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Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 17, Folder 1, Evangelicals, 1972-1978.

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WHAT THE RABBIS DON'T WANT THE JEWISH COMMUNITY TO HEAR

A front page article in the March 31 issue of the San Francisco Jewish Bulletin carried a denunciation of the "Jews for Jesus" Movement. The Northern California Bd. of Rabbis sanctioned our exclusion from Jewish forums and attacked the many Jewish organizations which have invited Jews for Jesus to tell their story.

Although we as Jews for Jesus have struggled to maintain a Jewish way of life as we understand it, the N.C.B.R. without examining our beliefs, has labeled us APOSTATES.

A special report was prepared, titled, "Why Are Young Jews Turning to Christ". It was first given to Bay Area rabbis, then offered to the Jewish newspapers. This report has been suppressed and/or ignored by those who should be informing the Jewish people.

If you want a Free Copy of this report telling our side of the story, send 16 cents in postage to:

JEWES FOR JESUS

101 Casa Buena Drive, P.O. Box 545
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Relevance: Rabbis Tenenbaum, Golinkin and Korff hear a case

The House of Law

According to the Book of Exodus, Jethro advised his son-in-law, Moses, to establish courts to share in the burden of judging the Hebrew people. "It was a gentle way of saying, 'No man can judge fairly alone,'" explains Rabbi Samuel I. Korff of Boston. Korff himself is well-acquainted with the burdens of judgment, for with two other rabbis, he presides over the Rabbinical Court of the Associated Synagogues of Massachusetts, one of two dozen religious courts in the U.S. that trace their jurisdiction back to Jethro's advice. And although other rabbinical courts restrict their dealings to family and personal disputes within the Jewish community, the Boston *beth din* (House of Law) has become a dynamic arbiter on basic religious questions, and on social matters of importance to Jews and gentiles alike.

Just two weeks ago, for example, the court took a characteristically unprecedented step in a ruling on the controversial Hebrew Christian movement (box). Declaring that any Jew who converts to Christianity has "betrayed his people," the *beth din* pronounced a punishment hardly less severe than the Roman Catholic practice of excommunication. Henceforth, the court decreed, a Hebrew Christian "may not claim his right to be married to a member of the Jewish faith, the right of membership in a Jewish congregation or the right of burial in a Jewish cemetery."

Intervention: The court has been equally bold in the secular sphere. In 1968, the rabbis intervened in an angry dispute between a Jewish landlord and his black tenants. The tenants accused the landlord of poor maintenance and rent gouging, while the landlord charged the tenants with destroying his property. The court set up a board of arbitration, which found fault on both sides and persuaded the parties to compromise. Ultimately, the landlord agreed to sell twenty buildings to a tenants group.

Considering its influence, the *beth din* has remarkably little muscle, in terms of

formal jurisdiction. Apart from recommending that an errant Jew be expelled from his congregation, there are few sanctions at its disposal. Moreover, while civil courts in some states allow rabbinical decrees to be entered as evidence, the civil courts retain full jurisdiction, even in cases where both parties have previously agreed to accept a *beth din* ruling. But the House of Law makes up in moral persuasion for what it lacks in tangible power. And although Rabbi Korff and his principal colleagues, Mordecai J. Golinkin and Hirsch Tenenbaum, are Orthodox Jews, their court hears cases involving members of the Conservative

and Reform branches of Judaism as well.

Since the 1968 housing settlement, which was hailed by Federal officials as a model compromise, the court has dealt with about 30 other landlord-tenant cases. It has also debated profound "questions of conscience" for modern society. In 1970, after more than a year of research, it issued a 54-page "respondum," outlining the general principles of Jewish law on such matters as civil disobedience and draft evasion. Thousands of copies of the document have been circulated around the country and are being used by Jews preparing applications for military deferments as conscientious objectors. Among its current projects, the *beth din* is considering an ecological question: whether cattle and poultry raised on synthetic food can be regarded as kosher.

As the self-appointed conscience of some 200,000 Jews in New England, the court tries to demonstrate that Judaism is relevant to modern life. "We must show," Korff told *Newsweek's* Seth Goldschlager, "that centuries of Jewish law can continue to provide guidance for decency, morality and fairness."

To that end, the court fiercely guards its independence and impartiality. Korff recalls a case in point. "A multimillionaire loan shark—a Jew respected as a major philanthropist—came to us with a case one day," says the rabbi. "He had given

WHY ARE THEY SMILING 'THAT SMILE'?

"So many Jews are wearing 'that smile' nowadays," teased the full-page newspaper advertisement that appeared in major cities around the country on the eve of Passover. The ad went on to explain that these particular Jews—members of a movement known as the "Hebrew Christians"—were smiling because they had accepted Jesus Christ as the Messiah. The provocative announcement was only the latest move in a 78-year-old campaign to convert Jews to Christianity, conducted by an organization known as the American Board of Missions to the Jews.

With missionary zeal, the Hebrew Christians preach that their acceptance of Jesus as the Messiah has made them "completed" Jews. And there is some evidence that the board's aggressive tactics are beginning to pay off. In addition to the 5,000 or so Hebrew Christians who worship at the board's two dozen "outposts" throughout the U.S., it is estimated that perhaps as many as 100,000 other converts attend Sunday services at Protestant churches. But the real tipoff to the board's growing success may be the fact that, for the

first time, it is encountering organized resistance from the Jewish community.

Together with some 60 other similar organizations, the board operates almost entirely with money and ministers supplied by evangelical Protestants—a fact many Jewish leaders bitterly resent. The critics claim that the board concentrates on impressionable young Jews and on adults who have little knowledge of Judaism—a process they describe as "soul snatching." "No one objects to the Hebrew Christians' right to believe whatever they want," asserts Rabbi Marc Tenenbaum of the American Jewish Committee. "But any Christian or Jew with any real commitment has to object to their trying to sell Christianity the way you sell toothpaste."

To the board's executive director, Daniel Fuchs, such criticism misses the point that Hebrew Christians are trying to make. "We affirm both the Jewish and Christian traditions," he insists, emphasizing that many Hebrew Christians observe dietary and other practices required by Jewish law. "But," he adds, "we also believe that we are the arm of Christianity in Jewish evangelism."

a man second mortgages at exorbitant rates and wanted to collect. He agreed to let the borrower take the case to the rabbinical court, thinking he would be persuasive because of his stature and fund-raising work. We saw that the borrower was helpless, so we had to intervene to 'open the mouths of the dumb,' as the Bible says. We asked the rich man: 'Will it help you to eat better with this man's money?' We not only decided not to make the poor man pay, we also ordered the millionaire to reimburse him for the excess interest. The rich man was enraged. He hit the table with his cane and later took the case to civil court. But the civil judge took a look at our decree and said: 'Case dismissed'."

Opening the Books

For almost as long as the U.S. Roman Catholic Church has existed, Catholics and non-Catholics alike have speculated about its "enormous riches." Such talk was hardly surprising, considering the fact that the church never saw fit to make its financial affairs public. But now there is evidence to suggest that most of the rumors were grossly exaggerated. Last week, in response to growing lay and ecclesiastical pressures, the ten-county Archdiocese of New York—one of the wealthiest of all the 160 dioceses in the nation—issued its first financial report. And the picture that emerged from its detailed accounting for 1971 was not that of an inordinately prosperous institution, but one that is house-poor and hard-pressed.

Although archdiocesan assets added up to a whopping \$643 million last year, nearly nine-tenths of that amount was tied up in land, buildings and equipment. For the most part, the financial report noted, those properties—including such assessors' nightmares as St. Patrick's Cathedral—are "unrecoverable resources," suitable for religious use only. Of the remaining assets of the 1.8 million-member archdiocese, "endowment and similar funds" added up to a net of only \$29 million—roughly equal to the endowment of Maine's Bowdoin College. Altogether, the archdiocese had liquid assets of just \$51 million. In 1971 alone, its budget topped \$127 million and the diocese ran a deficit of \$1.6 million.

On the eve of renewed debate in the New York State Legislature over public aid to parochial schools, the report pointedly disclosed that well over half of the archdiocese's 1971 budget was devoted to its beleaguered schools. Still, many observers contend that, although the schools are indeed draining the church's resources in New York and elsewhere, it is the bishops themselves who must shoulder the blame for the over-all financial bind. "Too many bishops have brick-and-mortared themselves into a corner," charges one critic. "Now that they're opening their books, maybe they'll also start seeking the professional advice they need to get out of it."



David Stedina

Students in dissecting room: A foolproof way to beat the undertaker

The Cadaver Boom

Few U.S. medical schools have ever had to resort to the kind of ghoulish traffic that marked the heyday of Burke and Hare, the legendary Edinburgh body snatchers of the nineteenth century,* but there have been many times when cadavers were in notably short supply, and the students' skills, presumably, languished accordingly. No longer. Now, thanks to a rare concatenation of economic and social pressures, the future cadavers are donating themselves to science so eagerly and in such numbers that many medical-school refrigerators are filled, and their donor lists closed indefinitely.

For obvious reasons, the cadaver boom is flourishing most vigorously in areas that attract large numbers of the elderly and retired, such as the Southwest and Florida. In southern California, for example, only the University of California at Los Angeles among the large medical schools still has an active program to attract new donors. The University of Southern California, with 4,000 potential donors on file, closed its program last month, while the University of California at Irvine, with 1,500 donors on file and 80 bodies on ice, has sought no new donors for more than a year. In Florida,

the University of Miami Medical School now refuses to accept bodies from outside the surrounding Dade County. The University of Florida medical school in Gainesville is receiving far more bodies than it can use. Across the nation, body donating has become so popular that many medical schools have substantially raised their standards of acceptance, and bodies that have been autopsied or suffered virulent infection are now usually rejected.

Platoons: Interestingly, most body donors seem determined to invest themselves with as much prestige in death as they presumably sought in life—and sometimes considerably more. In Boston, for instance, legions of donors assign their corpses to the Harvard University Medical School, while the cadaver pits of Boston University and Tufts Medical College go generally ignored. "The glamour of Harvard's name," says Tufts's Dr. Duane Belt, "usually attracts more willed bodies than either BU or we do." A similar state of affairs prevails in Detroit. There students at the prestigious University of Michigan Medical School receive platoons of corpses from a wide cross-section of middle- and upper-middle-class donors, while Wayne State University is reduced to the culls from the local poorhouses and charity hospitals. In both Boston and Detroit, however, the more favored schools do their best to share their bounty with their less fortunate neighbors.

Another major factor in the increase of body donations is the Uniform Anatomical Gift Act, drawn up in 1969 under the guidance of the National Institutes of Health. This act, which by last year had been passed by all 50 states, provides that anyone of sound mind, aged

*Body snatching was a flourishing business in the rigidly Calvinist Scotland of those days because legal and religious restrictions kept doctors and students from getting the number of cadavers they needed. The Messrs. William Burke and William Hare, both Irishmen, hit upon a scheme to eliminate the middlemen of the graveyard: they chose their corpses on the hoof, so to speak, in a slum-area lodging house, murdered them and delivered the supplies direct to the consumers. In nine months, they murdered and sold fifteen victims at prices ranging from £ 8 to £ 14. When they were finally caught, Hare turned King's evidence and Burke was hanged on Jan. 28, 1829. The outraged Scots subsequently hounded Hare back to Ireland.

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MONDAY, MAY 8, 1972

WRITER SAYS 'JESUS PEOPLE'
MAY REVIVE ANTI-SEMITISM

By Religious News Service (5-8-72)

CHICAGO (RNS) -- While probably not meaning to, the "Jesus People" are reviving anti-Semitism that "never died at the root," according to an article in The Christian Century, an ecumenical weekly published here.

Dr. Richard Gelwick wrote in the May 10 issue that both the movement's "peculiar type of enthusiasm and Jesus worship are principle ingredients of anti-Semitism attitudes."

The chairman of the religion and philosophy department at Stephens College, Columbia, Mo., said Western culture has not entirely rid itself of anti-Semitism despite the efforts of many churchmen and theologians.

And he stated that social scientists have found a relationship between the "bad theology" that "Jesus is God" and discrimination against Jews as the "killers of God."

Dr. Gelwick notes that the "Jesus Movement" is not all of one kind but he finds in most of it a disturbing "dogmatism" and a tendency to hold unexamined beliefs.

On the basis of personal experience with campus "Jesus People" and broader research, he concludes that the movement is imbued with the belief that "Jesus is God." According to the professor, this is a "claim that neither the New Testament nor orthodox Christianity would make."

He says that making God and Jesus indistinguishable -- by failing to take the human nature of Jesus seriously -- is the first step in accusing Jews of being "killers of God." He holds that the "Jesus Movement" is teaching this idea to a new generation.

Dr. Gelwick sees the "threat of anti-Semitism emanating from the Jesus revolution" as an indication of a broader religious problem.

"Ours is a secular society living on a religious heritage that is but dimly understood," he writes.

He fears that secular people tend to accept the "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

The Missouri professor recalled that it was not a "large and active group of anti-Semites that made possible Hitler's persecution of Jews, but a small group which was permitted to act by an indifferent public. And the indifference originated in the unexamined notions of its members' consciences."

He urges "Jesus People" to look more critically at themselves.

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Letter to the Editor

How Reform Errs On Conversion

To the Editor:

I would like to comment on two articles which appeared April 20th and are related. Jacob Neusner correctly noted that personal abuse of Reform theologian Richard Rubenstein, rather than rational rejection of his untenable division of the Jewish people and religion from God, stems from the unwillingness of some theologians to face up to the questions arising from the Holocaust raised by Rubenstein, which Neusner well demonstrates to be nothing more than the age-old problem of evil in God's world with which our Torah scholars have attempted to cope for thousands of years. While Neusner quotes Wyschogrod's positive Jewish theology which stresses the belief in an eventual triumph of good over evil and hope over despair, he does not get to the question of why evil is allowed so much sway, howbeit temporary.

An answer might be found in the Torah, Deut. 32:4-6, where Moses tells the Jews that corruption and imperfection and iniquity are not Divine traits, but to be attributed to foolish and unwise people; the message seems to be that God gives mankind the means and power to overcome all evil, but mankind dissipates itself in the intensification of evil, operating on the presumption of mutual human responsibility; as it has been put by Rabbi Joseph B. Soloveitchik, God will help with miracles, but only when man has done all he can do naturally.

When most of Jewry and the world was silent in World War II, no miracle occurred; when the opposite happened in 1967, it did. When our resources are spent on war and moonshots and roads instead of medical research and education, poverty and disease will not be solved by a miracle; where much human effort has been put forth, i.e., the fight against polio and the fight to keep authentic Judaism alive in medieval Europe, success occurred. God wants man to grow to be an independent adult, not just remain a child, to be a partner in perfecting creation, not only a recipient.

A similar tale of personal vituperation, rather than rational response, is shown in your reports of recent remarks by Rabbi Alexander Shindler, a Reform leader, against the Israeli rabbinate and by Rabbi Balfour Brickner attacking Orthodoxy's treatment of women, both replete with personal abuse, invective and distortions of Orthodox viewpoint and motives. Reform has hitherto ignored Orthodoxy (along with the Jewish masses and the return to Israel). Apparently, it is now disturbed by the questions raised against it by the new secularly articulate Or-

thodoxy, but has no rational response.

Dr. James Brawer and the Smith girls, with the kind cooperation of the Advocate, have already disposed of Brickner's rabid accusation of anti-feminism in Jewish tradition, and his confusion of the feminine quality of TZNEYUS (modesty and humility) with lower personal worth and status. I would like to deal with the other diatribes by Schindler—that the 1972 Israeli Rabbinate, a major part of the current link in the chain of ordination from Moses, are motivated by "POLITICS" rather than the defense of Halacha, in rejection of Reform or Conservative conversions of Gentiles to Judaism.

Schindler's "proof" of his charges of hypocrisy is that these Torah scholars reject such conversion even when done with the necessary halachic rituals of immersion and circumcision by Reform rabbis who now "observe the Halacha." However, as every Jewish scholar knows, the Halacha and its source for laws of conversion, the Book of Ruth, are not primarily concerned with the formal necessary rituals, but with the new and LIFE LONG COMMITMENT to observe ALL the precepts of Halacha—God's path for the Jew—which only as a totality or Gestalt, form the authentic Jewish religious experience.

When the Reform rabbi piously converts the Gentile "per Halacha" and, two minutes later, invites the new Jew to flaunt Halacha by riding to his temple on Shabos for a service whose mood echoes WASP religious traditions, followed by a trefe kiddush, one need not be a "self-serving political rabbi" to proclaim this an act of vulgar hypocrisy. . . . What we see is the spectacle of the Reform rabbinate treating the Halachos of conversion narrowly and literally, ignoring their spirit, while the inheritors of the Tradition, survivors of authentic Ashkenazic and Sephardic Judaism, look to the overall change in the convert's way of life, which the conversion ritual signifies.

Yet, such leaders of the Reform Rabbinate only indicate an inability to face up to the serious questions raised by our traditional Torah scholars and the Jewish community re the entire basis and integrity of "Reform Judaism!" As Jews seek to experience and understand the authentic Jewish way of life, for which their ancestors sacrificed all for thousands of years, disillusioned by assimilation, leading Reform rabbis suddenly come about-face as the new champions of Halacha by adopting a few laws and ceremonies which will little disturb anyone's life or spirit. . . .

Gerald S. Fogelman
Brookline, Mass.

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THE AMERICAN JEWISH COMMITTEE

date June 2, 1972

FROM → to Philip Perlmutter
TO → from Will Katz

subject New England Christian-Jewish Evaluation Meeting, April 24th

I understand that Steve Bressler has been preparing a report on the above meeting. Has it been completed yet? I would appreciate receiving a few copies when it is ready.

Regards.

WK/sp

will be ready
soon

WK

JUN 5 1972

RELIGIOUS NEWS SERVICE

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WEDNESDAY, MAY 17, 1972

DEVELOPMENTS IN EVANGELISTIC DRIVES
STIR CONCERN OF JEWISH LEADERS

By Tracy Early
Religious News Service Correspondent

NEW YORK (RNS) -- Developments associated with two upcoming evangelistic efforts, Explo '72 and Key '73, have aroused apprehensions among Jewish leaders.

The latest expression of this concern is an 11-page document sent to Jewish leaders by Rabbi Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee here.

Rabbi Tanenbaum, a prominent participant in Jewish-Christian dialogue activities, urges that the question of "evangelism and the Jews" be placed on the agenda of both Jewish groups and Jewish-Christian institutes and dialogue groups.

Such a discussion has been arranged with officials of the National Council of Churches, he says.

Rabbi Tanenbaum warns Jewish leaders against "panicky reactions" and "baseless suspicion of all Christian motivation in approaching Jews for dialogue."

"Jews have benefitted greatly and substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, and in increasing sympathy for the cause of Israel," he observes. "These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion."

He also notes that Explo '72 and Key '73 are not directed specifically toward Jews. Explo '72, the International Student Congress on Evangelism sponsored by Campus Crusade for Christ, has the goal of bringing 100,000 Christian young people to Dallas for a week (June 12-17) of training in evangelism.

Key '73 is a program to promote and coordinate nationwide evangelistic efforts next year by a wide range of Christian groups, including a number of national Protestant bodies and some Catholic dioceses.

But Jewish leaders are apprehensive that groups aggressively seeking to evangelize Jews will gain impetus by attaching themselves to these national efforts. Such groups include the American Board of Missions to Jews, the Hebrew-Christian Alliance, Young Hebrew Christian Alliance and Shalom International. Another group called Jews for Jesus is headed by Martin "Moise" Rosen of the American Board of Missions to the Jews.

"It is apparent that both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community and others, during the coming months -- and perhaps the next several years -- with one of the most complicated and challenging inter-group and interreligious problems," says Rabbi Tanenbaum.

(more)

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WEDNESDAY, MAY 17, 1972

Jews are concerned, Rabbi Tanenbaum's paper indicates, not merely by direct efforts to convert Jews but by expressions of such general goals as winning the nation to Christ and making the U.S. a Christian country.

Statements by some Christians that they hope for election of national political leaders who are committed to Jesus Christ also have disturbing implications from the Jewish point of view.

"Do these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic?" asks Rabbi Tanenbaum.

And on the theological side, he asks whether current developments may reverse the movement among many Christian theologians to recognize Judaism as a complete faith not requiring "fulfillment" by Christianity.

Southern Baptist Evangelist Billy Graham, as the most prominent figure among evangelical Protestants, appears to stand in a position to play a key role in resolving some of these questions.

Rabbi Tanenbaum reports that he wrote Mr. Graham after the evangelist had told his Charlotte crusade audience that they should not blame Jews for the crucifixion of Jesus.

In reply, Rabbi Tanenbaum said, Mr. Graham said he included such a statement in every sermon he preaches on the death of Christ and that he would "most certainly see that this emphasis is made in the forthcoming Explo '72. Mr. Graham is honorary chairman of Explo '72 and will speak at its closing session. He is also a leader of the Key '73 campaign.

On the question of evangelizing Jews, Mr. Graham has taken a middle course, making no direct, personal effort to convert Jews as such, but appealing for all, "Protestant, Catholic or Jew," to respond by coming forward at his evangelistic services.

A film produced by the Billy Graham organization, "His Land," pleased Jews by its highly favorable treatment of the state of Israel, but also caused misgivings by its use of the theme of Christ as the fulfillment of Judaism, and by interpreting the return of the Jews to Israel in terms of conservative evangelical theology.

In his comments to Jewish leaders, Rabbi Tanenbaum not only raises questions about Christian evangelistic efforts, but also suggests that the conversion of some Jewish youth indicates something lacking in the spiritual life of Jewish communities.

"Do not such conversions constitute a judgment on the failure of our organized religious institutions and our homes to communicate meaningfully Jewish ideals, values and experience to our own young people?" he asks.

And in a list of suggestions to Jewish leaders for dealing with the issues raised in the paper, he says: "Special attention should be paid to Jewish youth on the university campuses with whom these issues might be discussed directly from the perspectives of Jewish tradition."

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64 Rabbis Keep • Eye on Growth Of Evangelism

By William Reel

Some Jewish leaders regard the rapid growth and intensifying fervor of Christian evangelism



as a possible threat to both Judaism and improved Jewish-Christian relations. Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee and one of the nation's most prominent

spokesmen for religious tolerance, has raised the issue in a memorandum to leaders of all faiths.

The crucial question, Tanenbaum writes, is: "How to preserve the substantial gains that have been made in recent years in Jewish-Christian understanding, and at the same time to communicate to Christian evangelists that the Jewish people reject any theological views that require that the Jews be 'saved' by ceasing to exist as members of the historic Jewish faith and people."

Review of Striking Growth

Much of the Tanenbaum memorandum is devoted to a review of the striking growth of evangelism, researched by Gerald Strober, the American Jewish Committee's expert on the movement:

• In recent years, during which membership in major Protestant denominations and the Catholic Church has barely kept pace with the overall population increase, "evangelical bodies have increased their membership 500-700%."

• Evangelism articulates traditional Christian fundamentalism "with increasing intellectual acumen" through "highly skilled and effective utilization of the mass media."

• The burgeoning Jesus Movement and the rise in evangelical seminary enrollment "testify to the fervor and spread of evangelism."

• The Campus Crusade for Christ, an international student movement, is hosting 100,000 young Christians in Dallas next month, to train them, in the words of Campus Crusade president Bill Bright, "to generate a movement for Christ which will sweep the country and the world... we are seeking to saturate the entire nation with the claims of Jesus Christ."

• Key '73, an evangelistic effort to be launched next year with the support of 100 Protestant denominations and the Catholic Church, aims to "blitz" the continent with Christ's message.

"Hostile Portrayals"

Tanenbaum asks, "Is there a possibility that the evangelism campaigns with their emphasis on the life, death and resurrection of Jesus may provide new occasions for negative and hostile portrayals of Jews in the crucifixion of Jesus?"

He quotes an article in a recent issue of *The Christian Century* which saw "the threat of anti-Semitism emanating from the Jesus revolution" because of "dogmatism stemming from biblical literalism—including the charge of Jewish guilt."

Billy Graham has written to Tanenbaum that he will see that the "Jewish guilt notion is repudiated—in the event that it should surface—at the Dallas crusade.

Tanenbaum states that his purpose in sending the memo is not to disparage Christian evangelism, but only to keep Jews informed and aware of the movement and its possible implications. He cautions against "baseless suspicion of Christian motivations."

Conversion crusades: Tanenbaum warns of blitzes by evangelicals to convert Jews to Christianity

The American Jewish community has been alerted, but urged not to overreact in advance, to forthcoming evangelical campaigns which will, according to one—Explo '72—try to "saturate the entire nation with the claims of Jesus Christ in 1976."

The alert was sounded by Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, in a memorandum to American religious and communal leaders. The intensification of Christian evangelism in the coming days, he said, raises two different questions for the Jews:

1. How much of this forthcoming activity will be specifically directed to the conversion of individual Jews and the Jewish community? and
2. Assuming the Jews are not singled out as special objects for conversion in the campaigns, what are the implications of this "new evangelism" for the pluralist character of the American society, as well as for the unfolding nature of Jewish-Christian relations?

As for the first question, while none of the nationwide campaigns is specifically directed to Jews, Rabbi Tanenbaum pointed out, some specialized groups and organizations are committed to winning Jews to Jesus and have recently stepped up their activities.

Direct conversion drive

The American Board of Missions to the Jews—Beth Sar Shalom Fellowship—a "Hebrew-Christian" movement, has mounted a direct conversion effort at the Jewish people through well-financed

nationwide television programs and full-page ads in daily newspapers. One such ad, in the New York Times, had as its headline, "So many Jews are wearing 'that smile' nowadays"—"that smile" showing pleasure of having accepted Jesus.

The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (YHCA) have concentrated their missionary attention on Jewish youth on the campus, apparently riding on the wave of popularity of the "Jesus movement." The rock musical, "Jesus Christ Superstar", to be made into a film in Israel, which was recently the center of controversy over the portrayal of Jews in the Crucifixion, both contributed to and is a by-product of this movement, Rabbi Tanenbaum noted.

As for the second question, the answer, he said, will depend largely on how these campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

Both the general evangelism campaign and the specific missionary activities will confront the Jewish community during the coming months with one of the most complicated and challenging intergroup and interreligious problems. Rabbi Tanenbaum believes. This is how to assure freedom of religion and at the same time preserve the diverse, pluralist character of the American society in the face of tendencies to regress to an earlier "Evangelical Empire" which acted imperially as though Christianity and America were one and the same.

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recent years in Jewish-Christian understanding, and at the same time to communicate to Christian evangelists that the Jewish people reject any theological views that require that the Jews be "saved" by ceasing to exist as members of the historic Jewish faith and people.

Rabbi Tanenbaum pointed to the phenomenal rise of evangelical Christianity in recent years—a 500-700 per cent increase in membership since the end of the war, and continuing to expand rapidly. At the heart of this movement is Dr. Billy Graham, whom Dr. Tanenbaum calls "the single most prominent religious leader in America."

But in addition to the evangelical churches themselves, "mainline" Protestant as well as Roman Catholics are being influenced by the intensified interest in evangelism, and are developing their own programs along this line.

Two big events

The two most outstanding evangelistic events planned for the next 18 months are the International Student Congress for Evangelism (Explo '72) to be held in Dallas in June, and Key '73, a year-long effort which will probably attract great interest in the general as well as religious media.

Explo '72 is a project of the Campus Crusade for Christ, an international student movement with 3,000 staff members and operating on 450 campuses, with a reported budget of \$18 million. Dr. Graham is its honorary chairman. It is expected to bring 100,000 young people to Dallas during the week of June 12-17. Its purpose is to act as a "springboard to train thousands of college

students and generate a movement for Christ which will sweep our country and the world." The theme is "America as a Christian nation."

The other great effort is the Key '73 campaign which has the active support of more than 100 Christian denominations and which hopes to "blitz" the continent next year with an evangelical crusade and to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness and by ministry, by word and deed.

As for the organizations devoted entirely to winning Jews to Jesus, Rabbi Tanenbaum said he did not believe that their efforts are being supported by the major evangelical groups or personalities. However, they appear to be proliferating. There are an estimated 100-150 local and national organizations of "Hebrew Christians."

According to "Newsweek," there are some 5,000 "Hebrew Christians" who worship at the America Board of Missions to the Jews' two dozen outposts throughout the world; it is estimated that perhaps as many as 10,000 other converts attend Sunday services at Protestant churches.

Dr. Richard Gelwick, chairman of the Department of Religion and Philosophy at Stephens College, Columbia, Mo., wrote in a recent issue of "The Christian Century" that he saw a threat of anti-Semitism emanating from the Jesus movement. Rabbi Tanenbaum wrote to Dr. Graham about this, and the evangelist replied that he would "most certainly see to it" that Explo '72 will repudiate the charge of decide against the Jews.



Church Agencies Alert OAS To Torture in Brazil

★ ACTING on evidence supplied by two church groups, the Inter-American Commission on Human Rights — an agency of the Organization of American States — has taken its first action regarding alleged torture in Brazilian prisons. Noting that "evidence collected in this case leads to the persuasive presumption that in Brazil serious cases of torture, abuse and maltreatment have occurred to persons of both sexes" while in custody, the commission asked the Brazilian government to investigate the allegations and to report its findings to the commission. The evidence in question was gathered by William L. Wipfler of the Latin America department of the National Council of Churches and Father Fred McGuire of the Latin America bureau of the U.S. Catholic Conference, and was published in a dossier, "Terror in Brazil," which was distributed among Latin American specialists in church, university and government circles. The evidence gathered by Wipfler and McGuire, consists mainly of testimony and affidavits from alleged victims of torture, eyewitnesses, and other prisoners who, upon their release, informed missionaries, churchmen and friends of their experience. No deadline was set for the filing of the Brazilian government's report, and Wipfler added that "we are not necessarily optimistic about the results of the requested investigation since Brazilian authorities have continuously denied responsibility for these abuses, claiming that they are exceptions rather than the result of policy."

Vatican Forces Resignation of Progressive Peruvian Bishop

★ THE VATICAN has forced the resignation of Bishop Julio Gonzáles Ruiz of Puno, considered by many to be the most progressive bishop in Peru. "I was asked to resign for reasons of health," reported Gonzáles, "but I declined since my health is excellent." Only after Pope Paul VI personally insisted on his resignation did he agree to step down, said the prelate. According to the apostolic nuncio, Archbishop Luigi Poggi, Gonzáles has been under investigation since 1966. The nuncio did not specify why nor by whom the investigation was carried out. He indicated that he and the former nuncio, Archbishop Carbone, had conferred with Gonzáles and that Gonzáles had received correspondence on the matter from the Vatican secretary of state as early as 1966. One Lima newspaper charged that motives for the Vatican's action included Gonzáles' criticism of the pope, his involvement in an activity that might be regarded as heretical, and his intervention in the affairs of a religious congregation. Both clergy and laity of the Puno diocese have protested the resignation, insisting that the bishop has the unqualified support of the

country's population. A special diocesan assembly, called into permanent session, asked that the charges against Gonzáles be made public and that names of the instigators of the charges (believed by some priests to be the archbishops of the five Peruvian dioceses) also be made public. A Peruvian by birth, Gonzáles, 43, has been a bishop for 13 years.

Rift Healed Between Government, Catholic Church in Zaïre

★ PRESIDENT Mobutu Sese Seko of Zaïre apparently has come to terms with the Roman Catholic Church in his country. Signaling the end of a four-month dispute between the former Belgian Congo government and the church hierarchy, Mobutu has authorized the return from Rome of Cardinal Joseph Albert Malula, who had been evicted from his government-owned residence in January because he disapproved of Mobutu's "African authenticity" campaign. A feature of the campaign called for the restoration of African names that had been replaced by Christian ones. The cardinal had contended that the campaign for "mental decolonization" served to divert attention from the nation's economic problems. Denouncing the cardinal as a "provocateur," Mobutu had also banned the Catholic weekly *Afrique Chrétienne* ("Christian Africa") for its criticism of the campaign. In another move the government had shut down the Pope John XXIII Seminary, Kinshasa, when the Catholic bishops refused to comply with the ruling party's order calling for the establishment of People's Revolutionary Movement youth groups in the country's Catholic seminaries. The seminary reopened in April when government authorities announced that the bishops would comply with the decree. Agreement for the cardinal's return to Zaïre came following Mobutu's receipt of a letter from him, the contents of which were not disclosed. About half of Zaïre's 17 million people are Christian, most of them Catholic.

Jewish Leaders Voice Concern Over Christian Evangelism

★ MARC TANENBAUM, a prominent participant in Jewish-Christian dialogue and director of national interreligious affairs for the American Jewish Committee, has cautioned his fellow Jews against "panicky reactions" to Christian evangelism associated with Expro 72 and Key 73. In an 11-page document sent to Jewish leaders, Rabbi Tanenbaum stated that "Jews have benefited greatly and substantially from increased Jewish-Christian cooperation in recent years" and that "these gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion." Tanenbaum did note, however, that the

general goals of such evangelistic movements — expressed in such terms as winning the nation to Christ and making the U.S. a Christian country — pose special problems for Jewish-Christian dialogue. He added that “these tendencies threaten to erode the ground of pluralism, which made possible the liberal Christian understanding that the Jews are full partners in the American republic.” There is further fear among other Jewish leaders that while Explo 72 and Key 73 are not directed specifically toward the conversion of Jews, such groups as the American Board of Missions to Jews, the Hebrew-Christian Alliance, Young Hebrew Christian Alliance and Shalom International — which do aggressively evangelize Jews — may gain impetus by attaching themselves to these national efforts. In the face of such possibilities, Tanenbaum urged that the topic “evangelism and the Jews” be placed on the agenda not only of Jewish gatherings but also of Jewish-Christian institutes and dialogue groups. Such a discussion, added Tanenbaum, has been arranged with officials of the National Council of Churches.

Dorothy Day Refuses To Pay Back Taxes

★ DOROTHY DAY — one of America's foremost Catholic pacifists, a friend of the poor for 50 years, and recipient of the 1972 Laetare Medal from the University of Notre Dame — has refused to pay \$296,359 in back taxes. The taxes were assessed because, as head of the Catholic Worker Movement, she failed to file an application for exemption as a nonprofit, charitable organization. Calling it a “matter of principle,” the 74-year-old Miss Day said that “as personalists, as an unincorporated group, we will not apply for this ‘privilege.’” She further stated that to apply for this exemption would place the Catholic Worker Movement in the position of supporting the government's war effort and added that “the Catholic Worker Movement believes that tyranny and injustice must be fought by spiritual weapons and by noncooperation.” Miss Day's movement conducts a hospitality house in Lower Manhattan and a farm in Tivoli, New York, which house about 100 persons. A native of Brooklyn, Miss Day is a co-founder of the *Catholic Worker* newspaper. One of the pioneer Catholic social activists, she is a longtime advocate of nonviolence, pacifism and conscientious objection.

Presbyterians, UCC Merge Denominational Journals

★ THE UNITED Church Herald and Presbyterian Life, official magazines of the United Church of Christ and the United Presbyterian Church U.S.A., respectively, will merge into a monthly to be called *A.D.*, according to a joint announcement by officials of both denominations. The new journal, which may become the nation's largest religious family magazine — with a projected circulation of 727,969 — is scheduled to begin publication in September. *A.D.* (for Anno Domini, or year of our Lord), will be published in a United

Church edition and a Presbyterian edition. The first half of the magazine will be identical in both editions, with the second half devoted to denominational concerns. In the future the nondenominational pages may be published separately and sold on newsstands or made available in airplanes and hotel rooms. Officials of the two denominations are hopeful that the venture may in time involve a substantial number of other churches. J. Martin Bailey is editor of the *United Church Herald*, and Robert J. Cadigan is editor of *Presbyterian Life*. Both publications have been losing circulation over the past decade, as have most religious magazines.

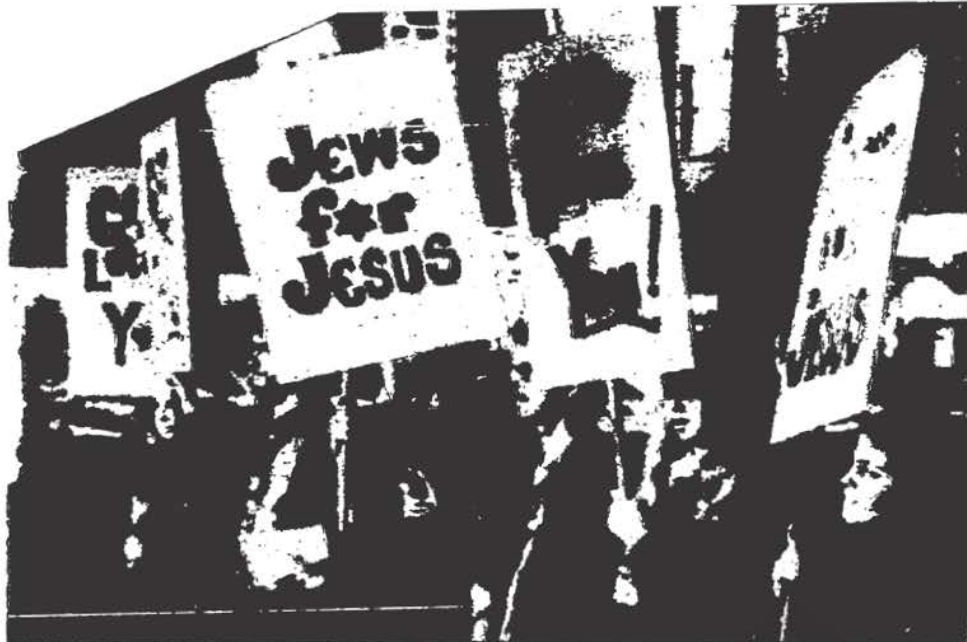
Briefly Noted

★ PROFESSIONAL trappers and hunters in Ontario can become Anglican priests while continuing their secular work, under a new model of priesthood proposed by Bishop Hugh Stiff of Keewatin and approved by the diocesan synod. The first of its kind in Canada, the new priesthood is designed to produce clergy who will minister to the residents of isolated villages and settlements; the program will operate in conjunction with an “aircraft ministry” currently in operation.

The recent Supreme Court decision that Old Order Amish parents do not have to send their children to public high schools has been commended by a number of religious groups. The National Council of Churches called the court's action a “stirring reaffirmation of religious liberty”; the American Jewish Congress and the Synagogue Council of America praised the court for “its strong affirmation . . . that religious freedom still holds in American life the priority position assigned to it in the U.S. Constitution.”

In New York city Louis Farrakhan, minister of Muhammad's Temple No. 7, and A. Kendall Smith, pastor of the Beulah Baptist Church, visited each other's services on two recent Sundays in a demonstration of black ecumenical solidarity. Smith attended the Muslim temple as part of a “protest against the New York city police department for desecrating a place of worship” (answering a false alarm, two policemen had entered the temple, touching off a train of incidents which led to the death of one patrolman). He then invited Farrakhan to visit his Baptist services, “because he is my brother [and] because he brings a message of truth.”

Msgr. James H. O'Neill, a retired Roman Catholic army chaplain who, as chief chaplain to General George S. Patton during World War II, wrote the famous “Patton Prayer” shortly before the Battle of the Bulge, is dead at the age of 80. At the request of General Patton, O'Neill composed a prayer which petitioned God to “restrain these immoderate rains with which we have to contend.” The rains did stop, and Patton's tanks were able to move against the German forces in Belgium. O'Neill retired from the army with the rank of brigadier general.



CHRISTOPHER SPRIGGS

JEWISH CHRISTIANS PICKETING OUTSIDE FLESH CLUB IN SAN FRANCISCO
Evangelistic fervor, along with a more Jewish feeling.

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what's good
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pared with the Jesus movement as a whole, is unprecedented among U.S. Jews. U.C.L.A. Campus Rabbi Shlomo Cunin estimates that young Jews are converting to Christianity at the rate of 6,000 to 7,000 a year. California Jewish Christian Evangelist Abe Schneider says he has noted more converts in the past nine months than in the previous 23 years combined.

Though Jewish Christians come from all ages and backgrounds, they are predominantly young spiritual refugees from secularized Jewish homes, liberal synagogues, the drug culture or radical politics. Their most controversial claim is that they are still Jews even though they now accept Jesus as the Messiah promised by the biblical prophets. Many reject the label "convert," and sometimes even "Christian," preferring to call themselves "Messianic" or "completed" Jews. While previous Jewish converts to Evangelicalism became assimilated teetotalers, today's young Jesus Jews often drink wine while observing the Jewish holidays, study Hebrew, and even attend synagogue. Most would agree with Vickie Kress, a New Yorker now attending Bible college in San Francisco: "I feel more Jewish now that I am a Christian."

The Bible is one of the chief lures to conversion. Since Jewish youth usually study it in Hebrew and neglect the prophets, Manhattan Rabbi Marc Tannenbaum describes Christian proselytizing of Jews as "Christian biblical literalism confronting Jewish biblical illiteracy." Evangelicals often teach that the return of the Jews to Israel and the founding of a modern state there were foretold by the prophets, and that the 1967 capture of the Old City of Jerusalem began the fulfillment of Jesus' prediction in *Luke 21: 24-27* about his Second Coming.

Jewish Christians are nothing new, of course. A movement bumper sticker recalls that "Jesus Was Raised in a Kosher Home." The New Testament

church began with Jews—although they soon found themselves at odds both with the majority of their people, who refused to accept Jesus as the Messiah, and with Gentile Christians, who eschewed Jewish law. What is new about the Jesus Jews, besides their numbers, is the degree of their evangelistic fervor. In an attempt to echo that fervor, the long-established American Board of Missions to the Jews has run full-page newspaper ads crowing about the number of Jews "wearing 'that smile' nowadays!" Last week New York Rabbi William Berkowitz took his own ad headed "Wipe That Smile Off," saying that there is such vast spiritual poverty among both Jews and Christians that each group should concentrate on missions to its own people.

Traditionally, Judaism has taken a stern view of persons who desert the Jewish community for another faith. Ruling on three cases of Christian conversion, the Massachusetts rabbinical court decreed in March that a Jew who "joins the so-called Hebrew-Christians movement" has "betrayed his people" and has no right to a Jewish marriage or burial. The American Jewish Committee last month sent community leaders a more moderate memo, supporting freedom of conscience but warning that the surge of Christian evangelism among Jews is becoming a major interreligious problem. West Coast militants, for their part, have been breaking up Jewish Christian meetings.

Many Jews find a moral in the Jesus movement. The American Jewish Committee memo asked whether the conversions are not a "judgment" on Judaism's own lack of appeal to youth. One anxious rabbi in New Jersey plans to start teaching a Bible class. Rabbi Alexander Schindler, vice president of Reform Judaism's synagogue union, has concluded that liberal Western faiths have been "too hyper-rational. Our young people want a religion which sets the soul on fire."



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*Chto za Druga my imeyem?
Nas On k zhizni probudil.*

The Russian words were unfamiliar, but the tune the congregation sang was well known to the famous American guest: *What a Friend We Have in Jesus*. After his Moscow summit talks, President Nixon made a bit more history by attending services in the capital city's only major Baptist church. More than 1,000 worshipers, mostly blue-collar workers, crammed into the hall, and not only because Nixon was on hand. The church is packed every Sunday at each of three lengthy, enthusiastic services. On this occasion the brief sermon by Ilia Ivanov, chairman of the All-Union Council of Evangelical Christians and Baptists, was based on Paul's words in *Galatians 5: 22*: "The fruit of the spirit is love, joy, peace."

The mood and motif of the service gave no hint of the difficult situation of Baptists in the Soviet Union, many of whom are victims of government repression that is as bad as the better-publicized plight of Soviet Jews and dissident intellectuals. More than 500 believers have been jailed. Under the continuing pressure a deep schism has opened in their own ranks.

The Baptists and the similar Evangelical Christians, who collectively number at least 3,000,000* gained a foothold in Russia a century ago, when Western proselytizers converted pious Christians who were dissatisfied with

the Orthodox Church. These groups have since spread all across the Soviet Union, drawing mainly farmers and laborers. Like Baptists in Western Europe and the U.S., they do not baptize infants but immerse persons who decide individually to become Christians. They enjoy biblical preaching and robust singing as much as they abhor drinking and smoking. They differ from Western Baptists by observing traditional church feast days like Trinity Sunday, the day on which President Nixon visited. More important, the All-Union Council uses district superintendents to supervise local churches and name pastors, while Baptist congregations in the West are autonomous.

Bar Children. The first Soviet constitution guaranteed freedom of religion. Though the government was officially atheist, the Baptists prospered more after the separation of church and state than they had under the Orthodox regimes of the czars. In 1929, however, Stalin cracked down with a stern, anti-religion law, part of which forbade religious education for anyone under 18.

During World War II, various evangelical groups formed the All-Union Council of Evangelical Christians and Baptists in order to centralize and strengthen their movement. Since then the government, with which all churches must be registered, has usually refused or ignored applications from newly formed congregations. It has also shut down many existing churches even for minor infractions.

The first crack in the Baptist community appeared in 1960, after the All-Union Council, undoubtedly under government orders, sent a stringent *Letter*

of Instructions to district superintendents. The instructions barred children from attending services, and told pastors to discourage baptisms of persons under 30 and to avoid proselytizing. A furor ensued, particularly in outlying areas where believers thought the All-Union Council was already too compliant toward the government. Many churchmen also resented having no voice in selecting council leaders.

Action Group. A well-organized reform movement sprung up called the *Iniitsiativniki* (Action Group). In 1965 the reformers formalized the schism by setting up their own church council. Leaders of the new council have been periodically arrested on charges ranging from holding illegal meetings to teaching their own children about Christianity, but the reformers have persisted. In 1966 they assembled 600 people from 130 towns for what was one of Moscow's biggest public protests since the Communists came to power. They began putting out several unauthorized periodicals. For the past 18 months they have even run their own clandestine publishing house, which has turned out 40,000 Bibles, hymnals and other religious literature. Last month 15 reformers staged a sit-in at the U.S. embassy to protest the demolition of their prayer hall in remote Central Asia. The reform movement is apparently flourishing, and has recruited young adherents. But it is impossible to estimate its size because its churches are largely unregistered.

Prospects are dim for either a healing of the schism or for government toleration of the reform movement. But the London School of Economics' Michael Bourdeaux, in his 1971 book *Faith on Trial in Russia*, maintains that the movement has given some leverage to the All-Union Council in its own, quieter struggle with the regime. One concession won by the council is that it is now allowed to run a correspondence course for pastors, the first formal Baptist education permitted since 1929.

Jews for Jesus

Big John, a barker outside a San Francisco flesh club called the Garden of Eden, handed out prurient postcards to Saturday-night strollers. Near by, a group of 13 Levi's-clad preachers picketed the club and passed out leaflets which read "Topless! Bottomless! Nothingness!" The picketers looked like typical Jesus freaks, except that four of them were wearing skullcaps and one carried a placard proclaiming "Jesus the Messiah Has Come."

The picketers, who called themselves "Jews for Jesus," are part of the growing, nationwide Jewish wing of the Jesus movement. Whether pamphleteering on the West Coast or professing their beliefs at a Reform temple in suburban New Jersey, the young Jewish Christians are increasingly conspicuous. Their number, while modest com-

*Compared with roughly 1,000,000 other Soviet Protestants, 3,000,000 Roman Catholics, and 50 million Russian Orthodox.

SLAVISKA MISSION

SOVIET REFORM BAPTISTS HOLDING ILLEGAL SERVICE IN UKRAINE
A sermon on joy, a difficult situation of repression.

report of worldwide religious news

KAY OLIVER, EDITOR

Not Everybody's Wearing 'That Smile'

"That smile," appearing on Jewish faces in a full-page newspaper advertisement, is hardly receiving the same welcome as the round, yellow smiley face stickers. In fact, response is bringing noticeable frowns from a number of rabbis.

The ad placed in seven major newspapers explains that the Jews with "that smile" are Hebrew Christians who have accepted Jesus Christ as the Messiah.

The ad is an effort by the American Board of Missions to the Jews to attract Jews to faith in Jesus Christ. For seventy-eight years the mission has worked with Jewish people, but in recent months the Jews for Jesus Movement has brought a sharp upsurge in Jewish interest in Christ.

As could be expected, the increased interest in becoming completed Jews, as the mission calls the Hebrew Christians, has brought on hard-hitting attacks from the Jewish community.

The Rabbinical Court of Massachusetts ruled that any Jew who converts to Christianity has "betrayed his people," and therefore may not claim his right to be married to a member of the Jewish

faith, the right of membership in a Jewish congregation or the right of burial in a Jewish cemetery.

"No one objects to the Hebrew Christians' right to believe whatever they want," said Rabbi Marc Tannenbaum in an April 17 Newsweek story, "but any Christian or Jew with any real commitment has to object to their trying to sell Christianity the way you sell toothpaste."

Dr. Franklin Littell, professor of religion at Temple University and president of Christians Concerned for Israel, said the ad shows a "shocking degree of insensitivity," adding that Christianity "had better spend its time and money proving its credibility through actions of goodwill toward Jewish people and Israel."

The rabbis reject the Hebrew Christian's claim that Jews can become Christians without giving up their Jewishness or without becoming assimilated.

Dr. Daniel Fuchs, the board's executive director, explains that Hebrew Christians affirm both the Jewish and Christian traditions, and many observe the Jewish dietary practices. He said that the Ameri-

can Board of Missions to the Jews is the arm of Christianity in Jewish evangelism.

On the West coast the growing Jews for Jesus Movement led by Moishe Rosen has met bitter attacks by the Northern California Board of Rabbis. "They are apostate and entirely outside of the Jewish religious community," rabbis said in the San Francisco Jewish Bulletin.

"There are few intolerances inherent in our Jewish traditions," the board went on to say. "Only one version of it has remained constant. It is toward those who have turned away from our religious heritage in favor of another religion."

Rosen responded to the Bulletin with a tract challenging Jews to find out why the rabbis sanction intolerance. "The God of Abraham, Isaac and Jacob is getting it together in Jesus," the tract says.

Although organized resistance to Christianity continues to grow among Jewish leaders, so does interest in finding Jesus-Messiah, especially among the young. In fact, such resistance is actually drawing more attention to the claims of Christ.

Igniting a Spiritual Explosion

Explo '72, the Campus Crusade spiritual explosion aimed at Dallas, Texas, is ready to ignite the week of June 12, with reverberations reaching around the world.

Heralded as the largest event of its kind, Explo '72 is attracting an anticipated 100,000 young people. They will be trained in how to experience the abundant Christian life, and how to share their faith in Christ.

An all-day Jesus music festival expected to lure 250,000 spectators will climax the week's training session. During the final moments of the festival, evangelist Billy Graham will bring a salvation message. However, instead of his usual

altar call, respondents will be invited to talk with one of the 100,000 young people recently trained to share their faith in Christ.

In preparing for the event, problems of housing, transportation and adequate meeting space have been as monumental as Explo itself. A full-time staff of 175 has worked—and prayed—for months as they scoured the area for needed facilities.

To date Explo has booked 80 percent of the Dallas-Fort Worth hotel and motel space. But that's only 28,000 beds. Eight thousand will stay in empty dorms at Dallas-area colleges and universities. And private homes have been lined up to accommodate the rest.

The Dallas Memorial Auditorium and ninety additional auditoriums and meeting rooms across the city are reserved for the morning training sessions. These meetings feature more than 145 Christian leaders giving perspectives on God's call upon their lives, and basic and advanced training by Crusade staffers.

Each evening Dallas' famous Cotton Bowl will come to life as all the delegates converge for singing, testimonies, and a message by Crusade Director Bill Bright.

The Saturday festival and its quarter million participants, however, almost proved too large for any meeting place, even by Texas-

(NEWS continued on page 12)

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

PRESS ROOM: Nov. 30-Dec. 3, 1972
Seminar #2
Diplomat Hotel
Hollywood, Fla. 33022
(305) 923-8111

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

FOR RELEASE AFTER 12 NOON
SUNDAY, DEC. 3, 1972

HOLLYWOOD, Fla. Dec. 3...The year-long evangelical campaign known as Key '73, which is scheduled to begin in January, "could well become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion," Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs for the American Jewish Committee, declared today.

Key '73, he explained to the agency's top policy-making National Executive Council ending its annual meeting at the Diplomat Hotel here, has been planned as a nation-wide campaign involving more than 130 Evangelical, mainline Protestant, and Catholic denominations, church bodies, and para-ecclesiastical groups, using all forms of mass media as well as personal persuasion to "call the Continent to Christ."

Rabbi Tanenbaum characterized the movement as the latest evidence of a growing evangelistic thrust that has been taking place in the U.S. over the past few years, and that has been shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus Freaks, and Jews for Jesus.

Rabbi Tanenbaum made his remarks in the course of a panel discussion on the implications for American Jews and Judaism of the increasing momentum of evangelistic activity. Other members of the panel were Dr. Eric Meyers, Professor of Religion at Duke University, and Rabbi Steven Shaw, Director of the Hillel Foundation at Rutgers University.

All three scholars expressed concern that conversionary efforts were beginning to have an influence on Jewish youth, especially those on college campuses. They pointed out that these efforts appeared particularly threatening to the Jewish community because they had arisen at a time when American Jews and Jewish communal agencies were engaged in serious discussions about the implication of increasing rates of intermarriage,

more.....

Philip E. Hoffman, President; Max M. Fisher, Chairman, Executive Council; David Sher, Chairman, Board of Governors; Elmer L. Winter, Chairman, Board of Trustees
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CSAE 1707

the need for a heightened sense of Jewish identity, and new ways to ensure Jewish continuity in a secular society. "We call on the Christian conscience to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitution for the Jewish faith will have the human effect of destroying the existence of the Jewish people," Rabbi Tanenbaum declared, and added:

"After the Nazi Holocaust, which destroyed one-third of the Jewish people, and in the face of Soviet threats to carry out a program of enforced cultural and religious assimilation, which could destroy another one-third of the Jewish people, the whole question of efforts to convert the Jewish people out of the religious existence becomes a morally unconscionable position."

Rabbi Tanenbaum pointed out that many Christian scholars and several Christian denominations had gone on record as opposing the attempts at mass conversions represented by Key '73 and other evangelical movements. He cited specifically a resolution adopted last month by a colloquium, held at the Southeastern Baptist Theological Seminary in Wake Forest, N.C., which "deplored tendencies of certain proselytizing movements which do not adequately respect the integrity of diverse religious and cultural groups and which manifest inadequate respect for personhood." Declaring that "acceptance of religious pluralism" and "the right of every group to preserve its religious integrity" were intrinsic to the American way of life, the Southern Baptist group "affirmed the right of every group to proclaim its truth."

"Christian leaders, including Evangelical leaders, have a valid theological alternative, which has already been accepted by substantial numbers of recognized Catholic and Protestant theologians and biblical scholars," Rabbi Tanenbaum maintained, "namely, that the Covenant of Sinai is permanent, and that Christianity must see itself not in terms of substitution, but rather in terms of being a complimentary Covenant to the Covenant of Israel."

Addressing himself specifically to the problems created by evangelistic activities on college campuses, Professor Meyers declared that such activities, "which enforce ideas upon another person, have little place at all in academic institutions, where free exchange of ideas is at the very heart of the learning process."

"Though few Jewish students are probably actually converted to Christianity," he added, "the guilt feelings that missionizing activities arouse in many students, often unarticulated, are the kinds of problems that not just Jewish students, but all college students, should do without. College is difficult enough without having to confront one's religiosity in a fundamental way as a freshman all alone in a dormitory. The

more.....

results are often devastating, even though the person may have held his own."

In addition, Professor Meyers stated, Christian students involved in the Campus Crusade for Christ were also undermining their own college experience. He said:

"They often cease to think clearly about the reasons for their being in college. They seem to have one means only of finding meaning in their lives, and that is their religious quest. As a result, the whole college or university experience for these people becomes but a way station in their personal religious treks."

Professor Meyers also deplored "the use of public institutions by evangelical groups as vehicles for the selling of specifically Christian doctrines." He cited especially the growing intensity of evangelistic activity in public high schools and junior high schools, in the campus athletic scene where Athletes for Christ frequently compete with university teams, professional football gatherings where well-known evangelists have recently used the half-time period to preach their special doctrines, and a wide variety of civic occasions.

"Various civic activities in the Southeast, and undoubtedly in other parts of the country, have become willing accomplices to evangelism as they come to sponsor rock bands for Jesus, public rallies for Christ, and similar activities," he said. "That public institutions often become the forums for such propaganda is growing evidence of the insensitivity of both civic and religious leaders to the implications of Key '73 and its companion movements."

Rabbi Shaw, in his analysis of the campus situation, maintained that although the Campus Crusade for Christ and the Jews for Jesus movements presented real problems for the stability of the Jewish student body, the challenge posed by Eastern religions -- Yoga, Hare Krishna, and Transcendental Meditation, among other cult groups -- involved far more Jewish youth, and many in a very serious and mature manner, than did the Jesus people. The real issue, he said, lay not in conversion to Christianity but in the failure of Jewish religious and communal bodies to reach more effectively the consciousness of today's young Jews.

Pointing out that many Jewish college students were simply unaware of the richness of the thoughts and teachings of outstanding classic and modern Jewish scholars, he urged that the Jewish community undertake an imaginative educative and publication program to suit the needs of Jewish young people on a spiritual search. He also proposed that people of spiritual depth and charismatic ability be freed from their routine duties and be brought to campuses where they were most needed to share in Jewish spiritual experiences with young people.

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DOMESTIC SERVICE

-16-

THURSDAY, DECEMBER 28, 1972

UNITED SYNAGOGUE YOUTH MOVES
TO COUNTERACT EVANGELICAL DRIVES

By Religious News Service (12-28-72)

BOSTON (RNS) -- United Synagogue Youth, the youth organization of Conservative Judaism, plans a special effort to counteract evangelical Christian campaigns directed at Jewish youth.

Under the slogan, "Meet the Missionary at the Door With an Understanding and Knowledge of Our Own Unique Jewish Identity," the 1,250 delegates representing over 25,000 members in more than 600 congregations at the organization's 22nd international convention here resolved to learn more about their own faith.

Outgoing president Jim Kaufman, 17, of Amherst, Mass., commented: "The Missionary at Our Door is nothing new in Jewish life. The practice is old. Only the increased new interest, demonstrated by full-page newspaper advertisements in March of this year (1972) and 'Jews for Jesus' posters that began appearing on high school and college campuses, makes the necessity for combating the problem particularly relevant today."

He explained that United Synagogue Youth's counter-campaign "will be based on positive self-education, not the negative attempt to combat the missionary efforts by pat answers. We will answer the enticements of the missionaries in terms of what Judaism offers, not what it rejects."

A 64-page pamphlet, "The Missionary at the Door -- Our Uniqueness," was distributed for the first time at the convention here. It was edited by Rabbi Benjamin J. Segal of Palo Alto, Calif., and contains writings by Christian and Jewish theologians, as well as a study program on the subject.

Rabbi Paul Freedman, national director of the Youth Commission of United Synagogue of America, which issued the pamphlet, cautioned that "no one should infer that the missionaries are anti-Semites, nor that they are dedicated to a campaign of anti-Semitism. Theirs is a campaign of proselytization; ours is a counter-campaign against proselytization."

He added: "We accept the concept of the Christian missionary that his religion is valid for him, and we ask him to extend the same courtesy to us. We base our standing on the belief that there is a uniqueness to Judaism, and that it has elements of value that differ from Christianity and other religions."

In calling for a renewed understanding of the Jewish identity, Rabbi Freedman declared: "If we remember this, that the evangelical missionaries cannot give us anything that Judaism can't and doesn't, we will survive as we have in the past. Jews died in the concentration camps; today Jews in Soviet Russia are risking their lives to buck the establishment in order that they can live as Jews. All we have to do in this free country is to combat the emptiness of Jewish illiteracy; to realize that knowledge of Judaism is at the foundation of our existence."

Rabbi James A. Rudin, assistant director of the Interreligious Affairs Department of the American Jewish Committee held that Key 73, the continent-wide cooperative evangelism effort in which more than 130 Christian organizations are taking part, "poses a threat and a challenge to the American Jewish community, especially its young men and women."

"If evangelical Christianity were to become de facto American religion," Rabbi Rudin said, "Jews and Judaism would be seen as less than equal within the American community. A Christian missionary movement based upon the negation and denigration of Judaism as a living faith, as a complete religion, can destroy the very existence of the Jewish people."

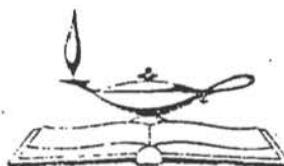
Commenting on campus evangelism efforts, he said report received by the American Jewish Committee indicate "widespread activity" around the country.

"Young people will be the target of Christian missionizing efforts especially in high schools and colleges," Rabbi Rudin declared. "We view the school and the campus as a central focus of the Christian missionary effort."

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EVANGELICALS FOR SOCIAL ACTION

FOR IMMEDIATE RELEASE

NEWS RELEASE

December 3, 1974

An enlarged group of evangelical leaders from all parts of the country returned to Chicago's dingy YMCA over the Thanksgiving weekend to add actions to their words of last year. In order to implement last year's Chicago Declaration of Evangelical Social Concern, they developed and accepted in plenary session a host of specific action proposals.

The 117 invited participants kicked off important new concrete projects in the areas of evangelism, evangelical feminism, politics, education, evangelical nonviolence and black-white interaction.

Individuals at the workshop committed themselves to a series of regional seminars on Discipleship Evangelism for pastors; a series of 15 regional workshops on biblical social action; a new direct action, movement of Evangelical Nonviolence focused initially on the problem of hunger; an extensive examination of all Sunday School and other Christian education material for sexual bias.

The broad Coalition brought together last year was extended. Prominent evangelical elder statesmen such as Carl Henry, former editor

of Christianity Today, Horace Fenton, General Director of Latin American Mission, and Frank Gaebelin, Headmaster Emeritus of the Stony Brook School continued to play an important role. Young evangelical activists were equally prominent in the workshop--Jim Wallis of the Post-American, Nancy Hardesty, co-author of a new book on feminism, John Alexander, editor of The Other Side, Wes Michaelson, administrative assistant to Senator Hatfield and Lucille Dayton who edited the first issue of a new evangelical feminist newsletter, Daughters of Sarah. The number of women (29) and non-whites (19) was about twice that of 1973.

There was continued debate between those who favor a counter-culture model for social change and those who prefer changing social structures from within. But there seemed to be a readiness to hear the plea for cooperation made at the beginning of the workshop: "We need each other's criticism, respect and prayers. It is crucial at this stage of the development of evangelical social action on this continent that we avoid that arrogant exclusiveness and fragmenting self-righteousness which denounces all strategies and programs save one's own as sinful compromise or radical irresponsibility."

Participants included evangelicals from a very wide range of denominations: Assemblies of God, United Methodist, Southern Baptist, Mennonite, the theologically conservative Christian churches and churches of Christ, Missouri Synod Lutheran, Christian Reformed, and many churches in both the National Association of Evangelicals and the Christian Holiness Association.

One of the significant contributions of the workshop was to put evangelicals from diverse backgrounds into touch with each other. The result was cross-fertilization and creative ferment.

The workshop began with a moving presentation on the role of community, prayer and Bible study in biblical social action by Elizabeth O'Conner of Church of the Saviour in Washington. Dr. Ruth L. Bentley of the University of Illinois Medical Center and Ed Riddick from Operation PUSH focused the issue of racism sharply. Emilio Castro, Director of Evangelism for the World Council of Churches brought an international perspective to the question of structural change. Coming from a decade on the streets of New York as a youth organizer, Harv Oostdyk issued a passionate call for biblical Christians to plunge into society's structures and make them work for the poor.

Carl Henry's eloquent address offered a host of suggestions for "Communicating Biblical Social Concern to the Evangelical Community." Jimmy Allen, whose downtown, integrated Southern Baptist church leads the state convention in both conversions and social involvement, presented a vivid model of how evangelism and social concern can intermix in a dynamic way in the local church. Rev. Pamela Cole, a graduate of Gordon-Conwell Theological Seminary and Ka Tong Gaw of Wheaton College, led the participants in a quietly moving communion service in the final session on Sunday morning.

Participants devoted most of their time throughout the three days to the discussion and adoption of specific action proposals. After small task forces had refined these proposals, participants met in plenary session to consider them.

The process used to accept or reject proposals was designed to foster mutual support and encouragement without denying significant differences over strategy, politics and economics.

Each action proposal discussed below, was accepted by a majority of

participants as a valid way of implementing the principles of the Chicago Declaration of Evangelical Social Concern. Voting for a proposal did not mean that one considered that item top priority or that one personally intended to invest time or money in its implementation. It meant that one would be happy to pray for and encourage the individuals who did intend to implement it. It meant that one considered the proposal a valid biblical way to implement the Chicago Declaration.

Although many of the proposals passed almost unanimously, some did not. Although the proposal favoring ordination of women was accepted by a majority, a large minority dissented.

Proposals accepted in plenary session include the following. (In almost every case, specific individuals have agreed to implement the proposals in the next twelve months.)

Evangelism

In the belief that one of the elements most lacking in the church today is biblical evangelism which emphasizes discipleship, participants accepted a project which will result in a series of local seminars on Discipleship Evangelism for pastors and other church leaders. Tracts and a small paperback on holistic evangelism will also be produced.

Regional Conferences

in the next two years, 15 regional workshops on evangelical social action are planned for 15 key metropolitan centers in all sections of the country.

Evangelical Feminism

The task force on women initiated a torrent of concrete programs.

In order to increase the interest of grass roots persons around the

country in the women's movement, a number of regional conferences on Christian feminism are projected. A packet of materials for use in evangelical churches will be prepared by Jo Anne Lyon, head of the women's fellowship of the Christian Holiness Association. A national clearinghouse for the dissemination of all types of information on Christian feminism will be established at Daughters of Sarah, 5104 N. Christiana, Chicago, Illinois 60625. One unit of the women's task force will publish the results of its projected evaluation of Sunday School curricula, vacation Bible School material, etc. for sexist bias. Another will contact all evangelical colleges and seminaries in the next year to encourage equal opportunity for women at all levels of the church and vastly increased emphasis on women's studies.

Economic Lifestyle

One task force will circulate "A Commitment of Economic Responsibility" for widespread discussion and endorsement. Calling for "creative joyful simplicity" in faithful obedience to the example of the Lord Jesus, this statement urges signers to identify with the hungry, poor and oppressed and help the church become less enmeshed in property and possessions. Persons desiring copies can contact John Alexander, 325 W. Logan, Phila., Pa. 19144.

Center for Biblical Social Concern

The Planning Committee of Evangelicals for Social Action was assigned the task of initiating plans for a study-action center to promote the ideas of the Chicago Declaration of Evangelical Social Concern.

Dunamis

This highly successful, three year-old pastoral-prophetic ministry to senators and congresspersons in Washington, D.C. was enthusiastically endorsed. A group of persons will encourage the adoption of the same model in state and local government around the country. Interested persons should contact Dunamis, 2025 Mass. Avenue, N.W., Washington, D.C. 20036

Evangelical Nonviolence

In order to promote a new movement of nonviolent direction action, two or three workshops on evangelical nonviolence will be held in the next year. The focus of the direct action training and direct action campaigns will, initially, be the issue of hunger. Information about projected workshops is available from The Post-American, 1105 West Lawrence Avenue, Chicago, Illinois 60640.

A Model for Black Community Development

The workshop accepted as a model deserving both financial support and reduplication elsewhere, a proposal for Community Development through the training of Black Christian Leaders developed by John Perkins, founder of Voice of Calvary, 309 Center Street, Mendenhall, Miss. 39114. This proposal offers a concrete way to provide higher education for black evangelicals in a Christian context which will keep them involved in and committed to their home community.

Underlining their belief that a new movement of evangelical social concern is afoot, the participants decided that they should meet again next year to evaluate the implementation of these proposals and consult again on new directions for biblical social action, especially in politics.

For further information contact Ron Sider, Chairperson, Evangelicals for Social Action, Messiah College, 2026 N. Broad Street, Philadelphia, Pa.

THE ACTION PROPOSALS ACCEPTED AT THE
SECOND THANKSGIVING WORKSHOP
EVANGELICALS FOR SOCIAL ACTION
CHICAGO, 1974

NOTE: In the case of each proposal, a majority of the participants voted to accept the proposal as a valid way to implement the Chicago Declaration of Evangelical Social Concern adopted at Thanksgiving, 1973. In many cases, the acceptance was virtually unanimous. In some cases, it was not. Unlike the case of the Chicago Declaration of last year, signatures were not requested. Implementation of the specific proposals will be handled by the persons in each task force who developed the proposal and committed themselves to its implementation.

I.

EVANGELISM

A. Rationale

Christ gave his disciples a mandate to "go and make disciples of all nations" (Matt. 28:19) saying that "repentance and the forgiveness of sins should be announced to all nations" (Lk. 24:47). In teaching men and women "to observe all that (Christ) has commanded us (Matt. 28:20), we therefore call them to avail themselves of God's forgiveness and join us in a continuing and constant reorientation of our lives to the service of God's kingdom.

A clear proclamation of the Gospel and call to repentance--with demonstrated power to "make disciples" who become new persons and servants of God's coming order--is what is most lacking in our churches today.

We are faced today with many in the church who have dropped the proclamation of the Gospel altogether and with others who have substituted a truncated evangelism for the preaching of the "good news" of the kingdom of God.

We must contend today for a proclamation and demonstration of the gospel with the power to make disciples. We must contend today against the preaching of a "spiritual" message which does not issue forth in concrete obedience to "all that I have commanded you." We are contending today for the affirmation of the Lordship of Christ which brings his message of life and liberation into radical confrontation with the forces of death and oppression of our present age. We are contending against the heresies of accommodating the gospel message to the world in a captive civil religion or in secularizing the gospel in a way that denies its spiritual power.

The evangelism for which we call is good news of liberation, of restoration, of wholeness, of salvation. It is personal, social, global, and cosmic. It must raise the consciousness of Christians and those whom they call to discipleship to God's total plan for the cosmos (Eph. 1:10, etc.) and lead them to become yokefellows working together in the community of faith for the realization of the fulness of God's purposes. A purely individualistic message cannot do this. A narrowly nationalistic message cannot either. In calling people to the service of the coming new order of God, we seek to lift their awareness to a new level of social cohesiveness and common purpose, pointing them to the kingdom which will come in its fulness when Christ comes to reign "and God will be all in all" (I Cor. 15:28). We rejoice in the increased desire for meaningful evangelism in every segment of the church, and we desire to reach out in fellowship beyond our own circles to other Christians who desire to share in the task of holistic Biblical evangelism.

B. Proposals

1. To publish (in an inexpensive paperback) a collection of essays describing practical models of holistic evangelism, i.e. Christian communities and ministries which are moving in the direction of a more full understanding and embodiment of the Gospel of the kingdom.
2. To write and publish tracts and other literature that demonstrate a biblical vision of evangelism and discipleship.
3. To develop local seminars on "Discipleship Evangelism" for pastors and other church leaders. One result will be cross fertilization. Community building will be emphasized.

II.

REGIONAL CONFERENCES ON BIBLICAL SOCIAL CONCERN

Rationale

There are hundreds of people at the grass roots scattered all around the country who are experiencing a deepening interest in biblical social concern. Some of them feel lonely and isolated. Others need to be put in touch with persons with similar views in their city or state.

Proposal

It is proposed that in 1975 and 1976, approximately 15 regional

workshops on biblical social action be arranged. They could be held in key cities such as Dallas, Atlanta, Chicago, Boston, Los Angeles, Philadelphia, etc. Fifteen Thanksgiving Workshop persons will be asked to serve as speakers and resource persons for the series. Workshops are projected for Boston, New York, Philadelphia, Washington, Indianapolis, Nashville, Atlanta, Dallas, Chicago, St. Louis, Denver, Seattle, Los Angeles, San Francisco.

Initial direction and impetus will come from the expanded Thanksgiving Workshop committee.

The regional workshops would include (1) key presentations on the biblical foundations of social action; (2) presentations on specific social problems; (3) many workshops designed to show people how to become involved in concrete programs (e.g., start a Dunamis group, become a volunteer in a social action program, etc.).

Participants at the 1974 Thanksgiving Workshop are being asked to suggest the names of persons in the designated cities who could be interested in forming a local committee to work with the national committee to plan each regional workshop.

Funding will be sought from foundations.

The national committee will provide impetus, possible speakers, etc., but the regional committee will be in control of each regional workshop.

III. PROPOSAL FROM BLACK TASK FORCE

Racism is a concomitant of the American way of life. It permeates the deliberations and policies of even the most well meaning interpreters and implementers of both the status quo and radical change and, while it manifests itself in predictable patterns, its root cause is man's predilection to sin. In more recent times and in western culture it has been nourished by the insidious concept of the survival of the fittest, a scheme of thought representing the archetypical thinking of those who, professing themselves to be wise, have become vain in their imaginations and, in consequence, have had their foolish hearts, ironically, darkened.

In America racism is essentially a white problem. It must be apprehended as such by those who hammer out its shape and form and by those who are the anvil recipients of its destructive blows.

There is no single black evangelical position for eradicating white racism. While the African-American community is united in its determination to resist Satan in this oppressive manifestation until he flees, the form this resistance should take varies with the convictions, education, experiences and opportunities of the

individuals and groups confronting the problem. The proposal below comes from a caucus which seriously affirms that the most constructive direction that it can offer to those actively repenting of the grievous expression of rebellion against God that racism represents is to address itself to the task of mapping out new routes to new structures, and approving new things that are excellent within the black community.

We believe that white evangelicals are quite capable of dealing with the racism within the white evangelical world with minimal input from blacks. But herewith are some supportive recommendations:

- A. That black and other non-white representation be acquired on all boards and policy-making bodies of national and international evangelical organizations.
 1. Present white structures should look to their existing institutions - schools, churches, organizations, etc. - for the recruitment and advancement of minority personnel.
 2. Present white structures should use the resources of organizations such as The National Black Evangelical Association, Tom Skinner Associates, Afro-American Missions, etc., for further identification of competent minority personnel.
- B. That all church, denominational and para-church structures and businesses be encouraged to develop exemplary and creative affirmative action programs for the full incorporation of blacks and other non-whites on all levels.
 1. Surveys should be conducted at the local level to determine the degree of minority involvement in church enterprises.
 2. Dialogue should be initiated with black churches and major organizations such as the Urban League, P.U.S.H., National Baptist Convention, etc.
- C. That a forum for dealing with white racism and the black experience be established.
 1. White evangelicals should promote the use of black materials - films, bibliographies, etc. in their structures.
 2. The majority group should draw heavily on the models provided by the Chicago Center for Black Religious Studies, 1935 E. 50th St., Chicago, Ill. 60615, the official urban training facility for Young Life staff. This center sponsors Black Intensives for students, faculty and administration at North Park Theological Seminary.

IV.

PROPOSALS FROM THE WOMEN'S TASK FORCE

Preliminary Concerns Raised by the Thanksgiving Workshop Itself

If "the most revolutionary act is the building of community" (Elizabeth O'Connor in her opening address), then we need a community of concerned women and men who care about the full personhood of all believers. We feel this conference is a way to begin. We are grateful for its bringing Christian feminists together. But we urge our brothers in Christ to develop more sensitivity to subtle discrimination against women in language which emphasizes the masculine to the exclusion of the feminine. We urge that men be concerned for women left at home to care for children, making it possible for men to be free to come to this conference and others. We urge that husbands be willing to stay home to give wives a chance to attend conferences. We also urge that changes in economic lifestyles not be designed so that women are forced to make greater sacrifices than men.

1. Lifestyle

- A. We challenge churches to return to the Biblical concept that the "family of faith" (body of Christ), takes precedence over the "family of blood" (which is but one segment of the body of Christ), and to find ways to provide community for all persons - the elderly, single persons, one-parent families, as well as the nuclear family of parents and children. We propose the development of patterns and covenants of commitment between Christians who will commit themselves to each other publically to create new forms of kinship.
- B. We propose that the Protestant church reaffirm singleness and rethink the legitimacy of celibacy as a temporary or permanent state to free women and men to serve Christ together, including sharing a common household to carry out specific projects.
- C. We propose on the personal level that from this workshop will come specific suggestions to help women learn skills of assertiveness, negotiation, creative conflict and confrontation to resist the forces that have so often made women feel helpless and passive "victims." Women have been trained to have what one sociologist calls a "contingency orientation," so that their lives have been determined by others and by circumstances that happen to them rather than by what women make happen. We propose that Christian women be provided with concrete help to actively challenge structures that prevent full personhood.
- D. We propose that each woman here determine how she can live as a role model of Christian feminism, whether married or single, not only for the sake of encouraging our adult sisters, but also as living examples of Christian feminism to both female and male children.
- E. We propose that all of us in relating to persons of the opposite

sex learn to recognize and exorcise the "sexual object syndrome."

2. Literature

We propose to evaluate Sunday school curricula, vacation Bible school materials, and all other Christian educational materials. At the same time we are working with publishers to change those materials found to be sexist, we will urge the Christian education committees of our local churches not to adopt such sexist materials.

Implementation

- A. We will develop a set of criteria for evaluating materials.
- B. We will publish it in Daughters of Sarah and any other sympathetic publication.
- C. We will send it to all of the publishers concerned.
- D. Local women's groups will evaluate their own churches' materials and report their findings to Daughters of Sarah and other publications. Groups of college and seminary students interested in Christian education might also undertake such evaluations as class or seminary projects.

3. Colleges and Seminaries

We propose in the next year to contact every evangelical college and seminary to encourage their women and men to help women develop their full potential and the gifts God gave them.

Members of the unit on Colleges and Seminaries of the Women's Task Force of the Thanksgiving Workshop will be responsible for recruiting and coordinating men and women to establish contact with the institutions. Specific actions to be taken at each institution are the following:

- A. Contact key women to encourage women's activities.
- B. Encourage students to become aware of the current roles and status of women in their institutions (including students and employees of all ranks).
- C. Encourage women's studies programs.
- D. Provide a bibliography of relevant materials on women, including a bibliography of feminist works.
- E. Encourage libraries to expand their holdings in category #4.

VI.

CENTER FOR BIBLICAL SOCIAL CONCERN

The Planning Committee for the 1974 workshop will select a committee of no more than six people which will be charged with the responsibility of establishing a Center for Biblical Social Concern.

A. Tasks of the Committee:

1. To select leadership for the Center and continue as an advisory council for the leadership;
2. To secure the necessary financial support for the Center;
3. To identify services to be performed by the Center and provide the necessary structures to carry these out.

B. General Objectives of the Center:

1. Act as a central clearinghouse for ideas and information;
2. Serve as a research institution both on the theoretical and practical levels;
3. Provide various types of educational resources;
4. Sponsor meetings that deal with aspects of biblical social concern;
5. Establish coalitions and cooperative arrangements with other groups at points where they have common goals.

C. Examples of Specific Services Which the Center Could Render:

1. Helping scholars to spend time together in cluster situations;
2. Arranging regular scholarly seminars;
3. Coordinating a writers' and speakers' bureau which could assist local groups and publishers in securing high quality speakers and writers in the area of biblical social concern;
4. Collection and dissemination of data on projects of biblical social concern to researchers and scholars working in this area. Included in this would be the formulation of feasible models in various areas such as the reform of educational institutions and criminal justice systems;
5. Providing informational assistance to persons interested in establishing new projects in the area of Christian social concern;
6. Encouragement and coordination of a world-wide network of research ventures--either a network of centers or a consortium;
7. Sponsoring of consultations and conferences on specific topics;
8. Facilitating the publication of research findings in the normal book and periodical channels;
9. Giving instruction in the history of Christian social ethics, the biblical foundations of social action, and those areas in the social sciences and humanities that are particularly relevant to structural change and consciousness-raising;
10. Sponsoring such other activities as are consistent with the purposes and objectives of the Center for Biblical Social Concern as indicated in the 1973 Chicago Declaration on Evangelical Social Concern.

VII.

A MODEL FOR COMMUNITY DEVELOPMENT THROUGH
THE TRAINING OF BLACK CHRISTIAN LEADERS

Because racism has been one of the most persistent obstacles immobilizing evangelical church people in following their Lord's commands to be just and to establish social justice, there is a need for black and white evangelicals to join together in a program of creative development in the black community.

The Thanksgiving Workshop of Evangelicals for Social Action does purpose to accept as a project A Proposal for Community Development Through the Training of Black Christian Leaders, submitted by The Voice of Calvary. This model, hopefully, can be replicated elsewhere.

White evangelicals should assume the greater portion of responsibility for developing the economic support necessary to implement this proposal by tapping the personal, professional, and church resources within their spheres of influence.

The implementation of the proposal should be carried on by an indigenous leadership committed to the self-sufficient, self-help principles of development.

The objectives of the proposal, briefly stated, are as follows:

- 1) to proclaim the Christian alternative to questions of value, life purpose, and lifestyle on both high school and college campuses in Jackson, Mississippi.
- 2) to create inter-racial awareness and understanding.
- 3) to enable students to further their education.
- 4) to teach workable strategies for real human and community development.
- 5) to call selected students to a total educational experience affecting their very lifestyle.
- 6) to send committed and skilled young people back to their communities to aid in the spiritual and economic development of Mississippi by creating local, indigenous vehicles of development.
- 7) to follow-up those commissioned back to their communities in Mississippi with whatever assistance, financial or technical, is necessary and available.

A lengthy description of this model and further information may be obtained from John Perkins, Director, Voice of Calvary, 309 Center St., Mendenhall, Mississippi 39114.

VIII. DUNAMIS: A PASTOR-PROPHET MINISTRY TO POLITICAL DECISION-MAKERS

A. Rationale:

We affirm a radical faith in the power of the Holy Spirit as a power beyond all earthly power of ownership, dominion, and authority. We seek to be instruments of the Holy Spirit's power for the liberation of mankind from political oppression wherever it exists. Specifically, we are called to be pastors and prophets to persons holding positions of political power.

B. Implementation:

A support group would be organized around a particular political issue for the purpose of discipline and accountability. Each member would make the following commitments: (1) study and reflection on a particular issue which will enable one to become prophetic in that area, (2) serious disciplined Bible study and prayer especially for at least one person with decision-making power, and (3) building a continuing relationship with that person in which one is both pastor and prophet.

C. Focus:

A network of groups could address their attention to issues affecting human suffering at the national, state, and local levels. Groups could be established in state capitals to minister to state legislators and administrators. Partnership relationships could be established between groups in Washington, D.C. and local Congressional Districts in order to minister to the same individual.

D. Resources:

1. Dunamis
2025 Mass. Avenue, N.W.
Washington, D. C. 20036
2. Dunamis Institute
Feb. 1-4, 1975
Washington, D. C.
Write Dunamis for further information.
3. Christian Life Commission
Baptist General Convention of Texas
208 Baptist Building
Dallas, Texas 75201

IX.

EVANGELICAL NONVIOLENCE

A. Rationale:

The Chicago Declaration of Evangelical Social Concern speaks powerfully of enormous evils which we are called to confront -- racism, sexism, materialism, hunger, international injustice, militarism, war.

Black Christians, Mexican-Americans and other groups suffering discrimination and oppression have used traditional politics in their quest for social justice. But they have also drawn on the prophetic dynamism of nonviolent direct action. One has only to think of the Baptist minister, Martin Luther King, and the Roman Catholic layman, Cesar Chavez.

Although thousands of white Christians have at times joined such direct action, the white church generally has tended to rely on "indirect action" -- pronouncements, sermons, letters to Congress, lobbying, etc. Without denigrating the latter, we should also draw on the former. We believe that evangelicals have an enormous opportunity to go beyond the usual modes of indirect action and to lead the way in developing a powerful movement of nonviolent direct action, rooted and grounded in the Spirit of Jesus Christ.

"Nonviolent direct action" is a relatively recent phrase for something that has been present in Biblical faith from the beginning. It refers to an approach which unites the prophetic cry against injustice with the Gospel's loving concern. Under other names -- or without a specific name -- it has been present throughout the history of the church.

Most recently, it led black Christians to confront social evil with transforming deeds as well as words. It enabled them to "seek justice, correct oppression" (Isaiah 1:17), while being faithful to Christ's commandment about love for enemies. From Montgomery to Selma to Birmingham, it made real the theology of the cross -- the struggle for truth, but with a willingness to take suffering upon oneself, rather than inflict it on others.

It also demonstrated pragmatic viability along with theological soundness. Many of us recall travelling through parts of this land only two decades ago and being confronted by the two-century-old pattern of segregated restaurants, public accommodations, rest rooms, and so on. The profound nonviolent movement of Dr. King and other black Christians fundamentally transformed this situation, while also breaking down barriers to voting rights.

Less well-known nonviolent movements have overthrown dictators (El Salvador, 1944), thwarted invasions (the Ruhr, 1923), pre-

vented execution of Jews (Denmark, 1940's), won women the right to vote (America and Europe, 1800's and early 1900's), etc. This is not to say that nonviolence is always successful (neither is violence or indirect action), but that it is potentially a powerful means of resisting and overcoming evil -- and one that is consistent with Christian faith.

Perhaps many evangelicals have been alienated by social movements which use marches and other forms of direct action, but which employ antagonistic slogans and abrasive acts. This must not blind us, however, to the power and love which can be expressed in nonviolent action carried out with discipline and in the Spirit of Christ. Such action hopes for effectiveness in overcoming evil and oppression, but its roots are in the Cross and its ground is faithfulness to Jesus Christ.

Christian nonviolence holds fast to love and truth, while resisting evil to the utmost. As Dr. King said, "the center of nonviolence is the Love of God operating in the human heart." If we evangelicals were to commit ourselves to Christian nonviolence, bringing to it our Biblical basis and our commitment to the Lordship of Jesus Christ, we could have a profound and possibly transforming impact on the injustices we are called to struggle against.

B. Proposal:

To encourage evangelicals to use nonviolent direct action as they work to overcome poverty, racism, materialism, hunger and other social evils cited in the Chicago Declaration, we suggest: (a) the formation of study groups on the Biblical basis of evangelical nonviolence; (b) the publication and distribution among evangelicals of pamphlets, articles, audio-visual and other materials on nonviolent direct action; (c) the development of training programs in nonviolent action, offering these to evangelicals wanting to do effective direct action, (d) the development of groups skilled in direct action that can offer consultation and help to groups considering a non-violent attack on a specific social evil; (e) the organization of nonviolent campaigns around crucial issues of social injustice.

C. Plans for 1975:

In order to implement the above proposals and to get them off the ground, we recommend that at least two or three workshops on evangelical nonviolence be organized in different parts of the country over the next year. Without excluding other important issues, we recommend that the focus of direct action training and direct action campaigns over the next year center around the issue of hunger and the ways in which U.S. materialism, militarism, industrial imperialism, and agribusiness may contribute to the hunger crisis.

D. RESOURCE GROUPS: INFORMATION, WORKSHOPS, TRAINING, ETC.

The Post-American, 1105 West Lawrence Avenue, Chicago, Illinois
60640

The Churchmouse, 4719 Cedar Avenue, Philadelphia, PA 19143



January 9, 1975

DRAFT

PROGRAM PROSPECTUS: EVANGELICAL CHRISTIANS, 1975

I The Constituency

Since the end of World War II the greatest increment in church membership and church income has been that of the evangelical denominations. Whereas stagnant or declining membership and church income have been a concern of many mainline churches and of the Roman Catholics, the evangelical churches have prospered in both respects, running well ahead of growth rates for the population and economy as a whole. Conservative evangelical theology has had a corresponding success, numbering many prestigious scholars in the theological schools, bible colleges and universities established under evangelical auspices.

The bed-rock academic and organizational structure of the vigorous evangelical movement may have been less obvious to the organized Jewish community than the evangelical "superstars" who pioneered new ways to exploit the media. The recent well-publicized development of the prayer-meeting movement in industry and government (vide senators Hatfield, Hughes and President Ford) has revealed just a little of evangelism's thrust. Its power base reaches far into Middle America; hence it is terra virtually incognita to the organized Jewish community with its historic urban, minorities and liberal coalition.

While there has been a certain correlation between conservative theology and conservative politics among evangelicals, the movement has lately been far more amenable to the kind of social action and social gospel programs identified heretofore with mainline churches. It is with the latter churches that the

Jewish community has had a "natural" relationship of dialogue and joint social action, however troubled by the uncritical support which some liberal churchmen accord to all "liberationist" ideology, including that of Palestinians and antisemitic militant blacks. Evidence of responses to the last two of Israel's wars indicates that evangelical Christians are generally more favorably disposed to Israel than are spokesmen of mainline churches. This is partly attributable among evangelicals to a hermeneutics that finds in the return to Zion a fulfillment of biblical prophecy and in contemporary Jewsthe historic Israel of Land and Book. Nevertheless, it would be poor strategy for the Jewish community to consider this theological orientation as absolutely determinative of evangelical support for Israel for every contingency and for all time. Yet it is a foundation upon which Jewish-Evangelical relations can be structured despite the relative paucity of historic association of the two communities.

II Primary Jewish Objectives in Jewish-Evangelical Dialogue (Selections from the Jewish Agenda)

1. Israel and the Status of Jerusalem. At a time of rapidly diminishing popular support for Israel in the United States and the world, more vital and extensive relations with evangelicals has the objective of increasing support for Israel among evangelical leaders and diffusing this as widely as possible through the evangelical community (thus reaching parts of rural and suburban America and social strata where Jewish opinion molders have not been notably active.)

2. Theology of Judaism. An objective of the dialogue is to lead as many evangelicals as possible to the threshold of the "great leap forward" achieved by Christian scholars since Vatican Council II who acknowledge Judaism as a religion of eternal verity for its faithful, and who regard Jews as part of the People of God with a covenant theology that bears witness to an irrevocable divine promise.

3. Revisions of Teaching Materials and Homiletics. As part of an effort to sensitize evangelical Christians to Jewish concerns, dialogue should clarify the baleful legacy of antisemitism in Western culture and analyze the Christian roots of Jew-hatred. Sunday school, seminary and college textbooks, liturgical and homiletic traditions should be studied for desirable revisions and additions.

4. Evangelization. Candid expression of Jewish opposition to conversionary programs directed to Jews ought to become a regular and frequently articulated part of the Jewish agenda (and not limited to "fire-fighting" episodes such as Explo '72 and Key '73.)

5. Pluralism. Dialogue ought to sensitize evangelical Christians to the strong Jewish commitment to a pluralistic America and the opposition to definitions of American civilization that incorporate a Christian content and Christian symbols.

6. Reconciliation. It will be necessary to learn the evangelical agenda and be prepared to consider possible grievances against secular and radical Jews; against Jewish opposition to public prayers in schools, colleges, athletic stadia and business conferences. Jews who share with evangelicals a concern for the vitality of religion in a moral society may help build bridges of reconciliation. These relationships, moreover, may help us weather occasional

incidents of violence in Israel directed against evangelical church groups. As the recognition of "ethnicism" becomes established in America, it would be politic to bring evangelicals into regular relationship with Jews. They will most certainly begin to relate to various East and South European Catholic ethnic groups, and Jews must be careful to participate in such multi-ethnic dialogue. The Jewish community, having already lost the "privileges" of a minority identity as part of the radicalization of America, must not also lose status as an ethnic group having interests of its own.

III Program: Structure, Not "Contact"

This program intends to create means for a structural relationship of Jews and evangelical Christians that will assure continuity of dialogue and of association.

The pivot-point of the program will be the American Institute of Holy Land Studies, an interdenominational evangelical school on Mt. Zion in Jerusalem under the direction of Dr. G. Douglas Young. Dr. Young is an ardent supporter and friend of Israel, a scholar of semitic languages and a conservative evangelical theologian who is entirely opposed to missionizing among the Jews. His Institute is attended by American and European evangelicals who study individually or in groups from two weeks to an entire master's program. Students, laymen and clergy exposed to the Institute become informed of Jewish and Israeli history and concerns. Courses treat the Jewish origins of Christianity, the history of the intertestamental period, the history of the Jews in the diaspora, the institutions of modern Israel, the nature of Christian antisemitism, etc.

The program posits the use of the Institute, its forty associated colleges, theological schools and bible colleges in the United States, its alumni (students,

laymen, clergy) in order to create a new structured (hence continuing) relationship between our agency and the evangelical community.

Phases

1. Initial Consultation (Spring 1975.) Utilizing Dr. Young's lists, arrange a consultation in the East (probably at our offices) to establish the Jewish and evangelical agenda and to create working relationships. The IAD and the Institute of Holy Land Studies will be co-sponsors.
2. Regional Conferences and Standing Committees. Hold a series of regional conferences (East, South, Mid-West, West Coast). Schedule periodic committee meetings in between for such working matters as text-book revisions, social action, Soviet Jewry, support for Israel; etc. The Institute of Holy Land Studies will be kept in the picture through selection of staff and participants, co-sponsorship and other means.
3. Evangelical Colleges. Utilize such affiliated schools as Fuller, Wheaton, Gordon, etc. to create new centers for on-going Jewish-Christian dialogue.
4. Alumni Chapters. Help the Institute of Holy Land Studies to develop vital alumni chapters in these evangelical institutions of higher learning. The alumni chapters will be organized as extra-curricular student clubs with faculty advisers. All people involved will have been to the Institute in Jerusalem for at least some period of time, or intend going there for junior year, ~~summer~~ or graduate courses. The chapters will sponsor cultural and educative programs on Israel (religion, land, archaeology etc.) in accordance with the Institute's own extensive studies in "Israelography". These chapters could also act as host for other public meetings in the college on matters of Jewish and

Israeli concern. The American Jewish Committee may supply speakers, films, organizational advice and experience, literature, etc.

The important objective is to establish the alumni chapters as a natural focus and center of interest in Israel and in Jewish-evangelical relations. Thus, a kind of Jewish presence will have entered the ambience of many evangelical colleges, where no specifically Jewish interest had existed before.

5. Jerusalem Religious Conferences and NAE Meetings. The Institute was the prime mover in organizing the vast Jerusalem conference on prophecy a few years ago. One may expect that new friends made at our co-sponsored consultations, conferences and committee meetings and in the alumni chapters would become active in the frequent international gatherings of evangelicals in Jerusalem. Similarly, these "new recruits" to better Jewish-evangelical relations may be expected to make their weight felt in the meetings of the National Association of Evangelicals. Our own agency's participation in such assemblies is particularly urged.

Moreover, the structured means herein described will make it possible for the Jewish community to enter into continuing fruitful relations with the evangelical movement which lacks the organizational coherence and centralized bureaucracy of the mainline churches in the NCC.

It is accordingly more difficult to establish "observer status" and other kinds of Jewish presence in the evangelical movement; yet its vitality, greater influence, membership and resources make it imperative that we develop such means.

Submitted by: Julius Briller

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022; PLaza 1-4000

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

FOR RELEASE AFTER 2 P.M.
MONDAY, DECEMBER 8, 1975

NEW YORK, Dec. 8....A leading Evangelical Christian scholar today urged his fellow Christians to become "Hebrewphiles," to develop "Hebrew attitudes towards life, and see life through Hebrew eyes." A Christian, he said, should become aware that the "Biblical sense of reality is profoundly Hebrew."

In an address to a national conference of Evangelical Christians and Jews co-sponsored by the American Institute of Holy Land Studies, Jerusalem, Israel, and the American Jewish Committee, held at Committee headquarters here, Dr. Marvin R. Wilson, Professor of Biblical and Theological Studies and Chairman of Department, Gordon College, Wenham, Mass., recalled that "modern religious history painfully indicates that Evangelical Protestants and American Jews have largely remained aloof from one another."

Professor Wilson declared that "due to the process of dejudaization in the Church, and the eventual negation of Judaism, much confusion has resulted." He added: "A rediscovery of Judaism by Evangelicals is also bound to result in a fresh appreciation of the life and teachings of Jesus....Unfortunately, there seem to be few Christians who are willing to learn from the Synagogue."

Especially since the 1920s, Dr. Wilson said, "American religious life has been characterized by a noticeable lack of communication and dialogue between Evangelical and non-evangelical groups. Until most recently, if one were to suggest that meaningful interreligious discussion could be pursued between American Jews and Evangelical Christians, it would have been rejected out of hand."

But today, Dr. Wilson stated, "We hopefully stand at the threshold of a new era. It is this speaker's conviction that we must heed the words of the Evangelical writer, Paul Carson, who states in his book, O Christian! O Jew! that both communities must now enter into a 'deeper understanding of their Akeida — or binding — to one another. For the survival of the one is eternally linked to the survival of the other.'"

(more)

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

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Dr. Wilson added: "Over the years I have learned much from my varied contacts within the Jewish community. I have especially grown to appreciate the significant contribution this has made to my understanding of the background to the Christian faith."

In Dr. Wilson's audience were scholars, theologians, clergymen and religious educators from all parts of the United States. After today's sessions they will convene tomorrow, Tuesday, Dec. 8, at the Calvary Baptist Church, and the following day will meet again at American Jewish Committee headquarters. Dr. G. Douglas Young, President of the American Institute of Holy Land Studies, and Rabbi Marc H. Tanenbaum, National Director of the American Jewish Committee's Interreligious Affairs Department, are the conference co-chairmen. Dr. Wilson and Rabbi A. James Rudin, AJC Associate Interreligious Affairs Director, are conference coordinators.

Dr. Wilson described Evangelicalism as possibly the dominant religious orientation in Protestant America. It is estimated, he said, that there are about forty million Evangelical Protestants in the United States. Like Judaism, he stated, "Evangelicalism is still experiencing growing pains. Today, on the cutting edge of this movement, there is increased concern for such matters as a more concentrated social witness and ecumenical dialogue."

Judaism and Evangelical Christianity, Dr. Wilson said, "have some sensitive areas of tension, where theological antitheses of centuries past have resulted in a seemingly perpetual impasse -- a sort of ideological cul-de-sac -- which may never be finally resolved until the end of this age. But at this point we conclude together that it would be wrong to insist that if the one facing us in dialogue does not accede to our viewpoint, it was hardly worth talking."

Interfaith discussion can achieve very little, Dr. Wilson stated, "unless each participant is willing to accept with a spirit of true repentance the misdeeds of his group. To our disadvantage, we, as humans, are all proud people. Humility of spirit has never come easily to anyone -- especially to that one who may feel that not only his hands, but also those of his ancestors, are totally clean of innocent blood.

"Nevertheless, we who are of the American Evangelical community would do well to appropriate for ourselves, as a prelude to dialogue, the repentant attitude of the noted British Evangelical scholar, H. L. Ellison, who said: 'When I come to know a Jew, I must be prepared to say to him, as occasion serves, my people has sinned, my Church has sinned, and, it may well be, I have sinned, where the Jew is concerned.' Anything short of this, may only serve to further fortify that barrier which has divided us for nearly two thousand years."

Jews, Evangelicals Challenge Myths

By Richard Haitch

National Courier Correspondent

NEW YORK — How do Christian evangelicals view Jews? How do Jews view the evangelicals? What stereotypes might have arisen to distort the appraisals of both?

For three days in December, 23 leaders of evangelical Christendom and 20 leaders of every major branch of Judaism—Orthodox, Conservative and Reform—met here to test the waters.

They delivered scholarly papers; they talked. At the end it was hard to find any who had not profited by the experience. For many it was an eye-opener.

It was the first National Conference of Evangelical Christians and Jews.

After listening to Leighton

"Evangelicals have tended to look at Jews as simply trophies to be bagged and hung on the wall as a conversion statistic, without respect for the Jews as a people and Judaism as a religion. Jews have tended to look on evangelicals as a community of Elmer Gantry's or street preachers, indifferent to the social needs of society and caring only about salvation."

Myths Challenged

These "myths" were challenged at the conference, the rabbi continued, and the participants found "that there are different realities." What emerged, he said, was "the discovery of each other as people rather than caricatures."

Dr. G. Douglas Young, president of the American Institute of Holy Land Studies in Jerusalem and the conference's other chairman, agreed that it had gone "very, very well." He praised the papers, as did many other participants, as "absolutely excellent."

Mr. Ford, who is associate evangelist in the Billy Graham Evangelistic Association, summed up his impressions in an interview:

"My mind has been stretched . . . To participate in it has been a very real privilege for me. I'll be a different person because of this."

Common Ground Found

Mr. Ford noted that "as Christians, we've made clear our position that the Good News we have for sharing with others, we have no right to withhold; Jews at the conference agreed to that." But he added that joint action by evangelicals and Jews "in some areas" was desirable.

Among the areas where Jews and evangelical Christians found common ground at the conference were these:

- A mutual belief in God the Father as the "God of Abraham, Isaac and Jacob."

- A mutual reverence for the Old Testament as the Word of God.

- A mutual belief that God gave the land of Israel to the Jews as a possession "forever" and that attempts today in the United Nations and elsewhere to "judge Israel by double standards" must be opposed.

- A mutual respect for all people as having been created in God's image, and therefore a mutual resistance to anything that dehumanizes people or treats them as anything less than sacred in God's eyes. Evangelicals agreed to guard against teaching, preaching, and liturgy that might lead to feelings of contempt for Judaism.

One of the conference's high points was a session on social responsibility at Calvary Baptist Church in midtown Manhattan. There was an address first by Paul E. Toms, president of the National Association of Evangelicals and pastor of Park Street Church in Boston, who noted:

"Human nature cannot be divided simply into spiritual and physical areas: We are one person. God, through his law, through his prophets, calls for a sense of obligation to the whole man. Man indeed is his brother's keeper."

On the Jewish side, Rabbi Tanenbaum cited the growth of crime, violence, hatred, and preparations for war in the world. All, he indicated, are aimed at "the emptying of people of their dignity and the turning of them into abstract creatures."

He deplored, as the conference did unanimously, approval at the United Nations of a resolution equating Zionism with bigotry.

"It is an act of blasphemy against God to allow and indulge for a single moment the teaching of hatred against any human being," the rabbi said with emotion.

"Unconditional love—that's what the home and the family must be," he continued, "and that's what the church and the synagogue must be."

In an impromptu appearance on the platform that ended with an embrace of Rabbi Tanenbaum, Carl E. Armerding, associate professor of Old Testament at Regent College, Vancouver, British Columbia, called for "specific action" by evangelicals in the social arena.

Joseph C. Macaulay, interim pastor of Calvary Baptist Church, who presided at the session, urged Dr. Toms to take the call back to the National Association of Evangelicals for consideration.



Rabbi Marc H. Tanenbaum

...Dispelling Myths

Ford, the evangelist, and other leading Christian speakers, Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee and a co-chairman of the conference, observed in an interview:

(over)

Jews and Evangelicals: Mutual Concerns

A first was recorded in both evangelical and Jewish circles when more than forty scholarly participants met last month in New York City to discuss the state of their relationship. Organized by Inter-religious Affairs Director Marc H. Tanenbaum of the American Jewish Committee and G. Douglas Young of Jerusalem's Institute of Holy Land Studies, the three-day exchange was designed to evoke frank and clear discussion of areas that have traditionally kept the two communities apart. Papers from both sides considered the following topics: The Messiah, The Meaning of Israel, Social Concerns, Biblical Authority, Current Morality, and the Problems of Minorities in a Pluralistic Society.

The conference was the fulfillment of a long-held dream of Canadian-born, U.S.-educated Young, himself now an Israeli citizen and a leading spokesman for Christians in that country. Conference sessions were held in New York's Calvary Baptist Church and at the American Jewish Committee's headquarters.

Although the evangelical delegates were hand-picked to represent a wide variety of theological expression all were known to be reasonably friendly to modern Jewish and Israeli interests. Some, typified by elder statesman Arnold T. Olson of the Evangelical Free Church, have gained considerable prominence with Christian advocates for Israeli causes.

Major topical addresses were delivered from the evangelical side by Marvin R. Wilson (Gordon College), William A. LaSor (Fuller Seminary), Carl E. Armerding (Regents College), Paul E. Toms (President, National Association of Evangelicals), Vernon C. Grounds (Conservative Baptist Seminary), and Young.

Jewish positions were set forth by scholars representing all three traditions (Orthodox, Conservative, and Reform).

For many on both sides the highlight was a luncheon address by Evangelist Leighton Ford of the Billy Graham organization. Ford's forthright presenta-

tion, a number felt, enabled the Jews to have a better understanding of the Christian dynamic of evangelism. "For me to disclaim a desire to evangelize all people would be dishonest," he said. On the other hand, he acknowledged, "the experience of getting to know you and of reading and praying for this dialogue has been a great learning experience for me." He went on to point out that "my Lord is of your people. To be anti-Semitic is to be anti-Christ."

Perhaps more significantly, says Armerding, Ford's talk underscored wide areas of shared social concern, a theme echoed later by Toms, Tanenbaum, and others at the landmark symposium.

Key issues emerged on which both sides seemed to share a basic understanding. These included the Jewishness of the New Testament, social and moral concerns, and the need for fair and equitable treatment of Israel in world opinion.

On several other issues a beginning was made, reports Armerding. LaSor opted for a development of Messianism in the Old Testament that would not set Christian hermeneutics totally at variance with Jewish biblical scholarship. Armerding argued that the New Testament preserved the distinction between Israel and the church, but he pleaded for Christians not to see modern Jews merely as pawns in the Christian eschatological scheme. A panel discussion led by Kenneth Kantzer (Trinity Evangelical Divinity School) featured papers on scriptural authority. The Jews clearly represented a much wider divergence in positions than their evangelical counterparts.

In two areas especially, much remains to be done, says Armerding. Jews neither appreciate nor fully understand the "conversion" mentality of evangelicals. Although discussion was frank and friendly, he states, it is apparent that evangelicals must learn why Jews react as they do, and adjust their own approach to what years of "forced conversion" have taught the Jewish community.

The second area concerns responsibility for the death of Christ. Despite a sincere attempt by the evangelicals, notably Kenneth Kantzer, Edwin Yamauchi (Miami University, Ohio), Roger Nicole (Gordon-Conwell Seminary) and A. T. Olson to define the matter biblically, feelings were ruffled in both camps.

A persistent note of special concern came from the only three women in the dialogue (two Jewish, one Christian). They forcefully reminded the overwhelmingly male audience that neither community had done much to recognize the real issues of women and their role in faith and life.

The exchange was seen as a good beginning. The organizers expressed satisfaction with the results and spoke of plans for a second stage of talks. □

(over)

'Yeshua Is the Messiah'

"Fraud ... deception ... playing with religious tradition." These harsh words, aimed at a new movement of Jewish-born Christians, spill forth from Rabbi Marc Tanenbaum of the American Jewish Committee, normally one of Judaism's most temperate envoys to Christianity. His target: the so-called Messianic Jews, who insist that they can adopt a belief in Jesus as the Messiah and yet remain as Jewish as ever.

In the earliest days of the church, of course, Christians were accepted as being Jews, and the Messianic Jews say they are trying to re-establish those bygone days. Ever since the two faiths divided, however, proselytism has been one of their touchiest disputes, exacerbated by Christian anti-Semitism and centuries of forced conversions. Most Jews fiercely resent all proselytizing, and many Christian denominations now oppose organized efforts to convert Jews.

Shun Labels. Among the Messianic Jews, however, proselytizing is part of the faith. Exactly what that faith is, though, is confusing to the outsider. Although the Messianic Jews hold to orthodox Christian doctrines such as the deity of Christ, which Judaism considers idolatry, they often shun labels like "convert" or "Christian." Some retain Jewish traditions like Saturday worship and the wearing of skullcaps, or call their leaders "rabbis" and their meeting places "synagogues." To Jewish leaders such as Tanenbaum, they are

EVANS PREACHING AT B'NAI YESHUA

simply Christian evangelists masquerading as Jews to gain more converts. In any case, since the late 1960s, perhaps 10,000 to 20,000 young U.S. Jews have decided to follow Jesus.

Much of the tumult in the movement is now swirling around a Pentecostal group in Stony Brook, Long Island, called B'nai Yeshua (Sons of Jesus), which draws up to 200 people for Friday-night services and claims to run the world's first major "messianic training center." It has 30 students at present and 31 full-time evangelists who are waging a summer campaign.

This month B'nai Yeshua dedicated

JACK & BETTY CHEETHAM



"JEW FOR JESUS" HANDING OUT TRACTS
It is "literally a war."

its twelve-acre, \$1,105,000 estate during a conference attended by 700 believers, about two-thirds of them Jewish. Leader Mike Evans, 29, presided like an auctioneer over fund-raising appeals ("Tell every single person what you want them to do, Lord") and faith-healing marathons ("There's a man with a gall bladder problem sitting over there. Well, you're God's beloved"). At one point Evans appealed for commitments to Jesus, blending Jewish terminology with tent revivalism: "Great God of Israel, I need forgiveness for my sins. I believe that Yeshua Jesus is the Messiah."

Professing amazement at the opposition B'nai Yeshua has aroused from Long Island Jews and Establishment Protestants, Evans says: "We are just a bunch of young Jewish kids." Evans, who was given a weak religious upbringing by his Jewish mother, ran a Texas Bible camp until he felt God tell him that a great revival was coming in the New York City area. Despite his Jewish emphasis, he gets backing from such

Gentile Pentecostal stalwarts as Christian Broadcaster Pat Robertson and Evangelist David Wilkerson.

Other new groups that play up their Jewishness play down or avoid altogether the heavy Pentecostalism of Evans' B'nai Yeshua. Among them: Philadelphia's Beth Yeshua, which has grown from 30 members to 150 in two years, and Beth Messiah in the Washington, D.C., area, begun with six members in 1973 and now boasting 500. A pioneer in the new style was charming, talkative Moishe Rosen, who founded "Jews for Jesus" in 1973 and now presides over 80 staffers and a \$2 million annual budget from his unmarked headquarters in San Rafael, Calif.

Jewish authorities hold that a Jew who adopts Christianity—or any other religion—is a meshummad (apostate), a grievous sinner who incurs various penalties. He may not be a witness in a Jewish legal proceeding or count in the minyan, or quorum for prayer. He remains technically a Jew, however, since the Talmud says that "a Jew who sins is still a Jew."

Literal War. Jewish groups are fighting as never before against proselytizers of all varieties. In recent months Christian street preachers have been punched in New York's heavily Jewish garment district, and the Jews for Jesus outpost in Manhattan has been ransacked. One Texas convert says he was kidnapped while celebrating Passover with his brother, a rabbinical student, and held for days of "deprogramming" until he renounced Jesus. The most extreme opponent is Hesh Morgan, whose militant Anti-Missionary Institute plants spies in Evangelical groups to gather information and assigns youths to disrupt meetings and heckle speakers. It is "literally a war," says one Los Angeles rabbi.

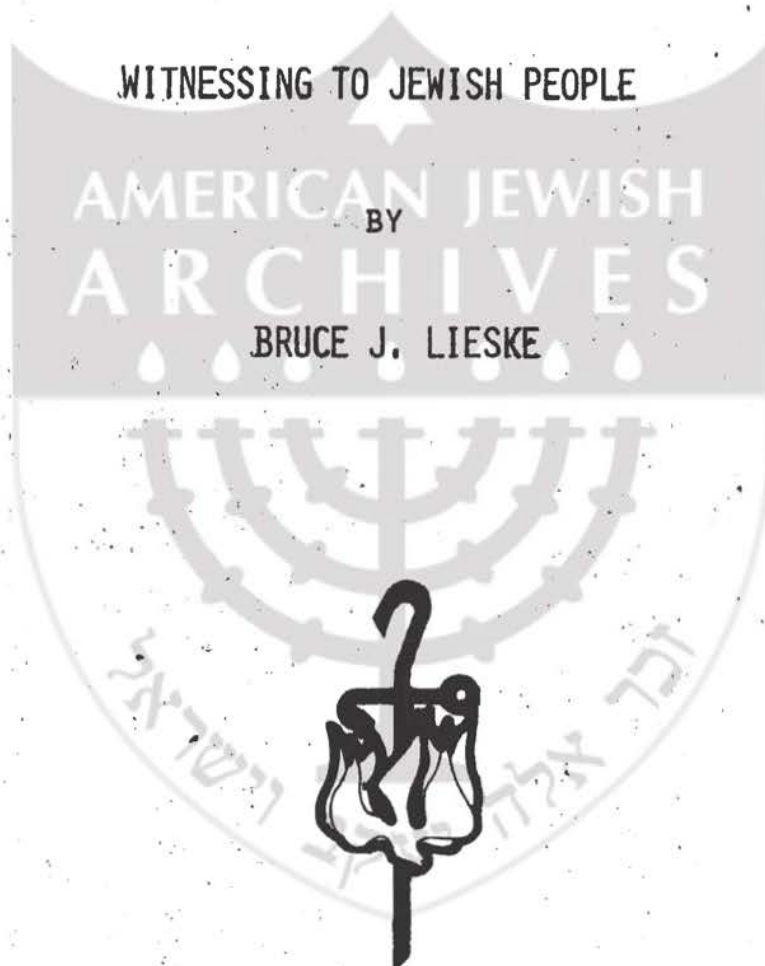
Most Jewish groups, however, favor voluntary talks with converts rather than strong-arm tactics. New York's new Jewish Community Relations Council has a task force compiling data on 45 missionary groups and has assigned psychologists and educators to develop a counter strategy. Similar efforts are under way in 16 other cities.

With strong family and community pressure at work, why are these young Jews following Jesus? Theodore Freedman of the Anti-Defamation League of B'nai B'rith says they are "largely children with emotional problems." Donald LeMagdeleine, a Roman Catholic who is conducting the first careful survey of the young converts for a thesis at Berkeley's Graduate Theological Union, disagrees. They want a religious experience that they did not find in their synagogues or in Jewish cultural upbringing, he says. "They are not looking for Jewish rap groups. They are looking for God."



SAH COHEN

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THE BOARD FOR EVANGELISM
THE LUTHERAN CHURCH-MISSOURI SYNOD
500 NORTH BROADWAY
ST. LOUIS, MO 63102

NOVEMBER 1975
REVISED JANUARY 1977
REVISED JULY 1978

PREFACE

There is a new spirit abroad in society today, both in the attitude of Gentiles toward Jewish people and vice versa. Some of this new mood was spawned by the cruelties suffered by the Jewish people during World War II, and some of it by the establishment of the nation of Israel with front page attention given to the tensions between the Jews and Arabs.

In the past attitude of Lutherans toward the Jewish people has been filled, as has most of the history of the Christian church, with prejudice and anti-Semitism which dates back to the second century after the attempts of the first century Christians failed to win a substantial part of the Jewish community to the new faith. The Lutheran church still harbors some of these misunderstandings and prejudices today. This needs earnest attention.

Much dialog has taken place in recent years between Lutherans and Jews in order to help understand each other better and build better relationships. There is general agreement about the value and need of this kind of dialog. It is our hope that this manual can make a contribution in this area although our basic concern is broader.

The ultimate question goes beyond dialog and asks whether the Jewish person must believe that Jesus of Nazareth was the Messiah in order to have peace with God and the assurance of eternity with Him. Here many Lutherans hesitate and a few openly contradict each other.

That contradiction is put sharply in focus in two recent books. Fortress published We Christians and Jews by Paul J. Kirsch which advocates that Christian denominations should finally make public proclamations that they will no longer seek to convert Jews since Jews have all that they need to be saved in their own religion. Augsburg published Evangelical Witness by Ralph W. Quere which makes an excellent presentation on the uniqueness of Christ and explicitly says that He is the only Way for all people, including the Jews.

This Manual on Witnessing to Jewish People is issued in response to a resolution of the New Orleans Convention (See Appendix A) and is based on the premise that when our Lord commissions us to "make disciples" of all nations, he meant, still today, both Jew and Gentile for there is "no other name under heaven" (Acts 4:12) by which we can be saved.

The Manual seeks to stimulate interest and provide practical assistance for our congregations and professional church workers in what Bruce Lieske calls our "beautiful lost heritage of Jewish missions" (Page 64 in this manual). May the Spirit of God use it for that purpose.

Erwin J. Kolb -1975
The Board for Evangelism
Committee for Witnessing to Jewish People
The Lutheran Church-Missouri Synod

PREFACE to 1978 REVISION

✓ When the Board for Evangelism in 1974 appointed the Committee for Witnessing to Jewish People it resurrected the Kommission fuer Judenmission which functioned as a Commission of the Synod from 1884 until 1932. Little did it realize, however, how much there was to learn about the Jewish people in the United States today and how to share the Gospel with them. But learning has come - and this Manual has played a key role in that process.

When this Manual was first issued in 1975 after a pilot workshop, it was used as a study guide in congregations and in workshops. When it became necessary to reprint the first issue in January of 1977, a Flipchart was inserted in the index, a flipchart prepared by a member of the first committee, Ed Smith, and workshopped at the original workshop. Its intention was to deal with some of the fears and prejudices of Lutherans by showing that the "average" Jewish person is like the average American of other cultures and religions and is to be included in the Great Commission of our Lord to "make disciples of all nations." It was done in good faith without any criticism of Jewish people intended.

But some of our Jewish friends saw it otherwise. After the Convention in Dallas (July 1977) passed a resolution "To Encourage Evangelism Among the Jews," some of the national Jewish organizations asked for an opportunity to dialogue with the committee and to see our materials. This was gladly done. The Committee soon learned that parts of the Manual were considered offensive to Jewish people and some of the pictures in the flipchart were considered caricatures and stereotypes.

The Committee desires to be fair and sensitive to Jewish concerns and so agreed to remove the flipchart and revise the manual. This third revised edition was shared in manuscript form with the Jewish organizations American Jewish Committee, The Synagogue Council of America, and the Anti-Defamation League and their comments solicited. *This is no way*

Hebrews approved.

In our pluralistic society we hold that each person has a right to believe as he chooses and also has the right to share his beliefs with others as long as he does it in a loving way without manipulation or pressure and respects the other person even when he says "no" to his witness. So this edition stands in the conviction and purpose stated in the original preface and goes to press with even more fervent prayer that God would bless its use.

Erwin J. Kolb

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INTRODUCTION

From 1884 to 1932 the Missouri Synod had a Kommission fuer Juden Mission. Following in that tradition, and more importantly because of our Lord's imperative to "make disciples of all nations," in 1974 the Board of Evangelism of The Lutheran Church-Missouri Synod established the "Committee for Witnessing to Jewish People." This manual is a direct outgrowth of the work of the committee.

Our Lord Jesus said, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt. 9:37-38). This manual is offered to the Synod and to other interested Christians with the fervent prayer that all Christians might be awakened, sensitized and trained in their responsibility of sharing the Messiah with Jewish people. Our hope is that it will help win for Christ many of the lost sheep of Israel.

Romans 9-11 reveals God's saving process in the history of mankind, especially touching the interaction of Jews and Gentiles. This manual is organized around thematic statements taken from those chapters. Chapter I of this manual gives the personal testimonies of faith in Jesus Christ of three Jewish Christians, who clearly identify themselves as both Jewish and Christian--thus shattering the popular fallacy that one cannot be both Jewish and Christian. Chapter II identifies the Jewish heritage of the Christian church. Chapter III points out the need of Jews for the Gospel. Chapter IV treats the Judaism of today and how it influences the thinking of the Jewish community. Chapter V deals with the unpleasant topic of anti-Semitism, and comments briefly on some of the more significant episodes involving the Christian church. Chapter VI suggests methodologies for bringing the Gospel to Jewish people. Chapter VII sets forth a hope for the future--for Lutherans as they grow in their ability to evangelize among Jews, and for a strengthened Body of Christ which has a new awareness of, and new appreciation for its Jewish members. Most of the chapters conclude with discussion questions which can be used in seminar, Bible class or workshop settings.

The six appendices provide resource material for the development of evangelistic strategy and/or the enhancement of witnessing skills. Appendix A contains Synodical Statements on Jewish evangelism made in the last several years, including Resolution 2-27 of the 1977 Dallas Convention, "To Encourage Evangelism Among the Jews." Appendix B gives demographic data for Lutherans and Jews in the United States. The reader may find it useful in developing a strategy of Jewish missions, and possibly in understanding anti-Semitic attitudes whenever they are found among our Lutheran people. Appendix C lists resources available--books, audio-visuals and important mission agencies which can provide help to Lutherans. Appendix D is a reprint of an article on anti-Semitism written by one of the former members of the "Committee for Witnessing to Jewish People."

Appendix E is a reprint of an essay published in the May 1976 Concordia Journal which gives a brief synopsis of Lutheran missions to the Jews in the last five centuries. It demonstrates that Lutherans have been actively and successfully engaged in leading Jewish people to accept Jesus as their Messiah.

The January 1977 edition of this manual included an Appendix F, a flip chart presentation which depicted in graphic form an "average" Jewish family and why they needed the Gospel. This was done in order to render a positive image of the unsaved Jewish person, with no caricature intended. However, the flip chart proved to be offensive to the Jewish religious community. It is omitted from this edition of the manual in order to avoid unnecessary offense, and also because it is difficult to graphically portray an "average" Jewish person.

It is with a measure of fear that this third revision of the manual is offered to the Christian community. Jewish evangelism is a new field for many Lutheran Christians, and many of the issues are not well understood. Involvement in Jewish missions raises some controversial issues, such as the chosenness of Israel (in what sense?), the land of Israel, and whether Scripture teaches a general conversion of the Jews. Lutherans are agreed, however, that we do not look for a thousand year reign of Christ from Jerusalem. As we explore Jewish missiology, and seek answers to the controversial questions, let us search the Scriptures first, then seek help from the Fathers, and always be guided by the Holy Spirit lest our efforts to bring the Gospel to the Jews self-destruct in theological controversy.

Liberal Christianity scolds the Christian who dares to bring the Gospel to the Jews. And Jewish religious leaders are offended and horrified at Jewish missions because they fear a resumption of the Christian anti-semitism of past ages, and because they sense the judgment of incompleteness upon contemporary Talmudical Judaism. But we must be faithful to our Lord Jesus, and introduce Him to Jew and Gentile alike.

Bruce J. Lieske
June 8, 1978

CHAPTER I

THREE TESTIMONIES

I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race (Romans 9:1-3).

A. Paul of Tarsus

I am a Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God as you all are this day. I persecuted this way to the death, binding and delivering to prison both men and women, as the high priest and the whole council of elders bear me witness. From them I received letters to the brethren, and I journeyed to Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

As I made my journey and drew near to Damascus, about noon a great light from heaven suddenly shone about me. And I fell to the ground and heard a voice saying to me, "Saul, Saul why do you persecute me?" And I answered, "Who are you, Lord?" And he said to me, "I am Jesus of Nazareth whom you are persecuting." Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. And I said, "What shall I do, Lord?" And the Lord said to me, "Rise, and go into Damascus, and there you will be told all that is appointed for you to do." And when I could not see because of the brightness of light, I was led by the hand by those who were with me, and came into Damascus.

And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, came to me, and standing by me said to me, "Brother Saul, receive your sight." And in that very hour I received my sight and saw him. And he said, "The God of our fathers appointed you to know his will, to see the Just One and to hear a voice from his mouth; for you will be a witness for him to all men of what you have seen and heard. And now why do you wait? Rise and be baptized, and wash away your sins, calling on his name." (St. Paul as recorded in Acts 22:3-16.)

B. Delysia Ashwood

I grew up in a Jewish home that was very liberal minded. I was never taught anything bad about Jesus Christ or Christianity.

But by about the third grade, because of anti-Semitism, I hated the name of Jesus Christ. Kids would come up to me and say, "You crucified Jesus."

Our Lord Jesus was Jewish. Mary was Jewish. Joseph was Jewish.

I know my people, the Jewish people, were at Calvary; but Gentiles put nails into His hands and feet. Yet many believe that the so-called Christian church has been persecuting and killing Jews in the name of Christ for almost 2,000 years.

We were all there. Our sins put Jesus Christ on the cross.

When I was a teenager, my mother died, causing me to think more deeply about life after death. The rabbis could not give me answers. I studied Buddhism, Confucianism, Hinduism, but I wasn't satisfied.

I didn't want to know about the Christian religion because of the persecution I had known as a child. In fact I grew up thinking that part of the Christian religion was to persecute Jewish people.

But as I sincerely asked God to show me the truth, He brought me into contact with a former school friend who gave me a copy of the New Testament to read for the first time. This New Testament had many of the Old Testament prophecies about the Messiah listed, with the fulfillments noted throughout the volume.

I was amazed to discover--against my will--that these prophecies really did fit Jews of Nazareth. I was also surprised to find the New Testament was the consummation of the Old Testament.

It is not easy for a Jew to acknowledge Jesus as Messiah. Usually he or she is disinherited and disowned by the family, as well as shunned by Jewish friends and business associates. He or she is regarded as a traitor to his people.

Even after I was convinced intellectually of what I had to do to accept the Lord Jesus Christ, I struggled against opening my heart to hear the Lord. I knew what I had to do, but it would be too inconvenient for me. It just wouldn't fit into my plans.

But I thank God Christians were praying for me and the Holy Spirit was working to convert me.

I finally knelt down and the Lord opened my heart so that I acknowledged Jesus as my Messiah and Savior.

I am a Christian because someone went out of her way to be kind. This Christian friend is the kind of person who lives life in a way that makes her different. She is a positive Christian. Her faith is active in love.

When you meet a Jewish person, have a loving attitude. Some will have chips on their shoulders. There may be barriers, but the Holy Spirit can break through. Be patient.

The Lord has many people. He may want to reach some of them through you. Isn't that exciting?

God can work in the hearts of the least of us. Praise the Lord!

(Mrs. Delysia Ashwood--as published in the September 14, 1975 issue of The Lutheran Witness in the article "I was Born a Jew.")

C. Pedro Marlon Carceres

I was born as Mordecai Ben Judah into an orthodox Jewish family. I trace my ancestry back to the Sephardic Jews of Spain, the aristocracy of Jewry. The Sephardic Jews have their own language, Ladino. I attended school in France, Italy, and Portugal. Because of my solid orthodox background and knowing from first hand experiences, and through the history of the persecution of the Jews, I did not want ever to know about Christianity or Jesus.

After coming to the United States I met three people who were instrumental in showing me the way to the Messiah: Rev. E. W. Borchert, and Professor and Mrs. Hans Berg. They asked me to give my heart to Jesus. They were specially kind to me, and they assured me that if I would accept Jesus I would receive the same joy and same peace for my burdened heart. I was so touched by this expression of love that I realized more than ever before the condition of my miserable life. That was what I needed--peace--and for the first time in my life. Then it followed that I was amazed to discover the New Testament as the consumation of the Old Testament. In the summer of 1970 I was baptized into the Christian faith by Pastor Borchert at Christ Lutheran Church of Eagan, Minnesota. Professor and Mrs. Berg became my godparents.

Now the persecution which I endured was bitter and relentless. I well remember the experience I had when first writing to my father and telling him of my faith in Jesus Christ, and of my following Him in baptism. I became dead to my father.

My determination to preach the gospel and zeal for my Jesus Christ motivated me to enter Concordia College, St. Paul, Minnesota, from which I graduated in 1974 with a B.A. in Elementary Education. Now as a seminarian I continue to seek the goal of becoming a minister in The Lutheran Church-Missouri Synod, because it has maintained itself as both a liturgical and a doctrinally sound church body.

(Mr. Carceres is a fourth year student at Concordia Theological Seminary, St. Louis and is preparing himself to become a Lutheran pastor.)

CHAPTER II

OUR JEWISH HERITAGE

They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all be blessed forever. Amen. (Romans 9:4-5)

A. A Covenant People Out of a Covenant People

Every American recognizes the signing of the Declaration of Independence in 1776 as the point of history when Americans consciously identified themselves as a nation, as a people. For the Englishman the Battle of Hastings in 1066 marks the beginning of modern England and the English people. The Jewish people discover their identity far deeper in antiquity, and what is more important, they find it in a Divinely wrought covenant dating back almost 4,000 years to the time of Abraham.

Abraham was neither Jew nor Gentile. God took him, called him, and worked through him to make a people. God spoke to Abraham:

I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessingand by you all the families of the earth shall be blessed....To your descendants I will give this land.
(Gen. 12:2-3.7)

Here we have the Abrahamic Covenant, which was reiterated to Abraham's son and grandson, Isaac and Jacob (Gen. 26:24; 28:13-14; 35:10-12; 46:3). Given without conditions, the Abrahamic Covenant promised to the descendants of Jacob (Israel), viz., the "Israelites," three things:

1. Identity as a great nation or people associated with God.
2. Land
3. Blessings for all families of the earth through them.

Four hundred thirty years after the Abrahamic Covenant was given to Abraham, this covenant was expedited by another covenant made with those same descendants of Abraham, Isaac and Jacob (Israel) at Mt. Sinai. The covenant at Sinai solidified the Israelites as a people and clarified their role as a "kingdom of priests and a holy nation" (Ex. 19:5-6). This covenant with the Israelites, or "Israel," is called in the Letter to the Hebrews the "old" covenant (cf. Hebrews 8). In his letter to the Galatians Paul clearly distinguishes between the Abrahamic Covenant and the Old Covenant (Gal. 3:15-18). Already in the time of Jeremiah (Jer. 31:31-34) God indicated that the Old Covenant was of temporary nature, and was to become obsolete when a new covenant would be made.

The Book of Hebrews holds up the New Covenant as being superior, and tells us that the Old Covenant (also called the "Mosaic Covenant") with its many regulations for worship and ritual, is obsolete: "In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away" (Heb. 8:13). But the child of God must not misunderstand. Although the Old Covenant, made at Sinai with Israel (the Jews) is obsolete, the chosenness of the Jews as a people has nowhere in Scripture been abrogated by God. The Abrahamic Covenant still stands and Scripture bears witness that the Jews, as a people, are still a Divinely chosen people. God is no fickle lover. When he chooses and elects, he does not change his mind or break his promise. Paul underscores the permanence of God's choosing Israel through the Abrahamic Covenant when he writes:

I ask, then, has God rejected his people? By no means... as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable (Romans 11:1. 28-29).

The reader must not at this point confuse God's election of a people with individual election to salvation. Never in the history of Israel, and certainly not now in New Covenant times, could an individual Israelite wave his pedigree in front of God's nose and be saved. Although Korah enjoyed the privileges of being a member of the chosen people, he did not personally appropriate God's intended blessings. Korah, Dathan and Abiram were leaders of the Israelites at the time of the exodus, but they rebelled against Moses and Aaron, consequently the earth opened up and swallowed them up alive (Num. 16; Jude 11). The behavior and fate of the sons of Eli, Hophni and Phinehas, further illustrate that being a member of God's ancient chosen people does not inherently include individual salvation (1 Sam. 2-4). Paul recognizes this when he writes, "Not all who are descended from Israel belong to Israel" (Romans 9:6).

The question comes then, in all its love and terror, to the Jew: Are you personally saved--do you have atonement with God? And another question comes also to the church: have you recognized that God continues to call the Jews his chosen people, continues to chasten them, continues to persevere them? The dignity that God has granted to Israel is no anachronism. And if history has shown that God has severely chastened the Jews,² the church can indeed stand in awe and amazement, but also in terror, not with complacency and certainly not with applause.

Within Israel there was always a remnant or what we could say "true Israel." From this remnant came the long predicted Messiah, our Lord Jesus. Paul says, "From them, in natural descent, sprang the Messiah" (Romans 9:5 NEB). Through Him the Abrahamic Covenant is implemented, in Him the Old Covenant is fulfilled, and around Him is based the New Covenant. Jesus said to his Jewish disciples, "This is my blood of the new covenant, which is poured out for many for the forgiveness of sins" (Matt. 26:28).

The Book of Hebrews reveals that the Mosaic Covenant has been obsolete and fulfilled through the New Covenant--which we could call the

"Jesus Covenant." Jesus Christ is at once the perfect sacrifice and perfect high priest (Heb. 8:7-13; 10:9-18). Unlike the Mosaic Covenant, the New Covenant is unconditional. All who trust Jesus Christ and His work of redemption; be they Jew or Gentile, comprise the "Israel of God" (Gal. 6:6), the "one new man" (Eph. 2:15), and are indeed the "New Israel" which is a "chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9).

B. The Early Church was Jewish

The early Christian church was almost exclusively Jewish. Most of the first missionaries were Jews. We are particularly indebted to the Jew, Paul, for his evangelistic activity among the Gentiles. It was only with difficulty that the Gospel broke loose from its Jewish moorings, and was unshackled from Jewish culture. At first only proselytes to Judaism were evangelized (Acts 6:5, 8:27f). Peter reported the conversion of Cornelius to his fellow Jewish believers, and they admitted with some surprise, "Then to the Gentiles also God has granted repentance unto life" (Acts 11:18). Almost two decades later, in the more formal action of the Apostolic Council in Jerusalem, comprised of Jewish Christians, the Jewish believers permitted Gentile believers to disassociate from Jewish customs by the statement: "We should not trouble those of the Gentiles who turn to God" (Acts 15:19).

The Christian church of today, mostly Gentile in its makeup, owes a great debt of gratitude to those early Jewish Christians who labored, suffered and died in their efforts to proclaim Jesus as Lord and Savior to all people. An unknown Christian wrote the following poem to call Gentile Christians to gratitude and evangelistic activity towards the Jewish people.

"The Jew"

Scattered by God's almighty hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jews.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then as years and ages passed,
And Nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed.
He did not take an angel's name,
No, born of Abraham's seed,
Jesus, who gave His life for you--
The gentle Savior--was a Jew.

And though His own received Him not,
And turned in pride away,
Whence in the Gentile's happier lot?
Are you more just than they?
No! God in pity turned to you--
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace.
God, for a debt of love is due
From Christian Gentiles to the Jew.

-- Author Unknown

C. Recognized by Luther

The early Luther recognized and appreciated the Jewish heritage of the Christian church when he wrote his treatise in 1523, "That Jesus Christ was Born a Jew."³ Luther wrote warmly of the Jewish people:

When we are inclined to boast of our position we should remember that we are but Gentiles, while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our Lord. Therefore, if one is to boast of flesh and blood, the Jews are actually nearer to Christ than we are, as St. Paul says in Romans 9:5. God has also demonstrated this by his acts, for to no nation among the Gentiles has he granted so high an honor as he has to the Jews.⁴

Luther goes beyond mere appreciation for the church's Jewish heritage; he alludes to a thousand years of Christian anti-Semitism when he says:

Our fools, the popes, bishops, sophists, and monks--the crude asses' heads--have hitherto so treated the Jews that anyone who wished to be a good Christian would almost have had to become a Jew. If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian.⁵

He instructs Christians to evangelize Jewish people when he writes: "I hope that if one deals in a kindly way with the Jews and instructs them carefully from Holy Scripture, many of them will become genuine Christians

and turn again to the faith of their fathers, the prophets and patriarchs." ⁶ Luther concludes his treatise of 1523 with an exhortation to Christian love:

If you really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life. If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either. ⁷

D. Retention of Jewish Things in the Lutheran Church

Later in his life Luther antisemitic, and Lutheran Christians have been no exception to the rest of Christendom in that antisemitic attitudes sometimes poisoned both their theology and practice. And yet much of our Jewish heritage is liturgically expressed. The pastor, robed in vestments in the tradition of Aaron, clearly performs a priestly function—leading his people to God and asking God's mercy for them through his prayers. The offertory, "Create in me a clean heart," echoes the supplication of the great Jewish leader, David. The benediction of Aaron, still used in the synagogues of today, generally concludes a Lutheran worship service (Num 6: 22-27). After the Epistle lesson a grand Hebrew word is sung, "Hallelujah," the translation of which is "praise the Lord!" (probably not known by many Lutheran worshippers). The architecture of a traditional Lutheran church building also reflects the life and culture of both ancient and contemporary Israel—more so than in the nonliturgical denominations.

In the Western Hemisphere, synagogues and Lutheran church buildings alike frequently face the East—pointing towards Jerusalem. ⁸ The nave/chancel arrangement of our churches—with communion rail dividing them—imitates the tabernacle and temple holy place/holy of holies design, the communion rail representing the ancient veil. In most of our churches the railing is open directly in front of the altar. The worshipper has then an open view of the altar and cross. This powerfully depicts the fact that we can come into the presence of God through our great high priest, Jesus. "Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh..." (Heb. 10:19-20).

The altar reminds us of the sacrificial system of the Mosaic Covenant, a system kept by ancient Israel but impossible to keep by contemporary Israel because the Second Temple was destroyed in 70 A.D. The altar is a continual reminder that the Mosaic Covenant, with its sacrificial system, sabbath laws, kosher food laws, and regularly prescribed liturgy, was fulfilled by Jesus, the Lamb of God. The altar also symbolizes a passover table, reminding us that it was during a passover seder that Jesus instituted the Lord's Supper, or as we sometimes call it, the Sacrament of the Altar. The sanctuary lamp or presence light, found in many Lutheran church buildings, has a counterpart in the "eternal light" or Ner Tamid of the ancient tabernacle and modern synagogues.

Jews of all ages, whether they be ancient Israel following the course of biblical Judaism or contemporary Israel following the course of Talmudical Judaism, have always adhered to a fixed calendar of religious holidays. These holidays express God's activity in history, and remind the worshipper of His activity today. The contemporary observant Jew delights in, and looks forward to, his sacred round of holidays even as the liturgically sensitive Lutheran Christian appreciates the drama and beauty of the Christian church year. The more important Jewish festivals, in their chronological order are:

1. New Year, Rosh Hashanah	September-October
2. Yom Kippur, Day of Atonement	September-October
3. Tabernacles or Booths, Sukkot	September-October
4. Hanukkah, Festival of Lights	November-December
5. Purim, Day of Lots	February-March
6. Passover, Pesach	March-April
7. Pentecost, Shavuoth	May-June

The Christian church also observes seven important festivals. Given in chronological order they are:

1. Christmas	December
2. Epiphany	January
3. Ash Wednesday	February-March
4. Easter	March-April
5. Ascension	April-June
6. Pentecost	May-June
7. Trinity	May-June

In the Sabbath worship of the synagogue regularly appointed readings of the Pentateuch are kept, the cycle being completed each year with "Simchat Torah," which concludes the festival of Sukkot. Following the Torah reading in the synagogue there is read the "Haphtorah" (conclusion) from the prophetic books of the Old Testament. The custom of regular readings from the Pentateuch-Prophetic books is perhaps the origin of our Epistle-Gospel lesson tradition. In many ways, the liturgical churches retain more of our Jewish heritage than the non-liturgical churches. Architecture, a prescribed religious calendar, and liturgy have their parallels in contemporary Jewish cultus.

E. Questions for Discussion

1. Where in the Bible does it say that the Jews have been rejected by God?
2. With whom did God make the Mosaic Covenant? The New Covenant?
3. Match the words in the three columns:

Israel (the man)	Jewish Remnant	Gal. 6:16
Israel (the people)	The Church	Rom. 9:4-5
True Israel	The Jews	Rom. 9:6
Israel of God	Jacob	Rom. 9:6

4. Was Abraham a Jew?
5. What three promises does the Abrahamic Covenant include?

6. If the Christian church grew out of a Jewish/Hebrew language heritage, how can we explain the existence of Latin terms in our liturgy like: Introit, Gloria Patri, Gloria in Excelsis, Sanctus, Agnus Dei, Nunc Dimittis, Pax Domini, Venite, Te Deum Laudamus and Benedicamus?
7. Does baptism, as practiced by Lutherans, find any counterpart in the cultus of the Mosaic Covenant? (Phil. 3:2-3, Col. 2:11-12).
8. Do you think that most Christians know that the early church was predominately Jewish?
9. Were the Israelites a chosen people before or after they crossed the Red Sea at the time of the exodus?
10. Discuss the five principal covenants of the Bible (Noahic, Abrahamic, Mosaic, Davidic, New) and in your discussion try to answer the following questions:
 - a. Who did God make the covenant with?
 - b. Was the covenant conditional or unconditional?
 - c. What did the covenant promise?
 - d. How are all the covenants related with one another?



CHAPTER III

JEWS NEED THE GOSPEL

Brethren, my heart's desire and prayer to God for them is that they may be saved (Romans 10:1).

A. All Men Need Christ

C.S. Lewis has written somewhere that we usually get what we want, but we don't always like it. A corollary statement is that we frequently don't want what we would like if we had it. Jewish resistance to the Gospel is well known, and belongs in the category of the second aphorism. Jewish resistance to the Gospel finds its origin in two facts: 1. The harsh and unloving way that the Gospel has been presented (in addition to acts of Christian anti-Semitism),⁹ and 2. The basic teachings of Talmudical Judaism. Abba Silver has contrasted Judaism and Christianity in his book, Where Judaism Differed.¹⁰ In the chapter "That Men Need to Be Saved" he writes:

Judaism is not constructed around any drama of redemption. There is no term in the Hebrew language for "salvation" in a sacramental, redemptive sense. In Judaism the soul of man required no "liberation," because the soul of man is not enchained. The idea that man needs to be "saved" either from the toils of life or from some Original Sin or from the prison house of matter or from baleful astrological influences is not part of Judaism.¹¹

Judaism does not emphasize those portions of the Old Testament which speak of personal atonement for sin, such as Psalms 32 and 51, and of course disavows the idea of progressive revelation which finds its denouncement in the writing of the New Testament. And it is in the New Testament that we find the most pointed statements of man's need for deliverance from guilt through the atonement which God provides in His Messiah, and the need for a personal relationship with God.

Thus it is not upon the lips, though it lurks deep in the heart, of the average Jewish person to ask the question posed by the Philippian jailer, "Men, what must I do to be saved?" (Acts 16:30). The peace that every Christian possesses in Jesus Christ cries out to be shared with Jew and Gentile alike. Many a Jewish person, though he pretends otherwise, lives daily in the words of David: "When I declared not my sin, my body wasted away through my groaning all day long" (Ps. 32:3). Nor dare we doubt what the Apostle Paul wrote:

And you he made alive, when you were dead through the

trespasses and sins in which you once walked...Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind (Eph. 2:1-3)

If a Lutheran succumbs to the popular opinion, "The Jew has his own religion, don't trouble him," he rejects the writings of St. Paul, and says that Law is equal to Grace in the matter of salvation - the very issue that vexed Luther, and which caused him to precipitate the Reformation. We note also that Peter and John, standing before the rabbis, high priests and leading representatives of Judaism, said of Jesus Christ: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Peter's statement disavows any theological approach which claims Jews can be saved apart from Jesus Christ.

B. Included in the Great Commission

In the past Christian missionaries have gone out to share not only the Gospel, but many worldly benefits in the way of medicine, education and technology. This is proper. This is showing the love of Christ. But when it comes to the Jew, the Church has little to offer in those areas. Moishe Rosen, a prominent Jewish Christian evangelist writes:

Israel has a surplus of people involved in the medical profession; and throughout the world, many Christians have Jewish physicians. We cannot offer the civilizing benefits of education because the average Jew in the same socio-economic bracket has 2.5 more years of education than his Christian counterpart. When it comes to agricultural or industrial help, what has the church to tell people who make the desert to bloom and develop a highly industrialized society with little or no raw materials. No, we have nothing to give the Jews but Christ; and we are confronted with the question: "Is Christ enough?" 12

The Great Commission (Mt. 28:18-20) certainly did not mean to exclude the Jews. Its sitz im leben was that of Jewish disciples of Jesus were charged specifically to go to the Gentiles. It was assumed that the good news of the Messiah would be preached to Jews. Jesus' Great Commission was an elaboration on his previous statement: "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (Jn. 10:16).

John the Baptist spoke to a Jewish audience when he said: "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him" (John 3:36). Certainly Jesus' conversation with the Jewish religious leader, Nicodemus, clearly indicates that He is for the Jews: "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God...as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life" (John 3:14-15).

The normal situation of the Christian Church is that Jews and Gentiles -

owning a common need for salvation in Christ - be united in the one Christian Church with the Lord Jesus as its head. St. Paul speaks of Jews and Gentiles when he writes: "He is our peace, who has made us both one, and has broken down the dividing wall of hostility...that he might create in himself one new man in place of the two, so making peace" (Eph. 2:14-15).

C. Resistance to Evangelism

Jewish resistance to evangelism is well-known. It is not within the scope of this manual to explain what Paul meant by "a hardening has come upon part of Israel, until the full number of the Gentiles come in" (Ro. 11:25). Suffice it to say that the Greek word used here, porosis, does not connote a permanent hardening (cf. Eph. 4:17-18 regarding hardness of heart of the Gentiles) as does the use of sklaroono in connection with pharaoh in Romans 9:18.

The resistance of Jews to the Gospel - once it is presented - stems from three reasons: human nature, theological conviction, and the fear of assimilation with consequent loss of identity with the people Israel. Paul tells us that "the word of the cross is folly to those who are perishing" (1 Cor. 1:18) and that "the unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (1 Cor. 2:14). Any unsaved person - Jew or Gentile - resists the Gospel because it at once tells him that he is helpless in his sins and that he needs a Savior, Jesus.

Theological resistance is generated by Talmudical Judaism which cannot accept the Messianic claims about Jesus - that He is the Son of God who has borne the sins of the world and thereby made atonement for sin for all who accept Him. Theological resistance has expressed itself historically in many ways: liturgically, through disputations, and more recently and more subtly through interreligious dialogue. Although there have been over the centuries some writings of Jews that were derogatory against Christianity, most Jewish apologetic writings were done primarily for the purpose of defending Judaism to Jews in order to help Jews resist Christian evangelism efforts. For example, Nahmanides (13th century A.D.) argued that Jesus could not be the Prince of Peace, for with him peace did not come to the world; on the contrary, there was a serious eruption of religious wars among the Christians themselves as to the nature of their own beliefs.¹³

The position which orthodox Christianity takes regarding the evangelization of the Jews places Judaism on the defensive, as an "inferior" or "incomplete" religion. The Jewish religious leaders therefore resent Jewish missions for this reason also. The Jewish religious community feels more comfortable with a type of religious pluralism which sanctions Judaism to be the religion for the Jews, and Christianity to be the religion of the Gentiles, with neither being superior to the other. The growing success of Jewish missions in the last decade has prompted Jewish religious agencies to produce literature to help Jewish people resist Christian and non-Christian "missionizing."¹⁴ And yet the Bible teaches that there is one true God and one true religion for all people! One Jewish writer faces this issue directly and writes honestly:

"Sweeping though it may seem, there is no escaping the truth which Judaism enunciates, and for which Jews have been ready to suffer martyrdom, that there is only One God and that the Torah...has not been superseded by any other religion...the position one ought to adopt is that there is more truth in Judaism than in other religions." 15

The fear of assimilation and consequent loss of identity as the people of Israel is the third reason which genders resistance to the Gospel. In the earliest centuries of the church-synagogue clash the Jewish believers were accepted as members of the Jewish community, although considered to be apostate. In later centuries the church expected the Jewish Christian to break away from his former Jewish life style, and even from contact with other Jews. Finally the falsehood became accepted as true that "Jew" and "Christian" are mutually exclusive terms. And so today when a Jew becomes a Christian the Jewish community feels the pain of another member of Israel lost.

D. Theological Pitfalls

Certain tragedies are evident in the church's theological posture regarding Jewish evangelism. In recent years an unorthodox view of Jewish missions had infiltrated Lutheran theology - that the individual Jewish person is accepted by God on the basis of the Abrahamic and Mosaic covenants. The logical conclusion of such theology is that efforts to evangelize Jewish people are both offensive and redundant.¹⁶ One Lutheran theologian has advocated that church mission excludes Jews, and that we should have a "theology of co-existence."¹⁷ Orthodox Christianity falls neither into the snares of universalism nor of espousing Abrahamic/Mosaic covenant salvation (the so-called "two covenant theory"), but can fall into another trap. Believing the Jews to be rejected by God - contrary to what the Bible says - many churchmen have traditionally been interested in the Jewish people mostly as an example of God's judgment.

Although orthodox Christians of this persuasion will always admit to the survival of an elect remnant of saved Jews, the tenor of their approach possesses a harshness which ill befits the proclamation of our beautiful Savior.¹⁸ A scholar of Jewish-Lutheran interaction, Harold Dittmanson, gives a proper warning to orthodox Christians who seek to evangelize the Jews:

"There is something unstable and potentially dangerous about the policy of treating Jews with respect but at the same time rejecting their religion as defective. While such a policy may achieve peaceful co-existence, the danger is ever-present that whenever the social, political, or economic sections of Christendom suffer a severe setback, attitudes can easily turn into hostility and 'scape-goating.'" 19

And why not? If a Christian believes that the Jews, once a chosen people, are now rejected by God, it follows logically that they are causing society's problems. Should we not reject what God rejects, and condemn what God condemns?

The Missouri Synod Board for Evangelism has recognized this danger, and in "A Statement of Jewish Lutheran Concerns" (Cf. Appendix A) the Board for Evangelism makes its commitment:

"That we do love the Jewish people, that we stand with them in opposing all forms of anti-Semitism and injustice, that we join them in humanitarian concerns, and will continue to love them even when they choose not to accept our witness."

E. Questions for Discussion

1. Using Galatians 3:27-28 as the basis for your discussion, discuss whether a Jewish person who has accepted Christ as personal savior is still to be considered Jewish. What about a Gentile (or "Greek")? A female?
2. How would you respond to the idea that "Christianity is the religion of the Gentiles and Judaism is the religion of the Jews?"
3. Have you known any Jewish people who have expressed their need for God's forgiveness?
4. Discuss the statement: "If we do not share Christ with our Jewish friends we either believe that our Gospel is unworthy of Jewish people, or that Jewish people are not worthy to hear the Gospel."
5. In medieval times the Church understood that it had a "duty" to preach the Gospel to the Jews. What errors can enter into the missionary activity of the Church when it understands evangelism as a "duty" or "obligation"?
6. Discuss the statement of David Hunter (footnote No. 16) in the context of Acts 4:12 and John 14:6. Cf. also the statement by Rabbi Silver: "'No one comes to the Father, but by me' (John 14:6) is a concept alien to Judaism." (cf. footnote 24)
7. The organized Jewish community is strongly opposed to any type of "Missionizing" efforts by Christians among Jews, and yet individual Jewish people have a deep need to find God. Discuss this paradox in the light of John 10:42-43.

CHAPTER IV

JUDAISM TODAY

I bear them witness that they have a zeal for God,
but it is not enlightened (Rom. 10:2).

A. The Talmudical Judaism of Today Is Not Biblical Judaism

The story is told of a Christian woman who visited a synagogue. After the service she had occasion to chat with the rabbi. In a friendly manner he encouraged her to ask questions. The woman, thus encouraged, asked the question that was uppermost in her mind: "Where do you keep the sheep and bullocks, and where is the sacrificial altar?" As ludicrous as this incident might seem, it illustrates the ignorance and misconceptions that Christians have about Judaism. Christians familiar with the stories of the Old Testament, unconsciously equate the Judaism of Bible times with the Judaism of today.

We must clearly differentiate between the biblical Judaism of three millenia ago and the rabbinical or Talmudical Judaism of today. The high priest of Bible times, clad in elaborate vestments and entering the Holy of Holies on Yom Kippur with sacred blood, finds no counterpart in today's rabbi - who functions not in a sacerdotal but in a pedagogical manner. The word "rabbi" means "my teacher" or "my master." Integral to biblical Judaism and the Mosaic Covenant was the altar - in the tabernacle or the temple - and the carefully specified sacrificial system. With the destruction of the Second Temple in 70 A.D. sacrifices ceased. For First Century Jewish Christians the sacrificial system ceased in 30 A.D. when the Lamb of God was slain upon the altar of the cross. Today no synagogue has an altar.

Judaism was profoundly affected by the emergence of Christianity. In the first century Jews disputed with Jews on Jewish soil concerning the person of Jesus. Peter and John preached the crucified and risen Jesus as the Messiah. The official Judaism took its stand: "So they called them and charged them not to speak or teach at all in the name of Jesus" (Acts 4:18). The conflict between church and synagogue which unfolded during the first century shaped the destiny of Judaism. For all its many facets and lack of dogma, Judaism became a-Christological and was consciously shaped in clear contrast to Christianity. By a-Christological we mean that normative Palestinian Judaism in the First Century A.D. decided as an article of faith that Jesus was not the Messiah. Judaism has remained messianic. Indeed, after the First Century rejection (by official Judaism) of Jesus as Messiah, the Jewish people met with tragedy after tragedy in following false Messiahs.²⁰ In the past three centuries Judaism has re-defined the idea of Messiah in far different terms from the traditional idea of a personal savior descended from David. Today "Messiah" means for many Jews the future advent of a "messianic era" of peace and goodwill among all mankind. An important minority of Jews, however, still look forward to the coming of a personal Messiah. Christian people somewhat naively try to explicate the difference between Christianity and Judaism by saying

the Judaism still looks for a personal Messiah, but Christianity recognizes that he has come already in the person of Jesus. Most Jews do not ask the Messianic question on those terms, and this is one of the great challenges of Jewish evangelism.

Judaism today is a religion of the book. Synagogues, diverse in architecture and latitudinarian in teaching, do have one feature in common. Every synagogue possesses and enshrines at least one copy, in scroll form, of the book known as the Torah. By "Torah", we mean here the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Housed in an Ark or cabinet in the front of the synagogue, the Torah Scroll, together with a congregation, makes the synagogue as a synagogue, that is, a place set apart for Jewish study and worship.

Although the word "Torah" can be translated as "law", to do so may give the average Christian a misunderstanding. Torah is a Hebrew noun derived from a verb that means "to guide" or "to teach". Therefore, Torah stands for guidance and teaching. Judaism, of course, acknowledges that Divine revelation did not stop with the Torah, but continued with the other 34 books, called the "prophets" and the "writings." The Jewish Bible, comprising the Law (Torah), the prophets and the writings, is called the Tenach, and is identical with the Old Testament as used by Protestant Christians.

The third century B.C. to the fifth century A.D.²¹ is known as the classical rabbinic age. As rabbis studied, taught and struggled to interpret the Scriptures, their writings were set forth in the Mishnah and Gemarah (together comprising the Talmud), and the Midrash - a collection of rabbinical commentary on the moral teachings of the Jewish Bible. The Talmud was edited about 500 A.D., and in its Babylonian form comprises 63 tractates of legal, ethical and historical writings. It has for centuries been a major series of textbooks for Judaism. Even today, knowledge of its contents forms the most important part of the curriculum for the training of orthodox and conservative rabbis. Even reform rabbis study it extensively. The Talmud contains much popular wisdom and many beautiful sayings. For example, the Talmud instructs us:

"Don't look at the flask but what it contains."

"Do not threaten a child. Either punish him or forgive him."

"Judge a man not according to the words of his mother, but according to the comments of his neighbors."

In one sense the Talmud is analogous to The Lutheran Confessions because it renders interpretations of Scripture. However, these interpretations are not taken to be authoritative by most Jews, and differing opinions are presented within the Talmud. The Talmud is much more than a commentary on the Jewish Bible (our Old Testament). Morris Adler suggests that it "is the extensive record of the intellectual, social, national and religious activity pursued by Jews during the approximately thousand-year period of its formation."²²

A study of the Talmud, whose volume content approximates the World Book Encyclopedia, would take a lifetime. Once a Christian friend of mine, eager to witness to a Jewish neighbor but naive in his knowledge of Judaism, promised to read the Talmud if his friend would read the New Testament! A curious paradox presents itself in Judaism. Although Judaism is a religion of the book - and the Torah is enshrined in every synagogue and read through annually in regular pericopal fashion - Judaism is based more upon the Talmud than on the Jewish Bible (Tenach). Once again we note the difference between ancient biblical Judaism and the Talmudical or Rabbinical Judaism of today.

B. Jews and Judaism

It should not be assumed that all Jews are practicing the religion of Judaism. Today many Jews are involved in non-Christian cults like the Unification Church, the World Wide Church of God (Armstrongism), and Haare Krishna. In fact the majority of Jews in the United States belong to no synagogue, and do not feel that the Jewish religious leaders represent them - except when the leaders touch upon the identity, peoplehood, and survival of the Jews. Jewry today, worldwide, has become patently secular.

Many Christians hesitate to discuss the Bible with Jewish people, fearing the embarrassment of Jewish superiority in knowledge of the Old Testament. These fears are generally ill-founded. Most Jewish people have very little knowledge of the Old Testament. They may have received a parochial school education in a synagogue school, but that education is generally emphasized knowledge of the Talmud and of Jewish culture and history rather than the Bible.

Even if we define "Bible" as the Jewish Bible (Old Testament) we suggest that many Jewish people in the United States are biblically illiterate. This fact, coupled with the fact that the Jewish National Population Study of 1971 noted that only 47% of American Jews were affiliated with a synagogue, ²³ Recent estimates have shown decreasing synagogue affiliation. This has serious implications for the future of Judaism. So knowledgeable in other matters, the Jewish people have an enormous need to learn the Word of God. This presents a wonderful opportunity for Christians today. Every author of the books of the Bible (Old Testament and New Testament - with the possible exception of Luke) was a Jew. Gentile Christians have the wonderful opportunity to bring the Bible back to the Jewish people.

C. The Three Major Branches of Judaism

We may think that Jewish people must be found in one or the other categories of Orthodox, Conservative or Reform Judaism; however, most Jewish people fall in the class of unaffiliated. That is to say, they do not belong to any synagogue. Even when we think in terms of the customary tri-partite division of Judaism it must be understood that the categories are flexible. An Orthodox rabbi may serve a conservative synagogue, and some Jews are members in good standing of different synagogues representing two or even all three branches of Judaism.

Orthodox Judaism accepts the Bible (Old Testament) as the inspired,

inerrant revelation of God and attempts to keep the 613 Talmudical laws. Orthodox Jews are strict observers of the Sabbath (sundown Friday to sundown Saturday). They do not ride in automobiles on the Sabbath and so their homes are close enough to the synagogue to walk to the Sabbath services. In the synagogue, separate sections are maintained for women. Only Hebrew is used in prayer and ceremonial services. Orthodox men and women both wear a head covering at all times. Children receive religious instruction daily after public school, or in parochial schools which combine secular and Jewish studies. Orthodox Jews pray three times daily: in the morning, at late afternoon, and after sunset, the exact time being fixed by the sun.

The presuppositions of Reform Judaism are rationalistic. Scripture is not accepted as inerrant and inspired divine revelation. A Reform Jew accepts as binding only the moral laws of the Bible. He does not abide by customs and laws that he feels are incompatible with modern civilization. Reform worship departs from the traditional Jewish forms. There is complete equality of the sexes in the temple. The services are conducted mostly in English (or any vernacular). Instrumental music is permitted, unlike in orthodox synagogues. Usually of the higher income brackets, keenly politically and socially conscious, Reform Judaism arose as a religious movement in Germany in the 19th Century. After centuries of oppression and life in the ghetto, Jews living in an enlightened scientific state with equality of rights found the traditions of Orthodox Judaism untenable in a scientific age.

Midway between Orthodox and Reform Judaism is Conservative Judaism, the largest grouping of affiliated Jews in the United States. They regard Reform Judaism as too sharp a break with the past, and Orthodox Judaism as incompatible with modern civilization. The Conservative Jew adheres to the dietary laws with only minor exceptions. Both Hebrew and English are used in the worship services and experimentation in worship forms occurs, including the use of organ music and the Bar Mitzvah ritual for girls on the first Sabbath after their 12th birthday (corresponding to the Bar Mitzvah for boys after their 13th birthday.).

Modern Jewish Scholars persistently maintain that Judaism has no dogmas and that the stress is not on orthodoxy but "orthopraxy," (viz.) the living out of a moral life. Judaism, indeed, is not a dogmatic religion, nor does it possess organs for controlling or regulating faith. But it does have certain definite dogmas which are held in common by all branches of Judaism, though they may be variously interpreted. The closest statement to a creed of Judaism is the Sh'ma: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). Judaism maintains a strict and unyielding monotheism. When Jewish theology says that God is One it explicates this in four ways. God is one, and not many - thus drawing the line between itself and the polytheism of the ancient pagan world. God is One, not two - thus rejecting the dualism of Zoroastrianism. God is One, not three - thus rejecting the Christian dogma of the Trinity. (Concomitant with this statement is the rejection of the idea, integral to the Trinity, of a God-man). God is One, not none - thus Judaism declares its opposition to contemporary atheism.

The medieval Talmudist, philosopher, and physician Maimonides formulated 13 principles of faith, which are popularly - but not officially - accepted as dogma of Judaism. The principles are: 1. God's existence, 2. His Unity, 3. His Spirituality, 4. His Eternity, 5. Belief that He alone must be worshipped, 6. Belief in the Prophets, 7. Belief in Moses as the Chief of the Prophets, 8. Belief in the Divinity of the Torah, 9. The Torah is eternal and unchangeable, 10. God's omniscience, 11. Reward and punishment, 12. Belief in the coming of the Messiah, and 13. The Resurrection of the Dead.

Concerning the doctrine of man, Talmudical Judaism teaches that man is capable of doing God's will. The total depravity of man is rejected by Judaism. If man has committed a sin, he may repent and be forgiven by God, but the initiative can and must come from man himself. Redemption begins with self-redemption. Judaism avows that man can keep God's laws because he is made in the image of God. Thus man does not need a savior, nor does he need a mediator between himself and God. Rabbi Silver writes: "'No one comes to the Father, but by me' (John 14:6) is a concept alien to Judaism."²⁴ Man is not justified by his faith, but by his works. "The key Protestant doctrine of Justification by Faith alone, and not through good works, finds no place in Judaism, nor does the Catholic doctrine that man is justified by faith and works..."²⁵ Judaism does not accept the idea of original sin, although its literature speaks frequently of the "yetzer hara" or evil inclination within man that often leads him astray. Because man is not stamped ineradicably with sin, man has the capability to overcome the evil in him and in the world. Redemption is not solely from God, it is to be won by man here on earth.

Thus resistance to evangelization is thus rooted not only in the historical travesties committed by the Church (which will be discussed in Chapter V) but also in theological and anthropological beliefs. Recently the author had occasion to share Christ with a Jewess whose life had been marred by many years of personal problems and family alienation. When she was asked about her own sins, she was puzzled. Finally she said that it was possible that she might have committed a sin, but she could not recall one. This, of course, is not in the deepest tradition of Judaism - a tradition which exhorts repentance and seeks atonement. The Talmudical Judaism of today makes self-justification part of the means for atonement with God.²⁶

Lutherans historically have not agreed on certain prophecies concerning the future of the Jewish people (Israel). Many Christians are convinced that the Scriptures do predict in a general way the destiny of Israel, and that one cannot always equate the word "Israel" with "Christian Church" wherever it appears in the Bible. Proclamation of the Gospel is our priority work, but some consideration needs to be given especially to four biblical issues: the dispersion and persecution of Israel, the regathering of Israel and restoration to the land, the overall repentance and conversion of Israel in the end times, and millennialism.

The dispersion and persecution of Israel were predicted by Moses, and were to happen as a result of unfaithfulness to the Mosaic Covenant. Cf. Lev. 26:14-46; Dt. 28:15-68. However, Moses made it clear that God would

never totally destroy or reject Israel because of the Abrahamic Covenant (Lev. 26:44-45). Nowhere does the Bible say that Israel will be dispersed forever, and many Christians believe that the Bible predicts a regathering of scattered Israel and restoration to the land of Israel (Dt. 30:1-10; Is. 11:10-12; Jer. 16:14-15; Ezek. 36 and 37; and Lk. 21:24).

Most Lutheran exegetes have held that the above Old Testament passages refer to the restoration of Israel under Zerubbabel (c. 516 B.C.); or that they are figurative representations of the future glories of the church. The promise of land to the descendants of Abraham, Isaac and Israel (Gen. 12:7; 15:18-21; 28:13-14; 35:10-12; Psalm 105:7-11) is held by most Lutheran interpreters to have been fulfilled under the United Kingdom of David and Solomon. However, some interpreters take this promise of land to be a permanent deed given to Abraham, Isaac and Israel and their descendants - one of God's unconditional promises. These interpreters say that the use of the land falls into the category of the conditional, according to Lev. 26:14-45 and Dt. 30:15-20. Taken in this light, the modern state of Israel could be a fulfillment of prophecy.

The teaching of the overall repentance and conversion of Israel in the end times finds basis in Hosea 3:4-5; Ezek. 36:24-32 and Ro. 11:25-27. The opinions of Lutheran exegetes vary widely on this passage. Most hold that the "all Israel" of Romans 11:25-27 is the church, comprised of Jewish and Gentile believers. Others hold that "all Israel" is the timewise integration of the remnant of Israel, viz., Jewish believers of all ages. The passage might well be considered exegetically open. However, if one opts for the interpretation of a future general conversion of the Jewish people in the end times, this interpretation must not be construed to be part and parcel of a millennialistic scheme. And if there is to be such a general conversion of the Jews, we presume that it would come about by the ordinary preaching of the Gospel, with the Holy Spirit bringing individual Jews to saving faith in Jesus Christ.

Article 17 of the Augsburg Confession says: "Rejected, too, are certain Jewish opinions which are even now making an appearance and which teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless." Lutherans here interpret the confessions to mean a rejection of millennialism. A dictionary definition of "millennium" is: "the period of 'a thousand years' (a phrase variously interpreted) during which Christ is to reign on earth, according to the prophetic statement in Rev. 20:1-7." A synonym of "millennialism" is "chiliasm" which is defined by the dictionary to be "the doctrine of the reign of Christ on earth for a thousand years."⁴³ Some Lutheran theologians define chiliasm in a much broader way, including under the umbrella of chiliasm the teaching of the restoration of the Jews to the land, and the general conversion of the Jews. As Lutherans re-explore these issues it is important that they be guided by the Holy Spirit and be faithful to both Scripture and the Lutheran Confessions - making both say neither more nor less than the author and authors intended.

We have emphasized theological differences between Christianity and Judaism. There are, however, many points of similarity, and much of ethical

value in Judaism. We do well to acquaint ourselves with the writings of men like Abraham Heschel, and to ponder thoughts like:

"The test of a people is how it behaves towards the old. It is easy to love children. Even tyrants and dictators make a point of loving children. But affection and care for the old, the incurable, the helpless, are the true gold mine of a culture." 27

D. Other Types of Judaism

A parallel religious movement to Lutheran pietism in the 18th century was Hasidic Judaism, founded by Israel Baal Shem. Initially the movement was a reaction against the somewhat unemotional Talmudic Judaism of the time in Eastern Europe. The hasidim (pious ones) possessed an ardent faith in God and tried to serve Him with joy and even ecstasy. In recent times Hasidic Judaism has lost some of its spontaneity and has become a stubborn defender of fundamental Orthodox Judaism.

Reconstructionism is a movement which interprets Judaism as a civilization, with the Jewish religion as its core. Although emphasizing the necessity for a Jewish community, the movement denies that the Jews are a people chosen by God. The movement was begun by Mordecai Kaplan with his book Judaism as Civilization (1934). Kaplan's teachings are highly controversial among Jews and he was excommunicated by the Union of Orthodox Rabbis, a rare and unusual event among Jews.

Running cross grain to the broad spectrum of Talmudical Judaism is the newly articulated Messianic Judaism. This is not to imply that other types of Judaism are not messianic, but only to affirm that the emphasis of Messianic Judaism is upon the person of the Messiah, Jesus. Actually, Christianity is Messianic Judaism - biblical Judaism which acknowledges and confesses that the Messiah has come in the person of Jesus, and that, true to the prophets, Judaism is open to all people. Simeon saw the Messiah and said, "A light for revelation to the Gentiles, and for glory to thy people Israel" (Lk. 2:32). Increasing numbers of Jews are becoming Christians today - or as they prefer to be called, "completed Jews." Some of these Jewish believers have formed congregations which call themselves "Messianic Synagogues." 28 Such congregations have been condemned by the Jewish community as traitorous, and have gained only uneasy acceptance by the Christian community which suspects them of Judaizing tendencies.

It is our conviction that Jewish people who enter the one Flock of the church through the Good Shepherd, Jesus, should understand that the Mosaic Covenant has been fulfilled by Christ. Thus there exists for Jewish believers no divine command to make animal sacrifices, keep kosher laws, keep sabbath laws, or keep any other of the ordinances associated with the Mosaic Covenant - other than the Decalogue. To bind consciences to such ordinances would mix Law and Gospel.

However, as with all the nations, we respect the culture and heritage of the Jewish people where it does not conflict with the Word of God. Furthermore, we believe that it is God-pleasing that Jewish believers retain their identity as Jews, particularly because Israel has a divine origin and

heritage. In this regard, if Jewish Christians choose to form churches called "Messianic synagogues," or to express their Christian faith in other Jewish ways, we should not trouble them. We ask only that they not exclude Gentile believers (which would raise again the dividing wall of hostility which Christ has broken down), and that the ordinances of the Mosaic Covenant be regarded as adiaphora.

E. Questions for Discussion

1. How can the tri-partite division in contemporary Judaism (Orthodox, Conservative, and Reform) be compared to the theological differences in present day Christendom?
2. In what way is Judaism a "religion of the book"? In what way is it not?
3. What writings do Lutherans cherish in a somewhat similar manner to the Jewish respect for the Talmud?
4. Discuss beliefs about the nature of man as held by Judaism. Compare them to those that might be held by an unsaved Gentile, or even a Roman Catholic.
5. Judaism teaches that it is within the power of every man to redeem himself from sin by resolutely breaking away from it and by repenting or returning to God. Discuss this statement in the light of Jeremiah 17:7-9.14; Psalm 51:7-14; and Romans 3:19-26.
6. What truth do you see in the following statement:

"Cults, like Jehovah's Witnesses, the Mormons, Christian Science and the Unification Church are a counterfeit Christianity, perverting the central doctrines of the Christian faith, and thereby deceive people by what they say. However, Judaism errs not so much by what it says as by what it does not say."
7. Discuss the statement, "Judaism is the mother religion of Christianity, therefore Christianity should honor the fourth commandment and not proselytize (evangelize) Jewish people."
8. What is the religion of the Jews?
9. Why do you think so many young Jewish people of today have become involved in cults like the Unification Church and other false religions like Haare Krishna?
10. Do you see anything unbiblical about a group of Jewish believers calling their church a "Messianic Synagogue" if they do not restrict membership to Jews only, but conduct their services in a Jewish manner? What would you say if a Messianic synagogue taught the necessity for worship on the Sabbath?

CHAPTER V

ANTI-SEMITISM

I ask, then, has God rejected his people? By no means! (Romans 11:1a)

It does not lie within the scope of this manual to review or summarize the history of anti-Semitism or even the history of Christian anti-Semitism. For that the reader is referred to standard works such as Edward Flannery's The Anguish of the Jews, Solomon Grayzel's A History of the Jews, and The Teaching of Contempt by Jules Isaac. The literature is voluminous. We present here only a few examples from the history of anti-Semitism. But the indictment of the Church is conclusive. Jacob Jocz observes:

It is no exaggeration to say that the empirical Church, i.e., the Church of History, has shown itself the greatest enemy of the Jewish people. The Church has, therefore, been the first and foremost stumblingblock in the Jewish appreciation of Jesus.²⁹

A. Can a Christian Hate Jews?

Can a Christian hate Jews? Sadly, we must conclude, yes. John Chrysostom, a highly influential church father in 4th century Antioch, wrote "Eight Homilies Against the Jews." He castigated the Jews with unparalleled energy, Jews are "most miserable of all" (Homily 4,1), men who are "...lustful, rapacious, greedy, perfidious bandits." The synagogue is a "repair of wild beasts" (6,5), a place of "shame and ridicule (1,3) and "the domicile of the devil" (1,6).

Chrysostom says that the Jews are degenerate because of their "odious assassination of Christ" (6,4) and because of this decide there is "no exiation possible, no indulgence, no pardon" (6,2). The Jews will always remain without temple or nation (6,2). God hates the Jews and always hated the Jews (6,4; 1,7). Therefore it is the duty of Christians to hate Jews: "He who can never love Christ enough will never have done fighting against those (Jews) who hate Him" (7,1). Tragically, Chrysostom's ungodly remarks not only marred his reputation as a great churchman and gifted preacher, but they fueled the fires of hatred. Flannery concludes his remarks on Chrysostom with the statement: "A generalized popular hatred of the Jew was now rapidly under way; and among the literati the tone of Chrysostom's diatribe found an echo in and out of the Church for centuries." ³⁰

The weeds of anti-Semitism continued to grow in God's vineyard through the centuries and as a result history records three horrible

episodes of anti-Semitism.

B. Three Horrible Episodes

Any Christian who desires to share the Gospel with Jewish people should be aware of what happened during the "Christian" Crusades. The word "crusade" has a popular currency in Christendom as a form of mass evangelism. But in Jewish consciousness it conjures up the horrors of Christian anti-Semitism practiced during the three crusades of 1096, 1144, and 1189 A.D. Ostensibly organized to recapture the Holy Land from Moslem domination, the crusades were an exploitation of popular piety for political purposes by rulers in Europe. But the crusades were preached by the clergy. The first crusade was poorly organized. Before long the crusaders began to argue that it was ridiculous to go to a distant land to kill God's enemies while the Jews, close at hand and equally opposed to Christianity, were left behind unharmed. Eventually the cry was heard throughout Europe, "Kill a Jew and save your soul!" Once again Jews died merely because they were Jews. Approximately 10,000 Jews lost their lives in central Europe to the crusaders.

When one crusading army captured Jerusalem they drove the Jewish inhabitants into the synagogue and set fire to it, singing a Christian hymn while the flames roared. The second crusade would have resulted in more lost Jewish lives had it not been for the intervention of Bernard, the abbot of Clairvaux, one of the most respected churchmen of his time. Bernard denounced those monks and priests who were urging the murder of Jews. Grayzel comments, "He did this not because he honored Jews and Judaism, but because of a deeper understanding of Christianity." 31

Much of the work of the crusaders was a direct contradiction of Jesus Christ and His teaching. "Crusader" is derived from crux, the Latin term for cross, the symbol of redemption and God's love. Jesus said, "if any man would come after me, let him deny himself and take up his cross and follow me" (Mt. 16:24). But the crusaders took up the sword and butchered Jews and Moslems indiscriminately.

The Inquisition began in Spain in the 15th century and had for its immediate objective the ferreting out of insincere Jewish converts, and disciplining of them. As a result of forced attendance at evangelistic sermons, threats, political pressures to "convert", many Jews consented to Christian baptism and were considered "new Christians." But most of them continued to secretly practice Judaism and were not really Christians. The clergy was scandalized. Soon the Jewish "converts" came to be called "Marranos," which meant "pigs."

As the Inquisition grew in scope, thousands of Jews were tortured and burned alive at public executions. The Auto-da-Fe', or Act of Faith, was the name given to public discipline dispensed by the Inquisition. Typically, as the church bells tolled the procession filed into the town courtyard, comprised of soldiers, hooded monks and priests chanting praises to God, and the gaunt Jewish prisoners. A preacher delivered a long sermon. After this the chief inquisitor announced the punishments: penance, stripes, confiscation of property, imprisonment or death. Those destined to die

were given the opportunity to repent. If the Marrano-heretic repented, he was mercifully strangled to death, then laid upon the gaffots alongside living Jewish men and women. Usually a prominent government dignitary, sometimes the king himself, ignited the faggots. Grayzel describes how it ended:

The tolling of the bells and the cheers of the spectators mingled with the shrieks of the dying. Sometimes, above the agonized tumult, floated the defiant cry: Shema Yisrael, Adonai Elohenu, Adonai Ehod!³²

On November 20, 1938 simultaneously all over Germany there occurred the Krystallnacht, a night of horror in which over 100 Jews died, 7,500 Jewish shops were looted and 600 synagogues burned. On January 1, 1939 all Jewish businesses were liquidated. Forced labor, concentration camps and government sponsored murder of an estimated 6,000,000 Jews continued from then on to the end of World War II.

This episode is known as "the holocaust" to world Jewry. In this manner one third of world Jewry was eliminated. The author was once involved in a discussion between a young Jewess and a Gentile Christian college student. The word "holocaust" was mentioned. The college student asked, "What's that?" The expression of pain on the Jewish girl's face reminded me that any Christian who attempts to witness to Jews must be sensitive to the fact that almost every American Jew now alive had at least one relative murdered in the holocaust - a human tragedy that had its origin in "Christian" Germany, the home of the Protestant Reformation.

To what extent the Christian Church is culpable for the holocaust only God knows. Nazism was more an outgrowth of ancient Germanic paganism wedded to the antisemitic obsession of Adolf Hitler, and the Jewish community knows that almost all the Jews who escaped the holocaust were helped by committed Christians like Corrie Ten Boom and Donald Lowrie.³³ We mention also the Kirchenkampf (church struggle) of the Lutherans in Nazi Germany. Men like Dietrich Bonhoeffer and Friedrich Bodelschwingh of the Bethel Mission boldly resisted Nazi policies. Propst Heinrich Grueber of Berlin organized an office which helped to get many Jews out of Germany until he and his fellow-worker Sylten were imprisoned.³⁴

But still, in Jewish thought a stigma of guilt rests upon Christendom. In her recent book, The War Against the Jews 1933-1945, Lucy Dawidowicz writes: "A line of antisemitic descent from Martin Luther to Adolf Hitler is easy to draw...Modern German anti-Semitism was the bastard child of the union of Christian anti-Semitism with German nationalism."³⁵

C. Martin Luther and the Jews

In 1543 Martin Luther wrote a book titled, "On the Jews and Their Lies." The book is 169 pages long in its English translation. Some of its more scurrilous remarks are well known to the Jewish community of today, and represent something of an obstacle for Gospel sharing with Jews by Lutherans. Luther wrote "what shall we do with this rejected and condemned people, the Jews?...I shall give you my sincere advice:..." We here summarize Luther's

seven point program:

"First, to set fire to their synagogues or schools and to bury and cover with earth whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians...

Second, I advise that their houses also be razed and destroyed...

Third, I advise that all their prayer books and Talmudic writings in which such idolatry, lies, and cursing, and blasphemy are taught, be taken from them...

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb...

Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews...

Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping...

Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow..."³⁶

Luther's contemporaries were horrified at his book and his program, was not carried out, nor was it taken seriously. But Shakespeare's immortal lines came true: "The evil that men do lives after them. The good is oft interred with their bones." Certainly Luther's anti-Semitism was a natural outgrowth of the Christian anti-Semitism of medieval times. But still, scholars have wondered why the older Luther became so harshly anti-Semitic when some of his earlier writings had been complimentary to the Jews. Among the possible reasons suggested by church historians are a yet-unknown booklet published by rabbis against Luther, illness, or the general disappointment that so few Jews had accepted the Gospel. In any case we must disavow and condemn Luther's "Seven Point Program". At the same time we must permit Luther himself to have the last word. In the final sermon of his life, preached at Eisleben on February 15, 1546, three days before his death, Luther said of the Jews:

"We want to act in a Christian way toward them and offer them first of all the Christian faith, that they might accept the Messiah, who after all, is their kinsman and born of their flesh and blood and is of the real seed of Abraham of which they boast... We want to treat them with Christian love and to pray for them, so that they might become converted and would receive the Lord."³⁷

D. The We-They in Jewish Communal Thought

Given the past history of the Crusades, the Inquisition, and the Holocaust of Nazi Germany, it is not surprising that most Jews think in terms of "we" and "they" in their relationships to Christians. Samuel Sandmel expresses this sociological reality in the title of his book, We Jews and You Christians.³⁸ Sandmel, however, does differentiate between a Gentile Christian and a Gentile non-Christian, which most Jews do not.³⁹

Most Jewish people make no distinction between "Christian" and "Gentile"; the words are synonymous. Thus, Adolf Hitler, Billy Graham, Bernard of Clairvaux, the Grand Inquisitor Torquemada of 15th century Spain, Charles Manson and you - the average Lutheran Christian - are all lumped into the category "Christian." Jews are suspicious of Gentiles (or Christians). The long history of animosity and persecution has made them wary and distrustful. But in spite of all the horrors of the past, after you are accepted personally as a friend, Jewish people will treat you with great warmth and loyalty.

Jews who accept Christ as their Savior and who are baptized are looked upon as traitors to the Jewish community. Jews in general cannot accept the fact that a Jew can be a Christian, as were all the first Christians. To them the terms "Jew" and "Christian" are mutually exclusive. A Jewish convert is called a meshummed (or "traitor") and is subject to the hatred and ostracism of the Jewish community - and of his own family. Attempts and programs of Christians to evangelize Jews are considered acts of intellectual anti-Semitism and are considered as channels by which Jews are forever lost to the Jewish community. Some Jewish agencies expend considerable monies in public relations, seeking to dissuade church leaders from encouraging Jewish evangelism.⁴⁰

The future holds forth a great challenge to the Christian Church. Can it allow the Jewish convert to still express his Jewishness and yet experience full and loving fellowship within the context of a Christian congregation? And can the Gentile Christian learn to love and appreciate Jewish culture - much less God's promises to his ancient chosen people, Israel? St. Paul, a Jew and lover of the Jews, out of love for his Lord, was "all things to all people" and proclaimed the Gospel to the Gentiles. Can the Gentile Christian also be "all things to all people" and proclaim the Gospel to the Jews?

In conclusion we quote from the writings of Michael Wyschograd, an Orthodox Jew who has long been involved in religious dialogue with Christians:

"Christian anti-Semitism is a function of a certain kind of Christian self-confidence. If one believes with unquestioning conviction that Jesus was the saviour who died for the sins of the world, then it becomes a source of serious concern and irritation that he was not so recognized by his own people. Such classic Christian anti-Semitism tends to be diminished in one of two ways. When Christian faith becomes more genuine and obedient, it discovers that all - or almost all - men reject Jesus and that the Jew is but representative of the rest of

humanity...Finally, I fear the destruction of Christianity, because the twentieth century has taught me that the two greatest enemies of Jews and Judaism in this century - Nazism and Communism - are also the most virulent anti-Christian forces of this century. Jews have learned that while Jewish existence under Christian rule left much to be desired, Jewish existence under anti-Christian rule is far, far worse. One need only compare Christian with post-Christian Russia to become convinced. The continuation of living Christianity is therefore vital to Jews."⁴¹

E. Questions for Discussion

1. Discuss the statements of Jacob Jocz: "The supposed rejection of historic Israel stems not from theological considerations but from empirical observation."⁴²
2. What responsibility do we have today for the book of Martin Luther, On the Jews and Their Lies?
3. According to the biblical record, who crucified Jesus? Cf. Mk. 11:18; 14:55; 15:1; 15:11. Who are the "they" of Mk. 15:24? What does the Apostles Creed say about the crucifixion of Jesus? On Good Friday what does Luke tell us about the reaction of the Jewish population to the crucifixion of Jesus? Cf. Lk. 23:27, 48.
4. Early church fathers like John Chrysostom made many antisemitic statements. Why do you think they spoke the way they did? Can you differentiate between anti-Judaism, anti-Zionism, and anti-Semitism? Sore Kirkgaard once said there is nothing quite like the hatred of theologians; do you think it is easy to love someone who has a theological view different than your own?
5. According to the extended quotation of Michael Wyschograd, can a committed Christian hate Jews? What does the Bible say? Cf. Ro. 9:1-5; 10:1; 11:1; 13:8.
6. Discuss the following statement by Charles Glock and Rodney Stark found on page 208 of their book Christian Beliefs and Anti-Semitism:

"The casual chain that links Christian belief and faith to secular anti-Semitism begins with orthodoxy - commitment to a literal interpretation of traditional Christian dogma. Orthodoxy, in turn, leads to particularism - a disposition to see Christian truth as the only religious truth. Particularism produces a two-fold response toward religious outsiders. On the one hand Christian particularism prompts missionary zeal: The faith is open to all mankind if only they will accept it. But when others reject the call to conversion the hostility latent in particularism is activated."
7. Using Genesis 12:3 and Zechariah 2:8-9 as a basis for your discussion, discuss the history of Russia, Poland, Spain, Germany the United States

and Holland. (The first four countries have persecuted Jews actively, and the last two countries have befriended them.)

8. The Bible says that vengeance is god's work; not men's (cf. Ro. 12:19). Do you think that God has used the sins of those who are not His people to chastise those who are? As you answer this question relate the destruction of the first temple to 2 Chronicles 36:14-17, the destruction of the second temple to Matthew 23:37-38 and Luke 21:24, and the holocaust to Lev. 26:44-45. Has God chastened the New Israel, the Church, by the sins of unbelieving?



CHAPTER VI

METHODOLOGIES FOR JEWISH EVANGELISM

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them (Romans 11:13-14).

A. Love for Jewish People

Basic to successful Jewish evangelism--and to any evangelism--is genuine love for those being evangelized. This is the essence of Christian discipleship, that we might love others the way our Lord loves us. The love of the Christian is to be expressed not only in the inner circle of "our own kind", but to all people. What the Jew sees in the average Christian usually does not impress him. Nor does it attract him. But when a Christian lives in the presence of the Lord Jesus, day by day, and walks with Him, then Christ's love radiates out from him. When Paul spoke in Romans 11 of arousing the jealousy of his fellow Jews he was alluding to the positive spirit of love which he had--in Christ. When Christians genuinely express love towards Jewish people it gains them a hearing for the Gospel. Love, of course, is not enough. The Gospel must eventually be articulated and applied in a personal manner.

Synod's Board for Evangelism has taken a clear stand in its "A Statement of Jewish Lutheran Concerns" on the matter of love for the Jewish people: "That we do love the Jewish people, that we stand with them in opposing all forms of anti-Semitism and injustice, and that we join them in humanitarian concerns, and will continue to love them even when they choose not to accept our witness." This statement is made in the spirit of Romans 13:8 and it is hoped that every Christian who shares his faith with Jewish people will concur with it.

B. Use of the Sword of the Spirit

The Word of God is the Sword of the Spirit. We should then learn to use that Sword, not as a club that bashes stubborn skulls, but with the finesse of a skillful fencer so that the Word of God might pierce the heart, "discerning the thoughts and intentions of the heart" (Heb. 4:19). When the Holy Spirit desires us to use His Sword in a witnessing situation we need to be prepared. Witnessing to Jewish people requires a knowledge of Messianic prophecies from the Old Testament. Among the more important ones are:

<u>Old Testament</u>	<u>Prophecy</u>	<u>New Testament Fulfillment</u>
Gen. 3:15	Seed of the woman	Gal. 4:4
Gen. 9:26	Descendant of Shem	Mt. 1
Gen. 12:1-3.7	Abrahamic Covenant	Rom. 9:4-5

<u>Old Testament</u>	<u>Prophecy</u>	<u>New Testament Fulfillment</u>
Gen. 49:10	Of the tribe of Judah	Mt. 1
Dt. 18:15-19	Prophet like Moses	Acts 3:22-23
Psalms 110	Son of God and David	Mt. 22:44
Is. 7:14	Born of a virgin	Mt. 1:18-20
Is. 9:6	Birth of savior	Lk. 1:26-35
Is. 11:1-10	Descendent of Jesse	Rom. 15:8-12
Is. 53	The suffering servant	Phil. 2:5-11
Is. 61:1	Messiah brings good news	Lk. 4:16-21
Jer. 31:31f	New Covenant	Heb. 8:1-13
Ezek. 34:15.23-24	Son of God and of David- New Covenant	John 10:27-30
Micah 5:1	Messiah born in Bethlehem	Mt. 2:1-6
Zech. 9:9	Messiah enters on an ass	Mk. 11:1-10
Mal. 3:1-4	Messiah comes to temple	Mt. 11:2-10 and Jn. 2:13-17

The list is hardly exhaustive. The serious Bible student will discover in the Old Testament hundreds of prophecies concerning the coming of the Messiah, which are fulfilled in Jesus. But it is advisable to thoroughly understand and be proficient in the explanation of a smaller number of Messianic prophecies.

The Gospel itself should be presented from Scripture, using both Old and New Testaments:

1. Membership in the chosen people Israel does not ensure personal salvation. A man must be circumcised in heart, born again, converted to God. Jer. 4:4; John 3:1-3; Ro. 2:28-29.
2. All men have sinned and need atonement with God. Eccl. 7:20; Is. 63:6; Ps. 14:2-3; 51:1-6; Ro. 3:23.
3. The results of sin. Is. 59:1-2; Ezek. 18:4; Rom. 6:23a.
4. God's way of taking away sin by sacrifice. Lev. 17:11; Is. 53:3-8; Jn. 1:29; Rom. 6:23b.
5. God takes away the guilt of sin and changes the heart (no self-redemption). Ps. 51:7-13; Gal. 2:15-16; 5:22-23/
6. Personal appropriation of salvation by faith. Genesis 15:6; Is. 55; 1 Kings 18:21; Gal. 3:6-7; Rev. 3:20.
7. God's promise of the resurrection. Job 19:25-26; Is. 26:19; 1 Cor. 15:20-22.

C. Love is Considerate of Jewish Sensitivities

Love given to Jewish people must be genuine--considerate of Jewish sensitivities and to Jewish culture. Like God's love for us in Christ,

it should be unconditional. Love which is merely spiritual bait in order to win a hearing for the Gospel is insincere. The Christian should be prepared to be patient and to continue his witness to the Gospel even when there is no apparent response. The seed may grow very slowly. It may take years to germinate. God calls us to be witnesses, sowers of the seed of the Gospel. He is responsible for creating germination, new birth.

As one goes about his joyful task of bringing the Word of God to Jewish people he should be aware of certain Jewish sensitivities and of common objections to the Gospel message. Among the Jewish sensitivities are:

1. Most Jews think in terms of a "we-they" relationship with regard to Christians. They make no distinction between Christians and Gentiles.
2. Many Jews lean towards the liberal end of the spectrum of political persuasion, because they believe it is more protective of the rights of minority groups, such as themselves.
3. Gentile criticism of Jewish leaders may be taken as antisemitic statements. However, Jews frequently criticize their leaders openly.
4. Be aware of cultural differences and remember that Paul was "all things to all men". What the Gentile interprets as "pushy" and "rude" in a Jewish person may well be an expression of candor and openness.
5. A Jewish person feels it would be traitorous to accept Christ and join the side of the "enemy." He does not want to betray the Jewish people by becoming a Christian.
6. Jewish people (and many unchurched Gentiles) do not understand Christian jargon, such as: born again, blood of lamb, justified, Trinity, saved and cross. At the right time you can explain these terms but don't use them right away.
7. Don't tell jokes about Jews. Why take the risk of offending your Jewish friend?
8. Don't tell Jews that you love them. Show them by your actions. They are more impressed by "orthopraxy" than orthodoxy.
9. The holocaust is still a sensitive point. Most U.S. Jews now alive had a relative murdered in the holocaust. Many Jews see in the holocaust and founding of the modern state of Israel a "crucifixion/resurrection" event.
10. Concerning the modern state of Israel, for the Jew the issue is not so much geo-politics as it is survival of the Jewish people. The Christian should be aware of the Bible references to the land, and even if he has no "theology of the land" he should be acquainted with the Zionist movement begun in 1897 by T. Herzl.

In the last three decades Jews and Christians have increasingly been involved in interreligious dialogue. Such dialogue, usually conducted on a high theological and intellectual plane, is not intended to be a platform for witnessing and is not evangelistic. However, dialogue has been helpful in teaching Christians about Jewish sensitivities, and in helping them to "speak the language of the Jewish people." Some suggestions are given below for tactful, non-offensive terminology which communicates well.

When we use the word "Jesus" this brings to mind recollections of persecutions of Jews that were done "in the name of Jesus." It may be helpful to point out that "Jesus" is actually the Greek form of "Joshua." The term "Christ" does not have any specific meaning for the average Jewish person. It is better to use the word "Messiah."

The word "Christian" has not a positive connotation for the average Jewish person. All non-Jews, or Gentiles, are considered to be "Christians." Most people do not grasp the fact that only 25% of the earth's population even claims to be Christian. If Messiah Jesus has not brought peace on earth, a good bit of the problem could be that His kingdom is still in the minority. Rather than use the term "Christian" it may be better to speak in terms of "Bible-believers."

The word "Jew" is a perfectly good word which has been slurred in years bygone. Many words in the English language have been harmed by slanderous use. Expressions like "dirty Jew" or "Jew somebody down" have tarnished the word and magnified prejudice. Sometimes it may be better to say "Jewish person."

For the Jew the verb "convert" means to take away Jewishness and go over to the side of the historic enemy (the goyim or Gentiles). A convert (noun) would then be a traitor, or meshummad. Some prefer to speak of a "completed Jew" which indicates that more Jewish heritage has been added on, atonement has been attained, the Jewish Messiah accepted, and a new appreciation of the Jewish Bible gained. Another option is to simply say "Jewish Christian" or "Jewish believer."

With good intentions a Christian may invite his Jewish friend to "come and worship with us." But in good conscience the unsaved Jewish person cannot worship the "three gods" of the Christians. However, he may be willing to attend the worship service as a visitor.

The cross has been a symbol of Jewish persecution from the days of the Spanish Inquisition to the cross burnings of the Ku Klux Klan. Years ago cross-carrying priests in Poland and Czarist Russian would lead their parishioners in pogroms (riots) against Jewish citizens. There is good biblical basis for speaking of the "tree" that Jesus was crucified on (cf. Acts. 5:30; 10:39; Gal. 3:13; and 1 Pt. 2:24) rather than using the term "cross."

When we speak of the New Testament we must recognize that Jews do not accept it as holy or as the Word of God. In fact, most Jews believe it to be a book written by Gentiles. It can be pointed out that the New Testament (or the "Christian Scriptures" according to Jews) is a Jewish Book. We can

call the New Testament the "New Covenant" - indeed Jeremiah promised a New Covenant (Jer. 31:31f).

The word "Church" connotes something that is strictly Gentile. The word "congregation" has a Jewish flavor. As we try to "speak the language of the Jewish people" we should never deceive, but strive to use words that respect Jewish culture and history and that communicate accurately.

D. Jewish Objections to Christianity

Manuals on evangelism techniques frequently list common "objections" to the Christian faith that the evangelist will encounter. These would of course also apply to Jewish people. But, because of previous religious training and tradition, Jews have additional objections. Among them are (with suggested answers):

1. Christians believe in three Gods, we believe in one.

We believe that the one God has revealed himself as three persons. In Deuteronomy 6:4 the word echod is better translated as "unity". Cf. also Gen. 2:24.

2. Concerning the incarnation, how can a man become God as your Christians teach?

We teach that God became man, not vice versa. God is all-powerful, why couldn't He do that?

3. The Bible cannot be taken too seriously. It is made up of legends and myths.

Are you saying that the history of the Jewish people is a myth, that they never came out of Egypt? What about the archeological discoveries in Israel--archeology is supported by the Bible and the Bible has not failed for accuracy.

4. I was born Jewish and I will die Jewish.

You don't become a Gentile when you become a Christian. You become a completed Jew. Nobody is born a Christian.

5. How can we be the chosen people if God let 6,000,000 Jews die in the holocaust?

Think about the fact that 12,000,000 were left alive. Satan hates God's chosen people.

6. Why do you try to convert us when there are so many Gentiles to convert?

We don't want to exclude Jews. We have something precious that we want to share with everybody.

7. You cannot be both a Christian and a Jew. The terms are mutually exclusive.

All the first Christians were Jews and were accepted as such by the Jewish community. Why shouldn't a Jew have a right to his own religious convictions.

8. Christians have done terrible things to Jews. What about the holocaust which happened in the Christian country of Germany? What about the crusades? What about the Inquisition? If I were to become a Christian I would be a traitor to my own people.

Not all who say they are Christians are. Most Gentiles are not Christians. But Christians do sin. Martin Luther is an illustration of that. We are not proud of the bad things he said about Jews.

9. Are you suggesting that Judaism is an inferior religion?

Christianity really is Judaism, the Judaism of the Bible, and a Judaism which believes that Jesus is the long-promised Messiah. For the past 2,000 years there have been many different types of Judaism: Pharisees, Saducees, Essenes, Qumranians. Today we have Orthodox, Conservative, Reform, Hasidic, and Messianic Judaism. Naturally we feel that our type of Judaism is superior and so we want to share it.

10. Are you suggesting that if I don't become a Christian God is going to send me to hell?

Who goes to hell is not for me to judge. And God does not send people to hell. They go there of their own free will. In the last verse of Ezekiel 18 God says: "I have no pleasure in the death of anyone, says the Lord God; so turn, and live." God desires repentance, and the acceptance of his mercy. God is pleased to have people come to him like King David did in Psalm 51. The Messiah Jesus said that He is the only way to God (Jn. 14:6).

11. I don't need the Messiah. I think I have done enough good things in my life to balance the scales of righteousness in my favor.

Isaiah says: "All our righteous deeds are like a polluted garment" (Is. 64:6). And God says in the Torah: "You shall be holy; for I the Lord your God am holy" (Lev. 19:2). God expects perfection. Are you perfect? If not, how do you find atonement?

12. The New Testament of the Christian is a Gentile book.

Although used predominately by Gentiles, it was written entirely by Jews, with the possible exception of the Gospel of Luke and the Book of Acts.

E. A Parish Approach Which Is Creative

As we consider the methodology of Jewish evangelism we must not fall into the error of thinking there is a way that is best, or that we must

restrict ourselves to certain techniques. Michael Green in the Epilogue of his book Evangelism in the Early Church remarks on the creativity in evangelism evident among the early Christians.

We have seen that house meetings of various sorts and personal conversations between individuals played a very prominent part in the progress of the gospel in ancient times. The hospitality and even the decoration of their homes, their chance conversations indoors or in the open air, visiting, open-air preaching addresses in church and synagogue, arguments in the market place and the philosophical school, personal testimony, letter writing and the explanation of Scripture were all used to further the supreme aim which these early Christians cherished, of making Christ known to others.⁴⁴

But more basic than methodology and creativity is motivation. Green comments:

Indeed, it is the motivation of these men and women which impresses us more than their methods. Their moving allegiance to God, their profound sense of discovery, their deep concern for their Christless fellows drove them out into unremitting service in the cause of the gospel.⁴⁵

In the United States there are almost 200 evangelistic societies and agencies involved in bringing the Gospel to Jewish people. Most of these groups are quite small and many are short-lived. They vary greatly in their methodology. Some have special "centers" where evangelistic meetings and Bible studies are conducted, including Jewish-Christian observances of the traditional Jewish festivals. Some witness openly on the sidewalks using tract type literature and even give inpromptu sidewalk dramatic presentations in areas of high Jewish population density. Jewish-Christian music has been increasingly used as a medium for the Gospel. Radio and TV presentations are also used by some of the larger organizations.

The work of the numerous non-denominational agencies has been successful in winning Jewish people to Christ, but probably the greater proportion of Jewish people who become Christians do so through the witnessing and concern of ordinary laymen in Christian churches. Perhaps the agencies have their greatest impact and importance for kingdom work in that they arouse, sensitize and train Christians to share the Gospel with Jewish people.

The "center" approach to Jewish evangelism has two inherent limitations:

1. The Jewish person eventually senses that he is an object of special concern by the center personnel, but that he may not be so welcome in the neighborhood Christian church, and
2. Frequently Jewish people who come to Christ through the ministry of a "center" do not join a Christian congregation, hence their growth in Christ is hindered. Such Jewish Christians

are more often than not reluctant even to visit a Christian congregation because they fear rejection, have historical hangups about German Lutherans, or think that the services will be too "goyish." The latter problem must be dealt with by congregations in areas of Jewish population.

A congregation with a number of Jewish Christians must be in creative tension about how Jewish it chooses to design its worship services and programs. And Jewish Christians need to understand that the essence is Christ and the Word of God, and not place excessive importance on the expression of the Christian faith in a Jewish way. Liturgy in Jewish-Christian worship is a fertile area for liturgiologists to explore new modes of worship--modes of worship that can be deeply meaningful for Jewish and Gentile believers alike.

Considering the plethora of Jewish evangelism agencies and societies with their varying approaches and theologies, the field of Jewish evangelism presents a confusing picture. This picture is not without its unpleasant scenes. Sometimes agencies compete with one another for funds, prospect lists, and attention. In a relative sense, the number of Christians who feel burdened for the salvation of Jewish people is rather small. The agencies seek the support of this small group. What is needed is a creative parish approach. The local congregation represents the entire Body of Christ, the one flock of the Good Shepherd seeking to unite both Jew and Gentile in Christ.

The parish approach to Jewish evangelism places the responsibility for evangelizing a Jewish community squarely upon the congregation which has its people active in that area. Those who criticize the parish approach usually do so on the basis that "the churches are not ready" or that it has been tried and does not work. Albert Huisjen in his book The Home Front of Jewish Missions has written a chapter advocating the parish approach to Jewish missions.⁴⁶ C.M. Hanson, a luminary for Jewish evangelism in Lutheran circles, also strongly advocates the parish approach.⁴⁷

The logical place to begin is with the parish evangelism committee. A definite program of Jewish evangelism should be established; a program that is subject to regular evaluation and accountability. It is too easy for a parish to develop a laissez-faire attitude to Jewish evangelism, or adopt a "wait and see" attitude. Now is the time of salvation! A sense of urgency should be developed.

The program that is developed should certainly seek the aid and counsel of qualified Jewish evangelism agencies, but the program that is finally defined should be owned by the parish itself. Some members of the evangelism committee should be chosen to include Jewish people in their visitation. They should be above average in intelligence, tact and commitment to Christ--for they may be meeting the most intelligent, cultured and educated group of non-Christians in the world. As the joys and successes of their witness become known over the years, their expertise and enthusiasm can spread through the entire congregation.

Prayer is essential. Certainly it is God's gracious desire that his ancient chosen people be saved. When a Christian shows a willingness to bring the Gospel to Jewish people, and asks God to help him witness, the Holy Spirit will arrange the witnessing situations and help that person speak. And Christians need to pray for those who have been witnessed to, that the seed of the Gospel might germinate, grow and bring forth fruit unto eternal life.

Many Lutheran Christians feel a deep sense of inadequacy about witnessing to Jewish people. But there is a world of difference between saying "I can't" and "I won't". The Christian who says "I can't" and brings that burden of weakness to the Lord in prayer will eventually discover that he can. He can because the transcendent power in all witnessing belongs to God, not to our own sinful flesh. As a Christian learns to witness, he can at least invite Jewish neighbors to church services and special gatherings, pray for them and show the love of Jesus to them.

F. Questions for Discussion

1. According to the Bible, how does one obtain power for witnessing? Cf. Acts 1:8, 2 Cor. 4:5-7.
2. Why do you think Jewish people do not visit our Lutheran churches more often? Have you ever invited a Jewish person to visit your congregation's services?
3. Discuss the word "convert" in the context of the following statements:
 - He was a convert to Lutheranism.
 - The Jewish man converted to Christianity.
 - He converted his American dollars to Russian rubles.
 - Unless one is converted, he cannot see the kingdom of God.
4. What kind of suppressed emotional freight might a Jewish person be carrying when he "talks about religion" with a Lutheran Christian?
5. Most mainline denominations do not have any special program for Jewish evangelism. Why do you think this is so?
6. What is your stand on the modern state of Israel? Do you think that your personal convictions about the state of Israel could hinder or help you in a witnessing situation?
7. What is the gravest antisemitic act that you can do?
8. Do you think that interreligious dialogue between Lutherans and Jews is a good way to evangelize?

CHAPTER VII

THE HOPE FOR THE FUTURE

For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree (Romans 11:24).

One of the greatest privileges for any Christian is to be part of God's process in leading someone to know the Savior. This privilege has not been exercised by the Christian church towards the Jewish people to any degree for many centuries. In this way the church has harmed herself. By her sinful actions the church lost her opportunity--and her right--to win Jews for Christ. At the root of that dreadful loss is the erroneous teaching that God has rejected the Jewish people. Israel is still chosen as a people--and special for that reason--but individual Jewish people are saved in the same way that Simon Peter announced to the Sanhedrin as he spoke of the Name of Jesus:

This is the stone which was rejected by you builders, but which has become the head of the corner. And there is no other name under heaven given among men by which we must be saved (Acts 4:11-12).

Indeed, not only the sins of the church, but also the "builders" of the Jewish people--their religious leaders--are responsible for leading the Jewish people away from Messiah Jesus throughout the centuries. Jesus said: "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one Shepherd" (Jn. 10:16). When our Lord spoke that, the "other sheep" were the lost Gentiles. Now it is God's Jewish sheep who are lost. Do we care? Do we have the heart of the Good Shepherd who seeks the lost?

God has a dream for us to make into a reality. Paul, speaking to Gentiles, said:

Now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility (Eph. 2:13-14).

The wall of hostility between Jew and Gentile has been removed by Jesus Christ. Now it is possible for Jew and Gentile to be "one man" - the Body of Christ. The dream has been expressed by the medieval hymn writer

with the familiar Advent hymn, "Oh, Come, Oh, Come, Emmanuel" (No. 62 of The Lutheran Hymnal):

1. Oh, come, oh, come, Emmanuel, And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.
2. Oh, come, Thou Rod of Jesse, free Thine own from Satan's
tyranny; from depths of hell Thy people save
And give them vict'ry o'er the grave.
Rejoice! Rejoice! Emmanuel shall come to Thee, O Israel.

That the 12th century A.D. hymn writer has the Jews in view - that they might accept the ransom of the Son of God - is apparent from reading the fifth stanza:

5. Oh, come, oh, come, Thou Lord of might,
Who to Thy tribes on Sinai's height
In ancient times didst give the Law
In cloud and majesty and awe.⁴⁸

But captive Israel will not understand that she has been ransomed by her Messiah unless Christians are bold, take risks, and even suffer. Since the Synod has undertaken to be faithful to the Great Commission in proclaiming her Lord to the Jews she has been criticized by Jewish organizations and by liberal Christianity. The cross of Christ is indeed a scandal. It causes embarrassment. It puts its proclaimers into jeopardy. But, we ask, is there really any evangelism without risk, without danger, without suffering? Paul says that he was "in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren" (2 Cor. 11:26).

Our objective - in spite of dangers - is graphically expressed in the Parable of the Olive Tree. The parable is explained below.

Jesus Christ is the Trunk of the Tree

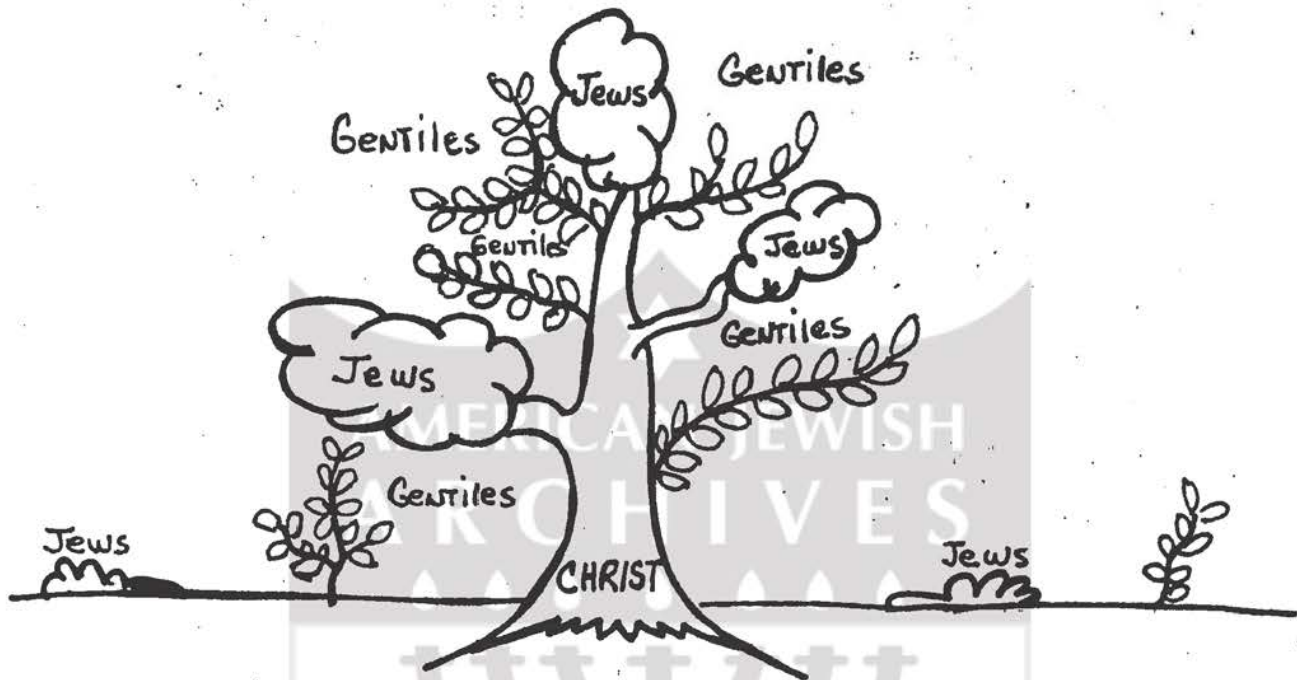
"There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots...In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations (goyim) seek, and his dwelling shall be glorious" (Isaiah 11:1.10).

Jews are the Natural Olive Branches and Gentiles are the Wild Olive Branches

"Now I am speaking to you Gentiles...if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches" (Romans 11:13.17-18).

The Whole Tree Is The "New Israel," Comprising of Jew and Gentile

"Peace and mercy be upon all who walk by this rule, upon the Israel of God" (Gal. 6:16).



As we look with hope to the growth of this olive tree--which is the Christian Church--let us remember Paul's words. Gentile Christians should not boast that they are saved, and the Jews were cast off due to unbelief. Neither should Gentile Christians despair of bringing Jews into the Christian church because Paul did say "how much more will these natural branches be grafted back into their own olive tree" (Rom. 11:24). It is not so much that Jewish evangelism has been tried and failed, but rather that it has hardly been tried. Let us rely upon the promises of God, and not upon our own understanding. "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33).

We conclude with a prayer, an act of worship, taken from The Lutheran Hymnal, Prayer No. 23, "For the Jews."⁴⁹

Almighty and everlasting God, who lovest to show mercy,
hear the prayers which we offer unto Thee for Thine
ancient people, that acknowledging Jesus Christ, who is the
Light of truth, they may be delivered from their darkness;
through the same Jesus Christ, Thy Son, our Lord.

Kal Kavod Laylohim!

(All glory be to God)

FOOTNOTES

1. Affirmed by Paul in Romans 11: "I ask then, has God rejected his people? By no means! I myself am an Israelite, a descendent of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew" (Rom. 11:1-2). Cf. also Jer. 31:35-37.
2. The awesome chastisement of God is set forth in predictive outline in Lev. 26:14-45; Deut. 28:15-68. Cf. also 1 Thess. 2:15-16.
3. Walther Brandt (Ed.), Luthers Works, Vol. 45 (Philadelphia: Muhlenberg, 1962), pp. 199-229.
4. Ibid., p. 201.
5. Ibid., p. 200.
6. Ibid., p. 200.
7. Ibid., p. 229.
8. "Whenever possible, the church building may be built with the chancel and altar facing the East...the earthly home land of our Lord." Luther D. Reed, Worship (Philadelphia: Fortress, 1959), p. 20. "Synagogue architecture has varied from place to place and has always been influenced by general architectural style. But one thing is constant - the ark was placed against the wall facing Jerusalem, and it was in this direction that the congregation faced to pray." Ben Isaacson and Deborah Wigoder (editors), The International Jewish Encyclopedia (Englewood Cliffs: Prentice-Hall, 1973), p. 288.
9. In medieval times in Europe Jews were forced to listen to conversionary sermons, threatened with death if they did not submit to baptism and had their children taken from them to be forcibly baptized and raised in Christian foster homes. Comments Solomon Grayzel, "The majority of those who left the Jewish fold undoubtedly did so through force or fear. Every attack upon the Jews started with the proclamation that those would be spared who submitted to baptism. To be sure, the rule of the Church was against the use of force in conversion, but in actual fact this rule was interpreted very liberally in favor of Christianity." Solomon Grayzel, A History of the Jews (Philadelphia: JPS, 1970), p. 361.
10. Abba Hillel Silver, Where Judaism Differed (New York: Macmillan, 1972).
11. Ibid., p. 183.
12. Moishe Rosen, Our Messianic Mission (Minneapolis: Messianic Ministries), page 5.
13. Sidney Hoenig, "The Jewish Response," Face to Face, Fall/Winter 1977, ADL of B'nai B'rith, pp. 9-12.

14. In the introduction of Missionary and Cult Movements, produced by the Department of Interreligious Affairs, Union of American Hebrew Congregations in 1977, Balfour Brickner writes: "American Jewry is concerned with the proliferation of cults and of missionary efforts directed towards Jews by those who call themselves 'Jewish Christians.'"
15. Louis Jacobs, A Jewish Theology (New York: Behrman, 1973), p. 289.
16. David Hunter, Deputy General Secretary of the National Council of Churches, writes in the January 1974 edition of A.D.:

What are we Christians doing to God when in our arrogance we refuse to recognize the living reality of the covenant Jews have with God. How dare we infer that God acts as we do in cutting ourselves off from portions of his creation? The olive tree is alive today in modern-day Judaism as is the Body of Christ in the Church.
17. Harold Ditmanson, "Some Theological Perspectives," Face to Face, Fall/Winter, 1977, ADL of B'nai B'rith, pp. 6-8. "Witness is not ruled out, but in relation to the Jews it should be thought of as an ecumenical engagement for the sake of fuller understanding and a mutual ministry of compassion and justice rather than for the sake of conversion."
18. "When you consider that in the new dispensation God has finished His dealings with the nation of Israel as such, so that they are no longer God's special people and there is no difference between Jew and Greek...true, if you think of what the Jews did with their Messiah, how they wickedly rejected Him and nailed Him to the tree..." Herman Hoeksema, God's Eternal Good Pleasure, (Grand Rapids: Doorn, 1940), pp. 304-305.
19. Ditmanson, op. cit., p. 7.
20. Among them were Bar Kokhba (2nd Century), David Alroy (12th Century), and Shabbetai Tzevi (17th Century) who uprooted a million Jews from their homes and led them towards the land of Israel. The result was disaster and Tzevi himself was forcibly converted to Islam. The list of false Messiahs that the Jewish people have followed is long and the end result has always been the same - failure and disappointment. Cf. Matthew 24:23-25.
21. Jewish literature does not acknowledge B.C. and A.D. ("before Christ" and Anno Domini or "in the year of the Lord") and substitutes B.C.E. and C.E., respectively "before the common era" and "common era."
22. Morris Adler, The World of the Talmud (New York: Schocken, 1971), p. 17.
23. Simcha Cohen, "The Orthodox Synagogue: Challenges of the Inner City and Suburbia," Jewish Life, Fall/Winter 1977-78, p. 69. The results of the survey were: 23.1% Conservative, 13.5% Reform, and 8.9% with membership in an orthodox synagogue.

24. Silver, op. cit., p. 201.
25. Ibid., P. 203.
26. Ibid., p. 201. "A man rises and is brought nearer to God by sincere actions and good works. It is 'deeds which make atonement for man.'"
27. Ruth Goodhill (Ed.), The Wisdom of Heschel (New York: Farrar, 1975), p. 108.
28. Phillip Gable, Everything You Need to Grow a Messianic Synagogue, (South Pasadena: William Carey Library, 1974).
29. Jacob Jocz, The Jewish People and Jesus Christ (London: S.P.C.K., 1962), p. 92.
30. Edward Flannery, The Anguish of the Jews (New York: Macmillan, 1971), p. 49.
31. Grayzel, op. cit., p. 343.
32. Ibid., p. 411.
33. Donald Lowrie, The Hunted Children (New York: Norton, 1963). The book describes how thousands of Jewish children were saved from the Nazis in southern France by the cooperation of Jewish and Christian relief agencies and by the great courage of Christian families.
34. Julius Bodensieck, The Encyclopedia of the Lutheran Church, Vol. 1, (Philadelphia: Fortress, 1965), p. 527.
35. Lucy Dawidowicz, The War Against the Jews 1933-1945 (Philadelphia: Jewish Publication Society of America; 1975), p. 23.
36. Franklin Sherman (Ed.), Luther's Works, Vol. 47 (Philadelphia: Fortress, 1971), pp. 268-272.
37. Armas Holmio, The Lutheran Reformation and The Jews (Hancock: Finish Lutheran Book Concern, 1949), p. 127. Found in the original German in Luthers Werke, Wa., Vol. 51, p. 195.
38. Samuel Sandmel, We Jews and You Christians (Philadelphia: Lippincott, 1967).
39. Ibid., pp. 14-15.
40. Rosen, op. cit., p. 3.
41. Michael Wyschograd, "The Future of Jewish-Christian Relations," Face To Face, Winter/Spring, 1976, ADL of B'nai B'rith, pp. 19-20.
42. Jocz, op. cit., p. 151.

43. C.L. Barnhart (Ed.), The American College Dictionary (New York: Random House, 1964), p. 209.
44. Michael Green, Evangelism in the Early Church (Grand Rapids: Eerdmans, 1970), p. 278.
45. Ibid., pp. 278-279.
46. Albert Huisjen, The Home Front of Jewish Missions (Grand Rapids: Baker Book House), pp. 159-169.
47. C.M. Hanson, Speak Tenderly to Jerusalem (Minneapolis: Augsburg, 1970), 117 pp.
48. W.G. Polack, The Handbook to The Lutheran Hymnal (St. Louis: Concordia, 1958), p. 51.
49. The Lutheran Hymnal (St. Louis: Concordia, 1941), p. 103.



APPENDIX A

Synodical Statements on Jewish Evangelism

Convention Resolution 1-23 - New Orleans - 1973

"To Facilitate Gospel Proclamation Among Jews"

(Overture 1-13, CW p. 27)

WHEREAS, The task of proclaiming the Gospel among all people is a continuing one--a task to which the Synod has been committed since its founding and

WHEREAS, Our Lord's command to proclaim the Gospel to all peoples certainly includes God's original chosen people, the Jews; and

WHEREAS, Our concern for the proclamation of the Gospel to the Jews should be no less than that of the Apostle Paul (Rom. 9-11); and

WHEREAS, There are special problems inherent in the successful pursuit of this work; therefore be it

Resolved, That the Synod instruct the District Board for Evangelism to focus their attention also on this task of bringing the Gospel of the atonement through faith in Jesus Christ as the promised Messiah to the Jewish people; and be it further

Resolved, That the Synod's Board for Evangelism produce guidelines and materials which will aid individuals, congregations, and Districts in this effort.

Action: None, Referred under omnibus Res. 4-47 to the Board of Directors.

Board of Directors referred to Board for Evangelism for action.

Convention Resolution 2-27 - Dallas - 1977

"To Encourage Evangelism Among the Jews"

(Report 20-2, Rec. 6, CW, p. 27; overtures 2-08A-B, 10-18, CW, p. 31 and p. 326)

WHEREAS, God has made from one man all people to live on the earth as a loving family in harmony and reverence before Him as the only true God (Gen. 1:26, Acts 17:26-27); and

WHEREAS, This relationship was broken by the fall of man into sin; and

WHEREAS, Jesus Christ is the Mediator between God and all mankind and the Savior of the world (1 Tim. 2:3-6); and

WHEREAS, Jesus Christ has broken down the wall of hostility between God and man, between man and his fellowman, and thus also between Jews and Gentiles (Eph. 2:14); and

WHEREAS, So many Christians have not been sensitive to opportunities the Lord has given for cultivating creative, positive relationships; and

WHEREAS, We of The Lutheran Church-Missouri Synod have too often not included the Jews in our mission; therefore be it

Resolved, That we adopt a two-year goal of persuading 50 percent of our congregations to prepare themselves for effective witness to Jewish people by working through the Bible study materials and witness resources prepared by the Committee on Witnessing to Jewish People; and be it further

Resolved, That we direct the Board for Evangelism to give priority to materials and programs for witness to Jewish people; and be it further

Resolved, That we adopt a two-year goal of 10 District workshops to stimulate interest and equip our members in witnessing to Jewish people; and be it further

Resolved, That we direct the Board for Social Ministry to include among its concerns the problem of anti-Semitism; and be it further

Resolved, That we urge congregations to share with the committee their reactions to the study materials and witness resources prepared by the Committee on Witnessing to Jewish People to aid in further study; and be it finally

Resolved, That we encourage especially those congregations located in or near Jewish communities to reach out to the Jews and share our faith that Jesus of Nazareth is the promised Messiah.

A Statement of Jewish-Lutheran Concerns

I. We Desire To Be

SENSITIVE

1. To the priority place of the Jews as chosen people of God both in the past, wherein lie roots of our own religious beliefs and practices, and in the present, where God's plans for both Jews and Gentiles continue to unfold.

2. To the unique history of the Jewish people in which they have suffered much injustice and cruelty at the hands of the Christian church and non-Christian gentiles. We deplore and repudiate this most unfortunate history and pray for a new understanding and spirit.
3. To the danger that witnessing to Jewish people can result in misunderstanding and potential nurturing of anti-semitic attitudes.

II. We Plead For

UNDERSTANDING

1. That we are not singling out the Jewish people as a special target for our evangelistic endeavors. We are committed to a parish approach in which the local congregation is committed to share the Gospel with all people in its community, Jew and Gentile alike. In the past, we have often bypassed some segments of the community, such as the Jewish people.
2. That we are not mounting a campaign to convert Jewish people with techniques of evangelism which involve manipulation, pressure, and disrespect of the individual. Unfortunately, most of our people are not aware of the past injustices. Therefore, we seek to help our congregations understand the contemporary Jewish people who live with them in the community and share their faith with them in a sensitive and respectful way. We need to provide special helps for this purpose just as we do for other groups of people such as blacks, Hispanics, Indians, cults, etc. We have full-time pastors to deaf, Estonians, Puerto Ricans, etc.

III. We State Our

COMMITMENT

1. That Jesus of Nazareth is the promised Messiah, who fulfilled the prophecies of the Old Testament and by His life, death, and resurrection provided complete atonement for the sins of all people, Jew and Gentile alike.
2. That since the New Testament as well as the Old Testament is the verbally inspired Word of God the words of Jesus remain true for us today: "I am the Way, the Truth, and the Life, no man comes to the Father but by Me" (John 14:6); as do the words of Peter: "There is salvation in no one else, for there is no other name (than the name of Jesus) under heaven given among men by which we must be saved" (Acts 4:12).
3. That we are obligated to share the Gospel of Jesus as Lord and Savior with all people, Jew and Gentile alike (Matt. 28:18-20, Luke 24:46-49), and we seek to follow the example of our Lord and the early apostles with the zeal expressed by St. Paul when he said, "My heart's desire and prayer to God for them (Jews) is that they may be saved" (Rom. 10:1).
4. That we do love the Jewish people, that we stand with them in opposing all forms of anti-Semitism and injustice, that we join them in humanitarian concerns, and will continue to love them even when they choose not to accept our witness.

APPENDIX B

TABLE 1 Lutheran and Jewish Population by States, 1976 Estimated

STATE	ALC	LCA	LC-MS	WELS	OTHER LUTHERAN	TOTAL LUTHERAN	% LUTHERAN	TOTAL JEWISH	% JEWISH
ALABAMA	612	4,317	13,331	241	0	18,501	0.5	9,050	0.3
ALASKA	4,160	1,581	2,493	340	0	8,574	2.4	630	0.2
ARIZONA	16,700	18,610	15,347	9,251	226	60,134	2.7	22,665	1.0
ARKANSAS	458	1,947	11,552	0	0	13,957	0.7	3,490	0.2
CALIFORNIA	131,205	91,356	159,659	6,580	927	389,727	1.8	662,610	3.1
COLORADO	26,486	27,027	47,537	1,781	397	103,228	4.1	31,520	1.2
CONNECTICUT	0	37,931	20,940	137	210	59,218	1.9	97,945	3.2
DELAWARE	158	7,766	2,011	59	0	9,994	1.7	9,200	1.6
D.C.	913	4,316	2,356	0	0	7,585	1.1	32,500	4.5
FLORIDA	19,002	50,148	56,838	2,265	696	128,949	1.5	393,815	4.0
GEORGIA	2,476	19,027	7,637	133	19	29,292	0.6	30,695	0.6
HAWAII	771	1,174	2,113	66	0	4,124	0.5	1,500	0.2
IDAHO	8,052	4,619	12,462	130	116	25,379	3.1	630	0.1
ILLINOIS	112,731	200,232	339,008	10,196	1,040	663,207	6.0	269,300	2.4
INDIANA	22,799	59,411	116,014	821	0	199,045	3.7	26,215	0.5
IOWA	201,770	86,528	128,870	1,549	3,266	421,983	14.7	6,555	0.2
KANSAS	14,215	29,929	60,662	525	0	105,241	4.6	11,095	0.5

TABLE 1 continued

STATE	ALC	LCA	LC-MS	WELS	OTHER LUTHERAN	TOTAL LUTHERAN	% LUTHERAN	TOTAL JEWISH	% JEWISH
KENTUCKY	588	10,397	5,284	49	0	16,318	0.4	11,525	0.3
LOUISIANA	1,926	2,087	21,665	254	0	25,932	0.7	15,630	0.4
MAINE	1,474	1,643	585	0	0	3,702	0.3	7,945	0.8
MARYLAND	26,365	97,705	30,883	255	0	155,208	3.8	223,805	5.5
MASSACHUSETTS	927	26,854	12,587	110	254	40,732	0.6	270,835	4.6
MICHIGAN	79,359	97,622	274,826	48,378	6,061	506,246	5.5	93,350	1.0
MINNESOTA	488,966	284,401	229,007	59,496	23,305	1,085,175	27.6	34,265	0.9
MISSISSIPPI	161	1,163	4,076	0	0	5,400	0.2	4,165	0.2
MISSOURI	6,591	13,306	151,806	848	62	172,613	3.6	75,425	1.6
MONTANA	46,257	6,898	15,713	1,040	579	70,847	9.4	545	0.1
NEBRASKA	48,643	81,609	110,825	6,608	150	247,835	16.0	8,345	0.5
NEVADA	2,302	1,922	5,112	250	0	9,586	1.6	9,380	1.6
NEW HAMPSHIRE	578	1,340	2,046	41	650	4,655	0.6	4,580	0.6
NEW JERSEY	5,592	92,771	34,505	412	510	133,790	1.8	429,850	5.9
NEW MEXICO	1,661	6,784	6,162	148	28	14,783	1.3	6,245	0.5
NEW YORK	28,554	181,995	124,309	162	1,066	336,086	1.9	2,150,515	11.9
NORTH CAROLINA	5,054	80,526	16,585	61	54	102,280	1.9	10,810	0.2
NORTH DAKOTA	164,659	14,718	27,901	1,932	4,679	213,889	33.7	1,445	0.2
OHIO	189,059	181,227	96,459	4,179	83	471,007	4.4	161,350	1.5
OKLAHOMA	3,280	3,722	24,143	354	0	31,499	1.2	6,060	0.2

STATE	ALC	LCA	LC-MS	WELS	OTHER LUTHERAN	TOTAL LUTHERAN	% LUTHERAN	TOTAL JEWISH	% JEWISH
OREGON	30,147	19,588	31,083	1,226	1,256	83,300	3.6	8,685	0.4
PENNSYLVANIA	24,298	766,286	30,445	360	0	821,389	6.9	469,650	4.0
RHODE ISLAND	0	5,284	1,256	51	40	6,631	0.7	22,000	2.4
SOUTH CAROLINA	0	55,210	1,932	68	310	57,520	2.0	8,065	0.3
SOUTH DAKOTA	110,456	6,668	34,862	10,397	2,608	164,991	24.2	500	0.1
TENNESSEE	1,322	12,371	10,721	164	0	24,578	0.6	17,360	0.4
TEXAS	105,043	34,988	116,055	2,097	230	258,413	2.1	69,255	0.6
UTAH	1,357	2,606	4,228	72	0	8,263	0.7	2,160	0.2
VERMONT	167	984	327	0	0	1,478	0.3	1,855	0.4
VIRGINIA	10,279	49,105	14,264	430	0	74,078	1.5	58,245	1.2
WASHINGTON	91,636	42,180	46,243	2,919	3,926	186,904	5.3	15,890	0.4
WEST VIRGINIA	4,575	12,075	614	0	0	17,264	1.0	4,120	0.2
WISCONSIN	354,350	118,729	261,572	222,471	9,876	966,998	21.0	32,070	0.7
WYOMING	3,471	3,161	9,845	80	102	16,659	4.5	345	0.1
TOTAL USA	2,401,515	2,963,844	2,756,756	398,986	62,727	8,583,828	4.0	5,845,685	2.7

Note: There is a slight overstatement of the percentage of Jewish population because the Jewish population figures are for 1976 and the general population figures are for July 1, 1975.

TABLE 2 Communities with Jewish Population of 1,000 or more, 1976 Estimated

State & City	Jewish Population	State & City	Jewish Population	State & City	Jewish Population
ALABAMA		COLORADO		Orlando	5,800
Birmingham	4,000	Denver	30,000	Palm Beach County	33,000
Mobile	1,100			Sarasota	4,800
Montgomery	1,700	CONNECTICUT		St. Petersburg	5,500
		Bridgeport	14,500	Tampa	6,000
ALASKA		Danbury	1,800		
None		Greenwich	1,050	GEORGIA	
ARIZONA		Hartford	22,000	Atlanta	21,000
Phoenix	15,000	Meriden	1,315	Augusta	1,500
Tucson	7,500	Middletown	1,225	Columbus	1,000
		New Britain	1,000	Savannah	3,000
ARKANSAS		New Haven	20,000		
Little Rock	1,625	New London	4,500	HAWAII	
		Norwalk	5,000	Honolulu	1,500
CALIFORNIA		Norwich	2,500		
Alameda & Contra		Stamford	10,800	ILLINOIS	
Costa Counties	22,000	Valley Area	1,300	Champaign-Urbana	1,000
Fresno	1,450	Waterburg	2,600	Chicago-Metro	253,000
Long Beach	16,000	Westport	2,800	Peoria	2,100
Los Angeles Metro	455,000			Quad cities	3,000
Monterey	1,000	DELAWARE		Southern Illinois	2,000
Orange County	35,000	Wilmington (incl. rest		Springfield	1,150
Palm Springs	2,400	of state)	9,200	Waukegan	1,200
Pasadena	1,600				
Sacramento	5,000	DISTRICT OF COLUMBIA		INDIANA	
San Bernardino	1,900	Metro Area	112,500	Evansville	1,000
San Diego	20,000			Ft. Wayne	1,250
San Francisco	75,000	FLORIDA		Gary	6,500
San Jose	10,000	Brevard County	1,200	Indianapolis	11,000
Santa Barbara	2,400	Clearwater	1,500	South Bend	2,800
Santa Monica	8,000	Daytona Beach	1,200		
Stockton	1,050	Fort Lauderdale	60,000	IOWA	
		Hollywood	40,000	Des Moines	3,000
		Jacksonville	6,000	Sioux City	1,100
		Miami	225,000		

TABLE 2 continued

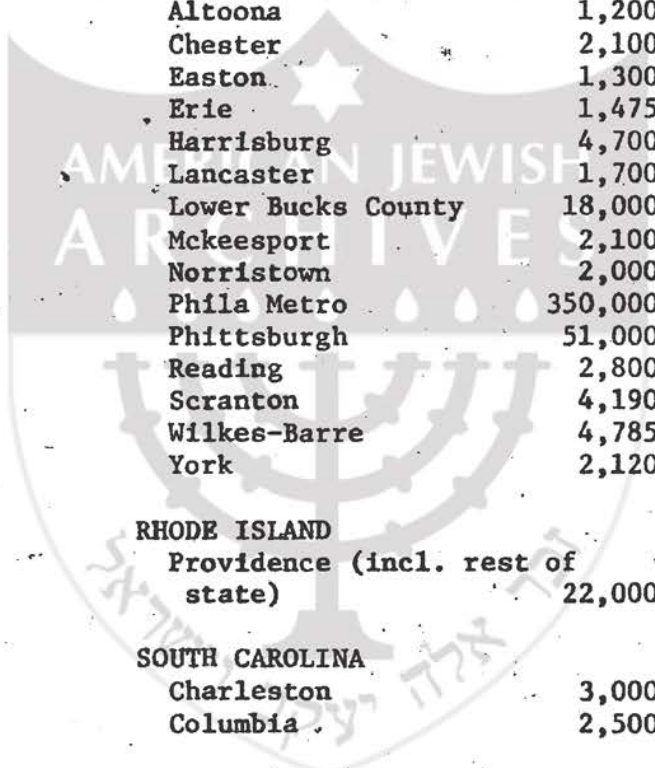
State & City	Jewish Population	State & City	Jewish Population	State & City	Jewish Population
KANSAS		Taunton	1,200	NEW JERSEY	
Wichita	1,200	Worcester	10,000	Atlantic City (incl. Atlantic County)	11,800
KENTUCKY		MICHIGAN		Bayonne	8,500
Lexington	1,200	Ann Arbor	1,150	Bergen County	100,000
Louisville	9,200	Detroit	80,000	Camden	26,000
LOUISIANA		Flint	2,685	Englewood (also incl. in Bergen County)	10,000
Baton Rouge	1,300	Grand Rapids	1,500	Essex County	95,000
New Orleans	10,500	Lansing	1,200	Jersey County	9,000
Shreveport	1,500	MINNESOTA		Monmouth County	28,000
MAINE		Duluth	1,000	Morris County	15,000
Bangor	1,300	Minneapolis	22,085	North Hudson	7,000
Portland	3,500	St. Paul	9,500	North Jersey	28,000
MARYLAND		MISSISSIPPI		Northern Middlesex Co.	15,000
Annapolis	1,000	None		Passaic-Clifton	9,000
Baltimore	92,000	MISSOURI		Princeton	1,050
Montgomery County	50,000	Kansas City	22,000	Ranitan Valley	18,000
Prince Georges County	15,000	St. Louis	60,000	Somerset County	3,200
MASSACHUSETTS		MONTANA		Toms River	1,575
Beverly	1,000	None		Union County	36,000
Boston	180,000	NEBRASKA		Vineland	2,850
Brockton	5,200	Lincoln	1,050	NEW MEXICO	
Fall River	3,000	Omaha	6,500	Albuquerque	4,500
Framingham	16,000	NEVADA		NEW YORK	
Hoverhill	2,275	Las Vegas	9,000	Albany	13,500
Holyoke	1,100	NEW HAMPSHIRE		Binghamton (incl. all Brome County)	3,960
Lawrence	2,550	Manchester	1,800	Buffalo	22,250
Leominster	1,525			Ellenville	1,450
Lowell	2,000			Elmira	1,400
Lynn (incl. Peabody)	18,800			Gloversville	1,400
New Bedford	3,100			Kingston	2,300
Peabody	2,600			Liberty	2,100
Pittsfield	2,400			Middletown	2,400
Salem	1,050			Monticello	2,400
Springfield	11,000				

TABLE 2 continued

State & City	Jewish Population	State & City	Jewish Population	State & City	Jewish Population
NEW YORK-continued		OREGON		TEXAS	
New York Metro	1,998,000	Portland	7,800	Austin	1,900
New York City	1,228,000			Corpus Christi	1,030
Newburgh	4,600	PENNSYLVANIA		Dallas	20,000
Niagara Falls	1,000	Allentown	4,990	El Paso	5,000
Poughkeepsie	6,000	Altoona	1,200	Ft. Worth	2,850
Rochester	21,500	Chester	2,100	Houston	24,000
Rockland County	25,000	Easton	1,300	San Antonio	6,500
Schenectady	5,400	Erie	1,475		
South Fallsburgh	1,100	Harrisburg	4,700	UTAH	
Syracuse	11,000	Lancaster	1,700	Salt Lake City	1,950
Troy	1,300	Lower Bucks County	18,000		
Utica	2,800	McKeesport	2,100	VERMONT	
		Norristown	2,000	Burlington	1,225
NORTH CAROLINA		Phila Metro	350,000		
Asheville	1,000	Pittsburgh	51,000	VIRGINIA	
Charlotte	2,800	Reading	2,800	Alexandria (incl. Falls Church,	
Greensboro, High Point &		Scranton	4,190	Arlington Co. & Urban Fair-	
Winston-Salem	2,700	Wilkes-Barre	4,785	fax Co.)	15,000
		York	2,120	New Port News (incl.	
NORTH DAKOTA				Hampton)	2,250
None		RHODE ISLAND		Norfolk (in. Vir. Bch)	11,000
		Providence (incl. rest of	22,000	Portsmouth (incl.	
OHIO		state)		Suffolk)	1,165
Akron	6,500			Richmond	10,000
Canton	2,700	SOUTH CAROLINA			
Cincinnati	30,000	Charleston	3,000	WASHINGTON	
Cleveland	80,000	Columbia	2,500	Seattle	13,000
Columbus	14,000				
Dayton	6,000	SOUTH DAKOTA		WEST VIRGINIA	
Lorain	1,000	None		Charleston	1,120
Toledo	7,500				
Youngstown	5,400	TENNESSEE		WISCONSIN	
		Chattanooga	2,250	Madison	3,700
OKLAHOMA		Memphis	9,000	Milwaukee	23,900
Oklahoma City	1,500	Nashville	3,700		
Tulsa	2,500			WYOMING	
				None	

Note: Lutheran population data taken from LCUSA, Office of Research, Planning and Development.

Jewish population data taken from American Jewish Year Book, 1977, Vol. 77, American Jewish Committee and Jewish Publication Society of America, pp. 229-239.



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APPENDIX C

RESOURCES

Resources for Jewish evangelism are listed below under the categories of books, agencies, and tracts and audio-visuals. But perhaps the greatest resource of all, second only to the Holy Spirit, is a Christian friend who has the gift of being able to lovingly present Christ to Jewish people and who is willing to teach you.

Books

On Jews and Judaism:

- Baech, Leon. The Essence of Judaism. New York: Schocken, 1970. 287 pp. Paperback, \$2.25.
- Bernstein, Philip S. What the Jews Believe. New York: Farrar and Strauss, 1950.
- Gilbert, Arthur and Oscar Tarcov, Your Neighbor Celebrates. New York: Friendly House, 1957. 118 pp. Hardcover.
- Gluck, Charles Y. and Rodney Stark. Christian Beliefs and Anti-Semitism. New York: Harper and Row, 1969. 226 pp. Paperback, \$1.95.
- Goldberg, L. Hirsch, The Jewish Connection. New York: Bantam, 1977. 273 pp. Paperback, \$1.95.
- Goldin, Judah. The Living Talmud: Wisdom of the Fathers. Menton: New American Library, 1957.
- Kaduschin, Max. The Rabbinic Mind. New York, Toronto and London: Blaisdell Publishing Company, 1975.
- Kertzer, Morris. What Is A Jew? New York: Macmillan, 1970. 189 pp. Paperback, \$.95.
- Newman, Louis J. The Talmudic Anthology. New York: Behrman House, 1945.
- Silver, Abba Hillel. Where Judaism Differed. New York: Macmillan, 1972. 370 pp. Paperback, \$1.95.
- Steinberg, Milton. Basic Judaism. New York: Harcourt, Brace and World, 1947. 172 pp. Paperback, \$1.65.
- Strack, Hermann L. Introduction to the Talmud and Midrash. New York: Meridian Books and Philadelphia: Jewish Publication Society of America, 1959.
- Yaffe, James. The American Jews. New York: Paperback Library, 1969. 382 pp. Paperback, \$1.25.

Jewish History:

- Flannery, Edward. The Anguish of the Jews. New York, Macmillan, 1971. 332 pp. Paperback, \$2.95.
- Grayzel, Solomon. A History of the Jews. Philadelphia: JPS, 1970. 1970. 881 pp. Hardcover.
- Grayzel, Solomon. A History of the Contemporary Jew from 1900 to the Present. Athenum: Temple, 1972. 192 pp. Paperback, \$2.95.
- Schweitzer, Frederick. A History of the Jews Since the First Century A.D. New York: Macmillan, 1971. 319 pp. Hardcover.

Jewish Evangelism:

- Fruchtenbaum, Arnold. Hebrew Christianity, Its Theology, History and Philosophy. Grand Rapids: Baker, 1977. 139 pp. Paperback, \$2.95.
- Fuchs, Daniel. How to Reach the Jew for Christ. Zondervan, 1965. 116 pp. Hardcover, \$2.50.
- Goldberg, Louis. Our Jewish Friends. Chicago: Moody, 1977. 188 pp.
- Hanson, C.M. Speak Tenderly to Jerusalem. Minneapolis: Commission on Evangelism, The American Lutheran Church, 1970. 117 pp. Paperback.
- Hedenquist, Gote. The Church and the Jews: A Study Handbook. London: Edinburg House, 1961. 47 pp. Hardcover.
- Huisjen, Albert. The Home Front of Jewish Missions. Grand Rapids: Baker Book House, 1962. 222 pp. Hardcover.
- Huisjen, Albert. Talking About Jesus with a Jewish Neighbor. Grand Rapids: Christian Reformed Board of Home Missions. 48 pp. Pamphlet.
- Jewish Evangelism; Idea Series No. 10. Evangelism Department; Board of Home Missions, Christian Reformed Church. 125 pp. Manual.
- Jocz, Jakob. The Jewish People and Jesus Christ. London: S.P.C.K. 1962. 448 pp. Hardcover - out of print.
- Rosen, Moishe. Our Messianic Mission. Minneapolis: Messianic Ministries. Pamphlet.
- Rosen, Moishe and Ceil Rosen. Share the New Life With A Jew. Chicago: Moody, 1977. Paperback, \$1.50.

Theology and Miscellaneous:

Dauermann, Stuart. Music for the Messiah, Vol. 1 & Vol. 2.
Lillenas. Each volume of music costs \$1.95.

Hefly, James and Marti. Where in the World Are the Jews Today?
Wheaton: Victor, 1974. 175 pp. Paperback, \$1.75.

Hulse, Erroll. The Restoration of Israel. Worthing: Henry
Walter, Ltd., 1971. 192 pp. Paperback.

Isaac, Jules. Jesus and Israel. New York: Holt, Rinehart and
Winston, 1971. Hardcover.

Munck, Johannes. Christ and Israel, An Interpretation of Romans 9-11.
Philadelphia: Fortress, 1967. 156 pp. Hardcover.

Wurmbrand, Richard. Christ on the Jewish Road. Glendale: Diane,
1972. 192 pp. Paperback, \$1.95.

Periodicals on Jews and Judaism:

Jewish Digest. Published monthly in a format similar to The Readers Digest. Condenses articles from a wide range of Jewish periodicals. Subscription \$10.00 per year from office at 1363 Fairfield Avenue, Bridgeport, Connecticut. 06605.

Jewish Life. Published quarterly by the Union of Orthodox Jewish Congregations of America. Broad range of well written articles. Subscription \$10.00 per year from office at 116 E. 27th Street, New York, NY 10016.

The Jerusalem Post (International Edition). A weekly English summary of The Jerusalem Post which is airmailed from Israel. International news from the Israeli perspective plus news about Israel. Important feature articles also. Subscription: \$14.00 for 26 weeks from office at 110 E. 59th St., New York, NY 10022.

Agencies

There are approximately 200 Jewish evangelism organizations in the United States. Many of these agencies are quite small. A full listing would be impossible, especially since many of them are short lived. Many of the agencies have baptistic and millennialistic doctrine. Although materials obtained from these agencies are quite useful, individuals should screen them for heterodox theological views.

American Board for Missions to the Jews. 460 Sylvan Ave., Englewood Cliffs, New Jersey 07632. The largest agency in the United States. Monthly periodical The Chosen People and a wide variety of tracts. Has centers in many of our larger U.S. cities.

American Messianic Fellowship. 7448 N. Damen Ave., Chicago, Illinois 60645. A non-denomination faith venture dating back to 1887. Publishes tracts, a monthly periodical Amf, and a popular witnessing booklet, "Shalom".

Ben Israel Ministries. P.O. Box 1312 Mission, Kansas 66222. This is the ministry of Art Katz, a Jew who found Messiah and is seeking to share Him with other Jewish people through university work, lectures, radio and literature.

Christian Jews Foundation. P.O. Box 345. San Antonio, TX 78292. Conducts a radio ministry, sponsors missionaries, and publishes literature. Their monthly paper is Message of the Christian Jew.

Christian Witness to Israel. Seven Trees, 44 Lubbock Rd., Chislehurst, Kent, England BR7 5JX. In 1976 the International Society for Evangelization of the Jews and the Barbican Mission to the Jews combined to form Christian Witness to Israel. Bimonthly periodical CWI Herald.

Christians for Israel. P.O. Box 1-C, San Antonio, TX 78217. An organization engendering support for the modern state of Israel in addition to seeking the conversion of Jewish people. Publishes bimonthly A Dispatch from Jerusalem which is compiled and edited by G. Douglas Young.

Committee for Witnessing to Jewish People. 500 North Broadway, St. Louis, MO 63102. A committee of the Lutheran Church-Missouri Synod under the auspices of the Board for Evangelism.

Good News for Israel. 6245 12th Ave., South, Minneapolis, MN 55423. An independent Lutheran faith mission founded in 1974 as an outgrowth of the former Zion Society for Israel, which was the oldest Jewish evangelism society in this country. (founded 1878). Quarterly newsletter.

Jews for Jesus. P.O. Box 377, San Francisco, CA 94101. Mobile evangelistic singing group "The Liberated Wailing Wall" and drama group "New Jerusalem Players." Monthly newsletter. Director is Moishe Rosen.

Messianic Jewish Movement International. 7315 Wisconsin Ave., Washington, D.C. 20014. This agency, founded by Manny Brotman, describes itself as "a movement within Judaism for Messiah Yeshua." It produces materials and emphasizes training institutes on how to share the Messiah.

Million Testaments Campaigns. 1211 Arch St., Philadelphia, PA 19107. Provides prophecy edition New Testaments and tracts to anyone who will share them with Jewish people.

Shalom International. P.O. Box 488, Miami, FL. 33163. An agency which prints witnessing aids.

The Friends of Israel Gospel Ministry. 475 White Horse Pike, Collingswood, New Jersey 08107. Bimonthly magazine Israel My Glory.

The Messianic Jewish Center. 1132 N. Negley Ave., Pittsburgh, PA 15206. Formerly a pan-Lutheran agency called, "Christ's Mission To The Jews," but now this agency has become inter-denominational. Director is David Nelson. Periodical is Hear O Israel, formerly The Dawn.

Tracts and Audio-Visuals

Synod's "Committee for Witnessing to Jewish People" is continually investigating and evaluating tracts and audio-visuals which would be helpful in bringing the Gospel to Jewish people. An up-dated annotated lists of tracts, film strips, films and records is available. Write to: Committee for Witnessing to Jewish People, Board for Evangelism, LC-MS, 500 North Broadway, St. Louis, Missouri 63102.

APPENDIX D

WORD STUDIES ON "HEBREW", "JEW", AND "ISRAEL"

Hebrew

Old Testament

The word "Hebrew" (עִבְרִי) occurs 33 times in the Old Testament. Twenty-Seven (27) of the passages occur in Genesis, Exodus or 1 Samuel.

6 times in Genesis - 14:13; 39:14.17; 40:15; 41:12; 43:32
13 times in Exodus - 1:15.16.19; 2:6.7.11.13 and as "Yahweh,
the God of the Hebrews" in 3:18; 5:3;
7:16; 9:1.13; 10:3
8 times in 1 Samuel - 4:6.9; 13:3.7.19; 14:11.21.22; 29:3

"Hebrew" and "Hebrews" are to be contrasted to "Israel" or "Sons of Israel" in that the later word pair was a patronymic derived from the ancestor of the people (the man Israel) and was used among the people themselves. However, "Hebrew" or "Hebrews" were appellatives applied by Gentile peoples to that group of people that crossed the Euphrates and immigrated into Canaan. "Hebrew" (עִבְרִי) may be derived from the word עִבְרָא (region on the other side of a stream or sea) or from עָבַר which means "to pass over". Note the interesting paronomasia in 1 Samuel 13:7 (עִבְרִי וְעִבְרִי) which can be translated "And Hebrews went over [the Jordan]." The first usage of "Hebrew" in the Bible is to describe Abraham: "The one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre" (Gen. 14:13).

We note that Abraham and his descendants are only called "Hebrew" when Gentiles are introduced as speaking, when they speak of themselves to Gentiles, or when used in opposition to other nations, e.g.:

Potiphar's wife of Joseph: "See, he has brought among us a Hebrew to insult us" (Gen. 39:14).

Joseph to the Egyptian chief butler: "For I was indeed stolen out of the land of the Hebrews" (Gen. 40:15).

Customs of the Egyptians and Hebrews contrasted: "the Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians" (Gen. 43:32).

Other occurrences of "Hebrew" in the Old Testament are Ex. 21:2; Dt. 15:12; Jer. 34:9.14 and Jonah 1:9.

New Testament

In the New Testament "Hebrew" (ΕΒΡΑΙΩΣ & ΕΒΡΑΙΩΝ)

occurs 13 times. In 10 instances "Hebrew" refers to the Hebrew (actually Aramaic) language: Jn. 5:2; 19:13.17.20; 20:16; Acts 21:40; 22:2; 26:14; Rev. 9:11; 16:16. John writes "Now there is in Jerusalem by the sheep gate a pool, in Hebrew called Bethzatha" (Jn. 5:2). Add Luke reports of Paul's defense in Jerusalem: "He spoke to them in the Hebrew language ... (Acts 21:40).

The other instances are Acts 6:1; 2 Cor. 11:22 and Phil. 3:5. These passages identify a person, particularly one who speaks the Hebrew (Aramaic) language. Thus in Acts 6:1: "The Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution." Both groups were, of course, Jews.

Jew

Old Testament

The word "Jew" (יְהוּדִי or יְהוּדִי) derives from יְהוּדָה (Judah) and was originally a patronymic for those people descended from the man Judah, the fourth son of Israel. Early use includes the following passages: 2 Kings 16:6; 25:25; and 1 Chron. 4:18. The term "Jew" is used much more frequently during the exilic and post-exilic periods. We recall that the Southern Kingdom, or Kingdom of Judah, was comprised mostly of descendants of Judah. When the exiles of the Kingdom of Judah returned from Babylonia they wanted to differentiate themselves from those descendants of Israel who had a mixed heritage with Gentiles, who became known as "samaritans." Thus in post-exilic times the use of the word "Jew" probably connotes a degree of ethnic and religious purity (cf. Ezra 10:1-3).

Some of the exilic and post-exilic references are: Ezra 4:12.23; 5:1.5; 6:7.8.14; Neh. 1:2; 3:33; 4:6; Jer. 32:12; 34:9; 38:19; 40:11.12; 41:3; 44:1; Dan 3:8.12; Zech. 8:23. The word "Jew" occurs often in Nehemiah and about 45 times in Esther.

Zeharaiiah 8:23 gives us a striking example of post-exilic usage of the word "Jew": "In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'"

New Testament In the New Testament the word "Jew" translates *Ἰουδαῖος* and related forms. It is used rarely in the synoptic gospels (Matthew, Mark and Luke) but 71 times in the Gospel of John. In the synoptic gospels "Jew" is used 17 times, 12 times as "King of the Jews" (11 of the 12 are in the passion account). The only other mention of "King of the Jews" is in Mt. 2:2 where the wise men from the east come to Jerusalem and ask, "Where is he who has been born King of the Jews?" The remaining uses of "Jew" in the synoptics are found in Mt. 28:15; Mk. 7:13; Luke 7:13; and 23:50.

The word "Jew" is never used in the synoptics as a proper name for the people to whom Jesus came. And neither Jesus nor his disciples refer to him as the "King of the Jews." This is a term used by aliens (cf. Mt. 2:2; 27:11). The term "Jew" is usually used on the lips of non-Jewish people, or in the dealings of Jews with non-Jews, while "Israel" is the preferred term used by Jewish people to denote themselves.

John's frequent use of "Jew" in his gospel seems extraordinary. Perhaps he has his Gentile readership in view. Cf. Jn. 3:1 when John describes Nicodemus as "a ruler of the Jews" and 3:10 where Jesus' appellation for Nicodemus is "a teacher of Israel." Frequently "Jews" in the Gospel of John denotes those of Israel who reject Jesus as the Messiah, but not always. In Jn. 4:9 Jesus himself is called a "Jew" by the Samaritan woman. Note also that Jesus said "salvation is of the Jews" (Jn. 4:22).

Paul's writings use "Jew" to contrast with "Gentile" and he perhaps uses "Jew" rather than "Israel" because it more clearly communicates to his Gentile readership: Ro. 1:16; 2:9, 10, 17 and cf. Ro. 2:28-29 with the use of "Israel" in Ro. 9:6. Other Pauline usage of "Jew" can be found in: Ro. 3:1, 9, 29; 9:24; 10:12; 1 Cor. 1:22-24; 10:32; 12:13; Gal. 2:13-15; 3:11.

Certain passages in the New Testament give a negative connotation to "Jew" - as those who resist the Gospel. Examples are: 2 Cor. 11:24; 1 Thess. 2:14-16; Acts 9:23; 13:45ff.; 18:5-6. But these must be compared with others which lead us to believe that the use of "Jew" in the New Testament does not carry an implicit negative connotation (cf. 1 Cor. 9:20; Acts 11:19; 18:1-4).

Israel

Old Testament

The word "Israel" (יִשְׂרָאֵל) is first used in Genesis 32:28 when Jacob struggled with God during the night at the ford of the Jabbok: "Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." The word derives from the Hebrew יָרָץ, which means "to fight." Thus "Israel" means basically a "contender" or "soldier of God." Cf. also Genesis 35:9-12 where God confirms the change of name from Jacob to Israel.

Israel came to signify the descendants of the man Israel as evidenced by Genesis 34:7; 49:7; Exodus 19:3 and Josh. 24:1-2. These descendants constitute an amphyctyony, or more properly a special chosen people in the eyes of God. Cf. Ex. 3:10ff.; 19:5-6; Dt. 6:4-9; 9:1-5; 14:2.

"Israel" also signified a political entity during the united kingdom:

1 Sam. 13:1.2.4; 2 Sam. 8:15. It was also used to identify the Northern Kingdom (922-722 B.C.) as evidenced by 1 Sam. 24:1.9; 2 Sam. 2:9.17; 3:10; 19:41; 20:2; 1 Kings 14:19. After the fall of the Northern Kingdom the word "Israel" was taken over by the Kingdom of Judah and acquired a use, not just as a political title, but as the name of the chosen people of God and became normative for subsequent generations in spite of political and geographical changes. Cf. Ezra 1:3; 10:1.10; Mal. 1:16; and 1 Macc. 4:11 which says "Then all the Gentiles will know that there is one who redeems and saves Israel." The land is sometimes called "Israel" as in 1 Sam. 13:19; 2 Kings 6:23; Ezekiel 27:17; Is. 19:24; Mal. 1:5.

New Testament The word "Israel" (Ἰσραήλ) is used in the New Testament approximately 70 times. Matthew and Luke each use "Israel" 12 times, Mark only twice, and John 4 times. Paul uses "Israel" only 18 times in the New Testament, and 12 times in Romans 9-11 (the only part of Romans where he uses it).

With one possible exception, "Israel" refers in the New Testament to the chosen people of God, lineal descendants of Abraham, Isaac and Jacob. Examples are:

"Go rather to the lost sheep of the house of Israel" (Mt. 10:6)

"I was sent only to the lost sheep of the house of Israel" (Mt. 15:24)

"Let the Christ the King of Israel come down now from the cross" (Mk. 15:32)

"that he might be revealed to Israel" (Jn. 1:31)

"You are the King of Israel" (Jn. 1:49)

A clear example of this meaning is found in the Nunc Dimittis. The words of Simeon are: "Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel." It is important for us to understand the meaning of the word "Israel" even as we sing the hymns in the hymnal. What does the unknown latin author mean in "Oh, Come, Oh, Come, Emmanuel" (The Lutheran Hymnal, No. 62) when he writes: "Oh, come, Oh, come, Emmanuel, and ransom captive Israel that mourns in lonely exile here until the Son of God appear."?

The passage "Not all who are descended from Israel belong to Israel" (Ro. 9:6) is to be compared with Ro. 2:28-29: "For he is not a real Jew who is one outwardly, nor is circumcision something external and physical. He is a Jew who is one inwardly ..." Here we grasp the idea of a true Israel, or remnant; that exists within Israel. In Ro. 9:6 we are not told that Gentile Christians are part of the true Israel. Other important passages to study are: Ro. 10:21-11:2; 11:25-26.

It is also possible to think of all believers as a "spiritual Israel" for in Gal. 6:16 Paul says: "Peace and mercy be upon all who walk by this rule, upon the Israel of God". Cf. with Gal. 3:6-9.14.



Anti-Semitism

What Keeps It Going?

By William F. Meyer

AMERICAN JEWISH
ARCHIVES

Day after day a vicious war of hatred is waged against people because of differences in color, race, religion, or profession.

If prejudicial hatreds against people were perpetuated only by organized groups, we could critically reject such viewpoints as representing a propagandistic program or an isolated opinion.

However, we find that we ourselves frequently reflect similar viewpoints. We, too, tend to reject people because they are not one of us, have a different color, believe in principles we do not accept or have never tried to understand, or follow a life-style different from our own.

One prejudice that has fostered hatred and the rejection of an entire ethnic group throughout the centuries is anti-Semitism — hostility toward Jews. Within religious groups anti-Semitism continues because many people feel the Jews were responsible for the death of Jesus.

Blame could more easily be laid at the feet of the priests, who declared Christ a national criminal, and Pilate, whose desire for acceptance among the Jewish people perverted his sense of justice.

But well-taught Christians must know that ultimate responsibility for the death of Christ rests with God. He knew the need for a Savior for all

people, and His answer to that need was to give the life of His own Son for all of us.

How did anti-Semitism develop? Why does it continue?

Throughout history the Jews have been a minority. Their homeland has been coveted and fought for by many nations attempting to enhance commercial trade or fortify national boundaries. Jews were taken captive and deported to foreign lands in an attempt to weaken the ability of the Jews to reclaim or reestablish a national center.

In foreign countries Jews stood out as ethnically and religiously different. To protect and preserve their identity the Jews continued to cultivate their language, religion, and customs. As foreigners without property or capital, they were forced into occupations that were most lucrative in order to establish themselves as free men.

Anyone in a similar position—Jewish, German, or American—would find it necessary either to blend with his neighbors or to protect his identity by appealing to his childhood training.

Certain qualities are often alleged to separate Jewish from non-Jewish groups. Because one or more of these



Anti-Semitism

traits can contribute to anti-Semitism, let's assess some of the characteristics frequently associated with Jewish people on the American scene.

Jews are an urban people. Jews constitute 3.5 percent of the total population of the United States. Forty percent live in New York City and most of the remainder in other large cities.

There are reasons: (1) Most immigrants from Europe came to work in factories and therefore lived in cities. (2) In the countries they came from, Jews were rarely permitted to own land; their traditions and skills were therefore not agricultural. (3) Orthodox Jewish immigrants were not allowed by their religion to travel on the Sabbath and so had to live in the vicinity of the synagogues.

Jews tend to choose certain occupations. This would be like saying that Lutherans tend to be farmers. Jews are involved in all occupations. The old stereotype of Jews as America's bankers no longer holds up; only six-tenths of one percent are bankers. Notions that Jews dominate private risk-taking ventures, government, and professional services are dispelled by the facts.

Jews are ambitious and work hard. There are no yardsticks to measure this assertion. Personality types tend to be ambitious and hardworking, not ethnic groups.

Jews have high intelligence. Using mental tests as a criterion, we can say that some Jews do and some Jews do not have high intelligence.

Jews greatly love and respect learning. Observation seems to confirm this claim. College attendance statistics note the trend of high enrollments for Jews.

Jews have strong families. On this point there is some slight evidence that Jewish families possess more solidarity than other families, although the weakening of traditional family ties today is felt among Jews and non-Jews.

Jews are clannish. If this statement means that Jewish charity is well organized and that needy Jews receive generous aid from Jewish groups, the "clannishness" can be substantiated (and can certainly be a lesson for others). But if the "clannishness" refers to a tendency for Jews not to mingle with non-Jews, the evidence does not substantiate this claim.

Jews sympathize with the oppressed. Various studies of prejudice show that Jewish attitudes seem to be slightly more tolerant than attitudes in Catholic and Protestant groups. (To read a history of the Jewish people is to recognize that they have suffered more than their share of oppression and therefore sympathize with oppressed groups.)

Jews are money-minded. Probably all of us have heard or read adages which imply that Jewish people are avaricious. One study, however, reports that Jewish students show "economic values" no more prominently than students of Protestant or Catholic background.

All these prejudicial characteristics fall far short of establishing an objective basis justifying hostility toward Jews. Even when slight ethnic differences appear, they are never large enough to warrant the prediction that any given Jew will possess certain qualities.

Too often characteristics cited as marking a Jew from a non-Jew are based on a "minority" report or on a sampling of one. We must guard against making the characteristics of one Jew distinctive attributes of all members of that ethnic group.

A Jew is a human being, one of God's creatures, just like every other person. If he is considered something more or less, he is made something more or less than what he really is.

As we examine the basis of our preconceived notions, we must ask ourselves: What should we do about our own prejudices against the Jews?

It would be simple to say, "Stop being prejudiced." No one, however, can simply erase deep-seated feelings or attitudes. But we can learn to deal with them with the help of the God who created us and made us responsible for other people.

When I paint other people in the colors of my own prejudices, I am forgetting a very important fact. In the beginning God created *all* men in His own image and included them all in His evaluation "very good."

Still another equalizer is the reality that we are all sinners — and the wonderful truth that Jesus came to be the Savior of all people. We find our common worth at the foot of Jesus' cross on Calvary.

Jewish people need our Savior, too, just as much as other people. My claim on God's redemption is not exclusive but really inclusive: "Go and make disciples of *all* nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

At first the bold mission thrust of Scripture may seem more than we can personally handle. But our apprehensions become more manageable with one small step at a time.

Meet a Jew. Talk to him.

Discover for yourself that he is more like you than you thought. Those of us who have made that discovery have also found that the problem of prejudice can be solved by God's grace, forgiveness, and healing.



THE LUTHERAN WITNESS

Bruce J. Lieske

ESSAYS

A Lost Heritage

A Brief Synopsis of Lutheran Missions to the Jews

We want to act in a Christian way toward them and offer them first of all the Christian faith, that they might accept the Messiah, who, after all, is their kinsman and born of their flesh and blood and is of the real seed of Abraham of which they boast. . . . We still want to treat them with Christian love and to pray for them, so that they might become converted and would receive the Lord.¹

Thus spoke Martin Luther in the last sermon of his life, preached to the people of Eisleben on February 15, 1546, just three days before his death. His final remarks are subtitled, *Eine Vermaahnung wider die Juden*, "A warning against the Jews," and they comprise the conclusion to his sermon based on Matthew 11:25-30.² Luther's feelings toward the Jews were complex and ambivalent, sometimes filled with compassion and love but at other times vulgar and abrasive. But one theme persists: his hope for their salvation. All throughout his active ministry Luther was troubled by the general Jewish rejection of Jesus the Messiah. Paradoxically, in an era which church historians do not view as evangelistic, Luther showed a profound interest in Jewish evangelism and wrote five books on this subject.³ Living and working in an atmosphere charged with theological polemics, and accustomed to the coarse vernacular of his society, Luther's "mission methods" probably would not bear fruit in the twentieth century. Regardless of his choice of expression, even in his worst statement, Luther's objective was always to bring the Jews to Christ. He closes his book, *On the Jews and Their Lies*, with this hope: "May Christ, our dear Lord, convert them mercifully and preserve us steadfastly and immovably in the knowledge of him, which is eternal life."⁴

Armas Holmio suggests that the beginning of evangelical Jewish missions is to be found in Luther's first book on the Jews, *That Jesus Christ was Born a Jew*.⁵ In that book Luther wrote hopefully:

Our fools, the popes, bishops, sophists, and monks—the crude asses' heads—have hitherto so treated the Jews that anyone who wished to be a good Christian would almost have had to become a Jew. If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a

Christian. They have dealt with the Jews as if they were dogs rather than human beings. . . . I hope that if one deals in a kindly way with the Jews and instructs them carefully from Holy Scripture, many of them will become genuine Christians and turn again to the faith of their fathers, the prophets and patriarchs.⁶

Luther was to be disappointed in this hope. Except for occasional conversions, like a certain Bernhard, formerly Rabbi Jacob Gopher, and Antonius Margaritha, son of Rabbi Samuel Margolith, few Jews came to accept Christianity; and the optimism of the younger Luther evaporated in his later years. He was stung by the publication in the spring of 1542 of a certain book written by the rabbis against his work, *Against the Sabbatarians*. In the rabbis' book a Jew and Christian converse, with the outcome that the Christian faith is proved false—a theological inversion of Justin Martyr's "Dialogue with Trypho the Jew."⁷ This book (as yet unidentified by historians) occasioned Luther's most vituperative book, *On the Jews and Their Lies*. Unhappily, the contents of this book are not only well known to the Jewish community, but have also been frequently used by anti-Semitic organizations to foster hatred of Jews. The Nazis made copies available free of charge at the University of Halle.

The book is basically an exegetical apology based on Genesis 49, 2 Samuel 23, Haggai 2, and Daniel 9. Luther, always an exegete, was vexed by the Jewish interpretation of those passages: "That is the way the Jews tear apart the text, wherever they can, solely for the purpose of spoiling the words of Scripture for us Christians, although it serves no purpose for them either."⁸ Luther lapses into a literary temper tantrum when he writes:

Shame on you, here, there, or wherever you may be, you damned Jews. . . . You are not worthy of looking at the outside of the Bible, much less reading it. You should read only the bible that is found under the sow's tail, and eat and drink the letters that drop from there.⁹

Luther goes on to ask: "What shall we Christians do with this rejected and condemned people, the Jews?" He answers with a

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seven-point program which includes "to set fire to their synagogues or schools" and to see that "their houses also be razed and destroyed."¹⁰

Luther's radical views were not accepted by other leaders of the Protestant reformation. Bullinger, Osiander and Melancthon were appalled at Luther's book. When Melancthon apologetically forwarded the book to Philip of Hesse he made only one comment: "That Your Princely Grace may see with what he at present busies himself."¹¹ In 1541 Luther's arch-antagonist, John Eck, had published a treatise entitled, "Refutation of a Jew-Book" which parallels Luther's *On the Jews and Their Lies* in its vehemence. The Lutheran theologian and pastor, Osiander, was the author of the "Jew-Book" which defended the Jews against the charge of ritual murder. Osiander remained sympathetic to the Jews all his life, defended them publicly, and even had personal friendships with Jewish scholars—conduct which was socially unacceptable at the time! Mild-mannered Philip Melancthon also defended the Jews. The great 16th century Jewish leader, Josel von Rosheim, stated that during the Frankfurter *Anstand* in 1539, Melancthon had violently criticized the judicial murder of 48 Jews, committed almost 30 years previously, and that he had publicly exposed the responsible clergyman who was still alive at the time of the assembly.¹²

One other Lutheran who concerned himself with Jewish evangelism during the Reformation era was Sebastian Muenster (1489-1552), a Franciscan monk who joined Lutheranism in the early years of the Reformation. He was a professor of Hebrew and theology at Heidelberg and Basel. In 1537 he translated the Gospel of Matthew into Hebrew, and the preface to his translation is a 33-page treatise on Christianity, written in Hebrew and Latin. The work was intended specifically as a mission thrust to the Jews. Two other books were published in 1539; and a Hebrew translation of the Letter to the Hebrews was published posthumously in 1557.¹³

We conclude our synopsis of Lutheran missions to the Jews in Reformation times with a "Table Talk" quotation of Luther, in which he shows practical pastoral concern for the conversion of Jews, even to the point of giving specific instructions as to how a Jewish person ought to be baptized:

Fill a large tub with water, and; having divested the Jew of his clothes, cover him with a white garment. He should then sit down in the tub and you ought to submerge him in the water.¹⁴

Other writings of Luther contain references that Lutherans did baptize Jews into the Christian faith, and that instructions on how to baptize were not abstract scholarly speculations. One wonders when the concern of Luther and the other reformers for the conversion of Jews will reappear in the Lutheran Church of today.¹⁵

It is difficult to find much evidence for Lutheran missions to the Jews in the 17th century. Albert Huisjen observes that "for more than two centuries after the Reformation there was scarcely heard a Protestant voice in behalf of the salvation of the Jews."¹⁶ However, there is considerable evidence that in the 17th century the Reformed churches in Holland had a strong concern for Jewish missions. At first the concern was harsh; the National Synod of Dort (1618-1619) petitioned the States General, requesting that they pay attention to "Jewish blasphemies" and find a means for the conversion of the Jews. In their marginal notes on Romans 11, the translators of the 1637 Dutch version of the Bible—all strictly orthodox Reformed theologians—followed the line of Beza rather than Calvin in looking for a future general conversion of the Jews.^{17, 18} Toon sums up the attitude of 17th century Dutch Christians as follows:

With most theologians of those days we find the expectation of a future conversion of the Jewish people, which in its turn led to a sincere interest in the ways and means of their salvation.¹⁹

In the 18th century Lutheran interest in the evangelization of Jews reappeared through the pietists, Philip Spener, perhaps, was the one who replanted the seed of Lutheran interest by some of his comments in his book, *Pia Desideria*. The first edition appeared in 1675, but in 1678 Spener's Latin translation had appended to it a section on the conversion of the Jews.²⁰ Commenting on the impious lives of many Christians, Spener mentions the Jews:

They cannot believe it possible that we hold that Christ is true God because we do not obey his commands, or they conclude that Jesus must have been a wicked man when they judge him and his teachings by our lives. We cannot deny the offense which we have given these poor people has been a *major cause* (emphasis added) of the past hardheartedness of the Jews and a major impediment to their conversion.²¹

Spener treats Romans 11:25-26 briefly in his *Pia Desideria*, saying: "So if not all, at least a perceptibly large number of Jews, who have hitherto hardened their hearts will be converted to the Lord."²² He calls Christians to action: "It is incumbent on all of us to see to it that as much as possible is done, on the one hand, to convert the Jews and weaken the spiritual power of the papacy and, on the other hand, to reform our church."²³ Jakob Jocz, himself a Jewish Christian, discusses the transition from the crude evangelization methods of medieval times to more enlightened and Christlike methods. He observes:

But the great pioneer in this direction was Philip Jacob Spener (1635-1705), who was the first to work out a detailed missionary plan of the Christian approach to the Jews. Its main significance was the renunciation of all forms of coercion.²⁴

Before he died, Spener was able to pass the mantle of concern

for the Jews on to another man. While in Dresden, Spener became friends with a young instructor, August Francke (1663-1727), who was to become, in many respects, Spener's successor in the pietistic movement.

Towards the end of his life, Francke laid the groundwork for the *Institutum Judaicum* which was founded at Halle in 1728 and was led by Stephan Schultz. The first organized mission to the Jews on the continent of Europe was the Berlin *Israelmission*, founded in 1822. Its most well-known participant was Professor H. L. Strack (d. 1922), who started an *Institutum Judaicum* in Berlin about 1883.²⁵ He was at one time chairman of the International Conference on Jewish Missions. After his conversion from Judaism, Franz Delitzsch (whom Dr. Walther was at the point of inviting to teach at Concordia Seminary, St. Louis) became not only an outstanding exegete, but "by his example and his writings, stimulated to missionary activity not only the Lutheran, but the Protestant church at large."²⁶ In 1869 F. Delitzsch gathered several Jewish missions into the *Evangel. Luth. Zentralverein fuer Mission unter Israel* with headquarters in Leipzig. In 1870 he created the *Institutum Judaicum (Delitzschianum)* which is now located in Muenster, Westphalia.²⁷ The Leipzig institution was a seminary for training candidates of theology for Jewish missions. Delitzsch's translation of the New Testament into Hebrew, a labor of love, was completed in 1877 after years of hard work.

German-Lutheran Jewish evangelism bore rich fruit in the Jews who became Lutheran theologians. Among them were: Carl Caspari (1814-1892), Old Testament scholar; the church historian, Neander (1789-1850), known originally as David Mendel; Friedrich Philippi (1809-1882), New Testament exegete and staunch defender of the Lutheran Confessions; and Franz Delitzsch (1813-1890) whom we have mentioned previously.

The zeal of the German-Lutheran pietists for Jewish missions spread to Scandinavia and beyond. The "Norwegian Jewish Mission" (*Den Norske Israelsmission*) was organized in 1844. Until 1890 the mission supported English and German missionary societies working chiefly in southeast Europe, but in 1891 it sent missionaries directly to Romania and Hungary. The work continued there until 1948-1949 when Communist rule forced its cessation. The "Swedish Mission to the Jews" (*Svenska Israelsmissionen*) was organized in 1875 and has worked chiefly in eastern Europe, especially Austria. The "Danish Jewish Mission" (*Danske Israelsmission*) was founded in 1885 and worked in Poland and later in other parts of eastern Europe and Africa. The "Finnish Missionary Society" (*Finska Missionssällskapet*) was founded in 1859 and began Jewish work in 1863 by establishing a school for Jewish children. Later on missionaries were sent to eastern Europe. All four of the Scandinavian Jewish missions are represented in Israel today.²⁸

We are obliged to mention other Protestant Jewish missions which arose in the 19th century. The "London Society

for Promoting Christianity amongst the Jews" (LSPCJ) was formed in 1809 and has been called the oldest and most extensive Jewish missionary organization in the world.²⁹ De Jong believes that the impetus for LSPCJ was independent of German-Lutheran pietism.³⁰ The LSPCJ was eventually taken over by the Anglican Church and is now called, "Church's Ministry among the Jews."

One naturally asks, What success did the zeal for Jewish missions have? The Jewish rabbinical community has always both resented and disavowed any success Jewish missions have had in converting Jews to the Christian faith. However, Forbert Blumstock, citing as his source, *The Jewish Encyclopedia*, 1916, Vol. IV, says that in the 19th century, 250,000 Jews converted in the British Isles and Germany. This source also gives a list of 14 mission societies, which collectively claimed 12,394 conversions in the 19th century. These data show that most Jewish evangelism work was not done by the societies themselves (which serve mostly to stimulate and educate), but by local parishes.³¹

We turn our attention now to Lutheran Jewish missions in the United States. The first organized concern for Jewish evangelism from Christians in America came out of Norwegian-Lutheran piety. In 1878, at a church conference in Stoughton, Wisconsin, the "Zion Society for Israel" was organized. An inter-Lutheran agency, it had as goals to encourage, promote, and conduct a missionary program among the Jewish people of the world. At the time of its founding, American Lutherans were primarily concerned with reaching those of their own ethnic backgrounds; hence the various Lutheran Church bodies did not respond enthusiastically to the challenge of Jewish missions. For that reason, mission activity focused on work overseas, especially in Russia and Romania. In this country the "center" approach was used. Professional missionaries were hired to work out of rented "centers" or "mission houses" rather than conducting a parish-oriented approach to the Jewish people in the community. As the work grew, the Zion Society gradually relinquished its overseas work to European societies, and by the turn of the century all of its active mission work was being done in this country. A close liaison was kept throughout its history with the Norwegian Israel Mission. Centers existed at one time in Baltimore, Brooklyn, Chicago, Twin Cities, and Omaha.^{32, 33}

In 1948 the National Lutheran Council invited various U.S. Lutheran Jewish missions to unite in a common effort called, "Christian Approach to the Jewish People." The Zion Society affiliated itself with this work of the N.L.C. for 14 years and was helpful in promoting Jewish missions especially in the Evangelical Lutheran Church (now the American Lutheran Church). One important study, published by the N.L.C., was *The Lutheran Parish and the Jews*, prepared by Rev. Harold Floreen. The study revealed that Christians in the Evangelical Lutheran Church showed

significantly more friendly attitudes towards Jews than those in other Lutheran bodies—no doubt a result of the work of the Zion Society for Israel.¹¹ In 1962 the work of the "Christian Approach to the Jewish People" was terminated by the N.L.C. and the Zion Society for Israel resumed its work as an independent inter-Lutheran faith mission. On February 1, 1964, the Zion Society merged with the American Lutheran Church and the work came under the auspices of the Commission on Evangelism. Properties, annuities and other fixed assets were transferred to the American Lutheran Church. The rationale for the merger was that Jewish evangelism should be a work of the whole church and that the parish approach is more effective than the work conducted through special centers.

In 1974 the American Lutheran Church restructured itself, and the Department of Messianic Ministries was phased out of existence. Under the new administrative structure, ministry to the Jewish people is encouraged at the district and congregational level. At the national level a standing committee was established. It is known as the "Committee for Lutheran-Jewish Concerns." It is the opinion of the new committee that the concept of Jewish missions must include dialogue, as well as witness.¹² Although the new ALC Jewish missions approach offers certain advantages in opening up channels of communication with institutional Judaism, it has lost the boldness and energy of the former programs under the old Zion Society for Israel and the Department of Messianic Ministries.

Wishing to fill this need, the Rev. C. M. Hanson and the Rev. S. Olson were instrumental in establishing a new inter-Lutheran Jewish mission society in 1974 called, "Good News for Israel." This society's goals and theology are patterned after the old Zion Society for Israel charter, but the approach to missions is parish-oriented rather than "center"-oriented. Good News for Israel takes the position that Jewish missions are a responsibility of the whole church, of the local parish in particular; but it recognizes that the special skills, attitudes and materials needed are best generated by an independent society, which will then, in turn, serve as a handmaiden to congregations and larger church bodies.

We have briefly followed one historical thread of Lutheran evangelistic concern for the Jews which arose out of Norwegian-Lutheran piety, and manifested itself in the American Lutheran Church. Now we shall follow another historical thread within the Missouri Synod. In 1881 the Central Illinois District of the Missouri Synod petitioned the Synod "to consider its responsibility for establishing a synodical means for enlisting and coordinating the interest and obligation of every Christian to bear witness to his Jewish fellowmen."¹³ The Synod delegated the responsibility of organizing Jewish mission work to its constituent districts. However, in 1884 the Synod established a "*Kommission fuer Judenmission*" which functioned until 1932.¹⁴ The

original enthusiasm of 1881 in the Missouri Synod was timed perfectly to the arrival in this country that same year of one Daniel Landsmann, a Jewish Christian missionary.¹⁵ In 1863 Landsmann had become a Christian while residing in Jerusalem. For 18 years he had been a Protestant missionary to the Jews in Constantinople under the auspices of the Scottish Society for Jewish Missions. Missouri Synod emigrant missionary, Samuel Keyl, had invited Landsmann to come to the United States and work in Jewish missions. When Landsmann arrived he expected to find an assignment waiting for him, but he "was soon to learn that outsiders did not break into the Synodical ranks of membership without first passing formidable doctrinal tests."¹⁶ Sponsored by the Central Illinois District, Landsmann was sent to Concordia Seminary, Springfield, Illinois for grounding in Lutheran doctrine. But Landsmann, in his mid-40's and a veteran of nearly two decades of missionary service, was eager to begin work. In May of 1883 the New York City pastoral conference bypassed the synodical delay on Landsmann. Three parishes pledged themselves to support his work; and in July 1883 Landsmann began his work for the Missouri Synod, which finally terminated in 1896 with his death.

Landsmann was never ordained by the Missouri Synod; nor was he installed as an associate in any of the New York City parishes. Official records of the Eastern District indicate that his status was that of "evangelist."¹⁷ His work was hindered by the cultural hiatus between the Jewish community and the German-Lutheran community. Because the Synod insisted upon a parish approach, and that new converts be integrated into congregations, at a certain point in his instruction of new Jewish converts, Landsmann had to turn the person over to a Missouri Synod pastor. The pastor then completed the training as a bridge of integration into the German-Lutheran parish life. Under these difficult conditions, Landsmann was able to see as fruits of his 13 year ministry a total of 37 Jews who finally reached the baptismal font of Lutheran churches. The work did not cease after Landsmann's death. In the 1890's a rabbi, named Nathaniel Friedmann, came to New York City from Russia. Through Landsmann's witness he was converted, and became a Missouri Synod missionary to the Jews from 1896 until his death in 1941.¹⁸ The Missouri Synod also conducted Jewish mission work in Chicago, Illinois from 1930-1939 under Isadore Schwartz, and in St. Louis, Missouri from 1930-1934 under Kenneth Frankenstein. More recently, in 1974 the Synod established a standing committee, under the Board for Evangelism, called the "Committee for Witnessing to Jewish People," which resurrects the old *Kommission fuer Judenmission* and promises a new outreach.

Over the years several independent Lutheran missions have existed in this country. Among them are the "Minneapolis Friends of Israel" and the "St. Paul Lutheran Friends of Israel." One of the oldest independent missions is "Christ's

Mission to the Jews, Inc., located in Pittsburgh, Pa. Founded in 1906 by the Rev. John Legum, the mission was served for a period of 30 years by the Rev. Dan Bravin. Christ's Mission to the Jews, Inc. currently operates a center and is staffed by three full-time missionaries. As an inter-Lutheran independent faith mission, it has Lutherans of ALC, LCA and LCMS on its board of directors⁴².

To His Jewish apostles, Jesus spoke in the land of Israel: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). Through the mouths of Jews of the land of Israel the Gospel went out to the Gentiles. Now from the Gentiles, at the ends of the earth, the Gospel is returning to the Jews in the modern state of Israel. Today a large number of Christian churches and missionary societies are at work in Israel.^{43, 44} Among them are the four Scandinavian missionary societies previously mentioned.

The Finnish Mission Society has been in Israel since 1924 and has a boarding school with church in Jerusalem. The Norwegian Lutheran Mission worked in Palestine from 1923-1929. It has been in Israel from 1949 to the present. Its two congregations of Jewish Christians in Haifa and Jaffa are the largest in Israel. The Swedish Israel Mission provides funds for the maintenance of The Swedish Theological Institute, founded in 1951 and located in Jerusalem. Permission to build the institute was given by the Israeli government only after the Archbishop of Sweden had given assurances that the institute would not have evangelistic objectives but would devote itself to study and research. In 1968 three of its eight-man board of directors were Jewish. The Danish Mission to the Jews has been in Israel since 1953 and is located in Jerusalem. Osterbye sums up the Lutheran work in Israel: "The societies specialize in their own field; the Norwegians in evangelizing, the Swedes in theological studies, and the Finns and the Danes in Schools."⁴⁵ One other Lutheran institution exists in Israel, the Karmel Institute (the Scandinavian Bible Institute) founded in 1945 and established in Israel in 1949. This group emphasizes Zionist theology and does considerable study on Biblical prophecy as it relates to the land of Israel. However, it has no missionary activity, and is in fact hostile to the work of Christian missions to the Jews.⁴⁶

Conclusion

In America today the Jewish mission field is dominated by Baptist groups, such as the American Board of Missions to the Jews, Inc., and many small non-denominational groups. The Lutheran Gospel outreach to Jews in this country is insignificant compared with what other Christians are doing. However, the roots of Jewish missions reach back into the Lutheran heritage.

Martin Luther was profoundly concerned for the salvation of Jews. He wrote five books relating to Jewish missions.

His other writings also have many references to bringing the Gospel to the Jews. A victim of the polemical spirit of his times, of medieval church prejudices against Jews, and of his own sinful flesh, Luther at times wrote of Jews in a harsh and abrasive manner. Tragically, his book, *On the Jews and Their Lies*, has hindered rather than helped mold Christian attitudes towards the Jewish people. Other Lutheran reformers showed a more compassionate stance towards the Jewish people. The father of modern Jewish missions was the great leader of German-Lutheran pietism, Philip Spener. He was in turn followed by August Francke, who founded the *Institutum Judaicum* at Halle in 1728. In the 19th century Protestants in Europe were greatly stimulated in Jewish missions by the German Lutheran, Franz Delitzsch, who was himself a Jew. From Germany the pietist zeal for evangelizing the Jew spread to Scandinavia and from there to America. The first Jewish mission society in America was a Lutheran institution, the Zion Society for Israel, founded in 1878.

Lutherans have generally recognized that the evangelization of Jews is a responsibility of the whole church, and thus have tried to incorporate Jewish missions into ecclesiastical structures. This has not been successful in most instances. Historically, the ecclesiastical structures have either eventually abandoned the Jewish mission work, or given it such a dimension of dialogue that the Gospel proclamation was lost. The most successful Lutheran Jewish mission work has been done by the independent lay societies and institutes, which have worked to stimulate congregations to accept their joyful responsibility of winning Jews for Christ.

The missiology of Jewish missions is far more complex today than it was in Luther's time. The Nazi holocaust, emergence of the modern state of Israel in 1948, the growth of liberal theology which disavows the need for Jewish evangelism, and the current growth of "Messianic synagogues" of Jewish believers, all introduce new theological problems. The time has come for The Lutheran Church—Missouri Synod to present a Biblical stance towards these problems. In 1972 the General Convention of the American Lutheran Church requested that a special committee prepare a statement about the relationship of American Lutherans to the Jews. At the 1974 General Convention the report was given titled "The American Lutheran Church and the Jewish Community."⁴⁷ This report summarizes the theological spectrum among Lutherans, but presents no clear-cut theological stance, nor does it suggest any course of action. The Lutheran Church—Missouri Synod can render service to the kingdom not only by continuing its Gospel outreach to Jews through its "Committee for Witnessing to Jewish People," but by presenting a theological posture towards the Jewish people and Jewish missions through convention resolutions.

The Lutheran heritage of Jewish missions needs to be rediscovered. We pray that the Lord of the Church will inspire us to bring more of His ancient chosen people, the Jews, back to the one flock.

Notes

¹ Armas Holmimo, *The Lutheran Reformation and the Jews* (Hancock: Finnish Lutheran Book Concern, 1949), p. 127. Found in the original German in *Luthers Werke*, W.A., vol. 51, p. 195.

² The English translation of the German is available in *Luther's Works*, Am. ed., vol. 51, Sermons I, pp. 382-392. However, the translator omits the final page and a half of the remarks subtitled, "A Warning to the Jews," which can be found in the Weimar edition of Luther.

³ The five books are: *That Christ was Born a Jew* (1523), *Luther's Works*, Am. ed., vol. 45, pp. 199-299; *Against the Sabbatarians; Letter to a Good Friend* (1538), *Luther's Works*, Am. ed., vol. 47, pp. 65-98; *On the Jews and Their Lies* (1543), *Luther's Works*, Am. ed., vol. 47, pp. 123-306; *Von Schem Hamphoras und vom Geschlecht Christi* (1543), *Luthers Werke*, W.A., vol. 53, pp. 573-648; *Von den letzten Worten Davids* (1543), *Luthers Werke*, W.A., vol. 54, pp. 16-100.

⁴ *Luther's Works*, Am. ed., vol. 47, p. 306.

⁵ However, Holmimo himself observes that as early as 1521 Luther wrote: "Therefore we must not treat the Jews so unkindly since from among their number shall come Christians, everyday and in the future." Holmimo, *op. cit.*, p. 77 and p. 155.

⁶ *Luther's Works*, Am. ed., vol. 45, p. 200.

⁷ Holmimo, *op. cit.*, p. 101.

⁸ *Luther's Works*, Am. ed., vol. 47, p. 244.

⁹ *Ibid.*, p. 212.

¹⁰ *Ibid.*, pp. 268-269.

¹¹ Holmimo, *op. cit.*, pp. 121-122.

¹² In the chapter, "Bucer and the Jews" (pp. 38-72) in W. Nijenhuis' *Ecclesia Reformata: Studies on the Reformation* (Leiden: E. J. Brill, 1972), pp. 40-42.

¹³ Holmimo, *op. cit.*, pp. 136-138. The two books published in 1539 were: *The Dialogue of a Christian with a Jew who Persists Stubbornly in his Pernicious Beliefs and Wrong Interpretations of the Bible*, and *The Messiah of the Christians and Jews, Hebrew and Latin*.

¹⁴ W.A. Ti, 1531-46, No. 299, vol. 1, p. 124.

¹⁵ The issue of Jewish evangelism is not unrelated to the current controversy between conservatives and moderates in The Lutheran Church—Missouri Synod. Robert Blumstock, an unconverted Jew, writes perceptively: "The importance of Jewish missions is a central issue which today divides religious modernists from fundamentalists. While it is not the only issue, it is one of the main differentiating points. This is not to imply that all fundamentalists see a need for Jewish missions, and that all modernists do not. This would again imply a uniformity of doctrine, which has rarely, if ever, characterized Protestantism." Robert Blumstock, *The Evangelization of Jews: A Study in Interfaith Relations* (University of Oregon, Ph.D., 1964), p. 107.

¹⁶ Albert Huisjen, *The Home Front of Jewish Missions* (Grand Rapids: Baker, 1962), p. 142.

¹⁷ Peter Toon, *Puritans, the Millennium and the Future of Israel: Puritan Eschatology 1600 to 1660* (Cambridge: Clarke, 1970), pp. 138-140.

¹⁸ *Ibid.*, p. 142. G. Voetius in *De Judaismo* (1637) wrote that the true means to convert Jews included "prayer, pious life, a living faith, sympathy and beneficence towards the Jews, a sound interpretation of the Scriptures. . . ."

¹⁹ *Ibid.*, p. 153.

²⁰ Theodore Tappert (trans.), *Pia Desideria* by Philip Spener (Philadelphia: Fortress, 1964), p. 15.

²¹ *Ibid.*, p. 68.

²² *Ibid.*, p. 76.

²³ *Ibid.*, p. 78.

²⁴ Jakob Jocz, *The Jewish People and Jesus Christ* (London: S.P.C.K., 1962), p. 222.

²⁵ Stephen Neill, Gerald Anderson and John Goodwin

(eds.), *Concise Dictionary of the Christian World Mission* (Nashville and New York, 1971), p. 309.

²⁶ Jocz, *op. cit.*, p. 396.

²⁷ Neill, *op. cit.*, p. 309.

²⁸ Julius Bodensieck (ed.), *The Encyclopedia of the Lutheran Church*, Vol. II (Philadelphia: Fortress, 1965), pp. 1172-1173, under "Jewish Missions."

²⁹ Huisjen, *op. cit.*, p. 144.

³⁰ J. A. De Jong, *As Waters Cover the Sea* (Kampen: Kok, 1970), p. 193. "Not since the 1650's had the thought of the conversion of the Jews received as much attention in Anglo-American missions as during the period under study (1776-1810). Although the *Institutum Judaicum* had been established at Halle in 1728, little of the pietist zeal for the conversion of Jews appears to have been communicated to England."

³¹ Blumstock, *op. cit.*, p. 71. Blumstock comments: "Approximately five per cent of all conversions were obtained by the mission societies, while the remaining ninety-five per cent were outside the missions. The differences in these figures are accepted by those currently active in Jewish mission work."

³² Julius Bodensieck (ed.), *The Encyclopedia of the Lutheran Church*, Vol. III (Philadelphia: Fortress, 1965), pp. 2571-2572, for a brief history of the society written by Stanley Olson.

³³ Burton Goddard (ed.), *The Encyclopedia of Modern Christian Missions* (Camden: Thomas Nelson, 1967), p. 187, for the article by C. M. Hanson.

³⁴ Harold Floren, *The Lutheran Parish and the Jews* (Chicago: The National Lutheran Council, 1949), p. 9. The study did not include The Lutheran Church—Missouri Synod, but was based on a questionnaire sent to nearly 7000 Lutheran pastors in other Lutheran bodies, of which 12.9% responded, representing 971 congregations.

³⁵ Personal correspondence from Lawrence W. Denef, Lutheran-Jewish Concerns Committee.

³⁶ F. Dean Lueking, *Mission in the Making* (St. Louis: Concordia, 1964), p. 159, quoting from the *Proceedings of the Eighteenth General Synod*, p. 78.

³⁷ Marvin Huggins, *Rasarch Report on Jewish Missions, Missouri Synod*, Concordia Historical Institute, September 12, 1974. "This committee, along with several others, ceased to function around 1932 because of the depression. At its convention that year the Synod turned much of its specialized Home Mission work over to the districts in which the work was being carried on."

³⁸ Lueking, *op. cit.* Landsmann's story is told in the chapter, "One Man's Labor Among the Jews" on pp. 159-173.

³⁹ *Ibid.*, p. 163.

⁴⁰ *Ibid.*, p. 167.

⁴¹ Huggins, *op. cit.*, and *The Dawn*, July 1974 (official publication of Christ's Mission to the Jews, Inc.).

⁴² Personal correspondence from Elmer Wentz, 1973.

⁴³ Twenty-five Protestant agencies are working in Israel today, thirteen of them church denominations or church-related. At the end of 1972 the Christian population of Israel and occupied lands was 110,000 of which not more than 5,000 are Protestants and about 500 are Jewish Christians. The total population is about 3,100,000. H. Robert Cowles, "Perspective on Israel—the Confusing Choices," *Evangelical Missions Quarterly*, July 1974, p. 242.

⁴⁴ Per Osterbye, *The Church in Israel* (Lund: Gleerup, 1970), p. 45. In 1957 sixteen groups combined to form the United Christian Council in Israel, including the Finnish Missionary Society and the Norwegian Lutheran Mission.

⁴⁵ *Ibid.*, p. 185.

⁴⁶ *Ibid.*, p. 21.

⁴⁷ *1974 Reports and Actions, Part 2, Seventh General Convention of the American Lutheran Church*, October 9-15, 1974.

For those who didn't get one of the millions of pamphlets being handed out on the streets of New York by Jews for Jesus -- we're sorry we missed you! But, we've been trying to say...

The Messiah has come and his name is

Y'SHUA

Y'shua? Yes, that's his name. He is the Messiah of Israel and the Savior of the world. You've probably heard him called Jesus. Yet Y'shua is what he was originally called. It's a Jewish name and he is very Jewish, you know. But you don't have to be Jewish to need him. Whether you're John MacDonald, Gina Ciavolino, Brad Smith or Moyshe Pipik, you still need Y'shua.

He came to free all of us from the rat race. Now, the rat race is not a form of amusement initiated by rodents for their enjoyment.

You don't have to be on Wall Street or Madison Avenue to know that only rats win the rat race. If you're exhausted from running full speed into walls, making wrong turns and getting side-swiped by bigger rats, it's time to get out of the maze.

Why run with rodents, when you can walk with Y'shua? Maybe the time has come for you to stop racing and start resting. A vacation to the Catskills or Atlantic City won't do it.

Y'shua said, "Come unto me, all you that labor and are loaded down, and I will give you rest." (Matthew 11:28)

Maybe you aren't able to believe in Y'shua, but maybe you would like to. This message is especially for you. We would like to send you a book that tells all about the one who can give you rest. This book is *Y'shua - the Jewish Way to Say Jesus*, and it contains evidence from ancient Jewish sources. You can buy this book in religious bookstores for \$2.95. It's by Moishe Rosen and published by Moody Press in Chicago, but to you it's FREE if you need to know Y'shua.

After all, if Y'shua is who he said he was, and Y'shua gives what he says he gives, why be a loser by betting your life on the rat race?

The rat race doesn't go upward, not in the long run. Y'shua said, "For what shall it profit a man if he gain the whole world and lose his own soul?" There is a place hotter and stickier than New York in the summer, but Y'shua

We are Jews for Jesus, and like the Jews for Jesus before us (Moses, David, Isaiah, Peter, Paul, Matthew, et al.) we're eager for *every-one* to know Y'shua.

Jews for Jesus is a non-sectarian evangelistic agency supported by people who love Y'shua (Jesus) and want to let you know that he loves you. Nothing to join, no solicitation of funds, nothing to lose -- except the opportunity.

From all the JEWS FOR JESUS and our friends, have a restful summer and a joyous forever. That's what Y'shua wants. He said, "Shalom Aleichem!" - Peace be unto you.

Fill out this ☐ if you don't know Y'shua and want to know more,

I don't believe in Y'shua, but I'm willing to see the evidence in the book *Y'shua—the Jewish Way to Say Jesus*.

- ☐ I'm just curious.
- ☐ I'm really searching and believe God has something for me.
- ☐ I'm skeptical but willing to hear.
- ☐ I would like to talk to someone who knows the Bible is true.

Name

Address

City State Zip

I checked the last box. My phone # is

YA83

or this ☐ if you already believe in Y'shua.

I already believe in Y'shua (Jesus) and have the eternal life he promised. I would like to be on your Jews for Jesus mailing list:

- ☐ To be informed of how I can pray for your efforts to make the Savior known.
- ☐ I would like to contribute toward this kind of evangelistic effort.

Y'shua? Yes, that's his name. He is the Messiah of Israel and the Savior of the world. You've probably heard him called Jesus. Yet Y'shua is what he was originally called. It's a Jewish name and he is very Jewish, you know. But you don't have to be Jewish to need him. Whether you're John MacDonald, Gina Ciavolino, Brad Smith or Moyshe Pipik, you still need Y'shua.

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The rat race doesn't go upward, not in the long run. Y'shua said, *"For what shall it profit a man if he gain the whole world and lose his own soul?"* There is a place hotter and stickier than New York in the summer, but Y'shua doesn't want you to have to know from such things.

He wants you to be born again and begin living the abundant life. Maybe you've been looking for him and all he has to give you, and you just didn't know it.

We are Jews for Jesus, and like the Jews for Jesus before us (Moses, David, Isaiah, Peter, Paul, Matthew, et al.) we're eager for *everyone* to know Y'shua.

Jews for Jesus is a non-sectarian evangelistic agency supported by people who love Y'shua (Jesus) and want to let you know that he loves you. Nothing to join, no solicitation of funds, nothing to lose -- except the opportunity.

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- ☐ I would like to contribute toward this kind of evangelistic effort.
- ☐ Send me the free *Y'shua* book.

Name

Address

City State Zip

YA83

Please send coupon to: **Y'shua Book, c/o Jews for Jesus, P.O. Box 888, New York, NY 10023**

• • • The American Jewish Committee

Date November 7, 1972

FROM: RABBI A. JAMES RUDIN

TO: Rabbi Marc Tanenbaum

 For approval

 XX For your information

 Please handle

 Read and return

 Returned as requested

 Telephone me

 Your comments, please

REMARKS:



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, NOVEMBER 3, 1972

SOME CONFUSION! ATTENDS WHITE HOUSE
BRIEFING OF A GROUP OF EVANGELICALS

By Religious News Service (11-3-72)

WASHINGTON, D.C. (RNS) -- Thirty-five or more distinguished U.S. evangelicals, clergymen and laymen, met here at the invitation of Dr. Harold C. Ockenga, president of Gordon College and Gordon-Conwell Theological Seminary in Boston. Presumably most of those invited were supporters or at least "sympathetic" to President Richard M. Nixon in his campaign against the Democratic candidate, Sen. George McGovern.

Much confusion attended the meeting.

Some participants were upset because their invitation to attend a luncheon and a "White House" briefing had been publicized on stationery of the "Committee for the Re-Election of the President." Some asked that their names be withdrawn from the list.

Dr. Ockenga's activity was spurred, some sources said, by Sen. McGovern's recent visit to evangelical leaders at Wheaton, Ill.

Dr. Ockenga, who supports the President for re-election, thought it would be well to bring together evangelicals, lay and clerical, considered "sympathetic" to the President.

The Rev. John Bisagno, pastor of First (Southern) Baptist church, Houston, told the gathering that the list of guests intimated that those cited were assumed to be supporting the President. This, he said, was a "presumption" which "could cause some men" problems in their home communities. He asked that his name be taken from the list, but added that "personally and proudly" he supported Mr. Nixon.

Dr. Ockenga told newsmen he was unable to explain why the guest list was cited on the stationery of a unit seeking the President's election.

It was Dr. Ockenga who "took the initiative," as he put it, of inviting "between 35 and 40" evangelicals to the affair.

Causing some concern among the clergymen attending was a fear that this one-day "White House briefing and press luncheon" would be construed as being part of a committee in support of Mr. Nixon's re-election, which they wanted to emphasize was not the case.

"We have no committee as such, no organization; we're not going to be any continuing thing," Dr. Ockenga said. "We're here for one meeting, and one meeting only. Let that be very, very clear."

"This is a meeting to stimulate articulation on your (the guest's) part in your locality and with your own constituency in reference to this conviction," he said. "This is not a committee."

At the beginning of the post-luncheon talks and discussion, Dr. Ockenga said he invited "only a small group of individuals" whom he hoped would go back to their own localities and hold individual press conferences, as he had done, "in an attempt to express themselves in reference to their support of Mr. Nixon."

(more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, NOVEMBER 3, 1972

On his part, he supported the President's re-election "because of the high moral integrity displayed in his public, personal and family life," and because of Mr. Nixon's accomplishments in international diplomacy, bringing the Vietnam war toward an end, reduction of inflation, unemployment, pollution, criminal violence, drug addiction and racial tensions.

Later, referring to his support of Mr. Nixon, he said the presence of 21 evangelical clergymen in the group "doesn't mean that we here have to go on record in this way. It may bring some embarrassment to an individual, and that would be the farthest thing in our minds if that's true."

Addressing the group was Clark MacGregor, President Nixon's campaign director, and Edward Nixon, the Chief Executive's younger brother. Mr. MacGregor said the "central issue" of this Presidential campaign is "which of the candidates is better qualified to lead America."

The younger Mr. Nixon told the group of some "little known" incidents from the early life of his brother, the President. He said Mr. Nixon had said when he was an eighth-grader that he planned to become a lawyer and enter politics "so I can be some good to people."

The Rev. E. V. Hill, pastor of Mt. Zion Missionary Baptist church in Los Angeles, was the only other person besides Dr. Ockenga making a formal statement of support for the President. His reasons were quite similar to Dr. Ockenga's. Four other clergymen made impromptu statements supporting Mr. Nixon.

The agenda listed White House briefings for the clergymen in the afternoon at the Executive Office Building near the White House.

Briefing the clergymen were Dr. Edwin Harper, Special Assistant to the President for domestic affairs; Bob Brown, Assistant to the President on civil rights, and Sven Kraemer, assistant to Dr. Henry Kissinger on foreign affairs.

Clergymen who asked that their names be expunged from the list of attendees, besides Dr. Bisagno, were Dr. J.L. Richard, pastor, Evergreen Baptist church, Oakland, Calif.; Dr. Myron Augsburg, president, Eastern Mennonite College, Harrisonburg, Va.; Dr. Ira Gallaway, general secretary, United Methodist Board of Evangelism, Nashville; Dr. Ben Haden, pastor, First Presbyterian church, Chattanooga, Tenn., and Dr. Harold Fickett, pastor, First Baptist church, Van Nuys, Calif.

Those remaining on the list, (all pastors, unless otherwise indicated) were: Dr. Orval Butcher, Skyline Wesleyan Methodist church, San Diego, Calif.; Dr. William S. Stoddard, Walnut Creek (Calif.) Presbyterian church; Dr. E.V. Hill; Dr. S.M. Lockridge, Calvary Baptist church, San Diego, Calif.; Dr. Stephen Olford, Calvary Baptist church, New York City.

(more)

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FRIDAY, NOVEMBER 3, 1972

Also listed as attending were Dr. David Burnham, Chapel on Fir Hill, Akron, Ohio; Dr. Robert Lamont, First Presbyterian church, Pittsburgh; Dr. Carl Henry, theologian-professor, Eastern Baptist Seminary, Philadelphia; Dr. William J. Petersen, executive editor, Eternity Magazine, Philadelphia; Dr. Ockenga; Dr. Lester Harnish, pastor, Third Baptist church, St. Louis; Dr. John L. Knight, executive secretary, Church of the Nazarene, Kansas City, Mo.; David Kucharsky, managing editor, Christianity Today, Washington, D.C.; Dr. Conrad Thompson, director, "Lutheran Vespers" (nationally broadcast radio program), Rapid City, S.D., and Dr. Harry Summer, executive director, New Mexico Interchurch Agency, Albuquerque, N.M.

Five other clergymen, unable to attend, were also on the guest list. They were Dr. Oswald C.J. Hoffmann, speaker, "The Lutheran Hour," (internationally broadcast radio program) St. Louis.; Dr. Rex Humbar, pastor and speaker of the "Cathedral of Tomorrow" (church and nationally televised program), Akron, Ohio; Dr. Joseph H. Jackson of Chicago, president of the National Baptist Convention, U.S.A., Inc., the nation's largest black denomination, and Dr. Robert Cook, president of King's College, Briarcliff, N.Y.

Providing "labels" on attendees was difficult. Mr. Kucharsky, Christianity Today's managing editor, attended in place of Dr. Harold Lindsell, editor, who could not attend.

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CATHOLIC RELIEF SERVICES NAME NOEL TO NEW POST

By Religious News Service (11-3-72)

NEW YORK (RNS) -- James D. Noel, a former regional director of Catholic Relief Services' aid programs in Mexico and Central America, has been named director of the Socio-Economic Development Department of that U.S. Catholic bishops overseas agency.

A native of Spring Lake, N.J., he had been stationed in Latin America since 1955, serving eight years in Colombia and two years in Peru before being assigned regional director of CRS' relief and welfare programs in Mexico and seven countries of Central America.

In New York, Mr. Noel will supervise motivational training programs designed to implement projects to upgrade living conditions among the economically-deprived overseas. He will also have the task of seeking support from foundations, industries, service and community groups for projects in 70 Third World nations.

He was named to the new post by Bishop Edward E. Swannstrom, executive director of CRS.

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NATIONAL EXECUTIVE COUNCIL

THE AMERICAN JEWISH COMMITTEE

STATEMENT ON EVANGELISM AND THE JEWS

For Consideration by the Interreligious Affairs Commission
December 1, 1972

One of the significant developments affecting contemporary Jewish-Christian relations is the recent intensification of programs of evangelism. During the next eighteen months an unprecedented evangelistic drive known as Key '73 is scheduled throughout the United States and Canada. This campaign, while rooted in evangelical Protestantism, has wide ecumenical support and takes as its aim "to share with every person in North America more fully and more forcefully the claims and message of Jesus Christ." In addition, there has been a marked increase in the efforts of those missionary groups which specifically aim at the conversion of Jews to Christianity.

In America's pluralist society, efforts to persuade another of one's own truth is both a civic and religious right, and the Jewish community recognizes the inherent right of all religious communities to propagate their faith. However, it has been the Jewish experience that missionary approaches are frequently based on a false, stereotyped and caricatured image of Judaism as a "fossil religion" which has been replaced by the "new Israel" of Christianity -- a view which is a moral offense against the dignity and the honor of the Jewish people. We are concerned, therefore, lest the forthcoming evangelistic campaigns become a source

of tension and conflict.

We urge the various Christian bodies participating in Key '73 and similar evangelistic efforts to specifically disavow any intention to proselytize the Jewish community. We also suggest that particular care be taken in the presentation of such themes as the Crucifixion, and Jewish reaction to Jesus, so that these subjects do not contribute to the development of anti-Jewish attitudes in the Christian community. And we ask Christian groups to give serious consideration to the conclusions of reputable Christian scholars affirming the continuing validity of Judaism.

The American Jewish Committee urges those groups engaged in Key '73 and other programs of evangelism to avoid the implication that Christianity and America are synonymous. In the coming months, perhaps years, this nation will face the problem of assuring freedom of religion while preserving the pluralistic character of American society. We particularly direct this concern to the mainline denominations which have traditionally viewed Jews as full partners in the American republic.

We also caution the Jewish community against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity. Jews have benefitted substantially from increased Jewish-Christian cooperation in recent years: in revised and improved Christian textbooks, in training programs for Christian teachers, in massive Christian support for Soviet Jewry, in increasing sympathy for Israel, and in a rejection

of anti-Semitism. These gains must not be lost through an irrational over-reaction to movements which rely on persuasion and not coercion.

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