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Preserving American Jewish History

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Box 35, Folder 1, Key 73, 1972.

THE AMERICAN JEWISH COMMITTEE

date October 25, 1972
to Marc H. Tanenbaum
from Gerald Strober
subject "KEY '73"

D R A F T

The Central Committee of 'Key 73' met October 23-24, 1972 in St. Louis to report on the progress of the 'Key 73' program. Approximately 150 participants representing most of the 150 groups involved in 'Key 73' were present. Participants consisted of an interesting mixture of denominational leaders (Robert Campbell, General Secretary, American Baptist Convention; William Brink, Stated Clerk, Christian Reformed Church; Paul J. Carlson, National Commander, Salvation Army in the U. S.; Dr. Milton Engebretson, President, Evangelical Covenant Church of America; Dale Fiers, President, Disciples of Christ; Warren Magnuson, General Secretary, Baptist General Conference; Dean Miller, Moderator, Church of the Brethren; J. A. O. Preus, President, Lutheran Church-Missouri Synod; Ray Smith, General Superintendent, Open Bible Standard Churches; Robert W. Taitinger, General Superintendent, Pentecostal Assemblies of Canada; Dr. Thomas Zimmerman, General Superintendent Assemblies of God) and middle echelon bureaucrats who represent their groups on the Central Committee.

In terms of participants we were struck by the almost total absence of any major evangelical personality. The one exception being Bill Bright, President, Campus Crusade for Christ. The sessions consisted largely of reports from various program committees with a special emphasis on the mass media committee and of denominational and regional reports. The meeting concluded with a report from the finance committee. There was also a banquet program which featured Carl Henry, former editor of Christianity Today and the individual generally given credit for being the father of 'Key 73' Thomas Zimmerman, General Superintendent of the Assemblies of God and chairman of the 'Key 73' Executive Committee and Oswald Hoffmann, Lutheran Church-Missouri Synod pastor and speaker on the Lutheran Hour, a national religious broadcast. It should also be noted that while Roman Catholics are involved with the work of the central committee, Catholic participation was limited to 8 Sisters from the Order of Notre Dame. The one major Catholic personality who was listed on the program, Bishop William Baum of Springfield, Missouri, was a last minute cancellation.

Of all the various reports, the one which was most impressive involved the mass media. This committee has already prepared several 30 second radio spots, 30 to 60 second TV spots and a half-hour TV program which is to be aired on January 6, 1973. The radio and TV spots were of a high professional caliber and illustrated the sophistication of 'Key 73' mass media effort.

It should however be pointed out that all of the spots plus the initial half-hour TV program and several other half-hour to one hour TV programs currently on the planning board will be of a sustaining nature. 'Key 73' has not been able to secure network time for its media productions. Thus, one might predict that the initial impact of 'Key 73' will vary widely in different parts of the U. S. and Canada.

In terms of the various phases of 'Key 73' one came away with the impression that the planning again has been conducted with a high degree of sophistication but that there will be significant differences in specific regions. One overall impression is that many of the groups involved plan to stand under the 'Key 73' umbrella while continuing to conduct their own particular programs. Thus the unified image of 'Key 73' may have much greater impact than the actual program. Again the question arises as to whether there will be grassroots implementation of even the materials prepared by each denomination. This question developed from the obvious fact that 'Key 73' is a rather loose ~~and~~ operation. The central committee had a projected budget for 1972 of \$112,000. This appeared to us to be a rather low capitalization for a project of this scope. To put this in sharper focus the central committee is now \$25,000 short and has engaged a fund-raising organization to help make up the deficit. The financial crunch facing 'Key 73' was quite apparent at the final business session where less than the original 150 delegates were present. As the bleak budgetary

picture was presented not one delegate rose to increase his group's giving. This was in sharp contrast to the enthusiastic spirit which characterized the other sessions. It appeared to us that 'Key 73' will have a difficult time fulfilling its original charge and implementing its complete program without an increased interest in funding by the various groups involved.

We met individually with several of the mainline denominational representatives. These individuals claim that they were involved in 'Key 73' with the hope of bringing balance to the overall program. We did conclude that they have not been successful in this effort. Thus all of the major persons on the program represented the traditional fundamentalist groups. We discussed our concerns with the mainline representatives and their initial responses were positive. We hope that several of the major denominations in 'Key 73' will issue before the end of the year a statement of clarification with regard to 'Key 73' and the Jewish community. Such a statement will be helpful particularly in terms of local community situations but it simply will not be possible to have the central committee itself adopt this type of position. Indeed, even within some of the mainline elements there was an indication of a hardening attitude vis-a-vis the Jewish community. We maintained a relatively low profile at the meeting but several individuals indicated to us their appreciation of our coming. We were not able to engage in any serious discussion with Dr. T. A. Raedeke, the executive director of 'Key 73'. Indeed,

Raedeke who greeted us with warmth and friendliness pulled out all the stops to avoid a confrontation.

There was almost no reference to a specific 'Key 73' program directed at the Jewish community. The only incidents of a 'Key 73' direct move toward Jews was a rather curious one.

In Brownsville, Texas, New Testament scripture portions will be delivered to every home in the city except for the Jewish community. The 'Key 73' planners in Brownsville have arranged with a local Jewish leader to have him distribute copies of the Psalms to Jews in the city. This program was received by with some interest ~~xxx~~ the participants at St. Louis and may be replicated in other areas.

While several of the major black groups are participants in 'Key 73' (AME, AME Zion, CME) there were only a handful of blacks at the central committee meeting. One of the blacks present who directs the evangelism program of the Christian Methodist Episcopal Church described his denominations' program in terms more appropriate to social action rather than personal evangelism. This description was met with some uneasiness and was an indication of the apparent unwillingness of the black groups to engage in all out evangelism at the expense of programs which can be directed to specific needs in the black community.

ANALYSIS OF 'KEY 73' CONTRIBUTIONS

The major contributors:

United Methodist Church	\$18,100
Southern Baptist Convention	15,000
Billy Graham Evangelistic Association	15,000
The Salvation Army	10,000
Christian Churches - Churches of Christ	10,000
Lutheran Church-Missouri Synod	8,848.20
Presbyterian Church U.S.	6,000
Lutheran Church in America	6,000
Church of the Nazarene	5,600
Assemblies of God	5,549.72
American Baptist Convention	5,000
Campus Crusade for Christ	5,000
Christian Reform Church	4,550
American Lutheran Church	4,000

The remainder of the more than 100 other groups involved in 'Key 73' have given less than \$3,000 over a two year period and in most of these cases the contribution has been less than \$1,000.

Religion

Evangelicalism:

The Strong Current of Spiritual Revival

REL. IN U.S.

The 1950's was the era of the church-going boom and the prayer breakfast in the United States. The 1960's belonged to the social activists and the radicals. It's too early to say for sure, but a good case can be made that the 1970's will be a decade of evangelical revival.

The conservative Protestant press has begun to talk about a new "spiritual awakening." "We're going through a period of unprecedented revival," trumpeted Edward Plowman, an editor of the influential evangelical journal *Christianity Today*, last week. Unprecedented? a reporter asked. "Well, maybe not," he acknowledged. "But things are happening everywhere."

The revival does not mean that there is an increase in over-all church membership and attendance; it means merely that there is a trend toward conservatism in religious thinking.

The most conspicuous evidence, of course, is the so-called Jesus Movement. Consisting mainly of young people, it embraces most of the traditional elements of conservative evangelicalism: literal belief in the Bible, radical personal commitment to the person of Jesus as Savior, evangelistic zeal, emotional liturgies and rigorous adherence to doctrines such as the Second Coming of Christ and the reality of miracles.

The Jesus movement is remarkable because it grew not out of a consciously "Christian" cultural setting but one that has supposedly been secularized and moved beyond such "superstitions" as Biblical literalism. It has already developed to the point where it has produced its own institutions, mainly communes, and some groups have all the earmarks of developing into regular cults. These include the Children of God, who radically forsake worldly entanglements such as jobs and, in some cases, any contact at all with members of their families.

Jesus People communes, though, are only the tip of the iceberg of the current evangelical trend. Conservative groups offering Jesus but a more middle-class lifestyle are thriving on college campuses. One of them, the



The New York Times/Lee Romero

Young "Jesus People" living in communes are "the most conspicuous evidence" of a new upsurge in evangelical Christianity.

nondenominational Campus Crusade for Christ, plans to bring 100,000 students to the Cotton Bowl in Dallas this June for an evangelism training spectacular called EXPLO '72. The goal is to contact every home in America by 1976.

Nor is the fervor confined to young people. Some 130 religious groups have signed up for a project called Key 73, which was launched by a small group of evangelical intellectuals and aims to bring about a "Christian blitz" on the North American continent next year. It will make use of the mass media, house-to-house visits and other promotional techniques.

If nothing else, Key 73 has helped make evangelism respectable again among theological liberals. The revival has also become ecumenical. For example, the Pentecostal movement, characterized by great emotionalism and revivalistic methods, continues to make progress among American Catholics.

Why is this evangelical revival taking place? Christianity has always oscillated between the personal and the social, the contemplative and the active, the spiritual and the secular. "The social activists have been in the driver's seat," said Albert vanden Heuvel, a leader of the liberally oriented World

Council of Churches. "The next few years belong to those who are interested in recovering our spiritual and Biblical roots."

The revival is in some ways a reflection of the conservative mood of the country as a whole at present. The campuses as well as the big denominations have cooled down. College graduates are showing new interest in working "within the system." Nostalgia is "in."

Some religious observers, however, question the depth of the revival. True, conservative denominations like the Southern Baptist Convention are holding members and maintaining budgets better than their liberal counterparts—but not all that much better.

Martin E. Marty, a well-known Lutheran church historian, has warned that this may be as much an indication of the failure of liberals in recent years as it is a sign of the inherent strength of conservatives. "The fact that you're conservative also is no guarantee that you won't suffer from the same problems that are affecting all churches—inflation, polarization and changing cultural patterns like the long weekend," he declared.

The cultural effects of the revival are also questionable. The various Great Awakenings of the 18th and 19th centuries had lasting effects in areas such as higher education, prison reform and the abolitionist movement. Thus far there is little evidence that conservative religious leaders are serious about relating to social issues, and the cultural impact of the Jesus People evangelizing on Broadway is mostly fad.

Despite their conservative theological overlay, the religious communitarians remain liberals socially and politically. They reject a number of the values that normally go along with the oldtime religion, notably a commitment to capitalism and the work ethic.

In the current issue of *Commonweal*, David L. Warren, a member of the Religious Ministry at Yale University, warns against the "wistful logic" of sermons announcing that American youth has returned to the fold of true religion. "Depending on the orientation of the individual," he declared, "Jesus might become a model for the Socratic Teacher, Drop-out Carpenter, Prototype of Civil Disobedience, Liberator of His People, Mystery Man, Moral Authority, Faith Healer or Communal Organizer."

The evangelical "revival" is complex and capable of going in numerous directions. Indeed, the real beneficiaries could even turn out to be the liberals.

"Liberalism," says Dr. Marty, "always depends on the revivalists for vitality, and the Jesus People could end up giving new life to the social action people. Children of conservatives get bored in a hurry."

—EDWARD B. FISKE

CHURCHMEN SIGN DOCUMENT
SUPPORTING KEY 73

REL IN US KEY 73

By Religious News Service (10-18-72)

PHILADELPHIA (RNS) -- In the same room where the Declaration of Independence and Constitution were adopted, six top Philadelphia area clergymen signed their names to a document pledging support for Key 73, the broad-based evangelistic effort set for next year.

"We...do hereby determine to support the objectives of Key 73 and every effort at every level of human experience to call our continent to Christ," the proclamation said.

Following the signing in the Assembly Room of Independence Hall, a public rally was held outside -- in Independence Square -- to call attention to the Key 73 preparations.

The speaker at the rally was television personality Donald Barnhouse. He commended church leaders for selecting Independence Hall as the site of the Key 73 celebration because "it demonstrates the church's awareness of its responsibility to the secular order."

Those signing the proclamation were United Methodist Bishop James M. Ault, African Methodist Episcopal Bishop Ernest L. Hickman, Major Clifford Hall of the Salvation Army, Rev. Paul Leggett of the United Presbyterian Church, the Rev. Asa S. Wohlsen of the Lutheran Church in America and Dr. Robert C. Campbell, executive secretary of the American Baptist Convention.

Each sat in the famed "rising sun" chair as they signed the Key 73 document. At the end of the Constitutional Convention in 1787, Benjamin Franklin said he had wondered whether the sunburst on the Chippendale chair top was rising or setting. He concluded that the adoption of the Constitution meant it was rising.

More than 130 denominations, regional church units -- Protestant, Catholic and Orthodox -- are sponsoring Key 73.

Churchmen signing the document in Independence Hall said they were celebrating a day of spiritual renewal in America with the launching of Key 73.

Mr. Barnhouse said at the rally, "Together here today we gather to express at least the hope that this Key 73 movement calls for fresh faith in God and for fresh expression of existing faith may make a great contribution to the collective life in our community and of our nation as well as to the lives of individuals."

He stressed the importance of social service in spiritual renewal.

"To love your neighbor as yourself demands racial justice, but it demands more," he said. "It demands justice in our courts, incorruptible justice, incorruptible politics, determination to root out the traffic in dangerous drugs which threaten our youth."

"Loving your neighbor as yourself demands caring for those who are helpless, helpless because of youth or age, sickness or injury. Loving your neighbor as yourself includes the idea that thou shalt not pollute thy neighbor's water and air and thou shalt not dump thy trash on the highway which belongs to thy neighbor."

DES MOINES CATHOLIC DIOCESE
TO PARTICIPATE IN KEY 73

REL IN US - KEY 73

By Religious News Service (10-26-72)

DES MOINES (RNS) -- The official participation of the Roman Catholic Diocese of Des Moines in Key 73 was announced here by Bishop Maurice J. Dingman.

Key 73 is a broadly based evangelistic and church renewal drive which will begin at the start of Advent in 1973 and run for more than a year.

With more than 130 denominations, dioceses and non-denominational agencies as sponsors, Key 73 is designed to give local communities and churches considerable latitude in the style and extent of participation. The theme is "Calling Our Continent to Christ."

Bishop Dingman said in a pastoral letter that the thrust of Key 73 is a natural follow-up to a Year of Spiritual Renewal observed in 1972 throughout the 81,000-member diocese.

"I sense the need of Jesus in the lives of our people today," he said. "Everywhere I go in the diocese I feel the emphasis is on prayer. I think our major preoccupation in the diocese next year should be a deepening of our knowledge and love for Jesus."

The bishop said details of the diocese's participation would be distributed later, but he stated that "the whole program...will center on the liturgy, particularly the liturgical year."

He also said Key 73 will prove an opportunity to make new structures, developed in the diocese over the past four years, "work effectively."

Among these new structures are a board of education, a council on social concern, priests' and Sisters' councils, parish councils and the reform of the deanery system into a regional community of 12 areas.

"Structure is only the means; the end is spiritual, divine, the Person of Jesus Christ," Bishop Dingman wrote. "The only true measure of our success, even the success of the Vatican Council, is found in the Christ-like person and the Christian community."

"Key 73 has the potential to assist us in bringing Christ into focus in all our diocesan institutions and structures."

ALBANY CATHOLIC DIOCESE
SUPPORTING KEY 73

REL IN US - KEY 73

By Religious News Service (11-22-72)

ALBANY, N.Y. (RNS) -- Roman Catholic Bishop Edwin B. Broderick of Albany has endorsed Key 73 and is encouraging parish participation in the ecumenical evangelistic program.

In a letter to priests in the Albany Diocese, he described Key 73 as "a unique opportunity for Christians to unite in a common task and thereby to present Christ to the community by proclamation and demonstration, through witness and ministry, by word and deed."

Father John P. Bertolucci, vice-chancellor of the Albany Diocese, has been named co-chairman of Key 73 in the Capital District, along with the Rev. Rowland S. Conklin, district superintendent of the Albany District of the United Methodist Church's Troy Conference.

The Capital District covers the four New York State counties of Albany, Rensselaer, Schenectady, and Saratoga.

An article in The Evangelist, newsweekly of the Albany Diocese, described plans for Catholic-Protestant participation in the program, which began on Thanksgiving Day and will end in December 1973.

Phase One, "Calling Our Continent to Repentance and Prayer," will be chaired in the Capital District by the Rev. James I. Meek, pastor of Clifton Park Center Baptist church, and Captain Charles Waddington, director of the Albany Salvation Army.

It is divided into three phases -- the first, from now until Christmas 1972, involving the use of television and radio spots, preaching and bulletin inserts, and preaching on the theme, "There is joy in repentance"; the second, from Christmas until Jan. 6, involving noon prayer meetings; and the third, beginning with a national television special on Jan. 6, launching the remainder of the Key 73 program.

Other Key 73 activities planned for next year include the placement of a New Testament in every home in the Albany area with a personal invitation to enroll in a Bible correspondence course. This operation will be directed by the Rev. William T. Cornelius, pastor of Latham Community church.

Responding to a question, Mr. Conklin said that Key 73 "certainly isn't going to be a blatant attempt at conversion," and that it is aimed not "directly at the Jews but at all men." Father Bertolucci added that through Key 73, Christians will "lovingly share the Christian Gospel while respecting the religious tradition of any group."

Other Roman Catholic dioceses that have announced their participation in Key 73 are the Archdiocese of St. Louis, the Diocese of Springfield-Cape Girardeau (Missouri), the Diocese of Gallup (New Mexico), the Diocese of Jefferson City (Missouri), the Diocese of Kansas City-St. Joseph (Missouri), and the Diocese of St. Cloud (Minnesota).

YOUTH WITNESS PROGRAM INVOLVING
KEY 73 SET BY CHRISTIAN ENDEAVOR

By Religious News Service (12-21-72)

COLUMBUS, Ohio (RNS) -- A 1973 Christian Youth Witness Program is being planned in connection with Key 73 by the International Society of Christian Endeavor.

Special presentations at the recent Executives' Program Council of Christian Endeavor here pointed out that the year 1973 will see more than 130 Christian groups engaged in a continent-wide evangelism program under the banner of Key 73.

To emphasize its participation, Christian Endeavor is planning a Christian Youth Witness Program, starting during its anniversary Christian Endeavor Week, Jan. 28 through Feb. 4.

Christian Endeavor Week will feature dramatizations of the first Christian Endeavor society, organized Feb. 2, 1881, in Portland, Maine, by the Rev. Francis B. Clark, a Congregational minister. It was from this group that the movement spread around the world.

"Young People -- Come to Church" will be the theme of colorful poster panels to be displayed in January and February in cooperation with member companies of the Outdoor Advertising Association of America, Inc.

Individuals are invited to enter articles, editorials, talks, posters, black and white photographs, or cartoons used for Christian witness to the community in the annual Albert H. Diebold Awards program. Winners will receive more than \$1,300 in cash awards.

Dr. LaVerne H. Boss of Grandville, Mich., president of the International Society of Christian Endeavor, said that the theme for the 1973 Christian Endeavor Week, "Today and Always -- CHRIST," highlights the Society's "desire to share the Christian faith with others."

Christian Endeavor, he said, "has been an ecumenical movement of youth and youth workers at the grass-roots level. There has been a conscious effort to understand the other person's position and respect it even in the midst of differences. This unity in diversity has come about through putting Christ first in thought, plans and action. This is a meaningful theme for 1973, the year of the evangelism thrust."

Evansville, Indiana, will be the site of the 1973 International Christian Endeavor Convention, July 2-6. Speakers will include the Rev. James DiRaddo, director of the Manhattan Christian Youth Services, Inc.; Dr. Oswald C.J. Hoffmann, Lutheran Hour speaker; the Rev. Charlie W. Shedd, director of Christian Writers Council; and Dr. Kenneth N. Taylor, who paraphrased The Living Bible.

OCT 2 1972

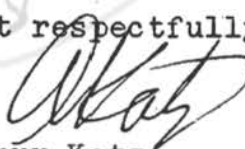
Sept. 29, 1972

American Jewish Committee
10 Commerce Court
Newark, New Jersey 07102

Dear Sirs:

I understand the American Jewish Committee sent out a memorandum pertaining to the Jews for Jesus movement in the United States. I have a real interest in this area and would be concerned to receive this and any other pertinent material you might send me pertaining to Jews becoming Christians.

Most respectfully,


Arthur Katz

THE AMERICAN JEWISH COMMITTEE

date October 21/1972
to Marc Tanenbaum
from Art Fickin
subject Evangelical programs

One of our good contacts in the New Jersey Presbyterian Synod, Rindly Sarfaty, gave me this copy (enclosed). Please note on page 3, table I the top priority mission item. Apparently, this reinforces the AJC's concern for creatively responding to the "Jews for Jesus" movement.

Incidentally, his personal comment to me was, "Don't take this activity seriously. The Jews have much more to concern themselves than evangelical mission to proselytize."

I send you Arthur Katz's letter to check out because of our knowledge the mission is centered in Plainfield. Yet again, he may not be part of the movement to convert Jews.

MINISTERS' AND ELDERS' ATTITUDES ON CHURCH MISSION AND OUTREACH PRIORITIES

by

Dean R. Hoge, Asst. Prof., Princeton Theological Seminary
Dudley E. Sarfaty, Committee on Church and Race, Synod of N.J.

In April and May 1972 a survey of New Jersey Presbyterians was undertaken, supported by the Board of National Missions, the Planning Committee of the Long-Range Planning Committee of the General Council of the General Assembly, and the Committee on Church and Race of the Synod of New Jersey. The survey consisted of two parts. First was a survey of members in a random sample of churches. Second was a short questionnaire filled out by all ministers and elders present at the meetings of the seven presbytery meetings. Virtually all persons present took part.

The principal part of the presbytery survey was a study of priorities in the church's mission and outreach. The questionnaire listed ten possible priorities and asked the respondents to circle a number, from 1 to 6 (1 being "very important; highest priority" and 6 being "very unimportant; lowest priority"), on each statement. The questionnaire stated that these goals are outside the church's own worship and church life.

Table 1

The ten items in Table 1 are listed down the left side exactly as they appeared in the questionnaire. The first column reports on the means (averages) and ranks for all 692 respondents. Highest priority is given to "Engage in personal evangelism locally," followed by "Support evangelism programs to convert people to Christ in America." By contrast, lowest priority is given to "Work with other groups toward social reform on the national level," and second lowest to "Work to maintain Christian moral standards in society in the areas of alcoholism, gambling, sexual conduct, and related matters." The difference between the priorities can be seen by comparing the means. The greatest spreads in ratings were on the fifth and sixth items concerning social change and reform.

The second and third columns compare ministers and elders. The ministers rate personal evangelism highest, while the elders rate evangelism in America as highest. The main differences between the two groups are that the ministers give higher priority to supporting groups working for social change and justice, while elders give higher priority to evangelism in America and working to maintain personal Christian moral standards. Among both ministers and elders local mission is given priority over national or international mission. In the arena of social involvement, the elders give higher priority to charity and relief to individuals, while the ministers give roughly equal priority to (a) charity and relief, and (b) action for social change.

The fourth column in Table 1 reports on the black ministers and elders in the presbytery meetings (a total of eleven persons). A column for whites was deleted from the table, since the ranks were identical to the "Total" column. The blacks rated social involvement and social action as a higher priority than evangelism and counseling, in contrast to whites. Also they rated charity and relief lower than social action, in contrast to whites.

Four theological measures were included in the questionnaire. The measure relating most strongly to mission priorities was a Spiritual-Secular Dualism Index (shown as "Spir-Secu Index" in Table 1) measuring whether or not spiritual and secular aspects of man should be seen as separate. Two sample statements making up the index are: "The distinction between spiritual and secular parts of man is not central to Christian thought; man is one, and we must be concerned with the whole man" (agreement is scored as a unitary view of man) and "Christianity is clear about separating spiritual and secular realms and putting emphasis on spiritual values" (agreement is scored as a dualistic view). The index was divided into three groups--those stressing dualism, those stressing the unity of man, and those between the extremes. The three columns in Table 1 include responses from both ministers and elders. Those stressing the dualism of man strongly prefer evangelism, both locally and overseas; they give lowest priority to social involvement. By contrast, those stressing the unity of man stress local social involvement and counseling; they give lowest priority to maintenance of personal Christian moral standards.

Finally, the ministers were asked to designate their own theological positions in terms of one of four categories--fundamental, conservative, neo-orthodox, or liberal. Since only a few checked "fundamental," we combined them with "conservative" in Table 1. The conservative ministers strongly prefer evangelism, and the liberal ministers prefer social action and self-help programs. The neo-orthodox ministers stand between the two.

A breakdown by presbytery is not shown in Table 1. It was found that the presbyteries agreed quite closely with each other. The single exception was Monmouth Presbytery, which put higher emphasis on counseling and local social action, and in turn lower emphasis on evangelism in America and abroad.

Several other breakdowns were studied. Among the ministers, the youngest and those in smallest parishes tended to stress social action more, and evangelism less, than other ministers. Among elders, age, sex, and occupation had little relation to mission priorities.

Table 2

Table 2 presents a selection of statements from the remainder of the questionnaire. The five columns give the percentages of respondents who either strongly agree or agree with the statements. The columns present the results from the following categories: (a) elders, (b) all ministers, (c) fundamental and conservative ministers, (d) neo-orthodox ministers, and (e) liberal ministers. The main disagreements between elders and ministers are that (a) the elders maintain more strongly the inerrancy of the Scriptures, (b) the ministers put greater stress on distinguishing Christianity from patriotism in the churches, (c) the elders are more critical of the church's making social pronouncements, and (d) the elders call for firmer treatment of convicted criminals. It is interesting to note that on most issues the elders are more closely related to the conservative ministers than to the neo-orthodox or liberal ministers.

TABLE 1
PRIORITIES ON TEN MISSION PROGRAMS FOR THE CHURCH*

Mission Items	Number of Persons =	TOTAL		MINISTERS		ELDERS		RACE	SPIR-SECU INDEX			MINISTERS' THEOI.		
		Mean	Rank	Mean	Rank	Mean	Rank	Black	Dual	Med	Unit	Cons	NeoOr	Liber
		692		295		380		11	221	222	242	110	76	58
Support evangelism programs to convert people to Christ in America.		1.88	2	2.06	4	1.78	1	5	1	2	8	2	5	8
Support evangelical missions overseas to convert the world to Christ.		2.48	7	2.42	8	2.56	8	10	3	7	9	3	8.5	10
Engage in personal evangelism locally.		1.80	1	1.81	1	1.81	2	3.5	2	1	5	1	1	7
Give charity and relief to individuals in need.		2.18	4	2.15	6	2.20	4	7	6	3	6	5	6	6
Support groups working for social change to overcome injustice and oppression.		2.60	8	2.14	5	2.92	9	2	9	9	3	8	4	2
Work with other groups toward social reform on the <u>national</u> level.		3.00	10	2.61	9	3.28	10	3.5	10	10	7	10	8.5	4
Work with other groups toward solving social problems on the <u>local</u> level.		2.23	5	2.03	3	2.38	5	1	8	5	1	6.5	2.5	1
Provide guidance and counseling for individual persons in society needing it.		2.03	3	1.93	2	2.11	3	8	5	4	2	4	2.5	5
Work to maintain Christian moral standards in society in the areas of alcoholism, gambling, sexual conduct, and related matters.		2.62	9	2.94	10	2.42	6	9	4	8	10	6.5	10	9
Support community self-help programs in America and abroad.		2.44	6	2.37	7	2.48	7	6	7	6	4	9	7	3

* Differences in means smaller than about .16 for the total group, .23 for the ministers, and .22 for the elders are too small to be reliably free of random error (i.e., they are not significant at the .05 level, a common confidence level in research).

TABLE 2
PERCENT AGREEING WITH VARIOUS STATEMENTS

	Percent "Agree" or "Strongly Agree"				
	ELDER'S Total	MIN'S. Total	MINISTERS' Conser	THEOLOGY NeoOr	Liber
Number of persons =	380	295	112	77	63
Converting men to Christ must be the first step in creating a better society.	72%	65%	91%	65%	31%
To help individuals it is almost always necessary to improve the social and economic conditions in which they must live.	66	72	58	80	77
The Christian should identify himself with secular social forces working for justice and humanization in society.	81	91	83	96	100
Scripture is the inspired and inerrant Word of God not only in matters of faith but also in historical, geographical, and other secular matters.	54	20	37	10	8
It is not as important to worry about life after death as about what one can do in this life.	73	67	46	74	89
The church should steer clear of all controversial issues in society.	15	5	7	5	3
Duly elected Presbyterian boards, committees, and judicatories should not make pronouncements, in their own name, on social issues.	47	24	52	9	6
In the church Christianity should be distinguished as much as possible from patriotism.	57	83	74	86	90
A good Christian should never criticize an American President while he is in office.	12	2	4	1	0
Firmer treatment of convicted criminals is important to cut down the crime rate in our society.	56	35	58	27	16
Convicted criminals should retain as many constitutional rights as possible.	70	87	78	95	95
The Presbyterian Church should work toward becoming a racially integrated church in an integrated society.	92	93	88	96	98
Black power and black nationalism groups are a serious threat to the order and well-being of American society.	48	27	48	13	11
It would be desirable for all neighborhoods in cities and suburbs to be racially integrated.	58	73	59	77	87

COMMITTEE ON CHURCH AND RACE

NOV 8 1972

THE SYNOD OF NEW JERSEY

THE UNITED PRESBYTERIAN CHURCH, U. S. A.



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110 SOUTH MUNN AVE.
EAST ORANGE, N. J. 07018
(201) 673-0169 (24 Hours)
If Busy: (201) 673-0166

November 6, 1972

Mr. Arthur Rifkin
American Jewish Committee
24 Commerce Street
Newark, New Jersey 07102

Dear Art:

I have wanted to write to you an exhaustive and complete letter on the subject of the Jewish community's response to projected increases in protestant evangelism emphasis, and the response of the Jewish community to what they think might engender anti-Semitism but I do not expect that I will find the time to do an exhaustive job so would just like to drop you a few notes. What I had thought of doing was writing a lengthy critique of the concept of any Jewish organization hiring staff to either respond or encounter the evangelism programs of the protestant churches and doing it in the name of a fictitious rabbi who would be willing to consult with any Jewish group that was so minded. Let me at least, however, share with you a few thoughts.

The protestant emphasis on evangelism has to be understood from within the church and cannot be understood from the outside. The Christian who no longer believes in a literal heaven or hell does not believe that he is "saving the soul" of a jew to capture him into the church. This means also that he does not consider that he is rescuing a "Christ killer" from the jaws of the devil. Actually, the Christian theologian at this point in history and the layman who might participate in evangelism programs are not at all clear from what or to what they save someone when they either bring him into the fellowship of the Christian church or "win him to Christ". The dramatic appearance of groups like "Jews For Jesus"

ought not to be read as to significance or as very significant with respect to anti-Semitism.

The churches still do in a certain sense paternalize their converts from Judaism where they make any notice of them at all, and perhaps think that they are "cute" or "lovable" the way white paternalistic congregations frequently regard their single Negro member. Actually, in groups like the Unitarians and the Christian Scientists, and to some extent the more liberal protestant denominations and congregations, the presence of Christian believing persons with Jewish ethnic background is taken rather matter of factly and with probably less anti-Semitism than in the secular culture as a whole or the Chase Manhattan Bank. The basic motivations of anti-Semitism in our culture are not inherently theological or religious but rather a social expression of a social hostility.

By this I do not mean to say that the Jew may remind the Christian of Jesus and evoke hostility and guilt reactions from the guilty Christian. But I do mean to suggest that the issue of increasing or potentially increasing Christian anti-Semitism needs to be dealt with more as a social phenomenon. This means that what the Jewish community does about the threats to American democracy is far more significant than what it does about church programs and that directing its resources into stemming the onslaughts which are imagined to come from Christian evangelism.

If more of the Jewish community participated on a different side in the current campaign over national priorities, the country would probably be far healthier than it is irrespective of what the outcome may be of the coming election.

If the Jewish community wants to focus some of its efforts on provoking anti-Semitism and does not want to work simply on programs designed to improve the culture of our country in general, then it might be appropriate to immitate the newest and most sophisticated pattern of Christian ministry to non-Christians following in the tradition of Rheinhold Niebuhr who made it perfectly clear that Judaism belongs within the ecumenical movement and the task of the Christian was not to convert the Jew. This pattern is to send out colaborers to work with persons of another religious communion sharing experience and task and simply providing the opportunity for the development of mutual respect and a potential sharing of viewpoints which has to be a two way and not a condescending one-way street. The name we use for these new kinds of missionaries is

Page 3
November 6, 1972

fraternal workers and we send them to previous missionary lands to cooperate with the expressed needs and programs of the community that they visit. If the Jewish community wanted to emulate this practice what they could do instead of hiring the kind of person you described would be to pay the salary of either a Jew or a non-Jew to be a fraternal worker to the Christian community in the arena of some of its own endeavors. Since the Christian community is not as such an underdeveloped area, I do not know whether it would make sense to send a Jew as a fraternal worker who was a theologian like Abraham Heschel or to send an expert in problems of social justice who would strengthen and labor along with the efforts of the church at working for a just society which are now being heavily eroded by conservatism. During the civil rights movement the Presbyterian Church paid the salary of one of the staff members of Martin Luther King and thus established its solidarity with him in the Movement. I can imagine that the Jewish community might detach staff or create staff positions or carry the salary of staff positions in the areas of social change and human relations for an area church group, a particular denomination or some office of the National Council of Churches which risks being phased out if it could not find support from a new source.

Such a procedure would say something very striking to the Christian community about its solidarity with the Jewish community in its concern and struggle for a just society.

For better or for worse, the protestant efforts at evangelism operate in fits and starts and ought not to precipitate rash or hurried reactions from the Jewish community.

I would certainly hope, however, that no branch of the Jewish community will waste its resources in a day when resources are so scarce when there are as yet promising and untried opportunities to develop something like the "fraternal worker" approach which I mentioned.

I hope that this gives you a general indication of a response from inside the church to a possible Jewish response made from inside the church with less perspective.

Anytime you want to put Balfour Bruckner or yourself on my staff for a Safer New Jersey, give me a little warning so we can find room in our office.

Page 4
November 6, 1972

Give my respects to the archeologists. Every good wish.

Sincerely,

Dudley (sf)

Dudley E. Sarfaty

DES:dj





CALLING OUR CONTINENT TO CHRIST

T. A. Raedeke, D. D.

Executive Director

(314) 436 1973

418 Olive Street
St. Louis, Mo. 63102

December 14, 1972

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

Dear Rabbi Tanenbaum:

It was good to have you here with us in St. Louis for the Key 73 Panorama. It gave you the opportunity to hear first hand what is being planned and promoted for Key 73.

We concur with you that a tremendous spirit of unity prevailed. I am still willing to accept your offer to take over Jewish evangelism. We were pleased to have you with us for the banquet and the entire meeting.

I read with interest your letter to the Reverend Ronn Kerr. We appreciate your concern. I am sure that he will answer you since you directed your comments to him. Since you are asking for some reaction from me, let me say the following:

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

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

A blessed holiday season to you and yours.

In His service

T. A. Raedeke
Executive Director

A CONCERTED CHRISTIAN EVANGELISM EFFORT

Executive Committee:

DR. T. ZIMMERMAN, Chairman, DR. VICTOR B. NELSON, Vice-chairman, COL. JOHN D. WALDRON, Secretary, DR. PAUL BENJAMIN, Assistant Secretary, DR. JOHN F. ANDERSON, REV. ATHA BAUGH, DR. WM. BRIGHT, MR. JOHN A. BROWN, DR. KENNETH CHAFIN, BISHOP HENRY GINDER, REV. JOE HALE, DR. LESLIE HUNT, DR. JOHN L. KNIGHT, REV. NATHANIEL LINSEY, REV. WESLEY SMEDES, DR. GAIUS THIBODEAUX

399 Lincoln Avenue
Orange, N.J. 07050
February 12, 1973

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

Dear Rabbi Tanenbaum :

I am writing to you to suggest that, in connection with the "KEY '73" project, you prepare, for distribution among Jews, a brief leaflet which will guide the American Jew as to just what to say, when confronted with a "Key '73" representative, to urge his conversion to Christianity.

The following main ideas, I feel, should be included in this leaflet :

- 1) We Jews appreciate your concern for our spiritual welfare. There is indeed need for strengthening the feelings of brotherhood and mutual concern, for each other's welfare, which is a vital part of our American democratic way of life. "Love thy neighbor as thyself" (Leviticus 19:18).
- 2) This does NOT mean, however, that we should impose our ideas, upon others, such as endeavoring to influence them to become converted to our kind of religion. Thank God, we live in America, which allows FREEDOM OF RELIGION; each citizen is left to seek salvation in his own way & in accordance with his own religious traditions. We should respect the right for each citizen to choose his religious faith and live by its ideals, for the good of all members of the community!
- 3) Both Judaism and Christianity are rooted in the JEWISH BIBLE, which is incorrectly called the OLD TESTAMENT, in contrast to the New Testament. However, we interpret the Bible in different ways. We Jews feel that our interpretation is more correct, even though Christians may feel that they are more correct, with which we Jews, whose ancestors WROTE THE BIBLE cannot agree. (More Jews should become better acquainted with our Bible by reading & studying it, with Jewish commentaries, many of which are today available in the English translation.)
- 4) We do not, and cannot, accept Jesus as the Messiah and our saviour, because HE DID NOT ACHIEVE THE OBJECTIVES OF THE MESSIAH - that is - to usher in a world of genuine brotherhood & lasting peace. Christianity argues & believes, that Jesus is to come again, but we Jews believe that GOD MAKES NO MISTAKES; if Jesus really was the Messiah, he would have accomplished this goal!
- 5) JEWS CANNOT AND SHOULD NOT be held responsible for the crucifixion of Jesus! In the days of Jesus, the Jews did NOT have the right to impose capital punishment upon ANYONE; the trial of Jesus was NOT in accordance with Jewish law; the method of crucifixion was used BY THE ROMANS AND NEVER BY JEWS!

- 6) American democracy would have each citizen choose to follow his own religion, in such a manner as to allow for the greatest measure of mutual respect & co-operation among all citizens, in dealing constructively with our common community problems, which affect us all; these include social & economic problems of poverty, unemployment, crime, ill health, juvenile delinquency, racial discrimination & injustice, housing, drugs, etc. LET US ALL JOIN IN EMPHASISING THE IDEALS IN WHICH WE ALL BELIEVE - A FIRM BELIEF IN GOD AND IN THE BROTHERHOOD OF MEN, WITH LIBERTY & JUSTICE FOR ALL, IN AN ERA OF LASTING PEACE!

Incidentally, I often get to enjoy hearing your remarks on the radio, and have seen and heard you on a number of TV programs. May I say to you YASHER KOACH - and keep up the good work!

Sincerely yours,


Rabbi Jesse J. Finkle, D.D.



THE AMERICAN JEWISH COMMITTEE

date November 9, 1972
to Marc Tanenbaum
from Arthur Rifkin
subject Evangelism and the Jews - A Comment

FO-NJ

Rev. Dudley Sarfaty is one of our Presbyterian contacts. He is actively involved in a variety of social action projects, including some initiated by AJC. I've known him for the past few years and we've worked together on coalitions, such as our Coalition on Priorities and the Penal Reform Coalition.

Several weeks ago, shortly after I received your memos in reference to Evangelism and the Jews, I approached Dudley, informing him of our growing concern with this phenomenon and, in passing, asked him to comment on it within the context of a Presbyterian church official and his primary interests.

I've detected, in his report, an attitude that the Jewish community should not be unduly alarmed over the drive toward Protestant evangelism. He does not see this movement as a major church priority and in keeping with his reputation for cynicism, turns this Jewish concern around to promote one of his own pet peeves. That is, in his estimation, the Jewish community is softening its traditional "liberal" attitude and position on hard social issues. The second and third paragraphs on page two dramatizes that belief.

Being a middle level church official, this report may have some interpretive value to you and help to fill in gaps as you develop your program.

AR:dc
 Encl.



KEY 73 - ALARM OR CONCERN?
by Marc H. Tanenbaum

Draft
goes to L.C.B.C. as community relations agency
External office J.C.B.C.

(Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee and co-secretary of the joint Vatican-International Jewish Committee and of a similar liaison body with the World Council of Churches)

There is so much in ^{Rabbi Siegmans} ~~this~~ article that is intellectually dishonest, ~~cheap~~, and polemical that it would take more space than I am allotted to demonstrate in detail just how potentially divisive and damaging it is to the Jewish community and to Jewish-Christian relations. The only consolation, quite frankly, is that few knowledgeable people in either the Jewish or Christian communities ~~know or~~ take seriously Henry Siegmans and his periodic sensational publicity stunts, of which this one on Key 73 is the latest. But since he does bear the honored title of "rabbi," and since his article does contain a number of unfortunate statements that can be used as proof texts against the best interests of the Jewish people, it is necessary that they not be allowed to go uncontested. I will confine myself to four major misrepresentations and distortions in Siegmans's incredibly uninformed and superficial article:

1) JEWISH REACTION TO KEY 73: It is quite revealing that Siegmans does not cite a single text, quotation, phrase, or case history from the several research documents on "Evangelism and the Jews" prepared by the American Jewish Committee. Instead, he resorts to innuendo and invectives, caricaturing our ^{Reaction} ~~analyses~~ as "hysterical," "alarmist," "inimical to the real interests of religious Jewry,"

Siegmans quotes cites Jewish reactions as hysterical - from our document doesn't fall in this category
- individual pressure - open not
- pluralism
- reversal on giving up proselytism, acceptance of Jews - change brought about them
- dialogue, further - undertaken by work group by agreement to improve - relation between of
- involved because of C.E.T.O.

and that the reactions of "secular Jewish defense agencies...are not 'Jewish' reservations." *Aside from Siegman's arrogance in labeling any views which do not conform with his as "un-Jewish," argument or for a responsible critique of a significant issue. It how does the "hysterical" AJC document conclude? (quote)* is, in fact, little more than crude name-calling and an unbelievably arrogant defamation of any view that does not conform with his own

as "un-Jewish."

If that position is so why have
So "hysterical" and "alarmist" ~~is the position of the American Jewish Committee and of myself "as a major critic of Key 73" that~~ all the national religious and communal agencies who constitute the National Jewish Community Relations Advisory Council (NJCRAC) - including the Orthodox, Conservative, and Reform congregational constituencies of the Synagogue Council (those "mindless conformists") - have agreed unanimously to send the background document that the AJCommittee prepared on "Key 73" and on "missions-to-the-Jews" groups to all the Jewish community relations councils and rabbinic associations throughout the country as the basis for helping Jewish communities to cope effectively with the actual problems of stepped-up proselytization activities in their neighborhoods and in their colleges and high schools.²

And if the AJCommittee's position and my own are "accusatory," "hostile," "hysterical," "alarmist," and "not Jewish," those horrendous qualities apparently have not deterred Henry Siegman from approving personally the AJCommittee's background document on "Key 73"

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

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

which he castigates as "manipulative" and as "extrinsic to the interreligious enterprise."

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

Neither Henry Siegman nor the Synagogue Council were related in any way whatsoever to the Jewish community's activities that contributed to the adoption of the historic Vatican Council Declaration

on non-Christian Religions which opened a whole new chapter in Catholic-Jewish Relations. Nor to the 1961 Declaration of the World Council of Churches which called for revision of Christian teachings about Jews and Judaism, and the repudiation of anti-Semitism. Nor are they now related to any of the major programs which we conduct with every mainline Protestant denomination and the Greek Orthodox Church in the United States. (See the "Compendium on Christian Statements and Documents Bearing on Christian-Jewish Relations," available from the AJCommittee, 165 East 56 Street, New York, N.Y. 10022). The truth is that were the Jewish communal bodies to abandon their interreligious programs on "questions of faith" and on "human relations," American Jewry would be left virtually bereft of any effective activity in this field.

Not only is it bad enough that he has made practically no significant, substantive contribution to this vital area, but in a ~~pernicious~~, irresponsible, and potentially damaging way he is now trying to impede and undermine the constructive work of others. In a statement attributed to him in the January 28th issue of The New York Times, Siegman declared, "A Christian understanding of Judaism can emerge only out of the Christian faith experience." There is therefore a certain irrelevance to suggestions made by Jews to Christians concerning the status of Judaism in Christian faith, for

no Jew can speak out of the Christian faith experience."

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

For a variety of religious, social, economic, and political reasons, the evangelical Christian community associated with Key 73 is the last major Christian population that we are seeking to confront with the need to bring its "Christian understanding of Judaism" into conformity with the dynamic realities of the Jewish religion and Jewish communal life, as the Roman Catholics and liberal Protestants are well on their way toward doing. As a result of several years of painstaking and sensitive dialogue with major evangelical leaders, we have begun in recent months to see the first signs of positive changes and new thinking. (We are now preparing for publication a document surveying these changes as part of the impact of Key 73 and

Mr. Newman self-sufficient
 - ignorant & un-
 - No Jew knows how to read more than a few
 have to copy for the Jews
 - No Jew knows how to read more than a few
 have to copy for the Jews
 - No Jew knows how to read more than a few
 have to copy for the Jews

clerk

3) KEY 73 AND EVANGELISM: So pervasive is Siegman's misunderstanding and ~~misrepresentation~~ of the basic issues raised by Key 73 ideology for America, for the place of Judaism in certain evangelical world-views, and of my activities in relation to the evangelical community that they can be characterized as nothing less than a perversion of truth and reality. In this limited space, I cannot deal adequately with all his distortions; and I must therefore invite

the reader to read my document on "Evangelism and the Jews" which treats these issues more extensively.

Just several points: "an intensive religious atmosphere permeating our public life" that is based on a vision of America as a "Christian evangelical empire" does frighten me, and it should frighten every Jew who knows anything about the situation of the Jew in that America in which evangelical Christianity and American nationalism were regarded as synonymous. In such "an intensely Christian environment" Jews were ^{once} second-class citizens, denied the right to vote and to hold public office. Such an "intensely Christian environment" that perceives Jews as "incomplete" and "unfulfilled" may make for a traditional Jewish ghetto, but it will not make for the support of a pluralism in which Jews continue to be full partners, free to be themselves religiously, culturally, socially, economically, and politically.

To challenge those evangelical assumptions about the nature of American society, and the proselytizing view toward Jews implicit in the Key 73 campaign slogan and program objectives ("to reach every person in North America with the Gospel of Jesus Christ during 1973") is not a sign of "Jewish insecurity and internal weakness." On the contrary, only Jews deeply rooted in their Jewish faith and proud of the honor and dignity of their traditions and their people

would have the security and the moral courage to confront such a movement and to demand an honest and just response to the legitimate Jewish questions that we pose. Those who provide justifications and rationales for Christians not to modify their misperceptions of Jews are the ones who suffer from a failure of nerve and basic Jewish insecurity which should disqualify them from representing the Jewish cause.

4) JEWISH SURVIVAL AND RELIGIOUS INDIFFERENCE: In our document on "Evangelism and the Jews" we made clear that whatever defections of Jewish young people to Christianity we will experience will grow far more out of our own failures to make Judaism a living, meaningful reality than from other causes. So here too Siegman offers us no new revelation. The only differences in our positions is that while Siegman merely talks piously about the "religious indifference" of Jewish young people as a threat to Jewish continuity, and the need for "reordering Jewish priorities", it is the so-called Jewish agencies which he constantly and falsely malig²ns as "secular" - such as the Council of Jewish Federations and Welfare Funds and the American Jewish Committee - that have carried out the most extensive and searching analyses and programs dealing with the enrichment of Jewish religious, cultural, and social life. Let him produce a single document or program that can begin to compare with the task force work and projects of the American Jewish Committee on the American Synagogue, the American Rabbinate, Jewish family life, Jewish youth, Jewish

academicians, Jewish women, Jewish education.

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

- Division Secular - religious relations
doesn't exist as normative
Jewish categories,
- plus assumption only by synagogue

ASSOCIATION OF AMERICAN PUBLISHERS, INC.

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

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

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

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

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

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

National Jewish Community Relations Advisory Council

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

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

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

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

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

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APPROX. 11/28/72 By: NC News Service (11/28/72 - Tu.)

The Los Angeles archdiocese and the Albany, N.Y. diocese have announced participation in Key '73, a year-long ecumenical evangelistic movement that begins with Advent.

The Los Angeles archdiocese announced its participation at a press conference attended by singer Pat Boone and Dodger pitcher Don Sutton, along with Catholic and Protestant clergymen.

NC NEWS SERVICE (Domestic) -7- (11/28/72 - Tu.)

In Albany, Bishop Edwin D. Broderick called Key '73 "a unique opportunity for Christians to unite in a common task and thereby to present Christ to the community by proclamation and demonstration, through witness, by word and deed."

In Los Angeles the same sentiment was expressed by Father Royal Vadakin who said Key '73 is primarily an appeal to individuals and congregations to revitalize their lives in Christ.

Los Angeles city Councilman Tom Bradley presented a council resolution for a Noon Prayer Call Dec. 26, opening day of the campaign in Los Angeles.

The Albany diocese's co-chairman of Key '73, Father John P. Bertolucci, said that Christians should use the Key '73 program "to lovingly share the Christian Gospel while respecting the religious tradition of any group

Father Bertolucci apparently was referring to criticism of key '73 by some Jewish leaders who say that the crusade tends to identify evangelical Christianity with "The American Way of Life."

The announcements from Los Angeles and Albany were the most recent by Catholic dioceses. Bishops in Florida, Missouri and Pennsylvania have also urged pastors to involve their parishes in Key '73.

The program's theme is "Calling Our Continent to Christ."

Its objectives include sharing the gospel with every person in North America, employing all modern means of communicating the Gospel, applying it to modern social issues, and developing new resources for evangelism.

U.S. Catholic bishops as a body have not endorsed Key '73 but individual dioceses have been allowed to choose whether they want to join the program which runs through 1973.

Jews express fear of Key 73 effects

From news services

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

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

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

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

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

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

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

The campaign's name derives from the Francis Scott Key Bridge in Washington,

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

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

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

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

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

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

THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE
43 West 57th Street
New York, New York 10019

FOR RELEASE: Weekend of
Sept. 8, 1972

CHURCHES GEAR UP FOR AGGRESSIVE EVANGELISTIC CAMPAIGN: KEY 73

Most Christian Churches in America are gearing up for an aggressive evangelistic campaign more broadly based than any in history.

Key 73 will be publicly launched in late 1972 and run through the following year. Its chief purpose is "to share with every person...more fully and more forcefully the claims and messages of the Gospel of Jesus Christ."

Participating groups -- over 130 of them -- are diverse, including main-line Protestants, evangelicals, Pentecostals, independent associations and some Roman Catholic dioceses.

Nothing exactly like Key 73 is on record. It cannot before completion be compared with the "great awakening" that swept America, first in colonial days and again shortly after U.S. independence.

Spurred in part by renewed spiritual searches, Key 73 has been carefully planned and organized. The planning, in fact, is a chief reason why so many different groups can work together under the same umbrella.

Reflecting a trend of the times, Key 73 allows for extensive local, regional and denominational self-determination in style and program. This means highly organized and flexible Churches, conservative and liberal theologies and Protestant and Catholic liturgical forms can find a place under the Key 73 umbrella.

The approach of Evangelist Billy Graham and a meeting such as Campus Crusade for Christ's "Explo 72" do not sum up the style of Key 73. Some Graham crusades and other mass meetings will be involved; yet so will "house church" Bible study and other small groups.

To a limited degree, Key 73 recalls the international Crusade for Christ that flourished in America and Western Europe after World War II.

However, Crusade for Christ was almost exclusively a program of the main-line Protestants. It initially set out to assert religion as a major force in world reconstruction but, in some estimations, ended up putting more stress on swelling church membership rolls and raising funds for denominations.

While Key 73 aims at helping Christian congregations and organizations become "more effective redemption centers," institutional considerations have been kept to a minimum. The stress is on spiritual renewal, including the need to "apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved."

Dr. Carl F. H. Henry, former editor of Christianity Today magazine and a leading evangelical Protestant theologian, spearheaded Key 73. Meetings to explore the possibilities for a crusade began at the Key Motel, across from Washington, D.C., in Arlington, Va., in the late 1960s. The motel is one reason for the name Key 73; another is a passage in Colossians 2:3, according to the Today's English Version of the New Testament: "He (Jesus) is the key."

The planning was not rushed; more and more persons were included in the conversations. It was not until late 1970 that Dr. Theodore A. Raedeke, an official of the Lutheran Church-Missouri Synod, was named executive director. Dr. Henry has remained in the background.

It was not clear at the time whether Key 73 would find a welcome among the ecumenically-minded, activist denominations where evangelistic campaigns are often greeted with frowns. There was some haggling within Churches on endorsement of Key 73, but by mid-Summer, 1972, holdouts were few.

The Episcopal Church declined endorsement not because it opposed Key 73, according to Presiding Bishop John E. Hines, but because it had no money to contribute on a national level. Dioceses and local congregations were urged to take part. The United Church of Christ took no action on Key 73 on the national level, but some geographic conferences of that denomination have decided to participate.

On official levels of the main-line denominations, the most negative attitude has come from the United Presbyterian Church, whose evangelism staff voiced reservations about what it called Key 73's "vague" plans for public presentations and complained that it is "para-ecclesiastical."

Some fundamentalists also took a dim view of Key 73. The annual meeting of the General Association of Regular Baptist Churches voted in July to oppose "ecumenical evangelism" because some groups involved were "apostate" in that denomination's eyes.

Throughout the Spring and Summer, Key 73 found favor among several Catholic bishops and organizations. Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., said in April that Catholic involvement can give a "true image" of his Church's deep interest in evangelism.

There was some anxious speculation on what reaction more conservative Protestants might have to Catholic participation. The objection of some delegates to the Spring meeting of the National Association of Evangelicals was credited with turning that organization away from official endorsement.

However, practically all of the NAE's constituent denominations were already involved and the negative vote came when only 120 of 800 voting delegates were present.

The welcome given by Evangelist Billy Graham to Catholic participation offset most evangelical anxieties. Some main-line Protestants, on the other hand, voiced reluctance about being too closely identified with Mr. Graham in Key 73.

Most potential in-fighting that could be expected when so many groups are brought together in a common enterprise has been avoided by the flexible Key 73 agenda.

Subject to adaptation on local and regional levels and within denominations, Key 73 is projected in several stages, beginning with the 1972 Advent season. An "Advent Repentance and Prayer Thrust" will be followed in January, 1973, with a national television special and other special presentations. An Easter Celebration is also scheduled for television.

Lay community surveying and witness, Bible study, youth outreach, leisure study and work, state fair missions and arts-oriented programs are spread across the months of 1973, leading up to a Covenant Celebration after Christmas.

Materials, both printed and audio-visual, will be provided by the national Key 73 executive committee, but there is no list of "musts" for participants.

Local parishes of Baptists, Catholics and Methodists can decide to do the whole year in cooperation. State and city councils (or conferences) of churches can take the lead. A congregation may take part in one ecumenical program and do all the rest on its own.

In many regions, cooperative planning is underway. For example, in New Hampshire convocations on each end of the state were set to help local churches implement Key 73 objectives. In New Hampshire, participants include the Priests' Senate of the Catholic diocese, as well as the Diocesan Council of the Laity and the Sisters' Council.

Explaining Key 73 to New Hampshire Catholics, an article in Concern, the diocesan monthly, said: "'Calling our Continent to Christ,' the theme of Key 73, is not intended to launch another ecumenical movement, to erect some new and powerful ecclesiastical structure.

"Under God and through the Holy Spirit's power, Key 73 will unite Christians in a common task, will present the claims of Christ by proclamation and demonstration, through witness and ministry, by word and deed."

A similar assessment of the potential impact was made in the South by United Methodist Bishop W. Kenneth Goodson, recently transferred from Birmingham to Richmond. He said: "Key 73 offers to be a significant thrust for us in an aggressive, confident witness to the world. There is strength in unity."

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

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

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

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

DOMESTIC SERVICE

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WEDNESDAY, OCTOBER 18, 1972

CHURCHMEN SIGN DOCUMENT
SUPPORTING KEY 73

By Religious News Service (10-18-72)

PHILADELPHIA (RNS) -- In the same room where the Declaration of Independence and Constitution were adopted, six top Philadelphia area clergymen signed their names to a document pledging support for Key 73, the broad-based evangelistic effort set for next year.

"We...do hereby determine to support the objectives of Key 73 and every effort at every level of human experience to call our continent to Christ," the proclamation said.

Following the signing in the Assembly Room of Independence Hall, a public rally was held outside -- in Independence Square -- to call attention to the Key 73 preparations.

The speaker at the rally was television personality Donald Barnhouse. He commended church leaders for selecting Independence Hall as the site of the Key 73 celebration because "it demonstrates the church's awareness of its responsibility to the secular order."

Those signing the proclamation were United Methodist Bishop James M. Ault, African Methodist Episcopal Bishop Ernest L. Hickman, Major Clifford Hall of the Salvation Army, Rev. Paul Leggett of the United Presbyterian Church, the Rev. Asa S. Wohlson of the Lutheran Church in America and Dr. Robert C. Campbell, executive secretary of the American Baptist Convention.

Each sat in the famed "rising sun" chair as they signed the Key 73 document. At the end of the Constitutional Convention in 1787, Benjamin Franklin said he had wondered whether the sunburst on the Chippendale chair top was rising or setting. He concluded that the adoption of the Constitution meant it was rising.

More than 130 denominations, regional church units -- Protestant, Catholic and Orthodox -- are sponsoring Key 73.

Churchmen signing the document in Independence Hall said they were celebrating a day of spiritual renewal in America with the launching of Key 73.

Mr. Barnhouse said at the rally, "Together here today we gather to express at least the hope that this Key 73 movement calls for fresh faith in God and for fresh expression of existing faith may make a great contribution to the collective life in our community and of our nation as well as to the lives of individuals."

He stressed the importance of social service in spiritual renewal.

"To love your neighbor as yourself demands racial justice, but it demands more," he said. "It demands justice in our courts, incorruptible justice, incorruptible politics, determination to root out the traffic in dangerous drugs which threaten our youth."

"Loving your neighbor as yourself demands caring for those who are helpless, helpless because of youth or age, sickness or injury. Loving your neighbor as yourself includes the idea that thou shalt not pollute thy neighbor's water and air and thou shalt not dump thy trash on the highway which belongs to thy neighbor."

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, Plaza 1-4000

PRESS ROOM: Nov. 30-Dec. 3, 1972
Seminar #2
Diplomat Hotel
Hollywood, Fla. 33022
(305) 923-8111

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 12 NOON
SUNDAY, DEC. 3, 1972

HOLLYWOOD, Fla. Dec. 3...The year-long evangelical campaign known as Key '73, which is scheduled to begin in January, "could well become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion," Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs for the American Jewish Committee, declared today.

Key '73, he explained to the agency's top policy-making National Executive Council ending its annual meeting at the Diplomat Hotel here, has been planned as a nation-wide campaign involving more than 130 Evangelical, mainline Protestant, and Catholic denominations, church bodies, and para-ecclesiastical groups, using all forms of mass media as well as personal persuasion to "call the Continent to Christ."

Rabbi Tanenbaum characterized the movement as the latest evidence of a growing evangelistic thrust that has been taking place in the U.S. over the past few years, and that has been shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus Freaks, and Jews for Jesus.

Rabbi Tanenbaum made his remarks in the course of a panel discussion on the implications for American Jews and Judaism of the increasing momentum of evangelistic activity. Other members of the panel were Dr. Eric Meyers, Professor of Religion at Duke University, and Rabbi Steven Shaw, Director of the Hillel Foundation at Rutgers University.

All three scholars expressed concern that conversionary efforts were beginning to have an influence on Jewish youth, especially those on college campuses. They pointed out that these efforts appeared particularly threatening to the Jewish community because they had arisen at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implication of increasing rates of intermarriage,

Philip E. Hoffman, President; Max M. Fisher, Chairman, Executive Council; David Sher, Chairman, Board of Governors; Elmer L. Winter, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President

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the need for a heightened sense of Jewish identity, and new ways to ensure Jewish continuity in a secular society. "We call on the Christian conscience to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will have the human effect of destroying the existence of the Jewish people," Rabbi Tanenbaum declared, and added:

"After the Nazi Holocaust, which destroyed one-third of the Jewish people, and in the face of Soviet threats to carry out a program of enforced cultural and religious assimilation, which could destroy another one-third of the Jewish people, the whole question of efforts to convert the Jewish people out of the religious existence becomes a morally unconscionable position."

Rabbi Tanenbaum pointed out that many Christian scholars and several Christian denominations had gone on record as opposing the attempts at mass conversions represented by Key '73 and other evangelical movements. He cited specifically a resolution adopted last month by a colloquium, held at the Southeastern Baptist Theological Seminary in Wake Forest, N.C., which "deplored tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood." Declaring that "acceptance of religious pluralism" and "the right of every group to preserve its religious integrity" were intrinsic to the American way of life, the Southern Baptist group "affirmed the right of every group to proclaim its truth."

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

Addressing himself specifically to the problems created by evangelistic activities on college campuses, Professor Meyers declared that such activities, "which enforce ideas upon another person, have little place at all in academic institutions, where free exchange of ideas is at the very heart of the learning process."

"Though few Jewish students are probably actually converted to Christianity," he added, "the guilt feelings that missionizing activities arouse in many students, often unarticulated, are the kinds of problems that not just Jewish students, but all college students, should do without. College is difficult enough without having to confront one's religiosity in a fundamental way as a freshman all alone in a dormitory. The

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results are often devastating, even though the person may have held his own."

In addition, Professor Meyers stated, Christian students involved in the Campus Crusade for Christ were also undermining their own college experience. He said:

"They often cease to think clearly about the reasons for their being in college. They seem to have one means only of finding meaning in their lives, and that is their religious quest. As a result, the whole college or university experience for these people becomes but a way station in their personal religious treks."

Professor Meyers also deplored "the use of public institutions by evangelical groups as vehicles for the selling of specifically Christian doctrines." He cited especially the growing intensity of evangelistic activity in public high schools and junior high schools, in the campus athletic scene where Athletes for Christ frequently compete with university teams, professional football gatherings where well-known evangelists have recently used the half-time period to preach their special doctrines, and a wide variety of civic occasions.

"Various civic activities in the Southeast, and undoubtedly in other parts of the country, have become willing accomplices to evangelism as they come to sponsor rock bands for Jesus, public rallies for Christ, and similar activities," he said. "That public institutions often become the forums for such propaganda is growing evidence of the insensitivity of both civic and religious leaders to the implications of Key '73 and its companion movements."

Rabbi Shaw, in his analysis of the campus situation, maintained that although the Campus Crusade for Christ and the Jews for Jesus movements presented real problems for the stability of the Jewish student body, the challenge posed by Eastern religions -- Yoga, Hare Krishna, and Transcendental Meditation, among other cult groups -- involved far more Jewish youth, and many in a very serious and mature manner, than did the Jesus people. The real issue, he said, lay not in conversion to Christianity but in the failure of Jewish religious and communal bodies to reach more effectively the consciousness of today's young Jews.

Pointing out that many Jewish college students were simply unaware of the richness of the thoughts and teachings of outstanding classic and modern Jewish scholars, he urged that the Jewish community undertake an imaginative educative and publication program to suit the needs of Jewish young people on a spiritual search. He also proposed that people of spiritual depth and charismatic ability be freed from their routine duties and be brought to campuses where they were most needed to share in Jewish spiritual experiences with young people.

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INTERNATIONAL PRAYER
CONFERENCE FOR KEY 73

LAKE JUNALUSKA, N.C.--(ABNS)--Key 73, an evangelical movement of more than 130 denominations and Christian groups, will be the major focus of an international prayer conference to be held here September 29 to October 1.

The Rev. Atha J. Baugh, deputy executive secretary of the American Baptist Home Mission Societies, and a member of the Key 73 executive committee, is scheduled to address the conference following a keynote address by Dr. Ira Gallaway, Nashville, Tenn., general secretary of the Board of Evangelism of the United Methodist Church.

The international prayer fellowship, formed in Seoul, Korea, in 1966, promotes the annual prayer conference.

The entire Junaluska conference will focus on Key 73 with particular attention being given to the "Noon Prayer Call," the first step of the interchurch effort. During the last two weeks of 1972, persons across the nation will be urged to pause for prayer at noon "that millions might be reached for Christ."

The international prayer conference at Junaluska is significant as the only event this fall bringing together national leadership to focus exclusively on Key 73.

--ABNS--

McGOVERN PLEDGES AID
TO PAROCHIAL SCHOOLS

WASHINGTON, D.C.--(ABNS)--Senator George McGovern, democratic presidential candidate, told a group of Catholic educators and parents in Racine, Wisc. that, if he is elected

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one or more overseas fields, 2 had served in Latin America or on Home Mission fields; one came from a long-time overseas missionary family; and only one person had not been a professionally employed missionary prior to becoming a staff member. This means that 86.66 per cent of the staff present at the conference had previous overseas missionary experience.

--ABNS--

OVERSEAS SPEAKERS INVITED
FOR KEY 73 PROGRAM

VALLEY FORGE, PA.--(ABNS)--With the theme of "Mission to America-Hearing the Gospel from Third World Voices," the American Baptist Foreign Mission Society (ABFMS) is readying plans to visit the United States during 1973 for Christian leaders from Asia and Africa.

According to the announcement made here by the Rev. Dr. Chester J. Jump, general secretary of the ABFMS, there may be as many as 18 overseas guests in the American Baptist Convention area taking part in various programs during 1973 and available for visits to ABC churches in connection with Key 73 programs.

One group of about five younger churchmen will participate in a "Boston Seminar" from January to May, under the direction of Dean George Peck of Andover Newton Theological School. This group will sample various elements of theological and sociological thought within the complex of seminaries in the Boston area, while studying together the problems of Third World Churches in the present situation of change and revolution. These leaders will be available for limited speaking in churches in the New England area.

In May, 1973, the Baptist Council on World Mission will be meeting for its first time in the United States. This council brings together the executive secretary of each of the Baptist conventions in Asia and Africa to which the ABFMS is directly related in world mission tasks. In connection with these meetings, several of these national leaders will be available for limited assignments in church visitation across the country.

Also, in the spring of 1973, two significant Asian Baptist evangelists will be coming to the United States. The first is the Rev. Gregorio Tingson from Iloilo, Philippines, a well-known preacher evangelist in the Philippines, and a member of the Far Eastern Gospel Crusades. Mr. Tingson is currently serving as a delegate to the constitutional convention in the Philippines, and as a member of its committee on social justice. Mr. Tingson expects to be in the U.S. during March and April, 1973, and will be available for Key 73 Lenten programs in our churches.

The second evangelist will be the Rev. Longri Ao from the Naga people of Northeast India and well-known by many American Baptists as the pioneer evangelist to the Konyak Nagas. In addition to speaking at Key 73 special meetings, it is hoped that Longri Ao will be present for the American Baptist Convention sessions next May in Lincoln, Neb.

Other Asian guests during the Key 73 year will be involved in work or study programs in certain areas of the country. Among these are Dr. John Karefa-Smart, M.D., former foreign minister of Sierra Leone, and presently visiting professor at Harvard University School of Public Health; and Mr. David Wong, who was educated in China and Hong Kong. He has done Christian social work in Hong Kong, and now is studying for a master's degree at Covina, Calif. In addition, it is hoped that there will be guests available from Zaire, the Philippines, India, and Indonesia, for speaking in American Baptist Churches.

The Rev. Dr. Richard Cummings, ABFMS secretary for public relations, reports that every effort will be made to coordinate requests for visits of Asian guests through the offices of regions, states, and cities of the ABC. Inquiries about securing any of these speakers for individual churches should be made through these offices.

**'REGISTER' URGES MORE CATHOLIC
PARTICIPATION IN KEY '73**

By Religious News Service (5-17-72)

FORT WORTH (RNS) -- The National Catholic Register, in an editorial carried in its May 21 issue, again encouraged Catholic churches in the U.S. to take part in the Key '73 evangelistic campaign.

Key '73 was described as a "dynamic program" initiated by a small group of evangelical Protestants "who came to the conviction there was a need for spiritual revival in the nation."

"They urged others to join them in making the year 1973 one in which all the people of the nation were called to Christ, urged to build a living relationship with Him, to seek the guidance of the Holy Spirit," the editorial said.

The Register, published here, noted that three Catholic dioceses have now joined Key '73: the St. Louis archdiocese, the Diocese of Springfield-Cape Girardeau, Mo., and the Diocese of Gallup, N.M.

"It would be good if the whole Catholic Church in the United States made 1973 a year in which there is a campaign for spiritual renewal," the editorial said. "At a time when the whole nation's attention is turned to the theme of spiritual revival, Catholics should be involved in bringing a spiritual revival, too."

"We need to be called to prayer, meditation, to the seeking of the Sacraments as a strengthening of our action in the world," The Register concluded.

"In a real sense, this is not so much an ecumenical movement as it is a movement of all the Churches at the same time in the direction of spiritual renewal. And who, looking on the nation as it is, can doubt the necessity of it?"

Jews are concerned, Rabbi Tanenbaum's paper indicates, not merely by direct efforts to convert Jews but by expressions of such general goals as winning the nation to Christ and making the U.S. a Christian country.

Statements by some Christians that they hope for election of national political leaders who are committed to Jesus Christ also have disturbing implications from the Jewish point of view.

"Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American Republic?" asks Rabbi Tanenbaum.

And on the theological side, he asks whether current developments may reverse the movement among many Christian theologians to recognize Judaism as a complete faith not requiring "fulfillment" by Christianity.

Southern Baptist Evangelist Billy Graham, as the most prominent figure among evangelical Protestants, appears to stand in a position to play a key role in resolving some of these questions.

Rabbi Tanenbaum reports that he wrote Mr. Graham after the evangelist had told his Charlotte crusade audience that they should not blame Jews for the crucifixion of Jesus.

In reply, Rabbi Tanenbaum said, Mr. Graham said he included such a statement in every sermon he preaches on the death of Christ and that he would "most certainly see that this emphasis is made in the forthcoming Explo '72. Mr. Graham is honorary chairman of Explo '72 and will speak at its closing session. He is also a leader of the Key '73 campaign

On the question of evangelizing Jews, Mr. Graham has taken a middle course, making no direct, personal effort to convert Jews as such, but appealing for all, "Protestant, Catholic or Jew," to respond by coming forward at his evangelistic services.

A film produced by the Billy Graham organization, "His Land," pleased Jews by its highly favorable treatment of the state of Israel, but also caused misgivings by its use of the theme of Christ as the fulfillment of Judaism, and by interpreting the return of the Jews to Israel in terms of conservative evangelical theology.

In his comments to Jewish leaders, Rabbi Tanenbaum not only raises questions about Christian evangelistic efforts, but also suggests that the conversion of some Jewish youth indicates something lacking in the spiritual life of Jewish communities.

"Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values and experience to our own young people?" he asks.

And in a list of suggestions to Jewish leaders for dealing with the issues raised in the paper, he says: "Special attention should be paid to Jewish youth on the university campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition."

DOMESTIC SERVICE

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WEDNESDAY, MAY 17, 1972

DEVELOPMENTS IN EVANGELISTIC DRIVES
STIR CONCERN OF JEWISH LEADERS

By Tracy Early
Religious News Service Correspondent

NEW YORK (RNS) -- Developments associated with two upcoming evangelistic efforts, Explo '72 and Key '73, have aroused apprehensions among Jewish leaders.

The latest expression of this concern is an 11-page document sent to Jewish leaders by Rabbi Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee here.

Rabbi Tanenbaum, a prominent participant in Jewish-Christian dialogue activities, urges that the question of "evangelism and the Jews" be placed on the agenda of both Jewish groups and Jewish-Christian institutes and dialogue groups.

Such a discussion has been arranged with officials of the National Council of Churches, he says.

Rabbi Tanenbaum warns Jewish leaders against "panicky reactions" and "baseless suspicion of all Christian motivation in approaching Jews for dialogue."

"Jews have benefitted greatly and substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel," he observes. "These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion."

He also notes that Explo '72 and Key '73 are not directed specifically toward Jews. Explo '72, the International Student Congress on Evangelism sponsored by Campus Crusade for Christ, has the goal of bringing 100,000 Christian young people to Dallas for a week (June 12-17) of training in evangelism.

Key '73 is a program to promote and coordinate nationwide evangelistic efforts next year by a wide range of Christian groups, including a number of national Protestant bodies and some Catholic dioceses.

But Jewish leaders are apprehensive that groups aggressively seeking to evangelize Jews will gain impetus by attaching themselves to these national efforts. Such groups include the American Board of Missions to Jews, the Hebrew-Christian Alliance, Young Hebrew Christian Alliance and Shalom International. Another group called Jews for Jesus is headed by Martin "Moise" Rosen of the American Board of Missions to the Jews.

"It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months -- and perhaps the next several years -- with one of the most complicated and challenging inter-group and interreligious problems," says Rabbi Tanenbaum.

(more)