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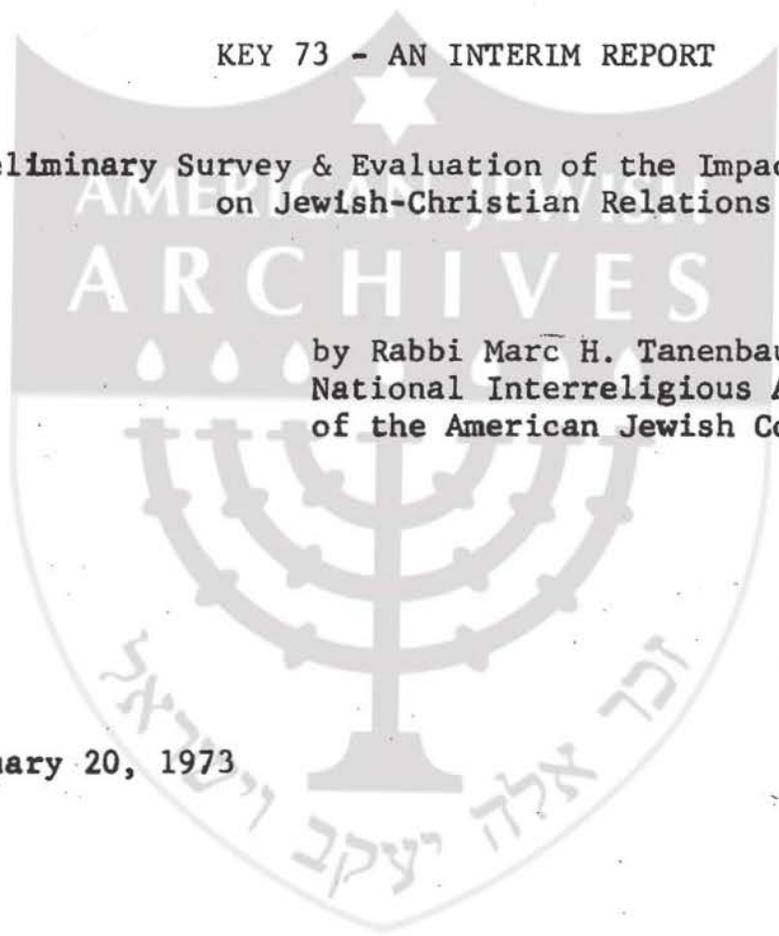
KEY 73 - AN INTERIM REPORT

A Preliminary Survey & Evaluation of the Impact of Key 73
on Jewish-Christian Relations

AMERICAN JEWISH
ARCHIVES

by Rabbi Marc H. Tanenbaum,
National Interreligious Affairs Director
of the American Jewish Committee

February 20, 1973



SUMMARY OF SURVEY FINDINGS

The launching of Key 73 - the unprecedented 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" - has resulted in a national dialogue on the implications of Key 73 for American pluralism and for Jewish-Christian relations. Anticipating the possibility of misunderstanding and potential intergroup conflict as a result of the unclear and provocative Key 73 slogan, the American Jewish Committee undertook to meet with Key 73 leadership last October in St. Louis in order to seek such public clarification before the campaign got under way in December. Younger leaders of Key 73 understood the need for such a public declaration, but their views were apparently vetoed by more conservative members. In the absence of such clarification, the expected confusion and intergroup strain happened. But the unexpected also happened and in many ways that is the most significant finding of this survey:

Throughout the country, in community after community, conversations and formal dialogues began to take place between Jewish and Christian leadership. As a result of the clarification of the issues raised regarding pluralism and proselytization, a number of respected Christian leaders have begun to issue important statements in which they have unequivocally rejected proselytization of the Jewish people as a goal of Key 73 and of the Christian communities.

Thus, for example, the Chairman of the Key 73 Task Force of Southern California-Arizona Conference declared in a public statement,

"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."

Similar statements issued by Christian leaders in every region of the United States are contained in this document. Significantly, this AJC survey finds Roman Catholic leaders, who are committed to improved Christian-Jewish relations by virtue of the teachings of Vatican Council II, have played an important role in bringing about these clarifying pronouncements.

Should this process continue of clarifying Christian attitudes of respect for the integrity of Judaism and the Jewish people as a living faith community whose religion is a permanent source of truth and value, paradoxically one of the lasting achievements of the Key 73 debate may well be the emergence for the first time in the history of Jewish-Christian relations in the United States of a majority Christian consensus that repudiates the proselytization of the Jewish community.

While this exceedingly important development is taking place, sight must not be lost of the fact that on a grass roots level a number of disturbing episodes continue to take place involving psychological harassment and social ostracism of Jewish young people in public high schools and on college campuses. This survey documents (on pages 6-13), for the first time to our knowledge, reports of such actual experiences of efforts to evangelize Jewish young people on such an extensive scale, especially on the high school level, carried out mainly by "non-establishment" evangelical groups.

One of the implications of these contradictory developments is that the Jewish community will have to find effective ways during the coming weeks and months to close the gap between the positive statements that Christian leaders are issuing repudiating proselytization and the actual practices of non-establishment evangelical groups that are persisting in concentrating their conversionary attention on Jewish young people. This fact holds serious programmatic implications for Jewish parents, Jewish community relations counsellors and rabbinic associations who in cooperation with enlightened local Christian leadership and school officials will have to find an effective way of establishing limits and guidelines for proselytizing which may clearly constitute a violation of the First Amendment of the Constitution of the United States.

It is the hope of the American Jewish Committee that this documentation will provide a basis for effective dialogue and cooperative efforts between Christians and Jews throughout the United States in order to assure that the positive values of American pluralism are preserved and that the substantial gains in Jewish-Christian understanding achieved over the past several decades will not be eroded.

Rabbi Marc H. Tanenbaum

KEY 73 - AN INTERIM REPORT #1

A Preliminary Survey and Evaluation of the Impact of Key 73 on Jewish-Christian Relations

by Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director
of the American Jewish Committee

"The year-long evangelical campaign, Key 73, scheduled to begin in January, could well become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion.

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

Those two themes, which this writer set forth in December 1972 - on the eve of the launching of Key 73's program "to call the continent to Christ in 1973" - were the bases of a policy adopted by the National Executive Council of the American Jewish Committee designed to help transform a potentially conflict-laden issue into an opportunity for achieving mutual understanding and reciprocal respect between Christians and Jews. During the past several months, AJC's Interreligious Affairs specialists have met and corresponded with numerous Key 73 national, regional, and local leaders, as well as with Catholic, Protestant, and Evangelical denominational leaders affiliated with the unprecedented ecumenical drive to evangelize

"every person in North America." In addition, we have conferred with a large number of local rabbinic associations, Jewish community councils, and ecumenical and interreligious bodies in every region of the United States. Included in this effort of education and interpretation of Jewish concerns about Key 73 have been conferences with Christian and Jewish editors, and a variety of appearances on national and local TV and radio programs throughout the country.

What have been the effects of these efforts? While Key 73 is still in its earliest stages and it is therefore too early to draw any definitive conclusions, enough data has been accumulated to warrant the following preliminary conclusions:

- 1) The public articulation of Jewish concerns regarding the possible negative implications of aspects of Key 73's purposes for American pluralism, unbridled proselytization of Jews, denigrating images of Judaism, and potential nurturing of theological anti-Semitism have resulted in a decidedly positive response on the part of many Christian leaders, including Key 73 spokesmen. There are, of course, Christian clergy who continue to adhere to classic, literalist evangelical views regarding Jews and Judaism, but that was predictable and far less surprising than our survey's finding of the degree to which Christians associated with Key 73 were prepared - once they understood the issues - to rethink their attitudes toward Judaism in terms that accorded increasingly with Jewish self-under-

standing.

2) This national dialogue, although accompanied at times by uncomfortable but frequently constructive intergroup tensions, has served as an occasion for Catholic, Protestant, and Evangelical leaders to clarify - for the first time - that the policy of Key 73 is "to reach the unchurched" and that Key 73 "has no strategy for proselytizing the Jews." [The Rev. Joe Hale, a central figure in Key 73, stated, "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." (Religious News Service, Jan. 11, 1973).

Reflecting these views, the Rev. Charles L. Eastman, minister of the First Congregational Church, North Miami, Florida, sent a letter to all the rabbis in his area, declaring:

"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....If 'Key 73' united Christianity by dividing Christians and Jews, in my opinion, it has failed in its effort." (Miami Herald, Dec. 30, 1972).

A number of other similar statements by Roman Catholic, Protestant and Evangelical spokesmen are reported elsewhere in this document. 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, namely, 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 conversion, and that does not respect Judaism as a living faith and source of permanent truth and value to the Jewish people. This does not exclude the possibility that individual Jews will become Christians, as growing numbers of Christians are becoming Jews (mainly through intermarriage). 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.

3) The Key 73 dialogue has led to a national clarification of policy regarding anti-Semitism. In a letter to this writer, dated December 14, 1972, the executive director of Key 73, Dr. Theodore A. Raedeke, of St. Louis has written,

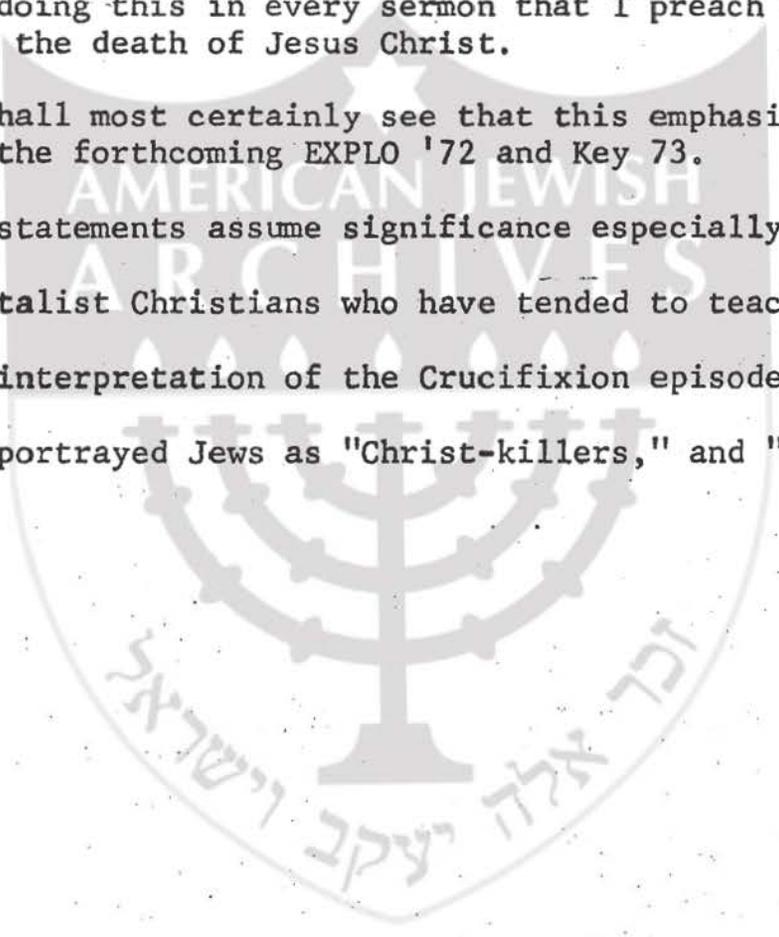
"There is no anti-Semitism in either the ideology or the thrust of Key 73....We do not wish to persecute, pressure or force Jews to believe or do anything against their will...we will attempt in no way to wrong the Jewish community..."

This writer communicated such concerns about anti-Semitism 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 EXPLO '72 and Key 73.

These statements assume significance especially in relation to fundamentalist Christians who have tended to teach and preach a literalist interpretation of the Crucifixion episode which historically has portrayed Jews as "Christ-killers," and "enemies of God,"



thereby providing poisonous seeds of anti-Semitism. That school of thought which associates itself with this evangelical campaign cannot now use the sanction of Key 73 for such anti-Jewish views.

4) The Key 73 dialogue has resulted in the beginning of some clarification regarding the ideological implications of its provocative slogans for American pluralism. The most forthright statement on this issue has come from the editors of Christianity Today, who were centrally involved in launching Key 73:

"We can dismiss as wishful thinking any announced aim by uninformed Key 73 participants of making the United States a Christian nation and it will very probably never be. Nor should we hesitate to pronounce judgment upon the concept of civil religion in America; if there were such a thing, it would turn out to be a Frankenstein monster that no devout Bible believer would want any part of."

(Religious News Service, Dec. 5, 1972).

Welcome and valuable as are these clarifications of basic issues, it must be stressed that they have far from penetrated as yet into many local communities, nor have they influenced the attitudes and behavior of numerous fervent "grass roots" evangelicals toward Jews. We are in the process of compiling for publication reports from Jewish communities throughout the country which already demonstrate that such groups as Campus Crusade for Christ, Inter-Varsity Youth Fellowship, Young Life, Athletes In Action, Jews for Jesus, etc. are abusing the conscience in many instances of Jewish

young people on college campuses and in public high schools, and are also violating the First Amendment in the misuse of public facilities for proselytizing activities. Following are several recent episodes that have been called to our attention:

* In a public high school in Columbus, Ohio, all members of the varsity athletic teams must belong to the Fellowship of Christian Athletes. Thirty percent of the student body is Jewish and the Jewish members of athletic teams are nevertheless required to join. Before each game, "testimonies to Christ" sessions are held in the locker room. At the conclusion of school assemblies, pledge cards for Jesus are handed out to all students and collected by the teachers.

* At the Montclair, N.J. High School, a strong youth fellowship has formed itself as a Jesus movement which actively takes part in the choral societies and fosters informal conversations between classes. This group regularly invites students to sit in with home study groups ~~where~~ where witnessing to Christ and religious discussions take place. Jewish students are being approached by Christian classmates who seek to demonstrate their ignorance of the Bible and of Judaism and instill guilt feelings. The daughter of a cantor was recently invited by a Christian boy ^{to} attend a bible reading class. She immediately discovered that the meeting was designed to convert her to Christianity. Because of her strong Jewish education, she was able to turn away the conversionary overtures. While no further

efforts have been made to convert her, she has felt a social isolation on the part of her Christian classmates which is affecting negatively her high school experience.

Particularly disturbing to the Jewish community is the news that a Campus Crusade for Christ group has rented a building some eight blocks from the high school, which has become a meeting place for indoctrinating Christian youth in proselytizing activities. Frequently Christian students approach classmates on the high school sidewalks and attempt to engage them in religious discussions, beginning with the question, "What do you think of Jesus?" It is reported that proselytizing activities are being conducted in the school's corridors. Jewish parents have approached the school principal and efforts are being made to work out some guidelines that will prevent further psychological harassment and deceptive invitations.

(According to Paul Eshelman, director of Campus Ministries for Campus Crusade for Christ International, which is headquartered in California, his group has organizations in 400 large colleges, and is now seeking to reach out to smaller schools, including junior colleges. "Through evangelizing strategies," Eshelman told the Dallas Morning News, January 6, 1973, "Campus Crusades expects to offer the gospel message to everyone in the United States by 1975 and to move into all directions of the world for a five year satura-

tion of evangelism.")

* In Miami Beach, Florida last December a "Chanukkah" celebration was sponsored at the Miami Beach Auditorium in honor of the 25th anniversary of the establishment of the State of Israel. The auditorium was filled to capacity, especially by elderly Jewish men and women who have retired in Florida. After the film on Israel was shown, the sponsors invited the audience to make a decision for Christ. The elderly Jews in the audience protested vigorously their having been deceived. The Chanukkah celebration was sponsored by the American Board of Missions to the Jews which linked it with Key 73.

* At the University of Nebraska in Omaha, a group of wrestlers affiliated with Athletes in Action (AIA), the athletic division of Campus Crusade for Christ, sought to give public testimony for Christ during an appearance against the university's wrestling team. They sought permission to use the public loudspeaker system, pass out literature, and meet with interested persons after the wrestling match. A university philosophy professor, Dr. L. Duane Willard, filed a written protest on the ground that the proselytizing activity would violate the U. S. Constitution. A public controversy has developed between Christian and Jewish representatives in an exchange of editorials in the Omaha World Herald.

* In Bakersfield, California, the City Council gave its formal

endorsement to Key 73.

* In Los Angeles, City Councilman Thomas Bradley serves as honorary chairman of Key 73, and participated in a prayer luncheon launching the evangelistic drive. Rabbi John M. Sherwood of Temple Emet of Woodland Hills stated in the press that "government officials breach the spirit of the First Amendment when they publicly ally themselves with religious movements whose goal is to convert others."

* In Durham, North Carolina, Variety magazine reports on January 23, "growing controversy has followed in the wake of a new television series, 'Ben Israel,' aimed at the Jewish audience and being aired over WRDU-TV." Rabbi Arnold S. Task of Temple Emanuel in Greensboro said the show's attitude is "very disrespectful of the Jewish religion and people in general." The shows are co-hosted by two "Messianic Jews," Arthur Katz and Paul Gordon.

* In San Jose, California, at a regional meeting of the Union of American Hebrew Congregations, a group of Jews for Jesus picketed the meeting and religious services of the Reform Jewish group with offensive signs.

* In Westchester, New York, at a convention of the United Synagogue Youth, half of the 90 teen-agers attending indicated that they had been approached by missionaries in their schools. Of the 1,300 delegates attending the national United Synagogue Youth convention, ^{in Boston} about half indicated they had had a "one-on-one" confrontation with evangelists.

* In Indianapolis, Highland Park (Chicago suburb), Silver Spring,

Maryland, prayer sessions are held on high school premises in the morning, led by professional proselytizers. The students are prepared to proselytize among their classmates in high school. (These are community reports from Jewish agencies.)

* In Boston, a Hebrew-Christian family sought membership in the Jewish Community Center. They said their avowed purpose was to evangelize Jewish families.

* In Atlanta, Georgia, a "Solution Bowl" training institute was sponsored by the Campus Crusade for Christ, with a section devoted to "Introducing Jews to Jesus," conducted by Rev. Perrin Cooke.

* In Bay Ridge, and in northeast Queens two Jews for Jesus storefront centers have been opened in Jewish neighborhoods.

* At the University of Rochester as well as at Brockport there is evidence of conversionary efforts on the part of various Jesus movements directed toward Jewish students. One of the Inter-Varsity Christian Fellowship ministers brought the Jews for Jesus group here and specifically met with 40 Christian undergraduate students early in the day to brief them of the most "successful" ways to evangelize Jews on campus.

In a demonstration program on the part of a group who consider themselves both Christians and Jews held on the Rochester campus last spring, several Jewish converts were "put on display" to give

testimony and witness as to the truth that had come into their lives as they found Jesus.

* In South Miami, a Campus ~~for~~ Crusade for Christ office which is manned by about eight full time professional workers, developed about five student teams numbering from two to four part time workers who worked through the dormitories on the University of Miami campus on a nightly basis.

* At the University of Michigan, a group of campus evangelists came to the dormitory rooms of Jewish students on the pretext of conducting "a psychological experiment" and "a survey of religious attitudes." Last Yom Kippur, several "Hebrew-Christians" at this university conducted a "Day of Atonement" service intended for unsuspecting Jewish students. When Jewish faculty members and students heard about the ruse, they stood in front of the building with signs, "Come Home, Jews."

* At Duke University in Durham, North Carolina the basketball team played the Athletes for Christ in competition, and at intermission time, the assembled crowd was made to observe a compulsory program of "witnessing for Jesus." The basketball team was required to witness to their faith in Christ in the locker room. A senior Jewish varsity player found it necessary to remain silent until after the season. As a result of faculty opposition on the basis that a publicly-funded university cannot become a center for proselytizing,

Eric Meyers - Relig Dept Duke

the practice was terminated. But there are still an estimated 200-300 Crusaders for Christ on the Duke campus who have made the university dormitories a laboratory for evangelical missionary efforts.

* A Jewish community relations specialist from California asserts that "there is more evangelical activity in the junior high schools and high schools today than in the past ten years."

* In Hollywood, Florida, two young missionaries from the Hollywood Bible College approached a 13-year old Jewish girl on the beach, and witnessed to her for 2½ hours until she agreed to accept Christ.

* The denigration of Jewish religion and its spiritual values has traditionally been a stock in trade of those organizations involved in evangelizing Jews. Thus, a brochure distributed by the American Board of Missions to the Jews states:

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

Pray for the Peace of Jerusalem

While statements such as the above are basically intended to convince Jews of the worthiness of Christianity as ^{opposed} ~~opposed~~ to Judaism, the fact that such materials are widely distributed to non-Jews acts to reinforce anti-Jewish prejudice as well as to continue distorted and stereotypic images of Jews and Judaism within the general population.

From this sampling of community reports - made available to AJC by Jewish parents, rabbis, Jewish community relations specialists and other sources - it is abundantly evident that there is a growing pattern of problems for local Jewish communities across the country that involve coming to grips with (a) psychological harassment and social ostracism of Jewish young people on college campuses and high schools; (b) deception; (c) denigration of Judaism; and (d) violation of the U. S. Constitution's principles. It is essential that Key 73 leaders, school officials, and Jewish leadership assume responsibility to stop these efforts which violate the conscience of individuals and the constitutional rights of American citizens. Inaction, indifference, or silence by Christian and Jewish leaders can have decidedly damaging consequences for our public school systems as well as for the civic peace of our society.

Key 73 and the Jewish Community

The Key 73 dialogue has also led to some essential clarifications within the Jewish community, namely:

5) There is a renewed recognition that the widespread and traditional Jewish commitment to religious liberty and freedom of conscience supports the right of every group and individual to express his/her version of the truth in the pluralist marketplace of ideas. The Jewish community clearly accepts the fact that evangelists have the right to witness to their beliefs without threat of intimidation or coercion from anyone else, provided they do not violate the civil liberties of others, compromise the separation of church and state,

nor offend the conscience of an individual who wishes not to be witnessed to.

6) To the degree that Key 73 concentrates its objectives and programs on deepening the commitment of Christians, and of transforming their lives as instruments of love, justice, and reconciliation.



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many Jews will not only not want to hinder their efforts, but indeed will bless their undertaking.

7) Whatever defection of Jews from their faith to another faith that will take place - and data reveals that the number is far from the inflated figures claimed by evangelical promoters and professional mission-to-the-Jews groups - will result more from inadequate Jewish education, vapid synagogue experiences, and weak Jewish family life than from proselytizers. Key 73 has compelled the Jewish community to face dramatically what it has known all along - "you can't fight something with nothing." Most Jewish leaders are convinced that there is plenty of spiritual "something" in Judaism, and that the Jewish faith and prophetic worldview are in many ways more relevant and meaningful to the present moral and human condition than most other spiritual ways of life. Ironically, Key 73 has performed a positive service for the Jewish community by helping to raise the consciousness-levels of many Jews over the urgent need to pay more adequate attention and take more effective action in making living connections for young people between the spiritual richness of their traditions and their life situations. The energizing of current discussions within the Jewish community over enriching Jewish identity, strengthening Jewish education and the Jewish family and religious life in the wake of the Key 73 dialogue is the latest installment of a long story of Jewish creative response to the unending challenges of living in the Diaspora for the past 2,000 years.

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STATEMENT ON KEY '73

Presented to the Governing Board
NEW JERSEY COUNCIL OF CHURCHES
January 30, 1973

Having endorsed the involvement of its constituent denominations in the preparatory stages of Key '73, the New Jersey Council of Churches reaffirms its support as the programmatic phase is launched:

We take this opportunity to clarify and to indicate the thrust of the Council's concerns for evangelism related to Key '73 and other projects.

First, Christians are to witness to their faith that God calls all persons to fellowship with Him and with other human beings. We acknowledge our conviction that God has acted uniquely and savingly in Jesus Christ.

Second, we recognize that just as there are a variety of ways to serve God and to live the Gospel within our churches, there also are varieties of ways to witness to our faith.

Third, we acknowledge that within our denominational and congregational fellowships there is need to reaffirm the Christian message in clear terms so as to strengthen the fellowship of believers and to restore to active participation those who have become inactive. We welcome Key '73's emphasis on efforts to re-awaken and to restore lapsed members to the household of faith.

Fourth, the Council endorses programs and activities undertaken in love which are aimed at presenting the Christian message to those who are outside of a community of faith. We encourage Key '73's emphasis on reaching those who are searching for the fullness of life known only through faith in Christ. We acknowledge that such a mission may be engaged in through a variety of means, including the explicit presentation of the Christian message and the implicit witness given by our actions among men and women.

Fifth, the Council rejoices in Christianity's rootage in and contact with Jewish traditions. We are aware of the special relationship between Judaism and Christianity, understanding this relationship to present both religions with creative opportunities for mutual respect, dialogue, and cooperation. We are fully cognizant of the history of Christian-Jewish relationships, and we realize that Christian action has sometimes been distorted into allowing occasions for persecution, slander, and intimidation of Jews. Because of this, we recognize that Christians ought to be sensitive to the perspectives of Jewish men and women. Such a sensitivity entails careful consideration of the means and purposes of our witness to Jews. Our actions in all cases, especially with regard to Jewish associates, ought to be free from the ~~air~~ of pressure and polemic which characterize contemporary appraisals of proselytization. The Council encourages efforts aimed at informing Jews about Christianity, in a context which fosters greater understanding, ~~serious conversation~~ ~~and mutual endeavors without evoking spectres of the past.~~ Effective Christian action in this instance emphasizes both the educational dimension of evangelism and the witness of Christian faith in action rather than attempts to proselytize Jews.

The New Jersey Council of Churches, therefore, supports Key '73 as it seeks to bring men and women to a fellowship with the Lord and each other.

And Christians about Judaism

Key 73 is an evangelistic program adopted by some 130 Christian ^{denominations} to "call our continent to Christ." That Christians have a right to witness to their faith, to preach, and to persuade, so long as their efforts do not encroach on the religious, social, and civil rights of others, cannot be denied. Indeed, this nation needs to be called to repentance. Unfortunately, Key 73, for all its religious motivation and good intentions, harbors within itself factors that have historically proved to be explosively dangerous for Jewish people. ^{When the} Jews are singled out for special conversion efforts, ^{as is happening in some areas,} one can hardly escape recalling--if he is familiar with the history of the Jews in Western culture--the persecution and harassment that have so often accompanied such efforts. When Key 73 is attended by overtones of patriotic triumphalism, a notion of disloyalty and divisiveness easily develops toward those who refuse to go along. This kind of an ethos has proved disastrous for Jews in numerous historical situations. Hitlerian Nazism did not erupt in this nation, but we must not delude ourselves that persecution cannot happen here because many groups deemed to be out-of-step with the national ethos have at various occasions suffered grievously, e.g., Catholics, Quakers, Jews, Mormons, Hutterites, Jehovah Witnesses, Amish, atheists, and conscientious objectors. As Christians cognizant of the historic plight of the Jews in Christian nations, we call on the advocates of Key 73 to guard scrupulously against tactics which derogate others--to guard against advertisements, arguments, actions, and avowals which subtly and manifestly give rise to anti-Semitism. Unfortunately, committed Christians with "good" intentions have been the source and instigators of pogroms that have resulted in the deprivation and death of millions of Jews. Understandably many Jews are concerned. Let us witness to love, brotherhood, and the fullness of life for all, but let us avoid steps that have led to re-accriminations and disparagement. Let us avoid the intense religiosity and strong nationalism that have time and again diminished tolerance for those who do not believe as we do.

Rev. John Pawlikowsky, Sister Margaret Traxler, Dr. Clyde Manschrek,
Dr. Andre LaCocque, Dr. Victor Obenhaus - CHICAGO, ILL.

KEY '73 ASSURANCES GIVEN IN 3 CITIES

Assurances from Christian sources have been reaching some rabbis who have expressed fears about aims of Key '73 to missionize Jews.

In Providence, Rh. I., Steubenville, O., and Pittsfield, Mass. assurances have been given that Key '73 will not seek out Jews for their efforts.

BISHOP JOHN MUSSIO of Steubenville wrote to Rabbi Mac Portal of Congregation B'nai Israel, "Should at any time you learn directly or indirectly of any attempt deliberately made to contact Jewish people soliciting their cooperation in Key '73, let me know and I will immediately have our Catholic people withdraw from any cooperation in this movement."

In Providence the Rev. James M. Webb, general secretary of the Rhode Island Council of Churches, responding to concern

of Rabbi Jerome S. Gurland of Temple Sinai, in nearby Cranston, said the drive is "not directed at Jews or at persons of any 'solid religious commitment.'" It is aimed more at the "unchurched," he said. He asserted that he doubted that there would be any door-to-door solicitation and said a religious census would be taken and "only the unchurched would be called upon."

IN PITTSFIELD, the Pittsfield Area Council of Churches drafted a statement assuring "our Jewish brothers and sisters that we appreciate and respect their spiritual patrimony and the vitality and relevance of Judaism today." The statement asserted "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."

Noted June 1st - June 2, '73

How To Confront Key '73 Is Told

Editor, POST and OPINION:

In reading the various reactions to Key '73, I am persuaded that Jewish leadership in the diaspora has become accustomed to react rather than act. Opposition to intolerable conditions expressed in various types of protest is important. However the Jewish community and especially its youth need dynamic initiative and direction.

Perhaps the long emphasis on the areas of agreement at the expense of those of difference gave the impression that Judaism was really almost like Christianity. Rarely is there a major outline of the Jewish views of God, man and salvation in non-scholarly publications. Into the spiritual vacuum of our generation, the missionaries are using "their" terms of sin, love, messiah with which our young are completely non-conversant. In fact, the general trend of escaping into witchcraft further highlights the desperate search for meaning which Judaism possesses, but which we have not adequately communicated to our people.

We need to act and not just react in a depth campaign of diffusion of theology of our faith as we have succeeded in conveying some of its emotions. This must involve Family-to-Family encounters with materials on cassette, on film, in camp, in school, in synagogue, in print if we expect to turn the tide.

RABBI SOL LANDAU

Beth David Congregation
2625 S.W. 3rd Ave.,
Miami, Fla., 33129

God, God, God.

So, you ask, what will happen to our big Synagogues and all those "professionals"? This question calls for another letter. This one is too long as it is.

RONALD GRUEN

10424 Remington Lane
Dallas, Texas 75229

WJP - March 2, '73

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letters to the editor

KEY 73: A FAVORABLE VIEW

Dear Editor: May I respond to your editorial of the April issue? In Grand Rapids we've discovered that Key 73 is the first thing to come along the pike in a long time to get ecumenism off dead center. The fears expressed about a religion of the American nation and a crusade against Jews have been raised so often that I, for one, have gotten weary of them.

Let's face it. We've been open and ecumenical to Orthodox, Anglicans, COCU types; we've been sensitive to the feelings of Jews and secular liberals. But, by and large, we have been cold and contemptuous to evangelicals. Billy Graham and the Salvation Army are beneath our sophisticated consideration.

Here in the American hinterland, we still very much need the "good will phase" mentioned by James Hertel in the same issue. Key 73 has been a remarkably good umbrella for this. We have prayer busses, local media spots and distribution of Luke-Acts, but no high pressure salesmanship, no hassling of Jews and certainly no idolization of "Amerika."

A warm and beautiful experience was shared by 5000 people here on Palm Sunday. People gathered at churches on the fringe of downtown and walked to the Calder Plaza carrying palms and home made banners and signs. At the Plaza we had a celebration on the theme of what it means to call our city to Christ.

Music was supplied by the Salvation Army band, a singing group of 100 Reformed kids, 6 guitar-playing Dominican Sisters, and a Black

Baptist soloist. There were short talks by Bishop Breitenbeck, Mayor Parks (an A.M.E. pastor), and Dr. DeKoster, editor of the Christian Reformed weekly, with prayers and readings from a variety of others.

Let's keep up our high level discussions of church structure, sacramental theology and ministry. But let's not despise grass roots efforts to break down old prejudices and gut feelings. Let's give evangelicals (all right, fundamentalists) credit for being Christian too. Maybe Key 73 will help us get a better idea of what Christianity is all about.

Rev. John J. Kenny, C.S.P.
Secretary of Diocesan
Ecumenical Commission
Grand Rapids, Mich.

THE LAMP, AN "IGNES FATUUS"!

Dear Editor: *The Lamp*, alas, turns out to be an ignes fatuus, a false light leading the people into the swamps of poverty. Or serving the rich by helping to keep them wandering there. The May issue is a good illustration.

On the one hand it has an article sugar-coating the latest in an endless list of placebos: money raised to help people to help themselves. Insofar as this campaign succeeds it will fit some to take jobs now held by others.

On the other hand *The Lamp* runs an article attacking the first country in the world to abolish poverty: "Russia, a Land Without Churches." This lying title is contradicted by the contents and the contents spawn other lies and half truths. I myself regularly attended

crowded Catholic churches in Moscow and Leningrad. One of these churches now bears a tablet: "This church, being of historic interest, is maintained by the Soviet Government."

In America especially my church unfortunately is rich and the servant of the rich. It illustrates in practice whatever it may say in vague generalities what Tolstoy put so well: the rich will do anything in the world for the poor except get off their backs. Prove me wrong: discuss the fatal flaw in capitalism and draw the obvious conclusion: because, under the profit system, people are paid less than they produce they cannot buy back what they produce in toto. Therefore there must be unemployment, recurrent and endemic. Therefore there must be financial crises and wars as each country under the vicious "free" enterprise system tries to sell abroad what it and what the rich, for all their licentious living, cannot consume at home. (There is profit of a totally different kind under socialism: a surplus used to give the people free health care, free education, nominal rent, lessening prices, rising wages, vanishing taxes and, of course, no unemployment; none in the Soviet Union since they completed organization back in 1930).

Half a century ago Cardinal Bourne said the Protestant Reformation broke out because the church had backed feudalism too long; now it was making a similar mistake by backing capitalism when it had outlived its usefulness.

J. S. Wallace
Vancouver, 16, B.C., Canada

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-22-

MONDAY, SEPTEMBER 24, 1973

CHRISTIANITY TODAY ON KEY 73:
'CAUSE FOR REJOICING, THANKSGIVING

By Religious News Service (9-24-73)

WASHINGTON, D.C. (RNS) -- Christianity Today, the evangelical fortnightly whose 1967 editorial, "Somehow Let's Get Together," was one of the original stimuli for Key 73, has declared that the evangelistic achievements of this year "are cause for rejoicing and thanksgiving."

An editorial entitled "Key 73: Planning a Sequel" in the magazine's Sept. 28 issue, says:

"In thousands of churches across North America this year, there have been unprecedented efforts in evangelism. It is fairly safe to say that never before have so many Scriptures been distributed, so many Christian tracts presented, and so many doors knocked upon for the sake of the Gospel."

It asserts that "people on this continent are more conscious of the person of Jesus Christ than at any other time in history. Revival fires may not yet have been ignited, but the sparks certainly are flying."

Although the awakening may have developed without the cooperative evangelistic effort, the magazine comments, "no informed observer of the evangelical scene can deny that something was already happening at the dawn of the year and that the momentum has continued to build -- at the very least spurred on by Key 73."

Noting that some observers have labeled Key 73 as a "flop or disappointment," the editorial says, "Perhaps the anticipations have been too high. Some may have been expecting a spectacular spiritual sweep. If a highly visible phenomenon is what was expected, then Key 73 has, to be sure, fallen short so far. But for most pastors and church workers who know anything about how hard it is to get anything at all moving, the achievements of 1973 are cause for rejoicing and thanksgiving."

On the negative side, Christianity Today suggests that "lack of implementation of Key 73 among youth groups and on college and seminary campuses is probably its most glaring defect." It also says that "paradoxical as it may sound, even some aspects of the current surge of religious interest work against authentic evangelism."

In this respect, it cites the charismatic movement as an example -- "the emphasis is so introspective that it takes a heavy toll in zealous Christian witness and compassionate concern for the welfare of others."

Other factors that have worked against Key 73, the magazine notes, are opposition from Jews and separatist fundamentalists.

A much greater obstacle than these, according to the editorial, has been "the reluctance of Christian believers to be outspoken witnesses for the Gospel." This reticence, it says, "comes from more than a fear of embarrassment. It may be a major cultural problem of the church today. Even professionals who speak regularly of Christ in public are hard pressed to bring up the Gospel in casual conversation and make it sound natural."

In conclusion, Christianity Today comments, "Besides being used to win many souls to Christ this year, Key 73 has served as a good pilot program. It has brought a number of evangelistic impediments further into the light. Christians must now deal with these, using them not as a reason for calling the whole thing off on December 31, but rather as data from which even more effective outreaches can be developed."

Major Evangelical Drive Appears a Failure Over-All

By ELEANOR BLAU

What was heralded as the biggest evangelical drive ever undertaken appears to have failed over-all.

The drive, called Key 73, was begun with considerable fanfare eight months ago by more than 140 church groups in the United States and Canada with a goal of confronting every person in the two countries with "the Gospel of Jesus Christ."

Even the most enthusiastic participants now concede that they will not come close to achieving that goal. For one thing, the year-long campaign failed to make extensive use of mass media, as planned, because of financial problems.

Only \$250,000 of an expected \$2-million has been raised for the national media effort, and the only major program put out by the campaign's national headquarters in St. Louis has been the half-hour television special that began the drive in January.

Comment by Director

The Rev. Dr. Theodore A. Raedeke, executive director of Key 73, suggests that fund-raising suffered because people contributed to local Key 73 efforts instead. However, reports from various parts of the country indicate that most local efforts also suffered financially.

Participants offer few reasons for the general lack of impact, aside from money problems. Some say that, with its stress on local initiative, the campaign floundered for lack of organization.

"The goals of Key 73 were not so clearly defined that everyone could see exactly what he could do," a Houston minister reported. Another pastor there said he just did not know what had gone wrong. "When you've got the Campus Crusade that gets 150,000 people in Dallas, you can't say that mass evangelism is out," he added.

A New Jersey minister observed that much of the planning was "not urban oriented." And a New York participant called promotion efforts here feeble.

Position of Jews

Ironically, one source of publicity has been Jewish leaders who warned that efforts to convert Jews would set back a decade of relaxed Jewish-Christian relations.

Statements from a number of rabbis and assurances by some Key 73 leaders that Jews would not be special targets of evangelism kept the campaign in the news for some time. "I think their reaction helped our cause," Dr. Raedeke remarked in an interview.

Probably the biggest impact of the campaign has been among people already involved in church activity. "There was interaction between groups with no track record of working together," reports the Rev. Daniel A. Barrett of Chicago, who served on the now-dis-

mantled mass media committee of the campaign.

Another member of that committee, the Rev. Jerry Davis, says grass-roots cooperation among Protestants of widely differing traditions and some Roman Catholics in planning local Key 73 events broke new ground in ecumenism.

"Key 73 really did inspire a lot to happen. But it was not what everyone anticipated," said Mr. Davis, who edits a Key 73 newsletter for the New York, New Jersey and Connecticut area.

In accordance with original plans, most of the activity has been organized locally by individual parishes and denominations or interfaith groups. They knocked on doors, distributed Bibles, held rallies or conducted other programs in accordance with their particular styles of evangelism.

There has been no organized effort to keep track of the various local endeavors, and so leaders of the drive say they cannot assess its impact. Nevertheless, regional committees such as the tristate group here reported some of the activity in newsletters. They also planned areawide events.

Events Here

Events here included a conference of about 1,000 clergymen—half the number originally expected—at the Fifth Avenue Presbyterian Church at 55th Street and a Christian arts festival in Bryant Park.

A youth rally is planned for Oct. 6 in the Louis Armstrong Stadium in Flushing Meadow Park and a meeting Oct. 13 at St. Paul and St. Andrew Methodist Church on West 86th Street. That session was to have been a rally in the Felt Forum of Madison Square Garden, but, Mr. Davis said, "We had to scale down here, too. The whole idea of mass meetings doesn't really go, at least in New York."

In Chicago, two attempts to hold mass rallies "could most charitably be termed 'disastrous,'" Mr. Barrett said. A Detroit clergyman called the campaign there a "nonevent." In south Florida only about 10 churches are conducting any Key 73 programs, although 125 of some 600 churches there indicated interest in the drive in January.

Reports of Success

There are also reports of success. The campaign is active, for example, in the Los Angeles area, where the co-chairman of the Key 73 committee is Pat Boone, the singer.

Mr. Boone and his associates produced an hour-long musical for Key 73, called "Come Together," when it became apparent that the national headquarters would not be able to accomplish its media goals. The program, whose production cost is being paid by the Los Angeles committee, has been shown on about 50 television stations, which put it on the air free as part of their time allotted for public service.

The half-hour special that be-

gan the campaign in January was shown 667 times on about 200 stations, Dr. Raedeke reported. Another Boone film is to be used by Key 73 at Christmas time, although it was not produced for the campaign.

Reporting other instances of success, Dr. Raedeke said that 85 per cent of the homes in Nebraska had been visited so far by Key 73 representatives who left copies of "Touched by the Fire," a volume containing two books of the Bible—Luke and Acts.

"Denver was completely saturated" with Bibles, he said, adding that both the American Bible Society in New York and the World Home Bible League had distributed more Bibles this year than in any previous year.

The campaign was criticized at its start by opposite sides of the church spectrum. A Fundamentalist organization ridiculed "believers and unbelievers trying to get together." And various liberal officials of the three major denominations that did not officially endorse Key 73—the United Church of Christ, the Episcopal Church and the United Presbyterian Church—called the drive a public relations gimmick not likely to have lasting effect.

The United Methodist Reporter, a newspaper that backed the effort, asked in a recent editorial, "Whatever happened to Key 73? In most local congregations," it concluded, the drive "seems to have produced nothing more than a giant yawn."



Richard Cohen, Director
Department of Public Relations

Contact: Barbara Walden

For Immediate Release

AJCONGRESS REJECTS THE NAVY'S REPLY
TO CHARGE THAT ITS SUPPORT OF KEY '73
INVOLVES U.S. IN 'PROSELYTIZATION'

NEW YORK, Mar. 4 -- The American Jewish Congress today rejected as a "contradiction in terms" a statement by the Navy that its support of the year-long evangelical campaign known as "Key '73" in "no way implies proselytizing efforts."

"Key '73 is a proselytizing effort. That is its whole point. Hence, 'support' of Key '73 is bound to be viewed as support of proselytization," the Congress wrote to Capt. James J. Killeen, Deputy Chief of Navy Chaplains, adding:

"The constitutionality of the chaplaincy service cannot be defended if its functions include proselytization. Its sole acceptable function is supplying the spiritual needs of those American citizens who are serving in the Armed Forces."

The exchange of letters between AJCongress and members of the Navy Personnel Bureau came in the wake of a memorandum sent on Department of Navy letterhead to "Navy Chaplains and Denominational Endorsing Agents," describing Key '73 as "a great ecumenical evangelical emphasis calling upon Christians to reach out in obedience to the Great Commission."

"The participating churches will be active in promoting Key '73 within their own fellowships and we will be as supportive as possible within the Naval Service," stated the memorandum. It was dated October 1972 and headed, "Notes from the Chief." Rear Admiral F.L. Garrett is chief of chaplains.

'Religious Proselytization' Charged

Charging that the Navy memo encouraged chaplains "in effect... to engage in religious proselytization," the Congress called on Secretary of the Navy John H. Chafee to repudiate the memorandum.

In a letter to Secretary Chafee Jan. 17, Rabbi Yaakov Rosenberg of Philadelphia, chairman of the American Jewish Congress Commission on Jewish Affairs, wrote that such "missionary activity" is not part of the duties of Naval chaplains. The memorandum's message, he said,

MORE

Minnie Warheit

-2-

"converts the chaplaincy from a role of service to one of advocacy."

Key '73 is a nationwide campaign scheduled to run through 1973 and involving some 130 church groups, including mainline Protestants, Evangelicals, Pentecostals and a number of Roman Catholic dioceses.

The campaign's theme is "Calling Our Continent to Christ in '73." Its stated purpose is "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

X The Navy memorandum was accompanied by a "professional packet" of Key '73 materials and said: "I strongly urge you to study these materials with devotion and a genuine evangelical concern for your own people.

"Unless there should be denominational reasons preventing your participating, I commend to you a strong role in this effort to make the person and Gospel of Christ more meaningful to those we serve."

Navy Reply to AJCongress Charge

In reply to Rabbi Rosenberg's original letter to Navy Secretary Chafee, Capt. Killeen wrote that the "large percentage of Navy personnel" who hold membership in denominations participating in the campaign created the need "to make available the same kind of involvement they would have enjoyed were they worshipping in their churches at home."

Conceding that Key '73 materials would be made available according to the memorandum, Capt. Killeen said that Navy support of Key '73 would be limited to "only those chaplains whose denomination identity permits their participation." He wrote:

"The Navy's support of Key '73 in no way implies proselytizing efforts.

A "It is the desire of the Chief of Chaplains to allay any concern in the Jewish community that Key '73 or any other such program would be used by chaplains to either proselytize those of another faith or to reflect in any way on them. In the military we have discovered that every facet of religious life prospers best when we mutually honor the historic and theological differences that separate us."

AJCongress Rejects Reply

Rabbi Rosenberg's reply sent to Capt. Killeen today said that the American Jewish Congress' view of Key '73 as a proselytizing effort "is borne out by the original memorandum from the chaplaincy about which we wrote." He declared:

X "My previous letter was not prompted solely by concern about Christian proselytization of Jews. We protested also against the chaplaincy engaging in proselytization of any kind. Your letter seems to confirm that such proselytization is envisaged, subject only to exclusion of efforts addressed to those of the Jewish faith.

"It is important for the Navy Department to make clear to its chaplains that proselytization is not one of their responsibilities, in connection with Key '73 or otherwise," the American Jewish Congress leader wrote.

-30-

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SelDM:AJ:RN:Off:Reg:Aff: Washington.

Richard Cohen, Director
Department of Public Relations

For Immediate Release

NAVY URGED TO DROP PLANS
FOR SUPPORTING 'KEY '73'

American Jewish Congress Hits 'Religious Proselytization,
Missionary Activity' Called For by Official
Memorandum to Naval Chaplains

NEW YORK, Jan. 17 -- The American Jewish Congress today called on Secretary of the Navy John H. Chafee to repudiate a Navy Personnel Bureau memorandum urging chaplains to play "a strong role" in the year-long evangelical campaign known as "Key '73."

In a letter to Secretary Chafee, the Jewish group charged that the memorandum encouraged Navy chaplains "in effect... to engage in religious proselytization."

Such "missionary activity" is not part of the duties of Naval chaplains, Rabbi Yaakov Rosenberg of Philadelphia, chairman of the American Jewish Congress Commission on Jewish Affairs, wrote.

Dated October 1972 and sent on Department of the Navy letterhead to "Navy Chaplains and Denominational Endorsing Agents," the memorandum was headed, "Notes from the Chief." Rear Admiral F.L. Garrett is chief of chaplains. The chief of the Bureau of Naval Personnel is Vice Admiral David Bagley. The memorandum described Key '73 as a "great ecumenical evangelical emphasis calling upon Christians to reach out in obedience to the Great Commission.

"The participating churches will be active in promoting Key '73 within their own fellowships and we will be as supportive as possible within the Naval Service," the memorandum stated.

Purpose of Key '73: 'To Confront People With the Gospel of Jesus Christ'

Key '73 is a nationwide campaign scheduled to run through 1973 and involving some 130 church groups, including mainline Protestants,

MORE

Evangelicals, Pentecostals and a number of Roman Catholic dioceses.

The campaign's theme is "Calling our Continent to Christ in '73." Its stated purpose is "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

The Navy memorandum speaks of a "professional packet" of Key '73 materials, including "the major resource manual for Key '73."

"I strongly urge you to study these materials with devotion and a genuine evangelical concern for your own people," the memorandum continues, adding:

"Unless there should be denominational reasons preventing your participating, I commend to you a strong role in this effort to make the person and Gospel of Christ more meaningful to those we serve."

'Missionary Activity Not a Proper Role for Government'

In his letter to Secretary Chafee, Rabbi Rosenberg declared:

"This memorandum, and the message it conveys, are completely at odds with the proper function of the Navy chaplaincy.

"You are no doubt aware that it is sometimes argued that maintenance of a chaplaincy by the Armed Forces violates the constitutional prohibition of religious activity by the government.

"The answer has been that the function -- the sole function -- of the chaplaincy is to supply the spiritual needs of those American citizens who are serving in the Armed Forces.

"The October memorandum is entirely at odds with that assumption. It converts the chaplaincy from a role of service to one of advocacy. It says with respect to Key '73 that 'we will be as supportive as possible within the Naval Service.'

"Support of missionary activity is not, under our constitutional system, a proper role for government."

Supreme Court Ruling Cited

Rabbi Rosenberg said "applicable constitutional principles" had been recently reviewed in the case of Anderson v. Laird, in which the U.S. Supreme Court declined to review a lower court decision that

MORE

the nation's military service academies could not constitutionally compel cadets to attend religious service.

The American Jewish Congress, together with 12 other organizations, filed a friend-of-the-court brief in the case when it came before the U.S. Court of Appeals in Washington, D.C.

That court ruled that compulsory chapel attendance at West Point, Annapolis and the Air Force Academy was an unconstitutional violation of the Establishment Clause of the First Amendment. After the Supreme Court declined review, thereby letting the lower court's decision stand, Secretary of Defense Laird directed the three military academies to terminate compulsory chapel attendance.

"The memorandum of last October can hardly be squared with the decision in the Anderson case," Rabbi Rosenberg wrote Secretary Chafee. He declared:

"In effect, it calls upon Navy chaplains, who serve as representatives of the government, to engage in religious proselytization.

"On no theory can this be regarded as within the proper constitutional role of 'the Naval Service,'" the American Jewish Congress leader asserted.

Jewish Community Council of the Plainfields and Area

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April 13, 1973

Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th St.
New York, N.Y. 10022

Dear Rabbi Tannenbaum:

Thank you for your help in suggesting a response to the Plainfield Courier New's editorial on "Jews for Jesus". I look forward to receiving your letter.

The enclosed letters to the editor appeared today, the first indication of public reaction to the editorial.

I will keep you informed.

Cordially,


Herzl Rosenbaum
Executive Director

HR/sw
enc.

From the desk of

BILLIE STERN

To. Reb. Mendel Tanenbaum

I am sure you will be interested in the attached.

*Judy
Bauw
Ker 73*

Southwest Regional Office
The American Jewish Committee
1809 Tower Petroleum Bldg.
Dallas, Texas 75201
(214) 747-3531

'Jews for Jesus' stand draws reaction

Your editorial of April 4, claims that "Jews for Jesus" have rights, too. I propose that they have no rights at all. The phrase "Jews for Jesus" is a nonsensical statement totally inconsistent with traditional Judaism.

Being for Jesus is being a Christian, no one will argue with that. However, a person born a Jew who has accepted Jesus of Nazareth as his savior is no longer a Jew, but an apostate who is a Christian. No Jew is for Jesus; no Hebrew can be a Christian — only Christians can be for Jesus.

It is true that Jesus of Nazareth lived as a traditional Jew; he also died under a cruel Roman dictatorship as a brave and militant Jew, but after 2,000 years of pagan influence, he has been converted into a blond, blue-eyed Aryan with no semblance of Jewish character or philosophy.

After two thousand years of persecution, proselytization, pogrom and inquisition, there can be no reconciliation between Jesus, the Jew of yester-year and Jesus, the Christian of today. Six million Jewish souls were martyred only 30 years ago by a heathen society through tacit approval by a silent papacy and Protestant hierarchy.

Rabbi Meir Kahane of the Jewish Defense League has recently organized a "Christians for Moses" movement. The objective of this group is to convince practicing Christians that Moses should replace Jesus as the leading figure in Christianity. An absurdity? Yes, but no greater an absurdity than Jews for Jesus!

HERMAN A. STERN

Somerville

Soviet emigration tax 'none of our business'

Allow me to commend you for the courage displayed in your April 4 lead editorial "Jews for Jesus" have rights, too." The editorial reflects not just courage, but is also very perceptive.

On the other hand, there was a possible lack of the same perceptivity in the publication of the "Lurie's Opinion" cartoon concerning trade with Russia. By printing this, you suggest that you sanction the U.S. stand of withholding trade until Russia allows its citizens to emigrate.

Russia's emigration policy is none of our business! When Russia literally crushed freedom seekers in Hungary, that might have been our business (but we did nothing). We tried to fight for freedom of choice for the South Vietnamese and were harassed into a national calamity for butting in. ITT wanted to invest in a political battle in Chile simply to protect its (our) assets and the Congress is all upset. Why then are we even concerned about Russia's emigration policy? Either we trade with them because it is good for us -- or we don't. That is all there should be to it.

Further — aside from the interference consideration — it might well be that Russia is absolutely correct on its taxation of educated emigrants. I understand that the tax: A) is graded according to the extent of each persons education, B) applies to all emigrants, not just selected ones. Assuming these conditions, please note that in Russia, the state pays all education costs of all people. Indeed, the people are a national asset in themselves and especially if they are skilled or trained.

If coal or oil were to be exported, would there not be a "tax"? Should only the individual benefit from the state-given education? Did not the English deplore the recent "brain-drain" to the U.S.? Did we not resent the removal of assets from the U.S. by Charlie Chaplin (loud cheers!) to avoid taxes and more recently by

Liz Taylor? We resent people making money off us and not paying their share of the taxes.

Our service schools train men for free (with tax money — but free to the recipients of the education). However, we think it only fair that a West Point graduate contribute several years of service to the service in "repayment for his education."

It is fair that Russia expects emigrants to repay their country for the assets they are removing. Whether you agree with that philosophy or not, their policy is none of our business and I hope you will give this side of the story to your readers.

DONALD L. PARVIN

Bound Brook

Key '73 program considered divisive

I found your lead editorial for April 4 ("Jews for Jesus have rights, too") disheartening, especially in light of the trend I have noticed in the program of Key '73.

It seems that in an effort to strengthen Christianity, Key '73, rather than emphasizing knowledge of the Christian tradition has unintentionally created "us" and "them" groups. By appealing to the common denominator of all Christian groups, simply belief in Jesus Christ as the savior, an "us" group has been created. The "us" is more clearly seen when a "them" is created to solidify the boundaries of "us." The "them" group appears to be the role the Jews have been given, and I believe that your editorial supports this. Rather than supporting tolerance and a plurality of religions in our democracy, you seem to be, in actuality, promoting just the opposite.

However, your point on making religion more meaningful, all religions, is well taken. This can only be accomplished through increased knowledge of the religious tradition by the individual.

Belief coupled with a knowledge of a tradition will lead to right action on the part of the individual, and this is a most powerful force for doing good. Belief lacking knowledge of a tradition can lead to well-meant but unguided action, which can have various effects other than the good ones intended.

For the greatest good, I hope the emphasis of Key '73 expands from its basic unifying point to encompass the important knowledge of each tradition by its individual adherents, just as I hope all religions strengthen the knowledge of their own tradition.

DAVID MARGOLIES

Plainfield

Disturbed by views on Jews for Jesus

I found your "Jews for Jesus" editorial disturbing. I can see no more injustice in the canceling of this TV program than the canceling of "Sticks and Bones" for the reasons of "inappropriate timing."

How are the activities of these groups being stifled because they are not permitted to advertise on TV? In this age of confrontation and violence, is it necessary to add fuel to the fire of anti-Semitism by writing an editorial such as yours?

As for freedom of choice of religion, what choice did the bushman of Africa or the American Indian have when unwanted missionaries were sent into their lands to correct them?

MRS. PAUL BARRY

North Plainfield

APR 16 1973



April 11, 1973

Mrs. Edward Stern
American Jewish Committee
1809 Tower Petroleum Bldg.
Dallas, Texas 75201

Dear Billie:

Just a note to let you know that Leo and I, along with Zi and Linky, previewed the Key '73 Channel 8 videotape which featured Rabbi Marc Tanenbaum, Rev. Dunnam and Rev. Zacharias.

We all unanimously felt that it was an outstanding program, with great content and presentation by all involved, with a very talented moderator.

We want to especially extend our thanks to you for putting the show together, for obtaining the services of Rabbi Tanenbaum and recruiting Reverends Dunnam and Zacharias. It represented a lot of time and effort on your part, and we are deeply appreciative.

Sincerely,

Ruthe Winegarten
Ruthe Winegarten, Director
Community Relations Council

RW:jt

cc: Jack Kravitz
Leo Davis
Ziona Balaban
Linky Seltzer

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- COMMUNITY RELATIONS COUNCIL
- JEWISH VOCATIONAL COUNSELING SERVICES
- WOMEN'S DIVISION
- DALLAS HOME AND HOSPITAL FOR JEWISH AGED
- Member:**
- United Fund of Metropolitan Dallas
- Community Council of Greater Dallas
- Council of Jewish Federations and Welfare Funds
- *EXECUTIVE COMMITTEE**

KNESSET APPROVES ELECTORAL REFORM MEASURE TO STRENGTHEN MAJOR PARTIES

JERUSALEM, Jan. 2 (JTA)--An electoral reform measure that will strengthen Israel's major parties at the expense of the smaller ones was approved by the Knesset early this morning after a stormy all-night session marked by mutual recriminations and shouted insults from the floor. The chamber gave a substantial margin to a bill sponsored by the Alignment and Gahal, the two largest parties, that would convert surplus votes into additional Knesset seats for the largest parties.

Surplus votes are those won by a party in national elections which are in excess of the minimum required for a given number of Knesset seats. The new bill would award the extra seats to the party polling the largest total number of votes. Under the present system, the extra seats go to the party with the largest surplus vote.

The bill was bitterly opposed by the small parties, mainly those with four or less seats in parliament. Pandemonium broke out in the chamber when the small factions objected to alleged "steamroller" tactics by Knesset Speaker Israel Yeshayahu to ram through the Alignment-Gahal bill. Yeshayahu refused for 30 minutes to give the floor to the smaller factions on points of order. When he finally relented, the MKs of the minor parties spent another half hour heaping personal abuse on the Speaker, the house committee chairmen and the Alignment in general.

SCHEEL TO VISIT CAIRO

BONN, Jan. 2 (JTA)--Foreign Minister Walter Scheel will visit Cairo next March for political consultations with Egyptian leaders, the Foreign Ministry confirmed today. He is also expected to visit Jordan and Lebanon. An announcement in Cairo that Scheel would visit there from March 2-5 was not confirmed here but the Ministry said those dates were in line with what Bonn had in mind.

Scheel, who visited Israel last summer, was to have gone to Cairo as well last year but his visit was postponed due to the West German elections and the Munich slayings last Sept. 5. His main topics of discussions in Cairo will be the Middle East situation and German-Arab bilateral cooperation, sources here said. West Germany and Egypt will begin talks next month on a new line of credit and debt rescheduling.

\$5 M MORTGAGE FUNDS LAUNCHED BY ISRAEL HISTADRUT FOUNDATION

Will Aid Veterans, Young Marrieds

MIAMI BEACH, Jan. 2 (JTA)--A mortgage fund to provide housing for Israeli veterans was formally launched here Saturday night by the Israel Histadrut Foundation at a farewell tribute to Yitzhak Rabin, retiring Israeli Ambassador to the United States. The 1300 guests subscribed to more than 150 units of \$5000 each, a total of more than \$750,000 toward an issue of \$5 million for the mortgage funds through Histadrut Annuity Trusts, according to Dr. Sol Stein, president of the Foundation.

Dr. Stein and Rabbi Leon Kronish of Miami Beach, national chairman of the board of the Israel Histadrut Foundation, presented Rabin with the first Israel Histadrut Foundation Medal of Honor. Dr. Stein said that the Histadrut, Israel's Labor Federation, has started construction on \$50 million worth of housing for Israeli veterans and young married couples and would provide \$25 million in mortgage funds for such construction, including the \$5 million to be raised in the United States.

Rabin endorsed the housing and mortgage program as "the first major effort to equalize differ-

ences between Israeli veterans and the Jewish State's new immigrants." He said each new immigrant is automatically guaranteed adequate housing, job training and many other benefits from both the Israel government and charitable organizations while the sabras (native-born) do not receive even one half of these benefits.

He said that "while it would be totally unfair for Israel to use the vast funds channeled to Israel for absorption of new immigrants for the veterans, I wish to be among those who will champion immediate methods to provide similar benefits for Israeli veterans."

HAPPY BIRTHDAY TO BORIS PENSON

WASHINGTON, Jan. 2 (JTA)--A vigil across the street from the Soviet Embassy featured a solemn birthday celebration today for Boris Penson, the Jewish artist who is 27 years old today and languishing in a prison camp in Potma. Members of the Henrietta Szold Hadassah Chapter carried 27 large candles in Penson's honor and shouted happy birthday greetings in Russian. The chapter also sent telegram congratulations to Penson and his mother.

Across the street at the Embassy at least one face was observed peeking from behind closed curtains throughout the proceedings, but there was no official reaction from the Russians. Penson was arrested in Dec. 1970 and sentenced to 10 years in prison. A collection of his paintings, smuggled out of Russia by a friend, is now on display at the Jewish Museum in New York and is expected soon to tour the country.

RABBI WARNS AGAINST MISSIONARY GROUPS

BOSTON, Jan. 2 (JTA)--The aggressive campaign to "call the continent to Christ" by the Christian evangelical group known as Key 73 was called a threat to the concept of American pluralism by Rabbi James A. Rudin of New York, assistant director of the Interreligious Affairs Department of the American Jewish Committee. Addressing 1300 high school teen-agers at the 22nd annual convention of the United Synagogue Youth last week, Rabbi Rudin said:

"The Key 73 movement poses a threat and a challenge to the American Jewish community, especially its young men and women. If evangelical Christianity were to become de facto American religion, Jews and Judaism would be seen as less than equal within the American community. A Christian missionary movement based upon the negation and denigration of Judaism as a living faith, as a complete religion, can destroy the very existence of the Jewish people."

Although he didn't mention a recent B'nai B'rith Hillel survey by name, which said that conversion efforts were making little progress among Jews on the nation's campuses, Rabbi Rudin differed when he said that "our reports indicate widespread activity around the country."

NO DEATHS AMONG MANAGUA JEWS

NEW YORK, Jan. 2 (JTA)--There were no deaths among the several hundred Jews living in Managua, Nicaragua, during the recent earthquake, although their synagogue was destroyed along with most of their possessions, the American Jewish Committee reported today. Sergio Nudelstejer, director of the Committee's Mexican Office, informed the national headquarters here that a Jewish Central American delegation had gone to Nicaragua to assist quake victims.

Menachem Beigin, leader of the Herut party, was unanimously elected chairman of its Executive Committee Sunday night.



JAN 17 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 Synagogue Council
Relations Advisory Council of America

National Jewish American Association B'nai B'rith
Welfare Board for Jewish Education 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

From Israel to the National Association of Evangelicals
Portland, Oregon - May 1-3, 1973

During the last three months the press has contained many headlines datelined Israel disturbing to the evangelicals of America: - "Warhaftig (Minister of Religious Affairs) to act against missionaries" - "Ministry to propose amendments to Law of Return barring Jews for Jesus." - "Chief Rabbi Goren demands missionary activity be outlawed. 'I say we must ^{UPRRECT} ~~report~~ ^{affliction} this affliction called mission'" - "V.P.I. reports government is considering barring the work of many or all of 1,000 missionaries" - "Car belonging to proprietor of Biblical Bookshop and Press set on fire" - "Fire set to books and equipment at Mount of Olives International Center for Holy Scripture" - "Christian Youth Center threatened with attack" - "Homes of two Hebrew Christians bombed" - "Rabbi on hunger strike at Western Wall in protest against missionary activity."

During the same period the press published reports of the opposition to Key 73 by the Jewish community which protested any attempt to evangelize the Jews. There was also the announcement that the popular TV series "Bridget loves Bernie", which gives an account of the complications when a Catholic marries a Jew, was cancelled. This program was objected to by the Jewish community. The New York Times and other papers contained the story of a TV station postponing the showing of a Jews for Jesus telecast in surrender to Jewish protest.

As time went on, the secular and religious magazines began to report these events in greater detail. Newsweek gave an entire page to "Jews for Jesus." Christianity Today featured the story under the misleading headline, "Turmoil in Israel - Christian Go Home." Eternity Magazine presented the problem under the title, "Furor over Jewish Evangelism." I wrote an article for the Evangelical Beacon entitled "New Seeds of Anti-semitism."

The reaction also began to take the form of letters and resolutions. One school of missions called upon President Richard M. Nixon to place the issue against missionaries on the agenda in his discussions with the Israeli Prime Minister on her visit to the White House. The letter went so far as to suggest the internationalization of Jerusalem and that future assistance to Israel by the U.S. be reconsidered in the light of the issue of religious freedom. A letter from the same source receiving wide circulation urged the postponement of all future tours until positive steps are taken by the Ministry of Religious Affairs in Israel to guarantee true religious freedom for its citizens.

Not only were the evangelicals in America reacting to the threat to missions but the Baptist Convention in Israel wrote an open letter to the Prime Minister which stated among other things:

We, the members of the Baptist Convention in Israel respectfully submit to you the following reasons why we believe that the enactment of anti-missionary legislation would work neither to the best interests of the State of Israel, nor to the Christian minorities:

1. Such legislation, however mild, would provide those unsympathetic to the State with grist for their mills to grind out anti-Semitic propaganda, by their distorted use of such legislation.
2. Any anti-missionary legislation could be construed as a negation of Art. 18 of the United Nations Universal Declaration of Human Rights signed by Israel, which guarantees religious freedom to all faiths. This freedom was also affirmed in the Declaration of the State of Israel.

While going on record as opposing any anti-missionary legislation, we wish to express our agreement with the Joint Declaration of Christian Communities of Israel, signed by heads of the Christian Communities in July 1963, which opposes the use of unethical proselytizing practices, such as exploiting "the economic situation of an Israeli citizen--his poverty, unemployment, inadequate housing or desire to emigrate--in order to induce conversion; . . .

Foreign diplomats of some nations question the Israeli government on the matter.

The Jewish community in America has also been disturbed by the proposed restrictions on Christian activities in Israel. A recent newsletter to Jews contains the following:

In reply to questions about Christian missionary activities in Israel, Rabbi Tanenbaum said he drew a distinction between such missionaries who "deceive and manipulate" Israeli Jews and those "who are aboveboard and identify themselves as Christians." He said he felt Israel would make "a terrible blunder" if it "violates the principle of religious liberty and freedom of conscience by succumbing to pressures from Jewish extremists who want to pass severe legislation to ban every form of religious activity which is not Jewish.

During the past few years there has been a growing understanding between the evangelicals and the Jewish community in America. The community has become aware that the National Council of Churches does not speak for all Protestants nor do the voices coming from a small segment on the extreme right reflect the thinking of the large majority of conservative church members.

Deeply concerned over the widening division and aware of the misinterpretations of the secular and even religious press reports, I conferred with leaders of the American Jewish Committee in New York expressing concern and even alarm over developments. The result was an invitation from the Israeli government to make a special trip to Israel prior to the annual convention of the National Association of Evangelicals scheduled for Portland, Oregon, May 1 to 3. The only time open on my schedule was Easter week which was also Passover week making the possibility of seeing any one in Israel more difficult. However, the several involved made every effort to arrange appointments. For example, the Minister of Justice, vacationing outside the city, invited me out to the rest home where he was staying during the Passover.

The government provided an escort to facilitate my movements. He met me at the airport with the schedule for the week which included not only meetings with two members of the Prime Minister's cabinet but with all of the representatives outside the government I had asked to meet. In all I had 21 appointments in 7 days. The meetings were leisurely and frank. No question was refused. Many conversations were over a cup of tea and a number held in private homes. Included on the list of interviews was the Minister of Religious Affairs; the Minister of Justice; the Attorney General; representatives of the Ministry of Religious Affairs; the Director for Church Relations in the Ministry for Foreign Affairs; the Prime Minister's Advisor on Minorities; leaders among the Christians of Jewish extraction, none of whom have less than 20 years experience in Israel; the Secretary of the Bible Society; the head of the American Institute for Holy Land Studies who is a member of our own church; the three whose buildings or other property had been damaged by bombs. Some are pastors of duly organized churches including the Church of the Nazarene, the Baptist Convention, and the indigenous congregation known as the Messianic Assembly. Others are supported by highly respected missions to the Jews in the U.S. I have known several of these missionaries and pastors for a number of years and found their appraisals well balanced. In addition, I had a session with the Anglican Archbishop and spent an evening in the home of an Orthodox Jewish theologian who is an authority on Jewish-Christian relations and has made a special study of the "Jews for Jesus" movement.

One could hardly ask for a more complete study in such a brief time. In addition, I received a cable on the third day of my visit as follows:

Appointment with Ambassador Washington April 27
10 00 AM Stop Logical release situation STOP I will
arrange this and travel to fit your schedule Stop
Please confirm by return cable. Strober *

*Mr. Gerald Strober, Consultant - Interreligious Affairs, American Jewish Committee

That which follows will be based on what I was told and what I saw . We want to be frank , commending where deserved and offering criticism where called for . In most instances I will give the gist of conversations rather than quoting directly and refrain from naming sources when advisable .

I took this mission seriously fully aware of a responsibility to the entire evangelical community in America and appreciative of Israel's concern that as evangelicals we be informed . I resisted the temptation to have pictures taken with some of Israels "greats" to avoid any impression that we were motivated by a desire for publicity in accepting the mission .

I wasn't in Israel long before I became aware that the tensions were very real . The Jerusalem Post on the day of my arrival contained an advertisement as follows:

EVERY 8 HOURS ANOTHER JEW
IS LOST TO MISSIONARIES
Show your concern . Come to a demonstration across
from the Knesset
on Thursday , April 19 , at 1 p .m .
THE COMMITTEE FOR THE
PRESERVATION OF JUDAISM
For information ,
please apply to 38 Rehov Yafo , Jerusalem , 3rd floor .
To help support our cause
send your contribution to P .O .B . 7287 ,
Jerusalem .

This could not have drawn much of a crowd since there were apparently no news reports about the rally on the days following . By the second day I began to be made aware of a letter received by a number of those with whom I spoke . These came in an official envelope apparently smuggled or stolen from Hecal Shlomo , the Rabbinical headquarters . It's copied exactly as mimeographed including typing errors and spacing .

TO _____ (Name was filled in by hand)

THIS IS TO ((INFORM YOU THAT YOU HAVE BEEN FOUND
GUILTY OF MISSIONARY WORK AMONGST JEWS IN ISRAEL
AND ASSISTING IN THE DESTRUCTION OF THE JEWISH
PEOPLE .

YOU ARE HEREBY SENTENCED TO BE CRUCIFIED AT
GOLGOTHA OR ANY OTHER APPROPRIATE PLACE.
SENTENCE WILL BE CARRIED OUT UNLESS YOU
CEASE ALL MISSIONARY ACTIVITIES IMMEDIATELY
AND LEAVE ISRAEL WITHIN THIRTY DAYS.

SIGNED

THE SANHEDRIN

AMERICAN JEWISH
ARCHIVES

SENTENCE HAS BEEN CONFIRMED

BY XX PONTIUS PILATE

I was informed by members of the government that such tactics are not unusual. For example, pathologists, even an orthodox, received similar threats at the time of a controversy over autopsies.

In this report we will deal with three matters - the proposal to amend the Law of Return - the reported threat against missionary activity - the intimidation of Christians of Jewish extraction. It will not discuss the American reaction to "Key 73".

I. Facts which must be understood to keep the crisis in focus:

This is an election year in Israel. There are three small religious parties each vying for votes. The largest, the National Religious Party, though having received less than ten percent of the popular vote holds three positions in the cabinet - the Ministry of Religious Affairs, the Ministry of the Interior (which handles visas and passports) and the Ministry of Welfare - in a coalition government, and so exercises a power far beyond the size of its constituency. Minister Warhaftig is a crafty politician and plays the game of politics with skill. He knows how to capture the headlines even though he cannot capture enough votes in the Knesset to make his proposals law. He plays up to the religious segment but is caught between the secularists and the extreme orthodox. If there is any one thing the Jews have in common it is a mistrust of the Minister. He

admitted to me during a very pleasant conference in spite of his well-known aversion to Christians that though he would like to see the Law of Return changed he cannot get the majority of the ministers and the 120 member Knesset to go along with him.

Likewise the Chief Rabbi Goren (there are two Chief Rabbis - Yosef of the the Shephardic and Goren of the Ashkenazi Jews) is also caught between the conservatives and the extremists among the orthodox.

While we hoped that the world at large did not judge America by the statements last year in our political campaign, why should we then blame the Israeli government for all the comments made by her politicians and religious leaders?

II. Israel, like our own nation, has problems with political and religious extremists and also, as the Attorney General pointed out to me, this is an age of violence even in the name of religion. We mention three of the main sources of trouble.

1. Rabbi Mier Kahane and the Jewish Defense League. In America, his departure to Israel was considered good riddance although members of the JDL recently caused property damage and bodily injury at the offices of the Board of American Missions to the Jews in New York City. My information is that he has about 200 followers in Israel. One informant attended a rally on the Mt. Scopus campus advertized as a "Moses - Yes: Jesus - No" meeting of concern. There were 20 JDL followers there, all Americans, discussing plans for persuading the Arabs to leave and for the deportation of Christians. Kahane is openly dedicated to violence. His presence is a source of great embarrassment to Israel. His attacks are not only against the Christians and missionaries but Arabs as well. He has launched a letter campaign offering Arabs money to leave the country. Some of his followers allegedly set fire to the Bible Center on the Mount of Olives and are now in prison pending trial. The Attorney General said this was a criminal act and that the suspects will not be released on bond pending trial. Kahane will stand trial in May for gun smuggling and the government also plans to try him later for the letters to the Arabs, possibly on the charge of sedition. We should not blame Israel any more for the actions of the JDL than they blame our government for the bombings by some groups in the U.S. One spoke of them as a "well disciplined bunch of thugs."

2. The Yeshivas

These are students at orthodox schools who sometimes resort to violence in the name of righteousness. To show the government's impartiality: When students damaged a bookstore selling pornographic literature in Tel Aviv (The Eros Cos) there was tremendous pressure to release the alleged culprits on bail pending trial, especially for a holy day. Even the president of Israel, in a call to the Attorney General on the eve of the day, threatened to go to the prison and pray with the students the next day if they were not released. The Ministry of Justice was adamant. "They are criminals and must be treated as such."

3. The Torah Activists (Peyillim)

These extremists among the orthodox also resort to violence and are suspected of setting fire to the car and bombing as well as other forms of intimidation against Christians of Jewish extraction. (More about that later in the report.) One high official called these acts, acts of hooliganism.

III. The Law of Return

We must also understand why the Minister of Religious Affairs proposes a change. Under the Law of Return two types of Jews are free to come and settle in Israel - (a) Any person whose mother is a Jew and (b) Any person who has been converted to Judaism.

Now, a new two-fold problem has developed. First, a group of young Jews known as Jews for Jesus have started entering the country. There are about 500 on the three main campuses and they are dedicated to evangelism. On the one hand, it seems in conflict with the laws against new missions being established since 1948 and also, the life-style, including dress and commune living, of some is offensive to the Jews. It should also be noted that Jews for Jesus are not church oriented. They are opposed to the Christian "establishment." The second problem has to do with some who, though claiming to still be Christians, have been converted to Judaism through Orthodox Synagogues in the U.S. for the avowed purpose of entering Israel under the Law of Return to become missionaries. It was reported that there are about 20 such in Israel at present. It is also well known that another family has gone through the rites of conversion and sent word in writing to friends that it hopes to enter Israel under the Law of Return. Steps have already been taken to rescind some of these conversions. The Minister of Religious Affairs said he had no objections to conversions according to the HALACHA even in a Reformed or Conservative Synagogue. Apparently conversions in which the convert continues to believe in Jesus is not "kosher." To this the Christians of Jewish

background agree. I was informed that one indigenous Christian congregation refused membership and even communion to such a convert (Christian) to Judaism. The ethics of such acts is not only open to question but the cause of legitimate evangelism has experienced a restrictive reaction as a result of such tactics.

IV. There are missionary societies and individuals, mostly from America, whose practices are considered unethical.

Minister Warhaftig said that there are 40 missionary societies active in Israel as well as 35 denominations employing about 1,000 persons, though not necessarily working among Jews. He noted that there was a total of 2,500 religious persons engaged in Christian work in Israel - more than all the Rabbis in the United States! (The Jewish population in Israel at the last census was 2,632,000 while in the U.S. it was 6,060,000.) This does not take into account those "missionaries" disguised as reporters, guides, students, visitors on extended visas, etc. but fooling no one. The tragedy is that the few create problems for those societies which are legitimate, respected and worthy of our support. It would be difficult for one in Israel so short a time to properly assess the unethical practices so I quote from the open letter to the Prime Minister:

We do not endorse the practice of some who come for short periods of time and in an offending manner--oftentimes both degrading and insulting to the Jewish faith--attempt to press their religion in an argumentative manner on Jewish individuals.

This does not mean in any sense that we oppose the presence of Christians in this land, living among the Jewish people, sharing their faith in a deep-rooted, day-by-day ministry and dialogue, conducted in a manner guided by the proper ethical standards, and recognized by this government as a basic right.

In a letter to Christianity Today protesting the title; "Christian Go Home," Dr. Dwight Baker, long active in Israel and whom I interviewed at Haifa, wrote:

I must take issue with your headline. "Christians, Go Home." Certainly not the Government, including Religious Affairs Minister Dr. Zerah Warhaftig--a long-time foe of missionizing--and not Israeli citizens, either secular or religious (with the exception of a hand-full of extremists), are saying "Christians, Go Home."

The Israelis have allowed the Christians with their churches, bookshops, publishing houses, theological training centers, schools and hospitals to operate freely in the country since its beginning. This degree of religious freedom is all the more remarkable when seen against the back-drop of Christian treatment of the Jews in countries where the state church or dominant religion was Christian for the past 17-hundred years!

What the Government, Israelis (and are increasingly being joined by main-line evangelicals) are saying is "Unethical Missionaries, Go Home." In reality, it is the small sects--with loose or no ties at all with known evangelical churches--whose members go about with their proselytizing, using any and all methods to make a convert, that are causing the religious unrest in the country. Jesus himself condemned his own people in his day for just this same sort of harmful activity. These unethical missionizers go after the very young, the emotionally mixed-up, the indigent and the very old, and in a theologically shallow manner, hard-sell their Christianity.

Oftentimes they offer material inducements to score. It is precisely the increase in this sort of activity that the present ruckus is all about.

So for those expatriates working in Israel at this time, using dubious methods in their proselytizing, I for one join the Israelis in their cry, "Unethical Missionary, Go Home!"

Coupled with the unethical practices in Israel are some of the reports sent to supporters and papers back home. One Israeli newsweekly, according to the Israel Digest suggested that missionary activity exists more in the headlines of newspapers than in fact. It suggests that the missionaries eagerly translate the stories about themselves, sending them to their supporters abroad as proof of their effectiveness and right to support. These clippings result in stories appearing abroad which are translated and reported inside Israel by those opposing missionary activity as evidence that such activity is harmful. Thus, the article implies, the public relations of the missionary and anti-missionary groups are more effective than their activities themselves, each group using the publicity of its opponents to gain backing for its own position.

Minister Warhaftig mentioned the oft repeated complaint that some mission societies seek to buy converts through offers of clothing, food, money and shelter. In some cases this may be true but it is in the very nature of Christianity to give in the name of Christ without expecting anything in return. For example, the Norwegian Mission in Haifa has just received permission to erect a modern, well equipped home for senior citizens, the first Christian residence of this kind in Israel. This has been over the loud protests of the Orthodox in Haifa who argued that the Christians would use the method of housing, feeding, and medical care to buy converts! Israel has yet much to learn about Christian charity and Christians must teach them by exercising it properly.

V. The Structure of Government in Israel follows the British rather than American pattern.

One must recognize this in order to evaluate the statements emanating out of Israel by the Cabinet Ministers. The Minister of Religious Affairs calling for an amendment to the Law of Return or complaining about missionary activity does not speak for the present government since his party does not have control over a majority of the votes, as he admitted in the quote earlier. The majority party does not accept the position of Minister Warhaftig. As to introducing an amendment, the spokesman for the majority doubted the Minister would even introduce it lest he suffer loss of face in a defeat. He might introduce it just before the election for purely political reasons. For us to be all up tight over such announcements reveals ignorance of Israel's political processes. One Christian of Jewish extraction said, "We go through this every election. This is a family and an internal problem. Please ask our brethren in America to leave us alone and permit us to work out our own problems."

VI. The Holocaust

One can understand Israel only in the light of the Holocaust and the previous centuries of persecution at the hands of so-called Christians. Throughout the centuries of ghetto living they have kept the faith, maintained their traditions and culture, and preserved their identity. Now that they are the majority and back in the land there is still a defensive attitude and an underlying fear that a wholesale turning to Christianity might rob the people of the very things many even died to preserve. This goes beyond the idea of opposition to the very mention of the name of Jesus. There are wounds which will take a long time to heal and fears which will take a long time to overcome. Added to this is the fact that the little, young nation is surrounded by people who openly seek to destroy her with few of the nations or even church bodies in the world having the courage to come out openly to her support. We must exercise patience. A people, dispersed and persecuted for 25 centuries cannot be expected to reach full maturity in 25 years!! There is a fierce nationalism which at times finds democratic principles to be a roadblock to a full realization of security.

With this background, we are now to share our findings in the three areas of concern.

I. The Law of Return

The Attorney General stated emphatically that the government had no intention of amending the Law. "I ought to know," he said, "because if it is to be amended, I would be the one to write the new law."

Minister of Justice Y. S. Shapiro was also most emphatic in his comments. He is considered one of the most powerful men in the government and one of the founders of the new nation. In a long and delightful visit he started off by saying he had been informed by the Attorney General of what he had said and supported him fully. "But I wanted," he continued, "you to hear it directly from me." Twice he asked that I be sure to "tell your friends (the evangelicals in America) that you have heard this directly from my own lips and further that the Prime Minister supports this position."

First, he repeated the statement that there are no plans to change the Law of Return.

Second, and this statement is even more significant since it seems to add a new dimension to the concept of religious freedom, . . . Israel has from the beginning claimed to "guarantee freedom of religion and conscience." However, the freedom to share a faith is not always considered part of the freedom to believe. Christianity by its very nature is Good News to be shared. The Minister said, "I know about Christianity and have read the New Testament. In the last verses of Matthew the disciples are commanded to go into all the world and proclaim the gospel. It is part of your Christian dogma to proclaim. We cannot grant a freedom to believe which restricts that freedom to only certain parts of the dogma. Christians must preach their faith. Further, we believe in freedom of speech and freedom of the press or to publish and this right to speak and publish must not exclude Christian truth.

Third, on the question of who is a Jew, he referred to some of the recent decisions and noted the current controversy over converts to Judaism and then those who claim to be Jews even though believing in Jesus. "These are matters of the heart. We are dealing with the laws of the State. We can only go by the certificate of conversion which is based on a very old law originating in the days when people transferred from one community to another. A Jew is a Jew. What he believes in his heart is his private business.

The Attorney General also made a reference to the freedom to share one's faith by calling attention to a statement by Deputy Prime Minister and Minister of Culture and Education, Yigal Allon, to The Knesset on February 11, 1970, a copy of which was made available. He said in part:

The State of Israel holds it to be its duty to see to it that worshippers are not disturbed in their prayer and faith. This duty has two aspects: On one hand, the duty to ensure freedom of worship and to safeguard the Holy Places, and to punish anyone who offends religious feelings, as stipulated in the criminal code, and on the other hand, to abstain from interference in activities which the law does not prohibit. This policy is in keeping with our democratic stance and with our political and particular moral responsibility as a sovereign State in the country, responsible for the Holy Places of numerous religions.

The laws of the State of Israel do not prohibit to preach for any religion and to endeavor to convince a person to convert to that religion in a way which is not legally prohibited. I said: "in a way which is not legally prohibited" by which I meant that as long as there is no coercion and no willful misleading etc. the authorities of the State see no room for intervention.

II. The Threat Against Missionary Activity

There is no threat as far as the government is concerned as is already evidenced by the foregoing conversation with members of the Ministry of Justice. Minister Warhaftig also gave assurance in his comments that there were no plans to change the government's attitude towards the recognized, legitimate missionary activity in Israel, although he pointed out more than once that some aggressive missionary activity causes annoyance to some sections of the Jewish community.

Those showing repeated disrespect for the laws of the land and the traditions of her people may find it increasingly difficult to stay in the country.

III. The Reported Intimidation of Missionaries

There is no doubt an attempt to intimidate and terrorize Christians of Jewish extraction and Christian missionaries as seen in the letter quoted earlier.

I visited three of the leaders who in recent months have either had homes and other buildings bombed or fire set to their cars or equipment.

The one praised the police for their assistance. They had even warned him in advance of possible trouble, arrived on the scene in time to catch the culprits and have been checking up on the place ever since.

The man whose youth center had been threatened insisted that "it wasn't much of a threat" and that the police had arrived immediately.

The third had a different story. And one must "tell it like it is." The incident of violence took place several months ago and even though the police have been offered the identity of those involved no arrests have been made. There is a feeling that in spite of the government's desire to protect all the citizens, local police do not carry this out in practice. Those suspected of these latter acts of intimidation are believed to be Torah Activists. The opinion was expressed by a number that had the suspects been Arabs or members of the J.D.L., action might well have been immediate. I regret I ran across this matter following the meeting with the Attorney General. The suspicions expressed will reach him.

Government pronouncements to the contrary, there is a subtle form of anti-Christianity practiced by individuals and groups. After all, the Jews have had a good deal of experience in many forms of intimidation as practiced on them for centuries and now some are using the same tactics on others. Here history is but repeating itself. This anti-Christian intimidation takes several forms - threats during the night via the telephone, threats by letter, discrimination in employment, etc. Israel will not become a model of democracy until the concept of religious and political freedom is implanted in the hearts of all - a freedom which must be granted equally to all, be they Orthodox, Conservative, Reformed, Secular Jews, Christians of non-Jewish or Jewish extraction, Muslims, or holding to any other religious beliefs.

What Should be the Attitude of the
Evangelical in America towards Israel

1. They should not only continue to pray for the peace of Jerusalem but peace in Jerusalem!
2. They should seek to understand the problems of the government. It is a most difficult situation trying to build a new nation in the midst of a land torn for centuries by religious strife and divided by the various religious and political views of its people.
3. Support evangelical missions to Israel but only those whose ethics in administration, raising of funds, and practices in Israel are above reproach.
- 4: Tourism should be encouraged. The headlines of violence at the hands of Arab terrorists should not discourage one from visiting Israel. It is safer on the streets of Jerusalem at night than in many American cities in the daytime. However, the tourist should not go to Israel as a 20th Century Crusader nor only as a so-called Christian pilgrim in search of more evidence to bolster his faith. Israel is not only the land of history but of prophecy. Christianity has no sacred shrines.

We worship in spirit and in truth. The event is more important than the place. Ronald Whitney writing on Israel and the Christian Pilgrimage for the Christian News of Israel complains:

They (the Christian Pilgrims) learn little or nothing about the modern State. The Christian pilgrims may travel the length and breadth of the Land, see all the Holy Places, and then go home with almost no knowledge of the Jewish State except as they go through Israeli customs at the airport. They have checked out all the dead stones but did not get acquainted with the living people of Israel.

5. Some Evangelicals have delayed too long the Bible based and, even apart from the Scriptures, the moral imperative of affirming the right of Israel to exist and to be secure in that existence.

We should not consider ourselves any less sympathetic to the Arab cause for such a position nor should we be influenced by different views on eschatology. The United Nations is swayed by the threat of the Arab world but why should we be? The papal nuncio in Eastern Jerusalem replied last week to the question of why the Pope has not recognized Israel with the comment that he feared the reaction in the Arab world. But why should we? The World Council of Churches has often by implication and open statements declared its support of the Arabs at the expense of the Israelis. Why should we? Can we not rise above the political debate and declare our love for both Arab and Jew but insist that our belief in Israel's right to exist and the right to live unmolested by one's neighbor is no less a moral issue than is the right of the neighboring Arab nations to enjoy the security of their own borders?

6. Give thanks to God that Israel is aware of the existence of many believers in America who are sympathetic with her aims. We do share with the Jews a belief in the Scriptures and a hope for the future.

Some Encouraging Developments

I cannot close this report without sharing some of the encouragements.

1. Everyone of whom I asked the question - "Is it easier or more difficult to be a Christian of Jewish extraction in Israel today?" answered that it was easier. In former days one who turned to Judaism from some other religion was called a convert and one who turned from Judaism to Christianity an apostate. Later, he was known as a traitor. An orthodox theologian said that the stigma of converting to Christianity is diminishing.

2. The interest in the study of Jesus continues to grow. I was quite moved as the orthodox theologian took a copy of my book from his shelf. It was written in 1968 and suggested that Israel's scholars might well lead the Jews to Jesus. The theologian stated, "You were more of a prophet than you realized. You reported then that 23 books had been written in Hebrew in which Jesus was the central figure. That number has now risen to 27." The March 7th issue of Christian Century contains an article entitled "Learning About Jesus - in Israel" by Pinchus Lapide with the subtitle, "The history text - books in Israel's schools present a highly favorable image of Jesus." The Associated Press recently released a similar report.

Let's be patient. Remember Jan Hus had the same theology as Martin Luther but was a hundred years ahead of his time and burned at the stake. It wasn't until the invention of the printing press and the peasants' revolt that the world was ripe for the Reformation. A spiritual revival in Israel is predicted in the Scriptures of the Jewish people! Let's not get in its way!

3. There is a growing interest in the Bible. The Bible Society Secretary reported that more Bibles in proportion to the population are distributed in Israel than in any other country. The Old and New Testaments in Hebrew are popular in the Kibbutz. A new translation of the New Testament in the common language - a Hebrew version of Good News for Modern Man - is in process. The Epistle to the Romans has already been printed and the rest of the epistles are ready for publication.
4. There are no doubt a number of Jewish young people turning to Jesus and who do so without forsaking their Jewish heritage and culture.

Before concluding may I share all too briefly a word about the meeting with the Ambassador.

On Friday, April 27, I spent one hour in conference with Israel's new Ambassador to the United States, Simcha Dinitz. It was a leisurely and most profitable experience as I shared my findings and he provided a background to some of the observations. He stated that one of his goals in his new assignment was to try and build a bridge of understanding between the Christian community of America and Israel. As evangelicals we must meet Israel half way in this bridge building.

Conclusion

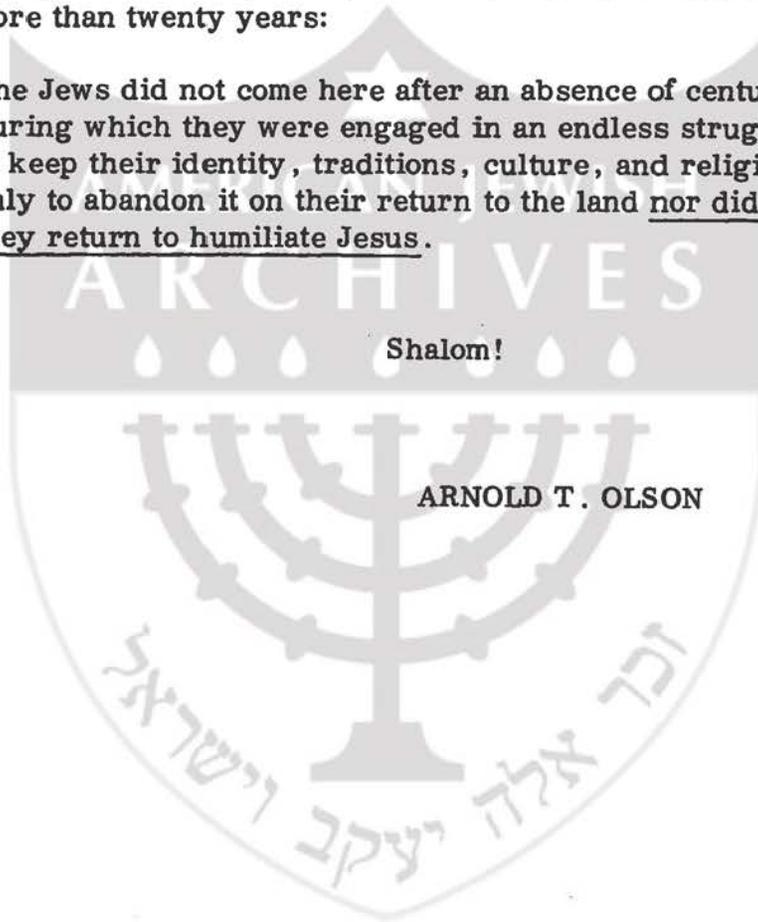
I am grateful to the members of the Israeli Government and the many leaders in the Christian community for the hospitality and willingness to share information. I am also humbled at the confidence placed in me by Israel in asking me to serve as her messenger to America's evangelicals.

This report was written during the many hours in flight en route home. The writing was often interrupted by the memory of a thought expressed by the pastor of one of the congregations in Jerusalem, himself of Jewish extraction and a resident in Israel for more than twenty years:

The Jews did not come here after an absence of centuries during which they were engaged in an endless struggle to keep their identity, traditions, culture, and religion only to abandon it on their return to the land nor did they return to humiliate Jesus.

Shalom!

ARNOLD T. OLSON



NEWS-SUN
Waukegan, IL
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FEB -9 -73

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. Eisen-drath, 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

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."

Eisen-drath 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.

EVANGELICAL FREE CHURCH OF AMERICA



OFFICE OF THE PRESIDENT

STATEMENT OF DR. ARNOLD T. OLSON, PRESIDENT OF
THE EVANGELICAL FREE CHURCH OF AMERICA CONCERNING
HIS VISIT TO ISRAEL APRIL 18-25

Washington April 27.... I met this morning with His Excellency Simcha Dinitz, Ambassador of the State of Israel to the United States to discuss the findings of my visit to Israel April 18-25. This visit was initiated after consultation with officials of the American Jewish Committee.

Headlines in America's secular and religious press during the last few weeks have told of (a) a plan to amend the Law of Return so as to bar Jews having converted to Christianity from settling in Israel, (b) the statement by Chief Rabbi Goren that Israel must rid itself of "the affliction called mission" with the press reporting the possible expulsion of a 1000 missionaries and (c) acts of intimidations against missionaries and Christians of Jewish extraction. This has caused an unfavorable reaction especially among evangelicals who have long been friendly to Israel and from whom many missionary societies receive their support.

After 21 conversations in 6 days with political and religious leaders including two ministers (Justice and Religious Affairs), the Attorney General, the Archbishop of Jerusalem, The Prime Ministers Advisor on Minorities, missionaries and three whose property had been bombed or set on fire, a detailed report is being prepared for the Convention of the National Association of Evangelicals, scheduled for Portland, Oregon, May 1-3.

On the basis of these meetings with high Israeli officials as well as with Ambassador Dinitz, I feel confident that the government of Israel is strongly committed to the safeguarding of the principal of religious liberty and freedom of conscience for all legitimate Church agencies in Israel.

The Minister of Justice assured me that there are no plans to amend the Law of Return. The Minister is a member of the majority party and insisted he reflects the view of the Government. Further, the Declaration of the State of Israel of May 14, 1948, includes the guarantee of religious freedom for all and this faith to the Christians must include, according to the comments by the Minister of Justice, "in the dogma, the command to proclaim the Gospel to the whole world. We cannot grant Christians the freedom to believe and deny the right to share that truth as the Christian's Jesus has commanded it." In addition, he reminded me that Israel also grants freedom of speech and freedom of the press and this must also be granted to Christians to speak and publish their beliefs. It is apparent that the privilege of witness has sometimes been abused by comments and through literature that downgrades the Jewish faith. This unethical practice does not enhance the image of Christianity in Israel.

As to the expulsions of missionaries, there is no such threat although the unethical practices of some were mentioned.

There is intimidation of missionaries and Christians of Jewish extraction even though it is contrary to Government policy. Such groups as the Jewish Defense League -- engaged in a campaign to expel both Arabs as well as Christians; small groups of students, and religious extremists practice intimidation by threatening through letters and phone calls arson, and bombs. However, the authorities are hard at work. The police arrived at the International Bible Center on the Mount of Olives in time to arrest several members of the J.D.L. who had set fires in the building. The director, a Christian of Jewish extraction was lavish in his praise of the cooperation by the police. The Attorney General gave assurance that those who did damage would be treated as criminals and not even granted bond pending trial.

On the other hand, a fire set by men suspected of being Torah Activists in February has not been solved drawing suspicions in the Christian community that there is laxity in apprehending some. The Government, however, did not give that impression.

Its an election year in Israel. We hope Americans will not take all of the statements by her politicians any more seriously than we'd want the Israelis to take the statements by some of our own. Further, we should not judge a nation by the unapproved and violent actions of some small, but active and vociferous minorities.





SOUTHERN METHODIST UNIVERSITY

Bishop W. Kenneth Pope

PERKINS SCHOOL OF THEOLOGY

DALLAS, TEXAS 75222

April 13, 1973

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

My dear Rabbi Tanenbaum:

Thank you for your letter of April 2 and the attached copies of statements with regard to Key '73 and the Jewish Community.

I have been in touch with Rabbi Klein with regard to any move that should be made on the part of the Christian community in behalf of our high regard for and deference to the Jewish community. He assures me that he will keep his ear to the ground and alert us at any time he feels that we should make a statement. I am in touch with Dr. Albert Outler and others here at the Perkins School of Theology. We want to be ready at any time to do anything that Rabbi Klein and the other Rabbis here in the Dallas area feel should be done. Our aim is to maintain the closest cooperation with the Jewish community.

If and when it is felt that a public statement should be made, be assured that we will advise you of it and send you copies of what is affirmed.

We very much appreciated your recent visit here in Dallas. With my continued gratitude and best wishes, always, I am,

Cordially yours,

W. Kenneth Pope

WKP:ks

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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THURSDAY, MARCH 8, 1973

When the Church was established in Rome, the Christian community would meet to attend Mass offered by its bishop, the Pope. The practice may well date back to the third Century, and by the fifth Century the custom was established that the Pope and the priests of Rome would together offer Mass on principal feast days in one of the area churches, and the community would gather round them. The church was described as the "station church."

The solemnity of the occasion was enhanced by processions of clergy and people from one church (called "collecta" -- the point of assembly) to the station church, Litanies and other prayers were recited on the way.

According to tradition, it was Pope Gregory the Great -- who sent Augustine to England -- who designated which parish church would be the "station" for each of the 84 days of special importance to Christians throughout the year. These included the weekdays of Lent.

The custom persisted until the Middle Ages when it fell into disuse until revived in Rome by Pope John XXIII.

In the revival here now, the succession of Lenten Stations is meant to lead up to a climax on Maundy Thursday in Holy Week. On that day, priests and people from all over the diocese are encouraged to come to the diocesan Cathedral for the solemn Mass of the Blessing of the Oils.

The deepest purpose of the revival is contained in the Vatican Council's Decree on the Liturgy:

"The Church reveals herself most clearly in the full and active participation of all God's holy people in the same Eucharist, in a single prayer at one altar where the bishop presides surrounded by his presbyterium and ministers."

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RABBI ASKS LAWS BARRING
CHRISTIAN MISSION PROSELYTIZING

By Religious News Service (3-8-73)

JERUSALEM (RNS) -- Chief Rabbi Shlomo Goren of the Ashkenazi (western) Jewish community in Israel has called for legislation to protect the right of religious worship "in an effort to curb Christian proselytizing activities among Jews."

Israeli Radio said that in a speech before a trade union group here, the rabbi insisted that "any outside influence" on people, aimed at "making them change their religious beliefs," was "basically wrong," and "should be made illegal."

Earlier, Minister of Justice Yaacov Shimson Shapiro, whose views generally reflect those of Prime Minister Golda Meir, said the government has absolutely no intention of drafting legislation to curb Christian missionary activities in Israel.

In February, following violent incidents directed against some Christian "missionaries," Rabbi Goren commented that the intentions of some missionaries worried him, but said that "violence and illegal action" should be ruled out in responding to them.

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WESTWOOD UNITED METHODIST CHURCH SERMONS

"KEY '73 AND THE JEWS"

AMERICAN JEWISH
ARCHIVES

A Sermon By
Dr. Irwin J. Trotter
January 21, 1973

זכר אלה יעקב
וישראל

10497 WILSHIRE BOULEVARD, LOS ANGELES, CALIFORNIA 90024

"KEY '73 AND THE JEWS"

Old Testament Scripture: Isaiah 2: 1-4

The word which Isaiah the son of Amos saw concerning Judah and Jerusalem.

It shall come to pass in the latter days

that the mountain of the house of the Lord
shall be established as the highest of the mountains
and shall be raised above the hills;

and all the nations shall flow to it,

and many peoples shall come, and say:

"Come, let us go up to the mountain of the Lord
to the house of the God of Jacob;

that he may teach us his ways

and that we may walk in his paths."

For out of Zion shall go forth the law,

and the word of the Lord from Jerusalem.

He shall judge between the nations

and shall decide for many peoples;

and they shall beat their swords into plowshares,

and their spears into pruning hooks;

nation shall not lift up sword against nation,

neither shall they learn war any more.

New Testament Scripture: 1 John 2: 7-11

Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. He who loves his brother abides in the light, and in it there is no cause for stumbling. But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

I am troubled about the Jewish furore over the Key '73 program. And I'd like to share some of my thoughts about this, leading perhaps to a deeper understanding of our evangelism and our relationship to other faiths.

Key '73 is a program that most Christian churches are getting involved in now. I noticed that Dr. George Outen is coming soon for a series of preaching meetings related to this program, and I'm delighted that he's coming. You'll find him an articulate and moving speaker, and one who will help you a great deal into this emphasis for 1973. Key '73 began with an editorial by Carl Henry in Christianity Today, the conservative Protestant magazine. And he himself has defined Key '73 this way: "Key '73 is not a national pep-rally aimed to promote religion in general or community-church-attendance or faith-in-faith. It is a devout witness by twice born men and women to the truth and power of the word

of God in our lives, and an invitation to their townspeople to find the redemption that is in Christ Jesus." Key '73 has chosen the motto, "Calling our Continent to Christ."

Now personally I've been encouraged by three aspects of this program. First, it is broadly ecumenical. It includes Christians in the most broadly based enterprise in the church history of the United States. It includes Roman Catholics on the one hand, and down through the mainline Protestant denominations, to the evangelicals, if you want to put them on the other extreme. This in itself seems to me a great and significant thing, that we have come to the point where Christians can together extend an evangelistic invitation to the nation. The second thing, that encourages me about Key '73 is the emphasis on innovation and local initiative. These are refreshingly new things in the field of evangelism. I welcome the opportunity for our people to use their imagination in evangelism, to break out of the stereotyped and hackneyed methods in which the church has seemed to be trapped.

And finally, and not the least important, I think that Key '73 has recognized that there is a social dimension to the gospel. For the first time in such an enterprise, there is a marriage of what we call the "personal" gospel with the "social" gospel. They belong together, they need to be together. They should never have been separated. And I welcome a campaign which says that they should be pronounced in the same sentence.

The beginning phase of Key '73 calls us to repentance and prayer. And certainly that is a mood that is appropriate to our nation at this time. When we think of what has been happening, the winding down of the war in Vietnam, and to think of the difficulty that we're all having in dealing with that, a call to repentance is a relevant and an important note to sound. I saw a cartoon the other day, showing the devastation of the battlefield, and under it was the caption, "War means, Never having to say that you're sorry." If that is the mood of the nation, as the cartoonist implied, then repentance is a need of us all...

I see great possibilities in this campaign, as does the editor of the Christian Century magazine, who wrote recently:

So we like Key '73 because and insofar as it is a morale-boosting venture in the churches, a channeling of energies, an assertive moment, and an attempt to intervene in history, an endeavor to recruit the wayward and edify the evangelizers, a contribution to the religion of the heart in a sterile season.

But then he adds:

We will not stand by and enjoy it if it becomes statistically obsessed, symbolizing a regression to bureaucratized and overprogrammed churchitis, nurses its narcissism with Are You... Saved Jesus kicks or over-looks the fact that faith is to be active in love in a complex world.

To me that's a good statement of the plusses and minusses, the potentials both good and bad, of the program. But now comes the Jewish note of protest.

Rabbi Mark Tannenbaum of the American Jewish Committee has expressed the thoughts of many of our Jewish friends. He sees Key '73 in terms which are not very complimentary. "Key '73", he says, "is an assault on the honor, dignity, and truth of Judaism." He adds, "To suggest that Christianity and a particular brand of Christianity at that is a substitute for Judaism is wholly insensitive. That version of Christianity says Judaism is a footstool to stand on, and then kick away. Key '73 should aim at the domestic heathens who are baptised and Christians in name only." Well, that's a hard paragraph. And it has got me to thinking, and has led me to dig a little deeper into what I mean by evangelism.

So let me lead you through my reflections and I'd be interested in your comments too.

I. First we could answer that we didn't mean the Jews in the first place. But actually, the slogan says, "Calling our Continent to Christ," and presumably that might include Jews too. Perhaps Rabbi Tannenbaum is right, that the Key '73 leadership should state publicly that they have no intention of aiming specific evangelism at Jews. And I personally would support such a statement. But I think in spite of all that, the Jews do have a right to be nervous, for evangelistic campaigns in the history of Christianity have not been happy times for Jews. Our track record on that score has been indeed rather a sad one. I won't rehearse all that regrettable history for you. But Jews have a right to worry about it, and because of Christian history we need to be particularly sensitive to their worry. We need to know that history and recall it, lest it be repeated. You see, Jews worry that after a year of trying to convert another group with little success there is often a reaction against the resistant group. And Jews, who are always in danger of anti-Semitic attacks, have a right to feel that a reaction might come against them.

Of course, in one sense competition can be healthy for religious groups. I read recently that there is a task force of Orthodox Rabbis on college campuses trying to offset the influence among Jewish young people of the Jesus movement. Perhaps they have visited UCLA. It can't be all bad for Jews to be forced to dig deeper into their heritage, and for Jewish leaders to reach their young people in a more effective way. Harry Golden has a wonderful story, in one of his books, about a Jewish congregation in the deep South. The synagogue burned down, and the local Methodist church offered to let the Jewish congregation use their sanctuary on Friday nights until they could rebuild their own. They gratefully accepted the offer but didn't foresee all that would ensue. The first Friday night they found that the Methodist preacher was there to open the door for them. And he stayed around, to see what was going on and to close up afterwards. And he was there every Friday. And the Methodist preacher began to take an interest in who was there. And during the week he would go down main street, seek his Jewish friends, and ask them why they weren't in synagogue last week. They were completely taken aback by this. This wasn't the way it was usually done in synagogue. And Harry Golden says that for the summer they had the use of the Methodist church, that was the best-attended synagogue in all the South!

But in spite of that, we need to remember the history of Christians and Jews, and guard in every way we can against permitting any sort of anti-Semitism

to issue ever again from the Christian enterprise.

II. Now let me take this a step further, because that's just the surface of the problem. What Rabbi Tannenbaum has raised is a basic issue about the relationship between religious groups in our country, the question of the ground rules of a pluralistic society. For we live in a pluralism in which we accept that there are going to be people of different persuasions around us. And this is a peculiarly American style of life... Part of the unique American religious experience has been the experience of pluralism. We came as religious refugees from Europe, where the style was that everybody had to go along with a certain faith, or a certain church. But here we were all refugees from that and we had to learn how to live with each other, how to respect the other person and his beliefs.

I think there is inherent in Protestantism that kind of respect, because we are a voluntaristic form of religion. We believe that a man's personal decision has a lot to do with his faith. If you call a man to make a decision for faith, then you have to respect his right to make that decision, and must respect his conscience. That's one of the problems of this relationship between Jews and Christians, because we are a voluntaristic form of religion. I can't imagine Protestantism without evangelism campaigns, without the invitation to make personal decisions about faith.

Judaism on the other hand is a communal religion, you are born into Judaism. We often say in Protestantism that your mother's faith or your grandfather's faith is no good for you, you have to decide for yourself. In Judaism, your mother's faith and your grandfather's faith have everything to do with it. It is a communal religion, a religion of kinship and of community. And I would suggest to you that there is bound to be some friction between these two approach to religion. Pluralism, I'm trying to say, is never going to be tidy. We have to learn how to live with each other, inspite of the fact that we have quite different ways of experiencing God.

Gregory Baum, an interesting Roman Catholic theologian, has given me some insight into how we might learn to do this. For he says that we are learning in the twentieth century that the way that we call a people to Christ, to make a decision, makes all the difference. He makes a distinction between "theology" and what he calls "ideology." Theology, he says, is the truth about God and ourselves; that's what we try to listen to, that's what we try to teach, that's what the Bible opens up for us. Ideology, on the other hand, is defined as "a set of teachings or symbols unconsciously generated by the society to protect itself against others, legitimate its power, and defend its privileges." And ideology, self enhancement, creeps in very unconsciously and begins to crowd out genuine theology. It is very easy to slip from the truth about God and ourselves to a statement of that truth which just defends our privilege.

Let me give you some examples. We have been learning in the last few decades about "white racism." We used to think that white racism was just something the Ku Klux Klan did, promoted and practiced. Now we know that white racism is built into the way we think about ourselves and our society. It's a subtle thing, an ideology that is so "rational" and so "reasonable" that it just takes us

over. We convince ourselves that it is true, and that it only incidentally happens to work to our advantage. Or, another example we know today about "male chauvinism." Male chauvinism is another ideology. It is perfectly reasonable, and logical and right, of course, that men should have all the privileges, but it just happens to work out to the disadvantage of women. That's how an ideology takes over and prevents us from genuine self understanding.

"Truth in religion," Gregory Baum says, "as well as in other contexts, is always threatened by ideology. There is a constant struggle in the religious life between truth and falsehood." Then he goes on to define how he thinks that we ought to state our invitation to Christ. "I venture to propose that what God has revealed in Jesus Christ once for all and in this sense utterly in an unsurpassable way, is that the crucial decision regarding the divine is made by man in his relationship to the community of men. The locus for man's twisting surrender to God is the love of one's neighbor. What has been revealed in Christ is that true religion humanizes and reconciles.... The ultimate test in the struggle between true and false religion, then, is the reconciliation of men."

I think there is a rule of thumb here. If we invite people to Christ in such a way that it is all directed to "them," but implies that I'm not in the same need or I've already arrived, then perhaps we have let ideology creep in to our theology. But if the Lordship of Christ includes all men beginning with me, beginning with us, beginning with the church, if repentance is the first requirement for me in evangelism then we are closer to theology, as against ideology.

Now this takes me to the last and deepest level of this whole problem, which our Jewish friends are pushing us to understand. For the experience of love is the heart of what we are talking about, the essence of evangelism. In Isaiah 2, for instance, we have what is in fact almost an "ideological" concept. All nations are going to come to Zion, the temple of Judaism. Everybody is going to have to come to us, the writer said. But what will they learn? What is the law? It is that swords will be beaten into ploughshares, spears will become pruning hooks, nation will not lift up sword against nation. Love! At the heart of it. Or in the New Testament, John uses a metaphor of light and dark. Unfortunately is a metaphor which often tempts us to ideology, to separate the children of light from the children of darkness. But he makes it clear, does he not, that the light is love. It is the experience of self-sacrificing love which we mean when we talk about light. That has nothing to do with privilege, or self protection, or protecting my position.

This same Rabbi Tannenbaum has given us a story which I think helps us see this. "An Hasidic rabbi renowned for his piety and compassion was unexpectedly confronted one day by one of his devoted youthful disciples in their house of prayer and study. In a burst of feeling, this young disciple exclaimed, "My Master, I love you." The ancient teacher slowly looked up from his books, and then asked his fervent disciple. "Do you know what hurts me, my son?"

The young man was baffled. Composing himself, he stuttered, "I don't understand your question, Rabbi. I am trying to tell you how much you mean to me, and you confuse me with strange questions."

"My question to you is not at all strange or irrelevant," said the Rabbi, "for it you do not know what hurts me, how can you truly love me?" My experience is, that it is very difficult for a Christian to know the hurt of Judaism. After the 1967 "six-day war," I discovered how deeply hurt the Jewish community was that we Christians did not support them immediately in that war. And I'm not saying that we should simply adopt their position, or have no sympathy for the Arab refugees, or disregard all the other complexities of that problem. But what I'm saying is precisely that it was very difficult for me to understand why they felt so hurt. And therefore the rabbi's question is very relevant, "For if you do not know what hurts me, how can you truly love me?"

You see, we're getting down to the deepest level of all in terms of trying to make any kind of witness to the Lordship of Christ, the love of Christ. And then I try to feel with them, I try to listen to my Jewish friends, I try to catch a glimpse of how they see it. One article was particularly helpful to me. A Canadian rabbi pointed out that it was not the Jews that made their survival a "political question," that the Jews in Europe had been willing to be non-political. But they were compelled to a "political solution," as Hitler called it. And six million Jews paid a very high price to learn that "political" lesson. And I began to catch a glimpse of the hurt.

He stated further that Jews today are facing a great crisis of faith, when they remember the six million Jews who were destroyed in Europe. For twenty years, he said, he did not dare to look at that direction. He did not allow himself to ask, "What kind of a God is it that would allow a third of his people to be destroyed?" But now religious Jews are beginning to wrestle with that question. Then he quoted a heart wrenching prayer that accuses God of trying to tempt his people to despair and unfaith. But in the end the prayer declares that they will not just give up and be crushed, but by resisting destruction they will reaffirm their faith in God and in life.

The deep hurt of Jewish people! We begin to understand what it might mean if we really took the Lordship of Christ, the sovereignty of love, seriously in our evangelism. Then this rabbi threw this challenge to Christians, declaring that while Jews are just beginning to look at the implications of the great holocaust for their faith, Christians he said, haven't yet begun to consider the implications of that for their faith. If we really took Key '73 seriously, it might force us to look first at ourselves, and to deepen our own faith. The kind of dialogue that might ensue between Jews and Christians is a costly and risky business but it might be the true proclamation of the gospel.

Let me finish with a story which I heard years ago from Bishop Booth one of our Methodist bishops in Africa. It's an African folktale. And it tells the story of a little bird, so small that you usually can't see it in the jungle. And it has a red breast, and a great huge voice. One day the lion, king of the jungle, was walking through the forest when he heard this loud voice. He looked around because he thought this must be a very powerful animal, and finally he saw the little bird sitting on a branch. He walked up to him, and said, "Little bird, did you make that loud noise?" "YES, I DID." "My", the lion said, "You must be a very important and powerful animal." "YES, I AM," replied the bird." The lion thinking

about hunting, asked, "That red on your breast, is that fire?" And the little bird, pushed a little beyond what he could produce, replied, "Yes, that's fire." "Fine, I want you to hunt with me," declared the lion.

In this part of Africa, they hunt by starting a range fire, semi-circle of fire at one end, the hunters waiting down at the other end, until the fire drives the animals to them, where they can shoot them. And so the lion thought that this little bird with breast of fire would be a great hunting partner. So he said, "You go out there and drive the animals this way." The little bird flew out, and fluttered around the antelope, pecked their backs, buzzed around their heads, but they just shrugged him off. So he flew back to the lion where he discovered that the lion had already made a kill and was crouched there eating. The bird landed beside his hunting partner, and boldly began pecking, tearing away at the flesh, like the lion did. But he wasn't strong enough, and he finally sat under the jaws of the lion, just to be satisfied with what dropped from the lions jaws. And at that point, the lion became a little suspicious, and he stopped eating, reached out with his paw, and just touched the red on the breast of the bird. And in a flash he jumped up, snapped up the bird in one swallow, and went off running through the jungle shouting, "The red on his breast wasn't fire! The red on his breast wasn't fire!" Isn't that the challenge we have in our evangelism? What is it that really makes a Christian? What is really a Christian witness? When the loudness of our proclamation gets the attention of the world about us, and they reach out to touch our breast, to test our love, will it be fire that they find?



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GRAHAM'S STATEMENT ESCHEWING KEY 73 COERCION WELCOMED BY RABBI

NEW YORK, March 4 (JTA)--Evangelist Billy Graham's statement, made in reference to Jewish concerns over the Key 73 campaign, that he opposed "all forms of coercion, intimidation and proselytizing" was welcomed Friday as "a constructive contribution to interreligious understanding" by Rabbi Marc H. Tanenbaum, director of interreligious affairs of the American Jewish Committee.

Rabbi Tanenbaum commented at a news conference on Dr. Graham's statement, in which the evangelist also declared that "God has always had a special relationship with the Jewish people." The statement was issued last Thursday by Dr. Graham's office in Atlanta. Rabbi Tanenbaum expressed confidence that the statement would encourage other Christian leaders to "make clear that Key 73 is aimed at reaching uncommitted Christians and has no intention of proselytizing the Jewish community."

The rabbi cited Dr. Graham's expression of his own evangelist philosophy that "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 Dr. Graham's commitment to American pluralism "in which all religious groups are partners in society."

Examples Of Deception, Intimidation

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

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

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

In reply to questions about Christian missionary activities in Israel, Rabbi Tanenbaum said he drew a distinction between such missionaries who "deceive and manipulate" Israeli Jews and those "who are above-board and identify themselves as Christians." He said he felt Israel would make "a terrible blunder" if it "violates the principle of religious liberty and freedom of conscience by succumbing to pressures from Jewish extremists who want to pass severe legislation to ban every form of religious activity which is not Jewish."

NRP RESOLUTION CALLS FOR COMPULSORY MILITARY DUTY FOR YESHIVA STUDENTS

JERUSALEM, March 4 (JTA)--The newly elected central committee of the National Religious Party is expected to overturn a controversial resolution adopted Friday evening by a substantial majority at the stormy closing session of

the NRP's national convention in Tel Aviv which calls for compulsory military service for yeshiva students, hitherto exempt.

That was the clear impression conveyed today by NRP secretary general Zvi Bernstein when he appealed to Israel's two chief rabbis not to take any action until the central committee meets, sometime in the next two weeks. Both Ashkenazic Chief Rabbi Shlomo Goren and his Sephardic colleague, Chief Rabbi Ovadia Yosef, issued separate appeals to the NRP Friday to withdraw the resolution.

Rabbi Goren, former chief chaplain of Israel's armed forces, urged the NRP leadership not to advocate changing a practice that has been in effect since Israel's establishment. Rabbi Yosef said he was "shocked" by the resolution and demanded to know why the NRP failed to consult the Chief Rabbinate before acting on it.

The resolution was adopted at the NRP convention by a vote of 298-170, precipitating near pandemonium as rabbis and yeshiva heads opposed to it stormed the rostrum in an attempt to seize the microphone. Rabbi Mordechai Frenkel, of Haifa, tore up his NRP card in front of the convention and left the hall. Because of the turmoil, a vote could not be taken on a modifying amendment and the matter was left to the party center to decide.

The controversial resolution was introduced by Yaacov Tsur, a member of the Religious Kibbutz movement whose son had volunteered for service and was killed in action. He suggested that because some religious youths abuse their exemptions and in view of Israel's mounting military needs, military service be made obligatory for yeshiva students within a framework that combines Army service with Torah studies.

FRENCH PLANE TEAM COMPLETES MISSION

JERUSALEM, March 4 (JTA)--The Cabinet heard a report today on the three-man French delegation sent here to investigate the Libyan airliner disaster. The team departed this morning after completing their mission. They said they had received the fullest assistance and cooperation from Israeli authorities and would submit their report to the French government which had assigned the investigation.

The Cabinet report on the French mission was presented by Attorney General Meir Shamgar who had been assigned by Acting Premier Yigal Yadin to coordinate the activities of all government ministries with respect to the inquiry. It was understood that the French civil aviation authorities will collate the investigating team's findings with information received from Egyptian authorities before publishing their conclusions.

The Cabinet, meanwhile, set up a ministerial committee to determine the amount of ex-gratia (free will) payments by Israel to the families of the victims and the survivors. The committee will also determine a method for affecting the payments. It consists of Justice Minister Yaacov Shimshon Shapiro who is serving as chairman, Finance Minister Pinhas Sapir, Health Minister Victor Shemtov, Transport Minister Shimon Peres, Religious Affairs Minister Zerach Warhaftig and Minister Without-Portfolio Israel Galili.

It was also announced that one of the survivors, a French steward, will be flown to France tomorrow at the request of his family for further medical treatment. Another survivor regained consciousness today for the first time since the disaster. He was identified this morning as Abou Baker Mouhamed, 33, a Libyan citizen.

**Record Breaking Initial Sale
\$136.3 M OF \$360 M ISRAEL BOND GOAL FOR
1973 SOLD AT DINNER HONORING ROTHBERG**

MIAMI BEACH, March 4 (JTA)--Premier Golda Meir's first visit to Florida as Israel's head of state triggered an unprecedented response last night to Israel's economic needs, bringing about a record-breaking initial sale of \$136.3 million in Israel Bonds toward a 1973 goal of \$360 million, at the Bond's inaugural dinner.

More than 3000 Jewish leaders from the United States and Canada purchased a minimum of \$2500 per couple in Israel Bonds in what the dinner chairman, Jacob M. Arvey of Chicago, characterized as "an unparalleled outpouring of love and affection for the Prime Minister and a resounding affirmation of confidence and moral and material support for the people of Israel."

Ira Guilden, president of the Israel Bond campaign, said the \$360 million 1973 goal represented 60 percent of Israel's development budget of \$618 million for the year. He noted that this budget provided for every phase of the country's economic development.

Prior to the dinner session, Leo Bernstein, executive vice-president of the Bond Organization, summed up the objectives of the 1973 campaign as aiding the expansion of Israel's economy to provide jobs for an expected 70,000 immigrants this year; improving the economic position of the disadvantaged section of Israel's population; and stimulating the development of industry and exports to bring Israel closer to the goal of economic independence.

Elaborate Security For Premier

The inaugural dinner was a tribute to Sam Rothberg, general chairman and principal founder of the Bond Organization which has produced more than \$2.2 billion in bond sales for Israel since its inception in 1951. Israel's Finance Minister, Pinhas Sapir, lauded Rothberg in a cabled message from Jerusalem. Noting Rothberg's nearly 30 years of "devoted efforts" in Israel's behalf, Sapir said he was totally committed to the survival of the Jewish people and the building of Israel.

Elaborate security precautions surrounded Premier Meir's arrival here Friday evening. Official welcoming ceremonies reserved for visiting foreign dignitaries were eliminated. Mrs. Meir was greeted at Miami Airport by Rothberg, Guilden, Bernstein and Julian B. Venezky, national chairman for regions of the bond drive. Strict security precautions were repeated at the dinner. All guests were double checked by security officers before being permitted to enter the grand ballroom.

The dinner was the wind-up of the Bond Organization's four-day Inaugural Conference. At a breakfast session Friday morning, sponsored by the Zionist Organization of America, Rabbi Irving Lehrman, vice-president of the ZOA said that to appreciate Israel's 25th anniversary, "we have to think in terms of what the plight of the Jews of Europe was before there was a State of Israel." Mortimer May of Nashville, dean of the American Zionist movement and honorary chairman of the Israel Bond cabinet of the ZOA, was honored for his pioneering efforts in helping to establish settlements in Palestine prior to statehood.

MAJOR UNION DENOUNCES HEAD TAX

WASHINGTON, March 4 (JTA)--The Commun-

ications Workers of America (AFL-CIO), representing more than 550,000 workers in the United States, has denounced "the Soviet government's bigotry" in imposing head taxes on Jews seeking to emigrate. In a hard-hitting and well-documented statement issued by the organization's executive board, the Soviet government was criticized not only for this "reprehensible form of extortion" but also for its suppression of Judaism within the Soviet Union.

According to the statement, synagogues have been arbitrarily closed down in community after community for the past 30 years. Fifteen years ago, in 1957, there were 450 synagogues. In April of 1963, almost 10 years ago, there were 100, and today the total has dwindled to less than 60 synagogues which "remain to serve a population of three million."

The CWA statement noted: "Judaism is not even permitted any central or coordinated structure, unlike the other ten recognized religions in the USSR. The publication of religious literature and the manufacture of religious articles for Jews are prohibited." The statement continued: "It is indeed a tragic irony that the Soviet government will not let its Jewish citizens live in peace, as productive citizens in their country, yet at the same time refuses to permit them to find peace in other countries which have indicated a willingness to accept them as emigrants."

**TALKS WITH MIDEAST LEADERS WILL GIVE
U.S. CHANCE TO REFLECT ON SITUATION**

WASHINGTON, March 4 (JTA)--Responding to questions regarding Premier Golda Meir's visit, State Department spokesman Charles Bray said Friday that the views of Mrs. Meir, Egyptian emissary Hafez Ismail and Jordan's King Hussein will give the United States "an opportunity to reflect" on their positions before proceeding further, but said nothing specific on the "future evolution" of the Middle East situation. Bray declined to comment on the level of assistance the U.S. will give Israel in the future but pointed to White House press secretary Ronald Ziegler's statements Thursday regarding "continuing support" to Israel.

Some analysts here interpreted Ziegler's remark as meaning the on-going support in the pipeline where Israel is getting approximately \$515 million in economic and military aid, mostly in credits, and that the new fiscal year beginning July 1 may bring a different U.S. position on foreign aid in general.

While the political complexion of the Middle East may cause some variation in the Nixon Administration's outlook by mid-summer on help to Israel on the present level, it is believed that the Administration's problems with inflation and its conflict with Congress on budgetary limitations may be much more important considerations on the level of assistance for Israel.

Rep. Bella S. Abzug (D.N.Y.) telephoned the mother of Boris Penson, the imprisoned Soviet Jewish artist, and assured her of strong support for the movement to free her son and to obtain full rights for Jewish citizens in the USSR, including the right to emigrate. Mrs. Abzug, speaking in Yiddish and English in an overseas call Friday to Riga, informed Mrs. Gessia Penson of the widespread efforts on behalf of her son, including demonstrations, petition campaigns and plans for exhibits of Boris' works in a number of American and Canadian cities.

UCBHM STATEMENT ON KEY '73

The religious hungers of our time have brought forth myriad responses. Sustenance is offered on every side from bookstore shelves, astrology columns, and revivalists' tents. Religious institutions find themselves called upon to minister to the human spirit in new and imaginative ways.

Key '73, an evangelistic effort that has recruited over 130 participating organizations, is about to be launched throughout the country to "call the continent to repentance." The UCBHM, while not joining this effort at the national level, has been in close touch with developing plans and with many who have decided to become a part of Key '73. UCC congregations and conferences, of course are free to decide their own relationship with Key '73.

The UCBHM decision not to participate nationally is based on three major considerations. One is that the Key '73 operational definition of evangelism, as found in its plans and programs is significantly more narrow than the UCC understanding of evangelism as practiced historically and as defined by its current programs. Evangelism cannot be separated from the total mission of the church.

Second, the goals of Key '73, to "deliver the message beginning with the individual," presumes that a one-way channel of individual salvation is sufficient for embodying the gospel in society. The experience of the church over the centuries does not support this assumption. The church is at its evangelical best when it embodies word-in-deed, corporately as well as personally.

The third consideration is even more fundamental. Key '73 is seriously vulnerable to the temptations of retreat from the public arena so prevalent within the biblicist and fundamentalistic tradition.

An evangelism that calls our nation to repentance cannot ignore the monstrous problems of war, racial injustice, poverty and powerlessness, nor mute the word of judgment on the forces that cause them. Moreover, we are troubled by the eagerness of Key '73 to seek approval and support from the very powers that should be called to accountability. A religious revival that uncritically reinforces political and cultural principalities lacks the evangelical power and prophetic courage which is so much a part of our biblical heritage.

The UCBHM is committed to a program of evangelism with churches throughout the land. A part of this program will include gathering those who will have had experience in Key '73, drawing out implications for our future work. In carrying out this program, the UCBHM

Calls upon leaders and participants within Key '73 to use their resources in summoning public repentance for the things we have done and left undone through continuing racial injustice, military repression and economic bondage;

Calls upon religious and other organizations to join together in ways that bring to national attention a vision of peace, justice and liberation for all people;

Calls upon all persons to look forward to the nation's bicentennial in 1976, not simply as an occasion for celebrating individual salvation, but also as a time of salvation for the soul of the nation, recalling it to its ideals, its hopes, and its potential.

from the desk of —

Rabbi, Ralph P. Kingsley

February 12, 1973

To: Rabbi A. James Rudin

From: Rabbi Ralph P. Kingsley

Thought you might like to read this and share
it with Marc Tanenbaum. Hope everything is
well with you. Regards.



Temple Sinai

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CSD-Pgh

MEMO TO: Gerald Strober

DATE: April 25, 1973

FROM: William Shaffer

SUBJECT: Conversionary effort in Erie, Pa.

I have received a report of a very bold effort which occurred in Erie in March, 1973.

An ad first appeared on the religious page in the Erie Daily Times announcing a series of four lectures on "The Jewishness of Christianity" at the Bethel Baptist Church.

Subsequently, there were home visitations to a number of Jewish citizens by volunteers attempting to get them to attend. Among those called upon was Rabbi Mordecai Kieffer, of the B'Rith Shalom Congregation, 3207 State Street, Erie, Pa., 16508.

Out of curiosity the Rabbi attended some of the sessions. The meetings were conducted by one Rev. Crotchett, and a Rev. Carl Anderson out of St. Louis. There were slide presentations, El Al posters, Israel flags displayed, and Hebrew songs sung. There was discussion about missionizing in the Catskill Mountains and the admitted theme was to bring the Jews to Christ. There was a strong appeal to the local Baptists to missionize among the Jews. There was mention of Camp Lake Shalom near Cleveland, in what context I do not know.

A number of the Jews in the community were offended particularly by the home visitations that they encountered.

The above for your information. You might put Rabbi Kieffer on your mailing list.

WS/llc

cc: Murray Friedman, Isaiah Terman

DOMESTIC SERVICE

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TUESDAY, JANUARY 16, 1973

ATHLETES IN ACTION 'TESTIMONIES'
ARE OPPOSED AT NEBRASKA U.

By Religious News Service (1-16-73)

OMAHA, Neb. (RNS) -- A philosophy professor at the University of Nebraska here has objected to the activities of Athletes in Action (AIA), the athletic division of Campus Crusade for Christ.

Prof. L. Duane Willard objected in writing when he heard that AIA wrestlers would be permitted to give public testimonies for Christ during an appearance against the university's wrestlers. He maintained that such activity would violate the U.S. Constitution.

His letter was sent to the Nebraska U. wrestling coach, Mike Palmisano, who turned it over to the campus athletics director who, in turn, passed it on to the campus ombudsman.

The ombudsman told Athletes in Action that the athletes would not be permitted to give public testimonies over the loudspeaker system, but could pass out literature and meet with interested persons after the wrestling matches.

Oklahoma State University graduate Gene Davis, who led the AIA team, said the wrestlers were disappointed at the decision, but added "God is big enough to overcome such obstacles."

On the night of the match at the university, about 200 of the 410 fans present remained after the match to talk to the AIA wrestlers.

Coach Palmisano said the incident marked the first time anywhere that Athletes in Action had not been allowed to present its program.

Mr. Davis said that despite the objection from the university professor, the AIA wrestlers received a warm reception in Omaha, including speaking appearances at 13 churches and "quite a few schools." Prof. Willard said he had no objection to a discussion of religion on campus, but held that Athletes in Action is proselytizing, not discussing. "They attempt to propagate a certain religious point of view," he said.

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FORDHAM WITHDRAWAL OF PROFESSORSHIP
UPHELD WHEN COURT REFUSES ACTION

By Religious News Service (1-16-73)

WASHINGTON, D.C. (RNS) -- The U.S. Supreme Court let stand lower court decisions which upheld the right of Fordham University to withhold a professorship from Dr. Paul Weiss, noted philosophy professor, because of his age. Dr. Weiss, a retired Sterling Professor of Philosophy at Yale University, charged in 1970 that Fordham had invited him to hold the Albert Schweitzer Chair, but later withdrew it because of his age. He was 69 at that time.

In suing for \$1 million, Dr. Weiss held that Fordham violated the civil rights law by refusing to hire him because of his age. He called the school's action "an irrational, baseless conclusion in the intellectual realm." He also sought to have Fordham enjoined from filling the Schweitzer Chair.

However, Dr. Weiss lost his case both in Federal District Court and the Court of Appeals for the Second Circuit. Federal and state laws bar age discrimination against people 40 to 65.

Dr. Weiss, who is Jewish, is currently a professor of philosophy at the Catholic University of America, Washington, D.C.

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TUESDAY, APRIL 17, 1973

Many Denominations Represented In New Orleans

5,000 IN A 'MARCH FOR CHRIST'
DEDICATE CITY TO 'KEY 73'

By Religious News Service (4-17-73)

NEW ORLEANS (RNS) -- Every Christian denomination in New Orleans was represented in the line of march as 5,000 persons walked through the downtown business district in a "March for Christ" (April 14).

At the conclusion of the parade, which was held to publicize Key 73, the continent-wide cooperative evangelistic effort, 1,500 of the marchers jammed the historic St. Louis Catholic Cathedral for a one-hour service at which Archbishop Philip M. Hannan and Dr. David E. Mason, head of the Greater New Orleans Federation of Churches, spoke.

A preliminary breakdown of response cards signed by the persons who entered the cathedral indicated that members of 172 congregations took part in the historic event.

Archbishop Hannan affirmed "that there has been a surging grass-roots movement (in New Orleans) to turn to Christ for His strength, His life. Prayer groups in this whole area are like burgeoning seeds preparing a rich harvest."

In gathering together for the Key 73 march and worship service, he said, the marchers were "asking Jesus to prepare us to accept His strength. We know that He gives us that power if we place no hindrance to it. He can literally transform us by His presence, and in transforming us, we transform society."

Dr. Mason hailed the march as "a public symbol that Christians are moving together."

At the same time, he lamented what he described as "a contemporary irony, in that sex and religion have reversed their positions as subjects of art and literature." Whereas sex is today "flaunted" from magazines and movies, he said, religion has become "a subject no longer discussed in public, something to be whispered about."

As worshipers left the cathedral, they joined together in singing "They'll Know We Are Christians By Our Love," a song that has become associated with the "Jesus Movement."

Denominations represented in the march included African Methodist Episcopal Church, American Lutheran Church, Assemblies of God, Christian Church (Disciples of Christ), Church of God, Cumberland Presbyterian Church, Episcopal Church, Friends United Meeting (Quaker), Greek Orthodox Archdiocese of North and South America (whose oldest U.S. congregation was established in New Orleans in 1864), Lutheran Church in America, Lutheran Church-Missouri Synod.

Also, National Baptist Convention of America, Presbyterian Church in the U.S. (Southern), Salvation Army, Southern Baptist Convention, United Methodist Church, and United Presbyterian Church.

Key 73 program *Seattle Times*
5/6/73

Throngs of Christian youngsters expected

Seattle may be facing a summer-time "invasion" by 10,000 Christian young people anxious to witness to their faith at Gospel-rock concerts, in a huge rally and march and by knocking at thousands of doors.

Plans for the "total summer of all-Christian activities" were discussed by the sponsors, Sunrise Productions, during a meeting with the Key 73 state committee.

Sunrise Productions was described as a cooperative venture of the House of Andrew, a Bellevue coffee house supported by Christian businessmen, and King's Garden, a multifaceted evangelical ministry in North Seattle.

Meeting with the Key 73 committee at the University

Presbyterian Church on Thursday afternoon were representatives of most of the youth-oriented ministries in the Seattle area such as Campus Crusade, Young Life and the Inter-University Fellowship.

Key 73 and the youth ministries agreed they could tie in with the Sunrise Productions' plans by helping with the training of the young "invaders" and with the followup after the various events, to link interested persons with church congregations.

Key 73 is a continent-wide evangelism movement in which about 130 churches, denominations and Christian groups are cooperating with the slogan, "Calling Our Continent to Christ."

SPEAKING FOR Sunrise Productions, Wayne Perryman said the basic thrust of the summer youth ministry will be set by three major concerts: June 16 at Seattle Pacific College, July 14 at the Seattle Center and August 11 at the Snoqualmie Falls park of the Fall City Christian Players.

Interwoven with these concerts will be a number of miniconcerts on a regional basis as well as concerts by other youth groups so that from June through August a youth-oriented Christian event is scheduled every week.

Coupled with the concerts will be a number of projects to emphasize witnessing by the young people, Perryman said.

The S. P. C. concert is expected to be a recruiting

and training event for young people. The pivotal weekend will be built around the June 16 concert and will include both a mass march through Downtown Seattle and door-to-door witnessing in neighborhoods, Perryman said.

"We want a witnessing program such as Seattle has never seen before," he told the Key 73 committee.

PERRYMAN SAID the youth witnesses would offer a prayer for each household visited and also offer to do some chore to demonstrate that their faith is more than words.

The Seattle witness is drawing for its structure and planning upon two massive evangelical events: Ex'plo '72 which drew thousands to Dallas a year ago and the witnessing by an amalgamation of Christian youth groups at the Olympic Games in Munich.

The committee considered a suggestion that the Munich slogan be adapted for the summer of 1973 here: "To Seattle with Love."

Perryman estimated the projected summer program would cost \$8,000. He said the planners hope to raise the money through Seattle-area churches, by offerings at the various events and through allocations of \$1,500 from King's Garden and \$500 from the House of Andrew.

JOINING WITH Perryman in describing the summer plans was Joel Bardwell of King's Garden.

Reporting on the work of Key 73 in the state, Salvation Army Capt. William Nottle said the various groups joined in the movement are "finding great strength in doing different ministries in different ways."

Captain Nottle is state coordinator for Key 73.

Key '73 visitation campaign

A Key '73 visitation campaign will be conducted tomorrow in the Bryn Mawr, Lakeridge, Rainier Beach and Skyway areas by teams of members from nine area churches. The teams plan to distribute about 5,000 booklets of the Gospel of Luke to neighborhood residents.

The majority of the 100 two-man teams will begin calling on residents after a 1:30 p. m. orientation session in St. Paul's Catholic Church, to be conducted by the Rev. Chester Morgan of the Rainier Beach United Methodist Church, and the Rev. Carl Eggers of Holy Cross Lutheran Church.

Other participating churches are All Saints' Episcopal Church, Bryn Mawr and Skyway United Methodist Churches, Lakeridge and St. Timothy Lutheran Churches and the Rainier Beach United Presbyterian Church.

Board of Global Ministries
The United Methodist Church

475 Riverside Drive, New York, N.Y. 10027. (212) 749-0700
Cable: missions new york

April 27, 1973

Rabbi James Rudin
Assistant Director
Interreligious Affairs Department
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Jim,

On behalf of the staff day planning committee for our events of last week, I want to thank you for your very excellent seminars held here at our board. Repeatedly I heard comments from persons who had attended activities of the day saying that your seminar was without doubt, the high point. We are most grateful for your taking so much time to be with us and appreciative of the tenor and tone of what you said.

As a matter of fact, I have found my notes useful in preparing several seminars which I had to lead with visiting church persons who had come to the building for introductions to various staff divisions and our work. The outline of your seminar that day gave me a good place to work from in trying to help people become more aware of the wider implications of Key '73, particularly in respect to the Jewish community and to the religious pluralism issue here in this country.

You indicated that you had a document (or were preparing it) which included the reports coming in from around the country of the harassment and misuse of property and ruthless approach to persons. I would very much like a copy of this and hope you will send it to me as soon as it is available.

I am not sure how you get your sources of information, but I am xeroxing an article which appeared in one of our national United Methodist newspapers. It goes only to those annual conferences which have subscribed to the service. Over the past several months there has been quite a flurry of articles, editorials, and letters of the editor in regard to Jewish-Christian relations and Key '73. This article is the first I have seen which appears to me to be a theological justification for the kinds of treatment you warned us against last week (ignore the underlining--those are mine).

It was good to meet you and I look forward to more opportunity in the future.

Cordially,



Jeanne Audrey Powers
Assistant General Secretary

The American Jewish Committee

Date May 8, 1973

FROM: RABBI A. JAMES RUDIN

TO: Judith Banki

- For approval
- For your information
- Please handle
- Read and return
- Returned as requested
- Telephone me
- Your comments, please

REMARKS:



[start]

Original documents
faded and/or illegible



Key 73 originator denounces 'wolf cries' against evangelism

WASHINGTON, D.C.—The man and the magazine originating the idea for Key 73 have issued sharp rebuttals to criticisms of the evangelistic effort.

Dr. Carl F. H. Henry, who wrote a 1967 Christianity Today editorial that led to Key 73, examined Jewish criticism of the undertaking and of the "Messianic Jewish" movement in the April 13 issue of the evangelical fortnightly. An editorial in the same issue discussed criticisms of the Key 73 theme, "Calling Our Continent to Christ."

In an article called "Jews Find the Messiah," Dr. Henry said groups of Jews who accept Christ have been growing on both East and West coasts. "This phenomenon," he wrote, "has evoked extreme, even reactionary statements by some Jewish spokesmen against evangelical Christians, including efforts to discredit Key 73 as anti-Semitic even before the nationwide evangelistic campaign got underway."

Dr. Henry charged that Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, has "scathed" Key 73 as "an opening for anti-Semitic feelings, 'an assault on the honor, dignity, and truth of Judaism.'" But Dr. Henry also said that many evangelicals "were grateful that Tanenbaum had made evangelical interest in Jewry a national issue."

He criticized Rabbi Solomon S. Bernards, interreligious affairs official for the Anti-Defamation League of B'nai B'rith, and asked him to produce facts that Key 73 promotes "a stifling, suppressive climate that intrudes on the privacy of Jews, plans their 'quick liquidation and extinction,' and shelters among its agencies a crypto anti-Semitism."

Dr. Henry said "liberal Protestants given to syncretism and universalism" may have used such "attacks" as a "way of rationalizing their non-

engagement in the requirement of the new birth (which Jesus initially addressed to a Hebrew rabbi)."

"Many evangelicals felt that a wolf-cry of anti-Semitism was being sounded forth in an effort to disarm and discredit legitimate evangelism," he said of the Jewish criticism.

Dr. Henry said that "most Jews who have found Messiah have also come to a new awareness of their own heritage. Where a severance occurs, it is sometimes unfortunately stimulated by Christian workers insensitive to Jewish traditions and unaware of how to approach Jews as Jews."

The professor at Eastern Baptist Theological Seminary, Philadelphia, rejected the idea that "evangelical Christians are bent on coercing Jews into becoming Christians." He said that no Jews can be expected to forget crusades, pogroms and Nazi atrocities perpetrated by "nominal Christians" and at a high price to Christianity.

In its editorial, Christianity Today objected to some groups rewriting Key 73

mandates to apply only to "those of our continent who are not actively related to any of the religious organizations." It mentioned as an "apparent" example the Key 73 Task Force of the Southern California-Arizona United Methodist Conference which said that "any assumption that those of other religious traditions are without a meaningful faith is arrogant and presumptuous."

"How ridiculous," Christianity Today said, "to suggest that traditional or ethnic ties with some other great religious tradition makes a confrontation with the Gospel of Jesus Christ superfluous."

The editorial maintained that Christians are "required" to proclaim Christ to all, including the "adherent of a non-Christian religion...committed to his tradition..."

"As Paul himself said, we are 'under obligation both to Greek and to barbarians, both to the wise and to the foolish...to the Jew first, and also to the Greek' (Rom. 1:14,15)."

[end]

Original documents
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MEMORANDUM

To: Rabbi Sol Bernards
From: Stuart Lewengrub
Date: December 29, 1972
Subject: Campus Crusade for Christ - "The Solution Bowl."

The Campus Crusade for Christ is currently holding a four-day conference in Atlanta. They are calling the conference "The Solution Bowl." Because of our concern with "Key 73," and because it is apparent that Campus Crusade will play a major role in the "Christianizing of America" effort, I decided to visit the conference and anonymously sit in on the seminar entitled, "Introducing Jews to Jesus." The conference includes three seminars on this subject, but from what I gather they are all alike in terms of the presentation and materials being distributed. The reason there are three is to accommodate all delegates to the conference who wish to learn how to "re-educate" the Jews. There are more than 1,000 delegates representing almost every Southern college and university plus some in the North. I saw some name tags from as far away as Buffalo, New York.

The leader of the seminar on "Introducing Jews to Jesus" is Rev. Perrin Cook of Atlanta. He is the local Beth Sar Shalom guy. Each attendee receives a four-page guide on Jews which serves as both an instant "education" for Christians and a guide to Jewish conversion (or as they term it "completion" of one's Judaism). I have attached a copy of that document for your perusal.

Let me describe the session. Reverend Perrin Cook leads the seminar. He is introduced primarily through his credentials in Jewish evangelism.

The first thing he did was to make clear that introducing Jews to Jesus will not be easy. He stressed that the term "conversion" should not be used because it stirs up negative images in Jews based on their history of forced conversion, etc... Therefore, the term to use is "completion."

The major theme of the campus effort is "Turn One Jew to Jesus." In other words, each crusader has a goal of reaching one of us in 1973. The strategy, which was reinforced over and over again, is that the Christian must approach the Jew on a one-to-one basis and not through any group efforts. First, you befriend the Jew and you methodically introduce him to Jesus, through conversations, dialogues and acts of Christian love.

Dr. Cook's approach is replete with broad stereotyping. "Jews are this." "Jews are that." "Jews believe this. They don't believe that," etc.

Some examples of Rev. Cook's statements follow:

"Many Jews reject Christianity because they say that Hitler was a Christian and so is Billy Graham. So they equate the two. Hitler was not inspired by God. He was not a Christian. We must show the difference."

"Jews and Christians have different concepts of right and wrong."

"The ethics of Jews and Christians are similar but "good taste is more important to Jews."

"Jews are more sophisticated than Gentiles. Jews are hard to persuade by mere words. They'll get the better of you in debates."

"Do not argue. You must win the Jews through Christian love. Never allow the Jew to lose face or respect. He must understand that he can express his (or her) Judaism through Jesus."

"Christians ask 'what?' and Jews ask 'why?'"

"Jews are afraid of being outcasts among their people if they accept Jesus. You must assure them they will be accepted."

"You must remain a friend of the Jew whom you select to re-educate no matter how hard he or she resists your attempts."

"Don't let fear of an unpleasant situation deter you."

"Jews cannot and do not understand things of God. They see things differently."

In describing the difference between orthodox, conservative, and reform Judaism, one of the brilliant statements made by Cook was, "Reform Jews may be the easiest to reach because they don't believe in anything."

Cook concluded by stressing that this is God's time to reach the Jews and very strongly used the rebirth of Israel to illustrate this.

His concluding plea to the student crusaders was a reminder that there is no other salvation than through Christ and the statement, "if our Jesus returned today and the trumpets sounded there are 25,000 Jews in Atlanta who would face an eternity in hell. We must reach them."

If I might make two or three observations --

First, I believe that we are in for many problems this year, not in terms of our Jewish youth accepting Jesus, but in terms of the effect that this zealous approach will have on relationships between Jews and Christians. It may well result in Jewish youngsters shying away from establishing real friendships with Christians because the motives of the Christians will be suspect. It may well push Jews into seeking only Jewish companionship.

As I am sure you know, these youngsters are pleasant, well-mannered, and in their view, well-intentioned. If the kinds of broad and misleading stereotypes that Dr. Cook mouthed are an example of what these young Christians are learning about Jews then the spirit of ecumenism and mutual respect is in for a good trial.

These conferences and seminars are very well planned and well run. Notwithstanding the typographical errors in the mimeo'd material, they use materials and human relations techniques stressing in their seminar that the approach to Jews must remain positive and friendly, and "the Jew must be encouraged to speak about his beliefs. He will soon see the logical conclusion."

Among the other seminars that are scheduled for this conference and that may pose specific problems for us are "Introducing Christ in the Classroom" and "Harnessing High School Students." We are having these covered.

I am sure you are familiar with the materials that are used in the effort to reach Jews. The "Jews for Jesus" movement Beth Sar Shalom, and the American Board of Missions to the Jews are three key sources. The materials that were distributed at the seminar, in addition to the attached guidelines, are as follows:

1. "Have You Heard of the four Spiritual Laws?" (a 2' by 4" 11 page Campus Crusade booklet)
2. Jews Are Being Saved by Dr. Emil D. Gruen
3. So You Are an Agnostic by Sar Shalom Publications
4. Jewishness and Hebrew Christianity by Sar Shalom Publications
5. What is a Christian? by Sar Shalom
6. Are Jews Saved Just Because they are Jews? by Rev. Daniel Fuchs, American Board of Missions to the Jews
7. Guitar Strums and Kosher Pickles, Sar Shalom
8. The Torah, Rev. Fuchs
9. The Talmud, Rev. Fuchs
10. A Copy of the "Why Are They Smiling?" ad.

The attachment clearly spells out the Crusade's philosophy and strategy.

In my humble view, the Campus Crusade and the similar efforts at adult and children levels ought to be a very high priority item for us in 1973. Certainly it reinforces the need to strengthen our interreligious programming particularly on the college campuses and to seek and encourage Christian leaders to do what they can to counteract these proselytizing movements among Christian students.

Best regards.

SL/rk

Edm. Janenbaum

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 all others." The Jewish community had expressed its concern to Christian leaders at 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 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, exhibiting 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

and in every place, would be disfunctional to if not destructive of, the cultural pluralism we enjoy.

"In short, we are concerned about the kind 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 their own convictions? Are they to be inflicted with the benefits of this crusade?

In introducing its resolution, the IAC stated its belief that "The unique gift of America is a cultural pluralism. The diversity which comes with that, and the freedom within that diversity is to be cherished."

The American Jewish Committee

Date 3/15/13

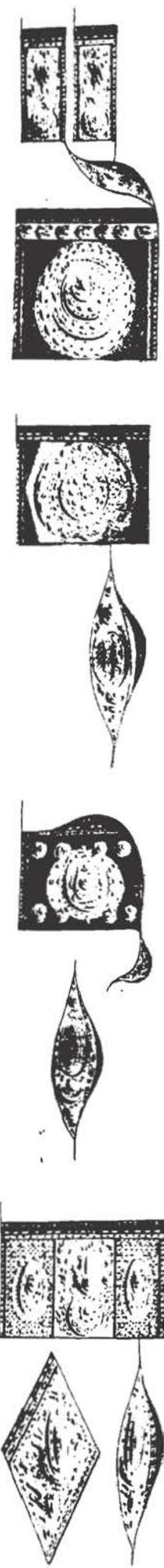
FROM: INGE GIBEL

TO: MMT

- For approval
- For your information
- Please handle
- Read and return
- Returned as requested
- Telephone me
- Your comments, please

REMARKS:





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FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK
130 EAST 59th STREET • NEW YORK, N. Y. 10022 • 751-1000

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NEWSLETTER
(Vol. 1 No. 1 March 1973)

FROM: Rabbi Morris N. Kertzer

TO: Members of the Commission on Synagogue Relations

From time to time, I would like to keep you informed about some of the important work being done by the various task forces of the Commission. It is my hope that this newsletter will keep you informed and up to date regarding the multitudinous activities of the CSR.

TASK FORCE ON PUBLICATIONS:

We are proud to announce the publication of Jewish Communal Services in the United States, 1960-1970 - a selected bibliography edited by Norman Linzer, Assistant Professor at the Wurzeiler School of Social Work of Yeshiva University. The bibliography is the first of its kind and will serve as a valuable resource for rabbis, social workers, educators, social science students and communal leaders alike.

To celebrate the publication of this work, a Cocktail Party will be held on Tuesday, March 13. At that time, we will honor the editor and his devoted team of young researchers whose invaluable contributions made this work possible.

In addition, the second printing of the Jewish Family - A Compendium and the third edition of the Hospital Compendium have just been issued. The Task Force on Medical Ethics is currently working on a revised updated edition of the latter work.

Whether your legacy is a hundred dollars or a million—when you leave a legacy to Federation or any of its institutions, you are an important part of the promise and progress of tomorrow

AD HOC TASK FORCE ON KEY '73:

At the last meeting of the Executive Council, it was decided to establish an ad hoc task force to deal specifically with Key '73. Key '73 is the mass evangelical movement to proselytize for Christ. Although we do not want to over-react or to be alarmist, we do feel that the organized Jewish community must respond to Key '73 and try to counter its effect. The CSR has a special responsibility to alert and give guidance to Federation agencies and member synagogues in responding to Key '73's high powered mass appeals. On March 1 the Ad Hoc Task Force chaired by Mr. Paul Schulder will meet to consider this problem in all its ramifications.

THINK TANK ON INTERMARRIAGE:

On January 29 the CSR sponsored a Think Tank on Intermarriage which met at Central Synagogue under the chairmanship of Rabbi Sheldon Zimmerman.

The Think Tank, composed of representatives from New York City's rabbinate, Jewish community lay leaders, campus representatives, social workers, psychiatrists and educators met for the purpose of formulating and coordinating a program to combat intermarriage and to find ways that the entire organized Jewish community can work together toward that end.

The Think Tank issued a resolution strongly opposing intermarriage and urging rabbis who perform intermarriage to desist from continuing the practice.

TASK FORCE ON HOLIDAY ASSISTANCE:

The CSR has recently reconstituted its Committee on Passover Assistance to form an expanded Task Force on Holiday Assistance. The new Task Force aims to provide holiday assistance to needy Jews on an ongoing year-round basis. The Task Force issued an appeal to the New York City rabbinate to support JPA by recognizing it as the centralized agency authorized to distribute Passover assistance.

TASK FORCE ON THE AGED:

Rabbi Trainin recently announced a contribution by an anonymous donor who stipulated that the money be used to establish an award to be presented annually to the synagogue with the best senior citizen program. The award is to be made in honor of the late Professor Abraham J. Heschel - the renowned Jewish philosopher and educator.

TASK FORCE ON THE RELATIONSHIP OF THE YMHA TO THE SYNAGOGUE:

On February 8 the Task Force on the Relationship of the YMHA to the Synagogue held a dinner conference on the theme "Guidelines for Co-existence and Creative Cooperation Between the Synagogues and YMHAs". Rabbi A. David Arzt of the South Baldwin Jewish Center and Morton Goldman, the Executive Director of the South Shore YM-YWHA conducted a stimulating dialogue on this theme.

At the conference, the fifth annual Charles Rosenthal Award was presented to the Emanuel Midtown YM-YWHA and Tifereth Israel-Town and Village Synagogue for fostering and promoting cooperative programs of service to the Jewish community.

TASK FORCE ON ARTS & LITERATURE IN JEWISH LIFE:

On February 26 the Task Force on Arts & Literature in Jewish Life held its annual Book-Author Luncheon featuring Meyer Levin as the guest speaker. Mr. Levin addressed himself to the theme "Jewish Identity in Contemporary Literature".



NEWS-SUN
North Shore Ed.
Waukegan, Ill.
D CC 40,000

FR -9 -73

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. Eisen-drath, 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.

Churches Debate Jews' Conversion

By Marjorie Hyer
Washington Post Staff Writer

PITTSBURGH, March 2—The Governing Board of the National Council of Churches refused today to condemn efforts to convert Jews to Christianity.

The ecumenical body adopted instead a much milder resolution that advocated to its 32 Protestant and Eastern Orthodox member churches a "Christian dialogue with the Jewish community" regarding Jewish apprehensions over pressure on Jews in Christian evangelism drives.

The question of Jewish-Christian relations sparked the hottest and most emotional debate of the four-day meeting of the board which also dealt with such issues as abortion, marijuana use and social reform.

The board voted down a resolution "rejecting any efforts to proselytize in the Jewish community." The resolution was introduced in response to Jewish complaints about the tactics employed against Jews by some evangelistic Christians in connection with the current year-long Key '73 evangelistic drive.

Although many of its member-churches are participating in Key '73, which has as its slogan "Calling Our Continent to Christ," the National Council of Churches has no ties with it.

Bill Honig, a youth delegate from Palos Heights, Ill., complained that the proposed resolution would "interfere with my religious liberty and freedom to witness for Christ."

Another view was taken by the Rev. Richard Hughes, council of churches executive from Portland, Ore., who said his community has been "through hell" in recent weeks.

He said that "about three weeks ago" at Temple Nevah Shalom in Portland a group of Christian zealots invaded the Sabbath services, physically blocked the rabbi from taking up the Torah, "held Christian

crosses against the scroll and called for the conversion to Christianity" of the congregation.

As Mr. Hughes resumed his seat the Rev. A. Dale Fiers, of Indianapolis, president of the Christian Church (Disciples of Christ) and a strong supporter of Key '73, accosted him, privately, his face flushed with anger, and said, "I don't believe you."

The anti-proselytizing resolution was defeated by what appeared to be a 3-to-2 majority and the session moved on to the easy adoption of the softer resolution calling for dialogue with the Jewish community over the issue of evangelism.

In another action the Governing Board adopted a resolution urging member churches "to place a high priority on protection of First Amendment rights, to inform their people about the issue, involved, to adopt appropriate policy positions, and to support, where possible, newspaper persons who are threatened with imprisonment for their investigative reporting."

In a resolution on the downing last week of a Libyan airliner by Israeli military jets the council's policy-making board rejected an amendment offered by the Rev. George Corey, an Antiochian Orthodox priest from Pittsburgh, to condemn the Israeli action.

"This is not the time to inflame the situation further by our words," argued the Rev. Robert C. Campbell, chief administrator of the American Baptist Churches.

The resolution adopted by the board expressed "deep regret" and "sympathy" to the families of those killed and called on the National Council staff to press "through the United Nations or other channels" for international agreements that might prevent such incidents in the future.

Note Of Unison Ends Church Parley

By MIKE ANDERSON

By 1975 there may well be some formal relationship between the National Council of Churches (NCC) and the Roman Catholic Church, the NCC president told newsmen at the William Penn Hotel.

The Rev. W. Sterling Cary, who held a news conference to wrap up the meeting of the NCC governing board yesterday, said he was pleased with the four-day conference, the governing board's first meeting. It was organized as the sole policy-making board last year by the NCC General Assembly, which voted itself out of existence.

The Rev. Mr. Cary said the Catholic Church has been talking with the NCC for some time and indications are there will be "some type of relationship" between the two groups, although it may not be complete Catholic membership.

Reason For Optimism

One reason for the president's optimism was the position taken by the board on the abortion issue, a sore point with the Catholic Church. The board refused to make the statement, which said the woman has the right to decide whether or not to

have an abortion, a matter of policy.

Instead, the abortion paper will be distributed to member churches for study and possible implementation. Church reaction to the paper will be reviewed by the board next February, but chances are slim it will ever become policy.

Among the board's most significant actions, the Rev. Mr. Cary listed the resolution on reconstruction of Indochina and the resolution for a Convocation of Conscience in Washington, D.C.

Cory's Claim

"We have linked the concerns for reconstruction and reconciliation in Vietnam with the urgent domestic and social needs in this nation," he said, adding, "This nation cannot opt for one or the other. The two are equally binding on the conscience of the country."

About President Nixon, the NCC president said,

"It is evident to me that one is not able to heal a nation by deepening the hurt by saying 'no' to low-income housing, by drastically dismantling the Office of Economic Opportunity."

The board voted to establish a Jewish desk in the NCC, and that person will be charged with getting Christians and Jews to communicate.

Jews Discussed

Relations with Jews took up much time over the past two days, particularly the concern that Jews are prime targets of Christian evangelism. The Rev. Mr. Cary cited instances of what he called "irresponsible, demonic form of evangelism which prey on the Jewish community in isolated instances throughout the country."

For example, some Christian college students invaded a synagogue and refused to allow the Jewish service to be held. On some campuses it is required that all athletes be members of the Fellowship of

Christian Athletes. The NCC president called that anti-Semitism and said most Christians abhor it.

As the board wrapped up action yesterday, it:

- Appointed a special task force to investigate the role of the Teamsters Union in relation to the struggle of the United Farm Workers and their boycott of iceberg lettuce.

- Adopted a resolution regarding the downing of a Libyan commercial airliner by Israel planes, which killed 106. The resolution said the tragedy

was caused by "unwarranted military action" and directs the general secretary to send NCC sympathy to the ambassador from Libya.

- One amendment to the resolution identified Israel as the culprit, but attempts to include a condemnation of Israel failed.

- Approved the goals of the new Commission on Justice, Liberation and Human Fulfillment. The purpose is "a total commitment with the worldwide struggle of oppressed people to abolish their political, economic, so-

cial and cultural oppression as well as with their effort to build a new, just and human world.

- Heard a presentation by advocates of gay liberation. The group, consisting entirely of Pittsburghers, called on all churches to "pass resolutions urging all peoples to immediately bring an end to all discrimination against gay people and all sexual minorities."

The NCC agreed to hear a presentation on gay liberation, the first ever presented to the NCC, but no action was taken.

Cary 73

Key 73 Ask Jews to Join Effort

The author is a member of the Omaha Key 73 Committee.

By Albert Holdorf

It was gratifying to learn through the news that the Jewish community no longer sees the Key 73 program of the Christian community as a threat to its well-being.

With this barrier lifted the Jewish community ought to join with Protestants and Catholics in the spirit of Key 73 to meet the real threat, not only to the entire religious community, but also to the continued existence of this nation as a free and democratic society. This threat is the effort by some to eliminate all religious influence in our national life.

It is historically true that behind the organization of any society in the world is a set of beliefs, a faith or religion that, for good or bad, motivates the people and determines their actions. One cannot really understand much that happens in the world without having an understanding of the beliefs that motivate the people.

This is especially obvious today in the Middle East, in Ireland, in India, in Africa and in the Communist countries. What happens in Russia, for instance — the attitude it has toward other peoples and nations, its ideas of what is right and true — all are the product of a set of beliefs embodied in communism — the prevailing state "religion."

* * *

Historians agree that the United States was established on the foundation stone of man's belief in God as revealed in the Judeo-Christian tradition. More specifically, it is doubtful that this nation could have been brought into being on its founding principles before the Reformation.

Out of the Reformation came the then highest concept of the worth of the individual, his right to freedom which is God-given, and his right to a democracy which rejected the right of any individual or group to dominate any other individual or group. Our founding fathers translated these religious beliefs into political principles and on them founded a new nation.

Alexis de Tocqueville, the French observer who came to this country in the 1830s to see what this new nation was all about, wrote in his "Democracy in America" that "religion in America takes no direct part in the government of society, but it must be regarded as the first of her political institutions, for if it does not impart a taste of freedom it facilitates the use of it." And a few lines later he added that "I am certain that they (the Americans) hold religion to be indispensable to the maintenance of republican institutions."

James Russell Lowell was once asked how long he thought the United States would last.

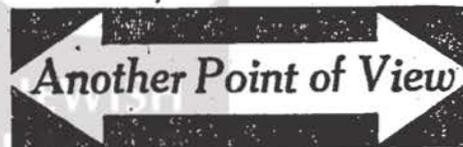
Drawing on the experience of history, that nations decline when they abandon their founding faith or philosophy, he replied that "the United States will endure as long as the ideals and principles of its founding remain in the hearts of the people."

* * *

In the name of freedom of religion we are fast developing a national atmosphere of freedom from religion, thereby cutting ourselves off from our founding philosophy and faith. We are trying to develop a cut-flower society — assuming we can continue to have the fruits of the tree of the American way of life without maintaining and feeding the roots.

For some years we have been attempting to develop a substitute faith based on the ideas of freedom and democracy as objects of devotion.

While this concept may be attractive to many people, the fact is that it has no power — the power so badly needed to rally and unify our



people. Defying freedom and democracy as ultimates precludes the establishment of reasonable order so necessary for peace and progress.

Meanwhile the evidence accumulates that this nation is in trouble today to the degree to which our founding religious principles fail to motivate us and determine the quality of our actions.

Moral decline reflected in progressive deterioration of respect for the lives and property of others, violence, lack of goodwill, excessive conflict between groups of supposedly enlightened citizens, individual and group selfishness, indifference to continuing encroachment of massive government on the rights of the individual, acceptance of government as the principle agent of responsibility for whatever needs to happen — all this and more attests to an alarming decline of the influence of religion.

It is not a stated purpose of Key 73 to save the United States. The purpose of Key 73 is to bring about spiritual renewal in the lives of the people of this continent by helping them develop a personal, working and living relationship with the God who created them. But if Key 73 is a success a secondary result of its efforts could be the salvation of this nation as a free and democratic society.

The expressed and implied hope of Key 73 is that all who realize the need and value of religion in the lives of our people join in this timely effort.

Comments on this page reflect diverse points of view which are not necessarily those of The World-Herald.

OMAHA WORLD-HERALD
3/10/73

Sidelines

By Mickey Gerelick

Many people are concerned about the Key 73 Christian Evangelical movement, particularly with the efforts to convert Jews.

Our local Jewish Community Relations Committee has been very involved with what is happening, and is prepared to offer information and suggestions to those who are approached.



M. Gerelick

I think it is well that we keep a close watch on the movement. I think the CRC is wise in their suggestions for calm, unemotional methods of handling. I think Jews have to keep their cool in discussing Key 73.

At the same time, I was kind of pleased by a letter written by a Jewish college professor who recently rejected an unusual proselytizing attempt. It wasn't part of Key 73, but I think you'll find it interesting.

A teacher of comparative religion for three years at a catholic college, the young

Jewish professor was highly regarded by all as a profound theologian.

Not long ago, the rector of the institution invited the young professor to his home for tea, and offered him the opportunity to become assistant rector, "if he would convert to Christianity." According to the elderly clergyman, the lectures of the young theologian indicated his "love and appreciation of the New Testament and that he was a Christian at heart."

The young professor asked for time to make his decision. Two days later, the rector received a brief formal note of resignation, and a personal letter of explanation. The following excerpts are from that letter.

My Dear Doctor:

I hardly deserve the honor you accorded me by asking me to become your assistant. I cannot imagine anybody who would not be moved by such an offer. I appreciate it greatly.

But you, in all seriousness, put a price on the proposal. You want me to convert and adopt your religion. This shows

how you cherish your faith which has contributed much to civilization.

But permit me to ask you, why do you begrudge me, a son of an ancient people and a rich spiritual heritage, a similar right to my religion?

You are a good Christian. Glory be unto you. But tell me please, why have you done nothing to bring to bear some of your faith upon your coreligionists who in our generation burned alive millions of innocent human beings only because they were not Christians?

You want me—after my tortured people experienced so horrible a Holocaust—you expect me, a member of the fractured and gassed family, to bow politely before the Church and say: "In gratitude to your children for the ashes of my brothers and sisters, I am prepared to serve you eternally.

You would prefer that after the tortured Jewish people has pleaded for and fought for its historic homeland, that I now spit in its face and say: "I laugh at your struggle, your ideals and your sacrifices. Everything you possess is not enough to compensate for the gilded little crucifix that a Christian clergyman would like to see me wear."

No dear rector, I shall not trade my conscience for a pot of porridge. Apparently you don't know the Jew, his pride and his persistence.

One thing dear sir I learned from you. It is not nice to imitate another's religion. My frequent discussions of the "Christian Prince" gave you the right to conclude that I have a preference for your faith. That is why you felt free to try to recruit me for your Church. The lesson you taught me I shall never forget.

Meanwhile, I realize it is high time I looked for another position where I will be able to express my loyalty to my own faith and leave Christianity to Christian clergymen.

Hoping that you will be more successful in turning Christians to Christianity, I remain Your Jewish Friend and Admirer.

Gut Gezzuck! And the happy ending to the story is that the young Jewish professor is now on the faculty of a well-known Jewish university!

Jewish Community Council of the Plainfields and Area

403 WEST SEVENTH STREET
PLAINFIELD, NEW JERSEY 07060
PHONE 757-5324

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April 4, 1973

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Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th St.
New York, N.Y. 10022

Dear Rabbi Tannenbaum:

I enclose a copy of an editorial which appeared today in The Courier News, a Gannett newspaper with a circulation of 60,000 families in the Central N.J. area.

The insidious implications are self-evident, casting a slur on those who consciously advocate religious liberty and plurality; anti-semitic overtones expressed subtly to stir deep resentment against Jews who oppose Jews for Jesus or Key '73.

Your comments and suggestions to answer this editorial will be appreciated.

Cordially,



Herzl Rosenbaum
Executive Director

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PLAINFIELD, NEW JERSEY

THE COURIER-NEWS

Views

John J. Curley, Editor and Publisher

Wednesday, April 4, 1973

'Jews for Jesus' have rights, too

The cancellation of the WPIX-TV broadcast, "Jews for Jesus," because of objection by Jewish leaders lends credence to the claim that some would limit the free expression of religion to groups of conventional theological persuasions.

"Jews for Jesus" was produced by the Beth Shalom Hebrew Christian Fellowship of Los Angeles, a group of Jews devoted to presenting Jesus as the messiah of the Jewish people. It was cancelled when unnamed Jewish leaders protested to the station. The explanation was that it "would not be in the public interest at this time." Apparently the public interest is not concerned with either the Fellowship's rights to present its views, or the viewing audience's right to listen.

An isolated incident of this sort of pressure tactic is distressing. But actions against conservative Christian groups ranging from Campus Crusade for Christ to the Children of God, and even against the broad-based "Key '73" evangelistic movement, have come with distressing regularity from several quarters; quarters that, ironically enough, travel under the banner of religious freedom and plurality in this country.

Last fall, a Jewish organization asked Christian denominations to curb the "fundamentalistic, missionary zeal" of members of Campus Crusade for Christ, a group that allegedly "harassed" Jews despite the fact that their efforts are not directed solely at Jewish students. The request was made in the name of religious plurality.

Ted Patrick, a former aide to California Governor Ronald Reagan, is engaged in an independent operation to abducting members of sects like the Children of God and "de-programming" them with the aid of their parents in a locked hotel room until they "break." Several targets of his efforts have since filed suit against him on charge that include libel, harassment and assault. "It may be abduction," Patrick counters, "but it is in a good cause."

That's questionable. And so are other efforts to curb the activities of these groups. The concern for religious plurality is a liberal guise behind which these individuals attempt to stifle the activities of religious groups they find distasteful.

Religious expression rests on two fundamental principles: that a concern for truth implies a commitment to practice it and share it with others, and that this commitment can only be a matter of personal conviction.

Efforts directed against conservative evangelical groups fly in the face of both ideas. Patrick and his associates are treading on dangerous ground in their unspoken assumption that those joining the Children of God and other communal sects have not made a legitimate moral choice. Patrick's opinion of the organization is ultimately irrelevant to the believer he is attempting to "de-program," and it must be considered irrelevant by society if it is to retain the notion of freedom of choice for religion in our society.

Members of all religious persuasions should be allowed their place in a religiously pluralistic society, and should be allowed "to practice their beliefs without being squelched or being labelled "fundamentalistic" in a tone that implies lunacy, subversion or both.

Those who would seek to stem the tide of "conversions" would do better to make their own faith more meaningful instead of hindering another's attempt to express what he believes is true.

Time for tuition bill

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Q's and A's

By: Msgr. Austin Vaughan;
Father William Smith; Father
James O'Connor.



Q. What is Key 73?

A. Key 73 is a continent-wide evangelistic campaign being conducted through this year with interdenominational support. Key 73 has the support of as many as 140 denominations along with the active support of many Roman Catholic dioceses. Some describe it as the biggest cooperative evangelistic project in the history of the Christian Churches here.

The goal of Key 73 is "to reach every person in North America with the Gospel of Jesus Christ during 1973." It is sponsoring coast-to-coast mass media evangelism, conducting Bible studies in "a million Christian homes," and promoting many crusades. Of course, this campaign is not anti-Jewish or anti-Moslem or anti-anything; it's pro-Christian.

Key 73 calls upon each participating religious body to support the campaign from its own point of view. Their programs will be worth watching.

Q. A recent article in *The New York Times* stated that "Church doctrine on the question of abortion and the beginning of specifically human life has changed several times in the last 700 years." Is it true that the Church's teaching on abortion has changed several times?

No! The Church's teaching on abortion has not changed several times. The article you mention was signed by Tom Buckley (*N.Y. Times* 1/2/73, p.24) who may have made a legitimate mistake due to confusion. Often, people confuse the morality of abortion with the legality of abortion.

The *Times* reporter wrote that between 1591 and 1869 the Church taught that the unborn acquires a soul at "quickening" or animation, and that an abortion before "quickening" fell into "a less serious category of sin." This is a misleading statement. The Church has never formally taught an animation theory. Even though there was some discussion in the Church at the time because of old biological theories—as to whether the human soul was present from the very moment of conception or only some time after — the Church was clear in condemning abortion as sinful at all stages, before "quickening" or after it.

In 1588, Pope Sixtus V condemned all forms of abortion as did Pope Gregory XIV in 1591. The two Popes differ only with regard to the canonical (Church) penalties attached to this sinful crime. Pope Sixtus issued severe penalties against all forms of attack on incipient life; Pope Gregory reduced some of those penalties. Canonical penalties are not attached to all sins, but only to certain

sinful actions in carefully defined circumstances. The presence of a canonical penalty (e.g., excommunication) is proof that the Church considers the crime in question very serious; but the absence or reduction of a penalty proves nothing. For example, there is no Church penalty attached to robbing banks while bank robbery is obviously a serious mortal sin. Church penalties are limited to activities where such a penalty is thought to have some effectiveness.

Perhaps an example from civil law will uncover the confusion between morality and legality. Before June 1, 1965, first degree murder could get someone the electric chair in New York State. That penalty (electric chair — capital punishment) was changed in 1965. It would be foolish to conclude from that change in penalty that New Yorkers no longer consider murder wrong. The only valid conclusions have to do with the wisdom or the effectiveness of that punishment. First degree murder is as sinful as it ever was regardless of penalty.

The confusion in the *Times* article is the failure to distinguish between morality and legality. The Church has consistently condemned direct abortion as immoral. Thus, there has been no change in the Catholic teaching or doctrine on abortion while there have been some variations in legal practice. Most recently, Pope Paul VI spoke on this very point: "You are well aware that the Church has always condemned abortion, so that the teaching of our predecessor Pius XII and of the II Vatican Council merely confirmed her unchanged and unchangeable doctrine," (12/9/72).

P.S. One should be very cautious about the *N.Y. Times* coverage of the abortion question. Their editorials have been emphatically pro-abortion for several years and much of their reporting is slanted to highlight personalities and groups that are pro-abortion, while disparaging anti-abortion groups as semi-hysterical, sectarian or emotional.

The *Times* has been trying to convince the general public that everyone is really for abortion-on-demand except for some obstructionist hard-line Catholics who are trying to "impose" their morality on the rest of the country. It's good to check the rest of the country. Surely, it is no incident that *The Times* did not highlight some interesting election results of last November. The citizens of two states rejected liberalized abortion by overwhelming majorities: 75% of North Dakota voters, 62% of Michigan voters. Apparently, not all the news is fit to print.

Minneapolis Approves Participation in Key 73

ST. PAUL, Minn. (RNS) — Participation of the Archdiocese of St. Paul - Minneapolis in Key 73 has been approved by the Archdiocesan Pastoral Council.

Key 73 is a continent-wide evangelistic campaign that will be conducted in 1973 with interdenominational support. Launched by evangelical Protestants, it has won the support of many Catholic dioceses.

Its goal is "to reach every person in North America with the Gospel of Jesus Christ during 1973."

Archbishop Coadjutor Leo C. Byrne told the Pastoral Council that Key 73 calls upon each participating religious body to support the campaign from its own viewpoint. He said he would form a special committee to implement a Catholic program.

In another action, the Pastoral Council reviewed a proposed "due process"

grievance procedure for Catholics of the archdiocese who feel they have been treated unfairly by church-related organizations.

The council gave its support to the concept of due process, which includes conciliation, arbitration and appeals, but it held off full endorsement until a final detailed report is submitted.

It called for the widest possible dissemination of information on the proposal and asked for the reactions of Catholics throughout the archdiocese.

The 33-member council adopted a streamlined constitution, outlining only basic operating essentials.

Timothy Quinn, chairman of the constitutional committee, said the document had been constructed to keep it as "brief and as flexible as possible so that it will serve as a permanent foundation on which the council can function without the necessity for frequent amendments."

The council also voiced support for a "fringe benefits" program for archdiocesan lay employees, which is now under study.

A need to establish more parish councils to facilitate communication between the archdiocese and congregations was reported by the council's communications committee. It noted that 64 of the 217 parishes in the archdiocese currently have parish councils and others are in the process of establishing them.

Msgr. Norbert Gaughan

Key 73 - some questions ✓

By the end of January, 40 Catholic dioceses had announced that they were participating in some way in "Key 73", which is an "evangelical"-type program designed to bring the gospel of Christ to every person in North America during 1973.

At first glance this ecumenical effort seems to be something worth rejoicing about, and seems to present no difficulties. However, among some Protestant and Catholic groups there is not much widespread enthusiasm for the project.

A few of the Catholic dioceses who are going along are not buying the whole package, but are picking and choosing among parts of the thoroughly organized total program. Father Greeley, recently expressed certain surprise that some Catholic leaders were not more cautious about Key 73. There are basic presuppositions in Key 73 which could be at conflict with Catholic doctrine.

The Billy Graham Evangelistic Association financed the first meeting of some Protestant leaders at Key Bridge Motor Hotel in Arlington, Virginia, on Sept. 28, 1967. Their idea took time to jell, but last year Key 73 was able to sign up 130 Protestant denominations and associations, mostly among Baptist, Methodist, and Lutheran groups. Wholesale holdouts have been United Presbyterians and Episcopalians, who still allowed local individual congregations to go along. The Catholic bishops in the Spring of 1972 did not uniformly approve it, but also left the decision up to local dioceses.

Key 73 will be the most broadly based attempt at evangelism in the history of the American church. Reacting against the inroads of science and rationalism, "Evangelism" as a system stressed the liberal interpretation of the Bible. It

peaked during the early 20th century, producing Fundamentalist/Evangelical preachers such as Dwight Moody and Billy Sunday. Their tent-revival style was portrayed in "Elmer Gantry", showing a Billy Sunday-type allowing audiences to have an emotional outlet through a religion that stressed the simple, personal and mystical. "Marjoe", a failure of a movie, dishonestly tried the same field.

Such "evangelism" has become modernized since the '40s under the leadership of Billy Graham, who introduced salesmanship techniques. Evangelism too often is highly emotional, ultra-personal, seeks too quick and easy a conversion, while depicting the Christian faith as a simplistic way of life.

Evangelism, which Key 73 basically is, trying hard to forget its Fundamentalist roots. Fundamentalism, also early 20th century, rebelled against secularism and Protest liberal theory. It insisted on four basic tenets — the absolute, error-proof quality of the Bible, Jesus Christ as God and His virgin birth, the atonement of Christ, and His physical resurrection and future bodily return.

Fundamentalism still flourishes in the so-called Bible Belt, but is not a strong Protestant force. Catholics did not support Fundamentalism because it ignored the Trinity, the Sacraments, and the Church. Catholicism was also experiencing an anti-modernist wave. It was saying, in its way, what both Fundamentalism and Evangelicalism were saying: they approved conservative Christian thought against "liberal" theology.

Is it that mood which dominates Key 73? The conservative frame of mind is certainly sweeping the land. People are tired of the goofy theologies and far-out radical doctrines. Moderate and

disillusioned liberals are weary and looking for something stable on which to build a life. Present apathy, indifference, and anomie of life seem to demonstrate that man needs more. Does Key 73 want to bring back something of the mood of the good-old-days, with their imagined certainties: the literal Bible, justification, simple uncomplicated truths? Is it to fill that void left by the decline of some religious practices, and to stir up religious fervor that is the hope of the proponents of Key 73?

Its heart is right, it seeks good, its religious leaders are on God's side, certainly. It should be tried, possibly. No one questions the wisdom and purpose of religious leaders who see it as a possible religious revival. Key 73 further offers a chance for ecumenism in action, through Christians cutting across denominational lines to find ways of reaching the unchurched.

Is it wrong, however, to ask whether the danger is that it offers an easy religion and simple answers, without truly demanding the type of conversion that is basic Christianity? We have not changed modern man and his affluent society, leading the good life. We have not asked the real hard question: the need for a reorientation of values in a society and even in a religious culture where the values are far from Christ-like or religious.

All power to Key 73. Let's try it. But we must be prepared for the possibility that it will not be the new Pentecost, that our religious services, retreats and missions will still find the same few faithful ones with perhaps a few new faces. By the end of 1973 we have gained a few new Christians in name, but the real work, the hard work, the explanation of the message of Christ as a way of life, not for one year but in faith, for a lifetime, will continue to be slow, painstaking, frustrating, difficult.

EDITORIALS

Jews, Christians and Key 73

The controversial Key '73 has apparently produced results not foreseen by its planners. Designed by Protestant evangelicals and now actively supported by many Roman Catholic dioceses in the country, Key 73 aimed at a massive effort throughout the United States during 1973 "to share Christ with every person in North America."

Its banner — "Calling Our Continent to Christ" — immediately caused grave concern among Jewish leaders. They feared a program of active proselytizing in which Christians would attempt to convert Jews to Christianity. As a result, leaders in Key 73 and in the Jewish community established contact with each other to discuss Jewish fears. As one leading rabbi said recently, "active contact between Jews and Christians became better than at any time since the 1967 Arab-Israeli War."

As a result, Key '73 leaders have explicitly disavowed any attempt to convert Jews to Christianity.

Billy Graham, the world's outstanding evangelical preacher, stated specifically,

"just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I." He continued, "in my evangelical efforts, I have never felt called to single out the Jews as Jews, nor to seek out any other particular groups, cultural, ethnic or religious."

Reacting to Dr. Graham's statement, Rabbi Marc Tanenbaum remarked that, "the national dialogue over Key 73 may well result in the emergence of a majority consensus of Christian leaders 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."

Another result may well be an effort on the part of the Christian community to articulate a Christian theology of the relationship of Christians to Jews. At the same time, it may give rise to a parallel effort on the part of the Jewish community to articulate its own theology with respect to Christians and the New Covenant Christians believe in.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, MARCH 30, 1973

'BRIDGET LOVES BERNIE' CANCELLED;
'JEWS FOR JESUS' PROGRAM DROPPED

By Religious News Service (3-30-73)

NEW YORK (RNS) -- A television special and a series, both of which were considered offensive to some segments of the Jewish community, have been cancelled.

"Bridget Loves Bernie," the CBS Saturday evening series that deals with the marriage of a Jewish man and a Catholic woman, is one of four CBS series that have been dropped from its Fall schedule.

A special half-hour telecast on "Jews for Jesus" that was to have been broadcast at midnight, March 29, on New York's WPIX-TV, was cancelled due to protests from Jewish leaders.

Robert D. Wood, president of CBS, declared that complaints from Jewish viewers, which he said numbered fewer than 200 letters, did not play a factor in the cancellation of "Bridget Loves Bernie."

That decision, he asserted, was "absolutely removed, independent, and disassociated from criticism of the show from some Jewish groups."

The Rabbinical Alliance of America, a national organization of Orthodox Jewish rabbis and educators, was one of the largest Jewish groups to object to the CBS series.

Mr. Wood pointed out that in contrast to what he described as the "very small, though articulate group" of protests against "Bridget Loves Bernie," there had been 6,000 letters of complaint sent to CBS protesting a two-part episode of the "Maude" show that dealt with the subject of abortion.

CBS has not announced plans to cancel "Maude," although it has not yet determined whether it will re-run the abortion episodes.

Richard Hughes, senior vice-president in charge of community affairs programming at WPIX, said of the decision to cancel the "Jews for Jesus" special:

"We have had a massive outpouring of sentiment from the community about the program. After consultation with numerous responsible community leaders, we have determined that showing the program would not be in the public interest at this time. As a result, the program is cancelled."

He declined to name any of the individuals or groups who had objected to the program.

The half-hour special, to have been hosted by Les Crane, was produced in Los Angeles by the Beth Sar Shalom Hebrew Christian Fellowship, a branch of the American Board of Missions to the Jews.

In April 1971, WOR-TV in New York cancelled a telecast on the Christian symbolism of the Passover that had been produced by the American Board after protests from several Jewish groups. Last year, the American Board petitioned the Federal Communications Commission to deny renewal of WOR's broadcast license because of its failure to televise the program.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, MARCH 30, 1973

'WOUNDED KNEE' THEME OF PETITION
SENT BY METHODISTS TO NIXON

By Religious News Service (3-30-73)

ST. LOUIS (RNS) -- The United Methodist Board of Global Ministries, has asked President Nixon to give "serious consideration and response" to the issues behind events at Wounded Knee, the Sioux hamlet seized by militant Indians.

It urged the President to assure "fair legal trial as needed" for those involved in the protest moves on the Pine Ridge Reservation in South Dakota.

The 156 members of the board also passed resolutions on relief and reconstruction in Indo-China, freedom of the press, Key 73 and the power of multi-national corporations.

Action on Wounded Knee followed a report by the Rev. Homer Noley, one of three United Methodists who acted as an official observer team for the National Council of Churches during part of the encounter between the American Indian Movement and the federal government. The Pine Ridge tribal council, which did not approve of the AIM-led takeover of Wounded Knee, finally barred the NCC team from the reservation.

The global ministries board expressed its appreciation to Mr. Noley, the Rev. John P. Adams of Washington, D.C., and Bishop James Armstrong of Aberdeen, S.D., the NCC team members, for their efforts in negotiation and in providing emergency relief at Wounded Knee.

Dr. Tracey K. Jones, Jr., head of the board, praised the clergy role at Wounded Knee.

On Indo-China, the lay and clerical members of the United Methodist agency, the largest in the denomination, adopted as its own a National Council petition that the U.S. government make a "full and generous response to the needs of relief and reconstruction in Indo-China" while also dealing responsibly with domestic priorities.

In a move stimulating considerable debate, the board committed itself to Key 73, the broad-based evangelistic effort, in a deliberately worded statement stressing the "full Gospel of Jesus Christ."

The statement took into account criticism of Key 73 voiced by some Jewish leaders and the fear of some United Methodists that "popular evangelism" might present only part of the Gospel. Dr. Eugene Smith, head of the New York Office of the World Council of Churches and a United Methodist, specifically objected to "a certain kind of personal evangelism which would ignore the difficult issues of social justice."

(more)

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A RESOLUTION ON "KEY 73"

Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, 'I never knew you; depart from me, you evil-doers.' (Matthew 7:21-23)

When it comes to religious faith in America, IAC makes the following assumptions:

1. The religion of any faith group is by definition of ultimate concern. That is, anyone taking his religion seriously believes that his God has ultimate significance and is the truth for all men. Otherwise, whatever else a community of people may gather around, it is by definition not God. Because, therefore, he believes his religion to be about "the truth," a correlative of his conviction is that he would attempt to persuade other men of the truth to which he confesses.

2. Because all men are fallible and finite, and because every statement is culturally conditioned and expressed, every perception of the absolute God is a relative perception. It is one thing to say "my faith" and "our God," confessionally; it is another thing--and a prelude to persecution--to say "my faith is the faith." This is not to say everything is relative. But, as Richard Neibuhr reminds us, our perception of the absolute is relative. Hence, people in every place and every age must test, re-examine, and reformulate one's faith.

3. We celebrate cultural pluralism in America. America began with people attempting to get away from one or another form of imperialism and religious triumphalism. The unique gift of America is a cultural pluralism. The diversity which comes with that, and the freedom within that diversity is to be cherished.

With these assumptions, IAC has undertaken to examine "Key 73." "Key 73"

is a year long national evangelistic campaign supported by some 130 denominations of the Christian church, attempting to involve nearly 250,000 congregations. It has been endorsed by the Roman Catholic Church, the Southern Baptist Convention, the United Methodist Church, the Salvation Army, the Presbyterian Church, the Assemblies of God, the Lutheran Church-Missouri Synod, and the Churches of Christ, and others. It is also endorsed by the Billy Graham Evangelistic Association, the Navigators, the Campus Crusade for Christ, Young Life, and the Inter-varsity Christian Fellowship. "Key 73" derives its name from a meeting of concerned churchmen who gathered in 1967, near the Francis Scott Key Bridge in Arlington, Virginia, "to consider an overall thrust in Evangelism in North America."

The purpose of the Evangelistic campaign, according to Paul Benjamin, "Key 73" Executive Committee member, is to launch "a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ." Further:

Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ. Every individual (whether he lives in the inner city, the suburbs, or rural areas) is to be contacted. These calls will be a person to person sharing with some 165 million people. Key 73 will also include an effort to place the Christian Scriptures in every North American household. Thousands of prayer groups will be started with one specific purpose in mind--raising up by God of plentiful workers for his vast harvest fields (Matthew 9:38).

In addition to placing the Christian Scriptures in every household in North America, the aim of the crusade is "to accompany the placement of that scripture in every home with a personal invitation to enroll in an Evangelistic Bible Correspondence Course or join an Evangelistic Bible Study Group."

In fact, we are told in the Key 73 Congregational Resource Book, not only is the climate "right today to offer Jesus Christ to millions of people in the United States and Canada who have never really known him--in love," but also, according to Victor Nelson, an Executive Assistant to the Billy Graham

Evangelistic Association, and one of the Evangelistic resources for "Key 73,"

the primary reason for the world's continued existence and a postponement of the final judgement is to give the Church an opportunity to preach the gospel for the salvation of those who are yet without faith in Christ. Christ's great commission to the Church still is 'go make disciples of all nations.'

While the zeal of the participants in "Key 73" is to be defended on the grounds of their seriousness about their religious convictions, and while we would be the first to defend any group's intention to persuade others about its beliefs, the IAC lifts up two nascent but nevertheless serious problems about "Key 73":

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, exhibiting 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 and in every place, would be dysfunctional if not destructive of the cultural pluralism we enjoy. In short, we are concerned about the kind 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 their own convictions? Are they to be inflicted with the benefits of this crusade?

There is no explicit statement in the Congregational Resource Book saying in effect, "all other religious persuasions are at best second rate and at worst wrong." There are no explicit anti-Jewish references. Indeed, Dr. Theodore Raedeke, of St. Louis, the Executive Director of "Key 73" has

said:

There is no anti-Semitism in either the ideology or the thrust of Key 73....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.

We are grateful for such a statement, and indeed relieved. Nevertheless, the Resource Book, page 79, cites a tactic for "sharing Messiah with Jewish people," and there is an unfortunate tendency for satellite groups 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.

It is for these reasons that IAC, while defending the right of every group to argue for its truth and persuade others about it, nevertheless raises warning signals to all people participating in "Key 73," urging them to take great caution in any attempt to suggest a new triumphalism, and above all, as fellow Americans, urging members of "Key 73" to cherish and respect the religious persuasion of all others.

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CATHOLICS FORCE HAND OF KEY 73

The local coordinating committee of Key 73, an interfaith evangelism effort, agreed Thursday to produce a statement that would seek to allay Jewish fears of harassment by the program.

Threatened by a pull-out by the Archdiocese of Detroit, the committee voted to draft a statement in response to the problem after some initial reluctance.

The request for the statement was made by the Interfaith Action Committee (IAC), a social action group that emerged after the 1967 Detroit riots, at the Key 73 meetings in St. Matthew's and St. Joseph's Church, 8850 Woodward.

The Rev. Dr. Richard Devor, of Central Methodist Church, representing IAC, told the Key 73 officials: "The Jewish folks have felt they have been declared an open season by Key 73."

Key 73, sparked by Billy Graham and others, seeks to win new converts to Christianity and put New Testaments in as many homes as possible this year. Some 140 groups are involved in the program.

The Detroit Committee at first saw no need for such a statement. Members argued that issuing a statement "would be tantamount to running up a red flag to the conservatives" and label the committee too liberal. And "to the Jewish community, it would say there is a problem."

That view prevailed, until the Archdiocesan representative, the Rev. Father Patrick Cooney, made it very clear: "If there is de facto ambiguity and the Jewish people feel this way, we (the Archdiocese) could not go along with anything that allows such ambiguity to continue."

Attempts to side-track Father Cooney so the matter would be considered without assurances of a statement failed.

Detroit Free Press 2/10/73

Proselytizing denounced by Billy Graham

In what he termed an effort "to ease tensions" regarding "a growing misunderstanding in Christian-Jewish relationships over Key '73," Dr. Billy Graham has expressed his opposition "to all forms of coercion, intimidation and proselytizing."

In a statement issued last week, Graham emphasized his belief that "God has always had a special relationship with the Jewish people" and he criticized those who focus proselytizing efforts on a particular religious, cultural or ethnic group.

"In my evangelistic efforts, I have never felt called to single out the Jews as Jews, nor to any other particular group," said Graham pointedly. The leaders of Key '73, the nationwide evangelism campaign designed "to call the Continent to Christ," have come under fire from various Jewish leaders for directing certain of their efforts specifically towards Jews.

At a press conference in New York, Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, welcomed Graham's statement "as an important and constructive contribution... in the absence of any policy statement by Key '73 leadership regarding proselytizing efforts aimed at the Jewish community."

Tanenbaum said Graham's statement was based on a three and a half hour talk he had with the evangelist at the latter's home in North Carolina last week. In praising Graham, Tanenbaum said he regarded him as "a great and good friend of Jewish people, and I believe he is destined by God to play a crucial role in Jewish-Christian relations."

Evangelic harassment

Said Tanenbaum: "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, colleges and communities in which Jewish young people are being subjected to psychological harassment, intimidation and social ostracism by fervid evangelists and missionaries-to-the-Jews groups who are using Key '73 as a sanction for their disruptive tactics."

The rabbi cited specific examples of what he called "episodes of deception and intimidation" in such places as Montclair, N.J., Portland, Ore., Miami Beach and Boston by groups seeking to convert Jews to Christianity.

As for the significance of Graham's statement, Tanenbaum said: "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 teaching 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."

Though he has not been directly involved in the organization of Key '73, Graham has publicly supported its concept from the outset.

Fidel favors idea of rabbi to serve Cuban community

The Cuban Government has accepted the idea of having a rabbi serve the 2,500 Jews remaining in Cuba, according to Rabbi Abraham Hersberg, president of the Union of Rabbis of Latin America, who recently returned from Cuba.

Hersberg told the JTA his reception by the Cuban Government was very friendly, and that he was invited back by Premier Fidel Castro to speak to the religious community, until a rabbi could be permanently installed. There are five synagogues in Cuba.

Hersberg said "there is full religious freedom in Cuba."

Duplicating in 2 languages? Union wants raise in pay

By CARL ALPERT

HAIFA—The news from Israel does not always make headlines, and some of the most interesting things that happen remain almost unknown overseas. For example:

Linguistic Proficiency. An employee of a certain firm in Tel Aviv for many years operated the office duplicating machine which turned out the Hebrew form letters used by the firm. Lately, the firm has been sending out letters in English as well, and the union has petitioned for a raise for the employee on the grounds that he now works in two languages.

Survival Test. A recent survey reveals that during his early stages of immigration and absorption in Israel a new immigrant is called upon to fill in no less than 44 questionnaires.

Telstar, Israel Style. The new Pan-American Hotel in Bat Yam, unable to obtain the promised telephone installations by the date of the hotel's opening, inserted large ads in the daily papers appealing to owners of homing pigeons to place the pigeons at the disposal of the hotel to assure communications "with the outside world." The telephones were installed speedily thereafter.

Never on Saturdays. Dr. Leon Alkalay of the Kupat Holim, the Histadrut's health insurance fund, estimated that Kupat Holim's two million members swallowed 608 million pills last year—or one pill for every day in the year, except Saturdays.

Sex Appeal. The Eros shop in Jerusalem appealed to the courts against the Municipality's decision to close the shop.

Percy, Askew given medals by Seminary

Special to The Jewish Week

MIAMI BEACH—U.S. Senator Charles H. Percy (R-Ill.) and Florida's Gov. Reubin O. Askew received the Herbert H. Lehman Ethics Medal of the Jewish Theological Seminary of America at its 14th annual convocation held in Tmepie Emanu-El here. David L. Benstock of Brightwaters, L.I., was one of seven community leaders who received the Seminary's national community service award.

Dr. Gerson D. Cohen, Seminary Chancellor, told the convocation dinner that the leadership of American Jewry would have to meet and solve the problems of Jewish education, retention of Jewish youth for Judaism and Judaism's success in "translating religious values into modern terms" before the way could be cleared for "a new forward advance of Jewish culture and civilization in the United States."

Three key groups are watching "closely, critically, yet hopefully" to see if the way could be cleared for "a fresh Jewish rejuvenation," he said. He named the three groups as:

An avante-garde of young college people and young university teachers and professors who are looking to see "if the Jewish leadership means what it says about Judaism providing a framework of meaning and purpose that can fashion a community exemplary in its morality and good taste;"

An advanced group of young laymen that has given "marvelous service in philanthropy" but "is now ready to share its emphasis" with service in a "structure that will strengthen Jewish family and community life," provided the way is shown to them, and

Israel's intellectuals who "are looking to the Jewish Theological Seminary" and other centers to see how the Jewish tradition—"without coercion and without rigid adherence to Orthodox forms"—can be made to serve modern life.

NEW LABOR FACTION

TEL AVIV—Brit Hasmol, a left wing faction that broke away from Mapam, has announced it will run independently in the next Histadrut and Knesset elections. Yaacov Rifin, its leader, said Brit Hasmol would not return to the Mapam fold as long as Mapam remained in the Labor Alignment.

An Israeli Wasp. White Ashkenazi Sabra with Pull (Protectzia).

Keep Their Cool. A study by the Ministry of the Interior reveals that the annual rate of increase in damage caused by fires is 2-3 per cent in Israel compared with 15-25 per cent in most other countries.

Attention Shule-Goers. Dr. Yaacov Medalie, Israeli heart specialist, cited statistics showing that religiously observant Jews are subject to only half as many heart attacks as the non-observant.

Twentieth Century Technology. Expectant mothers have had to walk up three flights of steps to the Maternity Department at Beilinson Hospital because the elevator has not worked for years. Dr. Pinchas Koren, medical director of the hospital, explained that the elevator could be operated by touching the switch with a magnet. "Each maternity patient should tell her husband to bring a magnet with him," he said.

Democracy. Students at Haifa University told the University's board of governors that since students are in the overwhelming majority at the institution they are entitled to at least 50 per cent representation on the Academic Senate.

Miniskirts Versus Slacks. Sephardic Chief Rabbi Ovadia Yosef, while still Chief Rabbi of Tel Aviv, ruled that it is permissible for girls to wear trousers if the alternative is miniskirts. Besides, he added, the pants worn by girls are different in design from those worn by men, and therefore the ban on women wearing men's clothing does not apply.

Charity funding at 80% barred by court writ

Attorney General Louis J. Lefkowitz has obtained a temporary order barring a husband and wife team from raising money for a number of Rockland County Jewish and other charities under an arrangement which they kept nearly 80 per cent of the proceeds. Also enjoined were 26 solicitors. They were to appear in Supreme Court later this week to show cause why the injunction should not be made permanent.

The professional fund-raisers were Susan and Jerry Reiter, and their corporation, Holari Productions, Inc., of Monsey, N.Y. An affidavit charged that they obtained agreements from the charities to keep 80 per cent of the receipts of various social events and to give 20 per cent to the charity. In order to increase the amount taken in, the defendants sold 500 per cent of the seats available. The defendants also agreed to supply the entertainment at the various functions but never paid more than \$300 for the entertainment.

The charities included the Rockland County Chapter, The National Tay Sachs and Allied Diseases Association, the Monsey Jewish Center and Rockland County Council, Jewish War Veterans.

The defendants collected \$42,096 since January, 1972 through the charity events. They kept \$32,863 and gave only \$9,233 to the charities, the Attorney General said. The funds were solicited through telephone calls made by the unregistered solicitors, who worked on a commission basis in Rockland County.

No changes made yet in USIA broadcasts

Informed sources said this week that there has been no change as yet in the policies or programs of the United States Information Agency with regard to broadcast of material of Jewish content to the Soviet Union.

Major changes in USIA's policies designed "to reflect and encourage" detente between the United States and the Soviet Union have been proposed by the U.S. Advisory Commission on Information.

The five-man commission headed by Frank Stanton, vice chairman of CBS, has submitted its report to Congress but it has not been made available to the public.

Bond audience told of Nixon aid for Israel

Jewish Telegraphic Agency

MIAMI BEACH—Prime Minister Golda Meir told an overflow audience of more than 3,000 Jewish leaders attending the Israel Bonds inaugural dinner here Saturday night that her meetings in Washington with President Nixon and other top U.S. officials were "wonderful and inspiring."

The Israeli leader said of her talk with Nixon in the White House Thursday that the President never assumes a position of superiority in talks with the prime minister of a small country, and she added, "the President knows there's always something we want him to do."

Mrs. Meir said she was convinced that this President and his predecessors understood "our determination to live in dignity and freedom and that he (Nixon) believes that we honestly want to live in peace with our neighbors." She added, "no President would be so forthcoming if he doubted our honesty in the struggle for peace."

Mrs. Meir's visit triggered an unprecedented response, bringing about a record-breaking initial sale of \$136.3 million in Israel Bonds toward a 1973 goal of \$360 million, at the inaugural dinner.

More than 3000 Jewish leaders from the United States and Canada purchased a minimum of \$2500 per couple in Israel Bonds in what the dinner chairman, Jacob M. Arvey of Chicago, characterized as "an unparalleled outpouring of love and affection for the Prime Minister and a resounding affirmation of confidence and moral material support for the people of Israel."

Ira Guilden, president of the Israel Bond Campaign, said the \$360 million 1973 goal represented 60 per cent of Israel's development budget of \$618 million for the year. He noted that this budget provided for everyphase of the country's economic development.

The inaugural dinner was a tribute to Sam Rothberg, general chairman and principal founder of the Bond Organization which has produced more than \$2.2 billion in bond sales for Israel since its inception in 1951.

Ochs among 8 nominated to Hall of Fame

Adolph S. Ochs, late publisher of the New York Times, is one of eight notable Americans who have been nominated as candidates for election to New York University's Hall of Fame for Great Americans. Elections are held every five years.

Ochs was one of eight who received more than 20 votes in 1970 and thus is automatically on the ballot sent to the 136-member board of electors. Also on the ballot are Supreme Court Justice Louis D. Brandeis; President Franklin D. Roosevelt; George Washington Carver, Negro scientist; Andrew Carnegie, steel tycoon and philanthropist; John Philip Sousa; Noah Webster, and William H. Welch.

The first two Jews to be elected to the Hall of Fame, Lillian D. Wald, social worker, and Dr. Albert A. Michelson, physicist and America's first Nobel Laureate, were voted in five years ago.

Missionary movies arouse protest

Jewish Telegraphic Agency

PHILADELPHIA—Area movie houses are showing a film which makes an overt attempt at religious proselytization without giving any advance indication of the film's content or purpose, according to the American Jewish Congress.

Sidney Margulies, president of the AJC Greater Philadelphia Council, declared that newspaper advertisements and theater displays for "A Time to Run" fail to indicate in any way that the viewer would be proselytized. Viewers, he said, were the targets of a live appeal at the film's conclusion for members of the audience to come forward and bear witness to Christ.

L. Kerman
M. Yansinbaum
S. Brief

People Listen To An All-Pro, Bill Glass Says

Cin. Enquirer 3-5-73

Football Star Turned Evangelist Has 'Angle'

By JIM ROHRER
Enquirer Reporter

LEBANON, Ohio—Bill Glass, ex-all pro defensive end, now an interdenominational evangelist, admits he has an "angle" in witnessing for Christ.

"People are more interested in what an ex-pro football player would have to say," he noted Sunday while relaxing at the Lebanon home of the Rev. Howell Upchurch.

Glass, who played 12 years with the Detroit Lions and the Cleveland Browns, is in Lebanon for two days to speak at two rallies in connection with Key 73, a ministry for Christ sponsored by the Lebanon Ministerial Association. Tonight's second rally is at 7:30 p.m. at the Lebanon High School auditorium. Admission is free.

"Football gave me a tremendous platform from which I could witness," Glass said. "I knew people would be more interested in what a great football player would have to say than what just a good one would say, so I was spurred on to become all-pro."

That type of motivation actually began at Baylor University in Waco, Texas, where Glass was a consensus All-America as a senior in 1957.

"Just before my senior year," Glass recalled "a friend told me it was a shame for a man to have as

much talent as I do and yet play so poorly. Just think how many people would listen to you if you were All America," he told me.

At that time, Glass was already involved deeply in speaking and giving testimony at churches and youth groups.

"We prayed about it, and my next three games against Southern California, Maryland and Nebraska, were the best I ever had."

GLASS, WHO STANDS six feet six inches tall, and still carries his playing weight of 260 pounds ("it's redistributed a little now"), calls his years in pro ball something "I enjoyed immensely."

Now, it seems, Glass, who retired after the 1968 season, has emerged as the chief advocate of the positive thrust of sports in America, opposing athletes such as Dave Megesey, Berrile Parrish, Joe Namath, Marty Dormes and Jim Bouton, who have written books that Glass calls "perversions of the truth," which dispute the positive thrust of sports.

His fourth book, "Don't Blame the Game," which has been out for about two months, carries the message that the books by the above athletes "contain just enough truth to make them dangerous."

"But their whole thrust is wrong," Glass said. "Megesey, for instance, who wrote 'Out of Their League,' admits he came into pro football with a brutal attitude, and then blames the game for its brutality."

"What I hate is that these things tend to influence kids in the wrong direction.

"I never saw any gambling in my 12 years. And I know that very few players use drugs, and then only under supervision. Megesey's claim that trainers are 'junkies' is absurd. The ones I knew were physical therapists whose first and last concern was the players," Glass said.

SO GLASS FINDS himself in a two-pronged crusade. His witness to Christ and his attempt to offset the spate of books that are negative about sports. "None of those guys who wrote those books knows what he's talking about," Glass said.

When visiting cities on crusades, Glass makes it his practice to speak at local high schools. "As an example of the positive thrust of sports, just look into the high schools," he said. "The sharpest kids, the ones with the most direction, are the athletes."

As a result, Glass uses sports analogies and other sports references in his crusades. A recent addition to his efforts are his trips to prisons, where he often conducts sports clinics in addition to crusade work. Recently, he held a crusade at the Marion Correction Institute in Marion, Ohio, with a trip to a California prison set for next week.

The city crusades themselves take years to organize. Local people work in the area for as much as

two years before Glass arrives, and after he leaves, organizers follow up for study classes and rallies.

It took Glass six years, attending school in the off season only, to get through Southwestern Theological Seminary in Ft. Worth, Texas. He received his divinity degree there in 1963, although he has never been ordained.

The unique aspects of Glass' current crusades are that he stresses secular surroundings and the open invitation to all denominations and races. "At least, people can't use those excuses for not coming to our crusades," he said.

Glass is also quite active with the Fellowship of Christian Athletes, of which he is a charter member. It was at Denison University in Ohio where Glass first met Sam Wyche the former Bengal quarterback who was the Bengal's most active member of the Fellowship of Christian Athletes. The occasion was a religious retreat sponsored by the organization.

"I differ from an evangelist like Billy Graham in that I appeal to all denominations, and I have the athletic background," Glass said. "I hope the athletics helps me appeal to a younger group of people."

"Athletics has done so much for me, so I hope to counter today's philosophy that there is no good or bad. I articulate that there is good and bad, right and wrong. Life has to have a meaning."

Messabi Daily News, Virginia 2/14/73

Ministerial Unit Sets Survey for KEY '73

2-14-73

According to a recent decision of the Virginia Ministerial Association, churches in the community will cooperate in a survey as a part of the KEY '73 evangelism program.

The purpose of the survey will be to determine the religious status of all the families in the community in order to better minister to the needs. Together with the survey there will be a distribution of a Scripture portion and a pamphlet designed to show the meaning of Christian faith and commitment. The first phase of the survey and Scripture distribution will include Virginia and Eveleth. It is scheduled to begin on Sunday afternoon, April 1, and to be completed by Sunday afternoon, April 8. Teams from all the participating churches will be recruited for the project. It is hoped that surrounding communities can be included in a later survey and distribution.

KEY '73 is a continent-wide

evangelism thrust in which more than 130 denominations and other Christian groups are participating. Its goal is to confront every person with the claims of Jesus Christ. Besides cooperative efforts of this nature, individual churches are using a variety of methods to strengthen their Christian witness in the community.

MT-JR-ES

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