

**Update on Media Coverage
in the field of Jewish Evangelism**

presented by
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to the 14th North American Committee meeting of the
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This media report covers the time period of April, 1996 through February, 1997. Between these dates, over 700 English language newspaper articles were published and approximately 150 radio interviews were conducted, as well as dozens of news programs and cable television talk show interviews on topics related to Jewish evangelism.

This year I've chosen to concentrate on the following categories: Southern Baptist Resolution, Solovietchik, Counter Missionary Efforts, Charges of Infiltration, Jewish Believers who've fallen away, Gen X, the Internet and Jewish Evangelism, Messianic Congregations & Potpourri.

1. Southern Baptist Resolution

The Southern Baptist Resolution on Jewish Evangelism which passed on June 13, 1996 in New Orleans called on Southern Baptists to "direct our energies and resources toward the proclamation of the gospel to the Jews." There have been literally hundreds of articles, radio talk shows, television news programs, etc., which have focused on this issue. I want to comment on a few.

In addition to all the wire services picking up the SBC Resolution story, all the major television networks reported it; National Public Radio as well as commercial radio networks did stories. The Lehrer News Hour has a feature coming out on this any day now. The New York Times, USA Today, the Hackensack Record and the New York Daily News carried editorials and many letters to the editor on the story. The Atlanta Constitution did a major feature on it and included a profile of the Zaubers. Most every Jewish newspaper did stories and the internet bulletin boards continue to buzz with items on this. There was even a Dry Bones cartoon!

Articles of note by Jewish writers which have been written include Harvard Law professor Alan Dershowitz, Jewish scholar Jacob Neusner, Religion News Service writer Ira Rifkin and Jewish Telegraphic Agency writer Debra Nussbaum-Cohen.

Constitution law expert Alan Dershowitz, writing in the Baltimore Jewish Times, August 2, 1996, says,

"The marketplace of ideas, including religious ideas, is wide open, and the state may not place its heavy thumb on the side of any particular religion as opposed to irreligion. The state must remain entirely neutral in the battle of souls.

So what do Jews have to fear? We can just say no. If a Baptist can persuade a Jew that his salvation is in Jesus, so be it. If a Jew can persuade a Baptist to convert to Judaism, so be it. That is the American way. Are we as Jews, so insecure in the power of our ideas, our faith and our God that we are afraid of a little healthy competition? To the contrary, there is probably nothing better than a

good fire and brimstone sermon from a born again Baptist to solidify the determination of a wavering Jew to return to his or her tradition."

In an editorial entitled "Why the Southern Baptists aren't wrong" in The Jewish Sentinel, July 6, 1996 Jacob Neusner gives the rationale for the resolution by saying, "If Southern Baptists conceded that Jesus Christ saves everyone but the Jews, they would by their own lights, count themselves anti-Semites. No one should take offense when people affirm their religions—including their difference from, and their rejection of, all other religions. Monotheism allows no alternative."

On the other hand, James Rudin of the American Jewish Committee, called the resolution a "form of spiritual arrogance of the highest order" as well as saying that it provided a climate of "theological open hunting season on Jews." Washington Jewish Week, June 20, 1996.

Other prominent rabbis who took the posture of being offended included Rabbi Leon Klenicki, Rudin's counterpart at the ADL. Phil Roberts, director of the Interfaith Witness Department of the Home Mission Board of the Southern Baptist Convention did a side by side editorial with Klenicki in the New York Daily News, July 16, 1996.

Some who called themselves representative of the Evangelical Lutheran Church of America, Episcopal Church and Roman Catholic Church communities distanced themselves from the Southern Baptist resolution by saying "targeting of Jews for conversion breaks 'bonds of trust.'" Jewish Week, July 5, 1996.

Even some Baptist stood apart. John Bisagno, pastor of the First Baptist Church of Houston advertised in the Houston Chronicle with an open letter to the Houston Jewish community;

"I want to take this opportunity to say to our Houston Jewish Community, as I have done recently in dialogue with some of the leadership of the organized Houston Jewish community, that I believe the intent in the hearts of our Convention messengers [delegates] may well have been overstated. I know of none of us who intend to single out any group for either more or less sharing of Christ's gospel than with others..."

Billy Graham was also quoted as distancing himself from an organization or project which "targets" Jews or others with the gospel. Appearing in the Charlotte Observer, his comments were not picked up in many places, but the Jewish Week of New York did a story in which they called Graham a moderate Baptist and featured a photo of him with the caption, "I have never taken part in organizations or projects that especially targeted Jews."

Another angle put forth on the resolution came from Ira Rifkin, writing in Moment Magazine's October issue. He said that the resolution "had less to do

with Jews than with a struggle within the denomination.” He went on to point to what he called the “theologically moderate” wing versus the Fundamentalist elements in the SBC. Rivkin, said, “Not surprisingly, support of the dual covenant concept had become a cornerstone of Christian-Jewish dialogue.”

Rabbi Yechiel Eckstein, who tried to be a major player as the spokesman for the Jewish community in the Southern Baptist controversy was featured in Debra Nussbaum Cohen’s article, “A Kinder, Gentler Evangelism?” While much of this four page article involved a profile on Jim Sibley, the SBC missionary to the Jewish people, Elwood McQuaid, director of Friends of Israel Gospel Ministry and Ari and Shira Sorko-Ram’s Maoz Ministry, Eckstein merits several columns. According to Cohen “the entire \$5 million in Eckstein’s budget has been raised from the roughly 20,000 Christians who donate money to the International Fellowship.” The article says he’s given \$3 million of it to the United Jewish Appeal for resettling Jews from the former Soviet Union.

I’ve included a few other clippings that will be helpful including the OpEd piece from the New York Times and the subsequent letters to the editor including one from our own Gerald Anderson. Also, the August 19th, USA Today article which includes an interview with Gus Elowitz who leads services at Beth Yeshua HaMashiach Synagogue in Houston and Enid Steinberg, a member of Beth Yeshua Messianic Synagogue in Philadelphia.

And the Dry Bones cartoon which says, “The Christian Crusade to convert the Jews is a sign that they think we’re too weak to defend ourselves.” “...You’ll notice that the Southern Baptists...” “Have NOT targeted...” “Farrakhan’s Nation of Islam.”

One final note, the Southern Baptist Resolution has been the impetus for several reflections on religious pluralism. Richard John Neuhaus, editor of First Things addressed this in his Public Square column in their December 1996 edition. He began his article saying that, “There are hot buttons and then there are nuclear triggers. In the latter category, it is commonly thought, is the question of evangelizing Jews.” When it came to dialogue, he said, “We need always to be reminded that genuine pluralism does not mean pretending that our deepest differences make no difference.”

The March 1997 edition of First Things carried several letters to the editor in response to that article that bear mentioning. I would like to advocate for increasing our coverage through the writing of more letters to the editor of the publications that carry articles of note to our movement.

Two of the letter published in First Things spoke to the issue of including Jewish believers in Jesus in the Jewish/Christian dialogue. Anderson says, “...I increasingly believe it is artificial and dishonest if Jews who believe that Jesus is

the Messiah are excluded from the dialogue—as they usually are.” Brickner said, “It is refreshing to see that some in the dialogue movement are willing to acknowledge Jewish believers in Jesus as the missing partner. For a long time, we have sought a seat at the table without having to disguise our convictions or deny our heritage.”

A third letter called into question the integrity and honesty of Jewish believers. It was written by Rabbi Balinsky of Evanston. And the fourth letter was a pro-Jewish, pro-Jewish evangelism apologia by Phil Roberts ending with the words, “It is our conviction that we must be busy about the task of sharing the gospel “beginning in Jerusalem”—this is the same gospel which is the power of God unto salvation to the Jew first and also to the Greek. To be disobedient to this assignment would be spiritual high treason committed against the King of Kings and Lord of Lords.”

One of the best things for Jewish evangelism to come out of this massive amount of media is the forthright way the leadership in the Southern Baptist Convention has taken a stand based on a commitment to the veracity of the Scriptures. It is an encouragement to those of us who have labored in this field for many years to have a major denomination to stand firm and irenic in the midst of such attack.

2. Soloveichik Statement

This year I am not going to bring an update on Rabbi Shneerson. As you know, rumors of his resurrection are greatly exaggerated. Instead, I think an interesting development surrounds the statements attributed to Rabbi Ahron Soloveichik on the matter.

It began with a resolution. Not the Southern Baptist Resolution. The JTA reported on the June 12th meeting of the Rabbinical Council of America's resolution which reads as follows, “In light of disturbing developments which have recently arisen in the Jewish community, the Rabbinical Council of America in convention assembled, declares that there is not and has never been a place in Judaism for the belief that Mashiach ben David [Messiah son of David] will begin his Messianic Mission only to experience death, burial and resurrection before completing it.” Though Shneerson wasn't mentioned, it was looked at as an indictment of Lubavitch statements about Shneerson. Jewish Bulletin, June 21, 1996.

Then Rabbi Soloveichik, dean at Yeshiva University, came out with a statement reprinted in the Jewish Press and the Yiddish language- *Algemeiner Journal* in which he was quoted as saying, that it was “not outside the pale of Orthodoxy” to believe that Rebbe can be Messiah.

He didn't like the Lubavitch interpretation of his comments and so in the July 5 Jewish Week he said the following.

"That the Messiah predicted in classic Jewish theology can be someone who died and was resurrected;

"That he does not endorse those in Lubavitch Chasidic community who believe in the certainty of the Rebbe as messiah.

"And that the Jewish community should stop publicly attacking Lubavitch for its messianic beliefs."

In response, Jews for Jesus put out a press release. The July 12th Jewish Week responded in this way;

"As if it hasn't been confusing enough these last few weeks with various Orthodox rabbis and members of the Lubavitch Chasidic community arguing over who is eligible to be the Messiah, we now have Jews for Jesus taking advantage of all this theological commotion...In the newest wrinkle Jews for Jesus concluded that Rabbi Soloveichik who they call the Tzaddik from Chicago, supports their view that Judaism allows for the concept of a resurrected Messiah."

3. Believers who've fallen away

The Jerusalem Report of January 23, 1997 carried a feature article entitled "The 'Rabbi' Who Lost His Faith...and Found Judaism." The reporter traces the story of Chuck Snow and how he "came home" to Judaism. Snow makes some telling statements in this interview. After he and Ruth moved to England in 1988 to lead the local messianic congregation, he began studies at a Jewish education center and finally found an Orthodox rabbi who would study with him. "Snow became increasingly desperate, feeling a growing dissonance between his commitment to the messianic movement and his inner questioning. Most devastating of all, he no longer believed that Jesus was the Messiah. 'I'd always prayed to God, not to Jesus. I'd never felt the need to substitute Jesus for a direct relationship with God.'

The article goes on to tell of how he met Rivkah at a Jewish deli and left his wife and son to take up with her. He moved to Israel and eventually married Rivkah. They live in Efrat. He now thinks of Jesus as "a Jewish teacher."

The Forward's December 12th edition ran the headline, "Extra, Extra!! 'Messianic' Newspaperman Comes Home. The article reports on George Belloni, former publisher of the Messianic Times, being persuaded by Jews for Judaism's Mark Powers to renounce the faith. The story is a bit bizarre inasmuch as Belloni was raised Catholic, but his mother's family were supposedly Jews who converted to Catholicism. He became a Baptist, then Assembly of God and then Seventh-day

Adventist. According to the article he is considering moving to Harrisburg to be closer to the Powers family.

A third article appeared in Canada's Globe and Mail, October 29, 1996. The article centers on Julius Ciss of Jews for Judaism, also once a professing Jewish believer. Various Jewish ministries in the Toronto area are mentioned. Quoted in this article is Baruch Goldstein who has left the faith. His comments are angry and bitter, calling Jews for Jesus a cult. Also a woman with the pseudonym, "Susan" is touted as a messianic Jew from Melech Yisrael whom Julius Ciss helped "abandon her messianic beliefs."

Two of the articles appeared in Jewish publications. The third was a puff piece on Julius Ciss. These kind of articles have not been picked up and reprinted in the secular press.

4. Counter-Missionary Efforts

Organized opposition to the efforts of our agencies to bring the gospel to our Jewish people is not new. There are many players who have done their part this past year.

Jews for Judaism continues to tout itself as the major player in opposing missionary efforts in this country. Mark Powers, their national director, tends to be quoted most often by JTA and the major Jewish newspapers when it comes to our movement. An excellent example of this was in the Charlotte, NC News Record of December 7th. The religion writer for that paper profiled Powers and Jews for Judaism:

"The Talmud, Judaism's compilation of rabbinic teaching and law, says, 'Whoever saves a single Jewish soul is as if he saved an entire world.' Mark Powers takes that passage seriously." The article goes on to demonstrate the good work Powers is doing and ends with him quoted as saying "We're not so numerous that we can afford the loss of even one individual," he says of Jews who number perhaps 16 million worldwide compared with more than 1 billion Christians and 1 billion Muslims. Our goal is to keep Jews Jewish. If, as a side benefit, people in the non-Jewish community come to realize that [evangelization] is patently offensive to the Jewish community, I'll accept that side benefit."

Powers was recently mentioned on the aol newsprofiles as part of a piece on Bruce Morse of WNRB radio:

"February 24 -Mark Powers, National Director for a group called Jews for Judaism. The group was formed "to counter the insidious influence of Jews for Jesus and other messianic groups." Morse says he invited Powers as his guest in response to attempts by some of his audience to proselytize him [Morse].

They, too, questioned why a Jewish boy, nice or otherwise, was given air time on a station that appeals primarily to practicing Christians.”

Julius Ciss, Jews for Judaism’s Toronto director, is also quoted. In a Canadian Jewish News article in January of this year, he tells of his “conversion” to Christianity and what “drove him back to Judaism.” Ciss then gives his evidence for why Jesus is not the Messiah and how to fend off missionaries. Ciss also says, “there are over 600 different missionary groups that spend more than \$200 (US) million worldwide for the purpose of converting Jews each year. There are over 50 such groups in Canada.”

Tovia Singer’s Outreach Judaism regularly advertises in the Jerusalem Post, Moment Magazine and dozens of Jewish weekly newspapers promoting his 15 tape package for \$59.00. I’ve included one of the ads in your packet.

The Jewish Community Relations Council of New York, ran a counter-missionary campaign this past July which was reported in the Jewish Week, July 5th edition. “The counter-missionary effort includes posting ads in subways and distributing leaflets by several dozen JCRC volunteers. The subway campaign will continue as long as it takes, said Philip Abramowitz, director of the JCRC’s Task Force on Missionaries and Cults. He added, however, that it is limited because of funding. Costs were estimated at about \$36,000 for pamphlets and T-shirts, including \$4,000 to rent ad space in subway cars.”

In conjunction with that same campaign, there were counter-missionary efforts by Agudath Israel to influence New York’s governor to block the evangelistic advertisements by Jews for Jesus on subways and bus stops with the slogan “Be More Jewish—Believe in Jesus.” Forward, September 13, 1996

A follow-up article on December 13th, reported, “Agudath Israel issued a formal protest [to putting up the ads]. Even Governor Pataki requested that the offending ads be banned. It appears however, that Jews for Jesus is even mightier than the Empire State. This September, Mr. Pataki wrote to the Metropolitan Transit Authority urging it to investigate a legal remedy to ban the advertising, which he called “religiously offensive.” The MTA attorneys felt they were legally bound to accept the ads.

Other counter-missionaries in the news this past year include mom and pop operations like Aaron Schwarzbaum who has a group called Torah Life and Living in southern Florida with a free hotline and anti-cult/anti-missionary exit counseling. The Washington JewishWeek profiled him in May with an article entitled, “Fighting back when proselytizers target Jews.”

One final article in the general category of Counter-Missionary efforts, was a feature in the February 1997 edition of Moment Magazine. The writer primarily interviews Avi Snyder, Avner Boskey and Aleksandr Kikinzon from among the

believers. Mark Powers of Jews for Judaism again gets some coverage here. Also mentioned is the Jerusalem Institute of Biblical Polemics as the main source of countermissionary literature. Says Powers, "Countermissionary work is handicapped by lack of funds and staffing. Powers who says that the annual budget of his Jews for Judaism is \$300,000 has organized several trips to the FSU to teach the basics of Judaism to community leaders. But he had to drop the effort, he says, when he could no longer afford to have the group's literature translated into Russian. [By way of comparison, Powers charges that Hear O Israel spends up to \$500,000 a year just renting stadiums for its festivals."

5. Infiltration Charges

In years past, Jewish community leaders accused us of being deceptive in the use of terms and symbols. Merely calling ourselves Jews who believe in Y'shua was considered a misuse of terms by some. The more recent charges against us use terms like "infiltrators" and "plants." Here are some examples:

The Jewish Post & Opinion, June 26, 1996 ran an editorial, "Two Messianic Jews are good Hadassah workers." The article reads, "They were nice to work with," said Lynn Waghalter, president. They seem to have Hadassah's best interest in their hearts." The two women are Carolyn Hyde and Amy Adler. Hyde is quoted as saying that she and Ms. Adler, "are not trying to shove Jesus down anyone's throat...If someone asks, I'll talk." It goes on to mention that Hyde has hosted Hadassah members at her messianic congregation for her daughter's bat mitzvah.

The April 19, 1996 edition of the Forward explains the "infiltration strategy." "[the messianic movement] seeks to infiltrate the mainstream Jewish community, including joining Jewish organizations like the Jewish community centers. One example of the success of this strategy is the messianic movement's support of Israel. By promoting itself as pro-Israel, the movement has managed to gain acceptance among some in the Jewish pro-Israel community, despite the fact that its primary goal is to convert Jews, even Israeli Jews, to Christianity.

Charges of infiltration were leveled when two gifts to the Jewish National Fund were highlighted in the Jewish Press in May and June of 1996. A controversy was cited over the Messianic Jewish Alliance of America and the Union of Messianic Jewish Congregations planting over 10,000 trees in the state of Israel. The May 3rd article charged that "The tree planting is only the latest example of "messianic Jewish" groups infiltrating the mainstream Jewish community in order to gain greater legitimacy and better access to potential converts."

Gabe Kahn then wrote in the Forward of May 17th, "Admitting an error in judgment, an international Jewish agency has rescinded its decision to plant a "messianic forest" in Israel for a missionary group that seeks to turn Jews into followers of Jesus."

Next, JTA reported in the Chicago Jewish Star that another \$50,000 gift, this time from Zola Levitt, was rejected by the Jewish National Fund. According to this piece, they did accept a \$5,000 donation from Baltimore's congregation Rosh Pina, but are now re-working their policy on receiving donations from messianic groups.

Another article in the Forward, February 7, 1997, begins, "Joel Chernoff wears many hats...but perhaps his most controversial title is "coach." For, in addition to his duties as a prominent officer in the Christian movement that clothes itself in Jewish symbols in an attempt to convert Jews, Joel Chernoff coaches a youth basketball team at a local Jewish Community Center in Philadelphia." Kahn goes on to say, "Outright proselytizing, contend a number of counter-missionary experts, may be a thing of the past. Instead, "messianic Jewish" missionaries have adopted a milder approach geared toward normalizing their role within the Jewish community. In recent years, "messianic Jews" have rushed to join Jewish organizations and volunteer for Jewish causes in an effort to fit seamlessly into traditional Jewish life. I suspect this is part of a well-thought out plan to establish secular acceptance in the Jewish community" said Rabbi Charles Simon, executive director of the Federation of Jewish Men's Clubs, a branch of Conservative Judaism."

An article entitled "Messianic covertly invading Jewish life" appeared in the Northern California Jewish Bulletin, August 2, 1996. It cited many of the stories told in this section of the report.

Finally, the New York Jewish Community Relations Council's Task Force on Missionaries and Cults have produced a set of guidelines to "help address the difficulty that many Jewish groups have faced in dealing with the growing problem of messianic "infiltration." Among the suggestions is "For synagogues, for example it recommends that applications for membership contain more than just "name, address and dues," include a statement reaffirming the synagogue's mission and provide a mechanism for revoking membership." Forward, May 3, 1996

These guidelines came after the Kowalsky situation in Utica. The Jewish Forward carried an article entitled, "Conservative Bodies Debate Membership of a "Messianic Jew." It reads, "Utica, N.Y. Steven Kowalsky is convinced that he's good enough, observant enough and gosh darn it, people like him. So why is he being asked to resign from the board of the synagogue to which he has belonged

all his life? It might have something to do with his announcement that believing in Jesus has made him more Jewish than ever." The issue is being debated with some saying he should go and others saying that if he is allowed to stay he "could become a sort of Rosa Parks for "messianic Jews."

6. Messianic Congregations

A few articles on some of the congregations around the country. The Bradenton Herald, September 22, profiled Jeremy Storch and Son of David Messianic Synagogue. Storch's testimony is recounted and a flattering photo of worship at the congregation is featured.

The Hartford Courant's July 20th edition carried the article, "They worship Jesus and yet they are Jews." John Fischer of Clearwater and Paul Saal of West Hartford are shown at the UMJC convention in Massachusetts. Saal was quoted as saying, "Jesus lived and died and was resurrected as a Jew and we are going to follow him as Jews. Parts of his testimony are included. Reform Rabbi Jeffrey Bennett of Temple Sinai in Newington says, "they [meaning messianic Jews] are using Judaism as an ethnic crutch rather than a religion. They are using the trappings of Judaism to make themselves feel connected."

The Ft. Lauderdale Sun Sentinel of November 9, 1996 features Ayts Chayim Messianic Synagogue in Boca Raton and interviews Ira Brawer and Harvey Koelner, whose congregation of 550, according to the article, is 65% Jewish.

7. Gen X, Internet and Jewish Evangelism

The Jewish Exponent of Philadelphia ran an article on Messianic Judaism link by Yahoo! stirs up Internet. Among their listings for Judaism is one for "Messianic Views." Many in the Jewish community protested. This controversy also appeared in the May 1996 edition of Wired Magazine. The spokeswoman from Yahoo! said, Our fundamental purpose is to provide intuitive access to information. Our categories are not meant to be informational."

The Heritage Southwest Jewish Press in Los Angeles ran a story on February 14th, "Responding to increased missionary activity over the Internet, in particular America Online, the dean of New York rabbinical seminary has instituted a mandatory course in combatting missionaries for those seeking ordination." Rabbi Yaacov Spivak goes on to say, "Jewish subscribers to America Online computer service are feeling the heat from missionaries who bombard the message boards on the Judaica sections with propaganda."

The Tanach on CD-ROM came with a free screen saver. A number of rabbis who purchased early editions of the electronic Hebrew Bible were startled to discover it came with a screen saver that, while featuring pastoral scenes of

rivers and lakes, flashed quotations like, "The gift of God is eternal life through Jesus Christ our Lord." "For this is the will of God in Jesus Christ" and "I can do all things through Christ." Forward, May 17, 1996

Two articles that should be helpful to you in getting somewhat of a range on Jewish GenXrs are "In Your Faith", LA Times, May 13, 1996 and "Tattoos and Taboos" from the March 6, 1996 edition of the San Francisco Weekly. The latter describes Davka Magazine which is aimed at Jews ages 13-40. The former article interviews Jewish GenXrs like Marina Vainshtein who is described "With her purple mohawk and pierced eyebrows, nose and lip" as well as a "star of David tattooed on her inner left arm and a tattooed armband in Hebrew on her right wrist that reads, "And now we are the last of many." She and other GenXrs define their Jewishness in unconventional ways.

I want to finish this section out with some print outs of Jewish News Source links on the world wide web. Here are several:

www.libertynet.org/~anderson/newslist.html

[www.yahoo.com/Societyand Culture/Religion/Magazines/Judaism/](http://www.yahoo.com/SocietyandCulture/Religion/Magazines/Judaism/)

www.jcn18.com/jhota2z.htm

8. Potpourri

The following articles run the spectrum of our movement.

There were two articles in the Winter 1996 edition of Reform Judaism that bear review. One is entitled, "Strange Bedfellows—Jews, Apostates and the Christian Right". This seven page article did profiles on Jay Sekulow, Paul Schenck, Louis Sheldon, Howard Phillips and Gary Polland. The articles states that "The top leadership of the religious right includes a number of former Jews." The writer is Barbara Simon, a practicing attorney in First Amendment Law.

The other article is by Mark Washofsky, "Why we reject Messianic Jews" and is worth a read. Washofsky is an associated professor of rabbinics at Hebrew Union College in Cincinnati and chairs the Contemporary American Reform Responsa Committee.

He delineates the Reform Jewish response to Messianic Jews over the years which basically disallows any affiliation with Judaism. While he admits that Reform Jews have a broad number of commitments and oppose dogmatism and looks to include disparate opinions, he nevertheless, says the following:

"We define ourselves in continuity with Jewish history, a tradition of thought and response which we inherit from Jews who have preceded us. And if there is one unifying thread that has run through Jewish tradition for two millennia, it is the affirmation that the story of Jesus is not a Jewish story. The theological claims made about him are irrelevant to our preception of God. The "New"

Testament is not Torah. To the extent that these elements figure in a person's religious identity, our tradition regards the person as a Christian, even if born a Jew."

The articles begs a response from Contemporary Jews for Jesus Responsa, don't you think?

February 1st, Los Angeles Times account of the dialogue on pluralism held at Fuller Theological Seminary had the banner, "No Religion Has a Monopoly on God's Truth, Clerics Assert" Jim Rudin of the American Jewish Committee and Ronald Thiemann, dean of Harvard Divinity School were quoted extensively. "Both men conceded that a theology of pluralism faces formidable obstacles." Then John 15:6 is quoted.

For all the Moody graduates here, I didn't want to leave out the Forward article of August 9, 1996, "At Moody Bible Institute, Students Major in How To Convert Jews" The article includes a description of the degree program, some of the course offered, a profile on D.L. Moody, and the statement that "students are trained to convert Jews to Christianity." They even quote from the course catalog. They mention that Michael Rydelnik declined to be interviewed because "he lacked confidence" that his views would be accurately expressed. Likewise the dean of the Department of World Missions and Evangelism also declined to be interviewed.

The January 1997 edition of Evangelical Missions Quarterly carried a very positive article by Stan Guthrie on our movement "Jewish evangelism getting respect it's long been denied." Jim Sibley, David Brickner, Wes Taber, Art Glasser, Sam Nadler, Moishe Rosen and others were interviewed. The LCJE is mentioned in contrast to the distancing Graham gave the Southern Baptist resolution: "Graham's calibrated response was particularly disappointing to groups involved in the Lausanne Movement which Graham helped found. An offshoot of the movement, spearheaded by various Jewish Christian groups, is the Lausanne Consultation on Jewish Evangelism. The LCJE formulated the Willowbank Declaration on the necessity of witness to Jews; it was incorporated into the Manila Manifesto at the Lausanne II conference in 1989. The LCJE which produces a journal and holds regular meetings, has brought Jewish believers into the evangelical mainstream, according to Arthur Glasser."