

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

**presented by  
Susan Perlman  
to the 15th North American Committee meeting of the  
Lausanne Consultation on Jewish Evangelism  
March 2-4, 1998**



This media report covers the time period of March 1997 through February 1998. Between these dates over 800 English language newspaper articles were published and approximately 175 radio interviews were conducted as well as dozens of news programs and cable television talk shows on topics related to Jewish evangelism.

This year I've chosen to concentrate on the following categories: Dialogue, Messianic Congregations, Opposition Articles/Diaspora, Orthodox controversy, Pro-Movement, Opposition Articles/Israel and Thought Pieces.

## **1. Dialogue**

We've continued to have a flurry of articles and interviews stemming out of the Southern Baptist resolution of June 1996. A three page article in the *New York Times* Magazine section of March 16, 1997 entitled "Some of Their Best Friends are Jews," features Jim Sibley and O. S. Hawkins, pastor of First Baptist Church of Dallas. Neither are put in a positive light. Abraham Foxman, National Director of the Anti-Defamation League is quoted as saying, "Christians have been trying to make us disappear as Jews for 2000 years. Now they're trying a different method, which is for them to tell us that you can believe in Jesus and still be Jewish. It's baloney, of course."

An editorial in *First Things*, May 1997 responds to a B'nai B'rith fundraising letter to help "expose and overturn" the SBC resolution. Neuhaus makes some interesting points. He commends Cuddihy's book, *No Offense*, which makes the argument that the etiquette of liberal Protestantism had established the civic dogma that all religious truths are equal—or at least the truths of enlightened Protestants, Catholics and Jews. He goes on to say, "But there are many Christians, perhaps most, and a significant number of Jews, who do not subscribe to that dogma. They are the people who take pluralism seriously, knowing that pluralism does not mean indifference to truths that make the deepest difference."

I've included several clippings on discussions coming out the Southern Baptist resolution including a series of articles on the Southern Baptist offer for dialogue with the Anti-Defamation League and the American Jewish Committee. The dialogue proposed would have involved the inclusion of Jewish believers which was categorically rejected by Foxman and Harris. "We categorically reject the concept of 'Jewish Christians,' nor do we accept the idea that such converts are somehow 'completed' or 'fulfilled' Jews," wrote the National Director of the Anti-Defamation League Abraham Foxman and the Executive Director of the American Jewish Committee, David Harris in a February 18 letter to the Southern Baptist Mission Board."

Another series of articles were generated when Fuller Theological Seminary in conjunction with the American Jewish Committee sponsored a conference on dialogue and pluralism. Deborah Nussbaum Cohen of the Jewish Telegraphic Agency attended and wrote several pieces, including one from the *Jewish Bulletin* on August 22, 1997 in which she quotes James Rudin of the American Jewish Committee as referring to Richard Mouw as a "religious pilgrim whose search is not yet over." Mouw then wrote an editorial in the August 11th edition of *Christianity*

*Today* which is included in which he says, "Let's be clear about this: evangelism is a mandate."

I have a video clip for you now that is taken from a broadcast of the *Lehrer Report* of April 17, 1997 which shows the level of controversy still going on with regard to the Southern Baptists and dialogue efforts between organizations like the Anti-Defamation League and mainline churches.

Other clippings in the area of dialogue include one from the *Jewish World* in Chicago which profiles Yechiel Eckstein, founder of the International Fellowship of Christians and Jews and the Wings of Eagles organization. The article says, "Eckstein is adamant that he will not cooperate with any evangelicals who are intent on converting Jews--or with any radical fringe groups. He is primarily referring to messianic cults, or Jews for Jesus, who seek out Jews for conversion." Eckstein ends the five-page article by saying, "Being secure in your faith gives you the comfort level to be able to work with others of a different faith who share a lot of your views; and when you don't share the same views, you just disagree," he said.

Another Eckstein article entitled Turning to the Gentiles appears in the January 24 edition of *The Jerusalem Post International*. It reads, "An Orthodox rabbi is convinced that big money flowing to Jewish causes from Christian Evangelicals isn't a ploy to bring in Jesus through the back door." According to this article, Eckstein's group has garnered 90,000 Christian supporters, a budget of 13 to 14 million, and an office in Washington where he regularly delivers opening prayers at sessions of Congress. The article talks as well about how Eckstein is going to China and the Sudan, etc. on behalf of the persecuted Church.

## 2. Messianic Congregations

A significant number of articles came out this year profiling Messianic congregations. Marty Waldman and Baruch Ha Shem in North Dallas are featured in a May 10, 1997 article in the *Dallas Morning News*. Waldman's testimony is given at length as is Marty Cohen's who teaches at the congregation. Also quoted in the article is Joel Chernoff. The article states, "For 30 years most Messianic Jews have kept a low profile. But in the past year, Mr. Chernoff has made contact with American Jewish organizations and with government officials in Israel and the United States. His group is planting congregations, fostering a youth program and sponsoring conferences. 'We're just starting to lovingly, humbly insist we are part of the Jewish community,' he said."

There was also a media flurry in the Dallas area after the shooting at Baruch Ha Shem Messianic Congregation. I've included two clips on the event. The Anti-Defamation league criticized the congregation saying that they, "used a horrific situation to portray themselves as a legitimate part of the community."

Stanley Fretwell leads the Olive Tree, a congregation in the West Valley area of Phoenix. He is featured in a two page article in the *Arizona Republic*.

Beth Israel Congregation in Garfield, New Jersey is featured in *Charisma Magazine's* December 1997 issue, and is billed as "the largest Messianic Jewish congregation in the world." Jonathan Cahn is quoted extensively.

Locally, Rabbi Murray Silberling was featured in several articles when his congregation, Beth Emunah moved to Agoura Hills. An article in the *L.A. Times*.

"Expert on Cults Says New Temple Cloaks its Beliefs," quotes Silberling as saying, "We are very up front about who we are. We are not being deceptive. This is an alternative for Jewish people who are not affiliated - people who might not have the joy they want in their Judaism." He went on to say, "In the past, some of the Christian missionary groups used cult tactics to pull Jews in and try to convert. But that's not who we are."

Mark Greenberg, congregation leader of Melech Yisrael is featured in an article in the *Herald American* in Syracuse, New York. Greenberg's testimony is given in the article and there is a full-page photo as part of this article of two teen-aged girls that are part of the fellowship saying a prayer for their bat mitzvahs, and I think that really speaks volumes.

I'm including a clipping from the *Star Tribune* in Minneapolis entitled "Combining religions stirs soul-searching." The subhead is, "Although syncretism - or mixing of religious traditions - isn't new, a movement by evangelical Christians who call themselves Messianic Jews is testing the limits of how much mainstream religions will tolerate." Sid Roth was featured as one of the speakers at this event. He said, "We are going to see red-hot Jewish evangelism."

Finally, I'm including a five page clipping from *Newsday* on Long Island, March 5, 1997 entitled, A Look At Jews Who Embrace Jesus—And Jews who see such a movement as a threat to the future of Judaism. Among those featured are David Rosenberg of Shuva Yisrael in Garden City and Ron Corbett of Shaarei HaShamayim in Bellmore. They are set in contrast to Tovia Singer of Outreach Judaism. Rosenberg gives his testimony as do several members of his congregation.

### 3. Opposition Articles/Diaspora

We've had a goodly number of opposition articles in this past year. So what's new? An interesting article in the *Jewish Post & Opinion* December 31, 1997, put forth the rumor that Jews for Jesus, "are now sending or planning to send some of their own who were born to a Jewish parent (and thus qualify for admission) to Hebrew Union College Jewish Institute of Religion so that they may be ordained as Reform Rabbis. Then, if Israel recognizes a non-Orthodox brands, Reform rabbis who style themselves "Jews for Jesus" will claim that they, too, now have rights in Israel."

An article in the May 16th *Forward* entitled "Movement Bids to Counter Messianics," profiles a new handbook entitled, "Countering Hebrew-Christianity," produced by the Federation of Jewish Men's Clubs, part of the conservative movement. The handbook includes statements like, "Hebrew Christians, also known as 'Messianic Jews' are the foot soldiers in a rapidly growing movement - funded largely by evangelical Christians - that dresses up Christian worship in Jewish symbols and traditions in an effort to win new converts."

Jews for Judaism is quoted in the *Canadian Jewish News* with regard to its objection to the City of David Messianic Synagogue in the Thornhill area. Julius Ciss, "notes that the new Jews for Judaism location is the first in the world to be situated right next door to the adversary." Such a claim to fame. "City of David is just the tip of the messianic Jewish iceberg," he added. According to Ciss, there are several other similar groups within a square-mile radius, including Chosen People

Ministries, the International Messianic Jewish (Hebrew-Christian) Alliance of Canada, New Covenant House and two groups geared to Russian-Jewish emigres in the Bathurst-Finch area. As well, Jews for Jesus continues operations operation on Mt. Pleasant Road, while Congregation Melech Yisrael on Ranee Road is active and even has a day school. In all, Jews for Judaism estimates that there are some 50 organizations in southern Ontario which are actively proselytizing Jews."

I've enclosed several articles on the City of David controversy, including one from the *Globe and Mail* of September 12th in which Jeffrey Forman is quoted extensively. The writer of the article says, "The debate between Mr. Forman and the Jewish community is not a civilized dialogue between two different philosophies but a fierce family feud. Mr Forman, a slight, soft-spoken man, was born and raised Jew. As a teen-ager, like many of his generation, he had a bar mitzvah and went to Israel. By the time he was in his early 20s, his family had joined Beth Yeshua in Philadelphia, one of the largest messianic synagogues in the United States." Forman comes across very well in this article and in light of the kind of attack he's been under, it speaks well of the movement.

Here are some excerpts from a video done in Toronto and also filmed at the Messiah Conference with appearances by Julius Ciss, Jonathan Bernis, Andrew Barron and Jeff Forman.

The article entitled, "The Missionary Trap," speaks to the issue of young Jews being vulnerable, particularly those on campus and how counter-missionaries like Mark Powers and Phillip Abramowitz can help you to be aware.

The *Jewish Veteran* is also in a scare tactic-type article entitled, "Saving Our Young People from Missionaries," and deals with our large numbers and budgets. You can all take a look and see what your budget in 1994 was according to Martin Warmbrand of the Jewish Veterans.

A very interesting article in the *Washington Jewish Week*, June 5, 1997 centered on the exhibition of Hebrew Christian artists at the Jewish Community Center of Northern Virginia and how they were "exposed" because they allowed these messianic artists and they ended up having to put a disclaimer by their work saying, "these views do not reflect the philosophy of the Jewish Community Center of Northern Virginia."

The *Jewish Week*, July 4 article on a Russian music concert in Bensonhurst Park charges the believers with luring people into the festival. The interview focuses on a Russian Jewish concert by Beth El Messianic Congregation which was advertised to people as free Jewish Music Festival concert. T

Another anti-article appeared in the *Bay News* July 21, 1997 and brings up the Beth El concert again and profiles Hope of Israel and Klaudia Zhelezny. Phillip Abramowitz is also quoted extensively.

And no opposition section would be complete without mentioning Toviah Singer and his set-up as Mitch Goldman in a Jews for Jesus T-shirt and his unmasking of himself as the rabbi afterwards. "Singer answers the question, 'so how do Jews for Jesus make inroads among people?' He points that it begins with a "lay gentile" evangelical initiating the discussion. And then he says, "What the Jewish target does not know is that this lay evangelical has been taught to hook him without setting off alarms." The article goes on to say that, "Singer likens the program he does to an inoculation that allows the students to recognize that a

foreign body is trying to invade their belief system. Once students recognize that a sales pitch has begun, he suggests that they disengage. For the most part, he reminds listeners, you're up against people who are better prepared than you. They have been trained to respond to each of your objections, it's generally wiser just to say, 'No thanks.'"

Opposition that brings us into the cyberworld. The January 5 edition of the *Wall Street Journal*, front page, "Religious Turf Dispute Extends to New Battleground: Cyberspace," begins by saying that "a Holy War is breaking out on the World Wide Web. The article goes on point out that Steven Brodsky who took on the Jews for Jesus domain name without the hyphens, was being sued by Jews for Jesus. Brodsky's site links to Toviah Singer and Outreach Judaism. This case is getting quite a bit of press and articles should be coming out even this week in *U.S. News and World Report* and other publications, particularly, as the judge is expected to publish his decision any day now.

Rabbi James Rudin in an April 18th article speaks to the issue of messianics appropriating Passover symbols. And in the *Detroit Jewish News* of April 25th, an article entitled, "Christian Missionaries and Anti-Missionaries," talks about how "a David and Goliath battle is going on between a number of Jewish Anti-missionary groups and individuals and the evangelical Christian missionaries.

The January 24, 1998 edition of the *Palm Beach Post* in Florida has the regional director of the American Jewish Committee attack the Chosen People Ministries Christmas ad in The Post. The article entitled, "Jews for Jesus a Sham pushed by hypocrites" is vitriolic throughout, but does attempt to grapple with some of the issues such as Gralnick's comment, "Yes Jesus was a Jew. The operative word is was. Jesus, or at least his disciples left Judaism and created another faith system..."

An ad for Jews for Judaism that I'm enclosing reads as follows, "Cults, comets and UFO's make headlines, but they are only a small part of the serious problem confronting the Jewish community. Over 250,000 Jews have already been lost to deceptive Christian missionary groups. Jews for Judaism is fighting back. The only international counter-missionary organization with highly acclaimed counseling and educational programs that work. Interested in an exciting program? Our dynamic, informative and entertaining speakers will enlighten your students and congregations." Following are listed their Jews for Judaism offices and their web page and say, "Please join us. Become a partner in this important work. Mail your tax deductible contribution to their Beverly Hills address."

#### 4. Orthodox Controversy

A fourth category worth commenting on involves the controversy over the declaration from the Union of Orthodox Rabbis of the U.S. and Canada under the leadership of Rabbi David Hollander who said that Reform and Conservative Jews do not practice Judaism. I've included the Los Angeles Times article of March 22, the New York Times article of March 24 and a selection of editorials from Jewish newspapers on the subject, including one from the *Jewish Bulletin* of Northern California with the title "Presto, now you are no longer Jewish." I'd also like you to take a moment now and listen to a video clip from CNN when this whole issue came up.

This controversy provided a wonderful opportunity for a full page ad in the New York Times by Jews for Jesus entitled, "A word of advice to 80 to 90 percent of American Jews from Jews for Jesus." It really clicked as evidenced by the article in Forward of April 18 which begins with the statement, "Reform and Conservative Jews who are still smarting from the recent rebuke of Orthodox rabbis might like to know: Jews for Jesus feels your pain," and significant parts of the ad are then quoted.

An even more pointed editorial in the *Jerusalem Post International Edition* of January 17, 1998 by Jonathan Rosenblum entitled "Why stop at Reform?" addressed the New York Times ad. Jonathan Rosenblum points out the inconsistency of how the Messianic Jewish community is treated. He says, "The issues of legitimacy lies at the heart of the pluralism debate in Israel today. If the state puts its imprimatur on Reform conversions, why not on those of Messianic Jews, who outnumber Reform Jews in Israel today? If the Supreme Court requires the Western Wall to be open only to "egalitarian" minyanim, why not the prayer services of the Jews for Jesus?" He ends the article by saying, "If neither history nor Halacha are any longer a guide to legitimacy, then history and Halacha cannot be used to deny equal rights to Jews for Jesus. Their ad said it all."

## **5. Pro-Movement**

A brief section on articles of a positive nature on our movement included a feature in *Charisma* magazine's April 1997 issue six pages long entitled "Have You Hugged a (Messianic) Jew Lately?" written by Jonathan Bernis of Hear O Israel.

There was also a positive article in the *Washington Post*, October 21 entitled "Faith and Conviction" which profiled Jay Sekulow. The subhead reads, "A 'Messianic Jew' Raises the Banner for Christian Liberties." A caption under the cover photo reads "Jay Sekulow has won many court victories for religious causes, 'People say I'm rude and aggressive,' he observes. 'The Supreme Court was used to Christian lawyers being meek and mild and manageable. I'm a reasonable fanatic.'"

There is also an excellent article in the July 1997 edition of *Evangelical Missions Quarterly* by Tuvya Zaretsky on "Target evangelism: Ready, aim, witness!" and is a case for focused ministry to the Jews that is well argued.

Another pro article that just came out on February 20, 1998 in the *Daily Telegraph* of England by Nick Howard, son of the former Home Secretary in Britain entitled "I believe in Jesus-not Hitler." Howard, a Jewish Christian student at Oxford, was part of a debate at Oxford University and had been accused of "spiritual Nazism" by one of the Oxford rabbis. He presents the case for Jesus' Messiahship. He is quoted as saying "If we are not prepared to face up to claims that are either wrong or right, and to try to persuade others of our views, how can we expect to stand up to any future Nazis? On what basis could we argue against *their* claims? We must contend for the things we believe to be true, with humility and respect, if we are to guard against the future domination of men like Hitler. This is not "spiritual Nazism" but its opposite: love for our fellow human beings." Howard has been interviewed in all the major British newspapers as well as the Jewish Chronicle of London. This is an ongoing story.

Another article that appeared in March 1997 in the *Washington Post*, "Looking at Christian Evangelism From Both Sides" put the movement in a



positive light in an interview with David Brickner. Brickner is quoted as saying, "Evangelism is confrontational by definition, and he has "no apologies" for his passionate approach to witnessing for Jesus, whether he is passing out brochures on city streets or praying with people. 'We don't want to be offensive in our manner but forthright,' he said. 'That's something we won't back off of.'" The article is positive inasmuch as it contrasts Amy Schwartzman, a Reform rabbi in the area as well as Shabbir Mansuri, a Muslim cleric, both of whom speak to the issue of pluralism.

## **6. Opposition Articles-Israel**

The Philadelphia *Inquirer* of December 26, ran an article which has been reprinted in a few other newspapers entitled "As Messianic faith grows in Israel, so does the opposition." It features Mira Hudesman, a Messianic Jew in Israel and who is a member of Baruch Maoz's congregation in Rishon. Also interviewed was a Palestinian believer and a couple who are Israeli-born that came to know the Lord in North Carolina.

Articles regarding the Anti-Missionary legislation abound. The May 19th *Christianity Today* article by Sean Osborne entitled "Christians Protest Proposed 'Anti-missionary' Legislation" and the one in *Charisma* in February of 1998 titled "Messianic Jews Fight Proposed Law in Israel." are in your packet.

The *Jewish Week* in New York did a thought piece entitled "Missionizing to Jews in Israel," posing the question "Does the Jewish state have the right to curb missionary activity aimed at converting its Jewish citizens to Christianity?" In this article, according to Yad l'Achim, 24,000 Israeli Jews have converted to Christianity in the last 20 years.

An article in London's *Jewish Chronicle* entitled "Israeli envoy slams anti-missionary Bill" shows that the Israeli ambassador Moshe Raviv has attacked the bill. He is quoted as saying, "We seem to have a special talent for unnecessarily provoking anti-Semitism." The article ends with Mr. Raviv saying, "This is a private member's Bill which the government doesn't back," but added: "We have enough real problems without hurting people's feelings."

The March 1998 issue of *Charisma* magazine has an editorial by Stephen Strang entitled "A Crisis in Israel" in which he very forcefully speaks to the issue of the anti-missionary law, gives addresses and faxes for people to write to show support including the Messianic Action Committee.

My favorite article on what is happening in Israel these days appeared in the January 22, 1998 issue of the *Jerusalem Report* by Yossi Halevi. It's entitled "The Missionary" and he profiles a Puerto Rican from New York named David Ortiz who ministers to Muslims on the West Bank. It says of Ortiz that he is married to a Messianic Jew, became an Israeli citizen and hands out Bibles in Arabic to Palestinians.

I quote, "Ortiz learned Yiddish working for two Holocaust survivors, Moish and Harry, in their clothing store on the Lower East Side. 'They treated me like a son. They taught me Talmud and Rashi. When I became a [born-again] Christian, Moish said to me, 'What are you doing, Duvid, getting mixed up in this goyishe business?'"

"In the eight years he's been preaching to Palestinians, Ortiz has managed to attract some 60 converts. 'The first question they ask is, 'Can I have more than one wife?' I say to them, 'You want more than one mother-in-law?' That ends it." It's really an encouraging piece worth reading.

## **7. Thought Pieces**

A final category is that of interesting thought pieces. Debra Nussbaum Cohen did a JTA release on The Bible Code by Michael Drosnin in which she has some interesting quotes from people like Rabbi David Wolpe who teaches modern Jewish thought at JPS. He says, "To pretend that God gave this evidence of faith and was waiting until we had pentium chips to uncover it, seems to me to be both simple minded and wrong." He also quotes Elyahu Rips who was part of the Israeli team that formulated ELS process. He distances himself from Drosnin in several of the quotes.

Another article of interest in the *EL Paso Times*, April 18, 1997, "In Search of the Messiah - Lubavitch sect believes late spiritual leader may have been the One," begins with the statement, "Rabbi Yisrael Greenberg will spend today the same way he has done this day for the past two years—at the grave of Rabbi Menachem Mendel Schneerson in New York." The article speaks to the issue of how many of his followers still are hoping that he is, indeed, the messiah.

A more recent article of February 6 in the *Forward* in New York, entitled "Lubavitchers Prepare to Answer Charge of Idolatry," cites a article that appeared in the Israeli daily, "*Ha'aretz*," in which David Berger charges that many mainstream Lubavitchers are worshipping Schneerson as God. In the article entitled, "On False Messianism, Idolatry and Lubavitch," Berger writes that Jews must avoid contributing to institutions teaching idolatry on pain of death, etc. Berger characterizes that the deification of the rebbe as being "similar to a process that occurred in early Christianity and 17th century Sabbateanism. In both previous messianic movements that continued to believe in a messiah after his death, the belief in his divinity developed, and this is now happening again."

Berger also says that orthodox authorities are "loathe to move against this idolatrous faction because the existence of the evident observance of the Torah makes it difficult for many observers to fully believe what is happening."

Another thought piece worth looking at by Jonathan Rosenblum in the January edition of the *Jerusalem Post* is entitled, "What if God really exists?" Rosenblum who is Orthodox takes some shots at the secular Jews in his midst in Israel and says, "What if God really exists? What if He controls and directs the world and what if as absurd as it may seem, He really cares about whether Jews live according to the commands set forth in the Torah. Wouldn't it be a good idea to have God on our side? We do not have any answer for nuclear warheads aimed at us from Iraq or Iran, but He might. And surely all will agree that if He exists, He might be a trifle displeased with his Chosen People. We haven't exactly been holding up our part of the bargain, etc."

*USA Today*, January 29, 1998 also has an excellent article entitled, "Jews can't decide who's a Jew." The article deals with the difficulty of putting different observances on the list of what makes a person Jewish or not and to a degree of

anguish and perplexity of American Jews in sustaining the sense of Jewish community. Included in this article are some charts on how Israeli Jews define themselves, where Jews in America live, how American Jews define themselves, and world Jewish populations. According to the 1997 annual survey of American Jewish opinion, American Jews define themselves: Orthodox, 9 percent; Conservative, 31 percent; Reform, 32 percent; Reconstructionist, 1 percent; and secular, 26 percent.

Another article from the *Forward*, of February 20, entitled, "Luther's Legacy: The Shoah Museum Film," is a transcript of an in-house film that was written on anti-Semitism and according to some had a very anti-Christian bias to it. Elliott Abrams and Michael Horowitz felt that the film obscured an honest discussion of true history of Christian anti-Semitism.

Michael Medved wrote an article entitled, "The Jewish Question," which includes a review of Elliott Abrams' book, "Faith or Fear: How Jews Can Survive in a Christian America." Abrams quotes Irving Kristol who says that "the danger facing American Jews today is not that Christians want to persecute them, but that Christians want to marry them."

Another significant statement made by Abrams in his book is "today in a moment of historic reversal, Christians are becoming more respectful of Judaism than are Jews of Christianity. In short, the so-called Christian Right inspires terror in much of the Jewish community not because it represents a threat to Judaism, but because it represents a threat to secularism which has become a surrogate faith of too many American Jews."

I thought you might be interested in seeing a bit of a clip from the Charlie Rose show of last July 4th in which Abrams and Dershowitz and several others talk about the state of American Jewry.

Finally, an article in the February 19th edition of the *Jerusalem Report*, "Warning Millenium Ahead" by Gershom Gorenberg. In the article, it says that "belief that 2000 is the end could attract more of the half-sane and insane to Israel than usual." The article is six pages long and includes a web site on the end times and includes quotes from Zola Levitt, Mike Evans, Harold Camping, and David Bar-Illan. The article closes with suggestions for a plan for Israel to prepare for the coming masses of people to Israel. "Don't let anyone in without a round trip ticket and a place to stay and watch hot spots. I'd say to Israeli security, the Mount of Olives might be taken over by squatters waiting for Jesus to return. If in their disappointment, they dig in, you have an impossible situation."

The article goes on to say that in 2000, there will be more people, more intensity and more expectations. "When the Pope gets people to Rome, they expect to go home. Some pilgrims to Israel don't expect to go home. According to one source, the foreign ministry has reported that three congregations in the U.S. are selling their possessions, preparing to come here in 2000."

