

1987

Klett

"A Ministry to Jewish Students"

A Report from Fred Klett
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I have been asked to give a profile of a Jewish work within a traditional campus ministry. I am a staff worker for InterVarsity Christian Fellowship, specializing in Jewish evangelism in the Philadelphia area. My work is the first of its kind within InterVarsity, and to this date, the only work of its kind. I do not know of any other such work in any of the other major campus ministries either, although one may very well exist. Specialists in international student ministry are fairly common within the various campus works, and this is as it should be. Yet the number of Jewish students far exceeds the number of internationals! We need more of both kinds of works!

Let me first briefly describe my organization. InterVarsity is a solidly evangelical, well-established mission to college campuses. It is the largest student movement in the U.S., working on about 900 campuses and involving over 30,000 students. This organization has a strong commitment to the local church and perceives itself as a servant of the church, a mission agency working on college campuses.

We are affiliated with other national movements through the International Fellowship of Evangelical Students, an umbrella group to which we belong.

InterVarsity seeks to be an indigenous campus movement on the local level as well as an international level. I mean by this that it is the role of the campus staff to motivate and equip the student leadership for the work of the ministry on campus. Staff do not run the local campus fellowships. Rather,

its surrounding counties have had at least some college experience. Forty-five percent have bachelors degrees, twenty-one percent have done work at the post-graduate level. The focus of this study was the whole Jewish community of Philadelphia and its environs, so all ages are included in this figure. Many of the older Jewish people are from an immigrant background or from a lower socio-economic background. The more recent social advances of the Jewish community have made higher education more accessible. This becomes evident when the statistics for undergraduate education are examined according to age groupings. Only 30% of the elderly have attended college, while 85% of young childless married couples have college degrees. Almost forty percent of the younger grouping had done graduate work. Clearly, the trend is toward a larger and larger percentage of the Jewish community pursuing higher degrees of education. I'm sure many of us would have come to the same conclusion intuitively. The overwhelming majority of Jewish people, then, will have college experience. And generally speaking, the better educated an individual is, the greater chance of being in a socially influential position upon graduation. Ministry to Jewish students is therefore strategic, not only in terms of reaching the Jewish community but also perhaps in reaching the American community in general.

Another significant factor is that this is a time in the lives of Jewish people when they are most likely to have close contact with evangelical Christians. They will often be

our role is to help guide and train the student Christian leadership. InterVarsity in the United States is regionalized, and each region is broken down into areas. Each region and area has a certain measure of freedom within which it can work. Regions and areas can plan and develop their own programs and recruit their own staff. I work in the Mid-Atlantic Region which covers Washington, Delaware, Maryland, Philadelphia, and central Pennsylvania. I have almost no contact with staff outside the region. Each campus fellowship has a student leadership committee. The whole fellowship meets weekly for the "large group meeting". Smaller cell groups meet in various dorms on campus or in student apartments.

The decision to bring on a staff specialist in Jewish evangelism was made at the area level and approved at the regional level. As you know, I work in the Philadelphia area which has the third largest Jewish population in the United States, and the fifth in the world. There are more Jewish people in Philadelphia than in Jerusalem or Haifa! Furthermore, according to the demographic study done by Jews for Jesus, there are more Jewish believers in the 30-50 age group than in the under 30 age group.

Education is a prime cultural value in the Jewish community. According to the Summary Report of the Jewish Population Study of Greater Philadelphia put out by the Federation of Jewish Agencies of Greater Philadelphia in June 1985, approximately 60% of the Jewish population of the city and

literally living together, if not in the same room, at least on the same floor or in the same dorm, and even if this is not the case, there will still be a significant level of social intercourse between evangelical and Jewish students in the classroom and through extra-curricular activities.

Ministry to Jewish students is therefore more than a demographic necessity. It is a strategic imperative. Clearly this is too great an opportunity to miss.

The Philadelphia area is home to a large number of graduate and undergraduate institutions. My primary school is the University of Pennsylvania. "Penn" is an Ivy League school, not to be confused with Penn State, a fine state institution. Penn's student body is approximately 50% Jewish. Drexel, my secondary campus, is only blocks away from Penn and is 25-30% Jewish. Other schools in the area also have large Jewish student populations, and I have some contact with students and staff at these institutions. Swarthmore has a Jewish student population of approximately 40%, as does Temple University. Other schools in my region that have significant Jewish populations are Johns Hopkins University, American University, University of Maryland, University of Delaware, and George Washington University. I also occasionally have contact with students from these schools and have been able to recruit some of them for training programs.

Penn, Drexel and Temple all have active Hillel groups and a vigorous anti-missionary movement. The main campus anti-missionary is very effectively integrated into Hillel and has

recently been ordained as a rabbi. He has become the first official campus rabbi for Drexel University. He periodically teaches a twelve week non-credit course through Hillel called "Missionary Impossible". His methodology is modeled on Maimonide's approach to the Kairites: to win back those who have strayed through love and reason. He therefore comes across as a "mensch" and uses the intellectual approach to tear down faith in the New Covenant and Jesus as Messiah. He was happy to have me sit in on the whole course. He was just as curious about me as I was about him! There were about twelve students in attendance at that time, although the usual number is more like three to six. He has also sponsored a special lecture given by a former professing Jewish believer who is now himself an anti-missionary. Other tactics include classes on various aspects of Judaism in relation to contemporary issues and guest lecturing in credited courses on campus. I have found it necessary to address the apologetic issues the opposition has raised. Much more work needs to be done in the area of polemics. I hope it will be an ongoing concern of the Lausanne Consultation on Jewish Evangelism to produce Jewish oriented apologetic materials.

There is therefore not only a significant need to bring the gospel to Jewish students but also a significant challenge. Not only must the average student apathy toward spiritual matters be overcome, but also the Jewish cultural bias against Jesus, and not only must these factors be dealt with but also the academic hostility toward Christianity, and not only this, but also the

polemics of the opposition.

The Nature of this Ministry

My primary thrust is to work with and through the indigenous, evangelical movement on campus by motivating, equipping, and involving students in cross-cultural ministry to Jewish students.

In order to motivate the campus fellowship, it is often first necessary to convince them of the need for a specialized Jewish outreach and of my ability to lead them in this. This means that key leadership committee members, small group leaders, worship leaders, unofficial "ringleaders", and regular staff must be won over to the cause along with the fellowship as a whole. This is an ongoing effort in campus work because there is a yearly influx of new people and a yearly outflux of previous leadership. It is therefore a necessity for me to be integrated into the overall workings of the campus Christian group and to work with them in areas other than specifically "Jewish Outreach". This is at the same time one of the advantages and one of the disadvantages of doing Jewish evangelism through a traditional campus ministry.

Let me now go on to the specifics involved. I work on several levels, or perhaps a better way to describe my ministry is to say I am involved in ever widening concentric circles of campus work. At the center are my key students, next comes my primary campus, then come my secondary campus, the area, the region, and the nation.

At Penn, my main campus, I have a core group of five students I call my "MOSES" team. M.O.S.E.S. stands for "Messianic Outreach by Specially Equipped Students." These are my key people who work with me in spearheading the work. I try to meet weekly with this group, but sometimes simply finding a common time when five or six students can meet is a bit of a challenge in itself! Recently, I have been breaking this group down into smaller chunks because different members are at different levels in their training in and understanding of Jewish ministry. I take all of my key people through my Jewish evangelism seminar. They receive basic training in cross-cultural, and specifically, Jewish evangelism, then go on to street evangelism. For the latter I use basically the same training I received during my experience on the Jews for Jesus Summer Campaign. However, I must modify it a bit for the campus setting. I have also started many of them on a Messianic prophecy and Old Testament Bible memory course modeled somewhat on the Navigators Topical Memory System. Rather than memorizing selected scattered verses, my program concentrates on larger portions of scripture, even whole chapters, a verse or two at a time. During evangelistic projects on campus, the MOSES team becomes the nucleus from which wider participation is generated. They are my chief street literature designers and distributors, and they work with me in recruiting the help of others in this enterprise as well as in other projects.

On a broader level, I need to get the whole campus

fellowship on board. This is done through various means. First, I need to have a high degree of visibility, and this means participating in the weekly large group meetings as often as possible. At least once, preferably twice, per semester, I am the featured speaker. I provide teaching on Jewish holidays for the whole group. This may involve giving a large group talk, but it involves at least a five-minute presentation and a hand-out describing the holiday and how it can serve as a bridge for witness. I try to incorporate as many different media as possible. Not only do they hear and read about the holiday celebrations, but I also display relevant articles of Judaica. The shofar is blown at Rosh HaShanah and the candles are lit at Hanukkah. When possible, seasonal Jewish foods are included on the refreshment table. We have sponsored a full Passover seder meal for all three campus Christian groups at Penn in the past and will be doing one this year as well. Another key medium is music. Incorporating Jewish and Messianic Jewish music into the weekly large group meetings helps produce some further experience of Jewish culture and makes the meeting less foreign to Jewish visitors. It does my heart good to see all those Gentile students singing "Hine Ma Tov" in Hebrew!

Some of the specific evangelistic strategies we have employed are: street campaigning, Jewish-oriented evangelistic Bible studies, book tables, surveys, newspaper advertisements, special lectures, holiday programs, and friendship evangelism. Let me briefly describe each one of these.

A number of different street campaigns have been tried. The first of these was centered on the Passover. The theme was "Jesus is our Passover Lamb". T-shirts, broadsides, and posters were used to communicate our message. This was a qualified success, although the contacts were not as numerous as we would have liked. There was also the difficulty of convincing the fellowship that this was a worthwhile project that would accomplish something for the advancement of the Kingdom, rather than merely offending the Jewish community. There was a fair degree of opposition, mostly in the form of verbal abuse, but this approach also produced many positive conversations about the gospel. Other street campaigns have centered on Christmas, Hanukkah, and the annual Spring Fling, which is a three-day campus-wide festival. We have also developed broadsides for campus use oriented around specific campus issues and events. In general, I have found the street work to be most beneficial to the Christian students involved. It serves to radicalize them in their witness and give them a certain fearlessness to evangelize.

A series of Jewish-oriented evangelistic Bible studies entitled "From the Patriarchs to the Passover and Beyond" was tried. The studies began in the book of Genesis and went forward to the story of the Exodus showing the connections to New Testament themes via Messianic prophecies. These studies were publicized through some provocative posters and handouts. Six Orthodox Jews were regularly in attendance, our friendly anti-missionary and five of his proteges! One Roman Catholic also

participated. I have come to the conclusion that this type of study is best conducted by students and publicized discreetly on a one-on-one basis. One of my key MOSES team people is currently involved in a Bible study with two unsaved Jewish students in his dormitory.

Perhaps the most effective method of evangelism used so far was the survey of incoming students. The three campus Christian groups, InterVarsity, Campus Crusade, and Navigators all worked together on this project. A simple five-question survey was employed in strategic locations on campus. Free literature was offered in order to provide a basis for further contact. It was agreed that, because of the large Jewish student population, we would offer the InterVarsity booklet, Jewishness and Jesus, written by Dan Juster, along with several other articles and, of course, Bibles. All the Jewish students who responded were to be given to me for follow-up. Out of 800 surveys, 40 of the respondents were Jewish. I went through the dormitories in the evenings with some of my MOSES team members calling upon these contacts. Out of the 40, four were phony names and addresses. Out of the 36 remaining, we were able to reach 33. Out of the 33, 11 expressed interest in further contact. Out of the 11, 1 was willing to meet for Bible study, but this individual did not show up even though he was contacted a half hour before the meeting and indicated he was coming. This is fairly typical in student work, and besides it was the last game of the World Series rescheduled because of rain. Although in some ways these

results are disappointing, all of those we were able to visit received literature and were engaged in spiritually oriented conversations. The eleven students who expressed interest in further contact will be invited to future events.

Friendship evangelism seems to be fairly effective. The problem, however, is that at a university with a small Christian population, the believers tend to stick together, and many are fearful of alienating their Jewish friends. There is also the difficulty in penetrating the Jewish community. (I found the case to be different at the University of Delaware which has a very large campus Christian fellowship and a relatively small percentage of Jewish students. In this situation, the Christians had penetrated fairly effectively into the Jewish community.) However, there is a way around this. I have encouraged my students to take courses offered by the Jewish Studies Department in order to meet Jewish students. Currently, two of my key people are enrolled in a modern Judaism course. Other opportunities come through extra-curricular activities, but many students heavily involved in the campus fellowship group find it difficult to spend much time in other activities and also keep up with their studies. Finally, there are always some students who have Jewish roommates. The key here is to encourage them to develop relationships with some depth to them. One Jewish girl came to the Lord after rooming for a year with one of the Christian students in the fellowship. She came out to a Passover seder that we sponsored, and I am sure this helped her to

reconcile her Jewishness and the gospel message she had been hearing. She made her commitment to Jesus as Messiah during the summer following her graduation.

We found book tables and newspaper advertisements to have only marginal impact. They were too easy to ignore. I have not totally given up on these strategies, however. One of the problems is that I do not have it in my budget to place the size ad in the school paper that would be hard to ignore.

We have several special lectures planned for the spring. Dr. Abraham Friesen, a church historian, will be speaking on a Christian response to anti-Semitism and the Holocaust. Baruch Maoz, the Israeli pastor and staff worker with Christian Witness to Israel will be speaking on "The Missionary Mandate of the Hebrew Bible", and Martin Goldsmith, the eminent missiologist will give a talk entitled "Muslims, Jews, and Jesus". Since none of these events has yet taken place I cannot say much about the effectiveness of this approach. However, two lectures by John Fischer given on campus just as I was beginning to raise support to come on staff were very well attended.

At the area level, I have had involvement with a number of schools. I have been involved in training Temple, Bryn Mawr, and Haverford students in Jewish evangelism, I have spoken at Swarthmore and will be doing a seder there, and I have spoken at Drexel University and work with them on Jewish-oriented evangelistic projects.

Each semester our area sponsors a "Growth in Christ" weekend

during which hundreds of students from over a dozen local campuses participate. During these conferences I provide a Jewish Outreach book table and free literature to be used in both evangelism and training in evangelism. A particularly hot item is the Messianic Prophecy New Testament. I require students to sign a sheet promising to give these Bibles to a Jewish friend and listing their school and the name of the friend they have in mind. These events are also useful to recruit students for training programs in evangelism and to meet with Jewish believers and Christian students who need advice or encouragement.

At the regional level, InterVarsity sponsors numerous week-long training camps each May for students from throughout the Mid-Atlantic Region. I use this occasion in much the same way as the area-wide conferences, but I am also given the opportunity to give Jewish evangelism seminars during ministry workshops. These camps also provide ample opportunity to set up appointments with students who need to meet with me. I announce my availability at mealtimes and also use Jews for Jesus style T-shirts to provide a high degree of visibility.

Finally, at the national level, I have some small involvement. I surveyed all of the campus staff throughout the nation. Each was promised a copy of Moishe Rosen's book, Share the New Life with a Jew (courtesy of Jews for Jesus) and also a planning sheet I developed entitled "Jewish Evangelism Through Your Campus Christian Fellowship". Out of about 600 staff, about 90 replied. Few campuses with significant Jewish student

populations had sponsored either evangelistic or training programs in Jewish evangelism. Many are ripe for this and expressed some interest in working with Jewish ministries. I encourage all of you working in this mission field to contact the campus ministry staff in your area to see how you can work together. If I can be of service in calling any of the InterVarsity workers in your area in order to help foster cooperation in evangelism, please let me know.

Cooperative Ministries with Jewish Missions

Being the only Jewish evangelism specialist within my organization, I have found it absolutely essential to work together with other Jewish ministries.

____On the local level, I have been integrally involved in establishing a Philadelphia area umbrella group called JOPPA. J.O.P.P.A. stands for the Jewish Outreach Partnership in the Philadelphia Area. We have monthly meetings to encourage unity, pray together, share information, and seek cooperation. We co-sponsor a week-long summer evangelistic campaign and divide up the contacts among us for further follow-up. JOPPA is made up of individuals representing every type of Jewish ministry, from independent mission boards to denominational Jewish evangelism committees, from Messianic congregations to ministries within local churches. Every sort of evangelical theology is represented. We are basically a mini-Lausanne Consultation. (Has the Lausanne Consultation for Jewish Evangelism ever considered forming chapters on the city-wide level?)

A number of students from several campuses have participated in the street campaign. I have co-lead the campaign for three years now, together with Art Banks who is a missionary with the Christian Jew Foundation. Our other main yearly project is our Annual Unity Banquet. This is an occasion to bring together people involved with our various ministries as a show of solidarity in the Lord's work. We also use this event to promote and raise support for the summer campaign.

Another important resource has been Jews for Jesus. They have graciously made me an official "co-laborer", albeit a somewhat unusual one. This relationship has provided not only additional materials, but more importantly a great deal of moral and practical support. I am working closely with Mitch Glaser on a program called STJE, Student Training in Jewish Evangelism. We recruit students from all over the country to come to San Francisco for ten days of intensive training and involvement. This program has been a great success so far, and the students from my area who have been involved have become my key people.

Of course, I hardly need mention, the Lausanne Consultation on Jewish Evangelism is another important help!

Results

_____Inevitably, the question is asked, "What fruit have you seen from your labors?" As all of us who work in Jewish, or for that matter, Muslim evangelism know, spectacular harvests are currently the exception rather than the rule. (May the Lord in His mercy bring the increase!) Much seed has been sown, yet I

have seen only a couple professions of faith among Jewish students in the last several years. One came to the Lord largely through my wife and myself shortly before coming on I-V staff. We have been intensely involved in discipleship with this individual and her family ever since. We have seen definite growth. Her father has also come to faith and is currently involved with Congregation Beth Yeshua.

The other person, as I mentioned earlier, did not commit herself to the gospel until after graduation, and I only found out about that six months later.

I have seen encouraging growth in a young Jewish believer from Israel. I have been involved in discipling. He has begun to share his faith with others for the first time, and this is an exciting development.

The major progress I have witnessed is in the area of consciousness of and vision for ministry to Jewish students. A number of campus staff and their fellowships are beginning to see this as a priority and are now incorporating Jewish outreach into their evangelistic strategies.

Another success is JOPPA, as I mentioned before. I was given the privilege to be the one to write the charter and create the name. Whenever I get discouraged, I try to remember JOPPA.

I feel I have also been of some help and encouragement to the handful of Jewish believers on various campuses throughout our area.

Relationship and Support of the Parent Organization

Finally, let us consider my relationship with InterVarsity, how I fit into its work, and in what ways InterVarsity has supported my ministry.

Both my area and regional directors have been very supportive. It has been a blessing to work under both of them. I have been given somewhat of a free hand in my work. This has been both a blessing and a frustration. In many ways, it would have been easier to have simply been told what to do and when to do it, especially when just starting out as a missionary to the Jews. InterVarsity really didn't quite know what to do with me or what the nature of my ministry should be. I came on staff with essentially no job description and still do not really have one. We have more or less been developing one as we go along. This is perhaps necessarily the case in any pioneering work. I am supervised regularly and do have to submit plans and give a reporting of my time. One problem is that I frequently have the feeling of being sort of caught between various ministry philosophies, role and strategies. It's confusing enough to sort out all the various approaches to Jewish evangelism, but I also have to deal with the various approaches to campus work. Am I primarily a campus Christian worker or a missionary to the Jews? I tend to put myself in the latter category, and InterVarsity tends to perceive me as being in the former.

There is then, this problem of divided loyalties. On the one hand, my co-workers in the ministry are other InterVarsity students and staff workers. On the other hand, my co-workers are

other Jewish missionaries who I meet with and cooperate with.

There is also the issue of which conferences to attend: regular InterVarsity conferences or conferences pertaining to Jewish work. My Area Director has tried to work with me on this. He has been very gracious and usually we can work out a compromise. Often I end up trying to be involved in both events and sometimes this means double the meetings, which can cut down on productivity. However, being able to influence other staff and students favorably toward Jewish work does multiply the ministry and helps to compensate for the extra time involved. Working closely with other Jewish missionaries helps keep me from re-inventing the wheel.

I have very little contact with national headquarters, and this in part has to do with the size of InterVarsity and its regionalized nature. Most of the ministry mail I receive from the national office does not pertain to my sort of endeavor. I am grateful that, so far, the organization has proven flexible enough to have this type of work within its framework. One big advantage has been having a built in entry into the campus Christian community and readily available programs for the general spiritual equipping of students I work with.

Financial support is perhaps another area I need to address. IV staff workers are essentially on their own when it comes to ministry support. You can earn only the percentage of the budget you raise. It is an "entrepreneurial" sort of system. This has

made it difficult. While starting out, I had to paint houses on the side while pioneering a ministry and also trying to raise the rest of my support. I have not proven to be overly adept at fund raising, but I am learning out of necessity. The traditional new InterVarsity staff worker in the past has been a rather young recent college graduate. I am over thirty and a seminary graduate. I have a wife, one child, and one more due very soon and the financial burden has been extremely difficult to bear. We have at times needed to apply to both my family and the church deacons fund for assistance, and we once received help from the "Fellowship Fund" which IV National Headquarters has set up for emergency financial needs.

Conclusion

In conclusion, there are both advantages and disadvantages to doing Jewish evangelism through a campus Christian ministry. Certainly another viable approach would be to have a campus ministry specialist within a Jewish missions agency. Perhaps this would even be a better approach, although I presently have little basis for comparison. In either case, cooperation is essential between Jewish ministries and campus ministries, and we must seek to labor together for the sake of Messiah's Kingdom. Let me exhort you once again to pursue this sort of collaboration wherever possible.

Appendix

JEWISH EVANGELISM THROUGH YOUR CAMPUS CHRISTIAN FELLOWSHIP

I. Introduction

- A. The Jewish people are a hidden people group with less than 1% knowing Jesus as Lord. The Jewish community comprises a diverse and complex people group with a rich heritage and deeply ingrained bias against the gospel. Jewish students are strategically important in reaching this community since they are the future leaders and are at a time in their lives when they are most likely to come in contact with Christians and are also at an age when they are most open to discuss the basic issues of life.
- B. This is too great an opportunity for us to miss. We are the ones to whom God has given the responsibility of motivating and equipping the students of our fellowships for the work of the ministry.

II. Motivating and Equipping

- A. To motivate and equip our students to be involved in Jewish evangelism, we must first convince them of the need. This means sub-groups within our fellowships as well as the fellowships as a whole must be educated about the particular needs and concerns of Jewish evangelism. This education must include increasing their understanding on an emotional as well as an intellectual level and then practical training in Jewish evangelism.
- B. Here are a few concrete suggestions which may be of help in accomplishing these tasks:
 - 1. Sponsor a Jewish evangelism training seminar for your chapter.
 - a. Invite in a local missionary to the Jews to conduct the training. (See bibliography.)
 - b. Invite Inter-Varsity Jewish evangelism staff worker Fred Klett to conduct the seminar.
 - c. Obtain teaching on tape through Jews for Jesus or Westminster Media. (P.O. Box 27009, Philadelphia, PA 19118 215-887-5511. Request tapes JEW 101 and 102. Audio training is currently being developed.)
 - 2. Provide literature on Jewish evangelism and Jewish culture. I would particularly recommend the books by Rosen, Goldberg, and Rosten. The Jews for Jesus newsletter is a must.
 - 3. Invite one or more Jewish Christians to share their testimonies at large group.
 - 4. Use Jewish gospel music in your worship. Many songs by the Liberated Wailing Wall, Lamb, and others would make lively additions to your worship time. Some traditional Jewish songs, such as Hine ma Tov (based on Psalm 133) could also be used.
 - 5. Provide teaching on Jewish holidays or even participate in one. I have teaching sheets available on request. Celebrate the Feasts, by Martha Zimmerman (Bethany Fellowship, Inc.), gives good practical advice.

6. Visit a synagogue or Jewish lecture.
7. Start a Messianic prophecy memory program. I have developed a kit which is available at cost.
8. Establish a core group of those with a special burden for Jewish evangelism.
9. Recruit students to participate in summer evangelism programs.
 - a. The Jews for Jesus evangelistic campaign in New York City.
 - b. The American Board of Missions to the Jews STEP Program.
 - c. The Jews for Jesus Student Training in Jewish Evangelism
 - d. The JOPPA (Jewish Outreach Partnership in the Philadelphia Area) campaign. Contact Fred Klett about this.

III. The Work of the Ministry

- A. Put into practice what your students have learned. You must be bold and creative in order to overcome not only the usual campus apathy but the built-in assumption in the Jewish community that "Jesus is not for us." In addition to personal evangelism, you may want to sponsor special evangelistic events, preferably in cooperation with other evangelical ministries on campus.
- B. Suggested Jewish evangelism projects.
 1. A campuswide evangelistic campaign. Use pamphlets, T-shirts, posters, etc. centered around one particular theme, such as a holiday, a campus event, or one aspect of gospel message.
 2. Run an evangelistic ad in the school paper. Offer a free booklet, such as Jewishness and Jesus by Dan Juster (IVP) or Turning to God by Tuvya Zaretsky (IVP).
 3. A Jewish-oriented investigated Bible study. Publicize this through the campus ministries rather than openly if you anticipate a large turnout of anti-missionaries. Be prepared to deal with objections to Christianity.
 4. Jewish-oriented speakers, such as a Messianic Jewish leader or testimonies of a number of Jewish Christians.
 5. Films, such as "The Hiding Place" or Genesis Project films.
 6. Musical events. Arrange for a Messianic singing group to perform on campus or have musical members of your group perform Jewish gospel music in the open air in order to generate evangelistic conversations.
 7. Evangelistic book table.

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A PROFILE OF THE IVCF OUTREACH TO JEWISH STUDENTS
IN THE PHILADELPHIA AREA

THE NEED

Philadelphia has the third largest Jewish population in the United States and the fifth largest in the world. There are more Jewish people in Philadelphia (295,000) than in Jerusalem (272,000) or Haifa (210,000)!

Less than 1 or 2% are believers in Jesus as Messiah. This makes the Jewish people a "Hidden People Group" according to most modern missiologists.

There are twice as many Jewish Christians in the 30-50 age group than in the under 30 age group.

There has actually been a decline in Jewish missions since the turn of the century. The number of missionaries in the field has not kept pace with the increase in the Jewish population. Furthermore, due to the wane of biblical theology in many mainline denominations, their support of Jewish missions has declined.

The University of Pennsylvania student body is 50-60% Jewish; Temple's is 45-50%, and Drexel's is 20-25%. My work focuses on these three campuses.

All three of these campuses have large and active Hillel chapters (a Jewish student organization), and there are at least four anti-missionaries working with them. Courses are being taught on how to refute the New Testament teaching that Jesus is the Messiah.

The Jewish people have been persecuted by those calling themselves Christians. Remember the Crusades, the Spanish Inquisition and the Russian Pogroms? Even Nazi officers had "Gott Mit Uns" (God is with us) on their belt buckles. The situation demands a specialized witness.

There is much diversity within the Jewish community, yet the Jewish people are still a culturally distinct group and need to be reached in a culturally sensitive way.

WHAT DOES THE IVCF OUTREACH TO JEWISH STUDENTS INVOLVE?

1. Mobilizing and training Christian students on campus to get involved in Jewish evangelism.
2. Developing evangelistic Bible studies geared toward Jewish students.
3. Planning outreach events such as films, lectures, musical groups, programs centered around Jewish holidays, etc.
4. Coordinating joint efforts with groups such as Jews for Jesus, ABMJ, local congregations, etc.
5. Street evangelism is also a major focus. I am training an evangelistic team of I-V students to do literature distribution, street drama, and street preaching on campus in order to make contact with interested students for follow-up later.
6. Discipleship of new Jewish believers is another priority. There are specific needs and problems which have to be addressed.

MY CALLING - WHY ME?

I am willing to go, even in the presence of opposition. It has been the deep desire of my heart to be used of the Lord in reaching Jewish people since I came to Christ in 1975. I believe God has called me to this ministry, and my call has been affirmed by others in the body of Christ. I am currently under care of the Presbytery of Philadelphia of the Orthodox Presbyterian Church, and I have the blessings of my church and the Presbytery in this ministry.

I have been preparing myself for this ministry. I have a M.A.R. from Westminster Theological Seminary and have completed the course work for a Th.M. in Old Testament. My thesis is currently in progress. I have tried to tailor my studies toward Jewish missions by taking several missions courses, including a course on Jewish evangelism. I've done an Independent Study in Rabbinics and developed a seminar to teach Jewish evangelism. In December 1984 I spent a week going through Jews for Jesus staff training.

I have been actively involved in Jewish evangelism outside of my work with I-V. At New Life O.P.C. in Jenkintown, Pa., I have started the "Natural Branches Ministry" to train believers, pray for unbelievers and develop programs to reach Jewish people. I have taught six-week seminars in Jewish evangelism in Sunday schools. During June and July 1984, I spent three weeks in intensive training and street evangelism in New York with Jews for Jesus. In August 1984 I helped organize and participated in a similar project in Philadelphia. I have also been involved in personal evangelism and discipleship of new Jewish believers.

WHY INTER-VARSITY?

Inter-Varsity is a solidly evangelical, well-established mission to college campuses. It is the largest student movement in the U.S., working on about 800 campuses and involving over 30,000 students. This organization has a strong commitment to the local church and perceives itself as a servant of the church, a mission agency working on college campuses.

HOW YOU CAN HELP IN THIS MINISTRY

1. Pray regularly. Ask to receive my prayer letter.
2. Support this work financially. I must raise my own financial support. Your gifts make this work possible.
3. Make this work known to others. Encourage them to get involved in this ministry to Jewish students through prayer and financial support.

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BOOKS ON JEWISH CULTURE AND THOUGHT

- *Cardozo, Arlene R., Jewish Family Celebrations, St. Martin's Press
- *Patai, Raphael, The Messiah Texts, Avon
- *Rosten, Leo, The Joys of Yiddish, Pocket Books
- *Siegel, Richard and Rheims, Carl, The Jewish Almanac, Bantam Books
- Siegel, Richard and Rheims, Carl, The Jewish Catalog, Jewish Pub. Society of America.
- Steinberg, Milton, Basic Judaism, Harcourt, Brace and World.

JEWISH EVANGELISM

- Buksbazen, Victor, The Gospel in the Feasts of Israel, Friends of Israel
- De Ridder, God Has Not Rejected His People, Baker Book House
- De Ridder, My Heart's Desire for Israel, Presbyterian and Reformed Publishing Co.
- Fischer, John, The Olive Tree Connection, Inter-Varsity Press
- *Goldberg, Louise, Our Jewish Friends, Moody Press
- *Jews for Jesus, Questions and Answers and Growth Book
- Jocz, Jacob, The Jewish People and Jesus Christ, The Jewish People and Jesus Christ After Auschwitz, Baker Book House
- *Juster, Daniel C., Jewishness and Jesus, Inter-Varsity Press (booklet)
- *Rosen, Moise, and Ceil, Share the New Life with a Jew, Moody Press
- *Rosen, Moise, and Ceil, Christ in the Passover, Moody Press
- *Zaretsky, Tuvya, Turning to God, Inter-Varsity Press (booklet)
- *Zimmerman, Martha, Celebrate the Feasts, Bethany Fellowship, Inc.

ORGANIZATIONS

American Board of Missions to the Jews, Inc.
460 Sylvan Ave.
Englewood Cliffs, NJ 07632

CMJ/USA (Episcopal)
1402 Shepard Drive, #201
Sterling, VA

Christian Witness to Israel
44 Lubbock Road
Chislehurst, Kent
B R 7 5 J 6
United Kingdom

Union of Messianic Jewish Congregations
P.O. Box 217
Highwood, IL 60040
(directory available)

Jews for Jesus
60 Haight Street
San Francisco, CA 94102

BULLETINS

Lausanne Consultation on Jewish Evangelism Bulletin
All Nations Christian College
Easneye, Ware, Herts S G 12 8 L X England

Mishkan (A Theological Forum on Jewish Evangelism) - published twice a year
P.O. Box 116
Jerusalem 91000, Israel

* particularly helpful

PASSOVER AND THE FEAST OF UNLEAVENED BREAD

Description

Pesach, or Passover, the Jewish feast celebrating the liberation from Egypt, occurs in the spring during the Biblical month of Aviv, or Nisan as it is known today in the Jewish calendar. This holiday is celebrated during the last few days of March or during April. (See the chart at the end for the date this year. Remember, the Jewish day begins at sundown of the previous day.) Pesach initiates the week-long Feast of Unleavened Bread during which no leaven is eaten.



Pesach is celebrated primarily in the home. In an observant Jewish home, careful and thorough spring cleaning is carried out weeks prior to the holiday. Special dishes and cooking utensils are brought out from storage.

Everything used must be absolutely pure and leaven-free. All leaven, which is symbolic of man's evil inclination, must be removed from the house or isolated and temporarily sold to a non-Jewish friend so that, technically, no leaven is possessed. The night before Pesach, the final search for leaven is conducted by the head of the household. A candle, wooden spoon, feather, and an old cloth napkin or bag are used to seek out and remove the leavened bread which has been conspicuously placed for the express purpose of discovery and removal. The proclamation is then made, "Now I have rid my house of leaven." The leaven is taken to a bonfire the next morning and burned.



The Passover seder is conducted in the evening, which is the beginning of the first day of Passover. (In orthodox homes, a second seder is held on the second day of the feast.) The seder meal is a joyful, yet solemn feast occurring in the midst of a family religious service. The meal is eaten while leaning on a pillow. Ritual washings precede the meal. "Seder" means "order of service." During this service, a special book called the "Haggadah" is used. Haggadah means "the telling forth" or "narrative." It contains the biblical story of the Passover and, also, many traditional explanations and embellishments, one of the most prominent being the asking of the Four Questions by the youngest child. The questions are begun by the familiar introduction, "Why is this night different from all other nights?" All celebrants are to think of themselves as having been at the original Exodus.



During the reading of the Haggadah, the meaning of the symbolic Passover foods is explained. The seder plate occupies the most prominent place on the table. Here we find a number of important symbolic items. Maror, or ground bitter herbs (usually horseradish) represent the bitterness of the slavery in Egypt, as does the Hazaret or the whole root of bitter herbs. Karpas, usually parsley, symbolic of "life", is dipped into salt water, representing tears, the sorrow of life. Charoset, a mixture of chopped apples, nuts, honey and wine, represents mortar the Israelites used when slaves to Pharaoh. The rabbis say that even the bitterest work is made sweet by the promise of redemption. The roast egg, or chagqigah, represents the sacrifices offered in the Temple which have ceased. The shank bone of a lamb, or zeroah, represents the Passover lamb itself. Four cups of wine are drunk by each person during the seder, and, of course, matzo, or unleavened bread, is eaten. A special place is set in hope that Elijah, the forerunner of the Messiah, will come join the feast. Traditional, but non-symbolic foods, include gefilte fish, matzo ball soup, candied carrots, a main dish such as roast chicken, and macaroons. The last thing to be eaten is the Afikomen, which had been hidden earlier and is now found by one of the children. The Afikomen represents the Passover lamb.



In the Bible, in the book of Exodus, we find a description of the first Passover. In the time of Joseph, the sons of Israel had settled in Egypt to avoid a famine. By the time of the Exodus some four hundred years later, the Israelites had become slaves to Pharaoh. God promised to deliver them from this bondage and bring them into the promised land. He brought the judgement of the ten plagues on Egypt, the last being the killing of all the firstborn in Egypt. God told the people to sacrifice the Passover lamb and put the blood of the lamb on the sides and top of their doors. Only through the sacrifice of the lamb would they be spared judgement. Both Jews and non-Jews participated in the Passover; anyone who was circumcised and joined to Israel could participate (Ex. 12). The feast was to be kept by future generations as a remembrance.



The Significance of Pesach for the New Covenant believer

We know that Jesus has come as the ultimate Passover lamb who causes the judgement of death to "pass over" us. He brings us freedom from the bondage of sin and leads us into His kingdom. The setting of the Lord's supper is the Passover seder. Jesus proclaimed himself to be the ultimate Passover lamb, represented by the unleavened (sinless) bread and the wine. He brought the New Covenant (Jer. 31:31-34) and redemption through his sacrifice for sin and resurrection.

Suggestions

1. Read Exodus 3-12; Dt. 16:1-8; Isaiah 53; John 1:29; Matt. 26:17-30; Luke 22:7-23; I Cor. 10:14-22; and I Cor. 5:6-8.
2. Ask your Jewish friend what his family does for Passover. (Maybe he'll invite you!)
3. Ask your friend what Passover means to him.
4. Prepare a 1-2 minute testimony of how Jesus is the Passover lamb and how important this holiday is to you. The Christian holiday, Easter, is still called Passover Pesach in many countries. (Easter derives its name from a pagan deity!)
5. Attend or have your own Passover seder celebrating Jesus as the Passover lamb. Encourage your church to recognize the Passover setting of the Lord's Supper.

Passover Dates:

1987	Tue.	April 14
1988	Sat.	April 2
1989	Thur.	April 20
1990	Tue.	April 10
1991	Sat.	March 20
1992	Sat.	April 18
1993	Tue.	April 6
1994	Sun.	March 27
1995	Sat.	April 15
1996	Thur.	April 4
1997	Tue.	April 22



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CHARTER OF THE JEWISH OUTREACH PARTNERSHIP IN THE PHILADELPHIA AREA (J.O.P.P.A.)

JOPPA is a cooperative forum of several Jewish ministries with the purpose of promoting the advancement of the Messiah's Kingdom among Jewish people in the Philadelphia area.

Participants are required to:

1. meet together monthly for fellowship, prayer, and the dissemination of information
2. seek mutual cooperation when possible.
3. co-sponsor the annual summer outreach project
4. pray for each other
5. be in agreement with the charter

Doctrinal Agreement

Although we do not in any way wish to minimize the importance of sound doctrine and a biblical philosophy of ministry, JOPPA members have differing doctrinal positions and approaches to ministry. This is necessarily the case since JOPPA is a cooperative effort of several different ministries. JOPPA members agree not to make a major issue of doctrinal differences. Furthermore, no one ministry is to dominate the group, although responsibilities may vary.

However, we hold these doctrines as essential to participation in JOPPA:

1. The existence of One infinite and personal God who created the universe by His word. God is triune, One in essence, yet eternally existing in three co-equal, co-eternal persons: the Father, the Son, and the Holy Spirit.
2. The Messiah is fully divine and fully human. Both natures are united in the one person of the Son.
3. Yeshua (Jesus) is the true and living Messiah who died to bring perfect and complete redemption to the world. His death provides an atonement of infinite value which fully satisfies the justice of God in payment of the sins of those who believe. This New Covenant redemption is freely offered to all mankind and is received solely through faith in the Messiah.
4. Salvation is through faith alone in the work of the Messiah alone. All glory goes to God. Repentance always accompanies saving faith but is not the basis of forgiveness.
5. The bodily resurrection of the Messiah from the dead and His ascension to the place of the highest authority in the Universe.

6. The power and presence of the Holy Spirit in the salvation and sanctification of all who believe.
7. The personal and glorious return of Jesus the Messiah to judge the world and consummate His kingdom.
8. The creation of man in the image of God.
9. The fall of all mankind into sin and rebellion against God. All who are without Messiah as savior are lost and subject to eternal judgement.
10. The full and complete verbal inspiration of the 66 books of Old and New Covenant scriptures, which are inerrant in their original manuscripts and fully trustworthy in all they say. The scriptures are the only infallible rule of faith and practice.
11. The spiritual unity of all true believers in the Messiah.
12. The ordinances of baptism and the Lord's Supper given for the edification and instruction of believers.
13. The necessity of affiliation with a local body of believers in the Messiah.
14. The importance of proclaiming the gospel to the Jewish people in a culturally relevant way.
15. The legitimacy of cultivating and maintaining a Jewish identity within a New Covenant framework.

Herbert Link

Bredaich Emil Klett III

~~Michael J. Smith~~

Arthur Banks

James R. Leaman

Larry Freiberg

Ronald S. Elkin



JOPPA

JOPPA INVITES YOU TO A BANQUET ON SATURDAY MAY 2, 1987 AT TENTH PRESBYTERIAN CHURCH, 1700 SPRUCE STREET, PHILADELPHIA. HORS D'OEUVRES, FELLOWSHIP AND MUSIC, AT 5:30PM. DINNER WILL BE SERVED AT 6:30PM. THE SPEAKER IS RICH NICHOL, SPIRITUAL LEADER OF RUACH ISRAEL, A MESSIANIC CONGREGATION NEAR BOSTON. MUSIC IS BY SHIVAT TZION, OF CONGREGATION BETH YESHUA. THE COST IS \$10. THE PURPOSE IS TO PROMOTE UNITY AMONG THE DIFFERENT MINISTRIES IN PHILA. INVOLVED IN JEWISH EVANGELISM.

FOR MORE INFORMATION CALL DOROTHY SCHMUCKER AT 763-7166 MON, TUE, &TH, 8AM-4:30PM OR 924-9571 ON WED, FRI, & SAT. R.S.V.P. BY APRIL 27.

JOPPA = JEWISH OUTREACH PARTNERSHIP IN THE PHILADELPHIA AREA

MAKE CHECK PAYABLE TO JOPPA AND SEND \$10. FOR EACH PERSON. MAIL TO DOROTHY SCHMUCKER 5930 N 11TH STREET PHILA., PA. 19141

I WILL BE ATTENDING _____ NUMBER IN PARTY _____ AMOUNT ENCLOSED _____

____ I CAN NOT ATTEND THE BANQUET BUT PLEASE KEEP MY NAME ON THE MAILING LIST FOR FUTURE EVENTS

NAME _____

ADDRESS _____ PHONE _____