



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 18, Folder 3, Evangelicals and Jews, 1976.

THE AMERICAN JEWISH COMMITTEE


date August 2, 1976
to Rabbi Marc Tanenbaum
from Rita Weissman
subject

I am enclosing 2 letters that have been written to Dean Glasser, one by Rabbi Wolf and the other by Rabbi David Gordis of the University of Judaism. To refresh your memory, I am sending you another copy of the newspaper report on the Fuller statement on evangelizing the Jews.

Neil and I would like to know whether you care to respond to Dean Glasser. We would also like to know what this article means on a national level. Is this stepped up attitude on the part of Fuller peculiar only to Fuller or are you seeing a change in policy in evangelical seminaries throughout the country? What does this have to do with Mr. Bright's increased activities with the Campus Crusade? Anything? Nothing?

If you yourself don't wish to write to Glasser, would you care to write a letter that Neil could send? It's my thinking and Neil's thinking that the dialogue which is now contained by correspondence and hasn't gone public, should not go public. I have advised Rabbi Wolf (who asked for advice) that this correspondence be shared with the Board of Rabbis, but should not be taken through AJC's Executive Board, the CRC's and the Federation Council. At this time, then, it hasn't become a community relations problem. It doesn't mean that it won't but a relatively few number of rabbis, rather sophisticated, are the only ones I know of who are involved with Fuller at this time. May I hear from you soon?

cc: Harold Applebaum
Neil Sandberg





wilshire boulevard temple

163 Wilshire Boulevard, Los Angeles, California 90010 (213) 388-2401

July 28, 1976

Dr. Arthur F. Glasser, Dean
Fuller Theological Seminary
Pasadena, CA 91101

Dear Dean Glasser:

Thank you very much for taking the trouble of writing your long, detailed and thorough letter in response to my note to Dr. Hubbard. It covers ground which is quite familiar to me including the story of Bishop Schereschewsky.

Apparently I did not make myself clear in my letter to Dr. Hubbard. Yes, I believe in "open and frank dialogue" and would be glad to enter into dialogue with you in person or in public correspondence on many of the points mentioned in your letter.

You believe in the need for the restoration within Jewry of a Messianic movement. I believe that the Messianic movement in Judaism never disappeared and that it continues as an affirmation of hope for the future.

You believe that universalism has to be added to Judaism. I believe that Judaism has been and continues to be a universalistic religion.

You believe that a missionary movement must use aggressive techniques typical of Christianity and Islam. I believe that Judaism always has had a mission - but a mission of witnessing by one's way of life and, if necessary, by suffering for one's convictions.

These and many other points could be discussed in a feeling of mutual respect. On the other hand, when you describe Judaism - implicitly or explicitly - as "incomplete", you relegate my religion to an inferior position and therefore make dialogue impossible.

I happen to believe that an enlightened Christianity can stand its ground in the open forum of religious ideas without falling back on the deplorable triumphalism which has caused so much misery in the past.

Sincerely,


RABBI ALFRED WOLF

cc: Dr. Hubbard; Rita Weissman; Dr. Samson Levey

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D.D., L.H.D., S.T.D., LL.D.
RABBI ALFRED WOLF
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WEST COAST BRANCH OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

6825 SUNSET BOULEVARD • LOS ANGELES, CALIFORNIA 90028

July 29, 1976

Dean Arthur F. Glasser
Fuller Theological Seminary
Pasadena, CA.

Dear Dean Glasser:

I appreciate your kind note and the honorarium which you sent me in connection with my lectures in David Stern's course at Fuller. I hope you will forgive my taking the opportunity of reacting to your statement of a few months ago concerning the Christian mission to the Jews.

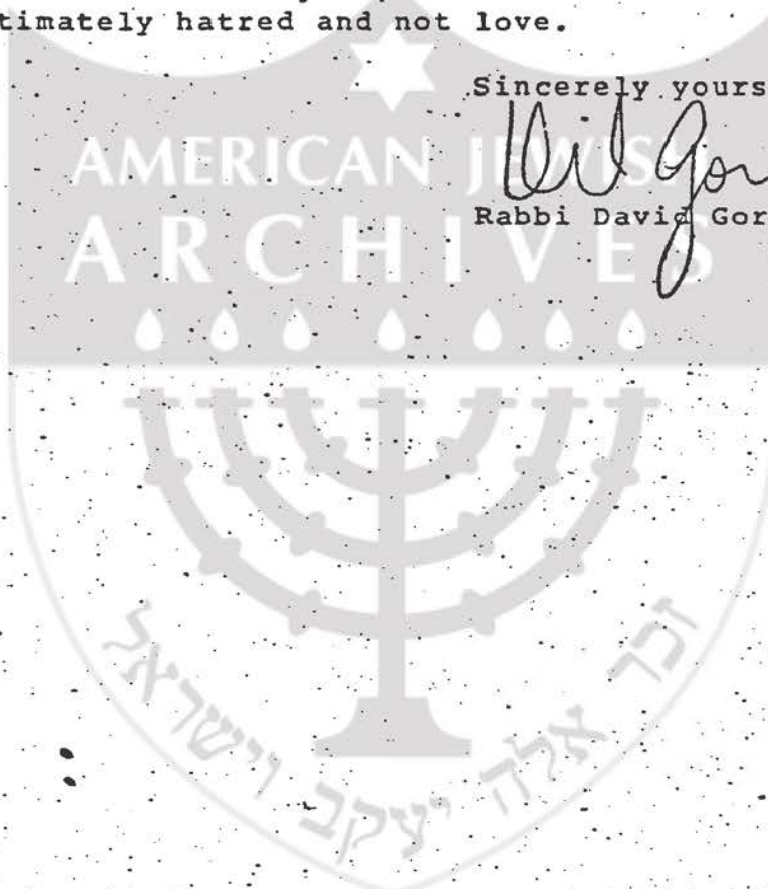
I am moved by the sincere spirit of concern which motivates your position. In a sense, I understand that your ideological position allows no other course but to advocate an active effort to missionize within the Jewish community. I appreciate in fact, that this position is taken openly and that you do not associate yourself with some of the rather deceptive and misleading efforts which some Christian missionary programs are utilizing in their work.

I am, nevertheless, deeply concerned about the implications of your position for the future of Jewish-Christian relations. At the core of my concern is the conviction that our traditions represent different views on fundamental ideological, philosophical and theological matters. In such areas as the concept of God, the nature of Messiah, the role of law, the nature of prophecy, revelation, and other fundamental areas our traditions view the world differently. I am convinced that these differences can serve to stimulate us mutually and help us all to transform the world into something better than it is now, but only if we view these differences as legitimate and if we respect each other's traditions and accept the legitimacy of different interpretations. The attempt to convert on the part of either community is fundamentally the expression of rejection of the validity of the other tradition. It stands in the way of meaningful communication and is a barrier to the development of a truly loving and caring relationship between people.

A further concern is that the energetic pursuit of missionizing within the Jewish community by Christian missionaries is certain to lead to, and in fact is already leading to, a reconsideration and modification of traditional Jewish attitudes on proselytization. Out of a posture of self-defense, i.e. the preservation of Jewish tradition in the face of the decimation of Jewish population and the realities of patterns of population growth, the Jewish community is likely to begin to energetically pursue converts in the Christian community, which will lead to the growth of a sense of competitiveness and hostility among people which will bring heat but not light, distrust and not confidence, and ultimately hatred and not love.

Sincerely yours,

David Gordis
Rabbi David Gordis



YESHIVA UNIVERSITY

500 WEST 185TH STREET
NEW YORK, N. Y. 10033

OFFICE OF THE PRESIDENT

September 1, 1976

Rabbi Mark Tannenbaum
American Jewish Committee
165 East 56th Street
New York, New York

Dear Mark:

Do you know anything about the enclosed? Is it worth pursuing it?

Please let me hear from you one way or the other.

Cordially,


NORMAN LAMM

NL:gf



THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL

1809 Tower Building

Dallas, Texas 75201

(214) 747-3531

DATE: September 1, 1976

TO: Jim Rudin

cc. Harold Applebaum
Neil Sandberg

FROM: Milton Tobian

SUBJECT: Evangelical Thrust of "Masada"

Enclosed is the material as received here in Dallas. It seemingly has had broad distribution in the religious community. The Dean's office at Perkins School of Theology indicates that each of their faculty members received it in a personalized form.

The distribution list indicates some 262 showings scheduled the first or second week of September in what appear to be mostly independent stations. Could it be possible that this is public service time, and if not, who's got enough money to buy this amount?

We will request a viewing here. I do not now know whether the content of the film itself contains the evangelical thrust or whether it is contained in a message from Morris Cerullo before, during or after the presentation.

Would you look into it and let me know soonest concerning Morris Cerullo World Evangelism, Inc. of San Diego.

Of the two Dallas stations, one has strictly religious programming and the other is an independent station of some size with general programming.

MIT:vb
encl.

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BILLIE FRAUMAN, Southwest Regional Director ■ MILES ZITMORE, Assistant Area Director ■ MICHAEL RAPP, Houston Area Director

DATE: September 15, 1976

TO: Jim Eakin

FROM: Miles Zitzmore

cc. ✓ Marc Tannenbaum
Will Katz
Mort Yarnon
Frances Rosenberg
Mike Rapp

SUBJECT: Dallas Showing of Morris Cerullo's "Masada"

A week or so ago the head of public relations of SBU's Perkins School of Theology sent Milton Tobian a copy of the enclosed personalized letter from Morris Cerullo with a glossy multicolor flyer advertising his new film, "Masada," as being the single greatest outreach in his mission to the Jews. This letter was received by all of their faculty. Upon reading this letter we counseled with a number of clergymen and the NCCJ, ADL and CRC staffs. The collective judgment was that we would approach the two stations in Dallas where this was being aired to warn them about the apparent hidden agenda of this film - the proselytizing of Jews. The NCCJ professional called Channel 11, an independent TV station headquartered in Fort Worth to ask for a screening. The program manager was completely indifferent to this request, stating he had seen it and saw nothing wrong with it and furthermore was uninterested in whatever kinds of letters Cerullo was sending out around the country. Channel 39, a Christian broadcasting station, had cancelled their showing of it but not for reasons that we would have welcomed. Cerullo's organization simply wanted a week night showing and Channel 39 could only give them a Saturday night prime time showing - not good enough for Cerullo, therefore no show.

6:00 p.m. Friday night on Channel 11 was the Dallas showing of "Masada: A Monument to Freedom." Ads had been taken out in both Dallas papers announcing it. A lot of prominence was given in the advance publicity to the appearance of Yigael Yadin and the Israeli actors, making it rather evident that much Israeli cooperation had been given to the film.

The opening shots of the film made much use of the Masada panoramas, then promptly showed that Morris Cerullo was the top enchilada of this film. The film alternated between Cerullo's rather drab monologue and dramatized scenes from events in the final days of Masada, utilizing Israeli actors who played both Romans and besieged Jews in a manner that would have done any soap opera proud. Most of Cerullo's remarks interwove some interesting historical and archaeological background with praise for the historical importance of Masada as symbolizing man's struggle for freedom. So far so good! However, he quickly moved beyond this point into quotations from Psalm 81, lamenting Israel's rejection of God and this

set the real theme of the movie - misfortune equals sin. The fall of Israel was the sin of the chosen people. The fall of Masada was just a prior sample of what happens to people who break the covenant.

There were no Christological references during the first half but soon after he moves into the emphasis of sin and guilt he then said whereas the Old Testament is the basis for love of God, Jesus improves the nature of love - to love thy neighbor - something which seems to be missing from the Old Testament, or so Cerullo would have us believe. More archaeological finds, etc. Scene shifts to Yigael Yadin, who Cerullo lauds for his excavation of Masada. Yadin comments on some of the archaeological finds of Masada stating that to him the most significant find was the stone lots used by the doomed defenders to decide who would carry out the final executions. Yadin's comments were interspersed with some dramatizations of the final moments of Masada which emphasized the heroic sacrificial aspects. (Cerullo seems to be inferring here that Masada may have been just one big atonement - an equation which he completes in his closing remarks.)

Here comes the clincher in the last couple minutes. Having established the theme that suffering is a result of disobedience (how else does one explain Masada?), he quotes Solomon: "If My people humble themselves...then will I forgive their sins." Then Cerullo delivers his grand whammy with words to the effect of,

"I am sure many of my Jewish friends will understand that as a Christian and an evangelist I understand that Israel looks to its future for a messiah but for the Christian the messiah has come in the form of Jesus Christ and forgiveness of sins has been achieved by the acceptance of his death as a final redemptive act. Through Jesus there is no need for Masada to ever happen again. Believe and the truth will make you free."

Now this is somewhat paraphrased but I think it is a fairly accurate description of a real hard pitch to come to Jesus. Cerullo ends with, "Pray for the peace of Jerusalem."

Cerullo's pitch struck me as being very smooth - something one could miss in the blink of an eye. Some people whom we have talked to didn't even know they were being pitched to. My Israeli wife, for example, turned to me and asked what the big deal was all about. I can imagine where the layman may have missed it entirely and some people were left with the feeling of they know they got hit but they're not quite sure what direction it came from. Therefore, for TV station managers, the general audience, and maybe even some people in the Jewish community, the objectionable proselytizing parts of the film may have to be spelled out. However, if the film is subtle, his promotional letter hits one like a sledgehammer leaving nothing to the imagination. It's too bad because in many respects the film is a very fine tribute to the Jewish people's historical fight for freedom. One would wish that a recanting Cerullo would edit out the objectionable two minutes of proselytizing and burn the rest of these odious letters.

One last point of real interest. There was only one advertiser throughout the entire hour - Cerullo. Announcer Irv Kaplan, who I understand now lives in Israel, delivered three interspersed ads for a special Masada commemorative medal, limited edition, mined from King Solomon's copper mines. One side depicts Masada with a Hebrew inscription and the other side bears an inscription which immediately caught my attention: "Oh that my people had rendered unto me." Free to all you folks in TV land who write to Morris Cerullo, San Diego, California 92138. He thinks they were just a little bit too eager to give something away for nothing. So a couple of us are writing away for our free medals to how y mailing lists we got .

As a postscript I spoke with both my NCCJ and CRC colleagues as soon as the show was over. Howard Silver of the CRC expressed the same dismay that several of us have had about the predicament of the Israeli government in being used by evangelists like Cerullo who have not so subtly hidden agendas. One can imagine the embarrassment, political and otherwise, that this will cause Yigael Yadin and all the others who aided Cerullo in Israel. Milton Tobian and I got together with Bill Pharr, NCCJ director today and we decided to pay a visit to the program manager at Channel 11 to attempt to sensitize him on why we were so concerned with this film and it would have been advisable for him to have allowed us to preview it. Pharr is calling to make the appointment.

I hope this is of use to you and we are very much interested in learning about how this develops around the country. I'd also like to have the Israeli reaction to this. By the way, I had a "didn't you just know it" reaction upon learning from the ADL director that Cerullo was an apostate with a former Yeshiva upbringing. We keep on getting 'had.'

Regards.

HZ:vd
encl.

P. S. We note that Cerullo is going to be appearing in person at a Crusade in Fort Worth later this month. We will try to monitor this.

AMERICAN JEWISH
ARCHIVES





THE AMERICAN JEWISH COMMITTEE

6505 Wilshire Boulevard, Suite 315 • Los Angeles, California 90048 • (213) 655-7071

Dr. Neil C. Sandberg
Western Regional Director

September 14, 1976

Dr. William Sanford LaSor
Fuller Theological Seminary
135 No. Oakland
Pasadena, Ca. 91101

Dear Bill:

I read with interest your sensitive and thoughtful paper
"Conversion of Jews".

The issue you write about is, as you well know, a very painful one for Jews. Your attempt to bridge the gap and mend differences is deeply appreciated.

Even though we may disagree on specific interpretations, the sense of warmth and love which you have for the Jewish people comes through in your remarks.

Warmest regards.

Sincerely,

Neil C. Sandberg

NCS:kc

bcc: Rabbi Marc Tanenbaum
Rita Weissman
Harold Applebaum

CONVERSION OF JEWS

William Sanford LaSor

In May 1976 the School of World Mission of Fuller Theological Seminary issued a statement in regard to the school's stance on Jewish-Christian relations. In this statement the School of World Mission called "upon the Christian community to renew its commitment to share lovingly the Gospel of Jesus with the Jewish people." It went on to say, "More, we feel it incumbent on Christians in all traditions to reinstate the work of Jewish evangelism in their missionary obedience."

This was a statement from one of the three schools that constitute Fuller Theological Seminary. To the best of my knowledge, it was never brought before the theological faculty or the joint faculties. My first knowledge of the statement came when friends began to send me clippings of press notices and ask me to explain the action.

I read the statement carefully. It was irenic in thought and expression. Let me state clearly at the outset that my disclaimer of knowledge of or participation in the statement is not to be understood as separating myself from my colleagues in the School of World Mission. We evangelical Christians are entirely too small a minority to allow anything to divide us, whether it be criticisms from within our circle or misunderstanding from without. We may not always agree on certain strategy or on wording of statements or even on interpretation of certain difficult Scriptures, but we must retain our awareness that we are one body in Christ Jesus.

At the same time, I have worked too long and too hard to come to a position of mutual trust and efforts at understanding, to allow a statement such as the one in question to raise doubts about my own sincerity in my dialogue with my Jewish, Roman Catholic, and Liberal Christian colleagues. Let me expand this thought a bit. When I say that I have worked hard to come to a position of mutual trust, I do not intend to suggest that the difficulty was on the other side. Rather, it was with me. I had been brought up to believe that Catholics, particularly the clergy, intended to take over the United States and either convert or persecute all Protestants. I had a better understanding of Jews, since I attended a high school that was 97% Jewish, but I still believed that there was no possible religious communication except to attempt to convert Jews. I distrusted the Liberals also. It was a long and difficult pilgrimage, to which my years in the chaplaincy contributed much, before I reached the place where I was confident enough of my own beliefs and respectful enough of the beliefs of others that I could have full and free dialogue, where I could learn from all, while hopefully helping them to understand my convictions.

Therefore, I feel it necessary to issue my own statement, as a reply to friends and colleagues who have written or phoned, seeking an explanation (and also to those who hesitated to bring their questions between us), and as a further approach to understanding our own faith.

Conversion. The word "conversion" does not occur in the statement which was issued, but it certainly occurred many times in the

replies and reactions to the statement. The term "Jewish converts" does occur in the statement.

Now, while the terms "convert," "be converted," and "conversion" are common coin among evangelical Christians, they are scarcely used in the Bible. The word "conversion" (epistrophē) occurs once, in Acts 15:3, concerning the conversion of the Gentiles. The active verb "convert" occurs once in the Old Testament (šûb) in Psa. 19:7, where the law of the Lord is described as "converting the soul," and twice in the New Testament (epistréphō, James 5:19-20), speaking of converting the sinner from the error of his ways. The passive "be converted" occurs somewhat more frequently, Psa 51:13 and Isa. 6:10 in the Old Testament (šûb), and Matt. 13:15; Mark 4:12; Luke 22:32; John 12:40; and Acts 3:19; 28:27 (epistréphō), and Matt. 18:3 (stréphō). I ignore Isa. 60:5, where a different verb (hāpāk, to overturn) is used of the sea. [Data from Young's Concordance (KJV).]

Unfortunately, the English translation does not provide a proper study of the words used. The Hebrew verb šûb [pronounced shoove] is used a great many times in the Old Testament (1,052x by one count), and is translated in many different ways. Basically it means "to turn, return." The New Testament words epistréphō and stréphō mean approximately the same.

The preaching of "turning" is widespread throughout the Old Testament. God repeatedly called upon His people to "repent," "turn again," or "be converted." No Jew who is at all familiar with his Bible can possibly take offense at such language, when it is used in

a biblical manner. Unfortunately, it is not often so used by Christians, and even worse, there is a very long tradition of "converting Jews" that must color every Jew's understanding when he hears the word "convert." The very word calls up inquisitions, pogroms, hatred of Jews, and various forms of anti-Semitism. At best, it speaks of giving up the culture and traditions of the Jewish people and becoming a Gentile. Those who drafted the statement of the School of World Mission were quite aware of this element and included the sentence, "And we heartily encourage Jewish believers in Him, including those who call themselves Messianic Jews, Hebrew-Christians, and Jews for Jesus, to retain their Jewish heritage, culture, religious practices and marriage customs within the context of a sound biblical theology expressing Old and New Testament truth." In spite of this clear rejection of trying to turn Jews into Gentiles, many Jews could see the entire statement as nothing else than a rephrased attempt to renew efforts at conversion of Jews.

The Bible nowhere speaks of converting Jews. However, the Bible does make clear, repeatedly and in many ways, that Jews, Gentiles--all men and women without exception--need to be converted. In the biblical view, Gentiles are pagans, and are called upon to "turn" from false gods to serve the true and living God. The descendants of Abraham, on the other hand, are considered to be within the covenant, and are urged to "turn back" to God. There is a perversity in human nature that turns men from God. They must be called upon to return to him, and this must be done continually. It is the responsibility of every Rabbi,

priest, and minister, in fact, of any of God's servants. When, in the early church, the Jews who were followers of Jesus attempted to "convert" Gentiles by forcing them to become Jews, the church held a conference at Jerusalem. The story is told in the 15th chapter of Acts. The basic issue is set forth: "Unless you are circumcised according to the custom of Moses, you cannot be saved" (Acts 15:1). After long and careful debate, the church decided that it was not necessary for Gentiles to become Jews to be saved. Later, when the church became predominantly Gentile, this principle was apparently forgotten, for Jews were required to become Gentiles in order to be saved. This is a false doctrine. However, it is necessary for Jews and for Gentiles to turn to God in repentance in order to be saved. The Jewish teacher Jesus told the Jewish ruler Nicodemus, "Unless one is born anew, he cannot see the kingdom of God" (John 3:3). This new birth, Jesus explained, was the work of God's Spirit (John 3:8). No one, Jew, Gentile, or Christian, is in the kingdom of God by virtue of his birth; it is only by the new birth that we can enter God's realm.

This must be our central message. Some of my Jewish colleagues expressed the feeling that our Christian emphasis on the need of conversion implies that the Jew (or Judaism) is incomplete, that he needs something which we have--and this makes dialogue impossible. I would rather say that the Jew has the same needs that all men have, including me. We need to turn to God repeatedly, continually, throwing ourselves on His grace, and seeking His Spirit to enable us to do His will.

Jesus and the Messiah of the Jews. Up to this point, I believe that my Jewish colleagues will find little basic disagreement with the position I have tried to set forth. Dialogue on the next point is more difficult. The first Christians were Jews who believed that Jesus was the long-promised Messiah. In fact, the name "Messiah," or its Greek equivalent "Christ," became the second part of Jesus' name in the early church.

Now those of us who are Gentiles would really be totally ignorant of what this means, if we did not have the Jewish Bible, our Old Testament, in our Christian Bible. As a matter of fact, a great many Gentile Christians know practically nothing about the Messiah of the Old Testament, for the word "Messiah" does not occur in the Old Testament, and the idea of the Messiah developed many of its characteristics in the period between the close of the Old Testament and the birth of Jesus. We must work backwards from these ideas and trace the roots from which they sprang in our Old Testament. But when we do this, we generally take notions which have developed in the Christian church and paste them into the Old Testament. We have made little or no effort to understand either the Old Testament itself or the Jewish concept of the Messiah. As a result, when we say simply that Jesus is the Messiah, the Jew is either puzzled or offended, for the Messiah we present bears little resemblance to the Messiah of the Jew.

To "evangelize" is to "bring good news." The Hebrew verb bissēr (24x in Bible) always means to "bring good tidings" or to "proclaim" some message that is good. The word reaches its highest point in the

second part of the prophecy of Isaiah, and these verses have become a prominent part of the Christmas story to Christians. It is a great tragedy that the very word "evangelize," which we Christians got from the Jews through the Greek translation of the Hebrew Bible (which translation, incidentally, was made by Jews), should have become "bad news" to our Jewish friends. Something is terribly wrong! What went wrong, and how?

There is no simple answer, and therefore no simple solution. It seems to me that the Christian church, once it became predominantly Gentile, lost its sense of indebtedness to the Jew. Its Christ was no longer the Jewish Messiah. Its Old Testament was a source of proof-texts and types. There was really little appreciation of the long story of God's patience and mercy as He lovingly brought His people to know what He was doing in His redemptive work. The great characters who were so much an integral part of Jewish tradition and culture were paper types of Christian dogma. Names such as "Abraham," "Isaac," "Jacob," "Saul," "David," and "Solomon," were only the names of some Jews who owned neighborhood stores or were classmates in school. We have made no real effort to know the Jew. Even though we received the love-commandments from the Jewish Scriptures, we haven't the foggiest notion of what it is to love the Jew.

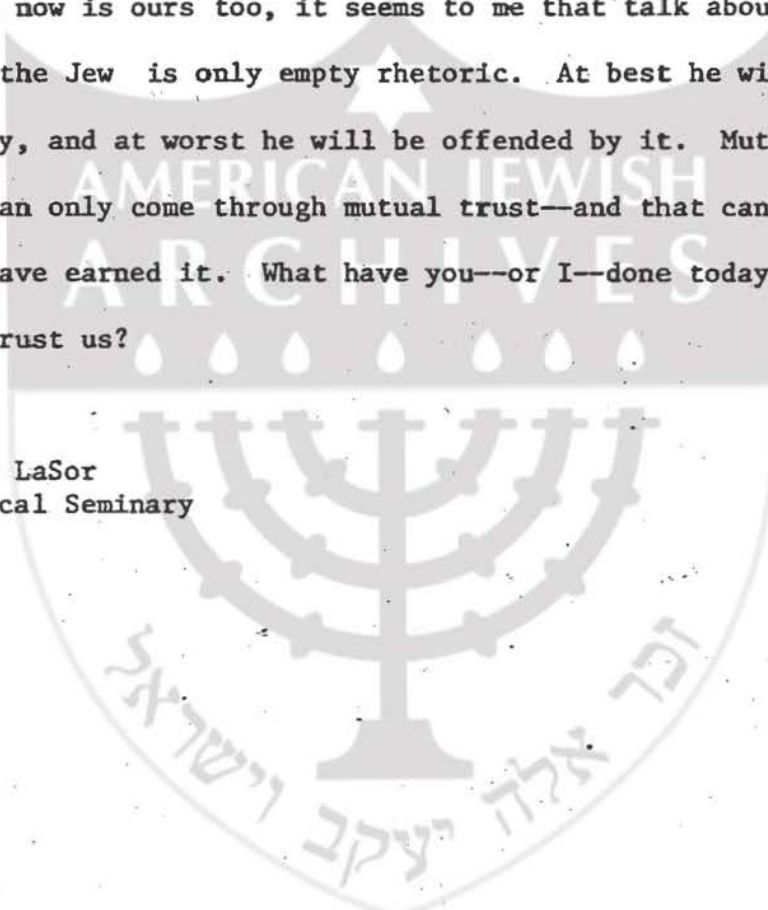
We cannot evangelize until we have good news to tell--and it must be good news to the Jew as well as to the pagan Gentile. We really can't present Jesus as the Jewish Messiah until we know who and what the Jewish Messiah is. We have a tremendous debt to the Jew,

and that debt begins with the Scriptures and the hymns and the prayers and the Messiah that we received first of all from the Jew. Paul could say things to Jews that I never can say, simply because Paul was first of all a Jew. He could argue that Jesus was the Messiah, because he knew the Jewish Messiah, the Jewish Scriptures, and the Jewish religious tradition. When Paul urged Jews (as distinct from Gentiles) to repent or turn back or be converted, he was not speaking to them as pagans. He was bringing the same message that the prophets of old had brought. He was urging God's people to return to their God. As we read Paul's writings we are constantly made aware of the fact that Paul was a Jew and that he spoke to his fellow countrymen out of a great heart of love.

The apostle Paul was firmly convinced that in the days to come, "all Israel will be saved" (Rom. 11:26). Perhaps we should note that he does not attribute this to a gradual process of conversion or de-Judaizing Jews. In his imagery, the "natural branches" were broken off "because of their unbelief," while "a wild olive shoot"--the Gentiles--was "grafted in their place." But when "the full number of the Gentiles" comes in, God will exert His power "to graft them [the Jews] in again" (Rom. 11:17-24). In the creation, there was only one human race. All men spring from Adam. Then there was an election, chosen by God to make His name known among the nations, so that all nations might be blessed through His chosen. The separation of Jew and Gentile, of God's people and unbelievers, began there. But God never intended that it should last forever. The purpose of His choice was to reach all mankind. When that purpose is complete, we shall all be one in Him.

Until we know the Jew, and love him as a person, until we share something of his memory of the Holocaust, until we sincerely believe that we are in his debt and that there are still many things which he can teach us about the religious heritage which was first of all his, and now is ours too, it seems to me that talk about "evangelizing" the Jew is only empty rhetoric. At best he will overlook what we say, and at worst he will be offended by it. Mutual understanding can only come through mutual trust—and that can come only after we have earned it. What have you—or I—done today to help some Jew trust us?

William Sanford LaSor
Fuller Theological Seminary
30 August 1976



MASADA

Rev Joseph D Quillian
Perkins S M U
Dallas Tx 75222

August 18, 1976
Power Partner's
Call -- THIS IS IT!



Breakthroughs
in our outreach to the
Jews...

Dear Brother Quillian,

Before I explain the meaning of "MASADA . . . Never Again!", I must share with you the most exciting development in our Jewish Outreach in 10 years!

The following resolution was proposed and adopted at a meeting of the Board of Directors just held!

AMERICAN JEWISH JEWISH OUTREACH "COMMITMENT '76" RESOLUTION ARCHIVES

We, the members of the Board of Directors of Morris Cerullo World Evangelism, Inc. hereby record and set our hand in corporate approval of the following resolution:

"Be it resolved that: WHEREAS God has spoken to our hearts that 1976 will be the greatest year of breakthrough in our efforts to reach God's Chosen People, the Jew, and

WHEREAS God, in response to His promise, has opened a door for this ministry unlike any other door ever opened, and

WHEREAS the advancing technology of the Television media has made it possible to reach, for all practical purposes, an entire nation with the message of the Gospel,

WE CORPORATELY COMMIT OURSELVES TO A STEP OF FAITH IN GOD, AUTHORIZING THE GREAT EXPENDITURE NECESSARY TO PRODUCE AND RELEASE THE "MASADA" SPECIAL IN PRIME TIME MARKETS ACROSS NORTH AMERICA, TRUSTING THAT GOD SHALL SPEAK TO THE POWER PARTNERS OF THIS MINISTRY TO STAND BY US IN THEIR FAITHFUL FINANCIAL SUPPORT OF WHAT WE BELIEVE IS THE GREATEST OUTREACH TO JEWS SINCE THE TIME OF CHRIST.

Praise God who said, "Knock and the door shall be . . .



Our mailings to the Jews in Israel (3 times our special prophetic books have blanketed the nation)



The beginning of the Israel Broadcast from the Island of Cypress (broadcasting weekly the message of the Gospel)



The Israel Bible Correspondence Course to Jews in Israel who have responded individually to our mass mailings (25,000 now enrolled!)

Brother Quillian:
Page Two

. . . opened unto you!" (Luke 11:9)

You are probably wondering what on earth is MASADA??

Masada, though perhaps unfamiliar to most Americans is a byword to every Jew. Just as we remember Valley Forge in this Bicentennial year or recall the phrase "Remember the Alamo" the people of Israel think of Masada as their "monument to freedom."

MASADA
AN every-day
word to every Jew

An ancient mountain stronghold beside the Dead Sea in Israel, Masada is the site of one of history's most desperate struggles against tyranny. It is at Masada that 960 men, women and children seeking safety from the enslaving rule of Rome held off all the combined forces of the 10th Legion for nearly three years.

This dramatic story, occurring in 73 A.D., 73 years after the birth of our Lord, is a direct fulfillment of the prophecy that Christ gave when He said "not one stone will be left upon another." (Luke 21:6)

Every detail
has fallen into
place so beautifully
it has to be God!

Who could better portray this tragic episode of nearly a thousand Jews that died at their own hand rather than surrender, than actual Jews living in Israel today.

I tell you, God has put this program together!
Listen to this All Jewish, All-Star cast, who will share in this upcoming program with me:

Yossi Yadin - who won the Golden Globe Award as the best actor in the world in the film - "Lies My Father Told Me"

Ori Levy - Israel's top stage star playing the role of Gen. Flavius Silva, Commander of the Roman forces that took Masada

YISRAEL YADIN - Internationally acclaimed Israeli archaeologist making a Special Guest appearance presenting artifacts never before seen by the public.

And the press has
just released that
YISRAEL YADIN is now
making a bid to be
the new Prime
Minister of
Israel!

Now, you tell me, Brother Quillian, what Jew in North America who knows the program is on will not tune in?

Before I go any further, let me explain to you the meaning of "MASADA . . . Never Again!" Every Jewish soldier to this day takes his oath of allegiance on the mountain of Masada saying three times "Masada shall never fall again!" They promise that they will never let their nation fall to slavery again.

And this is where the TV special has its impact for the Jew. For, you see, I give a message at the end based on a Scripture found in the walls of the ruins of

Brother Quillian:
Page Three

Masada. A Scripture from the 81st Psalm, Verse 13 & 14:

|| "Oh that my people had hearkened unto me, and
Israel had walked in my ways! I should soon have
subdued their eneames, and turned my hand against
their adversaries."

Then I tell the on-looking audience, which estimates
say will be over 50 million people, that Jesus offers a
permanent solution to the quest for freedom!

*this will be
our GREATEST
WITNESS EVER
to the JEW!*

OUR OPPORTUNITY IS THIS:

God has made the impossible possible -- This T.V.
special could well reach 80 to 90% of the English
speaking Jews in the entire world?

I have enclosed a brochure which shows you what the
ads in the newspapers are going to look like. Study them.
Pray over them . . . I want you, Brother Quillian, to
feel what I feel inside of me.

Now why would an open door like this be given to us?
Could it be that it's because Jesus is coming soon?

*Is this the
REASON FOR this
latest open door?*

Have you ever read this little Scripture in the
Bible?

"Esaias also crieth concerning Israel, Though
the number of the children of Israel be as
the sands of the sea, a remnant shall be saved:
For he will finish the work, and cut it short
in righteousness: because a short work will the
Lord make upon the earth." (Romans 9:27 & 28)

Doors like these wouldn't open in this day unless
they were a fulfillment of prophecy . . . a verification
of this scripture.

I've written to you many times, but without a doubt
God has given us in this open door a great and most
unique opportunity to witness to the Jew.

Brother Quillian, there is no limit with God. The
world and all its psychologists and possibility thinkers
tell us to set a goal . . . to set our sights. But I
tell you it is time to tear down your horizons, there are
no horizons with God.

Man has horizons. He sets them with his natural eye.
But I have never set them in this ministry . . . and that
is why we continue to soar, because to me there is no
limit with God . . . unlimited in power . . . unlimited
in His ability to bless you.

Now I'm asking you, regardless of how you ever

Brother Quillian:
Page Four

responded to any letter I have ever written to you or any appeal you have ever heard, I am asking you this time to turn your faith loose and dare to believe God as never before.

opportunity
is knocking
we must seize
it now.

Prime time television, which is between the hours of 8:00 and 11:00, in the major cities of America is so expensive, New York costing us \$12,000, Chicago will cost us \$10,000, Los Angeles will cost us \$11,000, Seattle will cost us \$5700, Portland will cost us \$5700, San Francisco will cost us \$7000. These are our costs after we have worked diligently to reduce them from a much more considerable amount. With all my heart I believe that God has amongst our great family of World Evangelism a sponsor for every one of these cities.

WE NEED AN \$890,000 MIRACLE THIS MONTH!

The miracle we need is not only of a few people giving large contributions but of everyone giving what they can -- and just a little more. Remember, I said to tear down your horizons. Dare to believe God!

I am asking you, Brother Quillian, to give a sacrificial offering of \$10.00. Considering the fact that this program should reach 6 million Jews in North America your gift will make it possible for me to reach 65 Jews!

DARE to
Believe God!

And here's the bonus. For every Jew you reach with your gift, 9 other non-Jewish North Americans will be watching the program, too!

But this is not going to be the end of the witness you are going to make possible for these Jews. At the end of the program I am going to make a limited offer to our viewing audience.

And this
is just the
beginning.
Believe me.

When I was over in Israel for the filming of this TV special, I signed a contract to produce a special commemorative medallion made from the actual copper in King Solomon's mines in Israel. This medallion, beautifully mounted in its own plastic case, has a replica of the mountain of Masada on the front and on the back the Scripture from the 81st Psalm, which I mentioned earlier. This will act as a continuing witness to the Jews that write in for it.

This medallion is a limited offer because it can not be offered to anyone outside the television audience. However, I have been given special permission to offer

As A "member"
you ARE
eligible.

these to the "members" of World Evangelism (which you are by virtue of your donations and by receiving the DEEPER LIFE Magazine).

Because the supply is limited, I need to hear from you right away. As soon as it is offered on TV our supply will be quickly depleted.

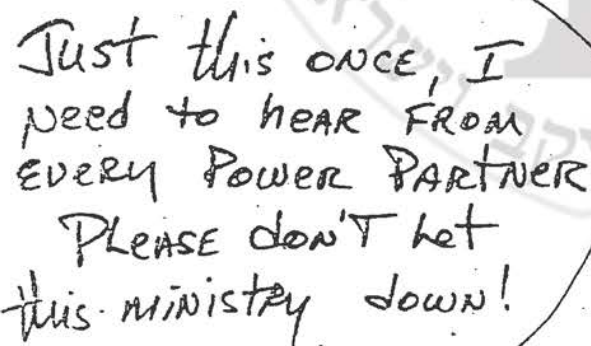
All I can say at this point is that we need an \$890,000 miracle . . . dare to believe God with me, tear down your horizons, and pray, asking God what He would have you to do.

Faithfully God's servant
to reach the Jew now,



Morris Cerullo

P.S. A few months ago I sent you a letter about the National Training Institute and to assure that you got it I sent it registered mail. Many people wrote me and said, "Brother Cerullo, it is not necessary to do that. Just simply write us and tell us what God is doing, and save the postage." So, instead of sending this registered mail, though it is very important, I am simply sending this to you at the regular first class rate. And I pray that you will receive this and act upon it immediately.



Just this ONCE, I
need to hear FROM
EVERY POWER PARTNER
PLEASE don't let
this ministry down!

90 Gold Street
New York, NY 10038
August 23, 1976

Dear *Rabbi Lamm*,
I am greatly disturbed.

Miss Lillian (Mrs. Carter, mother of Jimmy Carter) during a television interview with Walter Cronkite (CBS) said that in her younger days she was an avid and worshipful reader of Tom Watson's Magazine and his Sentinel. "Did you ever hear of him, Mr. Cronkite?" He shook his head--No.

This is why I am greatly disturbed:

Prof. Samuel Eliot Morison wrote of Tom Watson: "From 1906, when he became the most popular leader in the South, he outdid every other white demagogue in Negro-baiting; he lauded lynching and bracketed Catholics, Socialists and Jews with Negroes, in his catalogue of hate."--Oxford History of the American People, page 791.

Prof. Irving Howe wrote: "There were painful and humiliating incidents; the worst was the 1915 lynching in Georgia of Leo Frank, son of a wealthy New York merchant and the subsequent justification of this lynching by Tom Watson, the southern populist leader."--World of Our Fathers, page 410.

In 1910 Tom Watson wrote the "Roman Catholic Hierarchy", a virulent attack on Catholicism, for which he was indicted three times, but never convicted.

We are told that the greatest teachers are our parents; that is why I am greatly disturbed and apprehensive.

Is this the same Tom Watson Jimmy Carter grew up with? Perhaps your capable research staff can enlighten me.

Sincerely,

Benjamin Snyder

cc: B. Abzug
J. Buckley
R. Clark
A. Hirschfeld
Rabbi N. Lamm
D. Moynihan
P. O'Dwyer

September 1, 1976

Rabbi A. James Rudin
American Jewish Committee
165 East 56 Street
New York, N. Y. 10022

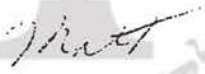
Dear Jim:

I am dictating this letter to you as my final act before departing for Northern Ireland.

Shared with you are the thoughtful comments by Dr. Richard Firster about the ad in the Los Angeles Times of July 1, 1976. The Calvary Baptist Church of New York City maintains only a nominal relationship to our denomination.

The Parish Witness Program is pledged to pursue the extension of full support to American Baptist constituents as Dr. Firster in recognizing and respecting the rights of others, including American Jews, to define their own relationship to God and the rest of humanity. The prerogatives which we demand for ourselves are best protected by defending the prerogatives of everyone else. On a purely subjective level, I am distressed by the destruction which ads such as the one which appeared in the Los Angeles Times cause to my feelings of closeness to persons as yourself.

Most cordially,


Matthew Giuffrida, Director
Parish Witness Program

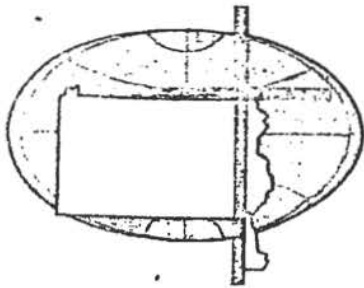
MG:iks

Enc: Photocopy of ltr by Dr. Richard L. Firster,
dtd 8/16/76

Copy of ltr by Matthew Giuffrida to
Dr. Richard L. Firster, dtd 8/13/76

cc: Dr. R. Eugene Crow
Rev. John A. Barker
Mr. James A. Christison
Dr. Richard L. Firster





American Baptist Churches of Pennsylvania and Delaware

Valley Forge, Pennsylvania 19481

Dr. R. Eugene Crow, Executive Minister Phone: 215-768-2224

August 16, 1976

Rev. Matthew Giuffrida
Parish Witness Program
Board of National Ministries
American Baptist Churches
Valley Forge, Pa. 19481

Dear Matt:

Your letter of August 13, 1976, was received. I have read it very carefully along with the copies of Rabbi James Rudin's letter of concern and the full page ad in the Los Angeles Times. I believe that several comments are in order.

LIST OF CHURCHES. As far as I can tell from my files, none of the the churches are affiliated in any way with our denomination with the exception of Calvary Baptist Church of New York City. After making a couple of telephone calls, I found out the "flavor" of some (in fact, the majority) of the Baptist churches listed. They are: General Conference, Conservative, General Association of Regular Baptists, Independent Baptists and Southern Baptists. There are a handful of churches of denominations with only one or two churches represented in the list: Lutheran (probably Missouri Synod), Presbyterian (probably Southern or Bible), Assembly of God, Christian And Missionary Alliance, Reformed, Brethren and Christian Church. The remainder of the list are those who use non-denominational names but are of the independent variety: Emmanuel Gospel Church, all the Bible Churches, The Church of Grace and Truth, Church of the Open Door and other churches that do not list a denominational name.

PHILOSOPHY OF THE CHURCHES. None, but with a few exceptions (and even here we are not sure), is from one of the mainline denominations, if we can use that term. Certainly, they all represent a strongly fundamentalist viewpoint and, by and large, are anxious to consign most of us who disagree with them to the netherworld without partiality or respect of persons. In fact, they have agreed on a statement that gives Jews a rung higher on God's ladder than they would those of us affiliated with the National Council of Churches. We have no place of favor in God's tomorrow.

THE CONTENT OF THE AD. Grammatically the message is atrocious, but I would like to look at the message from a Biblical and theological perspective. I'm certain that Jews from various theological persuasions would find parts of it

DIRECTOR OF JUDAEO-CHRISTIAN RELATIONS

Dr. Richard L. Firster

9823 Haldeman Avenue
Phone: (215) 698-0543

Philadelphia, Pa. 19115

to their liking IF READ ON A SEPARATE PIECE OF PAPER QUITE APART FROM THE TOTAL PAGE. The same would be true from a Christian point of view. The view of an unconditional covenant to Abraham is held by many Christians, who either speak as or refer to themselves as Christian Zionists. Naturally, the ad displays one Christian view, and only one. "This is history past" and "this is history today" can give us heaps of problems along with what "came to fruition." That which is important is that FUNDAMENTALISTS SEEM TO BE A BIT MORE PRO-ISRAEL than some liberals and even some within the Jewish community.

THE FORMAT OF THE AD. It is very obvious the intent of the ad. One half of the page is devoted to a picture that would make every Jew stop and look. The message must be judged for what it says, but it may even be judged more for what it doesn't say. After using the pro-Israel, covenant-people, right-to-the-land approach, they even come to a close that places God and Israel against the WORLD that opposes Israel's right which is very poorly defined. Then comes the worst offense to our intelligence, the offer which is slipped in with only the letters "ABMJ" which always give me the reaction that someone will think that this is American Baptist.

THE HYPOCRISY OF THE AD. The list of churches comes under a statement that suggests that the churches listed believe in "God's promises to Israel and in His everlasting love for her." I question whether these churches REALLY believe those words.

MY REACTION TO THE AD. I share the concern of the Los Angeles regional office of the A.J.C. and the Jewish community there. I also share Rabbi Rudin's concern about the effect that this type of ad will have on the building of bridges of understanding between Jews and Baptists. He may be able to say, "A Jew is a Jew is a Jew," but we can never say, "A Baptist is a Baptist is a Baptist." He knows by now that we, like Heinz and Howard Johnson, have many flavors.

MY REACTION TO RABBI RUDIN'S LETTER. I am immensely pleased that he sees in you one who is playing a "significant role in deepening and intensifying positive relations between the Baptist and Jewish communities." Wise is the man who is able to discern the friends from the foes, and blessed is the man who is considered another man's friend.

MY REACTION TO YOUR LETTER TO ME. It's too bad you can't be as successful with the Baptists as you are with the Jewish community. And, oh yes, what are you trying to do--keep me busy or something? I hope this is of some help.

Sincerely,

Dick

THE GARDEN CITY COMPANY, INC.

1001 FRANKLIN AVE

GARDEN CITY, N. Y. 11530

TELEPHONE (516) 294-9700

9-27-76

Dear Rabbi Tannenbaum,

The article in People Magazine 9/27/76 about Pat Boone who calls himself an "adopted Jew" is an affront to Judaism and Jewry.

His "Church of The Way" employ a pastor called Jack Hayford a "Jews for Jesus" proselytizer. See the Shechivah 76 program and you will see what Pastor Jack Hayford represents.

Pat Boone should be banned from entering any Synagogue in the country and his "Chai" that he wears with a cross should be taken from him.

People Magazine should be made aware of their falling for this kind of a proselytizing.

Herbert S. Diamond

[start]

Original documents
faded and/or illegible



WHEN PAT BOONE SHOWS UP AT A
SYNAGOGUE, THE SURPRISED
WORSHIPERS ASK WHY—'GOD
IS HERE,' THE SINGER REPLIES



Pat introduces born-again Charles Colson at a Washington press conference of religious broadcasters.

Through Elvis, John and Yoko, soul and acid rock, straight-arrow Pat Boone has remained the kid with the white bucks and sweet voice. Now 42 and a grandfather-to-be, Boone is being reborn. These are good times for rebirth. Sinners are reborn humbly, politicians proudly and loudly. Pat Boone is reborn lyrically. He has just blossomed as a Country & Western singer with the fast-selling *Texas Woman*. He has also become a sought-after guest on talk shows, where his message is a theological surprise. Charles Eugene ("Pat") Boone, distant kin of Daniel, product of a fundamentalist upbringing in Tennessee, calls himself an "adopted Jew."

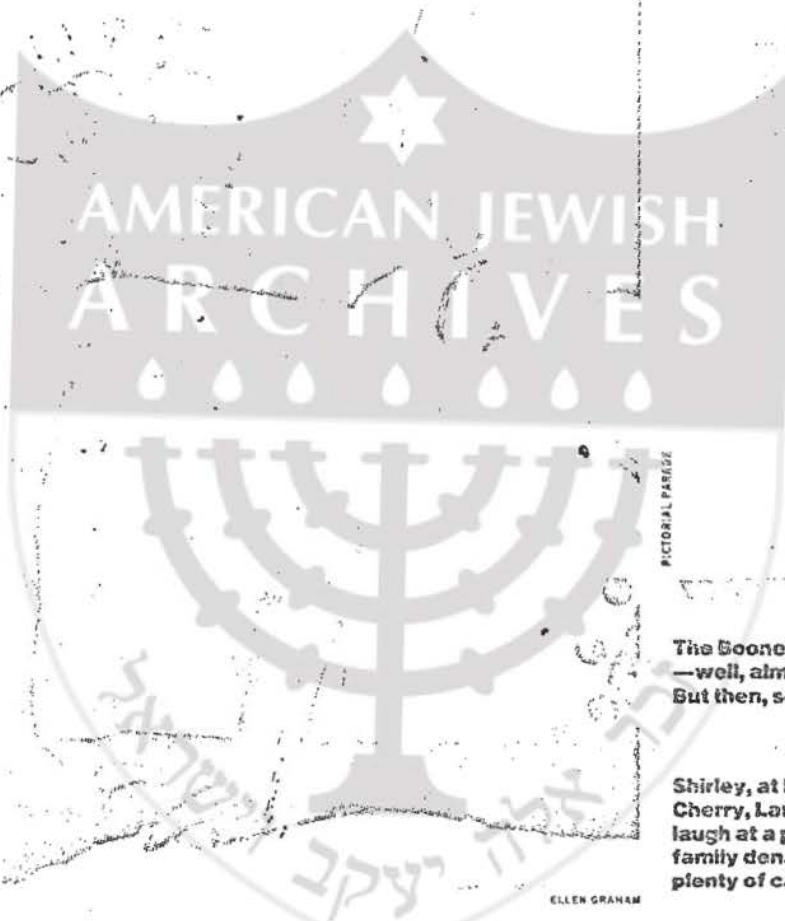
Christians, says Boone, who was brought up believing that his true faith allowed no room for other religions, "have somehow converted Jewish history into an Aryan image. As we studied the Old Testament, we didn't feel the texture of the Jewishness of Abraham and Moses, their beards, their symbols, like drinking wine and breaking bread. I've come to see more and more that everything I believe to be sacred, holy and true has come through the Jews."

Around his neck Boone wears both a gold cross and a gold Hebrew letter *che*, for *chaim*, or life. The front door of his house has a mezuzah as well as a Christian fish symbol. "Christians and

Jews need each other," he says. He attends services in synagogues, and when bewildered worshipers ask why, he says, "I believe God is here."

Not all of Boone's acquaintances are taken with his unflagging ecumenism. Fellow guests on TV shows tend to be inhibited. Don Rickles once grouched that he couldn't make a ribald remark "with *him* sitting there." At a health club recently a young Jew accosted him with: "What are you trying to do, convert us?"

In the 1960s Boone nearly surrendered to doubt: "My marriage was over, my career was purposeless. I virtually gave up my faith." As he remembers it, his wife, Shirley, now



The Boone of the mid-'30s was always—well, almost always—in white bucks. But then, so was everybody.

Shirley, at Pat's right, and the four girls, Cherry, Laury, Lindy and Debby (from left), laugh at a pop lyric as Pat vocalizes in the family den. Life with Father means plenty of careful supervision.

42, "was first to go into our bedroom and fall on her knees and ask God to take over her life." Six months later Pat had his own "encounter with God." The experience left him with few doubts on how his four growing daughters should behave in a society beset with dope and dissent. "I'd always wanted them to go to any Christian college they wanted," he says, "as long as they could be home for dinner."

He still keeps a patriarchal eye on his sparrows, bidding them goodbye with the warning, "B.P. and C.," which translates "Be prayerful and careful." Cherry, 22, who married Dan O'Neill, vice-president of a religious publishing

house, and Lindy, 20, the pregnant wife of record promoter Doug Corbin, live a 10-minute drive from the Boone family mansion off Sunset Boulevard. Debby, just turned 20, and Laury, 18, are still at home trying to settle their education plans. (Laury graduated in June from a Catholic high school. Her father sent her there after an exclusive private school introduced an older sister to books like Eldridge Cleaver's *Soul on Ice* and the film *A Clockwork Orange*.)

Perhaps because Boone was once asked to run for Congress and declined because he "wasn't qualified," his attitude toward politicians tends to be reverent—if they share his philosophy.

As a Reagan delegate to the Republican Convention, he described Jimmy Carter acidly as "a McGovern-type Christian, pro-abortion, pro-homosexuality and pro-legalizing marijuana." Boone says he understands what caused Watergate: "We rebel against our leaders but we don't pray for them." Most Wednesdays members of his Church of the Way in the San Fernando Valley gather to pray for all government officials and their families. Boone says, "I don't think it does any harm to express a philosophy through entertainment. Bloom where you're planted." Could that be the title of his next Country & Western hit?

LOIS ARMSTRONG

A POWER PACKED FOUNTAIN OF LIFE

The tone of the conference was different from any others due to the high proportion of Jewish believers. Zola Levitt shared, "I often challenge my normally Gentile audience with questions they never can answer, such as what was the blessing that Jesus said over the bread, or how did our Lord bless the wine at the Passover table? I do this to make the point that there are not enough Jews in the church and that the meanings of so many great passages have been lost over the years. But at this conference my point was lost because a majority of the audience could sit back and repeat the Jewish blessings over bread and wine in the exact words of our Jewish Lord, and I was unable to specify yet what Jews were lacking. **How joyous it was for brothers to gather together.**"

The other speakers agreed it was an entirely different audience. **God in his wisdom described His church with the Jew and Gentile "one in Christ" making a tabernacle rising into heaven.** The great number of Jewish believers and the number of loving, dedicated Gentiles together in Christ created a new atmosphere and almost a new world of believers to go forth with new knowledge from the conference.

We know something very significant took place during these few days at USC and that all who attended were part of a mighty work of God. As we settle down from the event, we can see the mighty Kingdom of God and His Church, the power packed fountain of life to reach out to all mankind. What a glorious day it will be when the Father's will is done on earth as it is in heaven.

Shalom,
Miko
Miko Evans
ME/dj

AMERICAN JEWISH ARCHIVES

Live from University of Southern California

SHECHINAH '76

- 101 Shechinah Music, Portion of each concert and other music of the Conference

Messages by:

Manny Brotman, President, The Messianic Jewish Movement International

- 102 How To Share The Messiah, Part I
103 How To Share The Messiah, Part II
A 2 part teaching on how to share the Messiah with your Jewish friends, especially principles on what to say and what not to say.

Michael Esses, Dean at Melodyland School of the Bible
104 Dialogue: Dealing With Problems of Jewish Believers
105 Keynote Address by Dr. Esses challenging Jewish Believers to Greater Commitment to the Messiah (Stirring)

Carolyn Evans, Wife of Michael Evans

- 106 Principles for Perfecting Messianic Character (Ladies) The Fear of the Lord, a key to living a holy life before God

Michael Evans, Evangelist, Executive Director of B'Nai Yeshua

- 107 The Lordship of Jesus in the Messianic Movement, Part I
108 The Lordship of Jesus in the Messianic Movement, Part II
109 The Deity of Jesus, Keynote message with a fanfare by the Messianic Movement

Ray Gannon, Spiritual Leader of Beth Emmanuel Fellowship

- 110 All Things to All Men, Being a Jew to Reach the Jew

Jack Hayford, Church On The Way, Pat Boone's Pastor

- 111A Today's Jews and the Post-Christian Era

- 111B Abraham's Kids and God's Brats

- 111 The Jew and the Glory of God, the Jew and God's Endtime Purposes (an exciting message)

- Elliot Klayman**, Jewish Voice Broadcast, Attorney
112 Jewish Evangelism, Principles for Jewish Evangelism

- Merv & Merla Watson**, Internationally known Music Team
113 Creative Worship To Music, Beautiful and Inspiring

Ed Rosen, Director of Camp David

- Marvin Pressman**, Director, B'Nai Yeshua Fellowship
114 Principles for Perfecting Messianic Character (Men)
Outward Judaism as opposed to an Inward Experience with God

Ed Rosen

- 115 Messy-anic Unity, The problems of unity in the Messianic Movement

Moishe Rosen, Leader of Jews for Jesus

- 116 The Role of Non-Jewish Christians in the Messianic Jewish Movement, A marvelous message.

- 117 How To Be A Jew For Jesus

- 118 Keynote Message - Hinei, Here Am I, making yourself available to God (Stirring)

Lou Shumberg, Professor, University of Tennessee at Chattanooga

- 119 Anti-Semitism, Part I

- 120 Anti-Semitism, Part II

SHECHINAH '76

JEWISH BELIEVERS GATHER TOGETHER UNTO THE MESSIAH OF ISRAEL

The Psalms of David had truly run the good race—all five of them. The new day's sun was just coming over the horizon at Camp David, the passengers had been counted up and all but five were present and accounted for. The group had been ministering out of state and their van had had some five breakdowns on their return trip home. The Lord saw them through until they reached the gates of the Camp. The bus to Los Angeles was ready to get rolling when they drove in—just in the nick of time. The long wait for this moment had finally come.

Not many people from Texas would choose a bus as a way of getting to Los Angeles, but Shechinah '76 found that way best to transport 40 Jewish believers to the conference, and it turned out to be a great blessing. With the Psalms of David, B'Nai Yeshua, and all the gathered believers the bus made its way through thirty hours of singing Hebrew praise songs, worshipping, praying and viewing the beautiful scenery. During routine bus stops the powerful witnesses would fan out and gloriously led ten people to the saving grace of the Messiah of Israel! With that kind of results it was suggested that the bus keep on travelling in an endless round of witnessing.

We arrived at Shechinah on the U.S.C. Campus and began to meet the many precious brothers and sisters from all over America. It was so thrilling to see how the Great God of Abraham, Isaac, and Jacob had reached so many Jews from so many places. They came from over 30 states, Canada and Israel. The average nightly attendance was 700, the majority Jewish believers. However, from the registration figures there were as many as 1,000. This was due to the fact that many Jewish believers in the Los Angeles area were not registered for the full three days but attended different portions of the conference.



"It was very interesting to me to come and fellowship with brethren. Many challenging visions were conveyed."

R. L., Los Angeles

The first evening as the crowd gathered at the Board Auditorium the Chabad showed up. They are extremely Orthodox and deeply committed against Jewish evangelism. They set up a table along the walkway approaching the Auditorium and began to hand out literature and argue with the passersby. They were invited into the conference but refused because "it was against their conscience".

The Orthodox Jews, of course, were out to convince the

people to avoid the meetings. One young Orthodox Jew handed out a page saying that those going into the conference were giving up what the Jewish people had been butchered for through the ages. It should be said that the Chassids feel that anyone who is not a trained Chassid does not have a really good Jewish upbringing. They believed that if those attending the conference had been brought up as Chassids, they would not have fallen for Jesus and for what they consider a great lie and a hoax.

More Orthodox Jews arrived in the spirit of picketing as the evening went on. Jewish believers came outside to witness to them and many things were brought up—from the virgin birth to the question of whether a Jew can still be a Jew and believe in Yeshua. Some of these Chassids got quite upset with the things they heard. Those witnessing were impressed by the need for knowing the Word of God and being thoroughly familiar with the Messianic prophecies to be able to minister to these challenging people—the Orthodox Jew—for the complete knowledge of Judaism and the Old Testament are absolutely necessary in this particular ministry.

The meeting inside, as described by Tom Nicholson, Coordinator, was one of deep significance. A young Jewish man rose to his feet in the middle of the meeting and with a loud voice exclaimed—"hypocrites, liars, how can you who claim to be Jewish believe in Jesus". He continued to scream out and had to be escorted from the hall by the University Security men. All the believing audience began to weep and pray for him. "The prayers were not only for him but he seemed to represent the unbelieving House of Israel—the Beloved of God. That night many experienced not only God's compassion but his broken heart towards the Sons of Israel."



God had shared with us a small portion of the sorrow and longing of His heart. It was crushing—devastating. Only God could stand under such a burden as this, and we cannot in a whole lifetime what it must be like for Him. Only the Father could endure it and live with it day after day, year after year, century after century. No wonder Jesus died so quickly, all he took upon himself the sins of the world. God had chosen this incident so that we might experience a great truth: nothing else really matters except the truth be revealed: unbelieving souls come to know the Holy God of Israel as his Messiah, Yeshua.

7 and 8 AM, morning, the conference began at the Auditorium for intercessory prayer for Israel and then divided into lecture sessions (workshops). They heard special speakers Michael Esses, Moishe Rosen, Manny Brothman, Ray Gannon, Jack Hayford, Carolyn Evans, Zola Levitt, Ed Rosen and many others presenting a huge variety of stimulating topics for the Jewish believer and those called to share the Gospel. Shira Lindsay shared with us about her very significant Israel ministry.

"It was a great thing to be among Jewish brethren, witnessing the early stages of God's unveiling the eyes of many Jews." B.J.O., Miami, Florida

"The Lord brought many believers together in the Spirit of Unity and brought many new challenging visions to me." M.F., Houston, Texas.

"I was thoroughly blessed by the workshops. They deepened my understanding in the Messianic concept."
S. R., Colorado Springs.

Each evening the crowds were blessed with outstanding concerts and drama presentations given by the Psalms of David, the Israelights, Merv & Merla, and Sandra Sheskin. The audience had a great time by participating in the music at the beginning of the services. At these times the Spirit of the Lord would sweep through the Auditorium bringing tears of joy, worship, and thanksgiving to the God of Israel.

On Thursday night the keynote speaker was Dr. Michael Esses. He challenged both Jew and Gentile to commit themselves to God. This profound message stirred many hearts and a large crowd came forward to commit their lives a fresh and a new—a great number receiving the Baptism of the Holy Spirit.

The Friday night service was begun by lighting the Sabbath Candles followed by worship, praise and a wonderful concert. A very moving message was given by Moishe Rosen. He spoke of the crucified life, the need to preach repentance at all costs, and the "must" in spending time alone with God. It was a powerful message with a great impact on all present. Many came for prayer and a desire to have their hearts right before God.

At the conclusion of the conference Mike Evans gave the keynote address on the Righteousness of God. This message truly touched many hearts and a large group were drawn by the Holy Spirit to receive Yeshua into their lives. Many came forward for prayer seeking a closer walk, a deeper commitment, divine direction, and a great number of personal needs were met.

The night meetings were geared toward evangelism and many who had been in the group and found their hearts being opened to the Lord and His promises, and finally harvested during this conference. Much prayer had gone up for them and unbelievers had agreed together and stood on God's promises for their salvation. To God be the Glory.

[end]

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c/c: H. Applebaum
✓ M. Tanenbaum

SOUTHEAST AREA OFFICE
THE AMERICAN JEWISH COMMITTEE

FO SE
SUITE 411
1800 PEACHTREE STREET, N. W.
ATLANTA, GEORGIA 30309
PHONE: 352-2340

MEMORANDUM

DATE: 9/28/76

TO: Milt Ellerin

FROM: Bill Gralnick

SUBJECT: "End Time Revelation Newsletter"

The attached was sent to me by Greensboro member Bill Stern (to whom you recently sent some stuff on Agnew). While a religious publication, the content led ~~me~~ me to send it to you. Please note the bottom of the inside front page calling for "white/anglo Israelite submissions", the bottom of page 5 calling for radical surgery to remove communism/judaism from our govt", and the convoluted logic of the back page.

Please share this with Marc when you are done.

Happy New Year!

MASADA, a TV special, was shown over an estimated 262 stations by the Morris Cerullo World Evangelism organization as "a breakthrough effort to reach God's Chosen People, the Jew" in 1976. In expensively printed, ^{colored} brochures, the prime-time TV program was described as "our opportunity to take a giant step forward in God's Commission to Morris Cerullo World Evangelism's Son. I want you to witness to every Jew in the world at least once before Jesus Christ comes again."

five-
page

In a fund-raising letter that saturated the evangelical community, Morris Cerullo asked for contributions to enable him to raise \$890,000 in September to pay for the prime-time: "We need an \$890,000 miracle this month!" adding, "This will be our greatest witness ever to the Jew!" The letter also suggested that "that TV special could well reach 80 to 90% of the English-speaking Jews in the entire world," and it calculated that "a sacrificial ~~gift~~ offering of \$10⁰⁰ will make it possible for me to reach 65 Jews!"

Somewhat incredibly, the deceptive appeal of the Masada program was enhanced by the participation in the film of Prof. Yigael Yadin, the eminent Israeli archaeologist, and Israeli actors Yossi Yadin and Ori Levy. It is questionable whether they knew that a straight film on Masada was to be used for evangelizing Jews ^{and for money} ~~for the~~ cross commercial ^{purposes} ~~work~~.

AMERICAN JEWISH CONGRESS

The extent of proselytizing is apparent from the following letter received from one of our single adult members. The matter has been referred to the L.A. Country Medical Assn. Ethics Committee. (Names of the physician and writer are omitted until this matter is resolved.)

"I want to inform you and register a complaint about the unethical behavior of Dr.--. I went in for an appointment with Dr.-- on --. (On the phone I had asked the nurse for a complete physical.) I had frequently been sick over the past 2 years, and wanted to have tests to determine the cause. While sitting in Dr.-- waiting room, I saw sayings from the new testament on the walls. Also I heard the nurse talking to a patient on the phone; the patient was asking for the scriptures the nurse had told her about in the office earlier that day. Then I was called into the examining room, where the nurse took notes on my symptoms. Then, to my surprise, she turned to me, and told me she had been a very nervous person, and had found complete peace and calm by accepting Jesus Christ. She said she thought Jesus could help me too. I told her I had my own faith, Jewish, and really wasn't interested. She left the room saying this was a 'Ministry of love', meaning this medical office. I was taken aback with Dr.--'s actions and conversation. He didn't examine me, take any blood or tell me he planned to take any tests. Instead, he stared hypnotically into my eyes, told me, 'I was very sick and this was a matter of life or death.' He asked if 'I really wanted to get well.' He said that 'if I would believe in him and accept Jesus, I would get well.' WHEN I said that this was a medical office, and not a church, he said he 'practiced the Healing Arts and believed in treating the spirit.' I became very angry and upset, and said that I did not want to be converted, to Christianity; and that his shingle had said M.D., not Christian Evangelist Healer. I told him that I had studied Jewish History, and that his words conjured up very negative images of Christian Crusaders who told Jews convert or die; and they chose to die rather than give up their faith. With this, I started crying. Dr.-- then said if I wanted the physical treated, he could refer me to another doctor, when I asked for blood tests. There was a long silence and as I got up to leave, as an afterthought, he said that if I wanted to make an appointment for next week, he would do a complete physical. This is a dangerous and unethical way to practice medicine..."

ZOA Asks Clarification of Blumenthal's Position

NEW YORK (JTA) — The Zionist Organization of America has called for "clarification" of the position of Secretary of the Treasury-designate W. Michael Blumenthal on the Middle East and the Arab boycott of Israel on grounds that the Bendix Corp. which he headed may have participated in the boycott through one of its foreign subsidiaries.

Rabbi Joseph P. Sternstein, president of the ZOA, said the organization wanted clarification from both Blumenthal and President-elect Jimmy Carter "in light of the decisive voice Blumenthal can be expected to have in government policy on the boycott, his reported continued association with the Bendix Corporation and the questions raised by the employment policies of Bendix-Siyanco." The latter is a foreign subsidiary half owned by Bendix and half by the Saudi Arabian government which is under contract to supply the Saudia army with \$67 million worth of training, support and materiel.

According to Sternstein, "During the campaign President-elect Carter stated that as President he would decisively oppose participation of American business firms in the Arab boycott. However, Blumenthal's record as chairman of a company which aggressively expanded its overseas sales under his guidance and which has possibly through its subsidiaries, participated in the boycott, calls for some clarification."

The Washington Post reported Blumenthal would be questioned during his Senate confirmation hearings on allegations that employment application forms for Bendix-Siyanco projects in Saudi Arabia required "proof of religion" in the form of a baptismal certificate "or a properly executed letter of faith by a chaplain of your choice." At a House hearing in 1975, Rep. Benjamin Rosenthal (D. NY) noted



W. Michael Blumenthal that this was in violation of federal law, regulations and government policy.

In June, 1975, two Jewish applicants filed complaints with the Equal Employment Opportunity Commission charging they were barred from employment by Bendix-Siyanco because they were Jews. The complaint was filed on their behalf by the ADL Justin Finger, assistant director of the ADL's civil rights division, was quoted by the Post as saying that while Bendix does not control the Saudi government, it was not a Bendix function "to handle discriminatory activity for the Saudi Arabians." Finger added that the case in question was likely to be settled and that Bendix had since removed the religious question from its application forms and adopted an affirmative action program policy for the Saudia project.

The Post also quoted a Bendix spokesman as saying Bendix had merely transmitted instructions from the Saudia government and withdrew the religious question before the ADL complaint. According to the Post, the spokesman described Blumenthal as "entirely opposed to discrimination." The Post said Bendix has been "studiously neutral" in the Middle

East conflict. It manufactures antennas for Hawk missiles which the US sells to Israel, Saudi Arabia and Jordan.

Blumenthal, whose parents were Jewish, converted to Presbyterianism some years ago. He has been quoted as urging the US to halt arms shipments to the Middle East because "arming these nations is a foolish policy for which we and they will ultimately pay a price measured in blood."

Mrs. Gloria Levitas

Mrs. Gloria Levitas, formerly of Green Bay, Wisc., and most recently of Denver passed away here Jan. 4. Services and burial were held Jan. 7 in Green Bay.

The former Gloria Zucker was born in Milwaukee on Aug. 31, 1898. She was married Nov. 20, 1923 to Dr. I. E. Levitas who preceded her in death in 1969 after practicing medicine in Green Bay from 1910 until his retirement in 1965. She came to Denver in 1970.

Mrs. Levitas was a member of numerous organizations, including Knesseth Israel Sisterhood, Ella Sauber Chapter of Hadassah, B'nai B'rith Women and a charter member of the City of Hope. She belonged to the Auxiliary of the Wisconsin State Medical Society.

She is survived by a son Dr. Jack Levitas of Cincinnati, Ohio, a daughter Mrs. Ted (Ellen) Jackson of Denver, six grandchildren, two brothers Ben Zucker of Milwaukee and David Zucker of New York.

Joseph Greenfield

Rabbi Bernard Eisenman officiated at the funeral service Jan. 9 for Joseph Greenfield who passed away Jan. 7. The service was at Feldman Chapel with burial at Mt. Nebo Cemetery.

Mr. Greenfield was born in Hungary Dec. 25, 1899. After living most of his life in Connecticut and New Jersey, he came to Denver about 14 years ago. He married the former Helen Keshikowitz in 1923 and she passed away in 1952.

He attended Beth Joseph Synagogue.

He leaves a daughter Mrs. Harold Dillon of Denver, a son George Greenfield of Massapequa, N.Y., a sister Marge Greenfield of Liberty, N.Y., three grandchildren.

The family suggests memorial donations to the charity of one's choice.

Operation 'Act In Time'

Continued from Page 1

large deficit even after the committees had decided on all of the allocations within the strict budget. "It has been a horrendous job to reduce the allocations," she said. "We tried not to create undue hardships for those agencies where our campaign is their major means of support."

"This has been a devastating few months for the committees. I want to thank all of you who worked your hearts out to bring an equitable solution to this problem. We were unhappy we had to work this way, but we felt you would want us to act responsibly and cut the suit to fit the cloth," she said.

Dr. Myron Sidon, a member of the Committee of the Whole, said, "A lot of cities are doing more than we are. If you do your part, next year we won't have to worry about any of the allocations being too small."

Allocations for Hillel Academy and Yeshiva Toras Chaim are still pending. "These schools are the pride and joy of local people — built by the sweat, tears and money of local people," Sheldon Beren, a member of the Commit-

tee of the Whole, said.

According to Mrs. Shaper, the Allocations Steering Committee will meet in the next week to discuss the allocation of these two schools.

Committee Chairman Ken Heller said, "We only had so much money to give this year. We had to look at the number of people served for the number of dollars provided. And in many cases we decided to bite the bullet."

Preparations are now underway to assure that the current campaign results will not repeat those of 1976. Phil Winn, Campaign General Chairman has announced the beginning of a special campaign — "Act in Time." "The next few weeks are crucial and will see the most massive solicitation operation ever undertaken," Winn said.

The operation will begin with the women's "Breakfast with Bikel" this morning, followed by a special "Federation Sabbath" this evening and tomorrow in all synagogues and temples.

During the weeks of January 16 and January 23, Campaign workers will participate in the most massive community solicitation operation ever undertaken. "Act in Time" represents an intensive, coordinated effort of all campaign divisions, men and women, young and old.

"We can wait no longer," Winn said. "We must act! Act in Time to insure the continuity of the Jewish people. Act in time to prevent the economic starvation of the State of Israel. Act in Time to give fellow Jews the opportunity to live free from oppression in the Soviet Union. Act in Time to provide for the continued service of our beneficiary agencies here in Denver," Winn emphasized.

"There was a time when we did not ACT IN TIME," Winn continued. "The consequence is etched in each of us forever."

"Now we are asking each of our volunteer campaign workers to give but '18 Hours for Life' during the two week period running from January 16-27."

Workers will be asked to meet at the Federation Office, 300 S. Teledale, Mon.-Thurs., Jan. 17-22, 8 a.m., 12 noon

Sunday, Jan. 16-18 a.m. Telephone — 5 p.m.

Sunday, Jan. 23 - 10 a.m. Mon.-Thurs., Jan. 24-27 — 8 a.m., 12 noon, Telephone — 5 p.m.

Myer Lozow

Myer Lozow, a relative newcomer to Denver, passed away Jan. 3. Rabbi Steven Foster officiated at services Jan. 5 at Feldman Chapel and burial was held in Gary, Ind.

Mr. Lozow was born April 27, 1905 in Kiev, Russia and came to this country at the age of 21. He came to Denver five years ago upon his retirement from the grocery business.

He was a member of the Retired Men's Club at the Jewish Community Center.

He is survived by his wife Jeannette, sons Gary and Donald Lozow, of Denver and Seymour

Lozow of La Jolla, Calif., a daughter and a sister Esther both of fifth, Ind., and 14 grandchildren.

The family suggests memorial contributions to Beth Israel Hospital or to the charity of your choice.

March 18, 1905 — Death of Helena Rubinstein, cosmetics entrepreneur.



Mr. Lozow

David Goldstein



Howard Goldstein

GOBY AGENCY
INSURANCE

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DONOR:
Mr. & Mrs. Gerald Friedman
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IN MEMORY OF:
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IN HONOR OF:
Mr. & Mrs. Herman Horwich —
45th Wedding Anniversary
Ben Krim — Recovery
Mrs. Ben Boxer
Mr. Joe Alpert

DONOR:
Liebs and Arnold Alpert
DONOR:
Mr. & Mrs. Samuel Kris
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Mr. & Mrs. Harry Towbin
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DEPARTMENT OF CARDIOLOGY

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Bess Schaffner

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HARRY A. FEDER HEART FUND

IN MEMORY OF:
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Louis Kramer
Jake Hayutin
Max Teitelbaum
Esther Levin

IN HONOR OF:
Randy Litvak —
Bar Mitzvah

Mr. & Mrs. Allen P. Fast —
Marriage

Mr. & Mrs. James R. DeBolt —
Marriage

Philip Shai-man — Recovery

Dr. Frank Dubin — Recovery

Harry A. Feder

Harry A. Feder

Mr. & Mrs. Arden Wandel

Hazel Ginsberg

Mr. & Mrs. Ernest Abramson

FINGERSH PULMONARY FUND

IN MEMORY OF:
Morris Klausner
Ben Kupetz
Joe Wedgje

JOSEPH W. PEPPER MEMORIAL FUND

IN MEMORY OF:
Ben Kupetz
DONOR:
Mr. & Mrs. Tony Friedenson
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Dr. & Mrs. Leo Flax

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Mr. & Mrs. Charles Frank —
50th Wedding Anniversary

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