



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1960-1991

Box 16, Folder 7, Cults - missions to Jews, 1977.

**JEWISH COMMUNITY RELATIONS COUNCIL OF NEW YORK INC.**

**From:** David Mann  
**To:** Rabbi Marc Tannenbaum

March 23, 1977

The attached is a comparison of the first release of the ADL Evangelical Survey Findings, issued March 13, 1977 and a subsequent release of the same survey which was received in this office on Monday, March 21st.

D.M.



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A. Second issue deletes -

B. Adds - \* next to NR (See below)

Page 4 -- "On the surface the total of the YES responses appears to be substantial. However, a careful examination of all the YES responses indicates a mixed quality of reported 'experiences' which suggests that some refinement on our part is warranted. Some examples of 'experiences' listed are the following:..."

E. Adds para. -

F. Page 5-- SEE LIST OF EXPERIENCES (Added to second issue)

3. Adds para. - (See B. above)

NOTE: Rationalization for lumping NRs with NOs (e.g. Quests. 4 & 5)

A. Adds para. -

Page 5 -- " Here again there is need to examine more critically the responses to this question. While the focus of the survey was on the impact of 'evangelicals in the non-campus community, over half of the YES respondents (24% YES) reported on how evangelical efforts impacted on

young people on the campus or away from home. A simple arithmetical count separating responses between campus/away from home and in town/no campus situations would reduce the YES response to approximately 12%."

NOTE: Question #3 reads:  
"Have such efforts impacted adversely on any youth in your congregation?" Does not limit responses to off-campus situations.

QUESTIONS 2,4,5,6 & 7 same as first issue

Relating to question 8:

"How do you personally assess the effectiveness of evangelicals in your community?"

adds para. -

Page 9 -- "'Success' does not refer to numbers of persons 'evangelized' but rather the response is a measure of the estimated quality of the effort."

Addition -- Page 13

para. -- "William Martin writing in the February 1977 issue of TEXAS MONTHLY..."  
Refers to evangelism "...- with, it should be noted, some exceptions -..." as being aimed at Christians and keeping "... believers plugged into their systems."

EVANGELICAL SURVEY FINDINGS

PRESENTED MARCH 13, 1977 TO  
ADL NATIONAL PROGRAM COMMITTEE  
BY TED FREEDMAN  
NATIONAL PROGRAM DIRECTOR

Headlines

"Christian Jews Seek Long Island Converts"  
(NEWSDAY, January 2, 1977)

"Program Aimed At Conversion"  
'Operation Lone Star David, a massive evangelistic thrust to convert Jews to Christianity, will be conducted throughout Texas during 1977'  
(DALLAS MORNING NEWS, January 9, 1977)

"Missionary Groups Target Long Island Jewish Youth"  
(LONG ISLAND PRESS, January 16, 1977)

"Fuss Stirred By Jews For Jesus"  
(HOUSTON POST, January 8, 1977)

"Yarmulkes and Hebrew in Church"  
(NEWSDAY, January 7, 1977)

"ORT Seeking Counter to Jews For Jesus Push"  
(LONG ISLAND PRESS, January 6, 1977)

"Jews Plan Fight to Keep Youths"  
(NEWSDAY, February 14, 1977)

"The Story of Danny"  
'Religious Warfare on Long Island'  
(LONG ISLAND PRESS, February 25, 1977)

"Rabbis Told How To Fight Missionary Recruiting By Jews For Jesus Group"  
(NEW YORK TIMES, January 26, 1977)

If we believe the headlines and other accounts reported by newspapers and magazines, we come to the conclusion that the young people in our country are in serious danger of being brainwashed into mindless robots by various forms of religious cults, or that Jewish youth at least are particularly vulnerable and are leaving the faith, or are likely to leave, in near catastrophic numbers.

From time to time we in ADL receive reports from across the country describing the activities of evangelicals and particularly their impact on Jewish youth. Some of these reports, like the headlines I have read, suggest a problem of major proportions facing the Jewish community; while other reports state that evangelical efforts are annoying at best but are not of any consequence and do not represent a threat to the Jewish community. What then is the reality? Certainly if evangelicals impact adversely on Jews we in ADL with our vast interreligious program have a role to play in enlisting the support of those denominations with whom we work to deal more forthrightly with the question of Jewish authenticity. If, in fact, the reality is that evangelicals are annoying, irritating, even offensive, but not a clear and present danger, then perhaps ADL's responsibility is to place the matter in perspective for the Jewish community rather than to be a party to increasing the anxiety level of the Jewish community. To do the latter would be a disservice.

To assess the pervasiveness and impact of the 'evangelicals' the Program Division undertook an exploratory survey to try to get an understanding as to what in fact was happening in communities across the country.

We developed a questionnaire, enlisted the cooperation of our regional office staff and directed our inquiry to the professional religious practitioner in the community, the Rabbi.

We judged the Rabbi to be the most knowledgeable on the subject, the person with the greatest interest in this kind of activity and we viewed the Rabbi as the most likely to cooperate with our study. In turn, we promised confidentiality plus a copy of the findings. Approximately 400 questionnaires were mailed out in January, and as of this date 188 responses have been received, representing a return of 47%. Before I go into the findings, a few caveats as to what we did not attempt to do.

1. We did not include the campus community because several studies have already been completed on the subject, the most recent by the Hillel Foundation with a special focus on the Moonies.

2. We do not attempt to measure or evaluate the anti-Semitic component of any of the evangelical movements because of theological roots or because of the political philosophy of the group.

3. We do not claim the survey to be exhaustive or the final word but rather a useful "educated" indicator of the extent and possible magnitude of the problem.

4. And, while my interest is focused on developing certain information, I am not unmindful of the pain and anguish that each mother and father suffers from the trauma of the loss of a daughter or son away from the faith of the parents. So too as one dedicated to the security and preservation of the Jewish people, I also am troubled by the loss of even one precious soul.

With the disclaimers now out of the way, what is happening across the country? Can we ascertain both quantitatively and qualitatively how evangelicals are impacting on Jewish youth?

The scope of our study:

Our questionnaire was completed for 136 different cities representing 32 states. Since 188 Rabbis have responded to date (questionnaires continue to come in), this means that in a number of cities more than one Rabbi completed and returned the survey form.

Now for the questions, the responses and some interpretations:

The questionnaire contains 9 items.

Four of the questions required a yes/no response (1,3,5,7) (with a 'yes' response accompanied by a request for details).

Five required specific additional information, details, opinions, recommendations, etc., (2,4,6,8,9).

#### Question 1

Have you had any direct experience with evangelical movements/efforts in your community?

	YES		NO		NR*	
(81)	43%	(96)	51%	(11)	6%	(188)

On the surface the total of the YES responses appears to be substantial. However, a careful examination of all the YES responses indicates a mixed quality of reported "experiences" which suggests that some refinement on our part is warranted. Some examples of "experiences" listed are the following:

- Moonies selling candy in the city
- Kids being handed literature
- Newspaper ads
- On the mailing list of Billy Graham crusade
- Moonies have house in community
- Indirectly through ministerial association
- Curious, attended Havdala service at Evangelical Lutheran Church

If we eliminate such experiences from the YES category, then less than 10% of the total respondents fit the YES category. Examples of the:

"experiences" more appropriately included in the YES category are:

- Young life active in high school
- 5 phone calls from parents concerned about children attending cult group meetings
- Parents complaining of telephone calls to home (I Found It)
- Attempt to establish Channukah booth in shopping center. We were able to have them removed by threat of boycott.

\* No Response (NR) or Don't Know responses are believed to be related to Task Difficulty. This means the number of problems presented to respondents by survey questions will likely increase the NR or Don't Know category; i.e., necessity to recall, to organize and integrate, to make choices, to generalize, etc.

### Question 3

Have such efforts impacted adversely on any youth in your congregation?

	YES	NO	NR
(46)	24%	(106) 57%	(36) 19%
		-----76%-----	

Here again there is need to examine more critically the responses to this question. While the focus of the survey was on the impact of "evangelicals" in the non-campus community, over half of the YES respondents (24% YES) reported on how evangelical efforts impacted on young people on

the campus or away from home. A simple arithmetical count separating responses between campus/ away from home and in town/ no campus situations/ would reduce the YES response to approximately 12%.

#### Question 5

If not (question 3), do you know firsthand of any Jewish youth that have been evangelized?

	YES		NO		NR	
(49)	26%	(74)	39%	(65)	35%	(188)
-----74%-----						

#### Question 7

In your opinion is there any anxiety expressed by your congregants or members of the Jewish community with the "success" of evangelical movements?

	YES		NO		NR	
(83)	44%	(80)	43%	(25)	13%	(188)
-----56%-----						

When the respondents indicated anxiety, they explained it in a variety of ways....From outrage and danger to a sampling of the following which I have selected as typical:

- yes, people do not understand what the young people want
- every case they hear of is traumatic
- some fear that the sum of the individuals may mean a movement
- anger
- yes, overmanipulation of high school programs
- yes, not with success but with intensity of the effort
- mainly annoyance and anger at the invasion of privacy
- concern with denomination practices in public schools
- concern among parents that their children may not be able to resist evangelical
- yes, but only by those families directly affected
- yes, fear coupled by parental guilt
- anxiety stems from media run items, Anglo-Jewish and English press
- yes, parents want information to be able to counteract these movements

The following questions required more than a Yes/No.

Question 2

This question requested a listing of the evangelical group(s) encountered by the Rabbis and/or their particular experiences.

Specific Information	Indicated	Did Not Have	NR
(86)	46%	(10) 5%	(92) 49%

- 
1. Moonies
  2. Church of Scientology
  3. Children of God
  4. I Found It
  5. Hari Krishna
  6. Christadelphians
  7. Young Life
  8. First Baptist Church of Hammond
  9. Jews For Jesus
  10. B'Nai Yeshua
  11. Smithtown Tabernacle
  12. Mormons
  13. Word of God
  14. Assemblies of God
  15. Christian Businessman Association
  16. Baptist Missionary Society
  17. Maharji Gi
  18. Jehovah's Witness
  19. Youth For Christ
  20. Holy Order of Manns
  21. Reborn Christians
  22. Campus Crusade For Christ
  23. Hebrew Christians
  24. The Navigators
  25. The Sycamore Tree
  26. Divine Light Mission
  27. Beth Shar Shalom
  28. Hear O Israel Missionary Group

Question 4

Describe specific incidents, age of child, emotional stability, family relations, etc.

Described		Indicated	Could Not	NR	
(64)	34%	(9)	5%	(115)	61%
					(188)
					-----66%-----

In this instance the large number of NR's could have been caused by either a lack of knowledge requested, a refusal to use confidential information or simply an unwillingness to take the time that would be required to complete this section.

The specifics listed most frequently:

- Both males and females between the ages of 15 - 22
- Described as having emotional difficulties, disturbed
- Home or parental problems
- Drug related
- Lonely, disaffected
- Parents not affiliated
- It must also be noted that in a small number of cases the young people involved came from stable homes, where one or both parents were active in some aspect of Jewish communal life.

Question 6

If you do not have any personal knowledge, is there a colleague or knowledgeable adult in the community who does have such information?

Gave Names of Colleagues		Did Not Know		NR	
(39)	21%	(37)	20%	(112)	59%
				(188)	
				-----79%-----	

Question 8

How do you personally assess the effectiveness of evangelicals in your community?

Successful		Unsuccessful		NR	
(29)	15%	(129)	69%	(30)	16%
				(188)	
				-----85%-----	

"Success" does not refer to numbers of persons "evangelized" but rather the response is a measure of the estimated quality of the effort.

Question 9

What, if any, recommendations would you propose in the efforts of the ADL to counteract evangelical efforts targeted to Jewish youth?

Responded Affirmatively		NR	
(126)	67%	(62)	33%
		(188)	

Before I detail some of the creative suggestions, I think it is interesting that several respondents indicated that they thought this was outside the purview of the ADL and that we should leave this to other institutions in the Jewish community. On the other hand there were some respondents who indicated that they appreciated the interest and concern of the ADL, and as you will note they did suggest several kinds of services that an agency such as ours could offer.

Question 9 - Recommendations

1. Ads with Jewish answers for Evangelicals
2. ADL & the American Jewish Committee to lead Jewish revival
3. Buttress existing agencies
4. Jewish hostels for troubled youth
5. Seek legal remedies
6. Develop materials - emphasis on mystical aspects of Judaism
7. Workshops on Jewish education and self-identification
8. Film on evangelical movements
9. Determine sources and expose
10. Provide informative pamphlets
11. Emphasize synagogues as primary sources
12. Programs of positive Jewish education
13. Bible course
14. Bring before interfaith groups
15. Establish Youth Centers
16. Keep community aware
17. Develop material for correspondence course
18. Print position papers
19. Establish Coffee Houses
20. Train adults as counteragents
21. Eschew publicity
22. Keep evangelicals out of public schools
23. ADL and Hillel should closely cooperate
24. A-V material and fact sheets
25. Develop curricula for Jewish education
26. Strengthen Jewish youth movements

27. Mobile units and P.A. systems
28. Check finances of evangelicals
29. Strengthen positive Jewish identity
30. Establish Jewish communes
31. Point out errors of evangelicals
32. Brief and snappy pamphlets
33. Devise two hour session outline on "How To Answer Questions"
34. Establish information center
35. Foster healthy Jewish family life
36. Persuade Protestant Clergy to cooperate
37. Summer Camps
38. Develop course on Jewish view of New Testament
39. Develop bibliographies
40. Jewish evangelical effort
41. Stressing commonality and common concerns
42. Make clear to the Protestant Churches that this is not appreciated
43. Set up warm social activities for youth away from home

What does the data really mean? In short -- the evangelicals have failed!

Horror stories of kidnappings into and away from the cults such as the Children of God and the Reverend Moon's Unification Church make the headlines, and quicken parental hearbeats more than they either inform young people or their parents as to the nature of these movements. Personal testimonies from some few who have left Judaism are perceived by some people to be the harbinger of things to come. We seem to get a vicarious thrill pointing to such experiences and saying "see, that's the galloping danger to our children."

I have more confidence in our institutions than that and those who point to the 'evangelicals and cults' as a Jewish disaster are just plain wrong. They do the Jewish community a disservice!

I would like to call your attention to a survey conducted by Professor William McCready. Dr. McCready who is Senior Study Director at the National Opinion Research Center, University of Chicago, speaking about the larger problem as it affects both Christians and Jews, said the following:

"There are currently about 45-50 million young people in our society and it does not take a very large percentage of them to make a very large crowd. If only one percent of them do something, that is about 430,000 people about 10 stadiums full. The largest estimate of those involved in all of the religious cults is about 685,000, and that includes scientologists' claims for 600,000 members, which is probably questionable. Even if such claims were true, that would mean about one and

one-half percent at most of the young people in this country were involved in religious cults. A more reasonable figure is far below one percent who are actually involved in any real way."

Professor McCready continues:

"This in no way diminishes the severity of the problem for those young people who are actually involved and who have been hurt by such involvements, nor does it diminish the pain and tragedy suffered by their parents. It simply means that we are not dealing with a national catastrophe."

William Martin writing in the February 1977 issue of TEXAS MONTHLY on the 1.5 million dollar campaign of the Baptist General Convention of Texas designed to launch a media blitz to share the good news of God's love with every man, woman and child in the state, an average of forty times apiece during a four week period, concludes his article with the following:

"I have watched and listened as good, sincere, intelligent men and women groped for a way of making that which stands at the center of their lives plausible and attractive to those who live outside the sacred canopy. Perhaps it will work. I think I could accept that in good grace. I generally feel pretty comfortable around people who take their religion seriously, especially if it is one of the leading brands. But I confess I do not believe historians will remember 1977 as the year the Great Awakening came to Texas. I expect Baptist churches may be stirred up considerably

and some wayward Christians may return home like the prodigal. These are the groups that have always responded best to the call of revival. The main work of evangelism in American history -- with, it should be noted, some exceptions -- has been to keep believers plugged into their systems. That in itself is a significant accomplishment and may well justify the cost and effort involved. Of course, here and there a real scoundrel or a true skeptic may be turned around and set on the Glory Road, but I expect Good News Texas will come and go without making a great deal of difference in the lives of the 4,700,000 sinners at whom it is primarily aimed."

I suspect that no one would disagree that the question under consideration is a matter of concern though we are likely to have substantial differences as to how we should assess this concern and what we as an organization, or Jewish community, should do about it. Whatever the course of that discussion I maintain that it is a disservice to the facts to describe evangelical efforts in our country in crisis terms; to point to the institutions of the Jewish community as having failed our youth is simplistic, and misdirects our efforts in finding constructive remedies.

Let me suggest two areas that I believe merit our consideration in terms of what kinds of things can be done.

First, ADL should lend its resources in a creative manner to provide background information on evangelical movements, to expose those which are anti-Semitic, etc.

Dr. Charles Glock in the monumental ADL/University of California study on Christian Beliefs and Anti-Semitism devotes a major section to the "particularism" of the evangelical - "an outlook which discredits all persons whose religious status lies beyond the boundaries of what is seen by the evangelicals as the true faith." Unfortunately, Jewish agencies, ADL included, have only recently begun to discuss the question of "mission and witness" with the main line Christian denominations with whom we work. There is little if any talking going on with those "evangelical" fundamentalists, or born again Christians whose evangelism is spelled with a capital "E". We should be prepared to test the water with a certain confidence and to place on our joint Jewish-Christian agenda our concern, and to help Christians come to terms with Jewish authenticity.

The other area that requires urgent attention is what is happening to the family. Until we are prepared to confront the disintegration of the "Jewish family and home" - which is the critical institution, even more important than the synagogue - in shaping our children's minds, values and behavior -- our kids will be fair game for the cults.

I conclude with the opinion that Christian evangelicals constitute no real threat to Jewish survival. What is a threat to Jews and non-Jews for that matter are the demands of living in a techno-scientific society which places a greater premium on our walking on the moon, developing ICBM's and instant gratification, than it does on the cultivation of the minds, character and creative vigor of its young.

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Good News Publishers  
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# NEWS

FROM THE

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The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

#### CONTACTS:

Press - Natalie Flatow  
TV-Radio - Frances P. Rosenberg

FOR RELEASE AFTER 2 P.M.  
FRIDAY, May 13, 1977

NEW YORK, May 13.....Jewish communities around the country are forming "task forces on missionary activities" to combat the increasing efforts of off-beat religious cults to convert Jews, the American Jewish Committee was told today.

Malcolm Hoenlein, Director of the Jewish Community Relations Council of New York, speaking at a session of the Committee's 71st Annual Meeting, which continues through Sunday at the Waldorf Astoria Hotel, said that Jewish communal organizations had been mobilizing in New York, San Francisco, Los Angeles, Philadelphia, Chicago, and other cities to meet the challenges of such groups as the Unification Church, Hare Krishna, Jews for Jesus, and a wide variety of "Hebrew-Christian" sects.

"In the metropolitan New York area alone, more than sixty such groups, whose activities are geared primarily if not exclusively to the Jewish community, have been identified," he said. "But they operate in every major Jewish population center in the country and have affiliates in almost forty states."

Rabbi A. James Rudin, Assistant Director of AJC's Department of Interreligious Affairs, asserted that "more than 1,300 'new-time religions' have appeared in the United States since 1965."

"Many have long since disappeared, and others have merged or been absorbed," he said, "but the sheer number of these 'high intensity' cults indicates the theological and spiritual hunger that is present in America today. They have altered religious life in our society, and they pose a growing and serious challenge to Jewish continuity and survival in America. Indeed, their attraction for a significant number of our best and

(more)

Elmer L. Winter, President; Richard Maass, Chairman, Board of Governors; Maynard I. Wishner, Chairman, National Executive Council; Theodore Ellenoff, Chairman, Board of Trustees

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CSAE 1707

brightest young people ranks with assimilation and intermarriage as a direct threat to the American Jewish community."

Mr. Hoenlein and Rabbi Rudin were joined in a discussion of "The Religious Cults: Their Impact on Jewish Youth" by Steven Hassan, a former member of the Rev. Sun Myung Moon's Unification Church, who had been Director of the Collegiate Association for the Research of Principles, which he described as "a Moon front on college campuses."

Recalling his experiences while still a member of the Moon movement, Mr. Hassan described the cult as "a totalitarian setting in which emphasis is on blind obedience."

"My mind was like a closed box," he said. "I was unable to think things out for myself. I was indoctrinated to believe the mission is to save the world from Satan and establish the Kingdom of Heaven on earth. This included taking over not only politically, but financially, socially, culturally. I believed that Mr. Moon was the Messiah, infallible, all-knowing, all-powerful, and that he was to be the king of this new world."

The task forces now being set up by Jewish Community Relations Councils and other Jewish groups around the country, Mr. Hoenlein said, will try to get a clearer picture of the nature and extent of the new cults.

"We plan to do extensive research on who they are, what they are doing, where they get their support, and why they are succeeding," he stated. "We also plan to study programs that have succeeded in keeping Jewish young away from these cults -- outreach programs, coffee houses, and the like. And we plan an intensive campaign of our own to acquaint rabbis, parents, teachers, and youth leaders with the techniques, front groups, and political ramifications of these cults, as well as to refute them in their use of Biblical references out of context."

Mr. Hoenlein described what he called "a highly intensified campaign which the Hebrew Christian groups appear to be planning to extend throughout the summer months." He stated:

"Actually, it began on May 1, with a million-dollar-plus media campaign under the title 'I Found It.' Newspaper ads, radio and TV commercials, television specials, subway and bus posters and bumper stickers with this slogan have inundated the metropolitan area in the past few weeks."

In addition, he said, several large evangelical conferences will take place in and around New York this summer.

"In June, several hundred Hebrew Christian missionaries from around the country will be gathering in Stony Brook for 'Shechinah '77,' a two-day conference and training seminar. This will be followed by 'Messiah '77,' a summer-long campaign to reach the Jewish community at a time when many Jewish agencies are not functioning. B'nai Yeshua will have 70 full-time staff people working on this effort. This group will be capping their summer drive with a trip to Israel. They plan to bring up to one thousand Hebrew Christians to pray at the Western Wall on Yom Kippur."

The conversionary techniques of the Hebrew Christian groups, Mr. Hoenlein stated, include "misrepresentation of biblical scripture, distortion of Jewish symbolism, the use of performing groups to gain entrance to Jewish organizations, synagogues and institutions, and street corner distributions of cleverly designed, humorous pamphlets with titles such as 'Jesus Made Me Kosher.'"

"Unlike former missionary tactics," he continued, "they no longer ask a Jew to 'convert' to Christianity. Rather, they ask him to become a 'better' Jew by accepting Jesus."

The "most heinous" misuse of Jewish references has been in allusions to the Nazi Holocaust, he declared, explaining:

(more)

"One group is now offering, in return for a contribution, a yellow star with the word 'Jude' on it. Some literature discusses the tragedy of six million Jews going to their death 'unredeemed,' and stresses that this must not happen to the six million American Jews. This invidious exploitation of the Holocaust underscores the extent to which they are going in this campaign. Other pamphlets focus on saving Soviet Jews, but in fact end up talking about saving the soul of the recipient."

Rabbi Rudin attributed much of the conversionary success of the "quick fix" religions to the fact that the Jewish community, in pursuing such "proper concerns" as "the defense of Israel, the cause of Soviet and Arab Jewries, the defense against anti-Semitism," had neglected to emphasize the religious aspects of Jewish life.

"The Jewish attraction to the cults is a stunning indictment of our inability to relate to our youngsters on a spiritual level," he said. "They seek a sense of belonging, a sense of community, a sense of family in these cults that they apparently cannot gain within the Jewish community. They come from all types of Jewish backgrounds. No segment of the American Jewish community can afford to be smug or complacent in the face of such defection."

Rabbi Rudin offered four suggestion for action to stem the "exodus" of young Jews from the Jewish community:

- \* "Parents, rabbis, teachers and other educators must recognize that the problem is a spiritual and personal one for our young people. Thus, religious values and teaching about God and prayer must be at the core of our educational system."
- \* "The sense of being part of a 'Hevra' (fellowship) must be emphasized. We Jews have long prided ourselves on being an extended family. Somewhere, on the way to our other concerns, this reality was lost for a generation of young Jews."
- \* "Every student in Jewish schools must be given a 'terrain map' of the cults to better prepare them for the world of 'new time religion.'"
- \* "Jewish hostels should be established in our major cities -- places that will provide food, lodging, counselling, Jewish education, and a total life style for young Jews both in and out of colleges. Many of our existing institutions do not provide such a Jewish climate, and they especially lack theological counselling."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

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5/10/77

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To: Subcommittee Chairmen, Task Force on Missionary Activity  
From: Dr. Seymour Lachman, Chairman

Enclosed are questionnaires prepared by the American Jewish Committee and the Los Angeles Task Force on Missionary Efforts. I would appreciate your reviewing both of these and submitting your comments regarding:

- A. What questions should be added or deleted from the American Jewish Committee questionnaire to enhance its usefulness (remember it is being distributed primarily to rabbis)?
- B. What additional information would you want to see collected?
- C. Should we distribute a similar questionnaire?

I would appreciate your comments and suggestions as soon as possible.

S.L.



# City Rabbi Criticizes 'Here's Life' Campaign

By Alicia Armstrong  
of The Journal Staff

Rabbi Barry Silberg suggests that if Milwaukee area Jews receive telephone calls asking them whether they have "found it," they politely reply: "My dear young man, we Jews never lost it."

Silberg, senior rabbi of Congregation Emanu-El B'ne Jeshurun and president of the Wisconsin Council of Rabbis, was referring to an evangelism campaign that will begin in the Milwaukee area April 11.

"Here's Life, Milwaukee!" will be a local effort of many Christian churches, and is part of the "Here's Life, America!" effort planned and coordinated by Campus Crusade for Christ and headed by Bill Bright, of Arrowhead Springs, Calif.

## Large Ad Campaign

The phrase "I found it," and a promise that "you can find it, too!" has appeared on bumper stickers, buttons, billboards, newspaper ads and television and radio spots in cities where "Here's Life,

America!" campaigns have been held.

What has been found, according to those who have formulated the evangelistic campaigns, are "new lives in Jesus Christ."

Silberg, who has released a statement that criticized aspects of the evangelistic crusade, is chairman of the Tri-Lateral Commission, which includes representatives of the Wisconsin Council of Rabbis, the Milwaukee Synagogue Council and the Milwaukee Jewish Council.

## Meeting Set

The commission will meet Monday with some Christian religious leaders to discuss objections to the campaign.

The campaign also was criticized last week at a meeting of the Milwaukee Archdiocesan Priest Senate.

Richard Lux, an assistant professor of scripture at Sacred Heart School of Theology in Hales Corners and a member of the Ecumenical and Interfaith Commission of the Archdiocese, told the priests that the campaign would provide only a "cheap

and impoverished Gospel message."

The Milwaukee coordinator of the campaign, Karl F. Gengler, said in response to Lux's comment: "We're presenting Jesus Christ who died for everybody."

## "Implied Exclusion"

Silberg said the campaign efforts included "a cadre which attempts to associate 'real Christianity' — that is, Bill Bright's Christianity — with 'real Americanism.' At stake, of course, is the implied exclusion of all others from bona fide citizenship."

He said the campaign group "identifies Jesus, in so many words, as the perfect American."

Silberg said the movement was insulting to those who believed in religious pluralism.

He said a religious pluralist was "one who says that all responsible and sincere expressions of religious belief are welcome, and that together they work toward the common good."

Silberg added:

"The campaign workers



Rabbi Barry Silberg

don't care if you're Baptist, Roman Catholic, Jewish, or Moslem; if you haven't received Jesus Christ as your personal Savior and Lord — that is, their way — you haven't lived. Of course, that's what 'I found it' means....

"... There is an odiousness about the 'I found it' campaign; a trace of stench to the noses of those for whom the phrase religious pluralism rings true."

*Milwaukee Sentinel 3/5/77*

# Evangelism Drive Hit As Sinister Intrusion

By JAMES M. JOHNSTON  
Sentinel Religion Editor

The Bill Bright "Here's Life, Milwaukee!" evangelism campaign has sinister theological, political and social characteristics and is an invasion of privacy, the president of the Wisconsin Council of Rabbis said Friday.

Rabbi Barry Francis Silberg made the statement preparatory to a press conference at noon Monday at the Jewish Community Center. At the press conference, the Tri-Lateral Commission that Silberg also heads will express its opposition to the Bright campaign.

William Myers, director of the Bill Bright's Campus Crusade for Christ, which is training volunteers and conducting the campaign here, denied the charges.

## Represents 3 Groups

Silberg said he thinks his statement represents the thinking of the three Jewish groups in the Tri-Lateral Commission: the Milwaukee Synagog Council, headed by Dr. Gerald B. Salinski, and the Milwaukee Jewish Coun-

cil, headed by Dr. Louis Kagen, in addition to the Council of Rabbis.

The "Here's Life, Milwaukee!" campaign is a telephone and media effort by 95 Milwaukee area churches "to win people to Jesus Christ" through the Bill Bright type of evangelism. Karl Gengler, a Milwaukee insurance executive, is its chairman.

Myers said about 2,000 volunteers have agreed to work on the campaign. They will telephone Milwaukee residents, make an evangelical presentation and try to enroll them in Bible classes. The campaign has been held in other cities.

Silberg said the volunteer will telephone a home and ask the respondent to "answer a few questions."

## Sequence of Questions

"If you answer 'yes' there follows a sequence of leading questions," he said. "If you answer 'no' there also follows a sequence of leading questions."

"If you answer 'no' and hang up they'll likely call back to speak with your spouse and/or children."

Silberg said that by the end of the campaign, even if you indicate you're not interested or "tell them you're Jewish and annoyed they called, they'll have a computer card profile on you and your family."

"What you didn't know is that, as you responded, the caller was circling numbers on a computer card."

"This, of course, enables the 'Here's Life' group to identify the Jews, Presbyterians, Greek Orthodox, etc., in your neighborhood, and that's an invasion of privacy."

Myers said the "Here's Life" campaign records from the telephone are purely for the volunteer's assistance.

## Denies Records Kept

"No records are being kept on anyone," Myers said.

He denied that telephone callers would persist if the respondent is not at all interested.

"We certainly don't want to bruise or belabor those who don't want to hear us," he said. "There are thousands who do want to hear us."

*Milwaukee Sentinel*

*2/26/77*

## Priests Hear Criticism of 'Here's Life'

"Here's Life, Milwaukee," the telephone and media evangelism campaign associated with Evangelist Bill Bright, drew Catholic criticism Friday for its "fundamentalist" theology, its tactics and its alleged political orientation.

The chief critic was Richard Lux, assistant professor of Scripture studies at the Sacred Heart School of Theology and member of the archdiocesan Ecumenical and Interfaith Commission, who spoke to the Priest Senate.

The senators took no immediate action on the campaign, which has been described as a "blitz" to cover the whole city from April 11 through May 6. Some priests, however, thought the body ought not to remain silent about it.

### Studies Urged

Father Edward E. Finn, another commission member, suggested that pastors step up Scripture education programs in their parishes.

Archbishop William E. Cousins advised the senate at least to become well informed about the campaign.

"The moment this hits the fan there'll be a number of questions about it from your people," said Cousins. "You'll have to be in a position to answer them and to give an objective evaluation."

Volunteers from more than 65 participating churches are being trained for "Here's Life." It is expected to open with a media campaign in which the words, "I Found It!" will appear on bumper stickers, billboards, newspaper ads, television and radio

at a week later a new slogan will indicate what "it" is — "New life in Jesus Christ." A telephone number is given through which others may also find it.

Lux said the plan is for volunteers to call every home in Milwaukee and ask a series of questions inducing the persons to come to Bible classes and study Christianity "the way Bill Bright interprets it."

Lux said he objects to the campaign because:

- Its "absolute fundamentalism" conflicts with Catholic teaching.

- Under this campaign, understanding of the Gospel and discipleship "becomes a cheap media trick played on theologically naive people, who believe all they have to do to become Christians is sign on the dotted line and enroll in a Bible class."

- The campaign is not in harmony with Vatican II documents on ecumenism, religious liberty and relationship with the Jews and with the United States Catholic Bishops' guidelines on Catholic-Jewish relations. The campaign, he said, views the Jews only as people to be converted, and fails to respect their own religious integrity.

- The political implications of Bright, of Arrowhead Springs, Calif., are "far right," making Christ subordinate to the conservative cause. Bright has denied that he is politically oriented either to liberalism or conservatism.

- The Bible study classes use none but Bright's materials, which Lux called "simplistic," and The Living Bible, which he said Catholics should reject.

Father Gerald J. Petushek, head of the Ecumenical and Interfaith Commission, said many of the young people associated with the Campus Crusade for Christ, which is organizing "Here's Life, Milwaukee!", are alienated Catholics who are not aware of the changes in the church in the last 15 years.

## Priests Hear Criticism of Evangelism Crusade

Members of the Milwaukee Archdiocesan Priest Senate Friday heard criticism of a big evangelism program that will begin in the Milwaukee metropolitan area April 11, and there were indications that the senate as well as Archbishop William E. Cousins may evaluate and comment on the campaign before it opens here.

The evangelistic crusade will be called "Here's Life, Milwaukee!" It is a local effort by many churches and is part of the "Here's Life, America!" effort planned and coordinated by Campus Crusade for Christ headed by Bill Bright of Arrowhead Springs, Calif.

### Campaign Coordinator

Richard Lux, an assistant professor of Scripture at Sacred Heart School of Theology in Hales Corners and a member of the Ecumenical and Interfaith Commission of the Archdiocese, told the priests that the campaign would provide only a "cheap and impoverished Gospel message."

Contacted later by The

Milwaukee Journal, Karl F. Gengler, Milwaukee co-ordinator of the campaign, said, "We're presenting Jesus Christ who died for everybody." He quoted from 2 Corinthians, 5:21, "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

Lux said there were implications of right-wing political leanings in "Here's Life, America!" He said that in such a campaign, "Jesus is put in service of a particular interpretation of American patriotism."

And he maintained that the evangelistic effort — promoted, he said, through the use of sophisticated media techniques on people who were naive, theologically — was absolute religious fundamentalism, which "is contrary to our tradition."

Lux, who also is chairman of the Catholic-Jewish Dialogue Committee of the Archdiocese, said that the sort of evangelism to be found in the campaign would consider Jews "fodder for conversion." And he said that Jew-

ish leaders here were "cheered and heartened" that there were Catholics who were "concerned with their religious integrity."

Lux said that sound priestly leadership was needed.

Father Michael Crosby, chairman of the Priest Senate's Justice and Peace Committee, said he didn't think it was "all that bad for people to express their convictions, whether they are right wing or left wing."

### Caution on Overreaction

"I think it would be smart to be quiet and introduce our people to the real Christ," Crosby said. "I would caution against any overreaction on our part."

Cousins said he did not recommend that representatives of the archdiocese keep complete silence about the planned evangelistic campaign.

"There will be a lot of questions," Cousins said, "and I don't think we can just sit back and say nothing to people who come to us for information."

THE AMERICAN JEWISH COMMITTEE

memorandum

date 3/7/77  
to Marc T.  
from Jim R.  
S. Weber - Milwaukee  
subject "Herz's Life" Crusade - milw.

The attached letter was a result of Marc's "Coping With Red Cult" memo being sent to Rabbi Silberg. I had attended a meeting of local, prof., religious + lay leaders from the Catholic + Jewish community called by Rabbi S. + The Dir + Chm of Econ + Intercultural Com (Cath.) to discuss the upcoming local Crusade. Catholics are much more uptight about it than the Jews, claiming that they see damage to their current Cath/Jewish dialog as well as being troubled about young fallen-away Catholics being proselytized. Please advise if you have any further suggestions.  
(I personally think Rabbi Silberg has been a bit "heavy-handed")

# JEWISH COMMUNITY RELATIONS COUNCIL OF NEW YORK INC.

Suite 2600 / 111 West 40th Street / New York, NY 10018 / (212) 221-1535

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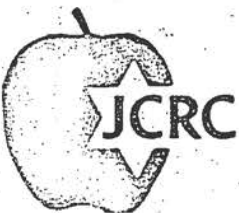
Dear Marc:

Enclosed is a copy of an initial list of Hebrew Christian missionary groups active in the metropolitan area that we are going to be distributing. If you would like additional copies I will be happy to send them over to you.

Best regards,

Sincerely yours,

  
Malcolm Hoenlein  
Executive Director



TABLET



# The Spirit Moves Us Around the World

FR. JOHN B. HEALEY

TOKYO--I keep asking myself as we travel from city to city, country to country, from big auditorium to parish hall to local church: Why is it all so much alike in each place? No one is going ahead of us from Australia to Japan, from Japan to Korea. Why is it, then, that in vastly different cultures, in languages so different, we encounter the same joy, the same heartfelt praise of Jesus as Lord? Why is it that we keep meeting the same expectancy that brings large crowds together long before the service begins? The same clapping of hands, raising of arms? How account for the fascinating harmonious chorus of "singing in tongues," which is the one phenomenon that is completely identical in every group we join?

## Universal Appeal

More importantly, why are we seeing the same healings of spirit, emotions and body taking place among God's people everywhere? Surely it has little to do with us three priests. The effects of our retreats and workshops bear no proportion of our meager efforts. There is only one answer: by the power of the Holy Spirit the members of the Body of Christ are "coming alive" in the reality of their relationship to one another as living "parts" of the same body. What St. Paul wrote is true: We "build up" one another in Christ by the use of the variety of Gifts each of us possesses.

It is the power of the People of God, when they "come together" in faith and expectancy. It is the power that belongs to each of us and all of us together, who are baptized into the "royal, universal priesthood" of Jesus. Our baptism makes us Christian, Christ-like, sharers in his redemptive mission to others. Through the Spirit, any baptized male or female, slave or free man, Jew or Gentile, America, Australian, Japanese or Korean, adult or child, is empowered to "build up the Body of Christ" in some way or other, according to His particular gifts from the Spirit.

Therefore, as Christians, we can pray for one another for healing; we can prophesy; we can impart our joy, our

peace, our strength through the Body of Christ which we are. It is happening here in the Orient everywhere we go. It is happening at home in the U.S. A "New Pentecost" is clearly here, as Pope John XXIII asked us to pray for it.

As Christians "come alive" everywhere in joy, in love, in appreciation of Scripture, in their buoyant sense of fellowship in the Body of Christ. Those who are Catholic

especially see the need to relate all this to the sacraments, to acceptable theology, to ecclesiastical authority. This they yearn to do. Correspondingly, bishops everywhere are beginning to see this growing "movement of the Spirit" for what it is, namely, something pertaining to the heart of what it means to be Christian, and not just a fringe activity in the Church, a passing popular movement, or, God help us!, a temporary annoyance.

AMERICAN JEWISH  
ARCHIVES

To: Marc Tanenbaum

Any reaction?

Maceot

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111 West 40th Street, New York, New York. 10018  
221-1535

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TASK FORCE ON MISSIONARY ACTIVITY

MISSIONARY GROUPS CURRENTLY ACTIVE IN THE NEW YORK METROPOLITAN AREA

The following are churches and organizations which have been identified as engaging in missionary activities directed toward the Jewish community in the metropolitan area. While most of the major bodies are listed, there are additional organizations as well as numerous off-shoot, front and splinter groups that will be included in future listings. The Task Force will be issuing periodic fact sheets analysing the nature and scope of these groups and alerting the community to their activities.

<u>Name</u>	<u>Address(es)</u>	<u>Leader(s)</u>
1. American Board of Missions to the Jews A/K/A Beth Sar Shalom	236 west 72nd St. NYC, 10023	Richard Peter Briefstein Louis Breslaw Charles Eisenberg William Ennis Allen (Mendy) Silverstein
2.	3116 Neptune Ave. Brooklyn, N.Y. 11224	Hilda Koser Larry Feldman Cynthia Rydelnik Linda Schwartz Roslyn Hyman
3.	17 Haversford Road Hicksville, N.Y. 11801	Rev. & Mrs. David Woods
4.	88-40 192nd St. Hollis, N.Y. 11423	Herbert Zwickel Eleanor Bullock Dean Freeman Roy Schwarcz Daniel Siegel Mrs. H. Zwickel
5.	27 Liberty St. Huntington Station, L.I. 11746	Clara Rubin
6. (Headquarters)	P.O. Box 1331 (460 Sylvan Ave.) Englewood Cliffs, N.J. 07632	Dr. Daniel Fuchs Rev. H.A. Sevener Robert Friedman

## TASK FORCE ON MISSIONARY ACTIVITY

Page 2

## Missionary Groups...cont'd.

<u>Name</u>	<u>Address(es)</u>	<u>Leader(s)</u>
7. Alliance Jewish Fellowship	570 East 37th St. Brooklyn, N.Y.	Rev. Vincent W. Morgan
8. AMG International	801 Broad Ave. Ridgefield, N.J. 17657	
9. Assemblies of God Jewish Center, Inc.	1410 Coney Island Ave. Brooklyn, N.Y.	J.J. Kahn Rev. Gertrude Clonce
10. A/K/A Jewish Friends		Sister Gittel
11. B'nai Yeshua	Route 25A Stony Brook, L. I.	Mike Evans
12. Beth Yehoshua	Christ Lutheran Church East Meadow, L.I.	Rev. Jack Hickman A/K/A Rabbi, Abba
13. Rebirth or T'chia (storefront drop-in center)	Hempstead Turnpike East Meadow, L.I.  Dix Hills, L.I.	
14. Bible Christian Union National Jewish Mission	1811 Flatbush Ave. Brooklyn, N.Y. 11210	Rev. Eugene I. Alger Marion AcClymonds Pauline Newhards Mildred Otis Rev. Aubrey Rogers Mrs. Aubrey Rogers Jerry Spearin (Miss) Grace Williams
15. Church of Bible Understanding	(Evicted Nov. 1976 from NYC lofts - Currently scattered in nearby New Jersey and are expected to return to NYC proper in near future)	Stewart Traill Skip O'Neil Henry Weinbaum
16. A/K/A Forever Family		
17. Emanuel Fellowship	1177 Nostrand Ave. Brooklyn, N.Y.	Harold Kook Mrs. H. Kook
18. Hare Krishna	350 West 55th St. New York, N.Y.	
19. Hebrew Christian Alliance		Allan B. Cohen

## TASK FORCE ON MISSIONARY ACTIVITY

Page 3

## Missionary Groups... cont'd.

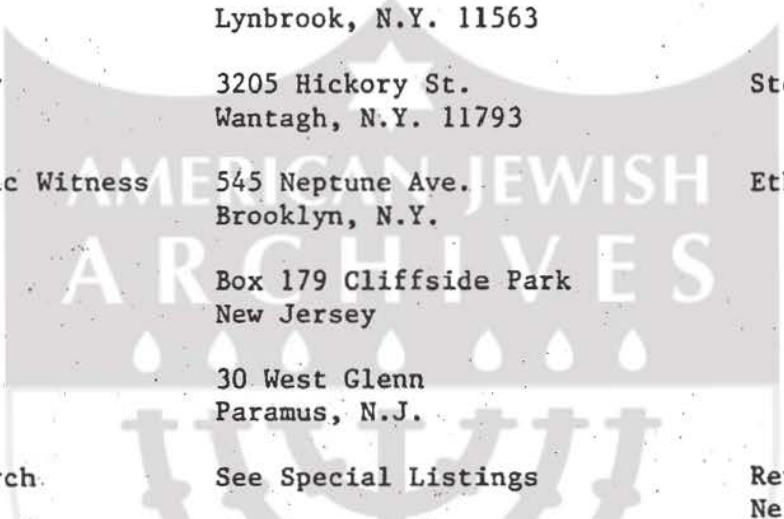
<u>Name</u>	<u>Address(es)</u>	<u>Leader(s)</u>
20. Hebrew Christian Alliance Long Island Branch		Lou Breslau
21. Hebrew Christian Alliance New Jersey Branch		Dave Kantor
22. Hebrew Witness Inc.	Brooklyn, N.Y.	Sam Stern
23. Israel's Hope	2107 East 9th St. Brooklyn, N.Y. 11223	G. Watson Davis (Mrs.) Sussie Bowsky
24. Jews For Jesus	342 Madison Ave. New York, N.Y. 10017	Sam Nadler Mirriam Nadler Barry Saines Martin Friedman Melissa Roberts Richard Turk
25. Jewish Ministries of the Conservative Baptist Home	3467 Lufberry Ave. Wantagh, N.Y. 11793	Rev. Byron King
26. A/K/A: Christian & Missionary Alliance	690 8th Ave. New York, N.Y.	Rev. Vincent Morgan
27. Jewish Voice Broadcast	326 East 26th St. Brooklyn, N.Y.	Mark Warner Olive Warner Martin Sinderbrand Linda Sinderbrand
28. Message to Israel	139 Rider Ave. Patchogue, N.Y. 11772	Rev. Elwyn Davies Kenneth Myers Kenneth Jones Nova M. Scott
29. Messengers of the New Covenant	P.O. Box 152 (242 Shumpike Road) Springfield, N.J. 07018	Edward N. Cleaveland
30. Messianic Jewish Movement International	(Headquarters: 7315 Wisconsin Ave. Washington, D.C. 20014 Manny Brotman - Director)	Matt Schwartz (NY Representative)

## TASK FORCE ON MISSIONARY ACTIVITY

Page 4

Missionary groups...cont'd.

<u>Name</u>	<u>Address(es)</u>	<u>Leader(s)</u>
31. New York Messianic Witness	Hermon House 56 Second Ave. New York, N.Y. 10003	Rev. Arnold M. Ross Mrs. Emily Ross David L. Olsen
32. "	Lynbrook House 57 Edmund St. Lynbrook, N.Y. 11563	(same as above)
33. Ontology Society	3205 Hickory St. Wantagh, N.Y. 11793	Steve Frankl
34. Rainbow Messianic Witness	545 Neptune Ave. Brooklyn, N.Y.	Ethel Needleman
35. World of Yah	Box 179 Cliffside Park New Jersey  30 West Glenn Paramus, N.J.	
36. Unification Church	See Special Listings	Rev. Sun Myung Moon Neil Albert Salonen



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## ACTIVE MISSIONARY GROUPS - SPECIAL LISTING

Name \_\_\_\_\_

## Addresses

## Leaders

4 West 43rd St.  
New York, N.Y.  
(National Headquarters)

Rev. Sun Myung Moon  
Neil Albert Salonen  
President, U.S. Church

A/K/A: Moonies

Hotel New Yorker  
34th St. & 8th Ave.  
New York, N.Y.  
(Major residence and  
Lecture Hall)

Belvedere  
Barrytown, N.Y.  
(Residence of Rev. Moon)

College of the Unification Church  
Tarrytown, N.Y.  
(State accreditation pending)

Greenberg, N.Y.  
(Residence & Training Center)

305 West 107th St.  
New York, N.Y.  
(Church Branch)

Joe Allen Tully  
Branch Director

38-39 9th St.  
Long Island City, N.Y.  
(vehicle storage and  
mechanical repair shop)

Robert A. Wilson  
Maintenance Supervisor

Special Listing...cont'd.

Front Organizations:

American Youth for Just Peace  
Collegiate Association for the Research of Principle (CARP)  
Committee for Responsible Dialogue  
Freedom Leadership Foundation  
I Shin (or Il Shin) Stoneworks Company  
I Wah (or Il Hwa) Pharmaceutical Company  
Il Hwa Korean Ginseng Tea  
International Conference on Unity of the Sciences  
Intercational Cultural Foundation  
International Federation for Victory Over Communism  
International Prisoner Re-Education Foundation  
Holy Spirit Association for the Unification of World Christianity  
Judaism: In Service to the World  
Korean Folk Ballet  
Korean Cultural Freedom Foundation  
Little Angels of Korea, Little Angels Korean Folk Ballet  
Ministry of Ecology  
National Prayer and Fast for the Watergate Crisis  
New Education Development Systems, Inc.  
New Hope Singers International  
News World \*  
One World Crusade  
Professors Academy for World Peace  
Project Unity  
The Rising Tide (Publication of the Freedom Foundation)  
Sun Myung Moon Christian Crusade  
Tae Han Rutile Company  
Tongil Seigil Monthly  
Tong I (or Tongil) Industry Company  
Unification Church  
Unification Church International  
Unification Thought Institute  
Universal Voice Newspaper  
Way of the World Magazine  
The Weekly Religion  
World Freedom Institute

\* News World is a daily publication advertised as New York's newest newspaper. Free samples are currently being distributed on midtown street corners and on some newstands.