

1986
Perlman

RECENT TRENDS AND UPDATES ON OUR POSITION IN MASS MEDIA

by Susan Perlman

Presented at the
North American Lausanne
Consultation on Jewish Evangelism
April 2, 1986

Introduction

When it comes to recent trends in media, I used the time period of December 1985 through March 1986. During this time, over 300 articles have been printed on our movement, numerous radio interviews, etc.

I would like to present my report within the framework of eight clippings that help tell the story. Most of the articles deal with anti-missionary groups and their attempts to thwart our efforts. Names that appear again and again are Larry Levey (Jews for Judaism), Ben Tzion Kravitz (UCLA) and Julius Berman (Jewish Community Relations Council Task Force on Missionaries and Cults in New York City).

Media tends to pulse, to twist, to turn, to rise and fall in a cyclical rhythm. It comes in waves. Sometimes the media wave is caused by an earthquake event in evangelism or a far distant shore. Other times the waves are caused by the moon rise which gently lifts the waters by its distant gravitational pull. Still other times media comes in A splash as when a person falls into a small pond. The closer you are to the event, the stronger is the splash factor. If you want publicity for your ministry, you can make a splash, but you might get soaked.

In order to grasp the importance of media in terms of its impact on the society we are trying to reach, it's necessary to be aware of the following statistics:

1. 86.5 million households own televisions, and there are 1,214 television stations.
2. Most households own at least four radios and there are 4,792 AM radio stations and 3,801 FM radio stations.
3. 94% of U.S. adults read at least one magazine a month. An example of the readership can be seen in 53 million circulation for READER'S DIGEST and 46 million circulation for TV GUIDE.
4. There are 1,688 daily newspapers in the U.S. and 7,700 weekly newspapers.

The Role of Media

The role of media is to amplify a statement. Our recent media reflects the following:

1. The occasional feature article which most newspapers print every few years. It generally states that there are Jews who believe in Jesus. It tends to feature local missions and local rabbis responding and reacting to the work of the missions.

Addendum A, "Jews for Jesus Walk A Rough Road Today, But When Was Their Pathway Ever Easy?" in the NEW YORK CITY TRIBUNE on February 5, 1986, is a prime example. This New York City newspaper focuses on local issues including the JCRC of New York lawsuit Jews for Jesus is presently involved in with a quote from Julius Berman of the JCRC. The article then goes on to give somewhat of a history of the Jewish Christian movement, a look at deprogramming and the modern day dilemma of Jews maintaining a Jewish identity while believing in Y'shua. It's a very balanced, if not biased in our favor, article.

2. Stories that are triggered by events. An example of this type of story would be the arson attempt on the Messianic Assembly in Jerusalem a while back. It not only received local coverage, but Associated Press, United Press International and Reuters picked it up which gave the item exposure around the globe.

A more recent example is found in Addendum B, "Christian converts stir Jewish debate" in the BALTIMORE SUN on February 3, 1986. This article was the result of an event on the University of Maryland campus where Sid Roth moderated a debate entitled, "Can Yeshua be proven to be the Jewish Messiah from the Jewish Scriptures?". On the pro side of the argument were Mike Brown of Christ for the Nations and Dan Juster of Beth Messiah Congregation. Rabbi Steven Bayar of Mishkan Torah Congregation and Mickey Miller of the Anti-Missionary Institute of Philadelphia represented the con argument.

The controversy surrounding the event included the retreat of Larry Levey and the Jews for Judaism organization from participation which gave a unique platform for us to make the statements about Y'shua we wanted to make.

3. Media begets media. This was first seen by the "Smiling Faces" ad done by the ABMJ and in recent history, more extensively in the Y'shua Campaigns.

Addendum C, "Alleged Cult Ad Draws Protests To 'Phila. Magazine'" in the ADVERTISING/COMMUNICATIONS TIMES of December, 1985.

Many full-page ads were placed in secular magazines, including one in PHILADELPHIA MAGAZINE. A reaction from the Jewish community leadership of Philadelphia (the Jewish Community Relations Council) was the impetus for a follow-up piece by a trade publication for those in the advertising business. In addition, the local Jewish paper, THE JEWISH EXPONENT, covered the story.

The "media begets media" principle comes into play again and again. The Y'shua Campaign ads also generated many radio and television opportunities such as the People Are Talking show in Boston and Philadelphia, the Bob Grant and Barry Farber radio programs in New York, etc.

It is important for us as a movement to anticipate the response or reactions to media that we generate and be ready to seize the opportunities.

4. Announcement of meetings and events through press releases (i.e. Christ in the Passover presentations).

Whenever a Jewish mission or a messianic congregation sends out a press release to announce an upcoming event, it is an opportunity to reinforce the Jewish Christian presence. Use of good high contrast, black and white photographs where we supply captions are also helpful. When a newspaper is short on space, they might well have room for a photo if not an entire write-up.

A good example of this type of coverage can be seen in Addendum D-1, "'Shalom' Appropriate for Service" in the ALEXANDRIA DAILY TOWN TALK, on February 17, 1986. Baruch Goldstein, presenting Christ in the Passover, at an area church gets to give his testimony of salvation, explain some of the Christology in the Passover and his organization's address for more information.

Unfortunately, our opposition has recently started using this same strategy, as in the case of Addendum D-2, "Critic says Hebrew-Christians are preaching distorted truths" in THE AUGUSTA CHRONICLE/HERALD on March 15, 1986.

Here Larry Levey of Jews for Judaism, an anti-missionary agency, is speaking at the Augusta Jewish Center in Georgia. Levey is articulate and has no qualms about distorting the truth regarding our movement. Fortunately in the case of this article, the reporter sought a Jewish Christian voice to give the article balance. But this is a reverse of the past ten years where the articles begin with our movement and the reporters then seek out rabbis to offer a counter opinion.

5. Letters to the editor, call-ins to talk programs. Letters to the editor can result from any of the types of media I've described thus far. A recent example is Addendum E, "Jews for Jesus" in CHICAGO magazine in the February 1986 issue. Here we have a magazine printing both a pro and a con letter. In other cases (e.g. Jewish publications) the pro-Jewish Christian letter rarely gets published. The best pro letter is one written by either an unsaved Jew or a Christian not employed in the field of Jewish evangelism. Either writer would have more credibility with the larger readership. In the above example, the unsaved writer states:

I am aware that many Jews are writing to protest the magazine's publication of an advertisement sponsored by Jews for Jesus. As a Jew, I do not share that group's religious beliefs, and I personally

question their Jewishness. But I strongly support their right to believe as they choose and to run advertisements expressing those beliefs. To me, freedom of religion and of the press means that anyone may express himself freely as long as he does not threaten another's right to worship and to speak. Unfortunately, many groups are a threat to the liberties of others, but Jews for Jesus is not one of them.

Calling in to a radio talk show dealing with issues of concern to us is being done more these days. We need to be aware that the Jewish community has a highly developed "telephone tree" system. But we can get the word out, too, if we properly organize.

6. More aggressive and misinformative statements in Jewish publications with a fund raising hook. Addendum F-1, "The Growing Threat of Missionary Groups" in the AMIT WOMAN magazine in the January-February 1986 issue, and Addendum F-2, "Caveat Emptor: Missionary Advertisements" in the JEWISH PRESS on February 28, 1986, fit into this category. The following lies and distortions come from the AMIT article by Margaret Charytan:

Camp Hope is run by the "Jews for Jesus," a non-Jewish missionary group.

The Task Force has discovered that missionary groups are becoming more aggressive and more sophisticated in their attempts to convert the Jewish people. Dr. Abramowitz notes that in the past year, "Jews for Jesus" (run by Moishe Rosen, a Jew who converted to Christianity in the 1950s) has applied for membership in various Jewish community centers.

...the group has purchased burial plots at a Miami Beach Jewish cemetery, has offered free Passover Seders (in which the three matzot used on the Seder plate are explained to be symbolic of the Trinity), and has organized special services for deaf Jews on several college campuses.

The American Board of Missions to the Jews maintains centers in thirteen American cities as well as missions all over the world (including Israel). It is alleged that this group has operated day care centers and that its members even evangelize in nursing homes and hospitals, going so far as to promise terminally ill single-parent patients that the mission will adopt their children if the patients will convert.

The final thrust of this and most scare articles like it is an appeal for funds. "We can do more to prevent this from happening if..." The AMIT article uses this tactic:

..."we have made a significant impact beyond the funds which have been generously allocated to us by the Federation of Jewish Philanthropies and UJA. If we were larger," he adds, "we could have an even greater impact. Together with our new Chairman, Julius Berman, and with Peggy Tishman, president of the JCRC, we look forward to the future with the continued hope that we will be able to save Jewish souls and future Jewish generations."

Conclusion

I think that it's fair to say that media coverage of our movement will probably increase. Whether or not we want this kind of coverage is irrelevant. It will increase because, beside the normal stimulation of our activities, the organized opposition such as Jews for Judaism, JCRC Task Force on Missionaries and Cults and various anti-missionaries are seeking and getting secular press coverage in an organized and efficient way.

Even though media (i.e. TV, radio, magazines, newspapers) might become involved through stimulation of publicity-seeking devices by our opposition, if we are prayerful and alert, it can become our opportunities to get our statements heard.

Daniel Fuchs once told Moishe Rosen that the only bad news coverage is if they spell your name wrong. By this he wasn't being egocentric; he was saying that anything that brings the missionary work to the public attention can serve our purposes. May we all be alert to the opportunities ahead for us in media and use them to the glory of God and the furtherance of the gospel to our people.

Jews for Jesus Walk A Rough Road Today, But When Was Their Pathway Ever Easy?

BY LLOYD HOWELL
Special to the New York City Tribune

It's always been tough to be a Jew for Jesus. Even now, 2,000 years after the first Jew followed Jesus, recent events testify things haven't improved much.

"It's not uncommon to be verbally abused [by those whom we regard as our fellow Jews]," said one member of Jews for Jesus Inc., one of the more active Jewish Christian organizations.

He wore a "Jesus Made Me Kosher" T-shirt as he handed out colorful flyers on the street during a recent lunch hour in midtown Manhattan.

Although most Jews today have little trouble existing side by side with Christians and many have entered into friendly Jewish-Christian dialogues, they are still disturbed by the existence of Jews who follow Jesus.

The trouble, from the Jewish point of view, begins when such Christian Jews claim they are still Jewish. Jews for Jesus look upon themselves as converted, completed or fulfilled Jews, and for the most part see themselves as recovering the lost Jewishness of Jesus. For example, their congregations often have such names as Beth Y'shua and Brit Shalom, and inside their houses of worship you are not likely to find a towering crucifix but a simple candle above the ark containing the Torah.

Moreover, some Jewish Christians have suggested that their liturgy, unlike that of gentle churches, is one even Jesus himself would recognize.

Thus, Jewish Christians often continue the *bar mitzvah* for their children and hold Saturday rather than Sunday to be the Sabbath.

The tension between Jews for Jesus and mainline Jews can lead to some real clashes.

Last year, for example, the Jews for Jesus group filed suit, charging a major New York Jewish organization with violating its civil rights by trying to prevent it from holding an interfaith seder, or Passover meal.

The suit, filed in late July in state Supreme Court in Manhattan, charged that the Jewish Community Relations Council, which represents 40 metropolitan-area religious and communal agencies, had urged Long Island rabbis to use their influence with caterers, restaurants and Christian clerics to prevent the seder.

Moishe Rosen, founder and executive director of Jews for Jesus Inc., which has long been at odds with Jewish organizations, said the legal action was taken because of many recent attempts to stifle or discredit his 12-year-old group.

"We are protected by law," Rosen said. "We feel that most Jewish people, while dissenting from what we believe, would certainly not want anyone representing them to try to interfere with free speech."

Jules Berman, head of the Jewish council's Task Force on Missionaries and Cults, charged that the missionary group was attempting to "stifle our efforts for full disclosure to educate Jews and non-Jews alike as to the true nature, intent and tactics of the Jews for Jesus Inc."

The suit, which seeks a "symbolic" \$100 in damages and reimbursement for lawyers' fees and court costs, centers on a memorandum sent by the Jewish council to a number of Long Island rabbis warning that Jews for Jesus "was seeking a site to conduct the traditional Passover meal and service."

Seen as Undermining Judaism

Jewish followers of Jesus, who are also called Hebrew Christians and messianic Jews, are seen as a threat because their claims to being Jewish, other Jews feel, lead to an undermining of the Jewish faith.

While Christianity is not likely to be called a cult, Jews for Jesus Inc. is called just that and is often attacked by mainline Jews in a fashion seen by members as "venomous."

One could easily conclude, as many observers have, that messianic Jews — compared with Catholics and Protestants — are *not different enough* to be afforded the luxury of peaceful coexistence.

Jewish Christians' decision to accept Jesus, or "Y'shua" as they prefer to call him, as the long-awaited messiah is regularly met with what the believers perceive as ridicule and derisive accusations from some mainline Jews, who, the messianic Jews say, appear not to give Jews for Jesus credit for the intelligence to make an informed decision.

Messianic Jews are also accused of following Jesus out of ignorance of what Judaism really is, despite the finding of a reporter that Y'shua believers are likely to know very well why and what they are doing.

And no wonder. They are frequently called upon to defend their faith to bitter skeptics in emotionally charged situations, according to members of Jews for Jesus who were interviewed.

Acceptance of Jesus can easily lead to alienation from relatives and parents, as one is branded the black sheep of the family for deviating from the Jewish faith.

Much of the reason for the apparent hostility of Jewish organizations toward Hebrew Christians is that they are seen as the perpetrators of a cultural-spiritual genocide.

In this view, the proselytization and Jewish posture of Jews for Jesus are seen — along with intermarriage and cultural assimilation — as eroding the relatively small number of Jews left in the world today.

Some Were 'Deprogrammed'

Some opponents of Jewish Christian organizations have at times gone so far as to "deprogram" Jewish believers in Jesus. Deprogramming is the practice of using hired men and women to kidnap, forcibly detain and coerce a religious believer into recantation of his faith.

Going back in history to find the origin of the split between Christianity and Judaism, we see that Jesus' early followers, all Jews, hid in fear of reprisals after

New York City Tribune
Feb 5, 1986
A

his crucifixion until, it is said, he appeared in the upper room, when they experienced a faith-affirming transformation.

Soon thereafter, having had the Pentecost experience, they boldly went about proclaiming their new-found sense of salvation. Most of these early proselytizers for Jesus were repudiated by Jewish authorities. Others were imprisoned and some, like Stephen, met an untimely end and became martyrs.

Looking for a more receptive audience than the one they found in Israel, a few of these Jews who had come to believe in Jesus went to spread the word of their salvation among their Jewish brethren in the Diaspora.

Still, not all went well. They were persecuted, scornfully called "followers of the sect of the Nazarene," and branded troublemakers who were turning the world upside-down.

Finally, Paul, the Pharisee who had accepted Jesus as messiah, exasperated and at his wits' end after many fruitless attempts to convince his people Jesus was the long-awaited messiah, turned in his frustration to gentiles, feeling they were more receptive to his message.

The reasons Jews who had accepted Jesus met with little success in convincing their brethren of his messiahship were complex, but centered for the most part on theology.

Messiah to Vanquish Enemies

Chief among these reasons was the long-held Jewish belief that the messiah would vanquish Israel's enemies and restore her former greatness and purity of faith.

Jews for Jesus in what was then Palestine were destined to experience great difficulty as they promoted what looked to other Jews like a defeated or even "sham" messiah — a leader who, for all intents and purposes, couldn't pull off the establishment of a godly, Judeocentric world, such as had been predicted by the biblical prophets.

Certainly it was hard, if not impossible, for the Jewish nation to accept a crucified Jesus as the King of Kings, and no amount of scriptural hair-splitting was going to convince them otherwise.

Nonetheless, the early Jews who believed in Jesus and his resurrection strongly felt their new-found faith was in strict accordance with Jewish scripture. This is evidenced by the structure of the gospel of Matthew itself, where Jesus' Sermon on the Mount is obviously meant to parallel Moses' Mount Sinai revelation.

Within a few decades after the crucifixion, as the body of believers in Jesus' messiahship showed signs of swelling with non-Jews, dissension was to develop within Christian ranks.

The issue that was to split them was whether or not and to what extent a non-Jewish believer in Jesus had to follow Jewish religious law.

However, there was little question about what tradition to follow for most of those who were born Jewish and who had come to accept Jesus — they continued in the faith of their forefathers, grafting Jesus' teachings onto the already existing body of belief. They attended temple rituals, circumcised their children, upheld the sabbath and gathered at Passover to share in both old and new covenants.

Gentiles Shaped Christianity

Ironically, over the span of centuries, the tables were turned, and eventually it was the large gentile majority with its Greco-Roman culture that was to determine and give shape to the body of believers, known today as Christians.

The fact that this "Christianity" was now both distinctively different culturally from its Jewish origins and far larger numerically tended to undercut the claim that Jews could believe in Jesus.

Thus, as time went by, Jews as a whole found it more and more difficult to believe that acceptance of Jesus was in any way compatible with Judaism. In fact, as Christianity came to be seen as a wholly new and decidedly different cultural and religious phenomenon, it was felt that for a Jew to be a Christian he had to abandon his Jewish heritage.

The Jews for Jesus group, then, represents a sharp reversal of the 2,000-year trend that has solidified Christianity and Judaism into two discrete and often clashing religions.

Christian converts stir Jewish debate

Baltimore Sun
Feb 3, 1986

By Frank P. L. Somerville
Religion Editor of 'The Sun'

Aggressive proselytizing by Jewish converts to Christianity known as Messianics is causing broad concern among Baltimore's Jewish leaders, who estimate that 60,000 American Jews have joined the controversial Hebrew-Christian movement in recent years.

The number of such converts in the Baltimore-Washington area is currently estimated at 1,200.

The decision by some Jews to meet the religious challenge head-on in open forums has led to internal controversy within the Baltimore Jewish community.

"To debate or not to debate? That has been the question of late regarding the efforts of Messianic Jews in the area to engage Jewish leaders in public dialogue over their theological differences," the *Baltimore Jewish Times* commented in an editorial Friday.

The weekly magazine sided with those local Jewish spokesmen who had been arguing against sharing public platforms with the Messianics, concluding that "the best method for dealing with this issue is in one-to-one discussions or in small, informal groups."

The issue came to a head with a standing-room-only program the evening of Jan. 23 at the University of Maryland Baltimore County. Students at the university made up a small percentage of the audience.

Billed as a debate, the religious confrontation drew about 500 people, who listened with rapt attention while two Messianic Christians disputed traditional Jewish interpretations of scripture — as presented by a rabbi of the Reconstructionist branch of Judaism and by a Jewish anti-missionary leader.

The advertised subject of the debate was: "Can Yeshua be proven to be the Jewish Messiah from the Jewish scriptures?"

Yeshua is the Hebrew word for Jesus.

The rabbi, Steven Bayar of the Mishkan Torah Congregation in Greenbelt, said "We have proved Jesus is not the Jewish Messiah, and there is no reason to go around saying you can prove it with Jewish scripture."

His mostly Christian listeners demonstrated by their applause a strong preference for the rabbi's adversaries.

Much of the discussion centered on the ancient Biblical prophecies that the Messiah would be a descendant of King David. Jesus could not have been such a descendant, the Jewish debaters argued, so long as he was described as the product of a union of Mary and the Holy Spirit.

"There was no such thing as genealogy by adoption," said Mickey Miller, director of the Anti-Missionary Institute of Philadelphia, "and the genealogy did not go through women."

Even if Joseph were Jesus' natural father, the claimed genealogical ties to David were faulty, the Jewish spokesmen in the debate contended. They displayed family trees on a screen to make their point.

After first agreeing to participate in the public program, the local leaders of a national anti-missionary organization called Jews for Judaism boycotted it, saying the groups' "spiritual and financial backers" had advised against taking part.

Larry Levey, a lawyer who recently took over the full-time direction of Jews for Judaism in Baltimore, said he objected to both the format and the intent of the debate.

In a large ad placed in the *Baltimore Jewish Times* the next day, the group ascribed "venom and half-truths" to the Messianic Jews — whom it called "Jews for Jesus," although this is the name of only one branch of the Christian missionary movement among Jews.

"The 'Jews for Jesus' movement has been widely denounced by both Jew and Christian alike for its cult-like, deceptive, aberrant and decidedly non-Jewish nature," the ad said.

The statement continued: "To engage in a public debate with self-styled leaders of the movement would accord it an unwarranted degree of respect and legitimacy, which is precisely what this heretical movement has long sought."

"The leaders of the movement have repeatedly demonstrated their lack of personal integrity and seemingly limitless capacity for deception. As such, it is not unreasonable to suppose that a public debate would later be utilized by the movement to further its nefarious ends."

Sid Roth, the Messianic Jewish radio evangelist who arranged for the Jan. 23 debate and acted as its moderator and timekeeper, countered that the strong language was typical of his theological opponents, but that shying away from a debate was not consistent with the Jewish character.

After the UMBC program, which members of the campus staff said drew one of the biggest audiences for such student government events, each side announced it had won.

Both Jewish participants said they had no regrets about debating the Messianics, although Rabbi Bayar criticized Mr. Roth for making pro-Messianic announcements.

The Messianic position was taken by Mike Brown, a teacher of Old Testament at Christ for the Nations Bible Institute in Stony Brook, N.Y., and the Rev. Dan Juster, a Presbyterian who is minister of the Beth Messiah Congregation in Rockville.

Mr. Levey said that while Jews for Judaism was opposed to any more debates between traditional and Messianic Jews that would be open to the general public, "I would love to dialogue with them in front of their own group."

He said Jews for Judaism was growing, with a mailing list of about 5,000 and groups of adherents in Philadelphia, Wilkes-Barre, Pa., Harrisburg, Pa., Boston and Cleveland, and a merger under consideration with a similar group in Los Angeles. Mr. Levey added, however, that Jews for Jesus was still only a fourth as large as Mr. Roth's organization, Messianic Vision, which claimed a mailing list of 19,000.

Jews for Judaism was founded in Baltimore by Rabbi Motly Berger, who now lives in Israel, and was incorporated two years ago. The organization says it has succeeded in slowing the growth of the Messianic movement in the Pikesville area.

It has expanded its focus beyond the Messianics, said Mr. Levey. He said Orthodox Judaism now considered the Christian missionary activities of the Southern Baptist Convention, the Assemblies of God and some Presbyterian groups especially threatening to Jews.

(B)

Alleged Cult Ad Draws Protests To "Phila. Magazine"

By Dr. Gae Holladay

"Sure I'm Jewish. And I celebrate Christmas."

This headline on a full-page and in the Current, December 1985, issue of **Philadelphia Magazine** has elicited many "distressed" calls and letters, according to Christine Phillips, assistant to the publisher of **Philadelphia Magazine**.

Some subscriptions were canceled.

"People were upset. Others were reasonable," she said.

Writers protesting said the ad is misleading.

The Jewish Community Relations Council of Greater Philadelphia, in a letter to **Philadelphia Magazine**, objected to the tactics of Jews for Jesus, the organization that placed the ad.

The ad, the letter said, violated "the commitment to ethics and honest which we, Christians and Jews alike, share as part of our biblical heritage."

"There was no reason to reject the ad on usual grounds," Phillips explained. She pointed out that **Philadelphia Magazine** perceived nothing pornographic or illegal in the ad.

Philadelphia Magazine's full-page black and white general ad rate is \$4600. ACT was told that the ad was placed by Jews for Jesus from their California headquarters.

ACT was also told that a 2% discount was allowed. This indicates that payment was made in advance.

FREE SPEECH CITED

Defending the magazine's decision to run the ad, publisher Orlin Davis told ACT: "We accepted it on the basis of free speech, viewing the magazine as a forum."

Davis added that to maintain integrity "a publisher must take the view that editorial and advertising copy is, from time to time, controversial."

The magazine agreed to a December 13 meeting with the JCRC.

"If there is a real ethical basis for objecting to the ad, **Philadelphia Magazine** wants to keep an open mind," Davis urged.

"We believe in rightful disagreement. That is the same right the magazine exercised in choosing to run the ad," he added.

LITTLE RESPONSE ELSEWHERE

New York Magazine has also run the ad.

There was little reader response, according to Edward Kosner, editor.

However Kosner told ACT he did have a handful of negative letters on his desk.

"Most were upset because they felt Jews for Jesus was a proselytizing organization — a cult — and were disappointed that we ran the ad," he said.

Like Davis, Kosner made a defense of the free market for ideas that exists in America.

"I believe people have a right to make their case," he said.

"Our job is not to make moral judgements about advertising," Kosner insisted.

Both **Philadelphia** and **New York Magazine** representatives said they would likely accept such an ad in the future.

LOCAL MEDIA ROLE

JCRC objections to the ad created sufficient emotion to draw local press attention.

The **Jewish Exponent** responded with a recent article, "Magazine Draws Wave of Protest."

In that article, Ruth Hershey, promotion director of **Philadelphia Magazine**, is quoted as saying the ad "is straight language and is really offensive only to Jews."

Sure I'm Jewish. And I celebrate Christmas.



Have you ever noticed that Y'shua (that's the Jewish way to say Jesus...)

- Was born of a Jewish mother
- Spent all of his life in Israel
- Said that he was the Jewish Messiah and backed it up with evidence from the Jewish Scriptures

If you don't know this, maybe you need to receive the book, *Y'shua*. It's free to those who want to know him.

AD PROTESTED: Above is the ad placed in "Philadelphia Magazine" by Y'Shua Book, c/o Jews for Jesus, San Francisco, CA. It was a full page ad, at about \$4,600, with a 2% cash discount, according to "Philadelphia Magazine." There was a coupon at the bottom of the ad.

This is not the first such storm in Philadelphia.

Susan Perlman, advertising director for the national headquarters of Jews for Jesus in San Francisco, told ACT that the JCRC has responded negatively to earlier ad campaigns in this area.

Jews for Jesus received letters "deploring" a full-page position paper printed in the **Philadelphia Inquirer** three years ago, she recalled.

"We're not astonished," she admitted when hearing about the JCRC exchanges with **Philadelphia Magazine**.

Perlman claimed the ad, designed in the San Francisco headquarters, to be in good taste and highly ethical.

"We clearly identify ourselves in the ad. We are offering Jews and Christians alike an option to find out for themselves about Jews who believe in Christ, not just accept pre-digested views," she explained.

ADD RUNS NATIONALLY

Print exposure of Jews for Jesus in concentrated December ads is part of a larger, continuous campaign by the group.

"We have a lot of faith in the free press in this country, and we have had a very fair shake," Perlman said.

The ad running in the current issue of **Philadelphia Magazine** is also appearing in December issues of **U.S. News & World Report**, **Time**, **Psychology Today**, **Parade** and **Better Homes & Gardens**, among other publications.

Controversy over their ads is no novelty for Jews for Jesus.

Perlman told ACT that **Newsweek** ran a similar ad in December 1982. After receiving objectionable letters the magazine did not accept advertising from the organization in subsequent years.

'Shalom' Alexandria Daily Town Talk Appropriate For Service

Monday, February 17, 1986 A-4

D-1

By Sidney Williams
Town Talk Staff Writer

"Shalom."

This traditional Jewish greeting and message of peace doesn't usually open Christian services, but Baruch Goldstein finds the Hebrew word appropriate for his message — "a special peace that comes only through knowing Jesus Christ."

Goldstein, who is a member of the Jews for Jesus organization, presented a special program, "Christ in the Passover," to a congregation at Jackson Street Presbyterian Church last week. In the program, Goldstein likened some Jewish traditions of Passover with Christianity.

Goldstein considers himself a missionary for Jews for Jesus. The organization was founded in 1973 with only about a half-dozen members, but it has grown and now has branches in several cities.

Goldstein pointed out that the first people who accepted Jesus as the Messiah were Jews and they passed the message on to Gentiles. Jews for Jesus seeks to take the message of Christ back to the Jewish people, Goldstein said.

"It's a controversial group," he said, pointing out that many Jews believe a person cannot be both Christian and Jew. Goldstein, however, differs. A great number of Jewish people are coming to believe or are considering the gospel, Goldstein said. "God is working in the Jewish community," he said.

"I came to believe in Jesus back in 1971," said Goldstein, who was raised as a Conservative Jew in New York City. "The name of Jesus was considered a dirty word," he said. His conversion came when he began to read the New Testament.

He said he accepted Jesus as the Messiah, not because he was lonely or for any reason other than that "I found it to be

true."

"If Jesus is not the Messiah to the Jews, he can't be Savior to Gentiles either. He can't be one and not the other."

"I don't consider myself an ex-Jew," Goldstein said. Instead, he said, he is fulfilled and kosher, or clean. "Jesus made me kosher. Anybody who believes in Jesus is made clean."

Goldstein said most of his work is in New York City. "I'm the director of the New York work," he said.

He has been with Jews for Jesus since it began in San Francisco and says New York is an important area of ministry because of its large Jewish population. By reaching a substantial number of people in New York, the impact will be felt around the world, Goldstein predicted.

In his presentation, Goldstein explained the significance of many Jewish Passover traditions. He said he believes there are many indicators about the Messiah in the tradition, including allusions to the Trinity. "I believe there are times the Almighty can teach us truths about Himself," he said.

He demonstrated portions of the Passover observation, stating the seal used in the original Passover in Egypt was like a cross.

"I am in Louisiana to try to tell the people in this state about the love of God and the joy we can have in knowing the risen Lord."

"I think the majority of the people ... in the world are not really Christian," he said. Many people have grown up in a Christian environment, but they have "never given their lives to the Saviour."

Goldstein said information about his organization is available by writing 60 Haight St., San Francisco, Calif. 94102.



Critic says Hebrew-Christians

are preaching distorted truths

The Augusta Chronicle
The South's Oldest Newspaper - Established 1785
AUGUSTA HERALD
Augusta, Ga., Saturday Morning, March 15, 1986

Section B

By Sally McGill
Staff writer

Can a person be Jewish and Christian at the same time?

Larry Levey, a member of Jews for Judaism, says no. He tried.

Moishe Rosen, director of Jews for Jesus, says yes, he is.

Hebrew-Christian groups, such as Jews for Jesus, distort the truth and empty Judaism of its theological meaning, said Levey, member of a Hebrew-Christian group for about two years before joining Jews for Judaism.

He spoke Sunday at the Augusta Jewish Center.

Hebrew-Christian groups are organizations for Jews who believe that Jesus is the Messiah. Jews for Judaism is a counter organization.

Levey said Hebrew-Christian groups basically are a cultlike phenomenon who give false revelations. "They attempt to make historical characteristics of the New Testament appear Jewish. They do that basically by emptying Judaism of its theological meaning."

But Rosen said that they are just as Jewish and just as Christian as characters from the New Testament such as Peter, Paul, James and John.

Levey belonged to Beth Messiah, a Christian-Hebrew group in Rockville, Md. He joined the group while he was a lawyer in Washington attempting to find meaning and value in his life. Judaism didn't appear to be the place to find that, he said.

The groups use three strategies to convert Jews, Levey said.

"They attempt to use the Jewish Bible to prove Jesus was the Messiah," he said. In every case, he said, they took the scripture out of context, distorted and sometimes fabricated the meaning.

Levey said the groups do not give the whole truth at once. "What they don't tell is that Jesus is God. Messiah, they (Jews) can handle, God they can't."

The Hebrew-Christian groups say that by believing in Jesus, they won't be giving up their Judaism. Instead, they will be a fulfilled or completed Jew, Levey said.

"What they really do is reject Judaism. They reject what it really means to be Jewish," he said.

They interpret Jewish symbols Christologically, not with a Jewish understanding. Whenever the Jewish and Christian concepts are in conflict, the groups always accept the Christian theology, Levey said.

"Generally, what's involved here is the idea of integrity. The person has to make a choice. He can't be a Jew and a Christian at the same time. They'll do anything they can to make it appear Jewish. It's not at all a Jewish system, but a hybrid."

Rosen said that the church has been accused of distorting scripture to prove Jesus is Messiah for a long time. Those allegations are not new and not limited to Hebrew-Christian groups.

"That has nothing to do with it," he said.

Rosen also said the divinity of Jesus is not the real issue.

"The real issue before we start discussing the trinity is the more primary issue of Jesus as Savior," Rosen said. "We want to keep the focus on the issue."

"People have got to understand that Jesus is the sin bearer. The deity of Christ is something that's difficult to understand. We start with the basics then move to the more complex. That's the way it should be done."

He said the person's Jewish heritage remains intact. "They don't give up their Jewishness when they convert to Christianity anymore than the Apostle Peter gave up on his Jewishness. We have a New Testament precedent."

"For most Jews, Judaism is not a religion, it's a way of life — the way we relate to each other," Rosen said.

But Levey has other problems with Hebrew-Christian groups.

The aim of the Messianic Jewish groups is to find weakness and vulnerability, he said. They tell the converts all their problems will be solved if they accept Jesus.

"A point of fact is that it doesn't work. They offer people simple solutions. They take in people with serious issues in their lives with a lot of hurt and offer them false hope."

Another characteristic of the Hebrew-Christian groups is the Jewish names and terms they adopt, Levey said. For example, Jesus is Y'shua. Mary, Jesus' mother, is Miryam.

They don't wear crosses, they wear Jewish stars. They call their places of worship Messianic Jewish Synagogues instead of churches.

Messianic Jews are charismatic, he said. "There is a lot of prophecy and a lot of excitement, particularly compared to the nature of synagogue services."

While he belonged to the Hebrew-Christian group Beth Messiah, Levey said he was kept busy and non-thinking most of the time. "It became the whole focus of my life. I didn't read any books except Christian books."

Levey began to stray away from the group when he went to a lecture on a college campus on how to overcome pressures from missionaries trying to proselytize. "It raised certain theological doubts I was not willing to acknowledge before."

"There was a certain amount of dissatisfaction. I stopped caring about people, except whether they were going to heaven or hell. Their narrow black and white terms convinced 95 percent of the world to hell."

D-2

He checked into the prophecies the Hebrew-Christians said were fulfilled by Jesus and decided there were distortions in the translation.

"I had to choose," Levey said. "Judaism said one thing, Christianity said another. I began to look at what the group told me. The system began to fall like a house of cards." When he discovered that Judaism could offer spiritual support, then he could break away.

Now, he says, "I'm helping to expose people to the possibilities within their own faith system. For many, to have a personal relationship with God isn't a message they've heard before."

But Rosen was critical of Levey's approach.

"The way Larry Levey makes a living is by going around slandering Christians. He plays on the fright of the Jewish people," he said.

"You've got to put yourself in the position of Jewish people in Augusta. Teen-agers in New York or Philadelphia may never associate with other Jews, he said. Here, Jewish teen-agers meet Christian young people."

"This creates a problem for the parents. Maybe their son or daughter wants to date a Christian. A Jew in New York City may never hear anything about the gospel."

Rosen spoke at First Presbyterian Church several years ago and was well-received, said the Rev. John Oliver, pastor.

"Jews for Jesus is an evangelical group that presents Jesus as Messiah. We agree with that," Oliver said. That doesn't make the group a cult.

Oliver said the issue is not religious freedom. The issue is that

Christians believe that Jesus is the Messiah and Jews don't

The Rev. Earl Hackett, the director of pastoral care at University Hospital, is less sympathetic toward groups like Jews for Jesus.

Hackett said that in talking with people of the Jewish faith who have been approached by people from Jews for Jesus, the Hebrew-Christians are persuasive in their attempts to proselytize. "For that reason, I personally tend to be unsympathetic with the methods they use.

"My position would be to support and enhance the persons in their beliefs in the Jewish faith rather than seek to convert them to Christianity."

Hackett said he agrees that some people in Jews for Jesus take scripture and religious history out of context. Thus, they are unfair to the common history of Judaism shared with Christianity.

"Everybody is entitled to his or her beliefs. It's only a problem when one person makes others uncomfortable and denies them the richness of their own faith."

(E)

Jews for Jesus

I was most surprised to find an ad for Jews for Jesus in your December issue. It was totally at odds with the tenor of a quality magazine. Running it was an error in judgment, and an offense to the Jewish community of Chicago.

*Diane Keller Kessler
Flossmoor*

I am aware that many Jews are writing to protest the magazine's publication of an advertisement sponsored by Jews for Jesus. As a Jew, I do not share that group's religious beliefs, and I personally question their Jewishness. But I strongly support their right to believe as they choose and to run advertisements expressing those beliefs. To me, freedom of religion and of the press means that anyone may express himself freely as long as he does not threaten another's right to worship and to speak. Unfortunately, many groups are a threat to the liberties of others, but Jews for Jesus is not one of them.

*Mary M. Bloomfield
Aurora*

F-1

The Growing Threat of Missionary Groups

by MARGARET CHARYTAN

Camp Hope, a summer camp located in Lake Carmel, New York, sounds quite idyllic. The activities are geared to attract Jewish youngsters aged seven to fifteen and include archery, swimming, fencing, Israeli dancing and Bible study. Best of all, the price is right. Each three-week session is only \$130 per child—certainly a great *met-ziah* (bargain). For working parents who need a place for their children once school is out and the hot summer begins, it is almost a dream come true. But the dream can easily turn into a nightmare for Jewish parents: Camp Hope is run by the "Jews for Jesus," a non-Jewish missionary group, and the Bible study sessions are geared towards introducing Jesus into the lives of the mostly Jewish campers.

Sounds preposterous? Last year, according to Dr. Phillip Abramowitz, Director of the Task Force on Missionaries and Cults (a project of the Jewish Community Relations Council of New York), many Jewish children attended camps such as this; and until last year, when the Task Force intervened, over 137 Russian-Jewish immigrant families, lured by inexpensive tuition, placed their children in a summer camp in Ashford, Connecticut which was sponsored by the Russo-Slavic Baptist Union.

Offering summer camping experiences at greatly reduced rates is just one of the techniques Christian missionary groups use to attract Jewish families. The Russian Jewish community both in the United States and Israel has become a prime target for missionary activity. In Brighton Beach alone, an area of Brooklyn predominantly inhabited by Soviet Jewish refugees, seven Hebrew Christian missionary organizations have been identified.

MARGARET CHARYTAN is a member of the editorial board of *AMIT Woman*.

Some of these groups provide day care centers for Russian Jewish children whose parents need to work long hours. In these centers, Christian teachings are incorporated into the programs offered to the impressionable children.

The Orthodox Church is also involved in luring school children and

Everything
you always
wanted to
know about
Jesus*

BUT WERE AFRAID TO ASK

*YOUR RABBI.

One of the many propaganda pamphlets distributed by Jews for Jesus.

teenagers into their fold by offering free tuition and flexible schedules in their church school system.

The Task Force has discovered that missionary groups are becoming more aggressive and more sophisticated in their attempts to convert the Jewish people. Dr. Abramowitz notes that in the past year, "Jews for Jesus" (run by Moishe Rosen, a Jew who converted to

Christianity in the 1950s) has applied for membership in various Jewish community centers, such as the one in El Paso, Texas, in order to give the movement credibility among Jews. Another Hebrew Christian group wanted to participate in the *ulpan* (Hebrew language) program run by the Jewish Community Center in Tenally, New Jersey. "In each case, of course," says Dr. Abramowitz, "we have been in contact with each of the targeted organizations and have offered them the help of our attorney, Herbert Rosedale, who apprises them of the legal alternatives in dealing with the situation."

Jews For Jesus claims that its members are not converting Jews, but rather are "enabling them to become completed Jews." Lately, the thrust of the movement has been to claim that it is indeed a part of the Jewish community. Accordingly, the group has purchased burial plots at a Miami Beach Jewish cemetery, has offered free Passover Seders (in which the three matzot used on the Seder plate are explained to be symbolic of the Trinity), and has organized special services for deaf Jews on several college campuses.

The Task Force has also discovered that Jews for Jesus has purchased a seven-story building on Park Avenue and 31st Street in Manhattan and has established several Messianic-Jewish congregations in the United States during the past five years.

Estimates of current membership in Jews for Jesus range from 3000 to 7000. This particular evangelical group maintains that the acceptance of Jesus as the Messiah is consistent with Judaism and encourages its adherents to observe rituals such as lighting Shabbat candles, wearing *kipot* (skullcaps) and celebrating Passover. All of these acts, however, are given Christological implications. The group's publications are humorously written and calculated to

**CAMP LAVI.
THE EXPERIENCE
OF A LIFETIME.**

CAMP LAVI
Experience of a Lifetime

- The finest Orthodox Co-ed camp for ages 6-16.
- Unique teen-age program.
- Personal attention to all campers at all times.
- The finest athletic and water-front facility in the Pocono Mountains.
- Under the supervision of **Rabbi David Weinbach** and **Lee Weinbach** Resident Camp Owners-Directors **David Fischberger** Assistant Director.

For further information contact:

Camp Lavi
301 Jordan Avenue
Woodmere, N.Y. 11598
(718) 327-6565

appeal to college-age students. Jews for Jesus has also developed a large cadre of singers who give concerts under Jewish-sounding names such as The New Jerusalem Players, The Liberated Wailing Wall, Israelite, etc. The songs sung by these groups are versions of familiar Jewish songs into which they weave messianic overtones.

Other Groups

Although Jews for Jesus is perhaps the best-known of the Christian evangelical groups, there are many other operating in both the United States and Israel. The American Board of Missions to the Jews maintains centers in thirteen American cities as well as missions all over the world (including Isra-

el). It is alleged that this group has operated day care centers and that its members even evangelize in nursing homes and hospitals, going so far as to promise terminally ill single-parent patients that the mission will adopt their children if the patients will convert. Supplied with a large budget for mass media publications, it also beams radio programs worldwide in many languages via Trans World Radio, an evangelical Christian network. Over one hundred thousand copies of the ABMJ's popular Jewish Art Calendar are printed in English, Hebrew and Yiddish; in addition to Jewish holiday dates and candle-lighting times, the calendar includes Christian proselytizing quotations. The ABMJ recently started a Hebrew-

Christian congregation on the University of Pennsylvania campus called *Ohev Melech Yisrael* (Those Who Love the King of Israel) where Shabbat and holiday services are held.

Another Hebrew-Christian group, the Young Messianic Jewish Alliance, recently sponsored a conference in Grantham, Pennsylvania which was attended by over 1500 young people. The United Messianic Jewish Congregations of America held similar programs in Missouri with close to one hundred Hebrew-Christian congregations represented. And since 1984, the Interuniversity Christian Fellowship has begun a ministry that specifically targets Jewish students. The Christian Broadcasting Network, headed by evangelist Pat Robertson, airs both regular monthly broadcasts featuring Hebrew-Christian missionaries as well as special programs. These include *Zola Levitt Live*, broadcast on the West Coast, in which *tefillin* (phylacteries) are worn on the air and Christological meanings are found in all Jewish holidays; *Bob Friedman & Friends* (allegedly associated with Jews for Jesus), seen in the North and Southeast; *Israel and Prophecy*, broadcast in the South; and the *Israel Voice Broadcast* which is seen in the Midwest.

Dr. Abramowitz maintains that although the exact number is not known, there have been many documented conversions of Jews by these groups. He strongly feels that the various evangelical groups, both the Hebrew-Christian groups and other Christian fundamentalist groups, as well as the Mormon Church, have made a major commitment to proselytizing among the Jews in both the United States and Israel. "The fundamentalist groups," explains Dr. Abramowitz, "have a special interest in the Jews because they believe Jesus will reappear only after the Jews accept him as their messiah. The establishment of Israel and the return of the Jews to their land appears to them as the fulfillment of a Biblical prophecy, to be followed by Jewish conversion and the Second Coming. The fundamentalists are strong supporters of Israel precisely because they believe that the Jews' return to Israel indicates that the Second Coming will follow." Dr. Abramowitz notes that other groups, like the Mormons, believe that it is their mission to convert the Jews. Indeed, the Mormons have published a manual instructing members of their church on how to convert Jews. The

AMIT Women
the University
called Obiet
no Love the
a holis

Mormons believe that they are descended from Joseph and that, in order to reach their final religious goals, they must unite with the people of Israel.

In fact, the Mormon Church has purchased a large parcel of land on French Hill in Jerusalem, and has begun construction (the foundations and first story have been completed) of a multi-million dollar branch of Brigham Young University. Although the Church has promised Mayor Teddy Kollek, in writing, that their purpose in building the branch is not to proselytize, Mormon theological philosophy specifically states that Mormon destiny lies in the encompassing of the Jewish community. It is thus difficult to believe that this written commitment will be upheld. As Dr. Abramowitz points out, "Certainly, people have the right to live and study in Israel as Christians, but they do not have the right to proselytize there."

The Israeli Front

The Task Force works closely with Yad L'Achim, an Israeli-based organization which combats missionaries and cults there. Yad L'Achim has confirmed that there are approximately five thousand Israelis who have been influenced by Christian missionaries in Israel. For instance, the Tulsa Christian Fellowship in the United States sponsored "Project Kibbutz." It recruited more than eighty Christian fundamentalists who signed up as "volunteers," and were placed in thirty-eight kibbutzim in Israel. Their purpose was to proselytize. The participants arrived in Israel and proceeded to approach youngsters in kibbutzim, tourists in the kibbutz guest houses, and youngsters in moshavim (cooperative settlements). Fortunately, this program has come to an end with pressure from the Task Force and Yad L'Achim. The United Kibbutz Movement will no longer accept volunteers without proper screening, and the staff at the Aliyah Desk at the American Zionist Youth Foundation will often call the Task Force if any of their applicants arouse suspicion.

The American Board of Missions to the Jews has also decided to launch a ministry in Israel and in the New York area, is presently training operatives who are Israeli by birth. Yad L'Achim reports that Netiv Ya, a Jerusalem-based "messianic yeshiva" run by convert Joseph Schulman is attended by

continued on page 26



If weight loss and Kashruth concern you — this is the one and only book for you!

The Kosher Way to Weight Control

When you see this book, you'll say, "How come no one thought of this ages ago?"

It lists 10,000 kosher foods (did you dream there were that many?) — with their calorie count, kashruth certification, and carbohydrate content. From appetizer to desert, it's all here.

There is nothing else like it. It's a first — a one and only.

Whether or not you're a dieter, this is information you need all the time. It is a basic reference book that belongs in every kosher home and kitchen.

by Tziporah Spear

Forewords by

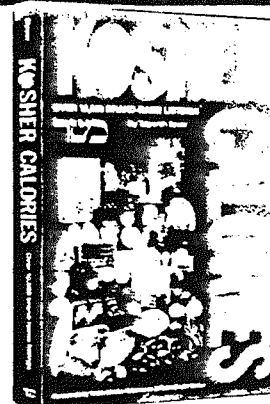
Rabbi Moshe Heineman and Rabbi David Senter

Available at your local Hebrew Bookstore or direct from:

AMIT Women, 817 Broadway, New York, N.Y. 10003

Direct mail: Please add \$1.95 per order postage & handling.

Israeli distributor: **J. Grossman — Mesorah Mafitzim** / Rechov Bayit Vegan 90/5/Jerusalem



Hard cover \$12.95

Paperback \$9.95

A CALL FOR "MOTHER-IN-ISRAEL" 1986

YOU TOO CAN SAY, "A CHILD CALLED, AND I ANSWERED"

Becoming an AMIT "Mother-in-Israel" is a response to a call from far away...

from a child you have never seen...

from a child whose name you do not know...

but from a child you have made yours

**This is my personal commitment of love for Israel and
Israel's children.**

\$108 to make my entire family a FAMILY-IN-ISRAEL.

\$54 to make me a MOTHER-IN-ISRAEL

\$54 to make me a FATHER-IN-ISRAEL

\$25 which lets my children share in

the *mitzvah* of BROTHER or

SISTER-IN-ISRAEL

You will receive a meaningful token of thanks for your gift.

Rachel Balsam, Chairwoman

YES! I want to answer a child's call.

Name _____

Address _____ City _____

State _____ Zip _____ Chapter _____

All contributions are tax deductible. We will notify your chapter of your gift.



Cherish A Child.

IS THIS YOUR CHILD?

FANNY APRIL
and

MINNIE ROBBINS
of Savannah, GA

RAE BODZIN
of Michigan

IDA KUPFERMAN
of Florida

Cherish their special
children in honor of
AMIT Women's 60th
Anniversary Year.

Change despair into hope!

Become part of the
growing group of
'Cherishers'—perhaps
your name will appear
in the next issue of
this magazine.

THE GROWING THREAT OF MISSIONARY GROUPS

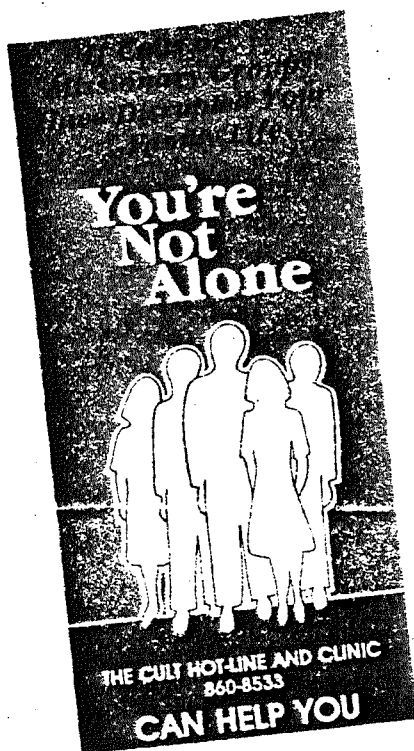
continued from page 23

about one hundred "Jewish Christians."

Various missionary groups have set up day care centers in Israel that charge minimal fees, and several groups specialize in setting up coffee houses and after-school centers for young people in economically depressed towns. An organization called Beth Shalom, which had planned to construct a hotel in Gilo, Jerusalem, to be used as a base for its Christian missionary programs, decided not to build the facility because of the adverse publicity generated by Task Force member organizations in the United States and by local Gilo residents headed by Moshe Berliner.

Why have the various missionary groups achieved such success in Israel? Surely, one would assume these groups would get nowhere in the Jewish State. Yet, twenty-five thousand copies of the

Hebrew translation of the New Testament have been accepted by Israelis who have been approached by Morris Cervilo (who claims to have been an Orthodox Jew), an activist with World Evangelism. Dr. Abramowitz explains that because the population lives constantly on the edge of war, many Israelis are very intense and emotional—and thus vulnerable to groups that offer them warmth and security. Economic cutbacks may also influence families to take advantage of the low-cost day care services that missionary groups offer. Although there is a strong *baalei t'shuva* (Jews returning to the traditional observance of their faith) movement in Israel which sponsors yeshivot that enable interested Jews to study their heritage with devoted rabbis, these Jewish groups simply do not have funds comparable to those of the evangelical programs and cannot compete with them on an equal footing.



Circumstances in the United States, Dr. Abramowitz points out, are somewhat different. "What we have here is a situation in which young people who go off to college have to become acclimated to a new environment. Often, they have academic or social pressures which make them feel insecure and lonely and they miss the support of their friends

and families back home. The cult and missionary groups offer warmth and caring. Often, they are the only groups on college campuses that seem to be offering friendship and love regardless of the student's grade index or talents. In addition, the Hebrew-Christian groups offer Jewish students the familiar trappings of Jewish tradition along with acceptance and emotional support."

What is being done to counteract the impact of these proselytizing groups? In the New York area, various Federation-sponsored programs offer assistance. The Jewish Board of Family and Children's Services (JBFCS) Cult Hotline (212-860-8533) is available for counseling and crisis intervention. Rabbi Yehuda Fine, associated with the Task Force and the JBFCS, provides inspired pastoral counseling as a consultant and in cooperation with the Jewish Association of College Youth (JACY), concentrates on college campus programming. Arnold Markowitz, a director of the JBFCS Cult Clinic, is also experienced in working with those who have been attracted by cult and missionary groups. Recently, the Task Force has appointed Jay Marson to do outreach work focusing on high school age youth.

In addition, the Task Force, which comprises some forty member agencies, has been actively monitoring over two hundred missionary groups, both in the United States and in Israel. It has held seminars and conferences to train Jewish professionals and organizations to recognize and combat missionary groups, and has become a national resource on missionary activity, through the vision and guidance of Malcolm Hoenlein, executive director of JCRC and Dr. Seymour Lachman, past chairman of the Task Force.

As for future activities, Dr. Abramowitz admits that the Task Force is limited by its small size, although it does utilize other existing agencies. Nevertheless, "we have made a significant impact beyond the funds which have been generously allocated to us by the Federation of Jewish Philanthropies and UJA. If we were larger," he adds, "we could have an even greater impact. Together with our new Chairman, Julius Berman, and with Peggy Tishman, president of the JCRC, we look forward to the future with the continued hope that we will be able to save Jewish souls and future Jewish generations." □

Caveat Emptor: Missionary Advertisements

By RACHMIEL V. TOBESMAN, B.R.E.
Baltimore, Md.

F-2

Throughout the country in several newspapers and magazines, large full page advertisements have heralded a massive campaign to reach out to the Jewish people. To those who aren't affiliated, or just curious, or maybe seeking answers, Jews for Jesus offers simple answers.

Cute tracts and fellowships with a lot of music and friendly faces put many unsuspecting Jewish people at ease and they become very receptive. The door is open to begin a cordial indoctrination of Christian fundamentalism.

Many Jewish people fall victim to this missionary trap laid by groups like Jews for Jesus, Hebrew Christians, or the Messianic Jewish movement. During the past few years these groups have become more and more visible, vocal and sophisticated in their use of missionary tactic. The focus has changed from assimilated Jews to the many Jewish people seeking to find love and understanding in their beliefs and faith.

The missionaries claim to actually believe that they are Jewish and Christian at the same time. They commonly are Jewish and Christian at the same time. They commonly use tradi-

tional Jewish symbols and employ Jewish rituals and customs in their fellowships. They claim this is not done as a deceptive tactic, but to "show people that you can believe in the Messiah and still be Jewish."

We live in a very technologically oriented society, and yet many young Jewish people seek simple solutions to many problems generated by society. When young, sympathetic clean cut and self confident missionaries come to them and say there is an order to life and the answers to their

many questions are indeed simple, and we can solve them quickly, the young Jews are eager to join. Because of the many Jewish trappings, these young Jews often feel this is what their Jewish background requires them to do.

"Judaism is a cold religion governed by harsh laws" — this statement, often used by missionaries, offers a religion based on love, not law, as an answer. Many confused Jews accept this offer after seeing the warmth and friendship that the Jews for Jesus and

the Messianic Jews seem to abound with.

Simple answers are many, but do they give purpose and meaning to life? Judaism offers no easy answers for the many complex problems of daily life. The Jewish people strive for solutions of many of these questions by seeking truth and a system of laws. Yet life is so sacred that the Torah itself teaches us that we can break all laws save three, to protect and preserve life.

A major problem of the activities of the Jews for Jesus, Hebrew Christians, and the Messianic Jewish movement is that they have a very harmful effect on Jewish-Christian relations. They reinforce the many fears of those Jews who suspect all Christians of having missionary intentions. To counter this many Christian groups throughout the U.S. have disassociated themselves from the Jews for Jesus, Hebrew Christians, and the Messianic Jewish movement. The missionary activities of these groups has been deplored by the Christian community of Long Island, New York and several

other communities. Several Christian clergymen throughout the country have condemned the deceptive tactics of the missionaries.

This new faith of "Jewish believers" clearly contains both Jewish and trans-Judaic elements. These elements, in spite of their many attempts, conflict with one another, often giving rise to anti-Jewish feelings, and even a source of anti-Semitism.

The threat of the missionary activities are set loose everyday on the Jewish community by groups like Jews for Jesus, Hebrew Christian, and Messianic Jews. Some even mislead us with Hebrew names like Beth Sar Shalom and Beth Yeshuah. The Jewish community needs to be aware of these groups and their activities.

Let the Jewish community rally together to protect ourselves from this very real threat. Before this virus spreads and sickens the Jewish spirit of our young, let us all join together to oppose any further attacks by the missionaries on our communities.

*DISCUSSION ON THE ABOVE

When asked how she has access to the material that she put together, Sue stated that she subscribes to a clipping service. She gives them key words and phrases to look for, and this is what they find for her. She also pointed out that she gets the United Christian Council of Israel's newsclipping digest, which is available. It is entitled "Selections" and is available from the UCCI, P.O. Box 116, Jerusalem, Israel 91000. There is a \$25 subscription price.

Sue also pointed out that one thing that is helpful to newspapers is to send them a good high-contrast photo of an interesting event that has a good caption. They are looking for interesting fillers. As far as interviews are concerned, it is better to be interviewed by a feature writer rather than by a religious editor. Features can be picked up by other papers, and they are usually better writers. Furthermore, if you are going to do an interview, Sue suggested that she be called; she can check if they've done a similar article in the past few years, what line they took, and ideas on how to proceed. Moishe stated that in interviews you have a choice: you can lift up Messiah, or your ministry, but you cannot do both. Jhan Moskowitz pointed out that we need to be unified in our response, and we can do this better by lifting up Jesus. Sue Perlman stated that we all need to be writing. It might be wise to write to Christianity Today, and let them know that they need to have an article on anti-missionary activities. Moishe Rosen encouraged everybody to be writing articles of 1500-1800 words, with a letter from your pastor to back it up. They will publish them.

*SUPPER: 5:30-7:30 p.m.

*FOURTH SESSION: 7:30-9:30 p.m.

TOPIC: THE ROLE OF A GENTILE EMPLOYED BY A JEWISH MISSION - Kearney Frantsen

TOPIC: THE ROLE OF A GENTILE EMPLOYED BY A JEWISH CONGREGATION - Larry Rich