thru my newspaper column, radio or TV. I have already mentioned it twice in the Crusades.

- (meeting early next year)

- "I WOULD APPRECIATE your PRAYERS AS I GO TO JORDAN
TO DEDICATE A HOSPITAL - AND THEN OVER TO ISRAEL.

- "I have an appointment to see the PM on Aug. 13.

(With warmest Xmas greetings, I am cordially yours

1973, SEPT. 7 (Ref to July 27 BG letter) /

- passing of father-in-law, Nelson Bell - condolences
- ref to visits to Jordan & Israel
- energy crisis
- MT letter to Kossinger



1973- NOV. 5 -

- NOV 1 - 9³⁰pm - Twiss to GShen:

"BG WISHED TO EXTEND AN INVITATION TO PM. GOLDMAN
TO COME TO ST. LOUIS ON SAT EVE, NOV 3, TO
PARTICIPATE IN THE GARDNER MEETING AT ST. LOUIS ALMA,
I was asked to relay invitation to proper authorities.

- Nixon IMPROVEMENT

FOINIZ - Sorry it was impossible for Mrs. Pearl to
accept BG's invitation -

→ a private telephone line would be installed in G's
bed room for us give number to proper person in
Mrs. Pearl's party - 1 pm called TW obtained
private line telephone no. shared it with Moshe Kuf
at Wash Hilton Hotel.

- 3 pm - POW - call for immediate exchange of all
prisoners & asking Egypt & Syria to conform to the
Geneva Convention & to supply Red Cross w. list of all
prisoners in their hands. He also said he talked by

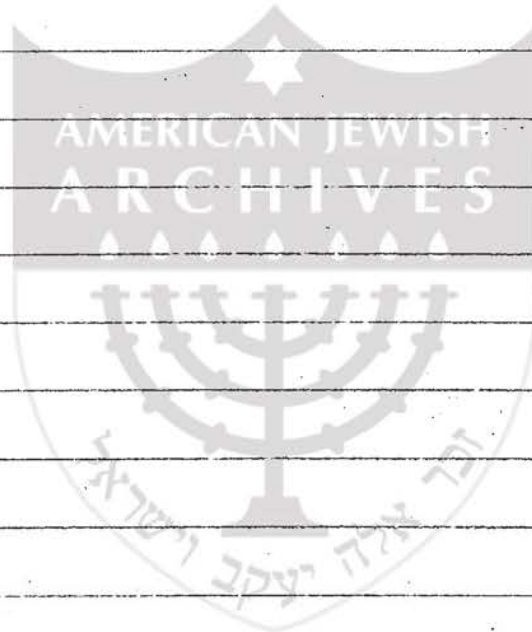
telephone with Nixon 3 times since Oct 6

* in each conversation, he stressed Israel's particular needs,
particularly her military requirements.
Oct. 28th conversation, stressed urgency if homosexuals were strongly
supportive of Israel.

1973 - Nov 13 -

National Assoc for Justice - press ^{activity} religious function

Vietnam Veterans Fund (MT-Fulton Street) - C. Edward Lemmonson



1973 - Nov. 27 - XANS IN ISRAEL / Important

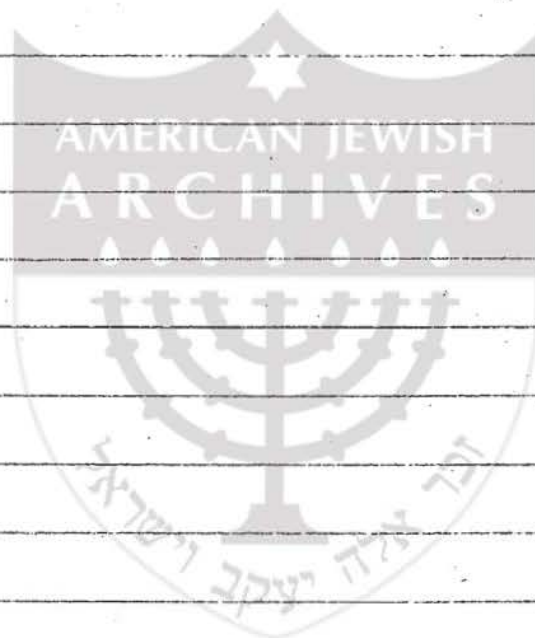
- Douglas Young to Graham - share w. Pres.



\$974 - SEPT. 11

- Douglas Young Harassment

- 86-541 22 - leave for Brazil - "I wish everyone with the whole world were as broad, tolerant, & loving as you are."

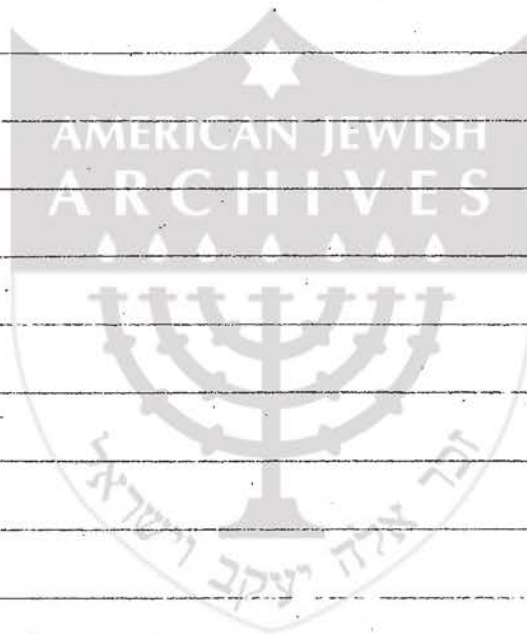


1974-Jan 3-

- (Donald Bailey- Atlanta, Ga.)- White House message

- New Year's Eve TV talk

- Jan 2 - POWs



1975 - UN RESOLUTION "ZIONISM IS RACISM"

TEL AVIV - Y. RABIN, GOLDA MEIR

Backlash against UN - further divide an
already-divided world

- M.E. - (RNS)

- RCD/P6 PLATE



1976 - June 14 PG to MT

- statements re Gov. Carter

- Benjamin Ford

- RUTH & I will never forget your visit to our

home, nor shall I ever forget the meeting w. J. LEVINE

in N.Y. THAT you ARRIVED SEVEN DAYS AFTER WHICH I

HAD A WORKSHOP opportunity of 1120-0. (Bo cousin, kelp
friend, I have not changed my mind.)

- I would rather have such a meeting AFTER THE ELECTION,

as we do not want to get involved this year in partisan politics

if I can possibly help it.

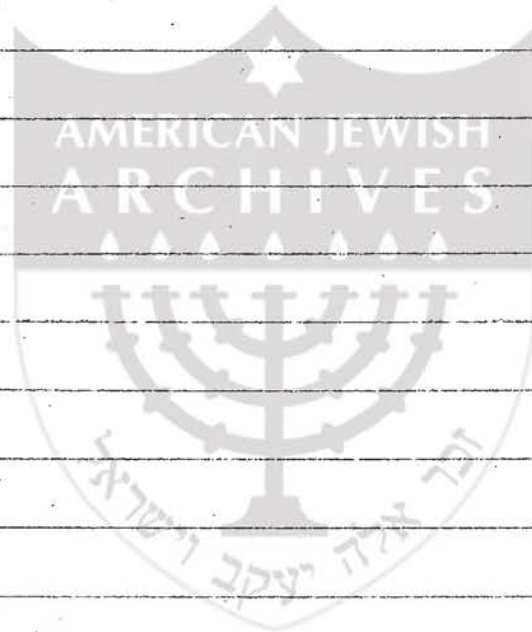
1977, SEPT. 27 - BG TO MT

- trip to Hungary (mail)
- Atlanta address - "DELICATE SITUATION OF XANT
WHO LIVE IN APART CONVENTS"
- "I am deeply grateful for the comments you made at
press conference & for your warm friendship"
- P.S. - ELDEST daughter & HER HUSBAND STUDIED AT Yeshiva
AT HEBREW UNIV.
- MY ELDEST SON HAS BEEN 24 TIMES TO ISRAEL (taking
his young wife to Israel in Xmas)
- privilege of having friends with Golda Meir (Shah)

1977- Oct. 28 - ATLANTA AWARD

- see BG speech - on indebtedness to Jews

- see Evans & Novak Column - "Graham Goodship
Center"

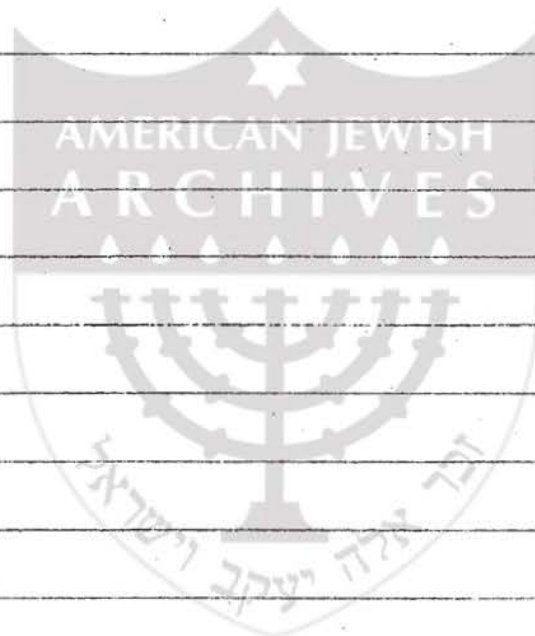


78 - Feb. 3 - N.Y. Times (get 1st page)

- "In an interview, BS attempted to clarify his views. He spoke of his abhorrence of anti-S, 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 X alone is the way to salvation. "I'm in everybody's way to X," he said echoing a Dec. 23 statement that all "non-Xians are lost, whether they live in far-off countries, or in America."

1978 - Feb. 14 - THE HIDING PLACE

- Carney (Ken Bliss letter)



1978 - OCT. 12 - BG & Ruth visit Auschwitz

BG STATEMENT

OCT. 16, 78 - WARSAW - Press release -



1978 - Nov 1

- Fri., Oct. 20 - N.Y. Hilton press Conference - POLAND

- religious liberty

- meeting with Jewish leaders

- pilgrimage with Ruth to AUSCHWITZ

- Dr. Henry Kissinger - in Boston last week - KTC

Frank for Ruth Alexanders

- Dr. Charles Malitz

1978 -DOC- THAILAND, BANGKOK

- Morton Abramowitz - Embassy

- Call to BG in Singapore - Crusade



1979-Aug. 29 - MT to BG

PLO - to legitimize PLO is to legitimize genocide

Aug. 3 - RNS - DISARMMENT



1980 - JAN. 15 36 - MT

- lectures at Oxford, Cambridge, - Oxford Debating Society, a rather forgettable prospect for me.
- MIDEAST - greatly increased tensions in both Israel & U.S.
- SUGGEST CONTINUING your HOME MEETING WITH MUHAMMAD ALI - I think a friendship between the two of you could be developed that would be more than worthwhile... very warm toward both Jewish people in this Country & the State of Israel - "AN ISRAELI XAN"
- Situation in Iran has greatly broken turn up as far as Shiite sect of Islam is concerned.
- Environment - better just to hard?

1980 - Nov. 10 86 to NW

- May 15, 81 - Wash? Ate?

- Dr. BAILEY SMITH - OKLAHOMA - Press Conf. in Tokyo

- JIMMY CAGAN - IT HAS BEEN MY PRIVILEGE TO KNOW

HIM FOR NEARLY 30 YRS. - As a matter of fact I have

had 2 telephone conversations with him in the last few days

- more fully after Jan 20

AMERICAN JEWISH
ARCHIVES



1982 - MARCH 10

- TEMPLETON AWARD (see MT column)
- "Visit to P. J. H. H. & PROF. ROBERT KIEBUTH"

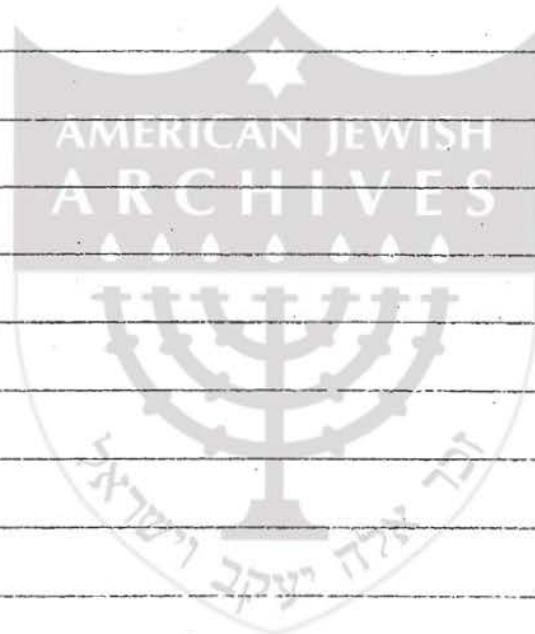
B6 HAS BEEN & CONTINUES TO BE ONE OF CLOSEST FRIENDS
OF JEWISH PEOPLE & OF ISRAEL IN ENTIRE XAN WORLD
IN 20th CENTURY."

MAY 9 - B6 IN USSR

Soviet Jews (Hungary, Poland)

1965 - LBJ - (see Mr. Tandy)

- BJ spent last night at White House,
then accompanied him next morning to newspaper
service for Nixon - delivered invitation for new
administration

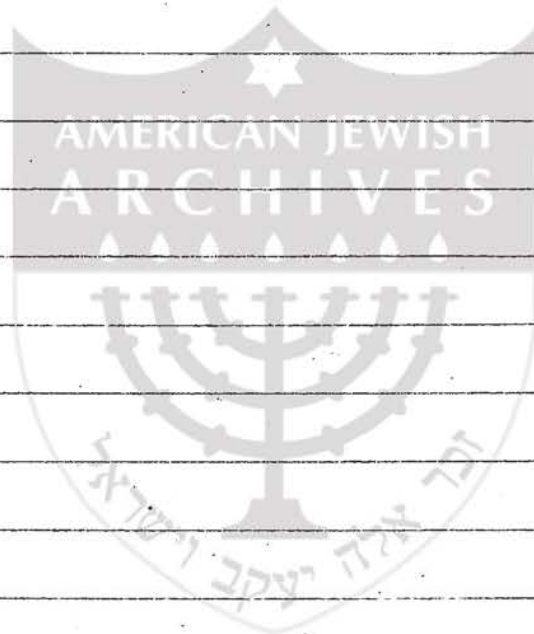


PUNTAUSM - CHURCH STATE

- Columbus - Cross dedicated America to God
[July 4 - 79]

NUCLEAR DISARMAMENT

July 4, 79 - "We are the first generation to
be told that we may be the last"



GEORGE BUSH (Xan Si/hnu)

6/3/82 - Boston Crusades - May 30 - June 6/82

- visit VP G. Bush at his Kennebunkport, Maine residence weekend before Crusade began.

- Just before leaving for Moscow, spent one day with Bushes in Wash.

- talked several hours w. old friends, President Reagan

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