



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 35, Folder 3, Key 73, 1973.

Jews Wary Of Steamrolling Key '73

By KAREN DeYOUNG
and MYRTLE SMITH

Of The Times Staff

The steamroller effect of American Christianity, currently in the form of a program called Key '73, is causing reactions ranging from anxiety to outright indignation among the nation's Jews.

Key '73 is a year-long drive to bring the message of Jesus Christ into every home across the continent. Five years in the planning stages, Key '73 is headed by some of the biggest names in American religion — among them Billy Graham. More than 140 Protestant bodies and some segments of the Catholic church are participating in the effort which includes national television publicity and, on the local level, Bible distribution, study groups and door-to-door witness with the emphasis on conversion.

Along with a fear that the evangelistic campaign will revive anti-Semitic feelings and inhibit religious pluralism in the country, many Jews say the pressure will center on their young people. They are already concerned with the number of young Jews who are joining the "Jesus Movement," and view it as a threat to the future of American Judaism.

Rabbi Marc Tannenbaum, director of inter-religious affairs of the American Jewish Committee, says Key '73 is a direct assault by Christians "on the honor, dignity and truth of Judaism."

INSTEAD OF trying to wean Jews away from their religion, Tannenbaum says Christians would do better to aim their evangelistic efforts at "the domestic heathens who are baptized and Christian in name only. Surely it's logical to cultivate your own garden before undermining a garden cultivated by others."

Rev. Paul Zehr, chairman of the local Key '73 Steering Committee and pastor of St. Petersburg's First Mennonite Church, says the "main, central theological spectrum" of Protestant St. Petersburg has agreed to become involved in the program. Zehr commented on negative reaction to Key '73 locally.

"I understand there is some reaction from the Jewish community," he said, concerning the door-to-door approach. "Some folks are concerned about this, but I don't want it unnecessarily to create a lot of frustration. The people who go door-to-door will be courteous and if a person says he's not interested, they'll move on to the next house."

"I KNOW RABBI Susskind (of St. Petersburg's Temple Beth-El) and I've been very careful about this, as I know the committee has."

Although Susskind (a member of the advisory

board of the American Jewish Committee of Florida) isn't as apprehensive to the same degree as Tannenbaum, he has his own reservations about Key '73.

"For those of us who have a more liberal outlook (than the evangelical Christians) there are several factors to be considered."

One of these, Susskind said, is "in the process of advancing the Key '73 project there will be an attitude indicating other faiths, such as Judaism, are not terribly valid of themselves. We too, share revelations of truth."

Also, "the concept of fulfillment — whether the people of other faiths can't likewise find fulfillment of their faiths without having to go through the Gospels — the 'good news.'"

SUSSKIND POINTS to potential sociological stumbling blocks to Key '73 and questions

Sister Katherine fears
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Staff Photo by Tony Lopez

"the degree to which efforts would be made to invade privacy, or a challenge to an individual's religious conscience by any stranger who would come to the door." He voices a concern that the "intensification on the part of fundamentalists and those rigorous in their pushing of Key '73 as an appeal to everyone could alienate neighbor and neighbor and cause a rise of anti-Jewish feeling."

The feeling within his own congregation with regard to evangelical programs that appeal to youth, such as Key '73, says Susskind, "is that we ought to concentrate on giving greater attention to our college youth, and supplying them with academic materials relative to Judaism."

In conversations with Christian colleagues, Susskind says he has received assurances the

appeal would be to those who are unchurched rather than unaffiliated.

Rabbi Morris B. Chapman of the orthodox Congregation B'nai Israel was asked for comments on Key '73.

"I think it's very important to win Christians to Christ," he says. "I'm not so sure I appreciate the zeal to win non-Christians to the Christian faith. I don't appreciate the general thrust, which indicates Judaism is not a complete, total religion."

"WE FEEL our religion is a total religion, a way of life that can stand on its own feet. It's done a fairly good job in the past," Chapman understated, "Maybe even as good as Christianity."

The point of Key '73, says Chapman is "it's directed not only to Christians to bring them closer to Christianity, but to bring people of other faiths closer to Christ. We really don't need that."

Jews aren't the only ones feeling the crunch as Key '73 picks up speed. Others feel the evangelicals should look to their own house before seeking a home elsewhere. Rev. Richard Boeke of the Unitarian Universalist Church, 719 Arlington Ave. N, describes a "difference in emphasis" between his congregation and the Key '73 program.

"One way of describing it," he says "would be that the (Key '73) signs are going around One Way. We say one way among many ways. When it's proclaimed as one way, we feel this is not producing the kind of harmony in the world we would wish."

"I AM concerned that this becomes the idea in peoples' minds that Christianity is right and anything else is wrong. I would not be concerned," says Boeke, "if people really lived up to the teaching of Jesus in this regard, with respect for people whose religions differ from theirs. I am afraid Key '73 might lead to some misguided actions by some misguided Christians."

Boeke, too, referred to the sociological aspects of the crusade. "Whenever it becomes a summons to real religion, I'm in sympathy and glad to see it." For example, "if this becomes a summons to some of the private clubs in town to open up to black and Jewish members."

"I would be hopeful," says Boeke, "that some good comes out of Key '73 — if it can do something to help parents and young to overcome some of the alienation today, it could be a real contribution." Boeke mentions that most of those in the religious community involved in Key '73 "are friends of mine."

Boeke is perhaps less vocal than some of his

(See KEY '73, P. 12)

Unitarian colleagues on the subject, as evidenced by an editorial which appeared Feb. 1 in the Unitarian - Universalist World which commented in part, "The dangers are clear. It (Key '73) merely pedals piety as it attempts mass manipulation; it dilutes real doctrinal differences as it affirms Biblical authority; it avoids significant social change as it eagerly evangelizes or converts."

The editorial called Key '73 an "organized Christian crusade that insults the followers and ignores the strengths of the religions of most peoples of this planet."

The editorial concludes, "Never before have so many spent so much to bring so little to so few. We have heard it all so often before. Key '73 may make its calls, but most who answer will be the already oft converted. As regards the rest of us: the line is busy."

Although the participation of Catholics in Key '73 has been left to the discretion of local dioceses, many Catholics have voiced objec-

tion. The National Conference of Christians and Jews (NCCJ) is sponsoring lecture tours and educational programs to coincide with a directive issued by Rabbi Tannenbaum. Sister Katherine, a Catholic nun and associate professor and teacher of religion at Manhattanville College in Purchase, N.Y., came to St. Petersburg last week as a spokesman for the NCCJ. She spoke at a meeting of the Christian Education Division of Cooperating Churches and at Temple Beth-El.

AT THE BETH-EL meeting Sister Katherine told her audience "of my awareness of the growing anti-Semitism in the world. History has shown us," she said, "that a persecution of the Jews is always followed by a persecution of Christians. An anti-Semite is really anti-God."

Sister Katherine has traveled the world attempting to increase Judeo-Christian dialogue and is "particularly concerned about the zealous Christian crusades that seek to Christianize the world." Her fear of crusades such as Key '73: "is the emphasis is on conversion, which is

the work of the Holy Spirit. The danger is the lack of distinction between the words 'witness' and 'convertor.'"

"I am just a stupid little nun who knows Jesus was a Jew. He never read the New Testament, never was a Christian, never mind a Roman Catholic. What we must remember is that we need the Jewish witness in the world, just as we need the Christian witness. We cannot convert the Jews. Without them we are truncated, we are not anything... without the Jewish scriptures, the Christian scriptures make very little sense."

To get the program moving, Florida Key '73 organizers have enlisted Gov. Reubin Askew to serve as honorary chairman for the State. When asked about this position in the light of growing non-Christian, non-evangelical anxiety, Askew told The Times he didn't expect to be actively involved in the crusade.

"When I accepted," he said, "I made it very clear that I thought it should be an evangelistic effort to reach the unchurched and we should not proselytize to Jews or Catholics." The governor does not consider, nor would he want it to appear that "my offices are being used to express a preference for one religion over another. But as a Christian, I should have the right to express my own faith and do it publicly."

Because "we felt it was timely to present another 'alternative' to Key '73, Susskind, Boeke and Chapman are sponsoring an inter-

Sister Katherine, a Catholic nun, says 'History has shown us that a persecution of the Jews is always followed by a persecution of Christians. An anti-Semite is really anti-God.'

faith forum, "taking up our own challenge." Guest speaker at the Feb. 22 forum, held at B'nai Isreal, 301 59th St. N, will be Donald Harrington of the Community Church of New York, president of United World Federalists, and chairman of the Liberal Party of New York State.

"This is one of our responses," said Susskind, "to deal with the diversity and unity of world religions. Harrington believes the acceptance of many ways to truth is the best hope of the world for peace. We possess the mosaic of peace not by uniformity, but by witnessing to the best of the truth that we have found."

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JUN 13 1973

CRC-Texas



Jewish Welfare Federation of Dallas

1416 COMMERCE BLDG. SUITE 900 DALLAS, TEXAS 75201 Riverside 8-4571

NEW ADDRESS: 11411 N. Cent. Xpwy., Suite 116, Dallas, Texas 75231 369-3313

DATE

6/8/73

TO
FROM
Community Relations Council and
Jewish Welfare Federation Board of Directors
Leo Davis, CRC Chairman

The enclosed "Statement on Key '73..." was approved by the Executive Committee of the Jewish Welfare Federation on May 9, 1973.

In addition to the CRC, distribution is being arranged to the following:

1. JWF Board of Directors
2. All synagogues with the suggestion that it be published in the congregational bulletin
3. Daily newspapers, religious press, campus newspapers and Texas Jewish Post
4. Dallas Council of Churches
5. Dallas Conference of Christians and Jews
6. Pastors Association
7. Superintendents of local school districts
8. Deans of Students and presidents of local colleges and universities.

The statement has already been published in the June issue of the Federation News. You are aware, of course, that publication of the statement by any of the media listed above depends entirely on the respective editor's evaluation of the news value of the statement - a judgment which we do not intend to question.

JEWISH WELFARE FEDERATION OF DALLAS

STATEMENT ON KEY '73 ADOPTED BY THE CRC EXECUTIVE COMMITTEE ON APRIL 26, 1973

The Community Relations Council of Dallas Jewish Welfare Federation views with grave concern the possible effect of the attitude and manifestations of some of the constituent members of Key '73 on excellent Jewish-Christian relationships, built on 100 years of working together in Dallas.

The CRC recognizes the inherent right of all religious communities to propagate their faith in our pluralistic society; however, the acceptance of a pluralistic society is predicated on the acceptance of equals. To attack Judaism as either incomplete or obsolete is offensive to the dignity and honor of the Jewish people. To attempt to make Christianity and America synonymous is to attack the nature of pluralism, and the basic concepts of religious freedom set out in the Constitution.

We urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews dedicated and committed to their own beliefs; to prevent the forthcoming evangelistic campaign from creating a source of tension and conflict. We suggest that such themes as the crucifixion and Jewish reaction to Jesus be presented in a manner as to avoid the development of anti-Jewish attitudes in the Dallas Christian community.

We caution the Jewish community not to overreact and withdraw from participation in interreligious programming and dialogue. Jews have a continuing interest in maintaining good Jewish-Christian relationships. We must be able to discriminate between those movements which rely on persuasion and those urging coercion and intimidation.

④
JB - H. H. H.
not for
for your report?
M.

April 20, 1973

Gerald Strober

Burt Siegel

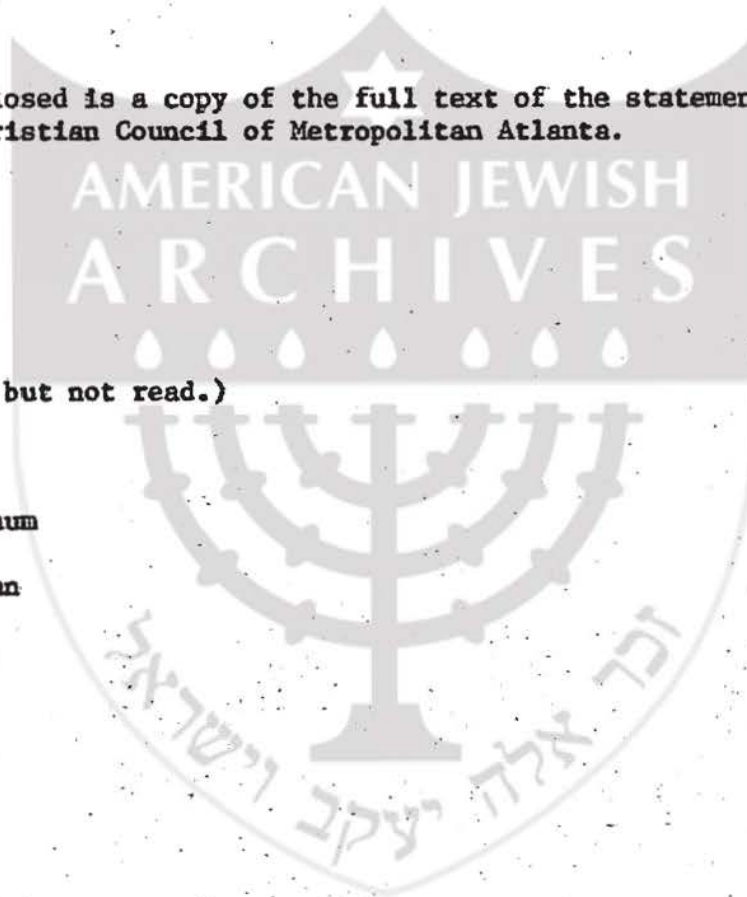
As promised, enclosed is a copy of the full text of the statement on Key '73 issued by the Christian Council of Metropolitan Atlanta.

Best regards,

BS:lf (Dictated, but not read.)

Enc.

cc: ✓ Marc Tanenbaum
Will Katz
Isaiah Terman
Samuel Katz



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We, the Christian Council of Metropolitan Atlanta, support the concept of KEY '73 which declares the need for all Christians to share their faith in Jesus Christ our Lord with those outside the faith and to reaffirm the Christian message that God is love in such clear terms as to strengthen the fellowship of believers and to call back into full participation any who are not now active.

We disavow any support of attitudes or activities seeking to proselytize, coerce, intimidate or which seek to commit men against their will. We vigorously denounce any programs designed to single out specific religious or ethnic groups. Lack of respect for the faith of those of other religious beliefs is contrary to the ecumenical spirit.

We deplore any efforts at evangelism which seem to single out those of the Jewish faith. Much of Christianity is rooted deep in the history and tradition of Judaism. We appreciate the special relationship between Judaism and Christianity and believe that it offers a peculiar opportunity for mutually meaningful respect and cooperation. Whenever the spirit of mutual respect and appreciation are violated, great is the damage to all.

It is our hope that KEY 1/3 can help to initiate respect, understanding and good will among all persons. It is our prayer that God will guide us in our aims and efforts to help all people everywhere to find new heights of spiritual greatness.

Larry H. Williams

Herbert Leslie

Tray Stubbs

Otis Jackson

Thomas D. Bowers, Chairman

[end]

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sent to BY-SH-MF-MY-YR

SOUTHWEST REGIONAL COUNCIL

THE AMERICAN JEWISH COMMITTEE

FO-SW

March 19, 1973

cc: Eleanor Ashman
Will Katz

TO: Rabbi Marc Tanenbaum
FROM: Billie Stern
SUBJECT: Your Dallas Visit - Recommendations for Follow-Up

In thanking you again for the extraordinary energy and brilliance you brought to the non-stop schedule we had fashioned for you I'd like to summarize some observations and recommendations for future action:

1) Key '73 and the Jewish Community

An excellent cross-section of Jewish communal leadership -- close to 300 of the top echelons -- turned out to hear you Tuesday night, March 13th. For them you provided a needed perspective on this phenomenon, situating it in the social environment which is its matrix and dispensing solid information for a change instead of the mish-mash of incomplete or inaccurate data, guesswork, feelings and premonitions which they've been feeding on for the last few months.

An immediate outcome of this session has been that the Joint AJC-CRC Steering Committee, comprised of representatives of various key groupings, will function as a Continuing Committee and will be augmented by some others, including parents of young people already swallowed up by the fringe movements which have exploited Key '73 for their own purposes.

With reference to the latter, I've already begun conversations with a couple of parents who might be willing to take some leadership, with us helping in the background, in bringing together other such parents to share their concerns, get over their guilts and try to decide what they'd like to do to prevent other youngsters from being captured.

The news of the episode at Temple Emanu-El on Wednesday, the 14th, had spread all over the Jewish community and, as is usual in such circumstances, has gained more dramatic and apocryphal embellishments as it travels. There's good news and bad news in this. The tales of the attempted take-over of the Pastors' Association meeting by the Beth-Sar-Shalom group, in their

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very extravagance, have served to awaken the slumbering and the skeptical in the Jewish community to the fact that the issue is not merely abstract or exotic. On the other hand, anxieties are growing with the usual cries of "let's do something" (whether appropriate or not) along with a kind of generalized unformulated "I told you so" reaction of cynicism and rejection re the Christian community. Saul Besser, rabbi of the new Reform congregation said to me with a kind of snicker, "I hear the freaks came to the Pastors' Association meeting but the pastors didn't bother to come."

Looking back at that appalling happening on Wednesday, I'm sort of glad that those poor pathetic specimens were there to give their pallid Rote "witness". It provided a vivid laboratory demonstration to you and the rest of us of what we've been theorizing about. It dramatized the reality of proselytization in the high schools and reinforced the argument that there's an urgent need to research what is actually going on, what schools and what kind of youngsters are being targetted and seem to be most susceptible. And of course it provided an illustration in living color to the ministers and observers there of what you'd been talking about.

2) Key '73 and the Christian Community

Your meetings with the Perkins School of Theology group, the taped panel discussion with your one-time adversary from the Texas Methodist, Spurgeon Durnim, and David Zacharias of the United Presbyterian Church, and even that weird little luncheon with the Council of Churches officers, served a very salutary purpose indeed. And so did the Pastors' Association meeting noted above. Sidney Roberts, the assistant to the Bishop of the United Methodist Church was present. He's taken over as Chairman of the Texas Conference of Churches subcommittee on Jewish-Christian relations and has already spoken to me about getting together to flesh out plans quickly for a genuine effort.

There's no doubt in my mind that Bishop Pope will move towards getting the kind of public statement here re Key '73 and the Jews that appeared in the Springfield, Massachusetts paper. Be sure to send me several copies of that ad and the sooner the better.

All of the foregoing points to the need for cool, purposeful, intelligent, effective action based on a hard, reality-tested assessment of the problem here and throughout the Southwest. I would urge, as we discussed, that

- 1) Key '73 and the whole evangelistic thrust be treated as a top priority issue by AJC.
- 2) that the Southwest Region be used as a center for research and the testing out of programs to meet the needs of Jewish communal organizations and institutions, parents and children on this issue and of programs to inform and sensitize the Christian community of our concern.

- 3) your staff and Rita Blume draw up as soon as possible a proposal for a two year effort involving a full-time researcher/community worker attached to the Southwest staff to (a) survey the dimensions of the problem in Texas, Arkansas and Oklahoma, developing data on activities in the public schools, colleges and neighborhoods; (b) work with parents and students within the Jewish community who have been directly affected by Key '73; (c) to aid in the development of appropriate programs in synagogues, Jewish Community Councils and CRC's, and religious schools; (d) deepen Christian understanding of Jewish concern on this issue by working with existing allies and forming new ones in Councils of Churches, Catholic dioceses, ministerial and rabbinic associations, seminaries, etc; (e) ~~building~~ relationships with the religion editors of newspapers and the editors and publishers of the religious media.

I believe that we can raise money for this locally if we move swiftly and decisively while the reverberations of your visit are still being felt.

I would value your reactions to the above.

Again, thank you for coming and for making such a magnificent contribution to our understanding of this issue.

Fond regards.

Billie

ECS:ba



THE AMERICAN
LUTHERAN CHURCH

MICHIGAN DISTRICT

URBAN MINISTRY AND SOCIAL CONCERN

May 17, 1973

Mr. Gerald Strober
American Jewish Committee
165 E. 56th. St.
New York, New York 10022

Dear Mr. Strober,

Thank you for your contribution to our convention last week. It was a general feeling that your presence and presentation added a needed dimension to the "Key 73" thinking in our part of the church.

Enclosed is a copy of the minutes of the Toledo Area Council of Churches. I thought the information under paragraph I. might be of interest.

Peace and power,

Alan T. Heggen

TOLEDO AREA COUNCIL OF CHURCHES
Board of Directors Meeting Minutes
March 27, 1973

I Call to Order and Opening Prayer - - Dr. Buchanan

Present: Rev. Klippen, Rev. Hood, Rev. Reed, Mr. Coleman, Mr. Hawkins, Father Redding, Rev. Snyder, Rev. McKissick, Mrs. Hall, Mrs. Morrison, Dr. Edwards, Mrs. McCarthy, Rev. Stevens, Rev. Kerschensteiner, Rev. Vandegriff, Rev. Bradford, Dr. Neusom, Rev. Fuqua, Mr. Marks, Rev. Lewis, Rev. Harrison, Rev. Regester. Guests: Mary Johnson, Debra Gacanutta.

II Minutes of 1/23/73 Board Meeting

Motioned - - Mr. Edwards, seconded by Mr. Coleman. Motion carried.

III January and February financial reports, and up-date to the present were presented and mimeographed copies distributed by Mr. Klippen. Mr. Hanusz is absent and recuperating from surgery.

IV Items for Action

A. Chaplaincy Sub-committee report - - Father Redding

Rev. Musgrave, Chairman of the sub-committee was absent. The preliminary report was distributed.

At this time the sub-committee is requesting feed-back on the direction of their thinking to date, and authorization to proceed with planning along the lines delineated.

Voted, that the Administrative Department look closely at the proposed method of funding the prison chaplaincy, and report to the May meeting.

B. Nominating Committee report

Mr. Klippen was asked to make the report for Rev. Musgrave, Chairman of the Nominating Committee. The Committee's recommendation is that Dr. Buchanan fill out the unexpired term of Dr. Lower, as president through 12/31/73. The office of the First Vice President will remain vacant at this point. When the Committee has a nominee for President for 1974-76, they will recommend that person for 1st. Vice President for the remainder of this year. Motion carried.

Rev. Reed said the short Memorial Service for Dr. Lower conducted by the Rev. Klippen at Executive Committee helped him to know there had been real sharing between Rev. Klippen and Dr. Lower.

Dr. Vandegriff distributed a statement by Dr. Paul Minus, Chairman of Ohioans Against the Lottery Tax, a Task Force of the Ohio Council of Churches. Motion by Dr. Vandegriff - that the Toledo Area Council of Churches join with the Ohio Council of Churches in opposition to the proposed amendment to the Ohio Constitution which would legalize a state-operated lottery; and that we urge our constituents to work for the defeat of the proposed Constitutional Amendment, Issue #1, May 8th. Motion carried.

A rally with Dr. Minus and Frederick Stocker, a member of Legislature, will be held April 10, 1973, 7:30 p.m. at Monroe Street Methodist Church. The Board is invited.

(over)

V Reports

- A. Decision of 3/3 Workshop to negotiate with Management Design, Inc. - Rev. Klippen- - There were 27 people at the workshop. The purpose was to develop a better working relationship between the four ecumenical unites; TACC, TMM, ECC and TCM. On April 10 at 3:00 p.m., staff and Board Chairmen will meet with John Sherwood, President of MDI. Purpose will be to develop a process and talk cost. Reports will then be made to each Board. There will be no cost to TACC for the 4/10 meeting.
- B. ECC Crisis; suspension of rent and plans to recoup it.
- Mr. Coleman suggested that ECC try to get the \$1,000.00 to TACC from some of the Churches.
- C. Program Budget - - Rev. Klippen
At the Request of the Denomination Representatives, Mr. Klippen is preparing a "program budget", which will show distribution of staff time in four or five clear and simple categories. This will be used especially in Denominational Delegates meetings.
- D. Assembly planning - - Rev. Klippen
"Jewish roots of Christianity" will be the theme. Father John Pawlikowski, from Chicago, will be the speaker.
- E. Administrative Department; Special Gifts - - Mr. Coleman
Special Gifts Campaign contacts to individuals and firms two years ago amounted to \$7,000.00; last year \$5,500.00. Letters have gone out to the firms and individuals to financially support TACC. Members of this Board and Administration Department are asked to follow with telephone calls.
- F. Fair Share Committee - - Rev. Vandegriff
Had dialogue and feed-back in meeting with the Denominational Representatives and hope something good will come out of it. Denominational Delegates meetings are being scheduled.
- G. Berlioz Requiem and Ecumenical Workshop - - Rev. Klippen
The Symphony Orchestra and Choir appreciated the response. The Cathedral was filled to capacity with a very responsive audience. A grant of \$8,000.00 made it free to our people. TACC co-sponsored the performance and gave some staff time. Mrs. Hoepfl sent thanks to all kinds of people. It looks like it will be an annual event.
- H. Opening of Theological Resource Center at Mary Manse, 4/11- - Rev. Klippen
The Toledo Clergy Fellowship will hold its April 10, meeting in the Library, and the Resource Center will be formally opened at that time.
- I. Key 73 discussion with Rabbis - - Rev. Vandegriff
The Interfaith Committee met with three congregations of the Jewish Synagogues, had a real good talk and thinks it was profitable. There will be some real value in getting together again.
Proposal - Dr. Vandegriff - - Recognizing that participation in Key 73 is essentially a matter of Congregational decision and definition, the TACC Board of Directors urges that churches direct their evangelistic efforts toward those who presently embrace no religious affirmation, and also that broadly based programs using public media, mail and visitation strategies should clearly indicate a spirit of respect for all religious orientations and the intention to share the Christian faith with others and not to impose it. Motion carried.

- J. Responses to Academy Avenue appeal - - Rev. Reed.
No responses to the letter sent out to the Churches.

- K. New Bethel Child Nutrition Center - - Rev. Stevens
Rev. Stephens presented Rev. Bradford, who reported that 900 meals a day are now being served, which is less than in the past due to the houses being torn down by Urban Renewal. We expects the summer program to increase the number of meals.

One hundred forty meals are prepared daily for senior citizens. Model Cities is giving \$740.00 to Rev. Bradford for this feeding program.

Rev. Stevens - - Social Service Department

We will be sending a letter to Pastors and Key Women, with paragraphs for bulletins and inserts for promoting New Bethel Baptist Child Nutrition Center. The Social Service Department will head the Task Force for the NBB Campaign.

- L. World Order Task Force - - Rev. Buchanan
Membership is five from Council, five from the Catholic Diocese, and five from the Jewish Welfare Federation. The next meeting will be April 3, 7:30 p.m. The group is still searching for its vocation.

- M. Other Department and Affiliate reports.
Rev. Stevens reminded us of Dr. Lower's intent, that each department should have Goals and purposes. Social Service Department will meet March 26, 9:30 - 2:00, in a workshop to define their goals.

Adjournment.

Gladys Lothery, Secretary

Executive Committee meets Thursday, March 5, - 12:00 Noon.

Spring Delegate Assembly meets, Thursday, May 10, 6:30 p.m.

Board of Directors meets Tuesday, May 22, 7:30 p.m. at First United Methodist Church, Sylvania.

Dr. M. Thomas Starkes of the Southern Baptist Home Mission Board suggested that a desirable type of evangelism is one that is non-judgmental, open sharing, affirming the faith of others, and dealing with social justice as well as individual faith.

The Rev. Ron Kerr of the United Methodist Board of Evangelism declared that Key 73 has the potential to unite Christians of all denominations in a new type of evangelism and ecumenism. This new type of ecumenism, he explained is concerned not with organic and structural union but with sharing God's love with needy people.

He cautioned, however, that "the greatest danger of Key 73 would be that it would present a kind of folk religion to America that says: 'To be Christian, one must be an American, or to be an American, one must be Christian.' If Key 73 perpetuated that kind of myth, it would be destructive."

The three-day trilogue was sponsored by the Roman Catholic Diocese of Nashville, the National Conference of Catholic Bishops, the Southern Baptist Home Mission Board's Department of Interfaith Witness, the Jewish Federation of Nashville and the American Jewish Committee.

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COUNCIL OF CHURCHES URGES SALE
OF CONTRACEPTIVES TO N.Y. 'TEENS

By Religious News Service (3-30-73)

ALBANY, N.Y. (RNS) -- The New York State Council of Churches has announced its support of a bill that would permit the sale of contraceptive devices to persons under 16 years of age.

In announcing its position, the Council noted in its Legislative Report that its "Legislative Principles" declare: "We are deeply concerned about the alarming increase of venereal disease among all ages and all levels of our society. And we consider education to be the most constructive preventive process."

Drawing upon this statement of principle, the Council declared, "It is obvious that education and continence are the most viable ways of avoiding venereal infection. If, however, one is educated, incontinent and under sixteen, there is little to prevent the spread of infection. The social as well as personal cost of the epidemic proportions of the present levels of venereal disease suggests that it would be wise to make prophylaxis more readily available."

One ironic aspect of the existing situation, the Council said is "that the educated incontinent can be treated for VD if he/she is less than sixteen, but not protected from the initial infection."

It noted that premarital pregnancies remain a major social problem, and commented: "While one may decry the personal decision of so many of our young to engage in premarital sexual activity, one can also regret the probably sad future of those children conceived as the result of that regrettable moral decision. For their sake, wisdom dictates that, as much as possible, the next generation be protected from the moral failures of its parents."

Birth control, the Council said, "affects not only the young and promiscuous, but also the happily married to whom middle-class medicine is unavailable, and whom ignorance and reticence keep from seeking information."

The Council said it supported the bill "as a positive benefit to the married, and as the lesser of evils for incontinent unmarried."

(Ed. Note: The following more complete and accurate account replaces a story carried under the same headline on Thursday, March 29, Page 15. Please substitute for prior story.)

KEY 73, A TOPIC AT 'TRILOGUE'
FOR PROTESTANTS, CATHOLICS, JEWS

By Religious News Service (3-30-73)

NASHVILLE (RNS) -- A "Key 74" program, in which Jews would knock at the doors of Christians, was offered for consideration at an interreligious "trilogue" here by the executive director of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations.

Father Edward H. Flannery made the tongue-in-cheek proposal that Jews approach Christians "to remind them of their documents on Jewish-Christian understanding" during a discussion on "Ecumenism, Evangelism and Pluralism" held at the Vanderbilt University Divinity School. Protestant, Catholic and Jewish scholars took part.

As an example of a Christian document on Jewish-Christian relations, Father Flannery cited the Declaration on the Relationship of the Church to non-Christian Religions that was adopted by the Second Vatican Council in 1965.

Other such documents, research shows have included the 1967 Guidelines for Catholic-Jewish Relations of the U.S. Catholic Bishops, a 1967 study document of the World Council of Churches' Faith and Order Commission, and 1972 statements repudiating anti-Semitism, that were adopted by the United Methodist Church and the Southern Baptist Convention.

Father Flannery pointed out that Key 73, the continent-wide evangelistic effort now in progress, "has aroused fears in the Jewish community among those who see it as an attempt to convert Jews to Christianity, and to Christianize America and establish a civil religion."

He said that only 40 of the 150 Roman Catholic dioceses in the U.S. are taking part in Key 73, and noted that each participating group is able to determine its own form of participation.

Although some groups may feel that Jews should be avoided, Father Flannery commented, Christians have a universal mandate to preach the Gospel to every creature. "We cannot say we will preach the Gospel to the whole world except the Jews, for this would single out the Jews," he said.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, charged that a few groups within Key 73 have been using pressure techniques of deception and social ostracism to try to convert Jews. He declared that such tactics should be "totally impermissible and are morally reprehensible."

Among the groups allegedly using such methods, Rabbi Tanenbaum cited Jews for Jesus, Campus Crusade for Christ, Inter-Varsity Christian Fellowship, and Young Life.

(more)

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For your information

Statement: Re. Key 73

Key 73 is an evangelistic program adopted by some 130 Christian churches to "call our continent to Christ." That Christians have a right to witness to their faith, to preach, and to persuade, so long as their efforts do not encroach on the religious, social and civil rights of others, cannot be denied. Indeed, this nation needs to be called to repentance. Unfortunately, Key 73, for all its religious motivation and good intentions, harbors within itself factors that have historically proved to be explosively dangerous for Jewish people. If the Jews are singled out for special conversion efforts, as in fact some groups are doing, one can hardly escape recalling—if he is familiar with the history of the Jews in Western culture—the persecution and harrassment that have so often accompanied such efforts. When Key 73 is attended by overtones of patriotic triumphalism, a notion of disloyalty and divisiveness easily develops toward those who refuse to go along. This kind of an ethos has proved disastrous for Jews in numerous historical situations... Hitlerian Nazism did not erupt in this nation; in fact this nation has a tradition of religious pluralism and toleration, but we must not delude ourselves that persecution cannot happen here because many groups deemed to be out-of-step with the national ethos have on various occasions suffered grievously, e.g., Catholics, Quakers, Jews, Mormons, Hutterites, Jehovah Witnesses, Amish, atheists, and conscientious objectors. As Christians cognizant of the historic plight of the Jews in Christian nations, we call on the advocates of Key 73 to guard scrupulously against tactics which derogate others—to guard against advertisements, arguments, actions, and avowals which subtly and manifestly give rise to anti-Semitism. Unfortunately, committed Christians with "good" intentions

ished tolerance for those who do not believe as we

Statement was signed by
(signed-)

Sister Margaret Tr
Executive Director
National Catholic
for Interracial

W. Widick Schroede
Professor, Religio

Sister Ann Gillen,
Executive Director
National Coalition

Dr. Walter L. Mich
Professor, Old Tes

Victor Oberhaus
Professor, Christi

Clyde L. Manshrec
Professor, History

Rev. John T. Pawli
Professor, Christi

(signed)-

W. Widick Schroeder
Professor, Religion and Society

Sister Ann Gillen,
Executive Director
National Coalition of American Nuns

Dr. Walter L. Michel
Professor, Old Testament

Victor Obenhaus
Professor, Christian Ethics

Clyde L. Manschreck
Professor, History of Christianity

Rev. John T. Pawlikowski, OSM, Ph.D.
Professor, Christian Ethics

Andre Lacocque
Professor, Jewish-Christian Studies

[Handwritten signature]

PROTESTANTS RESPONSES TO KEY '73

The United Church of Christ:

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

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

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

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

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

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

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

DOMESTIC SERVICE

MONDAY, JANUARY 29, 1973

WOMEN'S 'TASK FORCE' HITS
STATED GOALS OF KEY 73

By Religious News Service (1-29-73)

PHILADELPHIA (RNS) -- Members of an interreligious Task Force on Women in Religion here have criticized Key 73 for its stated goals, for the amount of money involved, and for allegedly having a "sexist" composition.

In a joint statement, the 16 women declared that they "cannot support or condone the stated goals of Key 73."

Quoting from the Key 73 Congregational Resource Book, they noted that it is designed as "a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ," that it envisions "every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ," and that one page in the resource book makes mention of a program of "Sharing Messiah with Jewish People."

"We stand with our Jewish sisters in opposition to the implied attempt to proselytize Jewish citizens of North America (not to mention persons who are members of faiths other than Jewish or Christian)," the women said.

They challenged "the tremendous expenditure of money for this enterprise" and suggested that "it would be better spent in striving to solve some of the pressing social problems of the day, rather than in attempting to convert all Americans to a monolithic view of Jesus and of God."

The third criticism was for "the sexism inherent in the composition of the planning groups for Key 73, demonstrated by the extremely limited number of women involved in the project."

In the statement, the group included a table showing that there are no women on Key 73's Executive Committee (16 members), National Finance Committee (14 members), Research Committee (8 members), or Program Review Committee (4 members). There is one woman on the 122-member Central Committee, and there are five women on the 162-member Development Committee.

Those signing the joint statement, all members of the Philadelphia Task Force on Women in Religion, were:

Chaplain Carol Ames (United Presbyterian), Dr. Jane Furlong Cahill (Roman Catholic), Ms. Ruth Duck (Presbyterian Church in the U.S.), Sister Kathleen Gillespie, H.R.S. (Roman Catholic), the Rev. Suzanne R. Hiatt (Episcopalian), Ms. Grace C. Kennedy (Roman Catholic), Rev. Patricia B. Kepler (United Presbyterian), Ms. Nancy E. Krody (United Church of Christ).

Also, Sister Margaret McKenna, S.C.M.M. (Roman Catholic), the Rev. Floris J. Mikkelsen (Disciples of Christ), Sister Audrey Miller, C.D.P. (Roman Catholic), Ms. Joan Arnold Romero (Roman Catholic), Ms. Betsy Sandel (United Methodist), Ms. Ilene Schneider (Jewish), Ms. Suzanne Toten Zurek (Roman Catholic), and Ms. Sandy Sasso (Jewish).

DR. SAMUEL Z. JAFFE / RABBI

TEMPLE BETH EL
1351 SOUTH 14TH AVENUE
HOLLYWOOD, FLORIDA 33020
923-8255 944-7773

1973

March

12

Rabbi Marc H. Tanenbaum, Nat'l Dir.,
Interreligious Affairs,
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

Dear Mark:

Enclosed is a copy of a letter received from
Rev. Luther C. Pierce regarding "Key 73", which
is self-explanatory.

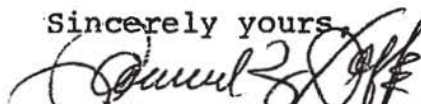
It may be of interest to you that following a
sermon which I preached at a local Methodist Church
on "Human Relations Sunday", in which I dealt with
the whole question of Evangelism and the concern of
the Jewish community, I was invited by that minister,
who is Program Chairman of the Hollywood Ministerial
Association, to address the Association and further
expand on this theme.

In recent weeks, on a number of occasions, there
have been encroachments on the "principle of
separation" when church representatives spoke at
the various high schools and insidiously introduced
the issue of "Key 73". The Ministerial Association
went on record that such programs have no place in
the public school and so apprised the School Board.

I would appreciate whatever information you can give
me as to whether the Gulf Oil Corporation is financially
subsidizing "Key 73".

With warm regards -

Sincerely yours,


Dr. Samuel Z. Jaffe

P.S. You and I were classmates many years ago at
Yeshiva or the Beth Midrash.

Union Congregational Church

120 Southwest Sixth Avenue
Hallandale, Florida



P.O. Box 218
Hallandale, Florida 33009
February 4, 1973

The Rev. Luther C. Pierce, Pastor

To our friends of the Jewish community:

We, the undersigned members of the Church Council of Union Congregational Church, a member congregation of the United Church of Christ, send a message of love and reassurance to our many friends in the Jewish community. We do so at this time because of rising tensions created by the evangelism campaign called Key 73. Some Jews find in it a reason to fear a resurgence of anti-Semitism. Such is quite possible when religious emotions are heightened. In spite of reassurances to the contrary issued by the program's national leadership, we do know that some Christians consider it their God-given responsibility to seek the conversion of Jews. Thus, to some degree at least, we share this fear with you. It is one of several reasons why we have chosen not to participate in the Key 73 program.

We feel it appropriate at this time to say again that we accept you for what you are. As we have worked together in the past, let us continue to strive toward the goals of justice and righteousness for all men, toward the making of this single, beautiful and vulnerable planet Earth a good home for all men who live upon it.

Rev. Luther C. Pierce

Mrs. Ace Gorham

Ace Gorham

Nancy Burbine

Margi Swimmington

Makel B. Johnson

Ray G. Hovington Jr.

James W. Nielsen

Erica Kayman-Je

Joan H. Hubbard

Makel Nielsen

Dick Fankhauser

Marie Schuster

Mildred Crane

Honoretta Ginn

Frances Pierce

Also, the following non-Council members wish to be a part of this action.

Oliver Heberman

Dr. John Heberman

Cathleen R. Johnson

Van Emsley

Robert I. Krugman Sr.



SINAI TEMPLE
10400 Wilshire Boulevard
Los Angeles, California 90024
272-6336 • 474-1518

Rabbi Paul Dubin

DIRECTOR OF EDUCATION

March 9, 1973

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

Dear Marc:

I received your memo of February 28 in which you sent some letters from various ministers regarding Key 73. I thought you might be interested in a letter that Karl Segerhammar sent to the Pastors of Synod. Although it is not as strong as the letter from the San Diego District of the United Methodist Church, it still is an explanation of the fact that proselytizing is not to be considered part of Key 73.

Incidentally, I was on a panel for the Confraternation of Christian Doctrine for the Los Angeles Archdiocese with Karl Segerhammar, Dr. El-Biali, and Priscilla Chaplin. It was a very interesting experience and at that time there was, also, an explanation that each faith has its own right to exist and should not be proselytized. I have asked Royale Vadakin's secretary to send me a copy of the tape and, if I get it, I will send you a copy.

Things are about the same with me, as when I spoke to you last. No change - no news.

How are things going with you? Do you have a chance to see the kids more? Esther sends her love. Regards from home to home.

As always,

PD:asn
enc.



Pacific Southwest Synod

THE REV. CARL W. SEGERHAMMAR, D.D., PRESIDENT

1340 South Bonnie Bree Street, Los Angeles, California 90006 • Telephone 387-8183, Area Code 213

February 1, 1973

TO: Pastors of Synod

FROM: Dr. Carl W. Segerhammar

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

Our reactions to these facts will vary. We need to have a clear mind on what Key '73 is and understand our Church's intentions with respect to that program.

Your congregation may opt to participate in Key '73 ecumenically, or it may emphasize its own program in Key '73 - or do both. The following observations may be helpful to you - they have been to me:

1. We live in a religiously pluralistic society. Our right to freedom of conscience requires that we extend that same respect and right to freedom to others.
2. We cannot limit God. He may move in many ways with which we are not familiar, and to which we are not committed. But God limits us to witness to Him as we know Him in Jesus Christ. To Him, we are committed.
3. We must keep clear the distinction between proselytism and witness. Christians are called to witness, not to proselyte.
4. The Word of God must speak first to our indifference, apathy, worldliness and self-centeredness. Then we can become involved in Key '73 outside our congregations.
5. Let us, in Key '73, address ourselves to the uncommitted men and women of secular mind. Dr. Gene Bartlett of the American Baptist Convention speaks of today as being the time when the secular mind is open to "some other good news." In that connection, he speaks of five transitions in the secular climate:
 - . self-sufficiency has moved into anxiety
 - . the sensual has moved to satiation
 - . social action is moving to social inaction
 - . affluence is moving to boredom
 - . efficiency is moving into anonymity

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

6. Remember that the Gospel also speaks to the structures of society. We will speak to the fact that a personal relationship with Christ provides the promise of new life and freedom on a personal level. We must also emphasize the fact that a corporate relationship with Christ provides its promise of new life and freedom in society. Wherever in the world there is poverty, sickness and oppression, Christ brings liberation and hope in this life as well as the next. Key '73 must emphasize that message.

In essence,

Emphasize:

- . the celebration of Christ's power, love, mercy, freedom and forgiveness
- . the study of scripture and theology
- . awakening within our Church, our congregations
- . renewal of personal faith and corporate concern
- . recommitment to the Church
- . the whole counsel of God

Avoid:

- . triumphalism and elitism
- . narrow focus on individual salvation (redemption) without commensurate emphasis upon our corporate response (sanctification)
- . a claim to have an exclusive corner on spiritual truth; that limits God to your insights!
- . emphatically avoid disparaging or denigrating other faiths; to do so cheapens your own

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

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

Let us not, Brethren, confuse evangelism with promotionalism. Nor let us encourage doctrinal indifferentism. Neither let us make the mistake of presenting salvation as an easy matter, or as only relating to civic or social problems. Christianity has a moral and spiritual dimension, above all.

Key '73 can be an impetus for great spiritual growth when used under the spirit of scripture and the guidance of God.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, MARCH 9, 1973

SPRINGFIELD CHRISTIAN LEADERS NOTE
CONCERN OF JEWS ABOUT KEY 73

By Religious News Service (3-9-73)

SPRINGFIELD, Mass. (RNS) -- A group of 200 Protestant and Catholic clergy agreed here that "if Key 73 were to endanger the developing respect and understanding among Christians and Jews, Key 73 would indeed be a failure."

They expressed the hope "that Key 73 will lead Christians to a better appreciation of Jesus' command that everyone love his neighbor as himself and, in this way, serve to deepen a real love between Christians and Jews."

-The clergy issued a joint statement to this effect that appeared as a full-page advertisement in the Springfield Republican. Signers included Roman Catholic Bishop Christopher Weldon of Springfield, Episcopal Bishop Alexander Stewart of Western Massachusetts, and clergy from Baptist, Christian and Missionary Alliance, Congregational, Lutheran, Methodist, Salvation Army, and United Church of Christ congregations.

In response to the statement, Rabbi Solomon U. Schwartzman of Temple Israel in Greenfield, said, "Key 73 is, in my opinion, an internal striving of the Christian faith. It is encouraging to see that they (signers of the statement) are conscious of the implications it has for other faith communities, particularly the Jewish, and that they are responding with measured responsibility to those implications."

Under the heading, "To Our Jewish and Christian Brethren: A Declaration on Key 73," the Christian clergy responded to concerns about Key 73 that have been expressed by some Jewish groups.

They specifically referred to a recent American Jewish Committee statement that urged Christians who are involved in Key 73 "to respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community."

The joint statement declared:

"Key 73 is a Christian ecumenical response to the spiritual and moral crises of our time, in which more than 140 church bodies of the United States and Canada have caught the vision of a common mission in 1973: Calling our continent to Christ.

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, MARCH 9, 1973

"However, since many evangelistic Christian crusades of the past have been accompanied by harassment and persecution of the Jewish community, it is certainly not our intention, in promoting Key 73, either to proselytize our Jewish neighbors or to denigrate, directly or indirectly, the faith they hold dear.

"We wish to reassure our Jewish brothers and sisters that we appreciate and respect their spiritual patrimony and the vitality and relevance of Judaism today.

"The primary aim of the year-long endeavor is to intensify the faith of individual Christians. It also affords an opportunity for speaking clearly of that faith to the millions of Americans who are 'un-churched,' that is, who have no formal religious association at all.

"We, the undersigned, urge Christians to cooperate with the spirit and activities of Key 73, recognizing however, that if Key 73 were to endanger the developing respect and understanding among Christians and Jews, Key 73 would indeed be a failure.

"Rather, it is our hope that Key 73 will lead Christians to a better appreciation of Jesus' command that everyone love his neighbor as himself and, in this way, serve to deepen a real love between Christians and Jews."

Rabbi Schwartzman's response said, "The statement of my Christian colleagues is designed to assure that Key 73 does no violence to the good relations that exist between us. I am prayerful that the grassroots of the church will respond to the direction implied and explicitly stated in the statement."

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DISCIPLES ALLOCATE \$50,000
FOR AID TO INDO-CHINA

By Religious News Service (3-9-73)

INDIANAPOLIS (RNS) -- A grant of \$50,000 for reconstruction and development in Indo-China was the largest of allocations totaling \$102,000 approved here by the Week of Compassion Committee of the Christian Church (Disciples of Christ).

The committee administers funds given each February in a special offering.

Other grants, none exceeding \$13,500, went to projects in Africa, Asia and Latin America. Included was \$10,000 for the World Council of Churches' Program to Combat Racism.

The \$50,000 for Indo-China will be channeled through the WCC program for war-ravaged regions of Southeast Asia.

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MEMO

from ABRAHAM J. BAYER

A-28 The Arizona Republic Phoenix, Sunday, April 15, 1973

GLENDALÉ — State Rep. Bill McCune, R-Phoenix, said last night that virtually every piece of legislation introduced this year in the state legislature to benefit Vietnam veterans has been killed.

McCune addressed a dinner at Glendale American Legion Post No. 29.

"I am disturbed that there seems to be little or no support this year in the Arizona legislature to pass any legislation, start any program or extend any significant benefit in behalf of Arizona's Vietnam veterans," McCune said.

McCune, who is an assistant to the president of Ramada Inns Inc., said a bill to provide a \$10,000 supplemental appropriation to the veterans' on-the-job training revolving fund was approved.

But he said, several key

measures had been killed by the bill pro-

McCune sponsored loan forgiveness for Vietnam veterans killed in

He n



JEWISH
VES

To Judy
Banki
Jewish Committee

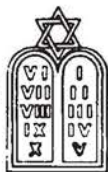
Share with your
colleagues. I called

The message
begins "Happy
Pesach Brothers!"

The theme is "Seder is Last
Supper - so join us."

National Jewish Community Relations Advisory Council
55 West 42nd Street
New York, N.Y. 10036
Telephone: Longacre 4-3450

AB



THE JEWISH CHAPLAIN



A Newsletter issued by the Commission on Jewish Chaplaincy

NATIONAL JEWISH WELFARE BOARD • 15 EAST 26th ST., NEW YORK, N. Y. 10010

New Series #28

March 1973

CHAPLAINS PRESENT PLAQUE

At the mid-January conference of full-time chaplains, the rabbis who are currently in military service presented a handsome brass plaque to JWB and to the Commission on Jewish Chaplaincy.

JWB officers and staff members were taken by surprise and deeply moved by this tribute. Accordingly, it was arranged to have the tablet on display at a meeting of JWB's national board of directors which was held the following weekend in New York.



The tablet, ornamented with the Jewish chaplains' insignia, reads:

WE, THE JEWISH CHAPLAINS OF THE ARMED FORCES
OF THE UNITED STATES,
TAKE OCCASION TO SALUTE JWB AND THE
COMMISSION ON JEWISH CHAPLAINCY
WITH DEEP APPRECIATION FOR THE OUTSTANDING
CONCERN WHICH, OVER THE YEARS, THEY HAVE
MANIFESTED FOR THE WELFARE OF JEWISH PERSONNEL
IN THE MILITARY

January 1973

The Commission is grateful for the kindness of the chaplains who made this presentation and, in particular, to Chaplain E. David Lapp, who monitored the project.

"KEY '73" A COMMISSION CONCERN

At the winter meeting of the Commission on Jewish Chaplaincy, concern was expressed lest the Evangelistic movement "to bring the continent to Christ" have an adverse effect on Jews in the service. It was noted that some military posts had already had major missionary rallies directed at the un-churched.

The Commission asked that the Director and Chairman write to the Chief of Chaplains of each service (or to the Armed Forces Chaplains Board) to express the concern of the American Jewish community that the Protestant missionary undertaking not be directed at servicemen of other faiths.* In addition, at the January conference of Jewish chaplains, this subject was explored -- in an effort to help the chaplains strengthen the faith of Jewish personnel.

*Please see page 15 for copy of letter on "Key '73" to Chief of Chaplains, D/A.

RABBI EICHHORN NAMED JWV CHAPLAIN

The Jewish War Veterans recently named Rabbi David Max Eichhorn, national chaplain of the Association. We congratulate JWV. They could not have chosen anyone more dedicated to the welfare of Jewish servicemen, Jewish veterans, and Jewish chaplains. For almost a quarter of a century, Rabbi Eichhorn served devotedly as director of field operations for the Commission on Jewish Chaplaincy. He endeared himself to the hundreds of Jewish chaplains who entered service during those years -- and helped greatly to increase the value of their ministry to the Jewish GI and hospitalized veterans.



CHAPLAIN GROSSMAN AT NORTHPORT VA HOSPITAL

Rabbi Herman E. Grossman, for the past eight years leader of Congregation Mercy and Truth, Pottstown, Pa., has become a full-time chaplain with the VA and has been assigned to the VA Hospital in Northport, Long Island. The hospital, which formerly treated emotional ailments exclusively, is now a general medical hospital. Chaplain Grossman, on active duty from 1947 to 1949, holds the rank of Lieutenant Colonel in the Air Force Reserve. He is a member of the Rabbinical Assembly.

SERVICE MEDAL AWARDED CHAPLAIN HOFFMAN



In the fall of 1972, Chaplain Sydney L. Hoffman was presented an Oak Leaf Cluster to the Meritorious Service Medal by the commanding officer of Kadena Air Force Base, Okinawa. He earned this honor by his outstanding service while stationed at Sheppard Air Force Base, Texas. We offer Chaplain Hoffman our heartiest congratulations.

Howard G. Messinger	Flushing, NY	CPT
Harry Mezei	Bronx, NY	CPT
Harry J. Nussenbaum	New York, NY	CPT
Shimon Paskow	Thousand Oaks, CA	MAJ
Seymour E. Rockoff	Long Island City, NY	CPT
Abraham Ruderman	Greenville, MS	MAJ
Melvin S. Sachs	Windsor, Ont., Canada	CPT
Marc Sauer		CPT
Marvin Schneider	Brooklyn, NY	CPT
Morton Shalowitz	Fond du Lac, WI	MAJ
Murray E. Stadtmayer	Bayside, NY	MAJ
Paul Swerdlow	Broomall, PA	CPT
Gerald L. Turk	Kent, OH	CPT
Frederick L. Wenger	Milwaukee, WI	CPT
H. Richard White	Augusta, GA	CPT
Joseph H. Wise	Yonkers, NY	LTC
Leo R. Wolkow	Glenwood, IL	CPT
Richard M. Yellin	Washington, DC	CPT
Herbert A. Yoskowitz	Baltimore, MD	CPT
Abraham Zemach	E. Lansing, MI	LTC

RESERVE CHAPLAINS (NATIONAL GUARD)

Abraham Axelrud	Far Rockaway, NY	Capt
Bertrand G. Fink	Baltimore, MD	Capt
Jacob J. Greenberg	Brooklyn, NY	Major
Jacob Reiner	Rockaway Park, NY	Capt
Nathan N. Schorr	Brooklyn, NY	Capt

RESERVE CHAPLAINS (ARMY)

Emanuel Aronowsky	Jerusalem, Israel	CPT
Abraham Avrech	Brooklyn, NY	<u>LTC</u>
David H. Bader	Washington, DC	CPT
Ira A. Bader	Rockaway Park, NY	CPT
Murray J. Berger	Montgomery, AL	CPT
Lewis A. Bogage	Philadelphia, PA	CPT
Harry Cohen	New York, NY	<u>LTC</u>
Nahum Cohen	Hof HaCarmel, Israel	<u>MAJ</u>
Sol Cohen	Philadelphia, PA	CPT
Joel D. Covitz	Switzerland	<u>CPT</u>
Israel Drazin	Columbia, MD	<u>MAJ</u>
Alfred S. Dreyfus	Brooklyn, NY	<u>LTC</u>
Benjamin J. Elsant	Los Angeles, CA	<u>COL</u>
Sheldon E. Elster	Alexandria, VA	<u>CPT</u>
Herbert S. Eskin	Southfield, MI	<u>LTC</u>
Seymour L. Essrog	Randallstown, MD	<u>CPT</u>
Martin M. Feinsod	Jerusalem, Israel	CPT
Abraham I. Feldbin	Brooklyn, NY	<u>LTC</u>
Arthur L. Fine	Cleveland, OH	<u>MAJ</u>
Joseph H. Freedman	Albany, GA	<u>LTC</u>
Naftali Friedman	Kansas City, MO	<u>CPT</u>
Sholom I. Gliksman	Chicago, IL	<u>CPT</u>
Lawrence J. Goldmark	Los Angeles, CA	<u>CPT</u>
Mark A. Golub	Montreal, Canada	<u>CPT</u>
Pincus L. Goodblatt	Granada Hills, CA	<u>MAJ</u>
Alan M. Greenspan	Liberty, NY	<u>MAJ</u>
Maurice Gross	Philadelphia, PA	<u>LTC</u>
Harold D. Halpern	New Milford, NJ	<u>MAJ</u>
David M. Heifetz	Jerusalem, Israel	<u>CPT</u>
Morris Heisler	Denver, CO	CPT
Sheldon P. Hirsch	Brooklyn, NY	CPT
Albert Hollander	Brooklyn, NY	<u>MAJ</u>
Lawrence I. Jackofsky	Washington, DC	CPT
Howard A. Kosovske	Sharon, PA	CPT
Edward R. Kraus	Rockville Center, NY	CPT
Sheldon J. Lewis	Edmonton, Alberta, Canada	CPT
David S. Lieb	San Pedro, CA	CPT
Alvin I. Lieberman	Brookline, MA	<u>MAJ</u>
Sheldon Lilker	Haifa, Israel	<u>CPT</u>

RESERVE CHAPLAINS (AIR FORCE)

Seymour H. Brickman	Brooklyn, NY	<u>Major</u>
Frederick A. Eisenberg	Cleveland, OH	Capt
Michael B. Eisenstat	Huntsville, AL	Capt
Azriel C. Fellner	Nashville, TN	Capt
Seymour E. Freedman	Staten Island, NY	Lt Col
Gordon M. Freeman	Walnut Creek, CA	Capt
Michell D. Geller	Norwich, CT	<u>Major</u>
Jack Glickman	Denver, CO	<u>Capt</u>
Joel S. Goor	San Diego, CA	Capt
Herman E. Grossman	Northport, NY	<u>Lt Col</u>
B. Charles Herring	Phoenix, AZ	<u>Capt</u>
Jay B. Heyman III	Houston, TX	
Simeon Kobrinetz	Washington, DC	<u>Major</u>
Gilbert Kollin	Flint, MI	<u>Major</u>
Martin N. Levin	Potomac, MD	Capt
Norman J. Lewison	Athens, OH	<u>Capt</u>
Seymour M. Panitz	Philadelphia, PA	Major
James H. Perman	Mt. Vernon, NY	Capt
Jacob I. Rubenstein	Rahway, NJ	<u>Major</u>
Morris L. Rubinstein	N. Hollywood, CA	<u>Major</u>
Jack M. Sable	Bronx, NY	<u>Major</u>
George Samet	New York, NY	<u>Capt</u>
Chaim E. Schertz	Brooklyn, NY	<u>Capt</u>
Barry Dov Schwartz	Perth Amboy, NJ	Capt
Mark L. Shrager	Minneapolis, MN	Capt
Stanley Z. Siegel	Washington, DC	Capt
Sol V. Slotnick	Brooklyn, NY	Capt
Sidney Solomon	Hazleton, PA	Capt
Victor M. Solomon	Teaneck, NJ	<u>Capt</u>
Jack D. Spiro	New Brunswick, NJ	Capt
Sheldon W. Switkin	St. Louis, MO	Capt
Marvin Tokayer	Tokyo, Japan	<u>Capt</u>
Ira S. Youdovin	Worcester, MA	Capt
Walter J. Zanger	Jerusalem, Israel	Capt

(Underscoring indicates Ready status)

CONCERNING "KEY '73"

February 2, 1973

Chaplain Gerhardt W. Hyatt
Office of the Chief of Chaplains
Department of the Army
Washington, D.C. 20314

Dear Bill:

The Jewish community of America is now reviewing the implications of the stated purposes of Key '73 as it affects them, "to share with every person in North America -- the message of Jesus Christ and to confront people -- by proclamation, demonstration, by witness and ministry, by word and deed."

The American Jewish community is especially concerned about the effect of Key '73 upon young Jews who live away from home in a non-Jewish environment -- at school or in the military. In response to this concern, Dr. Theodore Raedeker, Executive Director of Key '73 has replied stating "we do not wish to persecute, pressure, or force Jews to believe or do anything against their will." He continued: "there is no anti-Semitism in either the ideology or thrust of Key '73."

Against this background, the Commission on Jewish Chaplaincy has asked me to convey to you its own sense of apprehension that Jews in the Armed Forces may, in some instances, be subject to intolerable pressures not only in barrack discussions, but also in official or semi-official chaplaincy programs that imply the need to convert Jews, or seem to down-grade Judaism.

I have counselled calmness and watchful waiting, for it is my understanding that in the Armed Forces of the U.S. the several chaplaincy branches are built on the bed-rock of pluralism, on acceptance of differences, and on a firm determination to eschew conversionist efforts of those who belong to a particular faith. I'm certain this is your understanding.

Since there were items in your earlier Newsletters dealing with Key '73, it would be particularly reassuring to our Commission to have as a follow up, an informative notice carried in your Newsletter dealing with Jewish sensitivity in this matter. It would be helpful if you would state that efforts to proselytize those who are of another faith will not be tolerated, and also that the religious program for Jews in the Forces and for their dependents be particularly strengthened during the current year.

With warm greetings,

Cordially yours,

AL:lk

RABBI ARYEH LEV



Song at the Sea

FAITH AND DOUBT

Even those of us who try to live by our faith, who believe that the world makes sense and that men can feel the Divine presence, frequently know doubt. Only those who fear reality talk of a faith altogether untroubled by doubts. Normal men, if they be honest, admit the limits of their knowledge -- the vast regions of human experience about which they are ignorant. Logical certainty in most matters of religion is an illusion. All of this, however, is no reason to deny ourselves the lovely warmth and the profound understanding that Judaism offers. If we can relate to the unknown in terms of our tradition and, in the process, get us a sense of the purpose and value of life,

an understanding of who and what we are, is it not folly to keep aloof from our heritage simply because the answers do not carry ironclad proof? Is it not enough to say: "I feel, I believe, or I hope?"

--Chaplain Aaron D. Michelson
Fort Campbell, Ky.

IT ISN'T EASY — Faith is so difficult because, eventually, God says "no" to everyman.

--AEM

THANKSGIVING

O God! I love this world --and You

for making it.

There may be times when I pray phony,

faking it.

And yet, so help me, this is true --

O God! I love the world and You.

--AEM



REFLECTIONS ON VISITING THE SICK

There is a fascinating theory in the Talmud that attributes special therapeutic power to visiting the sick. As a matter of fact, it goes so far as to say that each visit can have the effect of removing one sixtieth of the illness.

While the medical aspect of this hypothesis has yet to be proven, in many respects it can be considered tenable. For example, some of the side-effects of being sick are enforced idleness, exaggerated symptoms, and boredom. By visiting the sick, we may very well loosen the bonds of these difficulties. We may help remove their overall psychological grip and the resulting psychosomatic manifestations.

Further, who knows, but that the sympathy and the empathy of friends and relatives can have a particular effectiveness, akin to extra-sensory perception, in a curative sense. It may reach out to the sick person and stir his own defenses and stimulate his will to get well.

Probably, the most frequent result of visiting those suffering from ailments, is that they are constrained to think less of themselves. This distraction is very important. With due deference to the medical profession, and more likely, with their concurrence, one of the best ways to cure a patient is to interfere least with the natural curative process. There are, of course, many instances when medicine goes beyond the passive, where it removes the difficulty and brings about positive results.

However, throughout, it is the miracle of human life that is regenerated and regenerating. This is the value of the patient's own religious orientation. This is basically what is recalled to him by his chaplain, his clergyman, and his own transcending view of life. This is probably what the Talmudic authority intended when he mentioned the one sixtieth of pain that was removed. The other fifty nine parts are removed by the patient himself--with the help of the Almighty.



--Chaplain Aaron B. Seidman
V.A. Hospital
Washington, D.C.

- Vilna, Lyck, 1868, the editor states that he had seen that lost passage quoted in a manuscript of the Sefer Shibolei Haleket Hashalem by Zedekiah b. Abraham Anaw (Italian-born, 13th century). In 1886, Buber edited that manuscript (Vilna). The passage in question is contained in No. 126 (Buber:98).
2. Seder Rav Amram Gaon, I, Warsaw, 30a; siddur Rav Saadiah Gaon, 2nd edition, Jerusalem, 1963, 123.
 3. Seder Rav Amram Gaon, *ibid.*: Tur and Shulhan Arukh, Orah Hayyim, No.292, 2; Mishnah B'rurah (20th century), No. 292,6.
 4. Zohar II, Terumah, page 156
 5. Abudraham Hashalem, Jerusalem, 1959, T'fillat Minhah, pages 180-181.
 6. B. Shabbat, 118a: כל המקיים ג' סעודות נצול מכל פורענות; מחבלי של משיח, ומלחמת אור ומגור, ומדינה של אלהים.
 7. Shibolei Haleket, *ibid.*: כל מצעו; אגן מצידים על הקבה שחזקו אמת וחתם כל מצעו.
 8. Kol Bo, Leiter Edition, N.Y. 1946, note 40, page 1 a-b. בראשית באמת, זכריב אשר ביה אלקים צטוה: סת אלף, מ"ח, ת"ו -- אמת.
 9. R. Jacob Emden, Siddur Bet Jacob; Seligmann Baer, Avodat Yisrael, 265.

Additional Literature

Ozar Hatefillot, I, N.Y., 1946, 800-801; J.D. Eisenstein, Ozar Yisrael, IX, 12-13; *id.* Ozar Dinim Uminhagim, N.Y., 1938, 346-347; A.A. Hirshovitz, Ozar Kol Minhagei Yeshurun, 4th ed., Lvov, 1930, No. 43, 292-293; A.J. Sperling, Taamei Haminhagim, enlarged edition, Jerusalem, 1957, No. 391, 176-177; L. Ginzberg, Geonica I, 2nd edition, N.Y., 1968, 139; I. Elbogen, Der Juedische Gottesdienst in seiner geschichtlichen Entwicklung, 2nd ed., Frankfurt am Main, 1924, 119 and 125; And above all, B. Lewin, Ozar HaGeonim, Tractate Shabbat, Haifa, 1930, (Teshuvot), paragraphs 315-320, pages 103-104.

Note

--Marcus Breger

Replies were also received from Dr. Sidney B. Hoenig of Yeshiva University; Chaplain Joel T. Klein of Manchester, N.H.; and from Rabbi Hershel Cohen, West Orange, N.J.

The Commission on Jewish Chaplaincy of the National Jewish Welfare Board is the Agency which endorses and furnishes ecclesiastical supervision for more than 60 full-time Jewish chaplains and 250 part-time Jewish chaplains who serve more than 600 domestic installations, as well as all military installations overseas, in the following departments of the Federal Government: - Army, Air Force, Maritime Commission, National Guard, Navy, Public Health Service, and Veterans Administration.

f) References

In addition to texts mentioned, these respondents referred to:

Joseph H. Hertz: Daily Prayer Book with Commentary
Elie Munk: The World of Prayer, Vol. II
S. R. Hirsch: Siddur T'filot Yisrael
Mahzor Vitri



After this composite reply was prepared, we received the answer of Rabbi Marcus Breger (Tucson, Arizona) as follows:-

Summary

Sources:

According to very early sources, the three-verse prayer of zidkatkha was already current in Talmudic times.¹ However, the Talmudim do not mention it. In Geonic times, after 800 C.E., it was considered a part of the liturgy of the minhah prayer on Shabbat afternoon.²

Reasons:

From the times of Sar Shalom Gaon through our own times, scholars have looked for a justification of zidkatkha. It was considered a form of zidduk hadin in memory of Moses who according to one tradition had died on a Shabbat afternoon.³ The Zohar accepts this explanation, adding that the three verses refer to the death of Joseph, Moses, and David.⁴ Abudraham,⁵ a Sephardic author of the 14th century, supplies two other reasons: i.e., assuming that the sinners condemned to Gehennom are relieved on Shabbat, the recitation of zidkatkha delays somewhat their return to Gehennom; and also serves as a reminder that the mitzvah of the three Shabbat meals protects the faithful against the three disasters.⁶ An Italian-born sage of the 18th century, quoting the Pesikta, states that since one of the verses concludes with the word emet, truth, which is considered the hotam or seal of the holy One, blessed be He, it should be recited on the hatima, end, of the week.⁷ Another medieval author, adopting the same reasoning, alludes to emet (Jeremiah 10.10)⁸. Modern liturgists see in the zidkatkha prayer a parallel to the tahanun recited on the weekdays.⁹

Sequence:

The three verses in question are: a. Psalms 36.7; 71.19; 119.142. The Sephardic (and Hasidic) siddurim have the above sequence. The Ashkenazic liturgy prefers the reading in the reverse sequence: c,b,a. Rav Saadiah's siddur contains still another order: b,a,c.

Notes

1. The first source is no longer extant. In the Pesikta de Rav Kahana, which goes back to the 3rd or 4th century, on page 71, edition of S. Buber,

the sinners who, according to a Midrash, are released from punishment during the Shabbat hours but must return to Gehenna at the conclusion of the Shabbat.
David Aronson

Legend has it that Joseph, Moses, and David died on the Sabbath before nightfall (see Tosafot Menahot 30a, and Bet Joseph #292 and commentaries). At minhah, with the Sabbath drawing to an end, and the neshamah yeterah (the additional Sabbath-soul) about to depart, when the distinctive minhah chant arouses melancholy thoughts of our own mortality and the brief span of our years, the zidkatkha zedek reminds us of the zidduk hadin, with its emphasis on God's justice, which is eternal and immutable, His loving kindness, mercy, and Torah of truth.

--David Berent; Lewiston, ME.

c) Speculation on the Purpose of the Prayer

The three verses open with the word "zidkatkha" -- your justice or, perhaps, effective power. The parallel to zedek in 119:45 is Torat Emet; in 71:19 it is parallel to gedolot; and in 36:7 it matches mishpatekha, legal writ. This word is characteristic of zidduk hadin (formal acceptance of God's judgment concerning the dead). In the tradition, this has two expressions. One is that the three verses relate to the deaths of Joseph, Moses, and David, who are alleged to have died on Shabbat afternoon. Another idea is that sinners condemned to sentences in Hell are free for Shabbat, but must return to serve their sentences after the minhah service, requiring a zidduk hadin on their behalf.

The prayer zidkatkha is a kind of mini-tahanun, as evidenced by the fact that it is not recited if the Sabbath occurs on a day when, were it a weekday, the tahanun prayer would be deleted.

-- Gilbert Kollin

d) Kabbalah

Abudraham states that, because the Torah was given on Shabbat, the sentences really refer to that event -- as follows: the ten words in the first sentence relate to the 10 commandments; the 40 letters in the middle sentence relate to the 40 days Moses spent on Sinai; the five words in the last sentence indicate the five Books of Moses.

-- Rudolph J. Adler; Orlando, FL.

e) Another Interpretation

I believe that zidkatkha zedek is the Shabbat version of אל ארך אפים. Both are short, with three verses each. Since prayers of forgiveness are not recited on the Shabbat, we dwell instead on the theme of God's righteousness and His gift to us of the Torah. I make this suggestion because the fact is that we do not have a zidduk hadin on Shabbat. Perhaps, too, these verses were originally recited prior to the reading of the Torah, before the open ark, like that other mystic prayer ביתך שמיך. Then, in the course of time, when another verse, ואני תפילתי, was recited before the Torah reading, the three verses of zidkatkha zedek were moved to the end of the service. --R. J. Adler

RABBINIC LORE

Previous Inquiry

In our last issue, Chaplain Rudolph J. Adler invited our readers to comment on the source, nature, and purpose of the prayer zidkatkha zedek, recited on Shabbat at the minhah service.

Replies

We have had replies from Chaplain Adler, himself, and from Rabbis David Aronson, David Berent and Gilbert Kollin. In large part, their answers cover the same ground. In the paragraphs that follow, something is retained of what each of our respondents wrote.



"King David's Entry into Jerusalem"
Part of tapestry by Marc Chagall.

a) Source

In the "Order of Prayers" compiled by R. Amram, Gaon of Sura in the 9th century, this paragraph is incorporated as a widely established tradition. The three verses (taken from Psalms 119, 71, and 36 respectively) are quoted by R. Amram in this order. However, some early authorities questioned this order and argued that the verses should be recited in the reverse order for two reasons. First, we should follow the order in which the chapters from which the verses are taken are arranged in the Book of Psalms -- 36, 71, 119. Secondly, this order presents a logical ascending scale in the image of God's righteousness. The verses describe -- "mountains," "sky," "everlasting." The present Ashkenazic liturgy follows the order of R. Amram; the Hasidic ritual follows the order of the chapters.

--David Aronson; Los Angeles, CA.

The prayer consists of three verses from Psalms in reverse order (119:45, 71:19, 36:7). R. David Abudraham notes that the custom of France and Provence follows the original format of Rav Amram, and that Rav Saadiah has the verses in the regular order (Psalms 36, 71, 119).

--Gilbert Kollin; Flint, MI.

b) Nature of the Prayer

Its meaning? Some old commentators maintain that it is a kind of zidduk hadin commemorating the death of Joseph, Moses and David, who, according to tradition, died on Shabbat afternoon. Abudraham, in his 14th century outline of the liturgy, presents a series of quotations and interpretations which indicate that Moses died on Friday and not on Shabbat. Abudraham therefore suggests that the verses are recited as a zidduk hadin for the plight of all

THE FUTURE OF THE JEWISH COMMUNITY IN AMERICA

This book by Dr. David Sidorsky, professor of philosophy at Columbia University, is a task force report on the Jewish future in the United States. In 104 pages, the author gives the results of a conference involving some 30 Jewish scholars, educators, religious personalities, and community specialists. These men did an in-depth study of the status of American Jewry today and of its probable future. The book sells at \$1.50. Please order directly from the American Jewish Committee, 165 East 56th St, New York, N.Y. 10022.



"Jerusalem", Watercolor, Stucco & Mosaic

A SERVICE CENTER FOR CHRISTIANS IN JERUSALEM

Since 1967, the number of Christians visiting Israel each year has regularly increased. To help meet the special needs of such visitors, the American Jewish Committee has opened a Center in Jerusalem. It is not a travel bureau but a means of providing cultural experiences and of opening dialogues leading to increased insight into Middle East problems. Christian clergymen who plan to visit Israel may appreciate word of this service.

For further information, write: Visitors to Israel Program, 165 E. 56th Street, New York, New York 10022.

AMERICAN COLLEGE IN JERUSALEM

This College offers a four-year study course leading to a B.A. degree, with all instruction in English. One-year programs, with transfer credit arrangements, are also available. The school aims at small classes and close student-faculty relations. The curriculum offers considerable selection. For information one should write to -- American College in Jerusalem, 888 Seventh Avenue, New York, N.Y. 10019.



National Jewish Welfare Board:
help to Jewish men and women in the U.S. armed
services and veterans hospitals,
work with Jewish community centers throughout
the country.

0 Give Thanks	#63114	Concordia Publishing House 3558 S. Jefferson Avenue St. Louis, Missouri 63118
Proverbs 4:7	#3094	Hermitage Art Co. 5151 N. Ravenswood Chicago, Illinois
Twenty-Third Psalm	#3828	Hermitage Art Co. 5151 N. Ravenswood Chicago, Illinois

"A Modern Midrash on Love"

Herbert Tarr, author of the best selling books "The Conversion of Chaplain Cohen" and "Heaven Help Us" has published recently "A Time For Loving", a captivating and delightful novel about Solomon, the wisest and wittiest of Israel's kings.



BBYO PAMPHLETS

The B'nai B'rith Youth Organization continues to add to its popular series of pamphlets on Judaism. A recent addition is "Social Justice: The Jewish Contribution to America," by Robert St. John. This work sells at 75 cents. Other booklets in the series are even less expensive. A leaflet describing this series, "Understanding Vital Issues of Jewish Concerns" is available from BBYO, 1640 Rhode Island Avenue, N.W., Washington, D.C. 20036, for the asking.

TEN LESSON PLANS ON ISRAEL

For the observance of the 25th anniversary of Israel's independence, the department of education and culture of the World Zionist Organization, 515 Park Avenue, New York, N.Y. 10023, has issued a 55-page work called Ten Lesson Plans On Israel, by Levi Soshuk. The format is 8½x11. The work presents in outline form the major ideas and issues which reflect the development of Israel during the past several decades. These outlines are useful for teachers and for discussion leaders. The booklet sells at \$1.00. Please order from the Publication Department of the World Zionist Organization -- address above.



SABBATH EVE SERVICES IN HILLEL FOUNDATIONS

Rabbi Benjamin M. Kahn has done a study of Sabbath services as conducted in the B'nai B'rith Hillel Foundations, with numerous suggestions and samples illustrating a variety of approaches to creative worship. The book is available from Hillel, 1640 Rhode Island Avenue, Washington, D.C. 20036.

A JEWISH RELIGIOUS EDUCATION PROGRAM

Programming



In January, the Chaplain School of the U.S. Army, Fort Hamilton, New York 11252, issued a 20-page brochure describing the religious training of Jewish personnel in the Armed Forces. The subjects treated include: the status of religious education in the military, problems involved in Jewish education, the materials needed for Jewish training, the curriculum, adult education, lay leadership, worship in relation to education, and a religious program under combat conditions. Those interested in having a copy of this brochure should request it directly from the school at the address given above. The title is -- Jewish Religious Education Program.

READINGS FROM SCRIPTURE

During World War II, a very large number of copies of an abridged Bible in English were printed in a khaki-covered pocket-size edition. We recently discovered that JWB still has several thousands of these Readings from Scripture in stock. Chaplains who can make use of this item are welcome to request them. Please do not ask for more than 50. CJC will try to meet such requests -- as long as our supply lasts.

*And thou shalt
teach them diligently
unto thy children ... DEUTERONOMY 6:7*

EXPERIMENTAL SERVICES FOR SABBATH

KTAV recently announced publication of a new book, Bridges to a Holy Time: New Worship for the Sabbath and Minor Festivals, edited by Rabbis Alfred Jospe and Richard N. Levy. These services, originally prepared for use in Hillel Foundations, attempt a synthesis of tradition and innovation. A sample service, called Noah's Sabbath, sells for 35 cents per copy. The book will cost \$4.00 per copy -- less in quantity. Please order from KTAV Publishing House, Inc., 120 East Broadway, New York, N.Y.

MORE ON CLUB FOLDERS

Jewish chaplains interested in club folders suitable for use in connection with their programs should send for samples of :

Ten Commandments (Hebrew)
and Psalm 119

#7294

-6-

Concordia Publishing House
3558 S. Jefferson Avenue
St. Louis, Missouri 63118



1973 LAY LEADER CONFERENCES HELD

At Berchtesgaden, Germany

Early in January, Rabbi Richard C. Hertz of Congregation Beth El, Detroit, Michigan, was the principal speaker at a convocation for more than 225 Jewish enlisted men and officers, many of them chapel lay leaders, at the General Walker Hotel in Berchtesgaden. Other lectures were delivered by the Jewish chaplains now stationed in Germany. The convocation was under Army auspices, for Jewish personnel in all of Europe. Arrangements, including provisions for kosher food, were made under the direction of Chaplain Richard E. Dryer. Apart from Sabbath services, formal lectures, and "Ask the Rabbi" sessions, there was ample time for personal consultations with the chaplains and with Rabbi Hertz. Such convocations are held annually. The conference this year was singularly effective -- a source of inspiration to all who attended.



Lay Leaders at Great Lakes, Ill.

A one-day meeting of Navy Jewish men stationed at the Naval Training Center, Great Lakes, many about to leave for ships at sea, was held in February. Rabbi Victor Solomon (C.J.C. staff member), Myrna Amsel (JWB, Armed Forces and Veteran Services), and Chaplain Samuel Sobel (Norfolk, Va.) conducted the training session. The Jewish chaplain at Great Lakes, who arranged the meeting, is Chaplain James L. Apple.

West Coast Lay Leaders Meet



Rabbi Aryeh Lev, Rabbi William Z. Dalin, and Alan Kassin (JWB-USO staff) met with a score of lay leaders from the Sixth Army area in mid-February at the Presidio, San Francisco. The group reacted with heart-warming enthusiasm to the presentations of the instructing staff.

These men serve at small installations, without regular rabbinic coverage. They were motivated to reorganize or to intensify the Jewish chapel programs at these stations.

The same "faculty" later met with a smaller group, chiefly Navy, from Camp Pendelton and from Naval Training Center, San Diego, California. Chaplains Fred A. Natkin and Bruce H. Charnov serve at these bases.

The focus for much of the discussion was an optimum observance of Passover for Marine and Navy personnel under varying conditions.

זכר צדיק לברכה

Chaplain Jacob H. Epstein served Temple Beth El in Syracuse, New York, for twenty-two years with great devotion. Under his leadership the congregation grew and prospered. In addition, he was the Jewish chaplain at the VA Hospital in Canandaigua, New York. There, he made a valuable contribution to the overall religious program of the hospital -- and ministered to the Jewish patients with a special skill and grace. Born in the land of Israel, educated at the Hebrew Theological Seminary at Skokie, Illinois, Chaplain Epstein endeared himself to all who knew him. His memory is a blessing!

AMERICAN JEWISH ARCHIVES

In January, Rabbi Herman Hailperin, rabbi emeritus of the Tree of Life Synagogue in Pittsburgh, Pennsylvania, died. He was 73 years old. Rabbi Hailperin, born in Newark, was graduated from New York University and ordained at the Jewish Theological Seminary of America. He taught at Duquesne University and the University of Pittsburgh, where earlier he received his Ph.D.

Rabbi Hailperin served as the Jewish chaplain at the VA Hospital in Pittsburgh (Aspinwall and Oakland divisions) for many years. He was dedicated to this ministry -- constantly helpful to patients and to the members of their families. His memory is a blessing to all who knew him.



זכר צדיק לברכה

We record with sorrow the death of a dear colleague, Rabbi Samuel Blinder, spiritual leader of Congregation Sons of Abraham in Albany, New York. For three decades, Rabbi Blinder, involved in chaplaincy service, was indefatigable in meeting the religious needs of Jewish servicemen and veterans. Born in Russia, brought to this country as a child of nine, he was educated in New York and received the degree of B.S.S. from C.C.N.Y. Ordained in 1934, he was a member of the Rabbinical Council of America. During World War II, he served as a chaplain in Europe. In all of the post-war period, he had been Jewish chaplain at the Albany VA Hospital, where, through the years, he endeared himself to staff and patients.

יקי זכרו ברוך.

CHAPLAIN SAMUEL R. SANDHAUS MARRIES

We are pleased to record the marriage of Chaplain Samuel Sandhaus to Soni Edelstein on New Year's Eve in Cleveland. Chaplain Sandhaus is stationed at Fort Carson, Colorado. His bride, a graduate of Stern College, majored in English and biology.



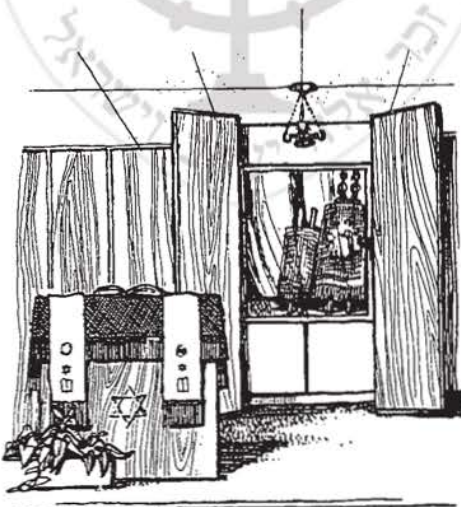
May they have many, many joyous years together.

THIS WAS A SEASON FOR WEDDINGS

Very recently we have had word of the marriages of --

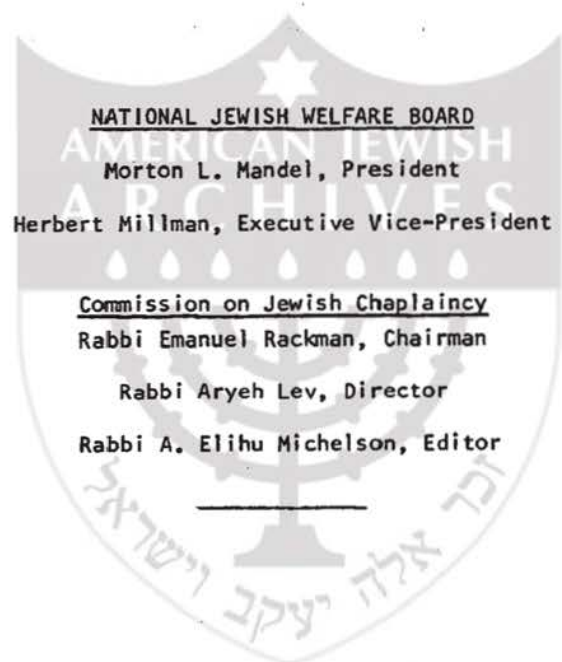
CHAPLAIN IRA KRONENBERG
of Fort Riley, Kansas
and -- CHAPLAIN SAMUEL SOBEL
District Chaplain
5th Naval District, Norfolk, Va.

We wish these colleagues and their brides great happiness. ! מול טוב



RESERVE CHAPLAINS (NAVY)

Cyrus Arfa	New York, NY	<u>LCDR</u>
Alvin K. Berkun	Hamden, CT	<u>LT</u>
Leonard S. Cahan	Oakland, CA	<u>LT</u>
David Clayman	Jerusalem, Israel	<u>LCDR</u>
Adam D. Fisher	Stony Brook, NY	<u>LT</u>
Mark Fraenkel	Mt. Vernon, NY	<u>LCDR</u>
Stephen D. Franklin	Toronto, Ont., Canada	<u>LT</u>
Ronald H. Goff	Peoria, IL	<u>LT</u>
Jay B. Goldberg	Des Moines, IA	<u>LCDR</u>
Simcha Goldman	Mt. Clemens, MI	<u>LT</u>
David S. Goldstein	Baltimore, MD	<u>LCDR</u>
Barry H. Greene	Short Hills, NJ	<u>CDR</u>
Martin I. Hinchin	Alexandria, LA	<u>LCDR</u>
Morton M. Kanter	Farmington, MI	<u>LCDR</u>
Sheldon M. Kirsch	Burbank, CA	<u>LT</u>
William Kloner	Brooklyn, NY	<u>CDR</u>
Bertram W. Korn	Philadelphia, PA	<u>CAPT</u>
Aaron N.H. Krauss	Margate, NJ	<u>LT</u>
Aaron Landes	Elkins Park, PA	<u>CDR</u>
James M. Lebeau	Lowell, MA	<u>LT</u>
William H. Lebeau	Port Jefferson Sta., NY	<u>LT</u>
Morton H. Narrowe	Stockholm, Sweden	<u>LT</u>
Norman R. Patz	Cedar Grove, NJ	<u>LCDR</u>
Allen H. Podet	Bellevue, WA	<u>LT</u>
Mordecai Podet	Waco, TX	<u>CDR</u>
Alan L. Ponn	Laurelton, NY	<u>LT</u>
Robert L. Reiner	Dayton, OH	<u>CDR</u>
Daniel A. Roberts	Cleveland, OH	<u>LT</u>
Robert A. Rothman	Rye, NY	<u>CDR</u>
Selig Salkowitz	Fair Lawn, NJ	<u>LCDR</u>
David B. Saltzman	Brookline, MA	<u>LT</u>
Nisson E. Shulman	Los Angeles, CA	<u>CDR</u>
Reuven Siegel	New York, NY	<u>CDR</u>
Clyde T. Sills	Austin, TX	<u>LT</u>
Hillel E. Silverman	Los Angeles, CA	<u>CDR</u>
Matthew H. Simon	Jerusalem, Israel	<u>CDR</u>
Arthur Z. Steinberg	Miami, FL	<u>LT</u>
Richard S. Sternberger	Annapolis, MD	<u>CDR</u>
Harvey M. Tattelbaum	New York, NY	<u>LCDR</u>
Kenneth J. Weiss	Glendale, CA	<u>LT</u>



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Herbert Millman, Executive Vice-President

Commission on Jewish Chaplaincy

Rabbi Emanuel Rackman, Chairman

Rabbi Aryeh Lev, Director

Rabbi A. Elihu Michelson, Editor



For the Eucharist that followed, Bishop Rausch's parents, who operate a general store in the country hamlet of Farming, and other relatives brought forward the vessels, bread and wine used for Communion.

At the end of the Mass, Bishop Rausch was escorted by Cardinal Krol down the main aisle of the church, giving the people his blessing while the congregation sang the hymn, "Holy God, We Praise Thy Name," including one verse in German.

Assisting Cardinal Krol as consecrator were Archbishop Joseph Bernardin of Cincinnati, whom Bishop Rausch succeeds as administrator of the bishops' conference, and Bishop Speltz.

-0-

Says Jews Should Not Feel Concern

KEY 73 NOT MUCH OF A SUCCESS,
SAYS SOUTHERN BAPTIST PASTOR

By Religious News Service (4-30-73)

HOUSTON (RNS) -- American Jews shouldn't be so concerned about the Christian evangelistic effort called Key 73, because Key 73 isn't much of a success, says a Houston Baptist pastor who is also an official of the Billy Graham Evangelistic Association.

Dr. Kenneth Chafin, pastor of Houston's large South Main Baptist church, made this remark during a panel discussion at a local synagogue. He was director of evangelism for the Home Mission Board of the Southern Baptist Convention before assuming a pastorate here in 1972. He has continued his work as dean of the schools of evangelism for the Billy Graham organization, which involves arranging programs for pastors.

Other panel members included Dan Asher, executive director of the Houston Jewish Community Council, the Rev. Alfred Dorfler, minister of a local American Lutheran congregation, and Rabbi Kenneth Hain of Houston's United Orthodox Synagogues.

"Key 73 is not doing terribly well. A few months ago I tried to get a Houston meeting together on Key 73 and it was impossible for me to get people to assume leadership. The truth is that until there was expressed anxiety from the Jewish community (on a national level) over Key 73, it was almost impossible to get media publicity," Dr. Chafin said.

Rabbi Hain said one of the most disturbing aspects of Key 73 was its effort to "straddle the fence on where Key 73 stands on converting Jews.

Mr. Asher said he had had very few complaints from Houston Jews on being contacted by Key 73 publicity. "Young people here haven't been concerned. I received only one complaint from a Jew who was invited to a program allegedly to celebrate Israel's 25th anniversary and it turned out to be a pitch for Key 73," he said.

Rabbi Jack Segal, whose synagogue sponsored the discussion, asked Dr. Chafin where Christians would stand if Jews organized a counter effort in the future to "convert America to Judaism?"

"I would like it," said Dr. Chafin. "It has always bothered me that Jews haven't been as evangelistic as they ought to be. If one has an understanding of life and happiness and does not share it with others, one stands judged before God," said the Southern Baptist pastor.

"Jews don't missionize," replied Rabbi Hain. "It has been difficult enough to transmit Judaism to our own children. We haven't had time to get involved with anyone else," said the Orthodox Rabbi.

THE AMERICAN JEWISH COMMITTEE

FO-PA-D-M
date March 6, 1973

to Yehuda Rosenman and Rabbi Marc Tanenbaum
from Roger Meltzer

subject Local Christian Missionaries

As promised in my last memo, enclosed please find the second installment of the Jewish Exponent's series on Key '73 and Christian Missionaries.

This past Friday, Murray and I attended the first meeting of the JCRC's new Commission of Christian Missionary Activities. I've enclosed a discussion sheet that was passed around. These were the major findings of the Commission.

- 1) Christian missionaries have been active in Philadelphia long before Key '73.
- 2) There is considerable evidence of a Jewish over-reaction to Key '73 and that, on the basis of numbers, drugs and Hari Krishna cults were a greater danger to Jewish kids than Christian Missionaries.
- 3) Jewish kids don't need "protection" from Christian Missionaries but rather positive programming.
- 4) Locally, PACK '73 (Philadelphia Area Christians for Key '73) is a financial and statistical failure, but has succeeded in pushing fundamentalist postures on several mainline Protestant denominations.
- 5) There is a need for both well-written, scholarly materials on Christian-Jewish relations, Jewish expectations of the Messiah, etc., to be serialized in the Anglo-Jewish press and also throw-away literature for college campuses.
- 6) The Board of Rabbis will develop a December Program for synagogues and Hebrew schools to use during the big missionary push expected around Christmas.
- 7) The listing of names and addresses of Christian Missionary locations by the anglo-Jewish press is a mistake.
- 8) There is a need for "half-way houses" for Jewish youngsters with personal or family problems.
- 9) The reaction to Jewish concern over Key '73 has varied amongst the various affiliated denominations. The Episcopal Diocese will not allow proselytizing Jews as legitimate programming. The local Presbytery adopted a "tough luck, brother" attitude.
- 10) There have been a number of offensive missionary activities locally. They include the showing of an evangelistic film Time To Run in theaters with no

To: Yehuda Rosenman and Rabbi Marc Tanenbaum:

March 6, 1973

explanation of the film's intent stated in advertisements and several incidents of kids with Gideon Bibles proselytizing Jewish high school youngsters during lunch.

11) There was also some anger over a television documentary (network) on agrarian life which featured former Agriculture Secretary Orville Freeman. The offensive quote I took down was, "The true American is a God-fearing Christian American."

I'll keep you informed. There will be another Commission meeting to differentiate between the community relations aspects of Key '73 (Church-State Separation, Inter-religious tensions, etc.) and the programmatic aspects of Jewish identity, education and religion.

RM:g

encls.



Topics for Consideration

1. The nature of the problem.

- A. What is the Jewish community's assessment of "Key '73"? Do the facts support this judgment.
- B. What is our assessment of the nature and extent of Christian missionary activity aimed at the Jewish community? What are the experiences that support these conclusions?

2. The Jewish community's position.

- A. What should be our posture regarding Christian missionary activity towards Jews?
 - B. Is there a basis for limiting such activities in a free society?
 - (1). Theological considerations
 - (2). Constitutional factors
 - (3). Questions of propriety
 - C. What should be our approach, if any, to the Christian community?
3. In the light of our judgments on the previous questions what specifically do we recommend programmatically?
4. Shall we designate a subcommittee to formulate a definitive statement answering the above questions?

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Nine Missions to the Jews Seek Souls Throughout City

By JAMES REMSEN

"Never before in Israel's history has the Jew been in sorer need of the Gospel. The Jew is adrift from the moorings of his Old Testament. . . . Bewildered and misled by the emptiness of Judaism and the false aims of Zionism, he is on the hunt for something to replace what he has lost."

This missionary statement captures the essence of "Jewish evangelism," minus the trappings—that Jews are misguided souls, lost lambs, who must be shown the "true" religion. They are urged to enter the fold either unqualifiedly, as a convert, or as a "Hebrew Christian," a novel classification of Jew who claims to have been "completed" through Jesus yet who still observes Jewish customs and holidays.

In the Philadelphia area, there are at least nine organized missions which seek Jews to become "Hebrew Christians." They reportedly operate for the most part with money and ministers supplied by evangelical Protestants. Assistance is provided by numerous volunteers and part-timers, many of whom claim to be "Hebrew Christians." Their message of salvation is spread through newspaper advertisements, telephone recordings and trained "telephone ministers," and reams of pamphlets, booklets, flyers and "prophecy edition" Bibles.

Their message, basically, is that Jesus met the requirements of the Messiah as prophesied in the Hebrew Bible. This approach has been roundly criticized by Jewish representatives as outmoded, unsophisticated, "truly medieval" and based on verses taken out of context.

These critics charge that Christian missionaries concentrate on impressionable young Jews and adults who have little knowledge of Judaism, a process described as "soul snatching."

The "Hebrew Christian" centers are located throughout Philadelphia, although they seem concentrated in the Western and Northeast sections. Mike Masch, of the Philadelphia Union of Jewish Students, says the missions "are exploiting a well-known fact: kids in Wynnefield, Overbrook Park and the Northeast don't

have anywhere to go."

Masch is talking about such missions as the "Hidden Matzoh," in Overbrook Park; sponsored by the Young Hebrew Christian Alliance (YHCA), where groups of young Jews gather to sing, pray and testify to Jesus as their personal messiah. Another "Hebrew Christian" center catering to young Jews is Shofar, Inc.,

Many of the missions are in the Northeast. The Hanancel House, also known as the Evangelization Society of Philadelphia, claims to have been around for 61 years. Virginia Koch, the office secretary, said that 20 of the 30 persons in the center's fellowship class are Jews.

The Assemblies of God claims 20 to 30 Jewish proselytes in the past year. The mission is affiliated with the Assembly of God Church and is headed by the Rev. Monty Garfield, who says he was raised as an Orthodox Jew.

Beth Sar Shalom Fellowship of Christian Jews, perhaps the most prominent mission in the Northeast, is one of two outposts here of the American Board of Missions to the Jews. It is headed by Larry Jaffrey, a Baptist minister, who claims that as many as 50 persons attend its weekly fellowship meetings and Bible studies.

Other missions are the Hebrew Christian Fellowship, in West Oak Lane, and the Friends of Israel Missionary and Relief Society, Inc., in Collingswood, N. J. The latter center is headed by Dr. Victor Buksbazen, a "Hebrew Christian," and has been in operation for two and a half years. Buksbazen estimated that 50 Jews have joined the center in the past year. He says they are of every age, but mostly young.

Visits were paid to the two

missions in center city. One, in a drab storefront, is the other "outpost" here of the American Board of Missions to the Jews. Its engaging spokesman is Harry J. Burgen, 80, who said he became a "Hebrew Christian" 60 years ago. The center is well-stocked with literature and offers a monthly periodical, "The Chosen People." The pamphlets have such titles as "When Shall the Messiah Come?" "A Believing Jew," "O Jerusalem" and "33 Prophecies Fulfilled in One Day." Burgen said that prayer meetings are held once a week. He said the attendants are mostly middle-aged and Orthodox, "since they have the most literal faith in the coming of the messiah."

'Blind Leading Blind'

Burgen asserted, "One is a Jew in name, but not in heart, if he doesn't accept Jesus. Jews have been misled by their leaders. Depending on rabbis is like the blind leading the blind."

Center city also is the location for what is probably the largest mission in the area, the Judaeo-Christian Information Center, a modern building which features a sanctuary and an attractive window display. The center also is the headquarters for the Committee on the Christian Approach to the Jews, and is authorized by the United Presbyterian Church in the U. S. A.

Frank Stroup, executive secretary of the Philadelphia Presbytery, said that while the church used to provide funds for the center, it now only "authorizes"—appoints people to serve in the mission. When asked why the Presbyterian Church is involved in these activities, Dr. Stroup replied, "Why not?" He said that while he maintains close ties with rabbis, he personally believes Jews who have not accepted Jesus as the messiah are incomplete. "This is a matter of theology," he said, "on which there can never be a meeting of the minds."

In a brochure describing its "approach" to Jews, the Presbyterian committee listed the following: a reading room, a way-side pulpit, a community center, a manse in the Northeast, deputation presentations in local churches, a campus ministry, a center city outreach and a quarterly magazine, "Israel for Christ."

Sitting at a table in the rear was a sad-eyed "Hebrew Christian" woman named Rochelle, who freely told her depressing tale: drug addiction, jail, divorce, and then — Billy Graham. She said she wandered in to the center, despondent, and was shown the scriptures. "I was blind, and now I see," she said.

Charles Devisscher, assistant to the pastor and the center's "telephone minister," said the mission was founded 33 years ago and is the first "Hebrew Christian" congregation in Philadelphia. He said there is an active membership of 50, and claimed 90 percent of those attending Sunday morning services are Jewish.

Link to Fundamentalists

Some believe there is a link between the "Hebrew Christian" groups and the fundamentalist missionary groups active on the campuses. In any case, the "Hebrew Christians" inevitably will gain impetus from the publicity created by the latter evangelists.

Largest of the evangelical efforts is "Key '73," an 18-month nationwide campaign involving 140 Christian groups. Joel Paul, Hillel director at the University of Pennsylvania, believes the Campus Crusade for Christ is a major agent of "Key '73." And he believes its efforts locally will be centered at Penn, where it has been said there are 17 professional

missionaries. Howard Wasserman, Hillel director at Temple University, said he sees no danger at Temple "right now."

Paul said that efforts such as the Campus Crusade are "well-financed and carefully conceived. Conversion attempts employ a variety of techniques and tactics to reach the students. They come well-prepared for every encounter with a variety of memorized quotes, an assortment of free literature and promises for salvation and happiness.

"Our sources of information indicate that students are approached by phone, mail and in person, both on campus and in the dormitories," Paul said.

In a recent report, the National Jewish Community Relations Advisory Council said the "Key '73" program will include a national television special to be presented as an Easter celebration. Other aspects, the report said, include community and neighborhood door-to-door surveys and witnesses conducted by trained lay leaders, home Bible study groups, a women's prayer crusade, youth outreach on college campuses and high schools, leisure study and work, state fair missions and arts

oriented activities. The climax of the campaign will come after Christmas, 1973, with a "Covenant Celebration."

These actions are indiscriminate; the Jew appears to be no special target.

In attempting to show that Jesus met the credentials of the Jewish messiah, the missionaries to the Jews point to passages in the Holy Scriptures which "promised" the conditions of the messiah's death. The Psalms and the Book of Isaiah are especially laden, they believe.

This theological mining was ridiculed by Rabbi Gerald Wolpe, religious leader of Har Zion Temple and chairman of the Philadelphia Board of Rabbis' committee on Christian missionary activities. He said these arguments are based on certain assumptions:

"1. The Bible was given on Sinai in the original English. Moses and the children of Israel lived in the First Century CE or had the incredible ability of clearing every text with the American Bible Society.

"2. There are no contradictions in the so-called New Testament. Each contradiction of gospel to gospel can be explained by exegesis which reveals only a basic theological assumption.

"3. There has been no biblical scholarship in the past 100 years. Each verse is a closed unit in itself and cannot be illuminated by comparative linguistics, etc."

Similarly, Rabbi Harold Goldfarb, executive director of the Board of Rabbis, said the idea that Jesus is the Jewish messiah is "a great lie. This simply isn't so. The messiah obviously has not come. When he does, there will be universal peace, no more suffering, an ordered world.

"These are the signs of the coming of our messiah."

(Next Week—More opinions on the missions to the Jews, from Jewish and Christian spokesmen, nationally and locally.)

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OFFICE MEMORANDUMNATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICATO : Members of Christian-Jewish Dialogue
Staff Group

DATE: 23 February 1973

FROM : Nathan H. VanderWerf

SUBJECT: Key 73 excesses - campus of the University of Michigan

I have been in touch with the Reverend Dr. Howard Gebhart, the executive director of the Ann Arbor Council of Churches and the Michigan Council of Churches executive staff and committee on Key 73. I reported to these people the concerns that were related to us at our conversation the other day on Key 73, particularly the excesses reported on the campus of the University of Michigan.

Dr. Gebhart has contacted the Hillel Foundation and talked to some of the rabbis in the area concerning this matter. He has expressed his concern and is working with the Hillel Foundation in terms of doing what can be done to eliminate these excesses. It seems that most of the difficulty is coming from the "Jews for Jesus" group and some rather strange fellow who has been wandering around on the campus and even in the dormitories harassing students and particularly Jewish students. It is my understanding that efforts are under way to get rid of this fellow, or at least exclude him from access to the public buildings in the University area. From the description I got from Gebhart, the man sounds to me like he is sick. In any case, the Hillel Foundation people expressed appreciation to Dr. Gebhart for his concern and I hope that this will eventuate in more activity and concern from the Christian community in the Ann Arbor area.

Dr. Gebhart himself was quite upset with the situation and expressed concern that he would do whatever he could to correct it. He did say that there was no organized Key 73 group in Ann Arbor and that this has nothing to do with any responsible Christian leadership program in Ann Arbor.

NHVW:ed

cc: Dr. R. H. Edwin Espy

DALLAS TIMES HERALD 3/17/73



WHY ISRAEL?

History records a strange and exciting story about Israel. Prophecy tells of an even more fascinating future!

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MARCH 18-21

SUNDAY THRU WEDNESDAY at

Beacon Hill Baptist Church
617 South St. Augustine Road
Dallas, Texas

Sunday morning 10:50 A.M.

Sunday evening 6:30 P.M.

Nightly 7:30 P.M.

Elam Baptist Church
431 Pleasant Drive
Dallas, Texas

Sunday morning 11:00 A.M.

Sunday evening 7:00 P.M.

Nightly 7:30 P.M.

Grace Baptist Church
2427 Finley
Irving, Texas

Sunday morning 11:00 A.M.

Sunday evening 7:15 P.M.

Nightly 7:30 P.M.

Scofield Memorial Church
1015 North Carroll Ave.
Dallas, Texas

Sunday morning 8:30 & 11:00 A.M.

Sunday evening 6:00 P.M.

Nightly 7:30 P.M.

Under the Sponsorship of
AMERICAN BOARD OF MISSIONS
TO THE JEWS

The American Jewish Committee

DATE 4/4

TO: M H T

FROM: GERALD STROBER

- ☒ For your approval
- ☒ For your information
- ☐ Please handle
- ☐ Please talk to me about this
- ☐ Read and return
- ☐ Reply for my signature
- ☐ Returned as requested
- ☐ Your comments, please

Remarks:

THE AMERICAN JEWISH COMMITTEE

date March 28, 1973
 to Gerald Strober
 from Peter Schnurman
 subject Meeting with Oregon Superintendent of Schools

You will recall that following the incident involving the showing of an evangelical film at Sandy Union High School in Oregon, I wrote to Dr. Dale Parnell, Oregon Superintendent of Public Instruction. I believe that copies of my letter, as well as his response, were forwarded to you.

I met with Dr. Parnell and one of his key aides in Salem on Tuesday, March 27th, and want to report the results of that meeting. It is interesting to note that immediately after being introduced, Dr. Parnell stated that "I'm sure you're aware that I am an evangelical Christian". He did go on, however, to point out that this of course was his personal belief and would not interfere with his professional functions as the Oregon State Superintendent of Education.

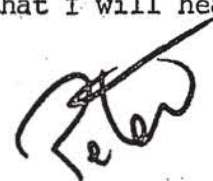
I indicated to Dr. Parnell that the major purpose of the visit was to make him aware of some of the incidents that have been taking place in high schools around the country with regard to Key 73 and hopefully for him to agree to alert his school superintendents to these problems in an effort to cut down on needless community relations types of situations which could very well occur.

Without going into detail, let me summarize the two major agreements which came out of the meeting:

1. Dr. Parnell will write to all superintendents in the State of Oregon, briefly describing Key 73 and alerting them to the type of incidents that may occur, using the Sandy Union situation as an example.
2. The Oregon Board of Education's guidelines on religion in the public schools will be re-issued and sent to all school superintendents as a reminder of State policy in that area. In addition, each school district will be asked by Dr. Parnell to develop its own policy which would be in conformity to the State guidelines.

Finally, Dr. Parnell agreed to keep me posted in writing on what does go out from his office, and I am hopeful that I will hear from him in the near future.

PS:jfm
 cc: Sam Rabinove



THE AMERICAN JEWISH COMMITTEE

date March 8, 1973
to Gerry Strober
from Peter Schnurman
subject Sandy Union Incident

The enclosed letter of which I received a blind copy is self-explanatory. Today, Sy Kaplan, of the Anti-Defamation League, was in Portland and is supposed to meet with the Oregon Education Association to discuss the issue.

In discussing this letter with Moe Stein, Director of the Portland Federation, he told me that he spoke to De Marsh who was quite hostile and felt that he had made a mistake and was boxed in. I also learned from Stein that the film apparently was shown by Student Life who intend to show it to other high schools in Oregon.

I will be calling the Oregon Superintendent of Schools to discuss this situation with him and see if we can be of some help in interpreting the issues to him and his staff.

I will stay in touch with you.

Fe

film - "The Sixth Door"

PS/hk

cc: Sam Rabinove
Will Katz
Isaiah Terman

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FOR YOUR INFORMATION



David H. Goldstein

JEWISH COMMUNITY RELATIONS BUREAU
of the
Jewish Federation and Council of Greater Kansas City
Room 701, 1211 Walnut
KANSAS CITY, MO. 64106

The Metropolitan Inter-Church Agency of Kansas City
3501 Campbell
Kansas City, Missouri 64109

James O. Leffingwell
Executive Director

February 23, 1973

Telephone
816-756-1422

FEB. 26 1973

Mr. David H. Goldstein, Director
Jewish Community Relations Bureau
1211 Walnut Street
Kansas City, Missouri 64106

Dear Dave:

Enclosed you will find a copy of the statement to be released by the Key 73 Task Force of MICA to the press. This statement was adopted by unanimous vote of the Key 73 Task Force signed by them and also by a number of other concerned persons at MICA Cabinet meeting. You will also find enclosed a copy of my letter to Dr. Raedeke, Executive Director of Key 73, in regard to the proposed "Strategy Seminar."

In the midst of the discussion by the task force yesterday the document "Questions and Answers on Key 73 in Kansas City" was read and discussed. It was the general feeling of the group that it is a tempered, balanced and fair evaluation of Key 73 from a Jewish point of view. On a motion by the Rev. Ted Nissen the Key 73 Task Force voted that they commend you for your leadership in this matter.

Personally I am enjoying tremendously the opportunity to know you and to work with you. I have great appreciation for the work you are doing and the spirit in which you do it.

Cordially,

Jim
James O. Leffingwell

JOL/rlm
Enclosures

p 2 - News Release - Key 73 Task Force of Metropolitan Inter-Church Agency

Name	Judicatory
Horace Miller	United Methodist Church- KCK
Malcolm E. Haughey	American Baptist-Missouri
Jonathon Nielsen	American Baptist Mo. River Ass'n
Robert Ready	Roman Catholic
Kay Waldo	
Lee F. Soxman, Jr.	United Methodist-KC North
Robert Baker	Disciples
Scott W. Stine	Disciples
Douglas Young	Church of Christ
Glenn Shoemaker	Disciples
Ted Nissen	K.C. Union Presbytery
Ronald T. Roberts	K.C. Union Presbytery
Raymond Mai	Lutheran Church of America
Fred M. Daugherty	American Baptist
Father John P. Coleman	Catholic
Charles Holt	United Methodist
James O. Leffingwell	MICA

FEB 26 1973

M I C A

METROPOLITAN INTER-CHURCH AGENCY
3501 Campbell, Kansas City, Missouri 64109 (816) 756-1422

February 23, 1973

Dr. T. A. Raedeke, Executive Director
Key 73
418 Olive Street
St. Louis, Missouri 63102

Dear Dr. Raedeke:

I am writing in regard to a "Strategy Seminar" proposed for Kansas City. Our Key 73 Task Force, which has performed a coordinating function for the metropolitan area, has been asked by Mr. Fred Brittain to assist in local arrangements. The chairman, the Rev. Charles Holt, agreed to approach the Task Force. We then received a set of guidelines which includes the following paragraph (#6):

"As you probably know by this time, the Jews are mounting a counter-offensive to Key 73. Rabbi Mark Taunnenbaum is devoting full time to head off Key 73; thus, we suggest that a security director of some kind be on hand, perhaps from the local police department. This should be legitimate security with authority to act. You should also have the telephone number of a local Christian attorney who has been briefed on the purpose of Key 73 seminars and will be on hand to serve us with advice should the meeting be disrupted."

I strongly object to the tone, the attitude, and the actions suggested in that excerpt. I consider it inflammatory, provocative, and worse, unwarranted. I cannot imagine a more harmful and divisive action than to infer that members of the Jewish community would disrupt a training meeting.

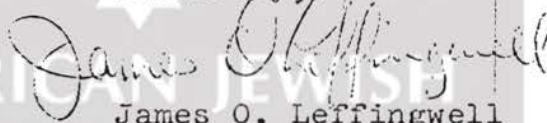
You should know that I am sending a copy of this material and this letter to Mr. Jitsuo Morikawa, Director of Evangelism for the American Baptist Convention. I am also sharing it with denominational leaders in the Kansas City area.

This will notify you formally that our MICA Task Force seriously questions its sponsorship of the "Strategy Seminar" -

unless this paragraph and its implications are retracted and repudiated by its author and appropriate Key 73 leadership. However, we could strongly support the main purpose of the seminars and encourage attendance in the event the paragraph is eliminated.

In Kansas City we are striving for more meaningful relations with the Jewish community and for joint action where our concerns coincide. It is our hope that Key 73 could also represent that attitude of creative exploration as one of the great movements of the century.

Sincerely,


James O. Leffingwell

JOL/rlm

cc - John DeVries
Fred Brittain
Jitsuo Morikawa





M I C A

METROPOLITAN INTER-CHURCH AGENCY
3501 Campbell, Kansas City, Missouri 64109 (816) 756-1422

NEWS RELEASE - KEY 73 TASK FORCE of METROPOLITAN INTER-CHURCH AGENCY

Key 73 represents a renewed evangelistic fervor among Christians of 140 denominations and groups - directed at the unchurched, unbaptized portion of the population of the North American Continent. Christian people of goodwill see this and other evangelistic efforts as attempts to follow the Great Commission of Jesus to "go and make disciples."

This great evangelistic effort, however, coincides with an historic opportunity to advance the cause of Christian-Jewish harmony, not only in the U.S. but all over the world. Many church leaders are bent on removing causes of conflict between Christians and Jews.

Following the guidelines of the Second Vatican Council, the United States Roman Catholic Bishops, the World Council of Churches and denominational assemblies such as the Lutheran World Federation and the House of Bishops of the Episcopal Church have urged their constituents to make every effort to eliminate all forms of anti-Semitism.

Dr. Raedeke, Executive Director of Key 73, has said that "there is no anti-Semitism in either the ideology or the thrust of Key 73."

The MICA-Jewish dialogue is an active movement dedicated to continued positive relations and opportunities for joint action.

The MICA Task Force on Key 73 therefore wishes to reemphasize that it will cooperate in the interdenominational program of evangelism which is not primarily aimed at proselytizing Jews. The Task Force sees the efficacy of an effort directed toward the inactive and unchurched people in the Christian community.

The names listed below were signed by Cabinet members and Key 73 members.

Name	Judicatory
John J. Walker	Lutheran
Shrum Burton	United Methodist
George Spriggs	Kansas City Union Presbytery
Connie Hostetler	Lutheran
Mason L. Brown	American Baptist-Kansas City, Mo.
James L. Blair	Disciples
C. Richard Blount	United Methodist
Harley A. Morris, Sr.	Reorganized Church of JC of LDS-Indep.
Sharon Henne	Church of Brethren
Helen Brown	Disciples
Luther Johnson	Metro Lutheran Ministry
George C. Moore	United Methodist Church- KC South

Christians United In Mission, Inc.

40 North Main Avenue, Albany, New York 12203

518 449-1742

Chairman

Rev. Rowland S. Conklin
District Superintendent
United Methodist Church

Co-Chairman

Rev. John P. Burtolucci
Vice-Chancellor
Roman Catholic Diocese of Albany

The Capital Area Coordinating Committee of Key 73 is a multi-denominational group that exists for three purposes:

1. - to promote Key 73 throughout our four-county and adjacent area in Upstate New York;
2. - to serve as a resource for congregations and groups of congregations as they plan their participation in Key 73;
3. - to plan and execute area-wide activities as part of the program of Key 73.

The undersigned, as Co-Chairmen of this Committee, speak for and with the approval of the Committee in the following statement:

"It has been called to our attention that concern has been expressed by and on behalf of Jews in our area that Key 73 is a potential threat to friendly Jewish-Christian relations. We wish to state with emphasis that it is our fervent desire and conscientious aim that such will not be the case in our area. (We would hope, also, that the national impact of Key 73 will not be to create an alienation between Christians and non-Christians.)

"We feel deeply that one of our roles as Christians has to do with reconciliation, reconciliation not only of man to God, but reconciliation of man to man as well. We know that we cannot fulfill this role unless we are ourselves reconciled with our neighbor. Thus will we have our relationship with our Jewish, and other non-Christian, neighbors.

"At the same time it must be understood that we are convinced of the Redemption of the world through Jesus Christ, our Lord, and that we have a deep commitment to living and teaching the Good News. Through Key 73 we propose to renew and deepen these commitments for ourselves and for all our fellow Christians.

"As a result of Key 73 we anticipate that Christians in our area, and throughout the continent, will be ever more actively engaged in the work of building the social order according to the dictates of the Judaic-Christian tradition. This will be accomplished through study of and consequent increased familiarity with the Scriptures.

"We feel, too, that we have a great and joyful responsibility to provide all our neighbors with the opportunity to know and to understand the Gospel of Jesus Christ. Thus as part of Key 73 there will be community-wide distribution of the New Testament or parts thereof. It is urgent, however, that this should be understood as a fulfillment of a need on our part to share in a loving way the Good News of which we are convinced.

"In closing, then, let us say, that we are firmly committed to the goals of Key 73, to the renewal of Christian congregations throughout our area and to presenting the Gospel of Jesus to all, we are equally firmly committed that the means used to achieve these goals shall not offend our neighbors."

Rowland Conklin / s
The Rev. Rowland Conklin

John Bertolucci / s
The Rev. John Bertolucci
Co-Chairmen

AMERICAN JEWISH
ARCHIVES



1/15/73

DOMESTIC SERVICE

-14-

THURSDAY, MARCH 8, 1973

ST. PAUL-MINNEAPOLIS SEE
TO PARTICIPATE IN KEY 73

By Religious News Service (3-8-73)

ST. PAUL, Minn. (RNS) -- The Roman Catholic Archdiocese of St. Paul-Minneapolis will participate in Key 73, the cooperative evangelism emphasis, and follow a three-prong approach emphasizing traditional Catholic programs rather than initiating new ones.

Father Michael O'Connell of a Minneapolis, co-chairman of the committee overseeing archdiocesan participation in the year-long program, said the archdiocese's emphasis will be on:

-- Liturgies of renewal. In addition to special Masses and other services, there will be lecture series on Christ the Redeemer and emphasis on prayer in the home.

-- Parish or interdenominational study and prayer groups. Special attention will be focused on the Gospel of St. Luke and the Acts of the Apostles.

-- An "outreach" program that will include a parish or community-wide religious census.

Father O'Connell said the first two approaches will stress "a more intensive living of the Christian faith," while the third phase will "help bring the Gospel message of love and forgiveness to the under-churched and those who have fallen away from the Church."

He stressed that the drive is not meant to convert anyone from one faith to another.

This is especially true with those of the Jewish faith, he said, noting that Key 73 has come under criticism nationally from some Jewish groups fearful of attempts at conversion.

-0-

MUSKIE BILL ON TAX-EXEMPT AGENCIES
COVERS SCOPE OF 'LEGISLATIVE' ACTIVITY

By Religious News Service (3-8-73)

WASHINGTON, D.C. (RNS) -- A bill has been introduced in the Senate defining the amount of legislative activity in which tax-exempt organizations can engage.

Applying only to publicly supported charitable organizations qualifying for tax exemption, the measure was submitted by Sen. Edmund Muskie (D.-Maine) and 33 co-sponsors.

Under its terms, these groups could not have their tax-exempt status revoked unless their expenditures for legislative activities normally made up more than 20 percent of their over-all budget, Sen. Muskie said.

"However," he pointed out, "not more than 5 per cent of their budget could be used for legislative activities other than public or private communications with governments, legislative bodies, or the members of the organizations on matters directly relating to their charitable purpose. This provision would thus allow a limited amount of public education campaigns.

(more)

PAGE -14-

RHODE ISLAND BAPTIST STATE CONVENTION

2 Stimson Avenue, Providence, Rhode Island 02906 (401) 861-1336



February 15, 1973

Rabbi Jerome S. Gurland
77 Garden Hills Drive
Cranston, R. I. 02920

Dear Jerry:

I have been reading with interest the accounts in the newspaper concerning the reaction of the Jewish community to Key '73. I have also heard of the T-V appearance of the group. In addition, I have just received a report from the Commission on Inter-Faith Activities which apparently you requested sent to me. All of this is most informative and I do appreciate it.

We of the Rhode Island Baptist State Convention are very much interested in Key '73, but look at it as an opportunity to provide for the renewal of people who are already Christians and to reach out to those who have no religious beliefs. Certainly, there is not going to be any attempt on our part to make converts of Jews.

In the same way that we are interested in promulgating our faith, I would hope that the Jewish community would be concerned about the need for individuals to become Jews and for those who are already Jews to become better Jews. I see this as a necessity for all of us. This in no way means that we are going to attempt to bring each others household into our own.

Unfortunately, there are some conservative fanatical groups in the Protestant community that do look to the Jewish community as a main target. I certainly want to divorce myself from that group.

Keep up your good work.

Cordially yours,

WEM:BCC

W. Eugene Motter
Executive Minister



dakotas area

Berkshire Plaza - 405 N. W. Eighth Ave. - Phone (605) 229-0422 - Aberdeen, S. D. 57401

JAMES ARMSTRONG, Resident Bishop

RUSSELL DILLEY, Assistant to the Bishop

March 9, 1973

Mr. Stanford Adelstein
1999 West Boulevard
Rapid City, South Dakota 57701

Dear Mr. Adelstein:

In a recent telephone conversation with Rev. Preston Brown in Rapid City, he indicated that he had heard you speak at the Mayor's Breakfast, and had shared some of your misgivings about Key '73. There are many of us who, likewise, share some strong misgivings about such a program, although there are many in the immediate area and across the nation who are involved in this program. My own misgivings, I am sure, are based on some of my own religious background.

There have been many of the national Jewish leaders who, likewise, have expressed concern over Key '73. It is an ecumenical endeavor of more than 130 Christian denominations whose purpose, they say, is to call our continent to Christ. This, in itself, may have some damaging relationships between Christians and Jews.

The concern of the Jewish leaders is justified. There have been some over-zealous campus organizations across the nation, and other religious groups who consider Key '73 a mandate to convert Jews and those of other religious groups to their particular brand of Christianity. Now, this interpretation is unfortunate and deplorable and resented by Jewish leaders as well as by many other religious leaders.

The primary purposes of Key '73 are those of calling Christians to a deeper understanding of their faith, and to reach those of our continent who are not actively related to any religious organizations in our society. Any assumptions that those of other religious traditions are without a meaningful faith is arrogant and presumptuous.

There are plenty of prospects for conversion on our continent. We are not a religious nation, and there is no need for proselyting those who are already committed to another faith.

The Christian religion springs from, and is deeply rooted in, Jewish tradition. We worship the same God. Christianity owes many of its profound insights

to its Jewish heritage and there is ample scripture to back that up, one of them being Malachi 2:10. In my opinion, if Key '73 is to be meaningful in our day, it should deepen appreciation for our Christian faith and for the faith of our neighbors. There are honest differences of religious interpretations, goals and rituals. Persons should be treated as if they matter more than differences. Christians themselves need to heed the words that Jesus used, "Judge not that you be not judged." You can be assured that an overwhelming majority of Christians who support Key '73, or those who are not involved in Key '73, understand and respect the freedom of every person to worship God according to his own understanding. We respect the integrity of those whose religious beliefs differ from our own and begin to work from there in creating a society where our individual faith sustains us in the complexities and realities of living.

I do hope this has provided some help for you, and some insight into this situation. I would enjoy very much visiting with you sometime when in Rapid City. If you are in the Aberdeen area, do stop in our office sometime for a visit.

Sincerely,



Russell Dilley

RD/sh
CC:Preston Brown





The Rhode Island State Council of Churches

TWO STIMSON AVENUE, PROVIDENCE, RHODE ISLAND 02906

401/861/1700

MR. WALTER COUPE, *President*

REV. JAMES M. WEBB, *General Secretary*

January 24, 1973

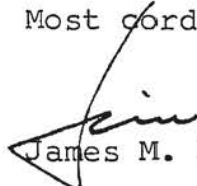
Rabbi Jerome S. Gurland
Temple Sinai
Hagen Avenue
Cranston, R. I. 02920

Dear Jerry: **AMERICAN JEWISH**

Thank you for your note regarding the "Face the News Program." The program managed to convey our concern that nothing in Key 73 would be done that would be offensive or threatening to the Jewish Community. As you say, it is difficult for me to control what happens in Key 73 but I am hoping that we will be able to get a statement either from our Presidium or our Central Committee that will make it quite plain that the policy of the Rhode Island State Council of Churches is the policy that I tried to enunciate on the program. I am glad you brought this matter forcefully to our attention and I appreciate the spirit in which we were able to discuss it.

Right now I am more concerned and distressed about the news from Russia regarding the law as I understand it which really makes reparation for Jews leaving the country a matter of legal procedure. I am also concerned and distressed regarding the recent actions of the government of Iran relative to the small Jewish minorities still remaining in that country. As soon as I can figure out exactly how to do it I will be wanting to make a statement expressing my own personal dismay at these developments and hopefully able to provide Council support for it. Meanwhile please be assured of my own personal concern for both of these issues.

Most cordially,


James M. Webb

JMW:rb

32

Union Congregational Church

120 Southwest Sixth Avenue
Hallandale, Florida



P.O. Box 218
Hallandale, Florida 33009
December 4, 1972

The Rev. Luther C. Pierce, Pastor

Dr. Robert V. Moss, President
United Church of Christ
297 Park Avenue South
New York, N. Y. 10010

Dear Dr. Moss:

I enclose a Miami Herald clipping concerning rising Jews fears of Christian evangelism, which is self-explanatory. I write with the suggestion that our Church place itself on record as being one which does not seek converts from Judaism, but, rather, wishes to work with Jews for the common good of all mankind. I recognize the problems raised by such a request, but feel strongly that something must be said by some Christian group.

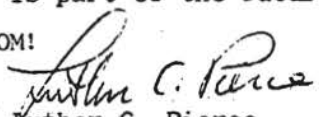
I write from a wide background of Christian-Jewish experience, gathered during six years with the Greater Miami Council of Churches and five years with this congregation. I am also a Consultant to the Florida Region of the National Council of Christians and Jews. I can appreciate their fears.

Our BMC has taken some very positive stands in relation to Key 73. I believe that it speaks wisely. I am alarmed at some of the turns our world is taking, so much so that my current major interest is in fostering "global patriotism." As has happened so many times in past years, evangelistic fervor mounts as people seek easy solutions to complicated problems, as they seek comfort in times of distress. These waves have come and gone, perhaps doing some good, and usually creating some bad side effects through the prejudice that has to accompany zealotry.

I also recognize the need for "revival." The need is as apparent in our own Church as anywhere else - and our priorities have addressed themselves to it. I am earnestly trying to build a new kind of congregation here, but I refuse to do those things which narrow rather than broaden people. I want my people to be truly free, and anyone caught in the confines of too narrow a religious movement is anything but free. But "for freedom Christ has set us free" and I try not to forget it.

So the task of a Church such as ours is not easy. 'Twould be much easier to join the crowd that seems to be gathering! The future is only dimly seen, but I think we're on the right road - and I think a new style of relating to Jews is part of the future. That is why I write this letter.

SHALOM!


Rev. Luther C. Pierce

P.S. I am sorry to have missed you
in Fort Lauderdale last Thursday.
I was Taping my television program.

Key '73

March 16, 1973

Rev. R. Dean Goodwin
Public Liaison Executive
Educational Ministries
American Baptist Convention
Valley Forge, Pa. 19481

Dear Dean:

Just to thank you for sending me the American Baptist
magazine containing the statement on Key '73. I will
share this with my colleagues here.

Sincerely,

Inge L. Gibel
National Coordinator
Christian Visitors to
Israel Program

ILG:isg

bcc: Marc Tanenbaum
A. James Rudin

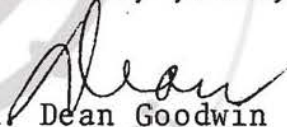
March 14, 1973

Mrs. Inge Gibel
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Inge:

I thought you would like to see the item on the last
column of page 11 of the Massachusetts Baptist News
Section of THE AMERICAN BAPTIST magazine.

Cordially yours,


R. Dean Goodwin
Public Liaison Executive

RDG:er
Encl.



WHEN THEY CALL THE COUNTRY TO CHRIST - WHAT DOES THE JEW HEAR?

Several weeks ago I received a 2-page mimeographed letter from a North Miami minister. "Dear Rabbi," it began, "It has come to my attention that KEY 73, an evangelistic effort of many Protestant and Catholic churches in the United States in 1973, has caused some apprehension in the Jewish community. Although our Church is involved in the KEY 73 effort, "Calling Our Continent to Christ," the last thing we would want to see is the deterioration in one year of the Jewish-Christian relationships which have been bridged so carefully over the many past years . . ."

Now, quite frankly, I had heard very little about KEY 73, but the letter set me thinking, and the more I thought the more I became concerned. The reasons for that concern are what I would share with you tonight.

What is KEY 73? (for those who are unacquainted).

It is an evangelistic (missionizing) drive, involving some 130 groups: Mainline Protestant, Evangelist, Pentacostal and Roman Catholic dioceses. The stated purpose, "Calling our continent to Christ and sharing with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, by proclamation and demonstration, by witness and ministry, by word and deed." Methods include use of TV, neighborhood door-to-door surveys and witness conducted by trained lay leaders, home Bible study groups, a woman's prayer crusade, youth outreach on college campuses and in the high schools. In sum, it purports to be an attempt to get to the unchurched Christians and to turn them on to Christianity.

If that were all, it seems innocent enough. Forgetting even for a moment how one gets to unchurched Christians without without walking over some synagogued or unsynagogued Jews, let us accept the Minister's disclaimer of any more devious intention, and take him at his word when he says that he does not consider Jews "unchurched."

SO WHAT'S MY PROBLEM WITH KEY 73?

It is not that I feel the least bit frightened that Jews will be seduced away from their Judaism by intellectual or even emotional appeals to Christian theology. To the contrary, there are some who may even come to a greater awareness of their own identity. As for Christians, would that they would take the best of their traditions more seriously. The Rev. Mr. Eastman put it well when he said in his letter: "If KEY 73 leads to a better appreciation of Jesus' command that everyone love his neighbor has himself, then it would lead to a real love and respect between Christians and Jews." Apart from my resentment at the misapplication of the quote (it originates in Lev. 19, from the Mosaic law, not from Jesus), I say AMEN.

But I hear more in that slogan "Calling our continent to Christ" than does Mr. Eastman, or other well-meaning and sincere Christians. What I hear are the voices of classical Christian theology, calling on its adherents to save the sinners; what I hear are the voices out of the Jewish past, asking to be spared from the Crusader's sword and the inquisitor's flames; what I hear are rumbling undercurrents in America looking for a reason, a time and a place to surface.

You see, it is the nature of classical Christianity to be evangelical. A believing Christian can no more not be evangelical - despite the denials of some more liberal minded Protestants - than an Orthodox Jew can not be Kosher. Contrary to Judaism, which functions with the notion that the righteous of all nations have a place in the world to come, and that one need but be a loyal adherent to whatever his religious discipline happens to be, Christianity functions with the notion that "salvation" comes only to the believer, together with the belief that the Christian is obliged to "save" the non-Christian. What Church does not have a missionary program?

(Now, that applies not only to the simple minded, but indeed to sophisticated and well educated Christians as well. While I was in the service, a fellow Chaplain once spent several hours with me, trying to awaken me to the reality that my soul was in jeopardy. I thanked him for his concern. What else could I do?)

Missionary zeal, by itself, is not bad, - but we know from experience that when we think we have something great to offer to others who refuse to accept our offering, we get frustrated, and even angry. "How come I'm so sure and you're so negative? What's wrong with you anyway?" I suppose it is something akin to having a hot stock tip or a sure thing at the races, and having your friend reject your advice. It gets you upset because you want to help. So it is with the brand of Christianity which stresses Evangelism, as Key 73 does. Eventually it gets turned around and abused.

While one can argue that that danger always faces us as Jews, the difference is that now there is a national effort which is uniting not only the evangelical churches but which brings into its sphere those churches that would not otherwise be evangelically inclined. And that does concern me.

WHICH LEADS MY HISTORICAL MEMORY TO AWAKEN, for I recall another period of history when the Christian world united in noble causes - namely, the Middle Ages. At that time the reason for union was the saving of the unchurched infidel. One must applaud such devotion. Unfortunately, in their enthusiasm to convert the infidel, the Crusader destroyed the Jew who got in the way as well, - all under the guise of saving our souls. (the sword was a cross)

What I am saying here, and, please God, let my fears be unwarranted, is that history has taught me the cruel lesson that what begins out of noble motives (assuming that the motives of KEY 73 are the highest) could still turn out into a rather nasty attack on the integrity of the Jewish People. At best

it has got to be something of a nuisance to have to be exposed to conversion attempts, even those directed at others. At worst, if those churches who are not in the habit of recognizing the integrity or sanctity of Judaism will intensify their efforts in that direction, having now the cooperation of other churches, too, it could have an adverse effect not only on Jewish-Christian relations, but on Jewish life as well. The liberals, like the well-meaning Rev. Eastman, are not in the majority.

Which leads me to THAT WHICH BOTHERS ME MOST. There is what one observer calls the "Christian Nation mentality." Indeed there are numerous people in the U.S.A. who doubtless believe that ours is a "Christian country."

But we are not! Though the majority of our citizens are Christian, there is nothing in our Constitution that indicates that we are anything but a free land in which every man has the right to find religious fulfillment in his own way, - as long as he infringes on no one else.

Yet the KEY 73 program speaks not in terms of arousing the unchurched or unaffiliated Christian. NO! It speaks rather of "calling the Continent to Christ" and sharing with all the people in the U.S.A. the message of Jesus.

Forgive me if I do not care for that phrase, either for what it says, or for what it implies. When Antiochus tried to unite his Syrian empire during the Maccabean period, he sought to establish a single religion that would unify the kingdom. Mattathias sensed the threat to the Jewish People and began the struggle for survival right there in Modin. I do not believe things will come to that, but there are certain signs which frighten me: Christian services in the White House; sectarian invocations at football games; prayer meetings in the locker rooms and even at high government levels, and the vigorous campaigns of the various missionary movements in ever so subtle ways. The Miami Herald recently had the audacity to list a Sunday meeting of the "Beth Messiah Synagogue" (a Missionary Society) on the Synagogue page!

LET ME SUM UP WHAT I AM SAYING. I am not worried about or frightened of the prospect of masses of Jews being converted to Christianity. I agree, strangely enough, with Rabbi Tibor Stern, who put it cleverly when he said one needs not a "key" but a "combination" to get to the heart of the Jew. Nor am I worried about the imminent occurrence of overt attacks against Jews, or even about the reactions of many good and decent Christians who are probably not going to be affected one way or another by the KEY 73 program.

I am worried about the kind of influence the KEY 73 program will have on those who are already less than friendly to the Jewish people and to Israel, and to the concept of "live and let live." I can't help but wonder whether this program will not serve to strengthen the cause and even bring to the surface the latent Jew-hater who will find in the Jew's obvious

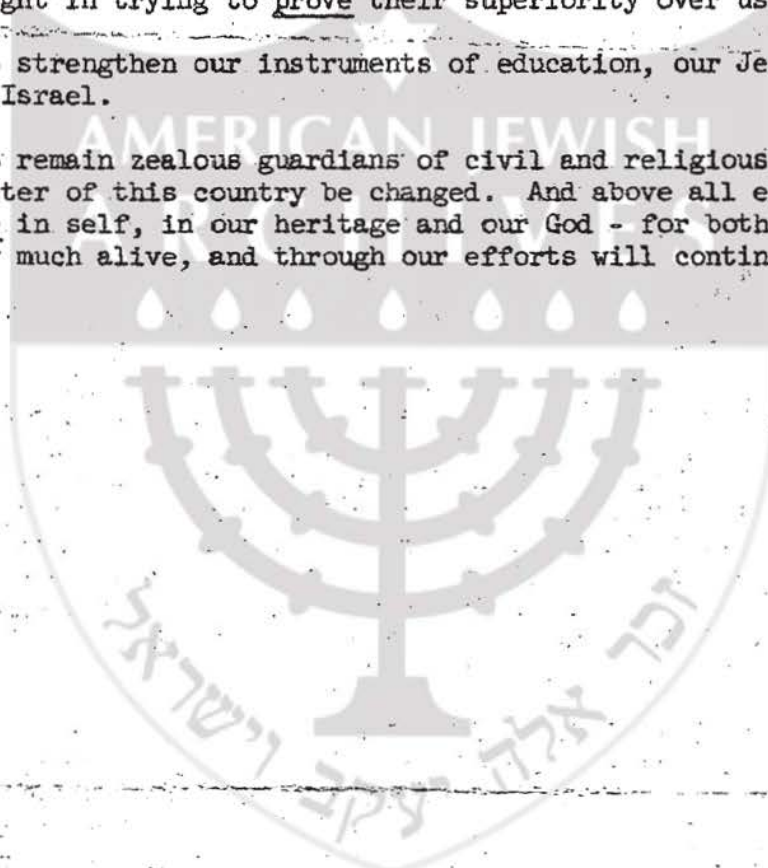
apartness from this program more reason to dislike and to accuse, even as the more narrow-minded will be reinforced in his parochialism, despite the protestations of the liberals in the Church who are in a minority, and who are quickly over-ridden by the more fundamentalist groups. Make no mistake, nor harbor any illusions, - there are those who would like nothing better than a constitutional amendment which would make America a Christian country!

I share these thoughts with you because we dare not be lulled into a false complacency.

The need for self-awareness and education is ever present. We need to know about ourselves , so that we can answer the questions of those who take great delight in trying to prove their superiority over us.

We need to strengthen our instruments of education, our Jewish schools, our camps, and Israel.

We need to remain zealous guardians of civil and religious liberties, lest the character of this country be changed. And above all else, our time calls for pride in self, in our heritage and our God - for both he and our People are very much alive, and through our efforts will continue to live.



Union Congregational Church

120 Southwest Sixth Avenue
Hallandale, Florida



P.O. Box 218
Hallandale, Florida 33009
March 2, 1973

The Rev. Luther C. Pierce, Pastor

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

Dear Rabbi Tanenbaum:

To follow up our previous correspondence, I met our President, Dr. Robert V. Moss, last month. He remembered receiving my letter and acknowledged the validity of what I said. He made no further statements and no promises.

Also in the meantime, Dr. David Stowe of our United Church Board for World Ministries has spoken out and called for the formation of an ecumenical dialogue agency to parallel the work being done by the World Council of Churches. Dr. Stowe indicated to me that this proposal would be listened to by the Board of the National Council of Churches as it met in late February. Whatever happens, I feel that Stowe's statement was significant in itself.

You may be interested in the enclosed statement, an action taken by the responsible leadership of this congregation. Please share it, and my warm personal greetings, with Gerald Strober.

Shalom!

Rev. Luther C. Pierce

Union Congregational Church

120 Southwest Sixth Avenue
Hallandale, Florida



P.O. Box 218

Hallandale, Florida 33009

February 4, 1973

The Rev. Luther C. Pierce, Pastor

To our friends of the Jewish community:

We, the undersigned members of the Church Council of Union Congregational Church, a member congregation of the United Church of Christ, send a message of love and reassurance to our many friends in the Jewish community. We do so at this time because of rising tensions created by the evangelism campaign called Key 73. Some Jews find in it a reason to fear a resurgence of anti-Semitism. Such is quite possible when religious emotions are heightened. In spite of reassurances to the contrary issued by the program's national leadership, we do know that some Christians consider it their God-given responsibility to seek the conversion of Jews. Thus, to some degree at least, we share this fear with you. It is one of several reasons why we have chosen not to participate in the Key 73 program.

We feel it appropriate at this time to say again that we accept you for what you are. As we have worked together in the past, let us continue to strive toward the goals of justice and righteousness for all men, toward the making of this single, beautiful and vulnerable planet Earth a good home for all men who live upon it.

Rev. Luther C. Pierce

Mrs. Ace Gorham

Ace Gorham

Nancy Burbine

Margie Swimmington

Markel B. Johnson

Ray B. Huntington Jr.

James W. Nielsen

Emilio Kazmierczak

Jean H. Hubbard

Markel Nielsen

Dick Farberhaus

Marie Schuster

Mildred Crane

Honorable Jonnet

Frances Pierce

Also, the following non-Council members wish to be a part of this action.

Olive Liberman

Dr. John Liberman

Carlton R. Johnson

Van Emsley

Robert T. Krymiec Sr.

NEWS

FROM THE

C O V E N A N T

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

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 11 A.M.
FRIDAY, MARCH 2, 1973

NEW YORK, March 2...A prominent rabbi today welcomed as "a constructive contribution to interreligious understanding" yesterday's statement by Dr. Billy Graham in which he expressed his opposition "to all forms of coercion, intimidation and proselytizing" and declared that "God has always had a special relationship with the Jewish people" with whom the Covenant is eternal.

Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, commented at a news conference on Dr. Graham's statement, issued in the context of "growing misunderstanding in Christian-Jewish relationships over Key 73." Rabbi Tanenbaum expressed confidence that the Graham statement would encourage other Christian leaders "to make clear that Key 73 is aimed at reaching uncommitted Christians and has no intention of proselytizing the Jewish community."

Key 73 is a nationwide ecumenical Evangelism campaign designed "to call the Continent to Christ" and "to share with every person in the North American continent the gospel of Jesus Christ." Since the campaign got under way last December, a number of Jewish leaders have expressed concern over charges that evangelical groups have sought to proselytize Jews, particularly young people on high school and college campuses, in many part of the country.

Rabbi Tanenbaum called attention to Dr. Graham's expression of his own evangelist philosophy -- "I have never felt called to single out the Jews as Jews, nor to single out any other particular groups, cultural, ethnic, or religious" -- and to his commitment to American pluralism, "in which all religious groups are partners in society."

Calling the Graham statement one of "timely significance," Rabbi Tanenbaum called it "an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any policy statement by Key 73 leadership regarding proselytizing efforts aimed at the Jewish community."

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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CSAE 1707

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At the news conference Rabbi Tanenbaum made public a 36-page survey of the impact that Key 73 already had made on relations between Jews and Christians, adding that Dr. Graham's statement was the most recent of a number of similar clarifying declarations by Roman Catholic, Protestant, and Evangelical spokesmen agreeing that the Jewish community was "off limits" to proselytizing activity.

"These expressions recognize that Jews will not accept passively a relationship with Christians that reduces Jewry to an object of conversion, and that does not respect Judaism as a living faith and source of permanent truth and value to the Jewish people," Rabbi Tanenbaum said.

As an example, he pointed to a statement issued February 3, 1973, by the San Diego District of the United Methodist Church:

"Some over-zealous campus organizations and Christian groups consider Key 73 a mandate to convert Jews and those of other religions to their particular brand of Christianity. This interpretation is unfortunate and deplorable. The primary purposes of Key 73 are those of calling Christians to a deeper understanding of and commitment to their faith, and to reach those of our Continent who are not actively related to any of the religious organizations in our society. Any assumption that those of other religious traditions are without a meaningful faith is arrogant and presumptuous. There are plenty of prospects for conversion on this Continent, and hence no need for proselytizing those who are already committed to another faith."

Paradoxically, Rabbi Tanenbaum said, this national dialogue over Key 73 may well result in the emergence of a majority consensus of Christian leaders who are declaring for the first time in the history of Jewish-Christian relations in the United States a policy of opposition to proselytizing the Jewish community -- and that may become one of the lasting consequences of Key 73.

The American Jewish Committee survey, based in part on reports from AJC representatives in communities across the country, detailed such episodes of psychological harassment, deception and intimidation as these:

- * At Montclair, N.J., Jewish high school students were approached to come to bible-reading classes, only to find that they were meetings aimed at converting them to Christianity.

- * What was billed as a "Chanukah" celebration at the Miami Beach (Fla.) Auditorium marking Israel's 25th birthday turned out to be an effort by the American Board of Missions to the Jews, linked to Key 73, to invite the audience to make a decision for Christ.

- * In Boston, a Hebrew-Christian family sought membership in the Jewish Community Center with the avowed purpose of evangelizing Jewish families.

* Campus evangelists at the University of Michigan have come into the dormitory rooms of Jewish students, interrupting their sleep on the pretext of conducting experiments or taking religious surveys while actually seeking their conversion.

Following are Dr. Graham's statement on Key 73 and the Jews, and the response by Rabbi Tanenbaum:

(Dr. Graham)

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

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

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

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

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the Book of Romans. In my evangelistic efforts, I have never felt called to single out the Jews as Jews, nor to single out any other particular groups, cultural, ethnic, or religious.

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

(Rabbi Tanenbaum)

We regard the statement by Dr. Billy Graham clarifying his views on Key 73 and the Jewish people as one of timely significance. It is an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any policy statement by Key 73 leadership regarding proselytizing efforts aimed at the Jewish community. The views of Dr. Graham assume particular importance in light of the findings of our latest American Jewish Committee survey which documents that a growing number of incidents are taking place in public high school and colleges in which Jewish young people are being subjected to psychological harassment, intimidation and social ostracism by fervid evangelists and missions-to-the-Jews groups who are using Key 73 as a sanction for their disruptive activities.

In our judgment, the statement by Dr. Graham and amplifications of his views in recent personal conversations with him break new ground on several critical levels of relationships between evangelical Christians and Jews, a development that is especially significant in light of Dr. Graham's position as the leading evangelist in our nation and, indeed, in the world today. To our knowledge this is the first time that Dr. Graham has publicly affirmed his belief that "God has always had a special relationship with the Jewish people" based on St. Paul's teachings that God's promises and covenant with the Jews are eternal and not subject to recall. This is also the first time that Dr. Graham has made clear that he does not direct his evangelistic efforts towards the Jews in a way that "singles out the Jews" as a group.

Dr. Graham also articulates his commitment to American pluralism in which all religious groups are partners in our society, a reality which some evangelical views would undermine. And, finally, Dr. Graham declares his opposition to all forms of coercion, intimidation, and proselytizing which is a valuable clarification in view of some episodes that have developed in connection with evangelizing activities in several communities in the United States.

Beyond that, Dr. Graham's statement is of significance in that it will undoubtedly give impetus to other Christian leaders in many parts of the country who are beginning to make clear that Key 73 is aimed at reaching uncommitted Christians and has no intentions of proselytizing the Jewish community. Paradoxically, the emergence of a majority Christian consensus in the United States that abandons the proselytization of the Jewish community may be one of the lasting consequences of this national dialogue over Key 73.

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Rabbi Tanenbaum Pleased Graham's Statement Eschewing Key 73 Coercion is Welcomed

NEW YORK (JTA) — committed Christians and has no Evangelist Billy Graham's intention of proselytizing the statement made in reference to Jewish community. The rabbi cited Dr. Graham's campaign that he opposed "all expression of his own evangelist forms of coercion, intimidation philosophy that 'I have never felt and proselytizing' was called to single out the Jews as welcomed last week as "a constructive contribution to interreligious understanding" by particular groups, cultural, ethnic or religious" and Dr. Rabbi Marc H. Tanenbaum, director of interreligious affairs of the American Jewish Committee, in which all religious groups are partners in society."

Rabbi Tanenbaum commented at a news conference on Dr. Graham's statement, in which the evangelist also declared that "God has always had a special relationship with the Jewish people." The statement was issued last Thursday by Dr. Graham's office in Atlanta.

Rabbi Tanenbaum expressed confidence that the statement would encourage other Christian leaders to "make clear that Key 73 is aimed at reaching un-

Examples Of Deception

Rabbi Tanenbaum made public a 36-page survey of the impact that Key 73 had already made on relations between American Jews and Christians. He said the national dialogue over Key 73 might result in the emergence of a majority consensus of Christian leaders who are declaring, for the first time in the history of Jewish-Christian relations in the United States, a policy of opposition to proselytizing the Jewish community.

The AJCommittee survey detailed a variety of episodes of psychological harassment, deception and intimidation. At Montclair, N.J., for example, the survey said, Jewish high school students were approached to come to bible-reading classes which they found were aimed at converting them to Christianity.

A "Hanukah" celebration at the Miami Beach auditorium marking Israel's 25th anniversary turned out to be an effort by the American Board of Missions to the Jews, linked to Key 73, to invite the audience to make "a decision for Christ." In Boston, a Hebrew-Christian family sought membership in the Jewish community center with the avowed purpose of

Singles Dance

NEW HAVEN — The Jewish Singles of the New Haven Jewish Community Center will present their next dance on Sunday from 7 to 11:30 p.m. The event, called "Haman's Hang-up," will be held at the New Haven Jewish Community Center, 1156 Chapel Street, and is open to all singles ages 35 and above. Further information may be obtained from Leo Hauptman at the New Haven Jewish Community Center, 865-5181.

evangelizing Jewish families.

In reply to questions about Christian missionary activities in Israel, Rabbi Tanenbaum said he drew a distinction between such missionaries who "deceive and manipulate" Israeli Jews and those who are above-board and identify themselves as Christians.

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March 7, 1973

Gerald Strober

Burt Siegel

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

Regards

BS:jh

Enc.

cc: Will Katz

Marc Tanenbaum ✓



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ON JUNE CRUSADE HERE

Graham Boosters Busy

By COLLEEN TEASLEY

Coastal Union Religion Editor

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

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

A \$50,000 advertising campaign is gearing up to promote the crusade on billboards, television, radio and in newspapers.

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

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

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

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

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

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

The last time the 55-year-old evangelist

held a crusade in Atlanta was in 1930 at old Ponce de Leon ball park. He was in town five weeks and preached to 500,000 people.

Graham was not so famous then. He had been holding his crusades only three years, and to many he was a religious show instead of a legitimate evangelist. Newspaper reports indicate that only one Atlanta church, the Baptist Tower, and the Druid Hills Presbyterian, of the 100 supported the crusade.

Graham was not in such demand those days, and it wasn't unusual for him to spend up to six weeks preaching in one place. Today, however, he is so booked up, he rarely spends more than 10 days in any one place, and last year alone he received 100

See GRAHAM, Page 1A

attempts to hold crusades all over the world.

"Mr. Graham has enough invitations to keep him preaching for the next 200 years," said Bob Jones, associate director of Graham's Atlanta crusade.

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

A concerted effort to bring Graham to Atlanta officially began in February, 1971, with written invitations going out from the Christian Council of Metropolitan Atlanta, the Atlanta Chamber of Commerce, Gov. Jimmy Carter, Atlanta Mayor Sam Massell and numerous Atlanta businessmen and ministers.

One Atlanta businessman, Tom Cousins, a personal friend of Graham for eight years, talked to Graham several times about coming to Atlanta. Cousins heads the local executive board spearheading the crusade.

The committee is made up of 60 business executives, church lay people and ministers representing all of Atlanta's Christian denominations. They are responsible for recruiting ushers and choir members, soliciting contributions, organizing prayer groups, getting programs printed and promoting group participation among churches.

They are among approximately 20,000 volunteers in the Atlanta area who will be working to put on the crusade.

Cousins sees the Graham crusade as something Atlanta needs very badly. "Atlanta, like other big cities, has lots of problems," said Cousins. "Atlanta has some jadedness, what with us being the venerable disease capital of the U.S., our pornography, muggings, murders and other crimes."

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

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

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

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

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

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

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

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

Officials here are not predicting how much profit the Atlanta crusade will make. Audit figures from last July's crusade in Cleveland, Ohio, where 372,440 people attended, showed a net profit of \$44,000. In all, local people raised \$550,000 to launch that crusade.

In Birmingham, Ala., last May Graham preached to 373,390 people, and out of the \$263,239 raised locally there was a profit of \$69,893. Profits from both the Birmingham and Cleveland crusades went to the Billy Graham Evangelistic Association in Minneapolis, Minn., to help cover costs for televising the crusades.

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

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

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

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

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

About 130,000 Georgia "share partners" already are on a Billy Graham mailing list, and Kattel has set a goal of collecting at least \$100,000 from them. "Actually, I guess we'll do better than that from share partners, but we like to think conservatively," said Kattel.

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

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

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

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

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

Local churches are very much involved in the crusade effort. Back in November Graham wrote letters to ministers at most churches in the area, asking for their cooperation with his crusade. To encourage congregations to attend as a whole, he promised to provide special reserved sections for groups.

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

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

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

"I think blacks will accept Graham," said Wilborn. "There is no real criticism. Some think he should be stronger at certain points, because black ministers are more activist and even militant."

"A good many blacks think Graham is a little too soft because he doesn't hit current issues very hard," said Wilborn. "If he were a little more forward, he might have more following among blacks, but in a general sense, he will get good support from blacks."

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FO-PA-D-M

February 22, 1973

PHI

Yehuda Rosenman and Marc Tanenbaum
Roger Meltzer

Proselytizing Activity

I thought you might be interested in what our secretary received in the mail last week from a missionary group called "A Trumpet In Zion". (Our secretaries write away for every wierdo proposition that comes along - it keeps our "X" file current).

I am enclosing a copy of the cover letter she received so that you may send away for your free literature.

In addition to the letter and brochure (entitled , A Gift for You), they send a pamphlet "What Is A Jew?" which almost reads like a Jewish adult education course until the last pages, when Jesus is introduced as the promised Messiah, complete with misquoted or out-of-context scriptures.

These creeps are springing up all over the place. This outfit is in Upper Darby. My previous report enumerated the activities of those groups concentrating on proselytizing Jews. (Notice the last paragraph of Grown's letter, disavowing any religious presentation. The pamphlet sure seems like Christian fundamentalism to me, but then what does an obsolete and incomplete Christ-killer like me know?)

RM:s



POST, OFFICE BOX 312, UPPER DARBY, PENNA. 19084

February 2, 1973

Dear Mr. Reihén,

We live in your area, so if you would like to discuss these matters personally, I would be happy to visit you...let me know.

Thank you for your response to our ad. We hope that the enclosed will be of real benefit to you in your relationship to the God of Israel.

God has been very real in my own life, and it is my desire to share this knowledge and experience with our people. In a day when there is much confusion regarding God and the Bible, I believe it is essential for us to carefully consider our faith. A true foundation for life and eternity can become a reality through a personal relationship with the God of Abraham, Isaac and Jacob which I consider to be true Bible Judaism.

The article and literature are sponsored by individual professional and business people and homes where God has become real. We are an independent group for the purpose of making the Bible known. There is so little knowledge of the Bible today, and many people are becoming agnostics or atheists with little or no faith. It is our desire to offer without charge or obligation the clear teaching of the Jewish Bible to all who desire to know God's peace.

I am also enclosing a brochure on the Old Testament course, "A Trumpet In Zion." The course is now put out in a single book which will be sent to you upon request. The book is free; there is no obligation. Avail yourself of this opportunity to receive the "Trumpet In Zion" which makes the Old Testament live today.

We are not presenting a "religion" but only the Bible and a personal knowledge of God through it. I have seen much hypocrisy about us today, but I have found true peace and reality through faith in the Bible and the God of Israel revealed therein. Thank you for this opportunity of sharing it with you. If you have any questions or comments, please feel free to write to me. May God lead you in His ways that you might know His peace.

Shalom!

George Gruen

The American Jewish Committee

4200 Biscayne Blvd.

Miami, Fla. 33137

Phone (305) 758-6913

To

Marc Tanenbaum

DATE Jan. 24, 1973

From: W. Zand

____ YOUR INFORMATION

____ ADVISE

____ RETURN

____ YOUR SIGNATURE

____ HANDLE

____ RETAIN

____ YOUR APPROVAL

____ AS REQUESTED

____ DISPOSE OF

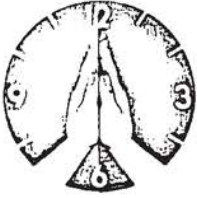
____ YOUR COMMENTS

____ LET'S DISCUSS

____ FILE

REMARKS

Copy also sent to I. Terman



Evangelism Task Force

Calling Our Continent To Christ



January 17, 1973

JAN 23 1973

Mr. Richard F. Wolfson, Sr. Vice President
WOMETCO ENTERPRISES INC.
P. O. Box 2440
Miami, Florida 33101

Dear Mr. Wolfson:

Your community recognizes you as one of its outstanding business and civic leaders. This is both an awesome responsibility and a challenging opportunity. Your influence and opinions will help decide actions on great issues of concern such as: Race, Ecology, Government, Religion, and Moral judgements.

We wish to assure you of our concern and support. On January 24th your name will be called personally in prayer that you may recognize the leadership of God in the year to come.

To further assist you in your task, we are sending you a New Testament in today's language. May its thoughts speak to you as it has to thousands of great leaders of our society.

Yours through Christ,

Troy J. Miller

THE AMERICAN JEWISH COMMITTEE

date FO-PA-D-M
February 27, 1973

to Rabbi Marc Tanenbaum and Yehuda Rosenman

from Roger Meltzer

subject Local Christian Missionaries

I have gathered some additional information on George Gruen who is running the Trumpet in Zion operation in Upper Darby and about whom I wrote you on 2/22.

Now in his late 30's, Gruen is the son of two Jewish converts to Christian fundamentalism. His own son is a junior at Nyack Bible College in upstate New York. Several years ago, Gruen set up a basketball team for junior high school kids in Upper Darby. He gradually weeded out the Catholic boys on the team (there were no Protestants) and began running Bible classes for the remaining Jewish kids in his home following the games. He did this without the knowledge or consent of their parents, who pulled their sons off the team when they finally learned about Gruen's little "post game show."

He definitely bears watching.

RM:g

cc: Milton Ellerin

~~27/10~~

roger - was came u

844 Eaton Rd.
Drexel Hill, Pa. 19026

Box 212 M
Upper Darby, Pa. 19084

Dear Sir:

With regard to the ad in the newspaper,
please send me the information on, "What
is a Jew?"

Cordially,

V. Leiken

Roger. now
THE AMERICAN JEWISH COMMITTEE

vw follow up?

memorandum

date January 24, 1973
to Murray Friedman
from Lois Rosenfield

subject

There was an ad in this morning's Sun paper

What is a Jew?
Box 312 M
Upper Darby, Pa. 19084

I already sent away for it but thought
you might be interested in the Pa.
address.

Regards. *Lois*



Igleheart sees opportunity in teeming NY

MONTCLAIR, N.J. — Hand Glenn Igleheart a partial glass of water, and he'll tell you it's half full, not half empty.

Igleheart's that kind of guy. An incurable optimist, he rides the subway when he's depressed—there are people there of every race and background, he explains; "I just get excited thinking about what a great opportunity we Christians have."

All of which is a good thing, probably, considering Igleheart's line of work: he's a region field representative for the Home Mission Board's Department of Interfaith Witness.

Igleheart has lived in the New York City area for four years, coming as the department's first field representative. The job had only general guidelines at that time; Igleheart, in cooperation with the HMB's home staff, had to hew out his own place.

As the work has developed, he serves as the HMB's "broker" in the New York area, a semi-liaison man between Southern Baptists and representatives of other faiths.

"Because of my area," he says, "my work is different from that of the department's other workers (there are three more).

"We all help plan conferences, and we all try to help educate Baptists concerning other faiths. We all work with people of other faiths in dialogue sessions.

"But my work also includes relating to other religious groups through their national offices, which are here in New York.

"I don't like this expression, but my role has evolved into my being 'Mr. Southern Baptist' to a large number of Jews and Catholics and others in Protestant denominations.

"I'm not, of course, but I'm the only Southern Baptist many of these people come into contact with on a continuing basis, and I am here to represent the Southern Baptist viewpoint to them."

In this role, Igleheart has helped plan Jewish-Baptist dialogues and Catholic-Baptist dialogues.

Many times, Thomas Starkes, the HMB's secretary of the Department of Interfaith Witness, opens discussion with other groups about conferences and dialogues, and Igleheart will serve as "leg man" for the dozens of details that have to be worked out.

No Compromise in Reconciliation

Although he is a former pastor, he no longer preaches. To some, he seems to have given up his role of "evangelist" for one of compromise and reconciliation.

Igleheart doesn't see it that way.

He recognizes that he cannot be overtly evangelistic in most of his daily contacts, but he does think of himself as an evangelist.

"It's not my place to win people or save souls," he says, "that's God's place. My role is just to be a representative of Christ and to present a witness.

"Actually, I feel freer now to share my faith than I did in the pulpit, and because I meet so many people, I have more opportunities to do so on a personal basis."

Nor has Igleheart found it necessary to give up any convictions; "you can keep your beliefs and still



Rabbi A. James Rubin of the American Jewish Committee, left, meets with home missionary Glenn Igleheart, who works with the Board's Department of Interfaith Witness in setting up programs and dialogues with members of other faiths. Several such meetings are planned for 1973.

respect another's position without compromise," he feels.

"In New York," he explains, "I'm at the world's crossroads. I have a unique opportunity to represent Baptists in places where Baptists normally are not.

"It is amazing how well received I've been. People continually ask me, 'What do Baptists think about that?' or 'How do Baptists feel about this?'"

Three Dialogues in '73

Igleheart is wrapped up in plans for three interfaith conferences for this year, and the first trilogy between Baptists, Catholics and Jews. Requests for more conferences come in continually. But funds limit participation.

"We don't have enough money to plan and fund all the conferences we've been asked to conduct," he says.

Interest in interfaith witness is growing in all areas, Igleheart feels, especially since post-Vatican II changes have freed Catholics for greater dialogue with other groups.

"Need for interfaith witness is increasing," Igleheart says, "but where Baptists are in the majority, it's only an option seized upon by some.

"In this area (of the country), interfaith witness isn't an option. Any church from Pennsylvania north must relate to people of many different religious backgrounds.

"When we go south, we have to justify why our department exists; here we just talk about how interfaith witness works."

Exposure is the key for witness, Igleheart says. "Our aim is to try and increase exposure, and make it more effective where it exists," he adds.

Action and Arena

The job in the Northeast is so big no one denomination can do everything, Igleheart says; he points out that Baptists have come to the Northeast to strengthen the Christian witness, not necessarily to bring it.

It is important, therefore, for Southern Baptists to understand the commitment and content of other faiths.

"We like to think of our work," says Igleheart, "this way: witness is the action, interfaith is the arena. Every

layman knows five times more people of other faiths than does his pastor.

"So you can see what kind of action—and what kind of arena—we have before us." •