



# 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 5, Key 73, 1973.

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# *To Butch Hall* *A. J. Kent* Ford Says 'Reachout' Won't Pressure Jews

Jewish people in Milwaukee need fear no attempts at coercion during the "reachout" by Christian churches to be Oct. 12 through Oct. 21 if Evangelist Leighton Ford has his way about it.

Ford, who will conduct the event at the Auditorium, made this point in response to a question at the clergy-layty breakfast at the Central YMCA this week at which the reachout committee sought to introduce the evangelist to religious leaders.

David Moberg, a Baptist and head of the Sociology Department at Marquette University, asked about the reachout's relation to Jews.

National Jewish leaders have feared that the Key '73 evangelism effort, of which the Ford meetings are a part, would put Jewish people on the spot and try to coerce them into conversion or degrade Judaism.

In campus crusades and other evangelistic efforts, Jewish students have complained of undue pressure and statements disparaging their religion.

Ford commented that as a Christian, he was following a Jew, and that the Lord bade Christians to go and preach the Gospel "to all mankind."

"However," he added, "we'll make no special point of trying to reach Jewish people, nor will we exclude them. We will not manipulate or coerce anyone in the reachout."

In response to a question by the Rev. Richard O. Truitt, pastor of Albright United Methodist Church, Ford said the question of amnesty was one on which a blanket answer could not be given.

"These cases ought to be treated on individual basis," he said, "without a total amnesty or total condemnation."

Ford added that the deserter or man who goes AWOL "ought to be prepared to face his penalties. One of the late Martin Luther King's principles, he explained, was that the person who disobeys laws out of conscience must be ready to accept the legal consequences.

"All decisions, however, must be tempered by the appreciation for the agony through which the nation has gone and by mercy," he said. appearance here filled Uih-

Ford, whose introductory lein Hall of the Performing Arts Center to capacity Tuesday night, repeated his philosophy of evangelism at the breakfast Wednesday morning.

"The gap between the pietist and the activist is narrowing," he said. "God is giving us new vision."



out changing people, and to try to change people without making some changes in society.

A "crisis intervention center" will be established during the event here, said Moberg, who heads a reachout committee on social involvement.

He added that the organization hopes to have volunteer task forces: those who seek help in social problems. The reachout also expects to tackle problems involving the Milwaukee area.

The reachout calls for many things to be done, and some that should not be done.

In a press conference after the breakfast, Ford listed some "don'ts," such as:

- "Don't put your trust in Leighton Ford. It is God who is at work."

He had emphasized the night before that the evangelistic effort is really not "Leighton Ford's Reachout," but "Christ's Reachout."

- Don't depend on outsiders to do the work of the churches. "That will never work," he added. "We are coming in to provide a catalyst, but most of the follow up must be done by the local church."

- "Let's not pack the Auditorium with one but Christians. Bring some non-Christians along. We must build bridges between Christians and others."

- "Beware of an 'evangelism overkill, by which you expect all social problems to vanish after the reachout."

solve the school bussing problem, while he could do nothing about it in his own hometown, Charlotte, N.C. He is a minister of the Presbyterian Church in the U.S.

"We may not solve things, but we'll release spiritual explosions that will contribute to the solutions," said Ford.

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# Key '73 and the Jews

By **FATHER  
JOHN B. SHEERIN CSP**



Are the Jews really alarmed by Key '73? This interdenominational crusade has won acclaim from conservative Protestants, a certain amount of criticism from liberal Protestants, a somewhat restrained support from a few Roman Catholic dioceses but what about the Jews? The basic ideal of holding a year-long, high-powered evangelical drive came from Carl Henry, former editor of "Christianity Today." He envisioned it as "a devout witness by twice-born men and women to the truth and power of God and an invitation to their townspeople to find the redemption that is in Christ Jesus."

What do Jews think of this high-powered invitation to find redemption in Christ Jesus? One Jewish leader, Rabbi Henry Siegman, has taken issue with Jews who take an "alarmist" view of the campaign. Rabbi Balfour Brickner, of the Union of American Hebrew Congregations, said that the Jewish community was "overreacting" and that Key '73 is really no threat to Jews but is a threat to American society because it may unite social, political and religious conservatives into one great faction. Key '73 therefore, is a threat to America, not to the Jews, in Brickner's opinion.

Two weeks ago I attended a Christian Jewish meeting in New York City. Key '73 was the topic: the speaker was Gerald Strober, a Protestant minister who pointed out the dangers of the movement. The Jewish leaders present made it very clear that they agreed with Strober and disagreed with Siegman and Brickner. They insisted, moreover, that their viewpoint was representative of the mind of the Jewish community in general.

The Jews did not question the right of Christians to evangelize, to preach the Gospel of Christ to Christian believers and to those who do not find redemption in Christ. They had no desire, for instance, to object to Vatican II's "Declaration on Religious

Freedom" which says (Chapter I, no. 2) that the human person has a right to religious freedom and must not be restrained from acting in accordance with his own beliefs, whether alone or in association with others.

In view of the long years of Christian attempts to coerce the Jews into becoming Christians, it is not at all surprising that modern Jews look with a cool eye on Christian convert efforts. Undoubtedly, the Bishops at Vatican II had this in mind when they added to the right of religious bodies not to be hindered in their public witness and preaching, the following caution: "However, in spreading religious faith and in introducing religious practices, everyone ought at all times to refrain from any manner of action which might seem to carry a hint of coercion or of any kind of persuasion that would be dishonorable or unworthy."

The national officials of Key '73 have given assurances to the American Jews that the movement contains no latent anti-Semitism but the recent incidents to which I have alluded were probably due to the charismatic ebullience of a few Jesus Freaks or other misguided zealots.

This is a hazard of any broad-gauged national movement, that it cannot oversee every area on the local scene in order to prevent obnoxious forms of proselytism on the part of young, muscular Christians. The particular incidents to which I refer are too numerous to relate here but they were certainly actions which, in the words of Vatican II, carried a hint of coercion or a kind of persuasion "that would be dishonorable or unworthy."

These episodes offer local leaders of Key '73 not only an opportunity to disown the misguided zeal of young evangelists but also an opportunity to disavow any semblance of anti-Semitism in Key '73.

*Jewish Times*  
1-25-73

## 'Key 73'

The Christian evangelical movement known as "Key 73" has been the subject of much debate and apprehension in the American Jewish community. Most of the anxiety stems from the failure of the 130 Church groups involved, to clearly disavow any intention of proselytizing American Jews. Such a failure may be intentional, but it may also be the result of an unintentional insensitivity to Jewish concerns.

A distressing offshoot of this issue came to light this week as the American Jewish Congress made public their objection to a memorandum from a highranking Naval official urging chaplains to play "a strong role" in the "Key 73" evangelical drive. Such an encouragement of religious proselytization on the part of the Navy was described by the AJCongress as being "completely at odds with the proper function of the Navy chaplaincy."

The very existence of a chaplaincy as an official component of the Armed Forces has been called a violation of the constitutional prohibition of religious activity by the government, but this argument has been countered with the suggestion that chaplains exist to serve the spiritual needs of members of the Armed Forces. The AJCongress pointed out that the Navy memorandum urges a shift in the chaplain's role "from service to advocacy."

We agree with AJCongress that "missionary activity is not, under our constitutional system, a proper role for government."

Indeed, "Key 73" is fraught with possible affronts to the Jewish community. The American Jewish Committee has suggested that the evangelical movement forestall these potential "sources of tension" by giving serious consideration to reputable Christian scholars who have affirmed the continuing validity of Judaism. The Committee also urges great care in the presentation of such delicate themes as the Crucifixion or Jewish reaction to Jesus. Perhaps most important is the Committee's recommendation to "Key 73" to "avoid the implication that Christianity and America are synonymous."

A number of responsible Jewish leaders have cautioned the Jewish community against overreacting to "Key 73", and withdrawing from the arena of constructive interreligious activity out of unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. But we must be wary of the sort of institutional evangelism seen in the Navy memorandum, and we must guard against the possibility of missionary approaches based on false, caricatured images of Judaism.



## RELIGION

### Key to Conversion

Last month some 150 denominations and other groups of North American Christians opened a yearlong evangelical campaign called Key 73. The participants range from Kansas City Roman Catholics to the Canadian Home Bible League. Their slogan: "Calling our continent to Christ." Although the drive so far seems to be mainly a matter of a television special, publicity and local evangelizing, a recent article in the evangelical fortnightly *Christianity Today* avowed that Key 73's goal is to give "every person in the U.S. and Canada a real chance to say yes to Jesus Christ and to become a dependable member of his church."

Some persons have already taken the opportunity to say no to Key 73 in emphatic and sometimes angry terms. They include some prominent U.S. Jews who consider the campaign to be a retrogression to pre-ecumenical Christianity. But Jews themselves are divided on the issue.

Rabbi Solomon Bernards of the Anti-Defamation League leveled one of the most thoroughgoing criticisms in the *Christian Century* last month. Bernards questioned the "monolithic undertones of this effort that aims at a completely Christian America." The campaign fostered "triumphalism," he charged, citing one prediction that Christians could convert the entire world within two years. Moreover, mass evangelical efforts inevitably employ "simplistic theology [and] emotional appeals," and tend "to disparage and downgrade other faiths and value systems."

Another rabbi, however, Henry Siegman of the Synagogue Council of America, warns against taking "the alarmist view" of Key 73. Writing in the current issue of the American Jewish Congress's *Congress Bi-Weekly*, Siegman doubts "that any significant

number of Jews will be won over to Christianity by Key 73. Those few who will convert will do so because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void."

Siegman goes so far as to suggest that an "intensely Christian environment can in fact make for a more traditional Jewish community"—an argument that provokes an outraged response from Ecumenist Rabbi Marc Tanenbaum in the same magazine. The U.S. has already had just such an intensely Christian environment, Tanenbaum points out, in the days when evangelical Christianity and American nationalism were considered synonymous. In that situation "Jews were second-class citizens, denied the right to vote and hold public office."\*

A number of groups involved in Key 73 have decided to avoid the issue altogether. The Richmond, Va., clergy association, for instance, expressly ruled out proselytism of Jews, directing its efforts only to "inactive and unchurched people in the Christian community." Such moves would have been hailed by the late and eminent Rabbi Abraham J. Heschel, who last week got in a posthumous word on the proselytism question through a television interview taped just before his death in December. It was Heschel whose persuasive efforts at the Vatican helped win Roman Catholics away from trying to convert Jews. "If there are some Protestant sects who still cling to this silly hope of proselytizing [Jews]," he said, "I would say that they are blind and deaf and dumb."

\*Tanenbaum refers to Colonial America and the early decades of the Republic. Though the Constitution guaranteed equal rights on a federal level, Jews were barred in some states from voting, and in more from holding office, well into the 19th century.



PATRICIO TAMAO CRUCIFIED

### Two for the Cross

It has been 16 centuries since the Roman Emperor Constantine outlawed crucifixions, but the practice has been preserved in some parts of the world, not as a punishment but as a macabre stunt or commemorative rite. The latest to undergo the ordeal of the cross is a French husband-and-wife team of yoga practitioners in the Dominican Republic, who offered themselves up in the cause of world peace and to demonstrate the "power of mind over matter." French-born Mystic Patricio Tamao, 33, who is the founder of his own philosophy, Tamaoism, was the first on the cross, which was on the patio of a Santo Domingo hotel. Tamao, who planned to stay on the cross at least 48 hours, lasted half that long—19 hours with the cross in a horizontal position, 6½ upright. When doctors advised him that anything further would endanger his life, he yielded his place to his petite wife Maritza, 32. Incredibly, Maritza survived 54 hours on the cross, 15½ of them upright, which might be a world record.

### For Card Players, a Jesus Deck



THERE are Jesus posters, Jesus pins, Jesus watches and even Jesus T shirts. Now there is a Jesus deck—the standard deck of playing cards made into a colorful bit of Gospel propaganda by Manhattan's U.S. Games Systems. Clubs, diamonds, hearts and spades become the suits of Luke, Matthew, Mark and John. The cards carry the evangelists' traditional symbols: the winged ox for Luke, the winged man for Matthew, the winged lion for Mark, the eagle for John. The standard 13-card suits prevail, designated one through king, but every card is a "picture" card, decorated with a biblical quotation and a full-color Gospel scene that seems a cross between tarot cards and Peter Max art. From the ace of Luke to the king of John, the scenes tell a chronological story of Jesus' life. The king of Mark, for instance, is the Crucifixion. The jokers are "fools for Christ." A booklet accompanying the deck suggests variations on standard games. "Go Fish" becomes "Go Seek." "War" becomes "Peace" (though the higher card still wins). "I Doubt It" becomes "I Believe." There are also "Inspirational Solitaire" and "Gospel Bridge," and a variation of gin rummy called "Witness" that requires the winner to read aloud the Scripture texts on the winning cards. U.S. Games' next project: a Moses deck.



## Jews and Jesus

Except for occasional differences over Arab-Israeli tensions, relations between many U.S. Christians and Jews have progressed over the last decade from a somewhat wary fellowship to joint social witness, scholarly collaboration and, in some cases, acknowledgement of mutual dependence. Encouraged by declarations from Vatican Council II and the World Council of Churches, a number of Christian scholars have even arrived at a new "theology of Judaism" that places Jews off limits to Christian proselytizers. Their theory is that the promises made by God to Israel in Biblical days constitute an eternally valid covenant that, for Jews, was not abrogated by the "second covenant" established through Jesus Christ.

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

**Crusade:** Although Key 73 is not aimed only at Jews or any other religious group, guidelines for phase three of the crusade, which was launched on Ash Wednesday last week, include special directions for "sharing Messiah" with potential Jewish converts. Part of phase three's strategy is a doorbell-ringing campaign, developed by the Campus Crusade for Christ, in which messengers use the pretext of taking a religious survey to invite non-Christians to pray for faith in Jesus. "We don't interpret this campaign as coercive," says evangelist Bill Bright, director of Campus Crusade and national chairman of Key 73's phase-three program. "If anybody loves the Jew, it's the true believer in Christ."

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

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

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



Jews picketing Jews: Beware the evangelists

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

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

Although Graham is not personally

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

That sort of stand helps explain why several Jewish organizations are taking precautionary steps. Agencies serving both Conservative and Reform Judaism have mailed to Jewish families special materials that are to be used to counter claims by Christian crusaders. Meanwhile, secular Jewish defense agencies are closely watching Key 73 for civil rights violations. In some instances, zealous Christian evangelists have gained platforms in colleges and high schools, and some Jewish students have complained of mandatory assemblies at their schools, that are aimed at countering supposed political radicalism with conservative Christianity.

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

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

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

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



Ohio Jewish Chronicle

1/25/73

FEATURE

# Conversion, 1973 Style

BY ROBERT E. SEGAL  
(A Seven Arts Feature)

For many younger Americans, the 1950's were the decade of the big name bands; the 1960's the era of rebellion, revolution, and civil rights. Will the 1970's be written down as the age of computerized conversion efforts in the name of Christianity?

We must raise the question because "Key 73—Calling Our Continent To Christ"—is a systematically-designed undertaking that brings 130 religious units into one gigantic effort to sweep thousands of North Americans into the Christian camp. Evangelical zeal, Madison Avenue techniques, and a budget estimated as high as \$18,000,000 are now in operation. Previous sporadic efforts like the Campus Crusade For Christ and the Jesus Movement seem feeble preludes to "Key 73."

Not a little puzzled and perturbed by this huge missionary effort, many Jewish units have tensed up noticeably as the campaign gets under way. To them, the lure of rock music as a proselytizing gimmick and

the uneasy feeling about the Jews For Jesus movement were not high agenda items. But suppose the "Key 73" barrage pushes far beyond an effort to gather in the uncommitted or to recapture Christians who have strayed; suppose, indeed, that thousands of Jews in high school and colleges start flirting with the new high-powered project and find themselves swept along emotionally? What then?

This is not to predict that this late 20th century missionary effort will ring up so many victories in Jewish provinces. But the fact that the efforts to convert will be conducted in some instances in high school auditoriums and other public places helps to explain why the Jewish guard is up. Christian prayers for success before the football kick-off and evangelical performances between the halves are reported these days. So who can say that "Key 73" won't catch on with the cheer leaders and those who equate gridiron fever with missionary zeal?

In other eras, under other circumstances, efforts to

convert Jews have been often shameful and cruel. Could the modern proselytizers possibly know that during the First Crusade the entire Jewish community of Tatisbon was forced into the Danube for baptism? Should we remind 1973 zealots that Pope Paul IV allowed 60 Jews—even after conversion—to be burned to death? Might we not illuminate the thinking of some who now charge in to win converts by going back to the tragic story of John of Chrysostom—Saint John, the church insisted—held Jews of his day unfit for Christian association, and regarded synagogues as places of criminal assembly? Must we review the dismal story of compulsory baptism of Jews in the Middle Ages, the persistent use of the ritual-murder charge in the 12th century, forced into the ranks of Christians, were dubbed marranos, a label translatable into "swine?"

But far better than to sift through these miserable pages of sadistic and misguided conversion efforts, the Jewish community today should turn again to the sage advice of Rabbi

Robert Gordis. Like other thoughtful scholars, he has taken encouragement from the fact that the Second Vatican Council leaders had the good taste and the good sense to abandon an early draft of a proposal stressing the close relationship of practicing kindness to Jews with hope for conversion of Jews. Then wondering aloud if Christianity can reasonably be asked to abandon its hope of converting Jews, he has suggested that it should be possible for Christians to "recognize that genuine conversion can come only through the grace of God and in His own time." Judaism, he reminds those who will listen, accords to all men the right to preserve their own religious tradition and group individuality. This principle could also be made applicable to "Key 73" if religious statesmanship prevails.

Father John F. Wessel

# Individual yet cooperative

The massive evangelistic movement called Key 73 which is currently going on across the U.S. is perhaps unique in recent ecumenical history.

The unique aspect is not the co-operation of various Protestant denominations among themselves and with the Catholic Church on a common project. That kind of co-operation has been going on among America's Christians for the past decade.

The unique aspect of Key 73 is that it originated with America's fundamentalist and evangelical churches, and these churches are precisely the ones which historically have been most cool to the ecumenical movement.

Fundamentalist churches are those which emphasize basic Christian doctrine: the inerrancy of the Bible, the virgin birth, the divinity of Christ, his redemptive death and Resurrection, his imminent second coming. Catholics, of course, accept all these doctrines, but believe that Christ's teaching also included a sacramental system, a hierarchical Church, and an infallible teaching authority.

Most fundamentalist churches are also evangelical in as much as they are mission-minded and stress making converts both at home and abroad. Included among fundamentalists and evangelicals would be such theologically conservative churches as the Baptists and the Missouri Synod Lutherans, as well as the various Holiness churches.

In the past, these churches have been reluctant ecumenists. They have rejected participation in ecumenical designs such as COCU, the proposed merger of nine American Protestant denominations. Not only have these churches not supported the National

Council of Churches, but they have often criticized it for what they considered its lack of doctrinal conviction and its advocacy of socialist causes. The National Council of Churches has, in turn hesitated to endorse Key 73.

The fundamentalist churches have always feared that ecumenism would result in a watering down of Christian doctrine and a surrendering of their own denominational autonomy.

In planning Key 73 they tried to safeguard the doctrine and practice of each participating church by agreeing that each church would separately develop its programs, simultaneously carry them out for maximum impact on the community, and co-operatively

use the news media to publicize their campaign.

The personal contact which is an essential part of serious evangelism would then be carried out by the individual members of the participating churches.

Key 73 is unique in America's ecumenical history.

It presents the anomaly of a group of reluctant Protestant ecumenists like the fundamentalists pushing an ecumenical crusade which is endorsed by the National Conference of Catholic Bishops, but which is not supported by the most ecumenical-minded of Protestant organizations, the National Council of Churches.





# Salvation: Must Jews convert for it?

By James H. Bowman

Daily News Religion Writer

Will Jews go to hell if they don't convert to Christianity?

Two Chicago-area leaders of Key 73, a nationwide evangelism campaign, won't go as far as to say that, but they do think that Jews, along with all other non-Christians, "need" to be converted.

"Anyone who wants to be part of the eternal plan of God needs to become a Christian," said the Rev. Robert Leshner of Itasca in an interview.

**PASTOR LESHNER**, of St. Matthew's Lutheran Church, is chairman of the Phase Three part of Key 73 in this area — the springtime effort to "call our continent to the resurrection."

His views are echoed by the Rev. Maurice Blanchard, assistant pastor of First Baptist Church, Oak Park, who is co-chairman of Chicago-area Key 73.

"The Jewish faith finds its fulfillment in Jesus the messiah," Mr. Blanchard said.

"We are interested in maintaining (Christian-Jewish) dialog," he said, "but any honest Jew or Christian knows that the New Testament is the extension and fulfillment of the Old Testament."

**BOTH CHURCHMEN** agreed that "eternal



Andersen



Blanchard

life" is what conversion adds to a Jew's religion. "We think the devout Jew or Hindu will go to hell," Mr. Blanchard said. "But you have to leave some of those things in the hands of the merciful God."

This theological position and the fear of aggressive, even coercive, evangelistic tactics has Jewish leaders concerned over Key 73, which has support from most mainline denominations in addition to evangelicals and fundamentalists.

**RABBI MARC TANNENBAUM**, of the American Jewish Committee, says, "The slo-

gan ('calling our continent to Christ') and declared objective (of Key 73) are quite provocative."

He has no quarrel with Key 73's "right to proclaim the truth as it sees it," but he cites "the duty not to offend the conscience of other believing people."

Groups such as the California-based "Jews for Jesus" are among those who make a strong pitch for Jewish conversions and who are "riding the coattails of Key 73 publicity," Rabbi Tannenbaum said.

"Jesus made me kosher," says a snappily written folder distributed by the California group, in which a man is cartooned asking, "Rabbi, what's a Jew?" and the rabbi answers, "Oy, don't ask."

**TIPS TO POTENTIAL** evangelists offered by a group called Peace for Israel, of Hollywood, Fla., include a suggested vocabulary to use when approaching Jews.

"Use 'Messiah' instead of 'Christ,'" says the Training Manual for Sharing Messiah with Jewish People, a resource book offered in a Key 73 manual. The reason given is that "the average Jewish person thinks that the word 'Christ' has no Jewish meaning."

"Tree" is suggested instead of "cross" because the cross "has been used as a symbol of persecution to the Jewish people for many

centuries."

"Bible believer" is suggested in place of "Christian," and "meeting of Bible believer" instead of "church."

**NATIONAL KEY 73** leaders have taken stand against coercive tactics, and some local ministerial groups have rejected the idea seeking the conversion of Jews.

One of these is the Chicago-area Key chairman, the Rev. Dr. Henry W. Andersen, pastor of First Presbyterian Church in Grange.

"Jews are already God's people," said I. Andersen. "God chose them and in his wisdom called them to be his people and I accept that. I just leave the Jews to God."

**DR. ANDERSEN'S PERSONAL** concern will be with "the house Christians, first and then the quasi-religious people of our country who identify too easily with the American way of life."

Last of all, he would go to the "out-and-out secularists."

The competition for religion-prone people Christian, Jewish or otherwise — may develop into a running battle in the coming year.

The hopes of many churchmen and women is that interfaith relations and American religious tolerance are not caught in any fat crossfire.



NEWS-SUN  
North Shore Ed.  
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## Concerned Jews eye 'Key '73'

WASHINGTON (UPI) — American Jews are concerned by the growing evangelical thrust of Christian churches, expected to culminate this year with a massive "Key '73" campaign.

They see it as a threat to the Jewish community — particularly the young people.

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said recently at an AJC convention, "A Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations and long an activist in ecumenical affairs, said failure of Christian churches to confine such efforts as Key '73 to Christian youth "could damage the carefully cultivated roots of Christian-Jewish relations in our society and destroy the fabric of pluralism and religious freedom."

Key '73 is a nationwide campaign involving more than 130 evangelical, mainline Protestant and Roman Catholic denominations, agencies and para-ecclesiastical groups. They are using all forms of the mass media to "call the continent to Christ."

Eisendrath said that while Key '73 and the older but similar Campus Crusade for Christ, "while not directed specifically at Jews, are nevertheless putting unwarranted and unnecessary pressure upon Jewish young people which both distresses and disturbs us."

"It is inevitable," he said, "that missionary movements such as the old American Board of Missions to the Jews and the newly-formed Jews for Jesus movement, whose primary aim is to convert Jews, will gain impetus from Key '73 and the Campus Crusade."

He appealed to the National Council of Churches and the National Conference of Catholic Bishops to "take every possible step to restrain the excessive zeal of the fundamentalist evangelical groups, particularly as these groups may subject young Jewish people and adults to repeated harassment and attempts at coercion."

Rabbi Balfour Brickner, director of the UAHC's Interfaith Department, said his department is preparing materials and programs aimed at helping Jewish young people challenge statements made by Christian evangelicals in their conversion attempts.

Jewish young people must know how to respond to Christian fundamentalists who use biblical proof texts to amplify their points, Brickner said.

One Jewish leader close to the campus scene, Rabbi Steven Shaw, director of the Hillel foundation at Rutgers University, sees the problem somewhat differently.

April 6, 1973

File

To: Report to the Public Affairs Committee

From: Rabbi Ernst M. Lorge, Chairman  
Sub-Committee on Key '73 and Hebrew-Christian Movement  
("Jews for Jesus")

Chicago CRC

STROBER

The Sub-Committee on Key '73 and Hebrew Christians has met and discussed special problems arising out of these two Movements. The meeting was attended by professionals and lay representatives of all the major defense and Jewish Civil Rights Organizations and the Board of Rabbis. We examined all information reaching us on the subjects and discussed it with special consideration of the following potential sources of trouble:

- a. Does the Hebrew Christian Movement affect many Jewish people and is it sponsored or abetted by major Christian faith groups?
- b. Does Key '73 direct a major part of its effort toward American Jews?
- c. Do the activities of Key '73 contribute substantially toward feelings of anti-Semitism.
- d. Does Key '73 sponsor activities which are contrary to the principle of separation of Church and State.

The committee gained the impression that there was little indication that Key '73 presented a major challenge to the Jewish community in the Chicago area. It was decided to gather further information and carefully watch developments. Certain members of the committee accepted assignments to contact religious leaders and to monitor the activities of the Hebrew Christian Movement, especially the McCormick Hall meeting featuring Moshe Rosen.

In pursuance of these activities we can report the following:

- a. The Moshe Rosen meeting was completely in the spirit of the Evangelical and Pentecostal Christian Movements and did not seem to have the backing



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of the "main line" denominations. The Jewish youth were conspicuous by their absence. The professionals who attended had the feeling they were the only Jewish people in the hall.

- b. Your chairman and the executive of the Board of Rabbis contacted the leaders of the Catholic, Methodist, United Church of Christ, and other groups and was assured that the main thrust of Key '73 was definitely not toward Jewish conversion. Even less could they foresee any anti-Semitic overtones. Unofficially we were told by these leaders that they had reservations about the methods of Key '73 and doubted its effectiveness.
- c. The coordinator of Key '73 in our area seems to be a Reverend Anderson of LaGrange. He is not well known. We are yet trying to make contact with him and discuss Key '73 activities with regard to the Jewish community.
- d. Your chairman interviewed various high school groups, confirmation classes and students of the Illinois campus and found an almost unanimous opinion that the activities of Key '73 and Hebrew Christians are of no effect in most high schools and very marginal on the college campus. The majority of the Jewish high school youth even seemed to be ignorant of the meaning of Key '73.
- e. The North West Rabbinic Fellowship had a meeting with the principals of the high schools of the North West Suburbs. Among the many subjects discussed, the question about conversionary activities was also raised. The principals referred to the various codes of conduct of the respective schools, all of which seem to indicate that such activities are frowned upon.

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f. There seemed to be some uneasiness among the parents of Jewish students of one North Shore High School. It seems that Key '73 held meetings previous to the beginning of the classes on school property. There was also a distribution of handbills. After careful examination of this situation it was felt that there was no major infraction of the principle of Church and State and it was suggested that the parents should cope with this problem. In the meantime this situation seems to have quieted down.

CONCLUSIONS: We are happy to report that in the area of Key '73 the present situation does not seem to warrant any alarm or major protest or other activity. To a degree this also applies to the Hebrew Christian Movement. In making this statement we want to emphasize three "caveats".

1. This report covers only the Chicago Metropolitan area and cannot automatically be applied to other regions or states.
2. We are not saying that there is no threat to our youth through Christian conversionary activities. We are only expressing the thought that the present activities of the Hebrew Christian Movement in Chicago has not been effective.
3. We may expect a definite increase in Key '73 activities and possible anti Semitic innuendos during the Easter holiday. We will try to monitor the situation and hope that our contacts will preclude too many unpleasant incidents.



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Mr. Elson offered a suggestion on a matter of style in the wording of the proposed revisions. He noted that since in Article II, Section 2 "member" is defined as an "organization, . . .", in Article II, Section 3, the reference should be to "representatives-at-large" rather than to "members-at-large." He further suggested that this change should be made throughout the proposed revised Constitution, wherever the phrase "members-at-large" appears. Mr. Dubinsky asked if there was any objection. There was none, and it was agreed that this be done.

Mr. Baris stated there was considerable discussion on the subject of constitutional revision several years ago. The proposed changes at that time were submitted to the various organizations, and most of them discussed them prior to the JCRC meeting. There were full discussions at Council meetings and meetings of the Constitutional Revision Committee at that time. He requested that the minutes of the meetings that took place at that time be submitted to all the representatives prior to the February 13 meeting.

Mr. Dubinsky replied that the JCRC lost a secretary through death several weeks ago, and we have not yet found a replacement. He noted that Mr. Baris' suggestion would require much extra work which the Council office might not be able to get out. He stated that the matter of representatives-at-large was never voted on by the Council. Mr. Baris said it was withdrawn as a compromise to get the rest of the revisions passed. He said the American Jewish Congress met and considered the matter at great length three years ago. The vote he would cast on February 13 would be in line with AJCongress policy. He felt the only way to get an accurate discussion on the 13th would be to have access to the previous minutes. Mr. Dubinsky had no objection to this, but noted it would be an administrative problem as to whether the JCRC office could get the copies out on time. He said it would be done, if possible.

#### ANNOUNCEMENTS

1. Mr. Stack announced that on Tuesday, January 23, the Urban Affairs Seminar of the JCRC would meet in the Council office at noon. The speaker will be Prof. John Leonard, Dean of the School of Business at Southern Illinois University. He will speak on "Affirmative Action, Preferential Treatment and Quotas." All Council representatives are invited to attend, and are urged to contact the JCRC office if they wish to have lunch.

2. On Sunday, January 28, at 2:30 p.m., at B'nai El Temple, the JCRC and ten other organizations are co-sponsoring Prof. Raul Hilberg in a talk on the Holocaust. At that time, a traveling exhibit on the Holocaust will be available for viewing. The American Jewish Committee organized the program, and the exhibit is being brought to St. Louis by Hillel. Those present were urged to attend, and to publicize the program within their own organizations.

#### "KEY 73"

Mr. Dubinsky asked Mr. Goldstein to report on "Key 73", a national program sponsored by the Christian community. He noted that Mr. Goldstein is a Vice-Chairman of the National Jewish Community Relations Advisory Council, and is Chairman of that body's Commission on Church-State and Interreligious Relationships.



Tamilton → Rudin → Strick

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Mr. Goldstein stated that Key 73 is an aggressive, nation-wide campaign designed to share the claims and gospel of Jesus Christ. It is an evangelical program, primarily Protestant, but also with the support of some Roman Catholic groups. It includes mainline and liberal Protestant denominations, as well as the fundamentalist ones. They feel they have lost contact with their young people and this may be a method of reaching them. The program has been in preparation for a long time. At a convocation in Texas about eight months ago, thousands of young people were trained to participate in the program. They have had one TV special, and others are planned. They also plan neighborhood surveys, going from door to door to inquire if the residents have accepted Jesus.

There has been a considerable amount of concern within the Jewish community about this matter, Mr. Goldstein reported, and cited meetings where it has been discussed by the NJCRAC, the Council of Federations and Welfare Funds, etc. The Jewish community is concerned because:

- (1) The involvement of Jewish young people in the "Jesus Revolution" has been played up, and some persons believe played up out of proportion.
- (2) Proselytizing efforts necessarily denigrate Judaism.
- (3) Evangelism is primarily fundamentalist, and many roots of anti-Semitism lie in ideas and feelings about the deicide of Christ.
- (4) A number of Jewish leaders have suggested that there is a kind of obscenity so soon after Auschwitz to engage in missionizing to the Jews.

Mr. Goldstein noted that proselytizing, or the freedom to do so, falls within the rights of freedom of religion and freedom of speech. It also follows that any point of unfair tactics can be rejected. Unfair tactics would include the use of public schools, the involvement of public school teachers, etc., in proselytizing or in promotion of the Key 73 program.

While all the caveats have not been formulated yet, there are some obvious ones, Mr. Goldstein said. These include: (1) Don't over-react -- the claims of the number of Jews converted have not been verified; (2) Don't join the "numbers game" and repeat these; (3) Avoid debates with evangelicals, either publicly or privately; (4) Don't engage in stereotypes; (5) The Jewish community may be long overdue in beefing up education in what Jewish values really are. Our Jewish agencies need to make common counsel to find out where the threat is coming from and what the best answers are.

And finally, Mr. Goldstein cautioned: "Keep your cool." He said Jews have been going through this for 2000 years and can weather it once again.

Mr. Dubinsky thanked Mr. Goldstein for his presentation. Mr. Cooperman noted that the official Key 73 Manual has specific instructions for proselytizing Jews. He noted that it could be obtained from the local Key 73 headquarters for \$3.00. Mr. Ryweck stated that it should be remembered that the main emphasis of Key 73 is for Christians, and is an attempt to strengthen Christianity among those who may have fallen away. Mr. Goldstein said he was glad Mr. Ryweck had mentioned this. It is



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Tamulan → Rubin → Fisher -5-

true, and some key Protestant leaders have stated that Key 73 is not specifically directed to Jews.

#### NAACP LIFE MEMBERSHIP

Mr. Dubinsky reported he had recently attended an NAACP function, and was shocked to notice, upon looking through the program, that no Jewish organizations and no synagogues were listed in the category of those who supported the NAACP through "life memberships." There were some Jewish individuals listed, but very few.

He stated that the JCRC would take out a Life Membership, to be payable over a ten-year period, in the name of the Council. He hoped that the constituent organizations would consider this matter with their memberships, and try to do the same. The work of the NAACP is vital to the maintenance of our free, democratic society.

#### SUMMER TRAVEL STUDY FOUNDATION

J. Kibel  
Mr. Dubinsky recalled discussion at a previous meeting regarding the status of the Summer Travel Study Foundation. Mr. Packman, who is present today, and Rabbi Jacobs were two of the stalwarts of that group, both of whom attended a meeting with Federation and JCRC representatives. Mr. Dubinsky explained for the benefit of those who were not present at the earlier Council meeting, that the Summer Travel Study Foundation had over the years arranged for Christian clergy and educators to spend a summer in Israel and the Middle East, studying the problems, and visiting points of interest. Those who were afforded this opportunity returned committed to the cause of Israel.

At the joint meeting of the three groups, it was decided not to take over the corporation, which is defunct. The JCRC will try to do the administrative work for such a program, but will not raise any funds for the program. There are several alternative methods of fund-raising, which can be explored at a later date. No funds will be needed for the current year, because a plan has been worked out in conjunction with the National Conference of Christians and Jews to send four clergymen to Israel, and they will be leaving within a couple of weeks.

Mr. Elson noted that he attended the meeting referred to by Mr. Dubinsky. He has no objection to the JCRC doing the administrative work. However, the finances would have to come through the Federation, and he suggested that they not become part of the JCRC budget. He felt it would inflate the budget, and not fairly reflect the actual costs of the work done by the JCRC. He thought the Federation should retain control of the funds, and the JCRC should draw on them as it became necessary to use them.

Mr. Flaks moved that the JCRC accept the administration of the program as outlined by Mr. Dubinsky. The motion was seconded and carried.



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GUEST SPEAKER - DR. LEO PFEFFER

Mr. Dubinsky expressed the Council's gratitude to the American Jewish Congress in making it possible to have Dr. Pfeffer as the guest speaker today. Many persons here know Dr. Pfeffer very well, he said, but he gave a brief biographical sketch for those who did not. He noted that Dr. Pfeffer is perhaps the country's leading expert in the field of constitutional law. In the field of civil rights, he occupies an unusual position in being a nationally recognized scholar, teacher and authority, and at the same time an active practitioner in the courts. A list of the cases in which Dr. Pfeffer has appeared as counsel reads like a roll-call of the outstanding issues affecting freedom of religion and separation of church and state over the past twenty years. He is in St. Louis to plead in the case of Berrera vs. Wheeler before the U.S. Circuit Court of Appeals, which was heard this morning. Dr. Pfeffer's books, which are acknowledged as classics in their field, include The Liberties of an American; Church, State and Freedom; Creeds in Competition; and This Honorable Court. Mr. Dubinsky introduced Dr. Pfeffer.

*Tanenbaum → Rudin → St. Louis*  
Dr. Pfeffer thanked Mr. Goldstein for giving him his theme. As Mr. Goldstein pointed out, Key 73 is not aimed at Jews. It is aimed at Christians who have become indifferent to Jesus, and the Key 73 leaders want to bring them back into the fold. Nobody can take exception to this. What is our concern, then? While Key 73 is aimed at Christians, it does not exclude Jews. The "Jews for Jesus" movement is looked upon with favor by Key 73, Dr. Pfeffer said. Jews can be subjected to its influence. It is a personal threat to many young Jews. They are not satisfied with what is available to them in the synagogues today. They are looking for something else. This is the problem for the Jewish community.

He noted that recently, the American Civil Liberties Union, with the cooperation of the American Jewish Congress, brought a suit in the District Court in Washington, D.C., to outlaw compulsory chapel attendance in the service academies. The NJCRAC and the Synagogue Council of America joined in the amicus brief. The Supreme Court of the United States affirmed the decision that compulsory chapel was unconstitutional. But at the same time, the Chief Chaplain has sent out letters to chaplains in all military services asking them to cooperate with Key 73. We are concerned because there are a lot of Jewish soldiers in the armed forces.

What is more dangerous to Jewish survival is the use of high schools and colleges for Key 73. The plans contemplate getting Key 73 into the schools through Bible clubs, prayer meetings, etc. This poses a direct threat to Jewish youngsters who are striving and looking for answers. What do Jewish agencies do about this? Dr. Pfeffer said we consider this a flagrant violation of the First Amendment. The public school is not the place for spreading Christianity. Suits will be filed, if necessary, to halt such practices. The only weapon we have is the Constitution of the United States. The First Amendment says "no law respecting an establishment of religion", and Key 73 is establishment of religion.

But, said Dr. Pfeffer, if we use this on the one hand, can we then say, "Give us money for our Jewish day schools and yeshivot"? Somebody else might, but he noted he could not say this. There is only one separation clause in the Constitution and it applies to everybody. There is not one for Jews and one for Christians.



Key 73

## RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, MARCH 5, 1973

### NCC PLANS DEPARTMENT ON CHRISTIAN-JEWISH ENCOUNTER

By Religious News Service (3-5-73)

PITTSBURGH (RNS) -- The National Council of Churches voted here to set up a new department "to make Christian-Jewish encounter in the U.S. more adequate and effective."

In approving the move, the Governing Board of the Protestant-Eastern Orthodox council followed an earlier suggestion by the World Council of Churches.

However, the discussion about the need for the department was set in the context of the Key 73 evangelistic thrust and Jewish concern over the impact on Jews of Christian evangelism.

While Jewish concern has been expressed over Key 73, the greatest concern has been generated by groups with the stated purpose of converting Jews to Christianity.

There was no opposition to the resolution establishing the department among the 150 Governing Board members present, but there was heated debate on the topics of evangelism and pluralism.

The department is expected to be funded by special contributions from the 32 member Churches.

In the resolution, the Governing Board took pains to emphasize that it sees Key 73 itself as a responsible movement. It voiced "deep interest and concern for the reported growing participation in general evangelistic efforts, including Key 73."

Yet it is said the National Council feels it is important to give careful attention to the implications of evangelism both for Christian unity and for interreligious relations.

Key 73 is a broad-based program in which over 150 denominations, independent groups and Roman Catholic dioceses are taking part.

On the policy-making level, the NCC has not endorsed Key 73, while an Evangelism Section did take part in some Key 73 planning and a number of member Churches are participants.

The Rev. W. Sterling Cary, NCC president, said in Pittsburgh that some of the more extreme incidents connected with proselytizing "should not be interpreted as a judgment against the integrity of the Key 73 executive committee."

(more)

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# RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, MARCH 5, 1973

Increasing concern among Jewish leaders over Christian evangelism was reflected in debate at the Governing Board meeting.

The Rev. Richard Hughes, a United Presbyterian and a member of the board from Oregon said, "In Portland we have been in hell for the last couple of months over this thing" (Christian attempts to proselytize among Jews).

He said that in some instances students in public schools have been subjected to Christian evangelism. He cited an instance in which members of an evangelistic organization were in charge of a school program with required attendance by all students.

In the same city, Mr. Hughes said, a Jewish religious ceremony was interrupted by "zealous" Christians who had to be ousted by police after they refused to heed the rabbis' plea "to take the love of Jesus with them."

A member from Rhode Island complained of an evangelical group, which he refused to identify, making the boast that in a short time "there won't be a Jewish student left on this campus."

The sharpest words in the discussion came when Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church, said that offensive tactics are not a "one-sided affair." He spoke of a recent take-over of the New York offices of the World Council of Churches by the Jewish Defense League.

The Rev. Gerald Strober, a Protestant who is consultant on Jewish-Christian relations for the American Jewish Committee, criticized Dr. Thompson for drawing a parallel between disruption of a religious ceremony and a take-over of a WCC office by the Jewish Defense League, which he called a "fringe element" denounced by most segments of American Jewry.

In its resolution, the Governing Board rejected "any efforts to proselytize in the Jewish community, aware of pressure to this end in certain local communities which threaten religious liberty and authentic pluralism."

Rabbi James Rudin, a Jewish observer at the NCC gathering and an official of the American Jewish Committee, said that while he did not appreciate some remarks by delegates he was "glad that the NCC is getting around to some serious theological consideration of the question."

"It is good for the council to consider right out in the open some of the theological bases involved in Christian-Jewish relations."

In passing the resolution, the Governing Board called attention to a 1964 policy statement on Christian-Jewish relations. That statement urged member Churches to "seek that true dialogue with the religious bodies of the Jewish community through which differences in faith can be explored within the mutual life of the one family of God -- separated but seeking from God the gift of renewed unity -- knowing that in the meantime God can help us to find our God-given unity in the common service of human need."



March 9, 1973

III. EVANGELISM, KEY '73, AND OUR JEWISH NEIGHBORS

ONE OF THE MOST INTENSE DISCUSSIONS IN MY NCCC EXPERIENCE CAME WITH THE RECOMMENDATION OF A GROUP IN SECTION FIVE ON CHRISTIAN UNITY TO AMEND AND MAKE MORE EXPLICIT THE FOLLOWING SECTION FIVE RECOMMENDATION WHICH WAS FINALLY ADOPTED AS PRESENTED FIRST BY THE SECTION:

" . . THAT THE GOVERNING BOARD EXPRESS DEEP INTEREST IN AND CONCERN FOR THE REPORTED GROWING INTEREST AS EXPRESSED AT THE DALLAS ASSEMBLY IN CURRENT EVANGELISM EFFORTS, PARTICULARLY THE MOVEMENT KNOWN AS KEY '73, AND TO GIVE CAREFUL ATTENTION TO THE IMPLICATIONS FOR CHRISTIAN UNITY OF THIS MOVEMENT UNDER TWO ASPECTS:

1. THE OPPORTUNITY IT AFFORDS FOR INCREASED INCLUSIVENESS AS CHRISTIANS OF VARIOUS ECUMENICAL CONCERNS TO FIND EACH OTHER IN THIS MOVEMENT WITHOUT SACRIFICING THE FULNESS OF THE GOSPEL;
- AND
2. THE NECESSITY IT PRESENTS FOR A CHRISTIAN DIALOGUE WITH THE JEWISH COMMUNITY RELATIVE TO THEIR CONCERN WITH REFERENCE TO THE RELATIONSHIP BETWEEN OUR EFFORTS TO EVANGELIZE AND THEIR CONCERN FOR RELIGIOUS LIBERTY IN A PLURALISTIC SOCIETY."

THE PROPOSED AMENDMENT, WHICH WAS DEFEATED AFTER ONE HOUR'S DEBATE, TRIED TO MAKE MORE EXPLICIT NO. 2 BY A) QUOTING A 1964 NCCC RESOLUTION ON CHRISTIAN-JEWISH RELATIONS, WHICH SPELLED OUT SOME CONDITIONS OF TRUE DIALOGUE; B) SPECIFICALLY SOUGHT TO REJECT ANY EFFORTS TO PROSELYTIZE IN THE JEWISH COMMUNITY OR USE COERCIVE METHODS OF EVANGELISM; C) SOUGHT TO STRENGTHEN AND INCREASE ALL EFFORTS TO DIALOGUE WITH THE JEWISH COMMUNITY; AND D) TRIED TO ENCOURAGE A CHRISTIAN THEOLOGY OF JUDIASIM WHICH 'RECOGNIZES THAT THE PROMISES MADE BY GOD TO THE JEWISH PEOPLE ARE IRREVOCABLE AND WHICH VIEWS JUDAISM AS A VALID, CONTRIBUTIVE AND ETERNAL FAITH'.

EXCEPT ON POINT D) AND THE USE OF THE WORD 'PROSELYTIZE' IN B), THERE MAY NOT HAVE BEEN SUBSTANTIVE DISAGREEMENT IN THE GOVERNING BOARD. THE MOTION TO AMEND LOST, IN MY VIEW, BECAUSE A MAJORITY FELT THAT A MORE GENERAL, LESS SPECIFIC STATEMENT OF THE ISSUE WAS CALLED FOR. AS ONE OF ITS AUTHORS, MY VOTE SUPPORTED THE AMENDMENT.

IN THE DEBATE, MANY PEOPLE FROM VARIOUS PARTS OF THE NATION ROSE TO EXPRESS CONCERN ABOUT SPECIFIC INSTANCES OF COERCION GOING BEYOND THE BOUNDS OF RESPECT FOR OUR JEWISH BRETHREN, THOUGH IT WAS NOT CLEAR THAT ANY OF THE EXAMPLES WERE OFFICIALLY CONCERNED WITH KEY '73. ONE OF THE PROBLEMS OF OUR CURRENT WAVE OF EVANGELISM IS THAT MANY OF OUR JEWISH BRETHREN KEENLY FEEL ITS PRESSURE.

SOME GROUPS IN OUR SYRACUSE AREA ARE INVOLVED IN KEY '73 AND THOUGH I KNOW OF NO COERCIVE EXCESSES HERE, IT DOES SEEM THAT WE NEED TO FIND WAYS OF CAREFULLY AND POSITIVELY FORWARDING INTER-RELIGIOUS RELATIONSHIPS EVEN AS WE LEGITIMATELY PRESENT TO OTHERS THE GOSPEL OF JESUS CHRIST THAT ALL PEOPLE MAY RESPOND TO GOD.

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THESE ARE THREE ISSUES TREATED IN A NATIONAL CHURCH MEETING WHICH SEEM TO ME TO BE WORTHY OF INTENSE AND SUSTAINED ECUMENICAL CONCERN AT THE LEVEL OF OUR SYRACUSE METROPOLITAN AREA.



CAN NATIONAL CONCERNS BECOME LOCAL?

NOTE: BOB GRIMM, YOUR EXECUTIVE DIRECTOR, IS A MEMBER OF THE NEW GOVERNING BOARD OF THE NATIONAL COUNCIL OF CHURCHES, APPOINTED BY HIS CHURCH, THE UNITED CHURCH OF CHRIST, TO ITS 11 MEMBER DELEGATION. HE (1) ATTENDED THE FIRST FULL MEETING OF THIS REORGANIZED BODY FEB. 27-MARCH 2ND IN PITTSBURGH AND RECORDS HERE IMPRESSIONS OF SOME OF ITS HIGHLIGHTS WHICH WE MIGHT BE ABLE TO WORK ON AS CHURCHES OF THE SYRACUSE AREA.

I. THE ABORTION ISSUE . . . IS DIALOGUE POSSIBLE?

THE NCCC GOVERNING BOARD THOROUGHLY DISCUSSED A POSITION PAPER WHICH HAD BEEN A YEAR IN THE MAKING BY A SPECIAL TASK FORCE ON THE ABORTION ISSUE. AFTER DISCUSSION IN FIVE SECTIONS, THE BOARD VOTED TO ISSUE THE 14 PAGE PAPER FOR STUDY AND CONSIDERATION BY THE CHURCHES, AND NOT AS A POLICY STATEMENT OF THE NCCC.

THIS STUDY PAPER WAS PRODUCED BY A VARIED PANEL, INCLUDING TWO ROMAN CATHOLIC AND ONE ORTHODOX MEMBER. THERE WERE DISAGREEMENTS WITH ITS GENERAL TONE BUT FULL AGREEMENT THAT IT ADVANCED MANY IDEAS WHICH NEEDED FULL DISCUSSION.

IT ASSUMES SUPPORT OF THE RECENT SUPREME COURT DECISION, TRACES SOCIETAL AND RELIGIOUS VIEWS, AND SUGGESTS A SERIES OF RESPONSIBILITIES WHICH CHURCHES OUGHT TO ASSUME IN AIDING THOSE CONFRONTED WITH AN ABORTION DECISION OR TO REDUCE THE NECESSITY FOR SUCH DECISIONS. FINALLY, THE PAPER SUGGESTS AN INTERCHURCH PROCESS TO FACE THE IMPLICATIONS WHICH FUTURE TECHNOLOGIES ARE BRINGING TO OUR BELIEFS ABOUT LIFE.

WHETHER SUCH A STUDY PAPER CAN ADVANCE DIALOGUE BETWEEN THOSE GENERALLY ACCEPTING ITS VIEW AND THOSE DEEPLY OPPOSED IS VERY DOUBTFUL. HOPE IS EXPRESSED IN THE PAPER THAT DIALOGUE TAKE PLACE. IN THIS SPIRIT, I MERELY REPORT AND OFFER WHATEVER RESOURCES, INCLUDING THE PAPER, TO MAKE THE DIALOGUE HAPPEN.

II. URBAN FUNDING CRISES AND FEDERAL GOVERNMENT POLICIES.

THE GOVERNING BOARD GAVE FULL ATTENTION TO THIS SERIES OF RELATED ISSUES AT ONLY ONE POINT-- THE PROPOSAL FROM ITS SECTION TWO ON HUMAN NEED THAT THE GOVERNING BOARD AUTHORIZE THE NCCC DIVISION OF CHURCH AND SOCIETY TO ORGANIZE A CONVOCATION OF CONSCIENCE TO CONVEIN IN THE NATION'S CAPITAL AT THE EARLIEST POSSIBLE DATE FOR THE PURPOSE OF SEEKING CHANGE IN NATIONAL PRIORITIES AND A REVERSAL OF PRESENT FEDERAL POLICIES CONCERNING JUSTICE FOR THE POOR. THIS PROPOSAL WAS ADOPTED UNANIMOUSLY AND FUNDED.

M. C. B., WHICH LAST MET MARCH 5TH, DISCUSSED THIS ISSUE FROM A LOCAL BASE -- THROUGH URGINGS FROM WILLIAM CHILES AND HORACE IVEY, TWO OF OUR COMMITTEE CHAIRMEN. THEY AND OTHERS ARE AUTHORIZED TO PREPARE A STRONG RELEASE TO CHURCHES AND COMMUNITY EXPRESSING OUR CONCERN. WHEN YOU RECEIVE IT, PLEASE TAKE IT SERIOUSLY AND USE IT TO INFORM YOURSELF MORE FULLY ABOUT OUR LOCAL SITUATION, AS RELATING TO THE NATIONAL, AND TO EXPRESS CITIZEN CONCERN FORCEFULLY. WE ARE MUCH IN DEBT TO THE PRIORITY ONE NEWS BULLETIN-- ARE YOU READING THEM?

March 9, 1973

III. EVANGELISM, KEY '73, AND OUR JEWISH NEIGHBORS

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*For Your  
Information*



BERTRAM H. GOLD,

KEY 73 FUROR IS SAID TO HELP CHRISTIANS RETHINK ATTITUDES ABOUT JEWS

(600)

2/21/73 - Wed.

By Jo-ann Price  
(NC News Service)

NEW YORK (NC)--Jewish criticism of Key 73, the Christian evangelistic campaign, is causing many Christians to rethink their attitudes toward Judaism, according to a Jewish leader here.

For the first time some churches are recognizing Judaism as "a permanent living faith" and the Catholic Church is playing an important role in this development, Rabbi Marc Tanenbaum said.

The new attitude is the result of "the mustard seed planted by the Second Vatican Council" in its declaration on the relationship of the Catholic Church to non-Christian religions, Rabbi Tanenbaum said.

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"The Catholic Church has now become most progressive in terms of the Jewish question, religious liberty and in pressing for an evangelism which is not a cop-out from social justice."

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The AJC report listed responses by Protestant and Jewish leaders, including a Jan. 19 memorandum on Key 73 to all Catholic bishops/<sup>from</sup> the U.S. bishops' Committee for Ecumenical and Interreligious Affairs.

(MORE)

"We believe that the sensitivities of Jewish opinion may be taken into consideration without in any way weakening participation," the memorandum said.

The memo pointed out that the overall objective of Key 73 was a presentation of the Gospel to the unchurched and uncommitted, as well as renewal of the Church.

"This may be accomplished without singling out Jews or any other specific group," the memo said. "Catholics recognize the pluralistic character of America and do not seek a reaffirmation of the old concept of a 'Christian America.'"

The AJC report contained quotations as well by Cardinal-elect Timothy Manning of Los Angeles, Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis, the Leadership Conference of Women Religious, the National Coalition of American Nuns and several Catholic publications. Similar excerpts were listed from Protestant communities.

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--In "grassroots" areas and college campuses eager young evangelicals such as Jews for Jesus and the Campus Crusade for Christ were busy in proselytizing Jews.

--To the degree that Key 73 helps make Christians into better Christians, it has the blessings of Jews.

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Original documents  
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Will Katz

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IT  
MT

*Detroit*

*Jewish News - March 2, 1973*

## Detroit Interfaith Action Council Cautions Participants in Key '73 to Respect Beliefs of Non-Christians

The Interfaith Action Council of Metropolitan Detroit has adopted a resolution urging participants in 'Key '73,' the year-long national evangelistic campaign, that they "cherish and respect the religious persuasion of others." The Jewish community had expressed its concern to Christian leaders about the aims of the campaign.

The statement of the IAC, a coalition of all faith groups in the area, takes issue with the suggested tactic in the Key '73 resource book for "sharing Messiah with Jewish people."

Also cited in the IAC resolution is "an unfortunate

tendency for satellite groups and in every place, would be such as 'Jews for Jesus' to attach themselves to this Evangelistic campaign, thus creating the possibility for incipient anti-Semitism and hostility toward other religious groups."

The IAC statement sees as the two problems about Key '73 as follows:

1. The literature of "Key '73" gives the impression that those who would participate in "calling our continent to Christ," as the slogan for the crusade goes, would be happy to see a new edition of "Christian America," a new form of an old triumphalism, exalting certain culturally required modes of behavior and belief. Such triumphalism is inimical to a culturally diverse America.

"Even the fact of Christian scriptures in every home, and presumably Christian worship on every occasion

is dysfunctional to if not destructive of, the cultural pluralism we enjoy.

"In short, we are concerned about the end of "Christian America" the supporters of the crusade envision.

2. The most serious danger in "Key '73" is its attitude toward non-Christians.

If "Key '73's" avowed purpose is going to be carried out, what might that mean for Jews, and members of a variety of religious persuasions who simply do not wish to be Christian because of the consequences? Are they infected with the benevolent of this crusade?

In producing its resolution the IAC stated its belief in the unique gift of cultural pluralism, diversity which that, and the diversity shed."

*On 12/1/73, met with Archie  
on Key '73, met with Archie  
& Prot. reps and got the stat  
Regards*

[end]

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DOMESTIC SERVICE

-15-

FRIDAY, MARCH 2, 1973

RABBI SAYS A STATEMENT FROM KEY 73  
WOULD HAVE ALLEVED FEARS OF JEWS

By Religious News Service (3-2-73)

NEW YORK (RNS) -- A national Jewish leader said here that if the planners of Key 73 had clarified their position on Jewish evangelism when the evangelistic campaign was first announced, there would probably not have been a response of alarm and concern from the Jewish community.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, spoke at a press conference that had been called to present his response to evangelist Billy Graham's statement on Key 73, issued for the same day.

He described the evangelist's statement as "an important and constructive contribution to helping overcome the misunderstanding and stress" that have arisen concerning Key 73.

At the press conference, Rabbi Tanenbaum released a 36-page survey he had compiled of the impact of Key 73 and other Christian evangelistic efforts on Christian-Jewish relationships. He said statements that have been made by Protestant and Roman Catholic leaders included in the report "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 declared that he and other officials of the American Jewish Committee had met with the national leaders of Key 73 in St. Louis before the American Jewish Committee made any statements on the evangelistic campaign, which involves more than 150 Christian groups.

He said that he had urged the Key 73 leaders to issue a statement clarifying Key 73's position on evangelism of Jews, and had cautioned that because of its stated purpose "to confront the people of our continent more fully and more forcefully with the Gospel of Jesus Christ," such an approach "will be seen, in the absence of any clarification, as a provocative attitude" by American Jews.

According to Rabbi Tanenbaum, two members of the Key 73 national committee, the Rev. Joe Hale and the Rev. Ron Kerr, had supported this suggestion, but it was vetoed by two "more conservative" members of the Key 73 committee, whom he did not name.

After the controversy had arisen over Key 73 and the Jewish community, Rabbi Tanenbaum said, he then told Mr. Hale and Mr. Kerr, "If you had clarified your position at that time, there would probably not have been a peep out of the Jewish community."

(In St. Louis, Dr. Theodore Raedeke, executive director of Key 73, said that some members of the Key 73 committee had suggested to him that such a statement be issued. But, he emphasized, "there is no one individual who can speak for all the Key 73 participants." Dr. Raedeke also said he did not know specifically what meeting Rabbi Tanenbaum had referred to, or who the two "conservative" members of the committee might be.)

In his statement, Billy Graham had commented that "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."

(more)

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The evangelist had also said, regarding Key 73, "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."

Rabbi Tanenbaum praised Mr. Graham's statement as "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."

leader

The American Jewish Committee reported that he and Gerald Strober, a United Presbyterian layman who is a consultant to the American Jewish committee, had spent 3½ hours with Mr. Graham at his home in Montreat, N.C., two days before the evangelist issued his statement.

Referring to Mr. Graham's statement, Rabbi Tanenbaum described it as "a partial one," and added that the evangelist will make "a fuller, more extensive statement" on his view of Judaism "once the controversy over Key 73 is behind us."

Rabbi Tanenbaum said of Mr. Graham's views on Judaism, "He believes that God's covenant with the Jewish people is eternal and forever," and that he has a "positive view towards the survival of the State of Israel."

In response to questions, Rabbi Tanenbaum commented, "I would respect an honest decision made by a Jew to become a Christian." But he said that in many instances such conversions are actually "conversion out of ignorance," because the convert did not have a proper understanding of Judaism before becoming a Christian.

In contrast to Jewish converts to Christianity, the American Jewish Committee leader said that there are "growing numbers of Christians who are becoming converts to Judaism," largely through intermarriage.

Asked to comment on the controversy in Israel over Christian missionary efforts in that country, Rabbi Tanenbaum declared, "I would be opposed, personally, to Israel's taking any legal action with regard to missionaries in Israel." He said that since its founding Israel has had a tradition of religious freedom for all who live there.

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#### NEW SYNOD REJECTS PROPOSAL TO COMBINE SOME PRESBYTERIES

By Religious News Service (3-2-73)

COLUMBIA, S.C. (RNS) -- Some 700 commissioners attending a convention here to organize a new synod of the Presbyterian Church, U.S. (Southern) elected Dr. J. McDowell Richards of Decatur, Ga., to serve as the first Moderator.

But they rejected a plan drafted by a 10-member committee headed by Dr. Richard to combine 14 presbyteries of the synod's area, South Carolina and Georgia, into nine.

Some commissioners opposed the action because it would affect voting strength in the denomination on constitutional matters such as union with the United Presbyterian Church.

In other actions, it was decided that the new synod, which will come into existence in July, would be called the Synod of the Southeast, and that a new committee would be appointed to study presbytery boundaries. The Rev. James F. Dickinson of Athens, Ga., was elected executive coordinator of the synod, and the Rev. Robert Earnest of Macon was chosen to serve as Stated Clerk until the new synod is constituted. The synod will include 637 churches and 150,000 members.



KEY 73 FUROR IS SAID TO HELP CHRISTIANS RETHINK ATTITUDES ABOUT JEWS

500)

2/21/77 - Wed.

By Jo-ann Price  
(NC News Service)

NEW YORK (NC)--Jewish criticism of Key 73, the Christian evangelistic campaign, is causing many Christians to rethink their attitudes toward Judaism, according to a Jewish leader here.

For the first time some churches are recognizing Judaism as "a permanent living faith" and the Catholic Church is playing an important role in this development, Rabbi Marc Tanenbaum said.

The new attitude is the result of "the mustard seed planted by the Second Vatican Council" in its declaration on the relationship of the Catholic Church to non-Christian religions, Rabbi Tanenbaum said.

In an interview commenting on a new American Jewish Committee report on Key 73, Rabbi Tanenbaum, AJC interreligious affairs director, said that "Catholics are making an extremely constructive contribution" to turning a conflict situation into one leading to mutual respect.

Vatican II "faced in a fundamental way its relationship to the Jewish people," he said, "and this is now having a broad impact on local communities" of Catholics and Protestants.

"The Catholic Church has now become more aware of the Jewish question, religious liberty and in pressing for an evangelism which is not a cop-out from social justice."

More than 100 Protestant denominations and church groups and about 40 Catholic dioceses in this country have endorsed Key 73. Jewish apprehensions have centered on its slogan as a program to call the continent to Christ in 1973.

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The AJC report listed responses by Protestant and Jewish leaders including a Jan. 19 memorandum on Key 73 to all Catholic bishops/<sup>from</sup> U.S. bishops' Committee for Ecumenical and Interreligious Affairs.

(MORE)

"We believe that the sensitivities of Jewish opinion may be taken into consideration without in any way weakening participation," the memorandum said.

The memo pointed out that the overall objective of Key 73 was a presentation of the Gospel to the unchurched and uncommitted, as well as renewal of the Church.

"This may be accomplished without singling out Jews or any other specific group," the memo said. "Catholics recognize the pluralistic character of America and do not seek a reaffirmation of the old concept of a 'Christian America.'"

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--The Key 73 issue has led to "a national clarification of policy regarding anti-Semitism" by its own leadership. The Key 73 executive director, Dr. Theodore A. Raedeke, in December assured Rabbi Tanenbaum in a letter that there was "no anti-Semitism in either the ideology or the thrust" of the campaign.

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--To the degree that Key 73 helps make Christians into better Christians, it has the blessings of Jews.

\* \* \* \*



AMERICAN JEWISH COMMITTEE  
ST. LOUIS CHAPTER  
818 OLIVE - SUITE 1068  
ST. LOUIS, MO. 63101 621-2519

DATE 2/23/73

TO *M. J. Rudin*  
FROM MORTON W. RYWECK

☒ FOR YOUR INFORMATION  
☐ RETURNED AS REQUESTED  
☐ PLEASE HANDLE  
☐ YOUR COMMENTS, PLEASE  
☐ READ AND RETURN

REMARKS: *cc Marc Tannenbaum*  
*G. Strober*

February 21, 1973,

Key 73

## Letters to the Editor

To the Editor:

I wish to congratulate the St. Louis Jewish Light and its editor for the excellent editorial "Off Key?" which dealt with Jewish reaction to the "Key 73" program. Your editorial stand reflects considerable sophistication and courage. As Catholic director of Key 73 for the state of Missouri, I wish to assure you and your readers that we have been at pains to insure that our efforts will not prove offensive to our Jewish neighbors.

At the same time, I should like to express my disagreement with "A Catholic Response to a Catholic Editorial" by Harry Cargas which appeared in the Feb. 7, edition of the Light. I believe that Cargas gave a terribly distorted impression of my editorial to readers who had no opportunity to read the editorial itself. My editorial could not be regarded as anti-Semitic by any fair minded reader.

I did, in fact, object to remarks made by Mrs. Golda Meir following her audience with Pope Paul VI, because they are of-

fensive to Christians whose most sacred symbol is the cross. I was an am deeply saddened by Mrs. Meir's remarks about the cross.

I must resist the description of Cargas' article as "A Catholic Response." Although he is a Catholic, when Cargas took exception to my reference to Catholic belief that all men are included in the divine mystery of salvation through the cross, he effectively cut himself off from adherence to a basic tenet of Catholic doctrine, which is also central to mainline Protestantism. His peculiar objection to the word "all" leads one to the ineluctable conclusion that he would prefer to have Catholics profess that Jews are not included in God's designs for the salvation of men. This kind of labyrinthine theologizing should establish a new nadir of anti-Semitism.

Cargas also displays his preference for the discredited Rolf Hockhuth school of history in assessing the late Pope Pius XII. There is a considerable body of

(See LETTERS, Page 3)

(Continued From Page 6)

scientific criticism of this kind of historical sensationalism, but I would prefer to refer Cargas to the strong defense of Pope Pius XII written by Dr. Joseph Lichten who recently retired from the American Jewish Committee and who was personally acquainted with the facts.

I don't profess to understand the reason for Cargas' dismal interpretation of my editorial. Over a period of years, I have written editorials which I believe confirm my genuine feeling for the Jewish people and for better understanding between Catholics and Jews. Various editorials call for establishment of Vatican diplomatic relation with Israel, praise the peace initiatives of Prime Minister Golda Meir and suggest internationalization of the religious shrines of Jerusalem rather than the city of Jerusalem itself and speak positively of the meeting of Mrs. Meir and Pope Paul VI.

With the late Pope Pius XII, I am proud to say that "spiritually, we are Semites," and with Pope John XXIII, "I am your brother, Joseph."

Reverend Msgr. Joseph W. Baker



## Graham Hailed as Friend of Jews

By WILLIAM REEL

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

The rabbi, Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, praised Dr. Graham for saying that "God has always had a special relationship with the Jewish people."

Rabbi Tanenbaum added that the Rev. Graham had moreover expressed to him in a recent conversation his belief that "God's covenant with the Jewish people is forever."

### "Destined By God"

Calling Dr. Graham "one of the great and good friends of Jews—I believe he is destined by God to play a crucial role in clarifying the relationship between Christians and Jews"—Rabbi Tanenbaum said:

"The views of Dr. Graham assume particular importance in light of the findings of our latest American Jewish Committee survey which documents that a growing number of incidents are taking place in public high schools and colleges as well as in many communities 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."

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

## Key '73 program

## Christians, Jews air tensions

By MARTHA MAN

Religion Writer

Growing tensions between Christians and Jews over the continentwide Christian evangelical program known as Key '73 received a thorough airing in Dallas this week.

In a series of appearances Tuesday and Wednesday, Rabbi Marc Tanenbaum of New York, an outspoken critic of Key '73, expressed his fears about increasing incidents of proselytization stemming from the Christian evangelical effort.

The national director of interreligious affairs for the American Jewish Committee cited instances of harassment, coercion and social ostracism in the wake of overzealous efforts to convert Jews to Christianity.

Speaking Wednesday before a special meeting of the Dallas Pastors' Association at Temple Emanu-El, Tanenbaum said, "The crucial issue is how do we (Christians and Jews) find ways in which we feel free to proclaim the truth as each of us perceives it, and at the same time feel free to be critical of other expressed truths in a way which is humanizing rather than destructive."

Earlier in the day, the rabbi had outlined his concerns about Key '73 in an address to faculty and students of Perkins

School of Theology, Southern Methodist University.

He charged the evangelical program has served to "validate" what he termed extreme evangelical fringe groups such as Jews for Jesus, the American Board of Missions to the Jews, Campus Crusade for Christ, Young Life, Inter-Varsity Youth Fellowship and the Young Hebrew Christian Alliance.

Repeating his concerns and call for a firm distinction between "evangelization" and "proselytization" to the Dallas pastors' group, Tanenbaum said any religious group should have the right to witness to its beliefs, but should not "seek to undermine the faith commitments" of another group.

Responding to Tanenbaum's comments, Dr. Schubert Ogden, SMU Perkins School of Theology professor, said that "mission" is not an option for the Christian community but an imperative in response to Christ's "great commission" to "Go to all nations" to teach the gospel and baptize "in the name of father, son and holy spirit."

Ogden added, however, that "what mission is and means is something church history does not help in explaining" since the great commission has been understood to license inhumanities in Christian history.

Ogden said both Christians

and Jews must make the distinction between having the right to be and being right.

"To say every group has a right to be itself is not to say every group is right," he cautioned. "Truth doesn't belong to anybody."

Rabbi Jack Bemporad of Temple Emanu-El expressed agreement with Tanenbaum in protesting the use of coercion in attempts to make others believe anything.

"If I want to convince you I can play the violin, the way to do it is to play it, not beat you over the head with it," he said in drawing an analogy to some forms of evangelical methodology.

A group of Jewish Christians from Beth Sar Shalom (Jews for Jesus) also attended

Wednesday's gathering of the pastors and mostly succeeded in merely underscoring the concerns expressed by Tanenbaum, Ogden and Bemporad.

Also present was Dr. Sanford Mills of Fort Lauderdale, Fla., senior field evangelist for the American Board of Missions to the Jews.

While expressing his agreement with the other men in opposing evangelical "subterfuge," Mills denied Tanenbaum's claim that the American Board of Missions has spent \$1 million for each Jew it has converted to Christianity.

On the subject of conversion, Ogden commented that "converting a person to Christianity is different from converting a person to God in Christ."



LONDON JEWISH CHRONICLE, FEB. 9, 1973

## USA rabbis clash over Christian crusade

From our Correspondent—New York

A bitter public dispute over the danger of a massive Christian conversion campaign in the United States has broken out between two prominent American rabbis.

Rabbi Marc Tanenbaum, the national inter-religious affairs director of the American Jewish Committee, has accused Rabbi Henry Siegman, the executive vice-president of the Synagogue Council of America, the umbrella Orthodox, Conservative and Liberal representative religious organisation, of "intellectual dishonesty," "cheapness" and "superficiality."

Rabbi Tanenbaum levelled his charges on the ground that Rabbi Siegman had claimed that American Jewish groups were over-reacting to the danger of the current "Key 73" Protestant crusade.

The severity of Rabbi Tanenbaum's public attack on Rabbi Siegman is unusual in American-Jewish Establishment circles. Rabbi Siegman has been criticised lately by American Jews and Israelis for trying to discredit the American Jewish protest movement for Soviet Jewry last year by issuing a statement on the eve of Soviet Jewish Solidarity Day to the effect that most Jews wish to remain in Russia.

As head of the Synagogue Council, a powerless "umbrella" group, Rabbi Siegman has also served as a conductor for the hostility of Dr

Nahum Goldmann, the president of the World Jewish Congress, to traditional Zionism and his emphasis on the importance of a strong diaspora independent of Israel.

Some pro-Israeli circles regard Rabbi Siegman and the Synagogue Council as a divisive and potentially destructive element in American-Jewish life.

In a response to a recent interview in the New York Times and a forthcoming article by Rabbi Siegman, Rabbi Tanenbaum re-asserts the consensus of the major American-Jewish communal groups who have spoken out against the stepped-up Christian conversion activities in Jewish neighbourhoods and among Jewish students.

Rabbi Siegman said the American Jewish Committee's perception of the dangers of Christian evangelism in the USA were "hysterical," "alarmist" and "inimical to the real interests of religious Jewry."

RNS  
DOMESTIC  
SERVICE

..... DAILY SPOT COVERAGE OF MAJOR ACTIVITIES OF

RELIGIOUS GROUPS THROUGHOUT THE UNITED STATES .....

KEY 73 LEADER SAYS PROGRAM WILL NOT  
EXERT PRESSURE OR FORCE ON U.S. JEWS

THURSDAY, JANUARY 11, 1973

By Religious News Service (1-11-73)

NEW YORK (RNS) -- Key 73 does not seek to "persecute, pressure or force Jews to believe or do anything against their will," according to the executive director of the broadly-based evangelistic campaign.

Dr. Theodore Raedeke of St. Louis, a Missouri Synod Lutheran clergyman, added that "we are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith -- the privilege which we enjoy in America."

"There is no anti-Semitism in either the ideology or the thrust of Key 73," Dr. Raedeke said.

He made the statements in a letter to Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee here.

Rabbi Tanenbaum and other Jewish leaders have raised questions about the impact of Key 73 on the Jewish community. More than 140 Protestant denominations, independent groups and some Roman Catholic dioceses are taking part in Key 73, which was officially launched on Jan. 6 and will run for a year. The theme is "Calling the Continent to Christ."

In New York, Rabbi Tanenbaum said that in his view Dr. Raedeke's statement did not "respond adequately to all the questions that the Jewish community would want clarified," but that the repudiation of "anti-Semitism and any evangelical resort to coercion are welcome clarifications indeed."

While virtually no one has suggested that Christian proselytization among Jews is a stated purpose of Key 73, several Jewish leaders fear the massive evangelistic drive could create an atmosphere in which non-Key 73 groups would step up attempts to convert Jews.

Sounding the same note reflected in Dr. Raedeke's letter, the Rev. John Hale of Nashville, a United Methodist evangelism official deeply involved in Key 73, said he had never heard any talk on "aiming Key 73 to the Jews or any other particular group."

Mr. Hale said Key 73 was organized by Christians wanting to share a "personal meaning in faith" with those who seek no faith.

"We have never been interested in cornering people who have a meaningful faith and trying to persuade them," he said. "We want to bear witness to a meaningful faith."

"In a pluralistic society, we want all persons to experience deep meaning."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-2-

THURSDAY, JANUARY 11, 1973

Dr. Raedeke's letter to Rabbi Tanenbaum said:

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

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

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THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

February 27, 1973

To: Area Directors (one to each office; please share)  
From: Marc H. Tanenbaum  
Subject: Positive Christian Responses to Key 73

Thanks to the cooperation of many of you, our efforts to achieve clarification of attitudes on the part of Christian leaders affiliated with local Key 73 programs regarding the repudiation of proselytizing efforts aimed at the Jewish community have begun to bring about some impressive positive results. I am enclosing several representative statements issued by local Christian leaders in which they clarify that Key 73 is aimed essentially at uncommitted Christians and has no intention of proselytizing Jews. In most instances, these statements have been issued following meetings that AJC Area Directors have arranged with local Christian leadership.

The purpose of this memo is to suggest that if you have not as yet met with local Christian leadership, such as the Council of Churches, you consider doing so in the near future. It would be useful to make available the texts of these statements as the basis for conversation about the possibility of their issuing similar declarations to their constituencies and to the mass media. When such statements are issued, I would be very grateful if you would share them with us at once. We are about to complete a survey on the impact of Key 73 on Jewish-Christian relationships throughout the country and we would want very much to incorporate any such statements that have been issued in your community.

There is an important conceptual point to be made about our national intention regarding Key 73: It is evident already that our raising the issue in a balanced and public way has begun to result in a sensitization of national and local Christian public opinion that is making clear, perhaps for the first time in the history of Jewish-Christian relations in the United States, that the Jewish community is "off-limits" to proselytization. If we can succeed in getting grass roots Christian leadership in every major community in the United States to declare itself publicly on this issue, then,



February 27, 1973

ironically, this national consensus may well become one of the most important and lasting achievements of Key 73.

Please continue to send us whatever appears in the local press and other media regarding activity of Key 73 in your community. Many thanks for your continuous help and cooperation.

MHT:MSB  
Encls.

73-700-17



# A.J.C. Leader Warns Key '73 s Symptom Of A Dangerous Trend

BY BILL COHEN  
Chronicle Special Reporter

The Jewish community take Key '73 seriously because it is a "systematic, massive" effort to convert all Americans, including Jews, to fundamentalist Christianity, according to Rabbi Marc Tanenbaum, National Director of the Inter-religion Religious Affairs Department of the American Jewish Committee.

Tanenbaum spoke to Jewish community leaders in Columbus May 3 after participating in a Jewish-Lutheran dialogue at Capitol University.

While stressing the community "shouldn't create a crisis atmosphere," Tanenbaum said that in many cities, Key '73 has zeroed in on Jewish youngsters.

In Los Angeles, Tanenbaum said, "Public schools had been arenas for proselytizing Jewish kids"—until Jewish leaders protested. He added that a Dallas Conservative synagogue claims that in the past several months, 25 young Jews have joined the "Jews for Jesus" movement.

"Deceptive means of reaching Jewish children have often been used—coke

parties, hamburger bashes, and rock concerts," according to the Rabbi.

"The American Board of Mission to the Jews now has a larger budget than it's ever had before in its 75-year history," added Tanenbaum. The "Jews for Jesus" movement is a front for the American Board of Mission to the Jews, and it is subsidized by evangelical churches to zero in on Jewish Kids on college campuses across the country."

Tanenbaum said more than 700 Jesus communes have sprung up across the country, adding that more than 140 religious bodies are

(CONTINUED ON PAGE 11)

## KEY '73

(CONTINUED FROM PAGE 1)

involved in what he termed "an unprecedented effort."

Tanenbaum said the most dangerous aspect of Key '73 is that "it brings us back to the first hundred years of our country" when evangelical Christianity was considered the patriotic religion. This was a time "when Jews and Roman Catholics were second-class citizens," often unable to vote or hold public office unless they converted, the Rabbi explained.

Making the situation even more ominous, according to Tanenbaum, is what he termed "major economic

and political support" for Key '73 and the fact that President Nixon was raised in an evangelical Methodist church. With Nixon's closest associate the Rev. Billy Graham, recent years have seen the evangelical religious thrust "coupled with a retreat from responsibility for domestic social justice that is incredible," said Tanenbaum.

"The people who conceived of the slogan and campaign of Key '73 (confronting and turning the nation toward Christ) are essentially rural, evangelical pastors, who have had little or no experience with the Jewish community," Tanenbaum stressed. "Jews exist for

them only as objects of conversion."

Recently, however, when the Jewish community has reacted, it has gotten Christian religious leaders in 30-40 communities across the country to issue public statements, saying that Key '73 is intended to reach Christians and not Jews, according to Tanenbaum.

The Rabbi said that Key '73 may be just the beginning of a world-wide trend toward evangelism. He cited plans for a 1974 conference to plan for "A campaign to call the whole world to Christ in 1980." Tanenbaum said the world could be taken "back to the Fourth Century" by what he described as the current contest of which religion will symbolize the unity of the world.

"Jews must insist on being accepted on our own terms," concluded Tanenbaum.

*M Tanenbaum*

AMERICAN JEWISH  
ARCHIVES





# Jews Changing Opinions Of Christian Evangelism

By GEORGE W. CORNELL  
AP Religion Writer

NEW YORK (AP) — Jewish leaders who had feared that a national, interdenominational campaign of Christian evangelism would tend to undermine Judaism have found that so far the results mainly have been just the opposite.

The report of a preliminary survey said Saturday that the effect seems to be that Christians in America are recognizing that Judaism demands equal respect as a living faith.

About 150 groups and denominations, both Protestant and Roman Catholic, are participating in the evangelism drive, called "Key '73," which began at the start of the year.

The survey report said that instead of the feared "unbridled proselytization of Jews" and "denigrating images of Judaism," the campaign to date has produced a "decidedly positive response on the part of many Christian leaders."

Compiled by the American Jewish Committee on the basis of correspondence and meetings with national, regional and local Christian leaders involved in the drive, the 34-page report said:

"The decisive development that is emerging is that a national policy is being shaped between faith communities that excludes proselytizing as a basic precondition to any ongoing, meaningful relationship between American Christians and Jews."

Generally, the report said, Catholic, Protestant and Evangelical leaders in the drive have clarified a policy of seeking to "reach the unchurched," not those already having a meaningful faith.

The report cited numerous declarations by Christian leaders about the campaign, and added:

"The net consequence of these declarations is that a fundamental and crucial point is being

made and understood, probably for the first time on a national basis in the history of Jewish-Christian relations throughout the United States."

This point, the report added, is that the "Jewish community is 'off limits' to proselytizing activity, and that Jews will not accept passively a relationship with Christians that reduces Jewry to an object of conversation and does not respect Judaism as a living faith and source of permanent truth to Jewish people."

While this does not exclude the possibility of individual Jews becoming Christians or of Christians becoming Jews, it does exclude this objective as a basis for mutual relationships, the report said.

It was prepared by Rabbi Marc H. Tanenbaum, the AJC's interreligious affairs director.

Previously he had voiced fears that "Key '73" could arouse proselytizing efforts hurting Jewish-Christian relations, but he also had said it might improve them by clarifying Christian acceptance of Judaism as a valid faith.

"I'm glad to say the latter hope is being fulfilled," he commented in a telephone interview. "The cloud was there, but it had that silver lining."

However, his report noted it still was too early to draw final conclusions and that further evaluations would be made later — probably near the year's end.

The report said Christian clarifications regarding Judaism, occasioned by the campaign, have not yet penetrated "into many local communities, attitudes and behavior of numerous fervent 'grass roots' evangelicals toward Jews."

Case descriptions were given of some of their aggressively proselytizing activities.

Some Christian clergy "continue to adhere to classic, literalist evangelical views regarding Jews and Judaism," the report said.

X-7 am - Rnd - 87v

ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue  
New York, N.Y. 10016

MEMORANDUM

MAR 8 1973

To: CRCs

From: Judith Herschlag Muffs

Date: March 6, 1973

Subject: (1) Memorandum on Key '73 from the U.S. Catholic Bishops' Committee  
(2) Statement on Key '73 from the Massachusetts Council of Churches

(1) Attached is a copy of a memorandum sent to every Catholic bishop in the United States from Bishops' Committee for Ecumenical and Interreligious Affairs. Relatively few dioceses (about 15) are officially participating in Key '73. Many bishops have left the decision to the discretion of the local parish. However, this memorandum serves to alert all bishops to the Jewish concerns about Key '73 and missioning in general. More important is the statement "Catholics recognize the pluralistic character of the America and do not seek re-affirmation of the old concept of a 'Christian America.'"

(2) We also wish to bring to your attention the attached statement by Protestant leaders in Massachusetts regarding Key '73 campaign. You will note that several signers of the statement are the Key '73 chairmen for their religious denominations. The statement is rather forceful and states "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."

JHM/jg

Att.



Statement on Key '73 from Protestant Leadership in Western Massachusetts

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.

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 this 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 and respect between Christians and Jews.

The Rev. Paul H. Ferrin  
Key '73 State Chairman for the American Baptists of Mass.

The Rev. Charles W. Griffin  
Key '73 Coordinator for the Council of Churches of Greater Springfield

The Rev. John A. Koonz  
President of the Franklin County Clergy Association and Vice President of  
the Laymen's Academy for Oecumenical Studies (LACS)

The Rev. Joseph F. O'Neil  
Editor of the Catholic Observer

The Rev. Ronald G. Whitney  
Associate Executive Director of the Council of Churches of Greater Springfield

National Conference of Catholic Bishops  
Bishops' Committee for Ecumenical and Interreligious Affairs  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 Massachusetts Avenue, N.W., Washington, D.C. 20005 - 202 659-6857

MEMORANDUM

TO: All Ordinaries

FROM: The Bishops' Committee for Ecumenical and  
Interreligious Affairs

RE: "Key 73"

DATE: January 19, 1973

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

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

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



March 4, 1973

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

"BILLY GRAHAM AND JUDAISM"

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

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

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

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



KEY 73 FUROR IS SAID TO HELP CHRISTIANS RETHINK ATTITUDES ABOUT JEWS

(600)

2/21/73 - Wed.

By Jo-ann Price  
(NC News Service)

NEW YORK (NC)--Jewish criticism of Key 73, the Christian evangelistic campaign, is causing many Christians to rethink their attitudes toward Judaism, according to a Jewish leader here.

For the first time some churches are recognizing Judaism as "a permanent living faith" and the Catholic Church is playing an important role in this development, Rabbi Marc Tanenbaum said.

The new attitude is the result of "the mustard seed planted by the Second Vatican Council" in its declaration on the relationship of the Catholic Church to non-Christian religions, Rabbi Tanenbaum said.

In an interview commenting on a new American Jewish Committee report on Key 73, Rabbi Tanenbaum, AJC interreligious affairs director, said that "Catholics are making an extremely constructive contribution" to turning a conflict situation into one leading to mutual respect.

Vatican II "faced in a fundamental way its relationship to the Jewish people," he said, "and this is now having a broad impact in local communities" of Catholics and Protestants.

"The Catholic Church has now become most progressive in terms of the Jewish question, religious liberty and in pressing for an evangelism which is not a cop-out from social justice."

More than 100 Protestant denominations and church groups and about 40 Catholic dioceses in this country have endorsed Key 73. Jewish apprehensions have centered on its slogan as a program "to call the continent to Christ in 1973."

Recently Jewish communities have seen intensified conversion efforts by fervent evangelical and Jew-turned-Christian groups.

Despite tension over the slogan, "many Christian leaders--including conservative Protestants who have never taken the position of recognizing Judaism as a permanent living faith--have begun to do so on their own," Rabbi Tanenbaum said. He called this development "the spirit of Vatican II at work."

The AJC report listed responses by Protestant and Jewish leaders, including a Jan. 19 memorandum on Key 73 to all Catholic bishops/the U.S. bishops' Committee for Ecumenical and Interreligious Affairs.

(MORE)

"We believe that the sensitivities of Jewish opinion may be taken into consideration in a way weakening participation," the memorandum said.

The memo pointed out that the overall objective of Key 73 was a presentation of the Gospel to the unchurched and uncommitted, as well as renewal of the Church.

"This may be accomplished without singling out Jews or any other specific group," the memo said. "Catholics recognize the pluralistic character of America and do not seek a reaffirmation of the old concept of a 'Christian America.'"

The AJC report contained quotations as well by Cardinal-elect Timothy Manning of Los Angeles, Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis, the Leadership Conference of Women Religious, the National Coalition of American Nuns and several Catholic publications. Similar excerpts were listed from Protestant communities.

The report, described as interim, put the Key 73 situation into this perspective in its conclusions:

--There has been a "decidedly positive response" generally from Christian leaders wishing to head off "possible" anti-Semitic implications of the program.

--The national dialogue on the issue, although sometimes uncomfortable and tense, has helped Christian leaders clarify "for the first time" that Key 73 has no strategy for proselytizing Jews and that its aim is to reach the uncommitted.

--The Key 73 issue has led to "a national clarification of policy regarding anti-Semitism" by its own leadership. The Key 73 executive director, Dr. Theodore A. Raedeke, in December assured Rabbi Tanenbaum in a letter that there was "no anti-Semitism in either the ideology or the thrust" of the campaign.

--In "grassroots" areas and college campuses eager young evangelicals such as Jews for Jesus and the Campus Crusade for Christ were busy in proselytizing Jews.

--To the degree that Key 73 helps make Christians into better Christians, it has the blessings of Jews.

\* \* \* \*



# The San Diego District of The United Methodist Church

Southern California—Arizona Conference

2111 Camino Del Rio S.—San Diego, California 92108

Telephone: (714) 291-9374



*resident bishop*  
*superintendent*

CHARLES F. GOLDEN  
RALPH B. JOHNSON

February 6, 1973

## KEY '73 AND THE JEWISH COMMUNITY

Several Jewish leaders have expressed concern that Key '73, an ecumenical movement of more than 130 Christian denominations whose purpose is that of "Calling our Continent to Christ", will damage relationships between Christians and Jews. It must be regretfully acknowledged that their concern is justified. 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. The Christian religion springs from and is deeply rooted in the Jewish tradition. We worship the same God. Christianity owes many of its profound insights to its Jewish heritage. The Hebrew prophet, Malachi, correctly asks, "Have we not all one Father, hath not one God created us? Why do we deal treacherously, man against his brother?" (2:10)

Key '73, and other evangelistic emphases of our Churches, should deepen appreciation for Christian faith and the faiths of our neighbors. There are honest differences of religious interpretation, goals, and rituals. Differences must not be treated as if they do not matter, but persons can be treated as if they matter more than differences. Christians will do well to heed the words of Jesus: "Judge not, that you be not judged."

Whenever the spirit of mutual respect and appreciation is violated, incalculable harm is perpetrated. Our Jewish brothers can be assured that an overwhelming majority of Christians who support Key '73, understand and respect the freedom of every person to worship God according to his own understanding.

The Executive Committee of Key '73 Task Force, Southern California-Arizona Conference, the United Methodist Church, disavows any efforts on the part of Christian groups to convert Jews or those of other religious traditions. We respect the integrity of those whose religious beliefs differ from our own.

Ralph B. Johnson, Superintendent  
San Diego District, United Methodist  
Church

Chairman, Key '73 Task Force  
Southern California-Arizona Conference



'KEY 73' NO THREAT TO JUDAISM

LETTER REASSURES RABBIS

By Adon Taft  
Herald Religion Editor

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

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

"I, FOR ONE, do not consider Jews as 'unchurched.' It is my understanding that the other three ministers in the area do not consider Jews as a target for 'Key 73' either."

"The Rev. Mr. Eastman acknowledged that some Christians and some churches may attempt to evangelize Jews, but such converts would only come from among those Jews for whom organized religion has not been important and who probably 'would find themselves there (in church) eventually anyway.'

"The minister said he could understand Jewish concern over any mass movement bearing the name Christian after their 'being at the mercy of mindless "Christian" efforts in the past, such as those during the Spanish Inquisition and Nazi Germany.'

"If 'Key 73' united Christianity by dividing Christians and Jews, in my opinion, it has failed in its effort," said the Rev. Mr. Eastman.

"If on the other hand 'Key 73' leads to a better appreciation of Jesus' command that everyone love his neighbor as himself, then it could lead to a real love and respect between Christians and Jews."

Miami Herald, Dec. 30, 1972

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# NORTH PHOENIX CORPORATE MINISTRY

655 WEST GLENDALE AVENUE

PHOENIX, ARIZONA 85021

602-264-1221 ext. 22

SISTER CHRISTINE ATHANS, B.V.M.  
*Executive Director*

## STATEMENT

### OF THE

## NORTH PHOENIX CORPORATE MINISTRY

January 26, 1973

We believe the North Phoenix Corporate Ministry is a unique cooperative endeavor, combining Jewish, Catholic and Protestant congregations in education, worship and service to the community.

We believe cooperation is an effective form of ministry.

We are opposed to any group proselytizing another, or implying that one religious orientation is superior to any other.

We, as a cooperative group, affirm the uniqueness of each religious tradition and heritage, and seek -- while maintaining our uniqueness -- to cooperate, share, and work to bring about justice in the world.

We affirm our belief in one God who expresses himself in a number of ways and is active in the lives of Jews, Catholics and Protestants.

We seek, therefore, to be joined in doing his work in the world.

AMEN



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# issues at religious forum

## Jesus, Key 73 called key

By Carrie LaBriola  
Journal Herald Staff Writer

Key 73 and Jesus have emerged as the key issues in a Jewish-Christian convocation this week at United Theological Seminary.

Rabbi Marc Tanenbaum, national director of the interreligious affairs division of the American Jewish Committee, spoke Wednesday night and again yesterday morning in dialogue with Rev. J. Robert Nelson, dean and professor of systematic theology at the Boston University School of Theology.

Rabbi Tanenbaum said Key 73—which is a Christian evangelical crusade—represents the "most parochial form of evangelism" and has "intimidated those in the mainline Protestant denominations who were open to dialogue . . . There is, in fact, a counter-reformation mood . . . and a number of religious leaders have capitulated," Rabbi Tanenbaum said.

He warned of the danger of merging an evangelical faith with secular power, which results in situations such as have developed in Ireland, the Sudan, India-Pakistan, Cyprus and the Mideast.

"When one sees about us the emerging consciousness of Key 73—calling the continent to Christ in 1973 as the prelude to calling the world to Christ in 1980—I say, thank God that our country has the separation of church and state under the guidance of wiser Protestant minds of the past."

Key 73 was launched last December by 140 Christian denominations, sects, institutions and groups in the United States and Canada.

Its campaign goal is to confront every person on the continent with the gospel of Jesus Christ "by proclamation and demonstration, witness and ministry, word and deed," according to its sponsors.

He objects to the hard-sell, hard-line kind of evangelism Key 73 represents, which he insists has become almost fatal, especially among such groups as Campus Crusade for Christ and Jews for Jesus.

"The public high school of America has become a major arena for proselytism in this nation," he charged. But he said he would respect "a conversion experience when it is based on knowledge rather than abysmal ignorance."

Any Christian who sees Jews as somehow unfulfilled or incomplete, must only have experiences of marginal Jews, he continued.

"We stake our existence on the covenant and the eternal election of the Jews until the end of time . . ." he said. "God's promises and the covenant with Israel are . . . irrevocable."



Rabbi Tanenbaum

DR. NELSON acknowledged that the problem of conversion and proselytism has been exaggerated by Key 73 evangelistic push, but said it is hardly a new issue in Jewish-Christian relations.

"I personally deplore any success in witness . . . achieved by defamation, caricature or distortion . . . For my part, I cannot see any justification for what is called the 'mission to the Jews' . . . It is unworthy of the Gospel of Jesus . . . It is true that Key 73 program has intimidated many of us in the mainline Protestant denominations because . . . we have no workable alternative to mission."

"Into the vacuum of our theology of mission has come this development which to many . . . is distasteful."

For Dr. Nelson, the key issue, however, is the problem of Christology — the Christian acceptance of Jesus as Messiah in the face of the Jewish anticipation of the Messianic age yet to come.

THE PROBLEM, as he sees it, is the "Christian faith in the universality of Jesus Christ and of God's saving work through Jesus Christ — not simply as rabbi, but as the Son of God sent for all men," he said. "That is a fantastic claim for those who can't believe," he admitted.

Can the Christian claim that Jesus is the universal Messiah for all human beings except for Jews? he asked.

On what he called "the thorny problem" of proselytism and conversion, Dr. Nelson made a distinction between the two terms, which he warned against using as if they were synonymous.

Proselytism implies pressure, manipulation, he suggested, while "conversion means a person's freely chosen decision to

turn to God in a new way. It is not for us to hinder him in the name of tolerance or even religious pluralism.

"Without a confession of faith in Jesus as Lord there is no Christian identity," he insisted.

For Christians, Dr. Nelson suggested, this identity lies primarily in faith in Jesus as Messiah.

FOR THE JEWS, Rabbi Tanenbaum pointed out, the coming of the Messiah means a radical transformation — a change in what they see as a still unredeemed world.

"Jews judge the Messianic age by the signs of the times," he said. "For us, the first coming has not yet occurred."

Jewish-Christian dialogue might be more open if Christians see Jesus as the Messianic experience for them, which points beyond to a liberation yet to come, said the rabbi. For Jews, he noted, the Passover was a real experience of liberation pointing beyond to the com-

At the concluding session of the convocation, which is continuing at the seminary this morning, Ms. Billings and Rabbi Seymour Brief of the American Jewish Committee will present a summary of the three-day dialogue.



Rev. J. R. Nelson

ing of the fullness of the Messianic age.

"Both faith communities have experienced grace and look for fulfillment," said Rabbi Tanenbaum.

Dr. Nelson and Rabbi Tanenbaum are the principal speakers at the interfaith convocation. Other speakers and dialogue group leaders include Dr. Robert Huston, chief ecumenical staff officer of the United Methodist Church board of global ministries, Rabbi S. James Rudin, assistant director of the interreligious affairs department of the American Jewish Committee; Ms. Peggy Billings of the Section of Christian social relations, women's division, United Methodist Church, Board of National Missions; Rabbi Balfour Brickner; and other Jewish and Christian leaders.



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EPISCOPAL LEADER OF CHURCH UNION  
SEES KEY 73 BRINGING STABILITY

MONDAY, JANUARY 15, 1973

By Religious News Service (1-15-73)

PROVIDENCE, R.I. (RNS) -- Canon Albert J. duBois, executive director of the American Church Union, has suggested that the Christian witness of Key 73 may bring stability to the nation.

Addressing a Meeting for Christian Witness at Brown University here, the leader of the "Anglo-Catholic" wing of the Episcopal Church pointed out that the purpose of Key 73, a continent-wide evangelistic effort, is "to tell the nation about Jesus, with conviction, determination and persuasion."

He declared that the only way out of the present situation of confusion, bewilderment and violence will be found "in a mighty movement of repentance and of a new commitment to the Bible, in a return to personal prayer and worship and in a recovery of a sense of the majestic transcendence of God which makes His passionate, sacrificial love for man a compelling basis for man's response in a loving concern for others."

Such a concern, Canon duBois said, is one "which we must recover in American life if we are to return to a measure of stability and preserve those freedoms which are God-given rights."

Today, he asserted, "we are moving out of the period when the doubters, the 'God is dead' people and the skeptics have had their day. The news media and the people of the land are growing weary of denials. The proclamations of the destroyers are no longer sensational headlines."

Since Christians are called to "bear one another's burdens and so fulfill the law of Christ," Canon duBois said, "what necessarily goes on in church buildings cannot be separated from each Christian's personal responsibility for the welfare of all who stand in need of love and care in his neighborhood, his community, his nation, and the world."



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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# Proselyting Scored By Jewish Leader

THE DENVER POST  
24 Tues., Jan. 23, 1973

By VIRGINIA CULVER

Denver Post Religion Editor

A national Jewish leader has criticized organizers of a huge Christian evangelical movement for trying to proselyte Jews.

Rabbi Marc H. Tanenbaum, director of the interreligious affairs department, American Jewish Committee, said in a Denver interview Monday that leaders of Key '73 should clarify their position to the Jewish community that the conversion of Jews is not the intention of the movement.

"The American Jewish Committee has always been committed to religious liberty and freedom of conscience," he said. "Any faith has a right to proclaim its truth. But that right also involves the responsibility of conscience not to offend the dignity and a honor of another faith."

## VANGLISTIC DRIVE

Key '73 is a year-long evangelistic thrust endorsed by some 140 Protestant denominations and organizations.

Tanenbaum criticized the slogan of Key '73 which says the aim is "to call the continent to Christ in 1973" as being an at-

tempt to make America "a threat to the pluralism of our country."

He also criticized Key '73 for its possible influence on Jews "in terms of encouraging proselyting the Jewish community as a corporate body."

Tanenbaum, well known for his work in improving relations between Judaism and other faiths, said he asked to meet with leaders of Key '73 to discuss his position on Jews.

He met with the leaders in October but "I waited literally weeks and nothing was clarified about the aims of Key '73."

## OBLIGATION FELT

"It was getting close to the opening of Key '73 (in December) and I felt I had an obligation to issue a statement about the problems with Key '73."

He said he received a letter two weeks ago from the Rev. Theodore Raedeke, national coordinator of the movement, stating that Key '73 did not have as its intention the conversion of Jews.

However, since most Key '73 activities are being planned and executed by local churches, the

rabbi and other Jewish leaders want a similar statement from local church leaders.

He met with Denver-area rabbis Monday and said "they are concerned" about Key '73. He said local leaders of the movement should make a public clarification after dialogue with Jewish leaders.

## BASED ON HONESTY

He said he has developed good relations with persons of other faiths but that such relationships are based on honesty.

"The relationship cannot be honest if the silent intention of one party is the eventual destruction of the other's faith," he said.

Recalling early American history when evangelical Christians felt compelled to convert Jews, the rabbi said such activity is "like a headhunter collecting scalps."

He was also critical of an undercurrent of Christian evangelism evident in America in which college and high-school youth are subjected to "fanatical radicalism" of such groups as the Jews for Jesus and the Hebrew Christians.

The effect can "take fire like a mass movement," he said.



Denver Post Photo by Ernie Leyba

**RABBI MARC TANENBAUM**

Critical of Key '73



Key 73

WINS RELIGION COMMENTARY  
RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE  
"KEY 73 OFFICIAL CLARIFIES EVANGELISM POLICY TOWARD JEWS"

On January 6, Key 73, the nationwide evangelism campaign, will launch its first major national television program, keynoting its drive to "call the continent to Christ." As is generally known, this unprecedented ecumenical crusade to evangelize "all the people of America" in 1973 has resulted in a series of critical reactions on the part of a number of Jewish religious and communal leaders. The issues to which these Jewish spokesmen have responded are essentially those first raised in a research document on "Evangelism and the Jews" prepared by the American Jewish Committee and since made available to Jewish communities throughout the country through the agency of the National Community Relations Advisory Council.

Among the issues which rightly concern Jewish leadership are these: What are the implications of a campaign to evangelize America for the pluralist character of America? Will an evangelical theology that perceives Christianity as a "substitute covenant" for that of Judaism feed negative and even anti-Semitic attitudes toward the Jewish people? Will the Key 73 campaign which emphasizes testifying to Christ through neighborhood door-to-door canvases and college and high school campus crusades lead to coercive pressures against the conscience of Jewish individuals and groups, and others?

In an effort to obtain clarification of Key 73 policies on these crucial issues, I met with Key 73 leaders last October in St. Louis and have since corresponded with several of their leaders. This week the first official policy statement on several of these issues was made in a letter to me from the executive director of the Key 73 campaign, Dr. Theodore Raedeke of St. Louis. These are the major clarifications of views expressed by Dr. Raedeke whose words I quote (with his permission):

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

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

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



While these views do not respond adequately to all the questions that the Jewish community would want clarified, the statement repudiating anti-Semitism and any evangelical resort to coercion are welcome clarifications indeed. One can only hope and expect that this message will reach many of the Key 73 evangelists, especially on college and high school campuses, some of whom in their zeal need such reminders that the right of religious liberty involves the duty of respecting the conscience of others who do not feel the need to be witnessed to.

January 4, 1973  
73-700-3



THE AMERICAN JEWISH COMMITTEE

Key 73

M E M O R A N D U M

TO: Area Directors

FROM: Samuel Rabinove

SUBJECT: "Jews for Jesus" TV program

April 19, 1973

The Christian missionary group called Beth Sar Shalom, which seeks to convert Jews to Christianity, has produced a TV program entitled "Jews for Jesus." Rabbi Jim Rudin was one of a group of a dozen Jewish organization representatives who recently were invited to a preview of this program, which Jim then characterized in the following terms:

"The most disturbing aspect of this TV program is its blatant hostility towards Judaism as a living and authentic faith. The denigration of Judaism takes many forms on the program, but it is a constant theme throughout. In one place, the spokesman for Beth Sar Shalom indicates that the Jewish people themselves are somehow responsible for their own persecution and victimization."

WPIX-TV in New York City, which had originally scheduled a showing of this program, decided not to exhibit it, largely as a result of Jewish protests, on the basis that its presentation was not "in the public interest." WTAF-TV in Philadelphia made the same decision after a similar preview showing and a similar Jewish reaction. The question arises as to what should be AJC's posture toward possible scheduling of this program elsewhere in the country.

In our Statement on Censorship, adopted in 1951, we affirmed our fundamental commitment to freedom of expression and our opposition to censorship or suppression in the media arts, absent a "clear and present danger." \* We said then, "...a work of art which merely offends

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\* Defined as "...likely to result in acts of violence against persons or property, or which imminently threatens the position or status of a group."



sensibilities should not be considered a clear and present danger if, although it may have an undesirable effect on attitudes, it is unlikely to produce direct overt consequences." At the same time, we also said that AJC should not ignore the problem of defamation, that we have "...not only the right but the responsibility to use educational approaches designed to persuade writers and producers to make productions that will promote good inter-group relations, and to dissuade them from making those having the contrary effect." Moreover, we declared, AJC "... has the right, if an undesirable work is produced, to register its protest, provided that such protest avoids recourse to coercion..."

Extrapolating from our policy Statement, how should AJC chapters respond to the problem posed by the "Jews for Jesus" program? If it is learned that a TV station plans to exhibit this program, it is appropriate to urge the station management to carefully reconsider its decision on the ground that the public interest is not served by providing a forum for a fallacious and distorted attack on any religious faith. Clearly, the decision is theirs to make. We do not question their constitutional right to show this program. If they decide to do so, however, we would question their judgment as socially responsible broadcasters. Obviously, no threats of any kind, express or implied, should be made under any circumstances. But we would be remiss in our obligation to the Jewish community were we to fail to record our disapproval of the presentation of this defamatory piece of work. In the event that a broadcaster is not dissuaded from presenting the program, the less publicity it receives the better for the Jewish community. Advertising it is scarcely helpful.

SR:ig  
73-630-15

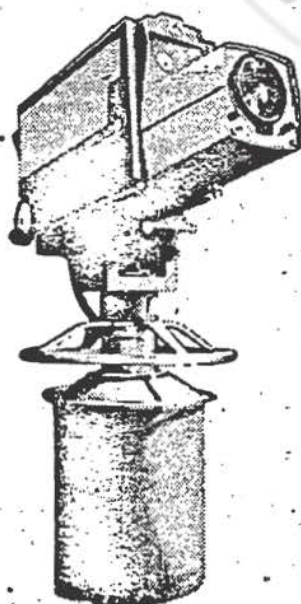
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# LES CRANE REPORTS ON **Jews for Jesus**

What's behind this movement sweeping the country, particularly among the youth? Is it just a thing of the moment? Will it last? Grow bigger? Who does it affect? The orthodox? The fringe Jew? Just the young? What happens when a Jew accepts Christ? Join Les Crane as he probes these questions so many of us are asking. Produced by Beth Sar Shalom Hebrew Christian Fellowship.



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THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

May 15, 1972

To: Religious and Communal Leaders

From: Rabbi Marc H. Tanenbaum, National Director of AJC  
Interreligious Affairs

Subject: Some Issues Raised by Forthcoming Evangelism  
Campaigns: A Background Memorandum

Recent announcements of a forthcoming series of nationwide campaigns of Christian evangelism have begun to raise concern in the Jewish community about the potential of these programs for intergroup tension and misunderstanding. The intensification of Christian evangelism raises two different questions for Jews: 1) How much of this forthcoming activity will be specifically directed to the conversion of individual Jews or the Jewish community? 2) Assuming that Jews are not singled out as special objects for conversion in these forthcoming campaigns, what are the implications of this "new evangelism" for the pluralist character of American society, as well as for the unfolding nature of Jewish-Christian relations?

In response to the first question, it should be emphasized that none of the nationwide campaigns described below is specifically directed to Jews or the Jewish community. Nevertheless, those specialized groups and organizations which are committed to winning Jews for Christ have recently stepped up their activities. The American Board of Missions to the Jews (Beth Sar Shalom Fellowship) -- a Hebrew-Christian movement -- has mounted a direct conversion effort at the Jewish people through well-financed nationwide television programs and full-page ads in major daily newspapers ("So Many Jews Are Wearing 'That Smile' Nowadays"). The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (YHCA) have concentrated their missionary attention on Jewish youth on the college campuses, apparently riding on the wave of popularity of "the Jesus movement." The Broadway rock musical "Jesus Christ Superstar" - shortly to be made into a film in Israel - which was recently the center of controversy over the portrayal of Jews in the Crucifixion of Jesus, both contributed to and is a by-product of this movement.

The answer to the second question will depend largely on how these campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months - and perhaps the next several years - with one of the most complicated and challenging intergroup and interreligious problems. How to assure freedom of religion and at the same time preserve the diverse, pluralist character of American society in the face of tendencies to regress to an earlier "Evangelical Empire" which imperially acted as though Christianity and America were one and the same; how to preserve the substantial gains that have been made in recent years in Jewish-Christian understanding, and at the same time to communicate to Christian evangelists that the Jewish people reject any theological views that require that the Jews be "saved" by ceasing to exist as members of the historic Jewish faith and people, are at the heart of this task of interpretation.



In response to requests for guidelines and suggestions from the Jewish community - especially from Rabbis, Hillel Directors and Jewish parents - the AJC Interreligious Affairs Department has prepared this background memorandum\* for the purpose of: (a) providing information about the various projected evangelism campaigns, and Hebrew-Christian movements; and (b) suggesting approaches for articulating a Jewish response to these efforts insofar as they affect the Jewish community.

### CURRENT EVANGELISTIC CAMPAIGNS

One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups. These groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population. In recent years, evangelical bodies have increased their membership 500-700% while the major denominations and the Roman Catholic Church have increased by only 75-90%, barely keeping up with the rise in general population.

The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. The message of evangelicalism is articulated through a highly skilled and effective utilization of the mass media.

At the heart of the evangelical thrust is the revivalistic ministry of Billy Graham who stands today as perhaps the single most prominent religious leader in America. The popularity of Dr. Graham has given prestige to a conservative Protestant message which for generations had been relegated by many observers to the fringes of American life.

The articulation and spread of this evangelistic message has become in the last few years a preoccupation among younger Christians. The growth of the "Jesus Movement," the rise in evangelical seminary enrollment, and the accelerated pace of young people choosing church vocations, all testify to the fervor and spread of evangelism.

The last several years have witnessed a proliferation of major conferences on evangelism. Since the 1966 Berlin Conference, meetings have been held in the United States, Canada, Latin America, Africa and Asia. These sessions have brought together evangelists, pastors, educators and lay people to develop strategy for evangelism on a regional basis. The next major conference will be world-wide in scope involving 3500 delegates in 1974, probably to be held in India.

Although evangelistic activity has chiefly been the concern of conservative Protestants there are growing indications that mainline Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the General Assembly of the United Presbyterian Church voted to increase its evangelism budget from fifty to

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\* The factual information in this document is based on research by Gerald Strober, Consultant on Religious Curricula and specialist in Evangelical Relations for the AJC.



eighty thousand dollars; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support a nationwide evangelistic effort organized by 100 Protestant groups for 1973. (There are an estimated 200,000 members in the Catholic Pentecostal Movement.)

Perhaps the two most outstanding evangelistic events planned for the next eighteen months are the International Student Congress on Evangelism (known as Explo '72) to be held in Dallas in June, and Key '73, a year-long effort that will undoubtedly attract immense interest in the general as well as religious media.

Explo '72 is a project of Campus Crusade for Christ, an international student movement with 3,000 staff members operating on 450 campuses, with a reported budget of 18 million dollars. Bill Bright, the President of Campus Crusade, is the chairman of Explo. Billy Graham has agreed to serve as Honorary Chairman. Explo is expected to bring 100,000 Christian young people to Dallas during the week of June 12-17. The delegates are to meet in 100 concurrent working sessions aimed at training them effectively "to witness Christ" on their campus or in their local area. Bright, in discussing the purpose of Explo recently said, "Explo is a spring-board to train thousands of college students and generate a movement for Christ which will sweep our country and the world. We are seeking to saturate the entire nation with the claims of Jesus Christ in 1976." Explo will gain national visibility through nightly television services from the Cotton Bowl. The event will close on June 17 with an all-day festival keyed by Billy Graham, and attended by a projected 250,000 people.\*

An indication of the surfacing of the ideology of "America as a Christian nation" at Explo '72 is to be seen in a recent statement by one of the most prominent leaders of the "Jesus People," the Rev. Arthur Blessitt of the Children of God. The 30-year-old evangelist said he "hopes to get President Nixon to make a public statement as to whether he is personally committed to Jesus Christ as his Lord and Savior." Mr. Blessitt observed, according to Religious News Service (March 29, 1972), that Explo '72 plans, among other things to send teams of Christians to witness during the national political conventions this summer and spoke of his hope "for a man who has a personal commitment to Jesus Christ as Savior and Lord who will arise on the national political scene." He added that he expects Governor Reuben Askew of Florida, who will lead his state's delegation to Explo '72, to mention his commitment to Jesus Christ when he delivers the keynote address at the Democratic National Convention in July.

Even more important for its potential impact is the Key '73 evangelistic effort to be launched early next year. This program which has the active support of over 100 Protestant denominations cites its aim to "blitz" the continent next year with an evangelistic crusade, "to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness

\*Other movements in the "Jesus Revolution" include the Inter-Varsity Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools), Teen Challenge; the Pentecostals (estimated 10,000 members); and the Catholic Pentecostals (who are committed to the Catholic Church). There are an estimated 600 Christian Communes across the country.



and ministry, by word and deed." Key '73 has been in the planning since 1967 when a small group of leading evangelicals met at a hotel near the Key Bridge in Washington, D. C., to share their desire for a major national evangelization campaign. The plans have been endorsed by the American Baptists, the United Church of Christ, the United Methodists, the three major Lutheran denominations, and the Anglican Church of Canada, among others. Key '73 is administered by an executive director on loan from one of the major Lutheran bodies and by a fifty member central committee. Its organization is somewhat loosely structured in that each denomination will decide the precise form of its participation. There will be, however, an extensive sharing of materials and resources. Following the pattern of the Graham organization's success, mass media will be emphasized.

#### EVANGELISM AND "JEWS FOR JESUS"

One aspect of the significant increase in evangelistic activity has been the intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long established organizations involved with Jewish evangelism, (American Board of Missions to the Jews; Hebrew-Christian Alliance) but there have been indications of independent or off-shoot groups formed to evangelize young people, i.e. "Jews for Jesus." To date there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to win Jews to Christ although the possibility exists that such activity could occur, especially if the Jewish mission groups should succeed in attaching themselves to the major evangelistic events scheduled for the next several years. (See attached ad from Eternity magazine.)

There are an estimated 100-150 local and national organizations of Hebrew Christians. According to Christianity Today ("Turning on to Jeshua," Dec. 17, 1971), "Most mainline denominations have now quietly closed their Jewish evangelism offices but independent agencies continue to proliferate, and Jewish evangelism departments are still operated by Chicago's Moody Bible Institute and the Bible Institute of Los Angeles."

The Young Hebrew Christian Alliance (YHCA) was formed in 1965 to promote "Messianic Judaism." It claims several hundred members among young Jews who believe they are "completed Jews" by following the Messiah Jesus. YHCA and other Hebrew-Christian groups have sponsored Hanukkah parties, celebrating Jesus as the Hanukkah Menorah, or Eternal Light of the World. In Philadelphia, they sponsor "The Hidden Matzoh" (The Afikoman), a meeting house at which groups of young Jews meet to sing, pray, and testify to Jesus as their personal Messiah. In San Francisco, Martin "Moise" Rosen of the American Board of Missions to the Jews heads the "Jews for Jesus" group. In New York's Columbia University, a "Jesus Week" was sponsored from April 30-May 5, 1972, featuring a series of lectures, films, multimedia presentations, and concerts for the purpose of "presenting Jesus Christ as Lord and Savior." The Planning Committee for Jesus Week included several Hebrew-Christians of the Alliance Jewish Fellowship and Beth Sar Shalom Hebrew Christian Fellowship.

In Miami, Shalom International produces training materials - including "The Five Jewish Laws" - to help those witnessing to Jews to use "the right terminology."



According to Newsweek magazine (April 17, 1972), there are "5,000 or so Hebrew Christians who worship at the American Board of Missions to the Jews' two dozen 'outposts' throughout the U.S.; it is estimated that perhaps as many as 100,000 other converts attend Sunday services at Protestant churches." Together with some 60 other similar organizations, the American Board operates almost entirely with money and ministers supplied by evangelical Protestants, Newsweek reports.

#### INTERGROUP AND INTERRELIGIOUS IMPLICATIONS

A number of basic issues are raised for Jews - both as American citizens and as adherents of Judaism - by these developments which call for the most careful consideration:

1) Does the revival of "the new evangelism" pose a real threat of regression to the early "Evangelical Empire" stage of American history which equated the Kingdom of God with Protestant republicanism (see The Righteous Empire, by the Rev. Martin Marty), and supported a Christian theocratic conception of American institutions? Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?

2) Can the Hebrew-Christian notions of "Messianic Judaism" and "completed Jews through Christ" reverse the recently emerging Christian "theologies of Judaism" which view the Jewish religion as a living, permanent faith, a source of truth and value to its adherents?

For Jews to speak of the Jewish roots of Christianity is to contribute to the enrichment of Christian self-understanding. For Christians to see their relationship to Judaism solely as one of fulfilment and supersession is in fact an act of negation of Judaism, for the daughter faith denies the mother the right to an independent, self-determined existence by totally absorbing Judaism within Christianity.

A number of major Christian theologians\* have clearly affirmed that, on the basis of the New Testament, the believing Christian must acknowledge the continuing validity of Judaism. At the heart of the Hebrew-Christian claim is the fundamental issue of Christology which Hebrew-Christians do not appear to comprehend at all from the perspective of Judaism. The issue has been stated forthrightly by Rabbi Jakob Petuchowski in his book, Heirs of the Pharisees:

"To consider Jesus as the Messiah may have been, from the point of view of the Synagogue, a factual mistake (in light of the absence of a fundamental change in the elimination

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\* Professors Krister Stendahl, W. D. Davies, Markus Barth, Coert Rylaarsdam, Franklin Littell, Roy Eckardt, the late Reinhold Niebuhr and Paul Tillich, Revs. Edward Flannery, Gregory Baum, Cornelius Rijk, Msgr. John M. Oesterreicher, Rosemary Reuther, Monika Hellwig, Dr. Albert Outler, Dr. James Parkes, Dr. Johan Snoek, Rev. Joseph Fitzmeyer, Rev. Bruce Vawter, Rev. John Pawlikowski, Dr. Jaroslav Pelikan, Rev. William Harter, among others.



of evil in history and other signs of the Messianic Age--MT). But it was not a religious sin. To consider Jesus as part of a divine trinity was another matter altogether. A 'Son of Noah' could believe that the one God had divine shittuph (associates) and still qualify as one of 'the righteous men among the nations.' A 'Son of Israel', however, was bound to such a radical form of monotheism that he was unable to distinguish between a monotheistic trinitarianism and a polytheistic tri-theism...A Jew who believed in divine 'associates' was simply considered an idolater, and could not enjoy, in the eyes of the Synagogue, the status accorded the Gentile Christian."

3) Should Jews oppose conversion campaigns by Christians directed at Jews, and vice versa? Here, too, the views of Rabbi Petuchowski are instructive:

"We admit that the wholehearted Jew and the wholehearted Christian have no need to convert each other to their respective faiths; they would, indeed, be untrue to their divine calling were they to do so. But our world is not populated by wholehearted Jews and Christians. It is inhabited by the religiously uprooted, the spiritually destitute. Not every offspring of Jewish parents actualizes his Jewish potential. Not every pagan born into a Christian household does, in fact, become a Christian. The world is full of only nominal Christians and nominal Jews. The Synagogue has a primary obligation to win over the nominal Jew to a full acceptance of the 'yoke of the commandments,' just as the Church has a primary obligation to lead the nominal Christian to Jesus, and through Jesus, to the Father. But addressing himself to the mass of agnostics, atheists, and religiously uprooted, one cannot always discriminate and distinguish between those of Jewish and those of Gentile origin. Church and Synagogue, in entering the marketplace of ideas, must offer and describe their wares to all comers, and must answer the queries of all questioners. And it may well happen that, here and there, the Jewish answer will appeal to the nominal Christian, just as the Christian answer may appeal to the nominal Jew. Of course, Jews consider a wide occurrence of the latter alternative as highly unlikely. Why should the twentieth century be more propitious for the Christian mission to the Jew than the last nineteen centuries have been? But theoretically the possibility of a limited kind of 'two-way traffic' must be granted...But this possibility must never be more than a peripheral concern. It must be granted and openly faced in order to make a true and honest 'dialogue' possible. It cannot, however, be the sole content of that 'dialogue' itself. That can only be concerned with the tasks and the challenges which confront us in common."

4) Is there a possibility that the evangelism campaigns with their emphasis on the life, death, and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews in the Crucifixion of Jesus?



That such a possibility exists is evidenced by the controversy over the stereotyped views of the role of the Jewish people and the high priests of Israel in the Broadway rock musical Jesus Christ Superstar.\* Writing in a recent issue of The Christian Century, Dr. Richard Gelwick, Chairman of the Religion and Philosophy Department at Stephens College, Columbia, Mo., stated that he sees the "threat of anti-Semitism emanating from the Jesus revolution" on the basis of a "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

To anticipate this eventuality, this writer communicated such concerns to Dr. Billy Graham, who had repudiated the "deicide" charge during a sermon at his Charlotte Crusade in March, 1972. In reply, Dr. Graham wrote on April 18, 1972:

"I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

I shall most certainly see that this emphasis is made in the forthcoming EXPLOR '72."

5) On March 1, 1972 the Rabbinical Court of Justice of the Association of Synagogues of Massachusetts issued an official decree declaring, inter alia, that "a person born of Jewish parents, when he joins the so called 'Hebrew-Christian' movement, abdicates his rights as a member of the Jewish faith." This is an understandable response on a juridical level but raises the question of a more adequate response to the conversion of young Jews to Jesus on the part of the Jewish community. Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values, and experience to our own young people?

#### SUGGESTIONS

With issues as complex as these, it would be foolhardy even to suggest that a clear-cut plan exists for coming to grips with what is essentially the situation of the Jew in the diaspora. But perhaps these starting points may be in order as a way of beginning to approach these serious challenges:

1) Seek to place the question of "Evangelism and the Jews" on the agenda of Jewish community relations councils, rabbinic boards, local synagogues and temples, AJC chapters with a view toward initiating a serious, informed discussion and education program on the issues outlined in this document.

2) Appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of interreligious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches.)

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\* An analysis of this production by Gerald Strober is available from the American Jewish Committee.

3) Jewish scholars, skilled in addressing interfaith groups, should be invited to discuss these issues in a constructive spirit with local Christian or interfaith ministerial associations.

4) Carefully-written and balanced articles on these issues should be placed in appropriate Christian and religious periodicals and journals with a view toward sensitizing the Christian community to Jewish concerns.

5) Radio and TV programs involving the most competent and informed Jewish spokesmen should be used.

6) Special attention should be paid to Jewish youth on the university campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition.

7) We would caution against panicky reactions, against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity. Jews have benefited greatly and substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel. These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion.

Finally, we would very much appreciate if you would keep us informed of any developments in your community relating to these issues, both in terms of evangelical activity and Jewish programmatic responses.



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

Editor, POST and OPINION:

It never ceases to amaze me, even after my 20 years of service in Jewish life, that otherwise thoughtful people can thoughtlessly work up a head of steam on the basis of reading two or three sentences of quotations in the press. I am afraid that Rabbi C.J. Teichman's letter (P.O. March 30) on my reactions to Dr. Billy Graham's statement on Key '73 is the latest illustration of that hapless tendency of "shooting from the hip" which characterizes so much of the mode of communicating in our society today. That pattern leads, unfortunately to needless distortion of important issues and inevitable confusion, acrimony, and polarization — of which both American and Jewish life have more than enough. One has a right to expect that Jewish leaders — especially some of my colleagues in the rabbinate — who should be looked to as moral exemplars of responsible public behavior would set higher standards for serious communal discourse.

If Rabbi Teichman really wanted to understand my views on Billy Graham's declaration, he had an ethical obligation to communicate with me and ask for the full text of my statement, which I would have gladly shared with him. At the request of Dr. Graham, I visited him at his home in Montreat, N.C., and spent three-and-a-half hours discussing with him in considerable depth and candor a broad range of universal and Jewish concerns — from civil religion, racism, post-Vietnam America, to the deicide charge and anti-Semitism, Soviet Jewry, Israel, and especially his evolving positive appreciation of

Judaism as a living religion and the creative vitality of the Jewish people.

The several lines in the JTA report and in Newsweek hardly began to suggest the rich, varied, and constructive content of that important — and in many ways, I believe, historic — dialogue. Therefore, Rabbi Teichman's reaction may be justified as a response to a newspaper quotation, but that has no meaningful relation to what actually transpired in my conversation with Dr. Graham.

Suffice it to say for the purposes of this letter, should Dr. Graham continue to elaborate his conviction that — as he told me several times that week in person and over the telephone — on the basis of his developing Biblical and theological studies that "God's Covenant with the Jewish people is eternal, forever" and not subject to recall or substitution by Christianity, then his contribution to helping millions of evangelical Christians reconceptualize their proselytizing attitudes toward Jewry will be as significant in its own way as Vatican Council II's declaration has been in helping to improve the attitudes and behavior of Catholics toward Judaism and the Jews.

It was that incipient development in Dr. Graham's theology that I welcomed and sought to encourage through my statement — which I read to him and for which he expressed appreciation to me. As for the Rev. John Streeter's comment about Dr. Graham, I would suggest that we leave it to Dr. Graham to speak his own mind on the several "covenant" theories. Dr. Graham is usually

not in the habit of letting other people make up his mind for him, especially on theological questions.

Regarding the epithet "court Jew uncle Jakeism," — together with my late teacher and friend, the sainted Rabbi Abraham Joshua Heschel, I have become inured to such mindless name-calling which was hurled at both of us along every step we took to help assure the adoption of the best possible declaration by Vatican Council II on Jewish-Christian relations. Some of the people who relished, sadistically or jealously, abusing us in ad personam terms during Vatican Council II — while not lifting a finger to advance Jewish interests at that historic assembly in the face of horrendous opposition from anti-Semites, Arab politicians, and theological reactionaries — are among those today who are trying to appropriate — or expropriate — the results of that Council in terms of significantly improved Catholic-Jewish relations (viz., the Synagogue Council of America and Rabbi Henry Siegman) as if to give the impression that they had something to do with the realization of that landmark achievement.

I see the same pattern emerging now in relation to Billy Graham, the Evangelical community, and Key '73.

Finally, it is time that Rabbi Teichman and other "holler-than-thou" Jewish pietists come to terms with the fact that concern with seeking to put an end by Christians to the proselytizing of Jews as a community, and for strengthening by Jews of in-

ternal Jewish spiritual life are not mutually exclusive goals. The primary mandate of Jewish communal bodies, such as the American Jewish Committee, is to "defend the religious and civil rights" of the American Jewish Community. Through our intergroup and interreligious programs, I believe we have done an exceedingly effective job in carrying out that mandate, including some of the dramatic positive results that we are achieving uniquely in relation to the issues raised by Key '73.

The primary mandate of the Jewish religious agencies — including the Synagogue Council and its constituent rabbinic and congregational bodies — is, or ought to be in a rational community — to advance the cause of Jewish learning and Jewish religious commitment, especially on the part of our young people, many of whom are literally craving for an authentic Jewish spirituality and meaningful Jewish religious experiences. Instead, we have the bizarre spectacle of the Synagogue Council and some of its "nachshleper" consistently bad-mouthing the Jewish communal bodies for doing effective work in the areas they were set up to do professionally — intergroup and interreligious relations — and at the same time convicting them of inadequacy for apparently not doing the work of educating Jewish youth religiously for which the religious agencies have been established and for which purposes they have been raising hundreds of thousands of dollars.

"A falling which is thine do not attribute to others" is

a Talmudic injunction which some rabbis and synagogue agencies might profit by in disciplining their heedless and wasteful diversion of time, attention, and money expended in unwarranted attacks on the constructive work and achievements of Jewish communal organizations. Were they to concentrate that energy and precious time on doing a more effective job of renewing internal Jewish life instead of carrying out primarily social action programs that have converted some of them into the "supra-secular" agencies of Jewish life, that are religious in name and stationery symbols only, we would not be witnessing the loss of as many of our young people as we have to "Jews for Jesus," Campus Crusade for Christ, Young Life, etc.

All that having been said, one of the greatest needs in Jewish life today is the articulation of a vision of Jewish statesmanship that will bring together all constructive, creative forces in the Jewish community — religious and communal — in a concerted effort to mobilize our best intelligences and spiritual imagination that will enable us to make a living connection between the values and insights of Judaism at their best and the pressing human, spiritual needs of our people today. A respect for facts and the abandonment of polemics by Rabbi Teichman and others like him, are basic preconditions for the realizing of this vital Jewish goal.

RABBI M.H. TANENBAUM  
National Director,  
Interreligious Affairs of the  
American Jewish Committee





JAN 18 1973

55 WEST 42 STREET, NEW YORK, NEW YORK 10036 • LO 4-3450

memo

January 12, 1973

To: Member Agencies of NJCRAC and CJFWF

From: Isaiah M. Minkoff, Executive Vice Chairman

Subject: The Jesus Revolution

This is a follow-up to the joint memorandum of December 13 in which we called attention to "Key '73," the evangelistic campaign designed to bring the "Continent to Christ." We are indebted to Rabbi Marc Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, for the preparation of that memorandum.

We now send you herewith a set of suggested Guidelines which, as is noted in the Introduction, represents the reflections of experienced community leaders and practitioners joined in our inter-agency task force. The Guidelines were drafted by Dr. Norman E. Frimer, National Coordinator of Hillel Affairs for the New York Metropolitan Area.

Again, we express the hope that the Jewish community will "keep its cool," and that you will keep us fully informed of developments.

Additional copies of the Guidelines, in reasonable numbers, are available on request.

Best regards.

sab  
enclosure

O,X,A,R -- CS cul. -- CJF Execs.



## SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY ON KEY '73

### Introduction

Key '73 having been officially launched on a national scale with a television special, and other mass appeals being projected, it is bound to reach an audience that includes substantial numbers of Jews of all ages.

Many Jewish communities, agencies and institutions have expressed concern and sought guidance. In an effort to supply some such guidance, a number of experienced community leaders and practitioners in the field have shared their reflections, which are summarized in the guidelines that follow. These, of course, are necessarily general in nature. The specific relevance or applicability of any of them will vary according to the particular needs of various communities and their value will depend greatly on their proper application.

The threat manifest in missionary activities is in part related to the widespread intellectual and spiritual ignorance of Jewish values and heritage. We must move energetically to reverse any possible trend away from Jewish commitment, the ultimate results of which may be alienation and potential conversion. Jewish communities should encourage parents and youth of all ages towards more intensive Jewish educational programs.

### FIRST, SOME CAUTIONARY COUNSEL FOR ALL

#### (1) Do Not Overreact

There is just no warrant for alarm. We have some reports of individual conversion -- and they of course merit our earnest and active concern -- but no evidence of substantial impact on Jewish youth.

#### (2) Do Not Join in the Numbers Game

Missionaries characteristically exaggerate the numbers of converts gained. Do not help them by accepting their figures or by citing or repeating their statistics, even if they appear in the public press. There are no reliable figures, only guesstimates and generalizations. Our concern, in any case, is based on the traditional axiom, "Whoever sustains one Jewish soul is as if he had sustained a whole world."

#### (3) Do Not Debate, Dialogue or Argue With Missionaries

Missionaries often seek to engage Jews in public discussion. Do not be drawn into this utterly fruitless exercise. Above all, do not invite missionaries or their followers to address meetings under Jewish auspices. Such hospitality only gives

the missionary cause institutional dignity and legitimacy. On the other hand, do not publicly attack or abuse the missionaries; this merely serves to surround them with an aura of martyrdom, to our loss. Our essential obligation is to shore up our Jewishness.

(4) Do Not Be Taken in by the "Jewish Christian" Ploy

Some missionary groups appeal specifically to Jews with the specious notion that those joining them are thereby "completed" or "fulfilled" as Jews. This is patently incompatible with Jewish tradition and conviction. Conversion to Christianity or any other faith is an abandonment of Judaism. We must strive, with loving concern, to restore erring individuals to their own faith and community.

(5) Do Not Lose Your "Cool"

The style of the Key '73 missionaries is likely to be cool and affable. Emulate it. When they come smiling to the door, respond politely -- firmly but with no recrimination -- "No, thanks, I'm not interested," or some brief and definitive equivalent.

SECOND. SOME SUGGESTIONS FOR ORGANIZATION AND STRATEGY

(1) Mobilize Local Resources

Every Jewish community will make its own appraisal of the challenge posed by missionary activity. Each will face certain conditions unique to it. Each will have to assume responsibility for its own reaction, though national agencies are of course more than ready to be of assistance. Locally, planning and organization, coordinated through the appropriate community-wide agency, must involve all concerned partners -- federation, community relations council, rabbinical association, community centers, Hillel directors, synagogue groups, educators, lay groups, youth councils, etc.

(2) Get the Facts

Fact-finding is a "must." This is an indispensable step. Until the actual situation in the community has been established, planning cannot proceed intelligently. Are Jews, as Jews, being missionized? By whom, from what centers or sources? In what settings and by what means -- in schools, through coffee houses, "drop-in" centers, via the communications media, prayer meetings, home study groups, bookmobiles?



(3) Plan Strategy and Approaches

Assuming the fact-gathering process indicates a problem requiring action:

(a) Survey the available resources -- knowledgeable and experienced personnel, appropriate literature, suitable facilities.

(b) Priority should go to marshalling individuals -- young and old. Set up a task force of peer-to-peer as well as adult resource people with some forte or expertise in this area.

(c) Very carefully study at first hand the needs of those Jewish young people who are flirting with or have been drawn into other religious movements, and what they are seeking. Make no prejudgments on these matters. The Jesus Movement is very complex.

(d) With equal care, plan how to offer a positive Jewish response to their need and search. Only then will it be possible to reach out to them and to share the needed knowledge and understanding with others to be trained for further intensive outreach.

(4) Focus on the Teenager

Not only college students, but those in the high schools and even in the junior high schools must be deemed vulnerable. Many missionaries may concentrate on teenagers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years particularly in these times, and the readiness of young people to challenge any traditional, accepted values. These areas demand our greatest scrutiny and innovative planning. Our caution against overreaction bears repeating here. "Crash programs," counter-crusades, or resort to gimmickry must be avoided.

(5) Create Opportunities for Youth Participation

Unfortunately those who are confused Jewishly and troubled personally will not always avail themselves of the traditional programs conducted in centers, synagogues, youth organizations and other settings. Additional ways need to be developed for reaching out with approaches that truly enable young people to shape the content, directions and policies of the programs in which they participate, including those programs that are regarded by them as not controlled by the "establishment." Some recently initiated youth and teen programs reflect this approach, utilizing informal settings such as storefronts and

coffee houses, providing opportunity for "rapping" and for making contacts with other youth. Such programs are consistent with the long range goals of reaching youth, providing a Jewish setting in which they can relax, meet other Jewish youth, "shmoos" and talk seriously with warm, sensitive, responsive and skillful staff -- including staff of their own peer-groups. Experimentation with innovative and creative approaches to opening channels of participation by our youth must be given high priority.

### Conclusion

All Jewish agencies and institutions, of course, share a basic obligation to support and conduct positive programs -- both formal and informal -- of Jewish culture and Jewish education, with outreach especially to youth of high school and college age.

It is not our intention at this point to provide you with informational materials and precise recommendations for programmatic activities. In due time we shall have suggestions for specific activities, including innovative and experimental projects that are now being tried out, e.g., appropriately planned coffee houses where young people can come for an informal "shmoos;" a local telephone "hot line," manned by trained communal leaders and youth who can speak warmly and helpfully to youngsters who need love and understanding. Indeed, you might indicate what you think is needed in this urgent area of concern.

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the experience of others. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be helpful.

National Jewish Community  
Relations Advisory Council

Synagogue Council  
of America

National Jewish  
Welfare Board

American Association  
for Jewish Education

B'nai B'rith  
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:

American Jewish Committee  
American Jewish Congress  
B'nai B'rith-- Anti-Defamation League  
Central Conference of American Rabbis  
Jewish Labor Committee  
Jewish War Veterans of the U.S.A.  
National Council of Jewish Women  
Rabbinical Assembly  
Rabbinical Council of America  
Union of American Hebrew Congregations  
Union of Orthodox Jewish Congregations of America  
United Synagogue of America



# NEWS COMMITTEE

FROM THE

**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."

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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

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)

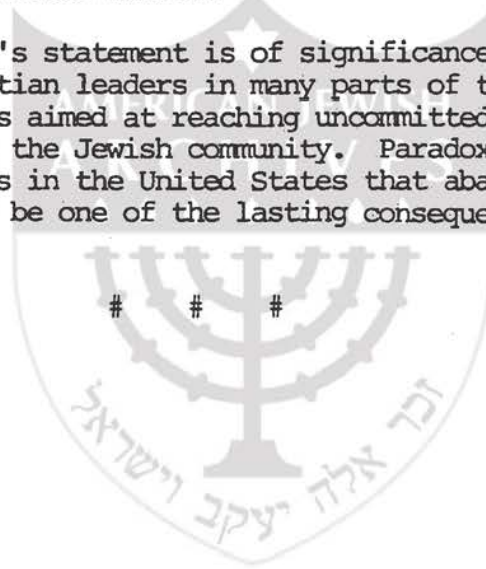
We regard the statement by Dr. Billy Graham clarifying his views on Key 73 and the Jewish people as one of timely significance. It is an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any 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.

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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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THE AMERICAN JEWISH COMMITTEE

STATEMENT ON EVANGELISM AND THE JEWS

A significant development affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and has as its stated aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity.

The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralist society. However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion that has been replaced by the "new Israel" of Christianity. Such a view is offensive to the dignity and honor of the Jewish people.

Lest the forthcoming evangelistic campaigns become a source of tension and conflict, we urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community. We ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. Further, we urge those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous.

Finally, we caution the Jewish community against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. Jews have benefitted substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to those movements which rely on persuasion and not coercion.

Adopted in principle by the  
National Executive Council  
December 2, 1972

Approved by the  
Board of Governors  
January 16, 1973



FEB 13 1973



## ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

Mountain States Regional Office • 623 Empire Bldg., Denver, Colo. 80202 • 623-7157

TO: ADL Community Leaders  
FROM: Sheldon Steinhauser  
DATE: January 15, 1973  
SUBJECT: Key '73 - "Calling Our Continent to Christ"

### SPECIAL BACKGROUND REPORT

There has been increasing interest in the growth of the "Jesus Movement" and related groups carrying on highly evangelistic activities, some of which have been reflected in our local schools, colleges and communities.

It is against this background that inquiries have come to us concerning the new, massive and intensely enthusiastic evangelical drive known as Key '73. Purpose of this voluntary movement of more than 140 denominations and Christian groups is a "continent-wide attempt to reach every person in North America with the Gospel of Christ in 1973." Locally the Colorado Council of Churches has brought together a coordinating committee to encourage and aid the local churches in the Key '73 thrust. This committee will seek to develop mass media coverage of Key '73, to encourage local churches to share in specific programs suggested and will serve as a clearing house for information of the many denominal programs of evangelism and training.

According to the local coordinating committee, there are to be six phases in the Key '73 effort, beginning with a call to prayer and climaxing with "commitment of all Christians to faithful discipleship." One phase completed January 7 involved urging churches to join in a Noon Prayer Call complete with ringing church bells, sounding sirens, tooting horns, etc. - all to call attention to a continent-wide involvement in prayer. Although overall planning is at the national level, each local group is expected to operate independently. Extensive training of volunteers, especially young people, to reach into college campuses, homes and schools is anticipated (indeed the college campus is already a prime target of Christian evangelical organizations and of the "Jews for Jesus" and other such groups - the latter being without notable success in our area to date).

Key '73 is directed essentially to Christians. In that respect it is not the concern of the ADL or the organized Jewish community. Our interest comes in the extent, if any, to which the movement will directly or indirectly affect Jews. Door-to-door solicitation may result in discomfort for some Jews. There is always the possibility that the literalism of the evangelical Christians will emphasize those teachings in the New Testament which have nurtured anti-Semitism throughout the centuries. Furthermore, while not part of the actual drive, local "Jews for Jesus" and "Hebrew-Christian" groups may utilize the event to engage in their own programs to seek converts among Jews. Finally, though the number of Jewish youth so affected is likely to be insignificant, any number would be saddening.

Let us emphasize that to date we have received no complaints about Key '73 in this area and it is difficult to project the extent to which they will make an impact locally since there will undoubtedly be wide variation from community to community in the degree of organization, specific groups involved, etc. While activities of all such groups will bear very close review, we must at the same time opt for a carefully measured approach and against an unnecessarily frightened response from the organized Jewish community. We would suggest:

1. If and when Jews are approached by door-to-door solicitors, they should avoid argumentation. Our response might be "No thank you. I am not interested."

OVER.....



2. Sensitive Christian leaders must and will be alerted to the inherent danger of the thrust in possible disparagement of Judaism, demeaning of our faith, and insensitivity to the Jewish community. Hopefully, liberal Christian groups will understand the necessity of limiting Key '73 to the Christian world as it is projected.

3. Communication within the Jewish community and basic fact-finding is absolutely essential. We urge that all of you share with us as quickly as possible any information which would help in understanding problems which may be manifested at any level. We in turn will continue to share information which we gather with the Jewish communities of the three states.

4. Of major concern is the fact that Key '73 may spur on evangelical groups already working in our public schools, especially at the junior and senior high levels as well as on the campus and that such activities will be of an improper character pressuring and badgering students, etc. Reports from some areas indicate there is more religious activity in the schools today than in many years. This points up the need which exists even without reference to these movements - to reach our own Jewish youth in settings in which they feel welcome and can secure guidance. Further, this may provide an opportunity to underscore the importance at high school and college levels for the curriculum, including textbooks, to reflect awareness of the variety of ethnic cultures in our society, including information on Jewish history, contributions, and the like. Such efforts must be consistent, however, with our views on church-state separation, especially at the high school level.

Let us emphasize - again - the importance of avoiding hysteria, the impulse to uncritically emulate the very same techniques and approaches (there is no way to create instant Jews or Judaism) and a needless generalized Jewish-Christian confrontation. While specific counteraction may be called for in individual situations, let us keep our collective "cool" and - again - utilize the opportunity to move ahead on those constructive programs designed to reach our children Jewishly with Jewish institutions and agencies developing valid programs on Jewish identity as well as helping young people to answer questions posed by the "Jesus Movement" generally and Key '73 specifically. There may be need, also, for individual counseling with students who experience special problems triggered or intensified by any kind of contact with such groups.

In these times, it is also more than ever important that on-going communication and relationships with Christian institutions and organizations be maintained - efforts which have resulted in many of these institutions having a sincere and valid view of Judaism as a contemporary, vital, living peoplehood.

As always, we welcome your inquiries and stand ready to offer our information and guidance.

Best wishes,

*Sheldon Steinhauser*  
Sheldon Steinhauser  
Regional Director

SS/CKG

[start]

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# ADL'S 60TH YEAR

OF DEDICATION TO AMERICA'S DEMOCRATIC LEGACY

## ADL serves your community

Mountain States Regional Office, Anti-Defamation League of B'nai B'rith, 623 Empire Building, Denver, Colorado 80202, 623-7157

Winter, 1972-73

edited by  
barbara j. cooper smith  
adl associate director

sheldon steinhauser, regional director  
jules loventhal, community consultant

### PREFERENTIAL TREATMENT STIRS DISCUSSION

How to eliminate historic and well-entrenched discriminatory patterns and injustice in hiring and admissions without making race or religion absolute criteria for acceptance or advancement. That's a crucial issue in the continuing dialogue over preferential treatment and affirmative action.

The Denver ADL Executive Committee in the past has accepted the validity of some forms of preference while recognizing problems that must be guarded against - possible lowering of valid performance requirements, building in of fixed maximums for minorities, power plays, and political squabbles. The issues are complex and the feelings and opinions within the Jewish community often understandably ambivalent. They need to be examined on a case-by-case basis - without getting hung up on rhetoric.

The January ADL Council luncheon presentation directed itself to this question, with panelists James F. Reynolds of the Colorado Civil Rights Commission; Harvey Deutsch, Commission and ADL Executive Committee member; James Garcia, Urban Coalition; and Richard Fleischman, ADL Council Chairman. Discussion evoked criticism and praise of national ADL policy.

Meanwhile, private conferences initiated by ADL with government officials and ethnic group leaders have helped to improve understanding and develop a mechanism for dealing with specific issues that may arise.

### ADL'S SIXTIETH ANNIVERSARY AND FUNDING

In 1913 Sigmund Livingston, an attorney born in Bloomington, Illinois, persuaded the Independent Order of B'nai B'rith to establish the Anti-Defamation League. At the outset, the League's physical assets consisted of a handful of stationery, a \$200 budget, and two desks in Mr. Livingston's Chicago office, but its moral assets, insofar as these may be measured in terms of goals, were considerably more extensive: to stop...the defamation of the Jewish people, and "to secure justice and fair treatment for all citizens alike."

1973 marks the sixtieth anniversary of the League's founding. From the two desks, \$200 and a set of principles has evolved a national operation, with 28 regional offices and a budget projected in the neighborhood of seven million dollars.

The League is planning a number of significant special events during the year designed to reach not only the Denver area, but the communities throughout Colorado, New Mexico, and Wyoming.

### KEY '73 AND THE NEW EVANGELICAL THRUST

Increasing interest has centered on the growth of the "Jesus Movement" and the new massive evangelical drive known as Key '73. Directed essentially to Christians, our concern comes in the extent to which the movement will directly or indirectly affect Jews.

Recently ADL and Rabbinical Council representatives met for a frank off-the-record conversation with Denver Key '73 leaders. They pointed out that any religious movement respectful of and sensitive to Judaism entails careful consideration of its activities insofar as they may affect the Jewish community - meaning specifically no proselytizing of Jews. While the evangelical leaders made clear that their basic thrust was aimed at Christians, they did not rule out incidental contact with Jews.

The meeting opened direct channels of communication, with the understanding that we would be quick to follow up any complaints or incidents which may come to our attention. Meanwhile, we caution against an exaggerated or unnecessarily frightened reaction. For guidelines in examining the new movement, contact the ADL office at the above address.

### ADL COUNCIL PROGRAMS "JESUS REVOLUTION"

Timely topic for the February 13 ADL Council meeting at the Quality Motel - "The Jesus Movement," a talk by Dr. Charles Milligan of the Iliff School of Theology. Luncheon reservations for the monthly luncheons may be made by calling the ADL office, 623-7157.

### ECONOMIC PRESSURE URGED TO CONVINCE SOVIETS TO ABOLISH RANSOM ON JEWS SEEKING EMIGRATION

Strong legislation to block most-favored-nation treatment and investment credits to the Soviet Union was re-introduced in Congress in January.

In the House, The Vanik Bill was introduced by Congressman Charles Vanik of Ohio. This measure (and the Jackson amendment in the Senate) conditions the granting of most-favored nation treatment to the Soviet Union on its rescinding of the extortionist "diploma" exit taxes.

As of this writing, approximately 170 representatives had joined as co-sponsors (218 needed so that the bill can be introduced by a majority of the House). Representatives Pat Schroeder (D. Colorado) and Teno Roncalio (D. Wyoming) were the only Mountain States region co-sponsors listed with the 170.

[end]

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faded and/or illegible





#### ADL HAS A NEW COMMUNITY CONSULTANT

The Anti-Defamation League has a new community consultant. He is Jules Loventhal. Coming most recently from Sacramento, California, where he worked for the State Department of Education in programs for disadvantaged students, Jules is now involved in the diverse programs of the League. He has been given responsibility for the Committee of Concern for Soviet Jewry, ADL Youth Committee, ADL Council, the broad area of school-community relations, and community service in the three-state regional area.

Jules' background includes degrees from San Jose State College, UCLA, and Harvard University. He will receive his doctorate in education after completing a dissertation. He has developed skills in community organization (after a stint in the Peace Corps and work in school systems) and choral singing (he already sings with the Denver Classic Chorale).

We welcome Jules to the ADL and Denver and know that the relationship will be beneficial.

#### BOULDER TEACHERS ATTEND INSERVICE TRAINING MEET

The Boulder Valley School District sponsored an inservice training session for a cross-section of teachers and administrators on January 16. The primary purpose of the afternoon gathering was to highlight and promote curriculum and activities regarding Mexican American children.

ADL materials on Jews, Chicanos, and other ethnic groups were on display and kits of our materials passed out to all attending.

An activity which took place last fall was an in-service session on Jewish concerns led by ADL staff.

#### "ARAB ANTI-DEFAMATION LEAGUE" MUST CHANGE NAME

The Anti-Defamation League has been granted a permanent injunction against use of the phrase "Anti-Defamation League" by the so-called "Arab Anti-Defamation League" (AADL). An AADL speaker visited Denver months ago.

In hailing the court's decision, Arnold Forster, ADL's general counsel, said the Arab group's attempt to use the ADL name or abbreviation is one "in a series of attempts by various people to trade upon the excellent reputation the Anti-Defamation League has earned for its work in combatting prejudice, bigotry, and discrimination." (Now, what about the new Stewardess ADL??)

#### BRIEFLY NOTED

Regional Board member Leo Veta, Laramie, Wyoming, scheduled a February appearance for Regional Director Sheldon Steinhauser before the Rotary Club... Charles (Chick) Schloss has joined the ADL staff as a volunteer working particularly with college and high school youth. Chick is a Denverite who is just short a degree with a major in religion and we expect him to be of much assistance to us... ADL talk scheduled for Colorado Springs Jewish community on March 2, thanks to Peorbi William Gordon.

#### LORETTO HEIGHTS, ADL TO HOLD SEMINAR

Loretto Heights College, in cooperation with the ADL, will host a seminar series on Judaism beginning in February. The purpose is to introduce students to the Jewish religion and culture. Rabbi Daniel Goldberger will deliver a three-part presentation on the historical background, beliefs, rituals and practices of Judaism under a grant from Ms. Lena Rayer in memory of her late husband, David Rayer.

Another segment of the course, co-hosted by Ms. Ellie Greenberg, director of University Without Walls at Loretto Heights, and Sheldon Steinhauser, ADL Regional Director, will present other aspects of the Jewish religion and culture. Moshe Nuchi, director of performing arts at the JCC, will direct a presentation by some of his actors.

For further information contact the Center for Religious Meaning, 922-4208.

#### ADL DIRECTOR ATTENDS MEETINGS IN NEW MEXICO

Problems of government agencies engaging in affirmative action programs on matters of religious discrimination are being dealt with by ADL Director Sheldon Steinhauser, serving as a consultant to the Equal Employment Opportunities Commission (EEOC) regional staff in Albuquerque. One of the problems is that of determining religious affiliation of the total workforce since ADL is opposed to direct questions on religion. Another concern - frequently both government officials and business executives do not recognize that there is a problem facing Jews!

The ADL Director conferred also with Albuquerque Jewish leadership headed by Mike Sutin, ADL Board Chairman, and Harvin Relkin, Federation Director.

A talk was scheduled by Santa Fe B'nai B'rith Lodge at which Steinhauser outlined our concerns with insensitive treatment of Jews in the handling of Arab-Israel discussions.

#### \* \* \* \* \* 1973 ALLIED CAMPAIGN STARTS IN DENVER \* \* \* \* \*

\* The 1973 Allied Campaign is underway in \*  
\* Denver with an intensified need and \*  
\* program for seeking five million dollars \*  
\* from the local Jewish community to \*  
\* support increased needs of local \*  
\* agencies such as the ADL, national and \*  
\* overseas causes including the resettlement of Soviet Jews in Israel. This is \*  
\* in excess of \$600,000 more than was \*  
\* raised in 1972. \*

\* ADL Executive Chairman Norman Davis has \*  
\* asked a number of board members to serve \*  
\* with him in a liaison capacity with the \*  
\* Allied Jewish Community Council, including Elliott Husney, Mort Margolin, \*  
\* Mort Pepper, Gerald Quiat, and William Weil. He points out that ADL receives \*  
\* the major portion of its funds as a \*  
\* beneficiary of the Allied Campaign, the \*  
\* remainder of its expenditures being \*  
\* made up through allocations from other \*  
\* communities and especially the Society \*  
\* of Fellows membership campaign. \*



# NEWS COMMITTEE

FROM THE

**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 IMMEDIATE RELEASE

NEW YORK, Jan. 19...Reflecting the concern of American Jewry that the year-long evangelistic campaign known as Key '73 might become a "source of tension and conflict," the American Jewish Committee has urged Christian groups participating in the campaign to "respect the convictions and feelings of Jews and to disavow specifically any intention to proselytize the Jewish community."

In addition, the AJC listed three specific suggestions as to steps the Christian groups might take to alleviate Jewish fears over the stepped-up missionary drive. They were:

1. to take "particular care in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community";
2. "to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism";
3. "to avoid the implication that Christianity and America are synonymous."

The AJC's official statement on the evangelistic campaign was adopted in principle by its National Executive Council last December, and ratified by its Board of Governors this week.

The stated aim of Key '73 is "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." While rooted in evangelical Protestantism, it has received wide ecumenical support from other Christian groups. In addition, the AJC noted, "there has been a marked increase in the efforts of those missionary groups that aim specifically at the conversion of Jews to Christianity."

"The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralistic society," the statement declared. "However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an 'incomplete' or 'obsolete' religion that has been replaced by the 'new Israel' of Christianity. Such a view is offensive to the dignity and honor of the Jewish people."

-more-

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

Washington Office: 818 18th Street, N.W., Washington, D.C. 20006 • European hq.: 30 Rue la Boetie, Paris 8, France • Israel hq.: 9 Ethiopia St., Jerusalem, Israel  
South American hq.: San Martin 663, 2 P. (Cf), Buenos Aires, Argentina • Mexico: Av. Ejercito Nacional 533 # 302-303 Mexico 5, D.F.  
CSAE 1707



At the same time, the AJC statement cautioned the Jewish community "against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming."

The statement pointed out that Jews had benefited substantially from increased Jewish-Christian cooperation in recent years. Among these gains, it cited "revised and improved Christian textbooks, training programs for Christian teachers, massive Christian support for Soviet Jewry, increasing sympathy for Israel, and growing rejection of anti-Semitism."

"These gains must not be lost through an irrational over-reaction to those movements that rely on persuasion and not coercion," the AJC statement said.

The full statement follows:

A significant development affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and has as its stated aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which aim specifically at the conversion of Jews to Christianity.

The American Jewish Committee recognizes the inherent right of all religious communities to propagate their faith in our pluralist society. However, missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an "incomplete" or "obsolete" religion that has been replaced by the "new Israel" of Christianity. Such a view is offensive to the dignity and honor of the Jewish people.

Lest the forthcoming evangelistic campaigns become a source of tension and conflict, we urge the various Christian bodies participating in Key '73 and similar efforts to respect the convictions and feelings of Jews and to disavow specifically any intention to thus proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion and Jewish reaction to Jesus, so as not to contribute to the development of anti-Jewish attitudes in the Christian community. We ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism. Further, we urge those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous.

Finally, we caution the Jewish community against withdrawal from the arena of interreligious activity, out of an unwarranted suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming. Jews have benefitted substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, in increasing sympathy for Israel, and in a growing rejection of anti-Semitism. These gains must not be lost through an irrational over-reaction to those movements which rely on persuasion and not coercion.

NATIONAL JEWISH



COMMUNITY RELATIONS ADVISORY COUNCIL

55 WEST 42 STREET, NEW YORK, NEW YORK 10036 • LO 4-3450

memo

January 12, 1973

To: Member Agencies of NJCRAC and CJFWF  
From: Isaiah M. Minkoff, Executive Vice Chairman  
Subject: The Jesus Revolution

This is a follow-up to the joint memorandum of December 13 in which we called attention to "Key '73," the evangelistic campaign designed to bring the "Continent to Christ." We are indebted to Rabbi Marc Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, for the preparation of that memorandum.

We now send you herewith a set of suggested Guidelines which, as is noted in the Introduction, represents the reflections of experienced community leaders and practitioners joined in our inter-agency task force. The Guidelines were drafted by Dr. Norman E. Frimer, National Coordinator of Hillel Affairs for the New York Metropolitan Area.

Again, we express the hope that the Jewish community will "keep its cool," and that you will keep us fully informed of developments.

Additional copies of the Guidelines, in reasonable numbers, are available on request.

Best regards.

sab  
enclosure

O,X,A,R -- CS cul. -- CJF Execs.



## SUGGESTED GUIDELINES FOR THE JEWISH COMMUNITY ON KEY '73

### Introduction

Key '73 having been officially launched on a national scale with a television special, and other mass appeals being projected, it is bound to reach an audience that includes substantial numbers of Jews of all ages.

Many Jewish communities, agencies and institutions have expressed concern and sought guidance. In an effort to supply some such guidance, a number of experienced community leaders and practitioners in the field have shared their reflections, which are summarized in the guidelines that follow. These, of course, are necessarily general in nature. The specific relevance or applicability of any of them will vary according to the particular needs of various communities and their value will depend greatly on their proper application.

The threat manifest in missionary activities is in part related to the widespread intellectual and spiritual ignorance of Jewish values and heritage. We must move energetically to reverse any possible trend away from Jewish commitment, the ultimate results of which may be alienation and potential conversion. Jewish communities should encourage parents and youth of all ages towards more intensive Jewish educational programs.

### FIRST, SOME CAUTIONARY COUNSEL FOR ALL

#### (1) Do Not Overreact

There is just no warrant for alarm. We have some reports of individual conversion -- and they of course merit our earnest and active concern -- but no evidence of substantial impact on Jewish youth.

#### (2) Do Not Join in the Numbers Game

Missionaries characteristically exaggerate the numbers of converts gained. Do not help them by accepting their figures or by citing or repeating their statistics, even if they appear in the public press. There are no reliable figures, only guesstimates and generalizations. Our concern, in any case, is based on the traditional axiom, "Whoever sustains one Jewish soul is as if he had sustained a whole world."

#### (3) Do Not Debate, Dialogue or Argue With Missionaries

Missionaries often seek to engage Jews in public discussion. Do not be drawn into this utterly fruitless exercise. Above all, do not invite missionaries or their followers to address meetings under Jewish auspices. Such hospitality only gives

the missionary cause institutional dignity and legitimacy. On the other hand, do not publicly attack or abuse the missionaries; this merely serves to surround them with an aura of martyrdom, to our loss. Our essential obligation is to shore up our Jewishness.

(4) Do Not Be Taken in by the "Jewish Christian" Ploy

Some missionary groups appeal specifically to Jews with the specious notion that those joining them are thereby "completed" or "fulfilled" as Jews. This is patently incompatible with Jewish tradition and conviction. Conversion to Christianity or any other faith is an abandonment of Judaism. We must strive, with loving concern, to restore erring individuals to their own faith and community.

(5) Do Not Lose Your "Cool"

The style of the Key '73 missionaries is likely to be cool and affable. Emulate it. When they come smiling to the door, respond politely -- firmly but with no recrimination -- "No, thanks, I'm not interested," or some brief and definitive equivalent.

SECOND, SOME SUGGESTIONS FOR ORGANIZATION AND STRATEGY

(1) Mobilize Local Resources

Every Jewish community will make its own appraisal of the challenge posed by missionary activity. Each will face certain conditions unique to it. Each will have to assume responsibility for its own reaction, though national agencies are of course more than ready to be of assistance. Locally, planning and organization, coordinated through the appropriate community-wide agency, must involve all concerned partners -- federation, community relations council, rabbinical association, community centers, Hillel directors, synagogue groups, educators, lay groups, youth councils, etc.

(2) Get the Facts

Fact-finding is a "must." This is an indispensable step. Until the actual situation in the community has been established, planning cannot proceed intelligently. Are Jews, as Jews, being missionized? By whom, from what centers or sources? In what settings and by what means -- in schools, through coffee houses, "drop-in" centers, via the communications media, prayer meetings, home study groups, bookmobiles?



(3) Plan Strategy and Approaches

Assuming the fact-gathering process indicates a problem requiring action:

(a) Survey the available resources -- knowledgeable and experienced personnel, appropriate literature, suitable facilities.

(b) Priority should go to marshalling individuals -- young and old. Set up a task force of peer-to-peer as well as adult resource people with some forte or expertise in this area.

(c) Very carefully study at first hand the needs of those Jewish young people who are flirting with or have been drawn into other religious movements, and what they are seeking. Make no prejudgments on these matters. The Jesus Movement is very complex.

(d) With equal care, plan how to offer a positive Jewish response to their need and search. Only then will it be possible to reach out to them and to share the needed knowledge and understanding with others to be trained for further intensive outreach.

(4) Focus on the Teenager

Not only college students, but those in the high schools and even in the junior high schools must be deemed vulnerable. Many missionaries may concentrate on teenagers, deliberately using a peer-group approach, exploiting the unsettled state that marks the adolescent years particularly in these times, and the readiness of young people to challenge any traditional, accepted values. These areas demand our greatest scrutiny and innovative planning. Our caution against overreaction bears repeating here. "Crash programs," counter-crusades, or resort to gimmickry must be avoided.

(5) Create Opportunities for Youth Participation

Unfortunately those who are confused Jewishly and troubled personally will not always avail themselves of the traditional programs conducted in centers, synagogues, youth organizations and other settings. Additional ways need to be developed for reaching out with approaches that truly enable young people to shape the content, directions and policies of the programs in which they participate, including those programs that are regarded by them as not controlled by the "establishment." Some recently initiated youth and teen programs reflect this approach, utilizing informal settings such as storefronts and

coffee houses, providing opportunity for "rapping" and for making contacts with other youth. Such programs are consistent with the long range goals of reaching youth, providing a Jewish setting in which they can relax, meet other Jewish youth, "shmoos" and talk seriously with warm, sensitive, responsive and skillful staff -- including staff of their own peer-groups. Experimentation with innovative and creative approaches to opening channels of participation by our youth must be given high priority.

### Conclusion

All Jewish agencies and institutions, of course, share a basic obligation to support and conduct positive programs -- both formal and informal -- of Jewish culture and Jewish education, with outreach especially to youth of high school and college age.

It is not our intention at this point to provide you with informational materials and precise recommendations for programmatic activities. In due time we shall have suggestions for specific activities, including innovative and experimental projects that are now being tried out, e.g., appropriately planned coffee houses where young people can come for an informal "shmoos;" a local telephone "hot line," manned by trained communal leaders and youth who can speak warmly and helpfully to youngsters who need love and understanding. Indeed, you might indicate what you think is needed in this urgent area of concern.

The actual value of these guidelines for any particular area can only be determined by experience. For this reason it is essential to maintain a strong liaison between the local communities and national agencies. A constant flow of information will not only allow for the revision and updating of these guidelines but also enable each community to benefit from the experience of others. Do therefore keep us informed on developments in your bailiwick and let us know just how we can be helpful.

National Jewish Community      Synagogue Council  
Relations Advisory Council      of America

National Jewish  
Welfare Board

American Association  
for Jewish Education

B'nai B'rith  
Hillel Foundations

and the constituent national organizations of the NJCRAC and the Synagogue Council of America:

American Jewish Committee  
American Jewish Congress  
B'nai B'rith-- Anti-Defamation League  
Central Conference of American Rabbis  
Jewish Labor Committee  
Jewish War Veterans of the U.S.A.  
National Council of Jewish Women  
Rabbinical Assembly  
Rabbinical Council of America  
Union of American Hebrew Congregations  
Union of Orthodox Jewish Congregations of America  
United Synagogue of America





memo

September 13, 1972

To: Commission on Church-State and Interreligious Relationships  
From: Milton I. Goldstein, Commission Chairman  
Subject: Agenda for Commission Meeting -- October 13

As you already know, the next meeting of our Commission will be held on October 13, at the offices of the NJCRAC, 55 West 42nd Street, New York City, beginning at 10:30 a. m. We plan on going through lunch, and should conclude no later than 3 p. m. inasmuch as our meeting takes place on Friday.

The following is our agenda:

1. The so-called Jesus Revolution: "Jesus Freaks," "Key '73," "Jews for Jesus," "Campus Crusade for Christ." These and other manifestations of evangelistic fervor, some of which are directed to Jews, are the basis for a great deal of apprehension within the Jewish community, particularly in respect to Jewish students on the college campus. We will have reports of these developments, and should consider what recommendations we might have for our member agencies. Enclosed are background materials that may be helpful in preparing you for the discussion.

2. The Treatment of Jews and Judaism in School Textbooks: The enclosed minutes of a meeting held with a committee of the Association of American Publishers on July 7, 1972 will serve as background. The Commission's subcommittee may have a recommendation to offer in respect to the proposal outlined in the minutes.

3. Tax Credits and Other Tax Benefits in Aid of Nonpublic School Parents: A report will be made of recent litigative and legislative developments. The Joint Program Plan for 1972-73 notes the opposition of the NJCRAC agencies (the UOJCA dissenting) to such tax benefits. Has the Commission any suggestions for coping with this problem?

4. Religious Holiday Observances: NJCRAC staff has made an informal inquiry among a number of local member agencies regarding their experiences with Christmas programs in the public schools in recent years. You will have a report of the responses we have received, on the basis of which you may have recommendations for dealing with this perennial problem.

This being a luncheon meeting, it will be helpful for staff to know whether you plan to attend. If you have not already done so, please return the form below.

I look forward to seeing you at the meeting. Best regards.

sab  
enclosures



-----  
To: Mr. Milton I. Goldstein

I do \_\_\_\_\_ do not \_\_\_\_\_ plan to attend the Commission  
meeting scheduled for Friday, October 13.

Name: \_\_\_\_\_  
(please print)



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**the christian CENTURY**



# Will the Jesus Revolution Revive Anti-Semitism?

The Jesus revolution is not intentionally anti-Semitic, but its peculiar type of enthusiasm and Jesus worship have been shown to be principal ingredients of anti-Semitic attitudes.

RICHARD GELWICK

♦ THE NAZIS' demonic destruction of Jews made many Westerners think it had put an end to the folly of anti-Semitism by exposing its irrationality. But anti-Semitism never died at the root; and today it is coming into the open again, thanks to the new religious dogmatism of the Jesus revolution.

Assessment of that revolution has varied. Some view the "Jesus freaks" with amusement or curiosity. Some applaud the new movement as a return to morality and religion, a rejection of drug use and sexual promiscuity. Others recognize in it a familiar American pattern inherited from revivalism: that of individualistic salvation won through a religion of emotion. Still others decry its anti-intellectualism, its biblical literalism, and its naive assumption that a personalistic religion can solve the world's complex social problems.

Some social scientists and theologians, however, discern far more serious dangers in the Jesus revolution. They have shown a possible causal connection between a bad theology, "Jesus is God," and a social pattern that discriminates against Jews, the "killers of God." That is, they perceive an interrelation between a Jesus-centered religion and Hitler's murder of 6 million Jews. We would be wise to take note of their warnings. Not that they consider the Jesus revolution intentionally anti-Semitic. But they have come to the conclusion that this movement's peculiar type of enthusiasm and Jesus worship are principal ingredients of anti-Semitic attitudes.

Charles Glock and Rodney Stark's study *Christian Beliefs and Anti-Semitism* (Harper & Row, 1966) is probably the most thorough examination to date of the interrelationship of contemporary Christian beliefs and anti-Semitic attitudes, both religious and secular. These authors find not only that old religious views (many of which have been repudiated or corrected by church leaders) continue to promote anti-Jewish sentiments; they also find a causal connection between certain types and forms of Christian belief and anti-Semitism. The linkage begins with literal interpretation of Christian dogma: the careful theological definitions of orthodox Christianity are converted into simplistic verbalisms that answer the need of religious certitude. Thence arises particularism, or what Glock and Stark call "a disposition to see Christian truth as the only religious truth" (p. 208). This outlook results in a twofold attitude toward non-Christians: missionary zeal and hostility. Since "the faith is open to all mankind," the outsiders should be confronted with the choice of accepting or rejecting Christianity. But if they reject it, "the hostility latent in

particularism is activated" (*ibid.*). The danger of the Jesus movement is that it thrives on the very elements that, according to Glock and Stark, foster anti-Semitism.

### *Concrete Examples*

The alarming aspects of the Jesus revolution first came to my attention on the college campus where I teach. In a course on the Hebrew Scriptures, I found myself up against a fresh Christian literalism that refused to take an investigative approach to the material. One Jesus movement student in the class pointed up the problem when she said: "If Jesus is God, and God inspired the Bible, then Jesus wrote the whole Bible." Such a reduction forecloses all alternatives — for instance, seeing the Hebrew Scriptures as also having a valid Jewish interpretation.

That same semester I undertook to lead a theological study conference for students from three colleges in our area. But the proceedings were blocked by a virtual sit-in by Jesus people. They had signed up for what was clearly announced as an academic theological conference, and they came in numbers; but, committed to proclaiming their own views, they would hear no other. Eventually we had to stop the conference and try to deal with this conflict. It was never resolved. The statement of one of the Jesus people explains why: "I thank God that I don't need any theologian or Bible commentary to tell me about you, Lord. I know that you have come to me and talked to me through your son, Jesus." Here the chain from literalism to particularism and dogmatism to hostility was verbally manifest. Holding to a literal type of belief, the student was absolutely sure of his faith and resented even the views of Christian scholars who differed.

Soon after, a Jewish student came to me to ask what she could do about the Jesus people who kept trying to convert her. She had tried to explain to them her own views and tradition, but they continued to harass her. For example, coming to breakfast she would find at her place a magazine telling how an entire Jewish family on Long Island had converted to Christianity. Events like these give rise to a concern over harmful effects stemming from this new movement.

### *Destructiveness of Deicide Notion*

It is in its Christology that the anti-Semitic potential of the Jesus revolution is most evident. Jesus people frequently advance a claim that neither the New Testament nor orthodox Christianity would make; namely, that Jesus is God. Such a claim fuels the mistaken belief that the Jews are guilty of deicide, the crucifixion of God. Those creeds of the church and those New Testament passages that assert



the divinity of Jesus always do so very carefully, so as to maintain Jesus' full humanity. But the Jesus movement's theology ignores the intricacies of explaining Jesus' relation to God and states unequivocally that Jesus and God are the same. Such simple identification gives invincible authority to their beliefs and justifies disdain of the non-Jesus person.

The deicide belief is destructive in two important ways. One is described by Glock and Stark. They found that the "killers of God" notion was a main element in the public's acquiescence in persecution of Jews. They write:

Without the reinforcement provided by the deicide tradition, the link between particularism and religious hostility would probably still remain. The simple fact that Jews remain outside the "true" faith would be enough to sustain a degree of hostility. But it seems certain that this hostility could be significantly muted if the deicide issue could be laid to rest once and for all [*op. cit.*, p. 210].

The Jesus movement's "theology," instead of helping to lay that issue to rest, is reviving and teaching it to a new generation.

The second way the deicide notion is destructive is described in Richard Rubenstein's provocative book *After Auschwitz* (Bobbs-Merrill, 1966). A scholar in the field of religion and culture and at one time a student of Paul Tillich, Dr. Rubenstein has developed some of the psychoanalytic implications of the mythic consciousness of Christianity. He notes that the Nazis were really fighting two wars, one against the Allies and the other against the Jews; and their irrational preoccupation with extermination of the Jews at the risk of losing the war against the Allies shows that they aimed at much more than nationalist expansion. The Nazi movement was a demonic rebellion against the moral restraints of Jewish-Christian civilization and a drive for absolute freedom of behavior. The Christian heritage of hatred of the Jewish people as killers of God provided justification for monstrous atrocities. The Nazis really wanted the death of God in order that everything might be permitted, and then served this wish by pretending to be the avengers of the crucifixion of God at the hands of the Jews. Rubenstein points out a striking parallel between the convinced Nazi and the satanic priest of medieval times. That priest, he says,

celebrated the Black Mass, not because of lack of belief, but because he hated God and wanted to invert normal religious standards. Had he really been an unbeliever, he would not have been so dependent upon religion to determine the character of his rebellion. He would in all probability have found better and more constructive ways to occupy his time. The Nazis were religious rebels rather than genuine unbelievers [p. 2].

While we cannot say that Jesus people are at bottom fascists or haters of God, the realities of

Auschwitz and anti-Semitism are far too serious for us to take lightly a new popular movement that feeds a main root of Jewish hostility. Rubenstein makes vivid for us the tremendous social consequences of unexamined and faulty theological beliefs. Instead of being the innocent errors of children, such beliefs may be the death sentence of whole peoples.

### *Religious Origins Undeniable*

The persistence of anti-Semitism in our civilization has been explained by various factors: ethnocentrism, the need for scapegoats in periods of crisis, the tendency to stereotype groups and ascribe to them the shortcomings of a few individuals, the problems of the authoritarian personality. These may indeed have been preconditions for violent forms of anti-Semitism, though they are no excuse for it. In any case we live in a time of worldwide insecurity, and in such a time it is always risky to compound the causes of anti-Semitism. For the fact is that hatred of the Jews originates to a large degree in religion. Glock and Stark face this fact. They note first that many studies of Nazism apparently regarded the holocaust as so exceptional that it required new explanations — "the effects of education, social class, ethnicity, personality factors, politics, child-rearing practices," the link between circumcision and the "castration complex," etc. But they missed completely the obvious explanation; namely, centuries of religious prejudice.

At the same time, Glock and Stark test their own thesis on the relation between religious particularism and anti-Semitism. They find that while such "secular" factors as education, occupational prestige, income, rural-urban origins, age, politics and sex may be relevant to other forms of bigotry, they do not account for the hostility against Jews. Logically, of course, this does not prove their theory the right one, but we can hardly ignore their evidence.

The revival of a potentially anti-Semitic theology in the Jesus movement comes just at a time when many church leaders are bent on removing causes of conflict between Christians and Jews. Instructions from the World Council of Churches and the Second Vatican Council, as well as denominational assemblies such as the Lutheran World Federation and the House of Bishops of the Episcopal Church, have directed their constituents to make every effort to eliminate all forms of anti-Semitism and to counter the erroneous teaching that the Jewish people bear the guilt for Jesus' death. Maintains the World Council in its statement: "In Christian teaching the historic events which led to the crucifixion should not be so presented as to fasten upon the Jewish people of today the responsibilities which belong to our corporate humanity and not to one



race or community." Also, the Jewish-Christian dialogue is an active movement directed toward exploration of positive relations and avenues of joint action for both communities. Some theologians see in this new situation a frontier for one of the most creative of today's religious explorations. According to Peter Schneider (*The Dialogue of Christians and Jews* [Seabury, 1966]), for the first time since the separation of Judaism and Christianity in the first century there is the beginning of a major rethinking of theological assumptions and differences.

### *Theological Implications*

Is there manifest in the Jesus revolution enough theological clarity and impact to justify our concern? Some observers, among them Lowell Streiker (*The Jesus Trip* [Abingdon, 1971]), contend that the Jesus people are activated more by feelings than by well defined ideas. The Jesus movement is still too diverse and too spontaneous to have a developed creed. Despite its lack of systematic theological reflection, however, it evinces among its followers the familiar behavior of religious dogmatism. The uncritical use of scriptural passages, the repetition of American fundamentalism's clichés, and the binding of members into a community leagued against a wicked world show a loss of self-confidence which demands a leap to an absolute and often unexamined answer. Nevertheless, the movement is not a direct extension of fundamentalism and its revolt against modernism but rather an authoritarian answer resurrected from the pages of American religiosity's history. Today's Jesus-obeying disciples are new pilgrims seeking the fulfillment of an illusory American dream — the dream of a Kingdom of God suddenly attained. In their implicit and unrecognized set of religious assumptions and patterns lie the dangers and seeds of anti-Semitism.

Further, the Jesus revolution is reviving some of the front-page controversies of the 1960s. The "death of God" movement represented, among other factors, a recognition that to make identical Jesus and God is to advance the possibility of atrocities such as Auschwitz. Commented a Christian student, after listening to a Jesus disciple's "conversion"

appeal: "If that's what God means, then I would prefer not to believe in God at all." Certainly, once again we are faced with the problem of how theological beliefs may lead to behavior that is inhumane and contradictory to positive ethical values. Ironically enough, the Jesus movement could spark a reaction that would revitalize the "death of God" movement.

The threat of anti-Semitism emanating from the Jesus revolution is a concrete presentation of the current problems of religion in America. Ours is a secular society living on a religious heritage that is but dimly understood. Most people lack the knowledge that nowhere in the New Testament is the claim advanced that Jesus is God. In the Gospel According to John, for example, statements that Jesus is the Word "and the Word was with God," and that "He who has seen me has seen the Father," cannot be read without an appreciation of the careful distinction between Jesus and God made by the writer himself and of the special philosophical appeal he was directing to his own Hellenistic culture. Yet it is precisely the lack of such appreciation that accounts for many of the worst elements of our religious past. The dogmatism stemming from biblical literalism — including the charge of Jewish guilt — is accepted as true by secular people. Glock and Stark found that the religious basis of anti-Semitism extends far beyond the membership of religious groups: "Only 5 per cent of Americans with anti-Semitic views lack all rudiments of a religious basis for their prejudice." Though the churches may be accepting the challenge of trying to rectify the damage done by centuries of erroneous teaching and deeply rooted prejudice, there is a much larger public holding these views — views gaining reinforcement as the message of the Jesus movement is broadcast by the mass media and by its own free-floating missionaries. It was not a large and active group of anti-Semites that made possible Hitler's persecution of Jews, but a small group which was permitted to act by an indifferent public. And the indifference originated in the unexamined notions of its members' consciences. Until Americans become more self-critical and more sensitive to religious issues, we cannot safely accept every religious revival as an unqualified good.

For additional copies, write to:  
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WT - 11/28/72

11/28/72 - Tu.

Associated Press wire by NC News Service (11/28/72)

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

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

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

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

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

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

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

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

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

The program's theme is "Calling Our Continent to Christ." Its objectives include sharing the gospel with every person in North America, employing all modern means of communicating the Gospel, applying it to modern social issues, and developing new resources for evangelism.

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

B'NAI B'RITH HILLEL FOUNDATIONS  
1640 Rhode Island Avenue, N. W.  
Washington, D. C.

COMMENT FROM THE CAMPUS: THE "JESUS FREAKS"

Rabbi Samuel Z. Fishman

Reports describing the impact of the fundamentalist Jesus movement upon Jewish students have appeared in recent months in both the general and the Jewish press. The accounts in the religion columns of the daily press or the weekly news magazines usually highlight the presence of Jews among the "Jesus freaks" as an item of curiosity. Jewish discussion on the subject has, understandably, reflected a deeper sense of concern or alarm.

Absent from all of the reports is some indication of the extent to which young Jews have responded to the call of evangelical Christianity. Some of the discussion implies that a hemorrhage of defection has begun, and that the relatively few known cases of Jews touched by baptismal waters are portents of a coming tidal wave of apostasy. "Mass baptism in the oceans of the California coast involve sic hundreds of Jewish youngsters while the Jewish community is peacefully asleep," declares one observer. The cry of "gevalt" is reminiscent of the alarmist responses to the inter-marriage statistics, which are seen as proof that American Jewry will vanish within a generation, or to the presence of Jews among supporters of El-Fatah, which serves as evidence that Jewish students are dominated by hatred of Israel.

In an attempt to elicit some of the data related to the question of Jewish involvement with the Jesus freaks, the B'nai B'rith Hillel Foundations conducted a selective survey among Hillel directors and counsellors at 80 college and university campuses. The intent of the survey was not to produce a study in depth but rather to gain some insight into the extent and significance of this phenomenon.

A number of university campuses have for many years been the setting for activities by fundamentalist Christian groups. In almost every case they function outside the pale of the university campus ministries and, almost always, represent a theological, financial, and personal challenge to the established Protestant ministers. The best known of these groups is the Campus Crusade for Christ, a well-organized and well-funded program which has been especially prominent on Western campuses. Another group is the Intervarsity Christian Fellowship, which specializes in winning over athletes to Christian affirmation.

The existence of "fulfilled Jews" or of "Hebrew Christians" is also not a new thing. The Beth Sar Shalom Hebrew Christian Fellowship, the congregational arm of the New York-based American Board of Missions to the Jews, traces its beginnings back to 1894, when it claims to have been founded by a certain Rabbi Leopold Cohn. Radio broadcasts, free New Testaments, and conversionary tracts have also been around for many years.

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Nevertheless, an upswing in activity on the part of fundamentalist evangelical Protestants is reported from campuses in many parts of the country. Fifty out of the eighty schools surveyed reported activities by one or more conversionary groups. Their presence, however, is far from universal, and their geographical spread is quite irregular. Most observers agree that the West Coast has the greatest number and variety of such groups, with schools on the Eastern seaboard next in popularity. The absence of missionary workers from campuses such as Harvard, Brandeis, M.I.T., or the University of Chicago may have been anticipated. More interesting is their virtual inactivity at many southern and southwestern schools, including Georgia, Texas A. & M., Texas-El Paso, and Rice. Perhaps the dominance of the Southern Baptist "establishment" limits the opportunities for further evangelizing in this region.

Out of the fifty respondents who did report some form of fundamentalist activity at their campuses only fifteen indicated that Jewish students have actually been won over by campus evangelists. In most instances the number of such students was fewer than five, although at schools such as the University of Michigan, U.C.L.A., and the University of Pennsylvania the estimated incidence of Jewish conversion to Christianity was as high as 25 or 30. Most activities of these fundamentalist groups are directed to the campus at large, with the impact upon Jewish students coming because they are as vulnerable or susceptible as the non-Jews.

At a number of schools Jewish converts have given public lectures on topics formulated in such a way as to attract Jewish audiences. On Los Angeles campuses the subjects were "Odyssey of a Radical Jew" and "Radical Jewishness -- Alternative to Death." At the University of Illinois, Chicago Circle, the discussion was on "Israel: Fulfillment of a Promise." At Hofstra University large posters proclaiming "Jesus is Kosher" accompanied the distribution of missionary tracts. In all cases the Hillel director and his students have undertaken vigorous action to expose these deceptive tactics. At some campuses the current interest in this subject has generated programmatic responses on the part of the Hillel foundations (see Clearing House, February 1972).

Analysis of students who have responded positively to the temptations of the Jesus movement reveals several types of background. For a number of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Eastern religion, astrology, etc. It is the latest manifestation of the student's fundamental rejection of family, synagogue, and community. The articulation of the reasons for such rejection touches many points. In some instances there is a long history of personal conflict between parent and child. In other cases, in the words of one respondent to the survey, "some Jewish students seem to welcome a change from stilted, middle-class Jewish values to a hippy, primitive, fundamentalist lifestyle." A number of the converts have been encountered by the Hillel director in counselling situations, out of which has come an indication that psychological factors play a decisive role in accounting for the students' behavior. One director described a



young man whom he had counselled as "shy, withdrawn, and rejected by his peers." Another told of a boy who was "always in trouble, jealous of his older sisters, unhappy with himself, and in constant conflict with his parents."

The relegation of all "students for Jesus" to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption. From various parts of the country there are reports about individuals who "come from a Yeshiva background," or have had "very positive and strong Jewish backgrounds," or who "do not see themselves as being in conflict with their parents or their community." The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without any reference to issues of faith or belief. Others claimed that they had never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of "joy" in Jewish life -- "so much of Jewish concern and practice revolves around tragedy." Some declared that they felt no sense of community and fellowship within the Jewish setting. Comments such as these suggest that, in the words of one Hillel director, "these people are not freaks. They express a legitimate, spiritual need which we have failed to meet and which we must now do if we are worth our salt as rabbis."

The conclusions to be drawn are not as obvious as some of the prescriptions which are being offered in various quarters. On the one hand it is clear that the challenge of the Jesus freaks is one which for the present affects a very tiny percentage of Jewish young people. The challenge of redeeming these "lost souls" will not be met by massive programs as much as by the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers.

Operative here would be the rabbinic principle which declares that "whoever rescues a single soul is credited by Scripture as if he saved a whole world."

It may be that the creation of experimental Jewish communities within the campus setting will help retain the loyalties of those to whom fellowship is a key value. Perhaps an "encounter with Chabad" or other aspects of Hasidism will convey some of the joys of Judaism. Certainly the quest for the meaning of faith must be encouraged and explored.

Nevertheless, there may be dangers in trying to create "real" religious experiences in a manner which is artificial or manipulative. One director questioned whether "any and all techniques which would create Jewish religious highs are legitimate for the sake of the greater cause." He stressed that we are not only trying to save a "Jewish soul" but also to respond to the particularity and uniqueness of one individual student. Another director asks whether the

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creation of genuine spiritual" experiences is legitimate when these are grounded "in obscurantism and fundamentalism. In that case, let's forget it and try to concentrate on implementing our ethical ideals and leading a Jewish life." VVV, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2

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The committee has been informed that the following information was obtained from the records of the Department of the Interior, Bureau of Land Management, in connection with the investigation of the activities of the Communist Party, U.S.A., in the State of California, during the years 1945 and 1946.

Corrective work will be in various projects and  
that "however, because a single unit is produced by 20 different  
in a whole world."

It may be that the question of "physical" death is not the same as the question of "spiritual" death. The latter is a question of the soul, and the former is a question of the body. The soul is immortal, and the body is mortal. The soul is the part of us that is eternal, and the body is the part of us that is temporary. The soul is the part of us that is God, and the body is the part of us that is man. The soul is the part of us that is eternal, and the body is the part of us that is temporary. The soul is the part of us that is God, and the body is the part of us that is man.

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*Not with Key 73*

## Key 73 doesn't coerce Jews, director says

NEW YORK (RNS) — Key 73 does not seek to "persecute, pressure or force Jews to believe or do anything against their will," says the executive director of the evangelistic campaign.

Dr. Theodore Raedeke of St. Louis, a Missouri Synod Lutheran clergyman, added that "we are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith — the privilege which we enjoy in America."

There is no anti-Semitism in either the ideology or the thrust of Key 73," Dr. Raedeke said.

He made the statements in a letter to Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee.

Tanenbaum and other Jewish leaders have raised questions about the impact of Key 73 on the Jewish community. More than 140 Protestant denominations, independent groups and some Catholic dioceses are taking part in Key 73, which was officially launched on Jan. 6 and will run for a year. The theme is "Calling the Continent to Christ."

In New York, Rabbi Tanenbaum said that in his view Raedeke's statement did not "respond adequately to all the questions that the Jewish community would want clarified," but that the repudiation of "anti-Semitism and any evangelical resort to coercion are welcome clarification indeed."

While virtually no one has suggested that Christian proselytization among Jews is a stated purpose of Key 73, several Jewish leaders fear the massive evangelistic drive could create an atmosphere in which non-Key 73 groups would step up attempts to convert Jews.