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Series C: Interreligious Activities. 1952-1992

Box 33, Folder 3, Jews for Jesus, 1972.

THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

May 15, 1972

To: Religious and Communal Leaders

From: Rabbi Marc H. Tanenbaum, National Director of AJC Interreligious Affairs

Subject: Some Issues Raised by Forthcoming Evangelism
Campaigns: A Background Memorandum

Recent announcements of a forthcoming series of nationwide campaigns of Christian evangelism have begun to raise concern in the Jewish community about the potential of these programs for intergroup tension and misunderstanding. The intensification of Christian evangelism raises two different questions for Jews:

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

In response to the first question, it should be emphasized that none of the nationwide campaigns described below is specifically directed to Jews or the Jewish community. Nevertheless, those specialized groups and organizations which are committed to winning Jews for Christ have recently stepped up their activities. 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 major daily newspapers ("So Many Jews Are Wearing 'That Smile' Nowadays"). The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (YHCA) have concentrated their missionary attention on Jewish youth on the college campuses, apparently riding on the wave of popularity of "the Jesus movement." The Broadway rock musical "Jesus Christ Superstar" - shortly to be made into a film in Israel - which was recently the center of controversy over the portrayal of Jews in the Crucifixion of Jesus, both contributed to and is a by-product of this movement.

The answer to the second question will depend largely on how these

campaigns develop, how effective they are, and in part, how the Jewish community, and others, respond to them.

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 intergroup and interreligious problems. How to assure freedom of religion and at the same time preserve the diverse, pluralist character of American society in the face of tendencies to regress to an earlier "Evangelical Empire" which imperially acted as though Christianity and America were one and the same; 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, are at the heart of this task of interpretation.

In response to requests for guidelines and suggestions from the Jewish community - especially from Rabbis, Hillel Directors and Jewish parents - the AJC Interreligious Affairs Department has prepared this background memorandum* for the purpose of: (a) providing information about the various projected evangelism campaigns, and Hebrew-Christian movements; and (b) suggesting approaches for articulating a Jewish response to these efforts insofar as they affect the Jewish community.

CURRENT EVANGELISTIC CAMPAIGNS

One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups. These groups are today growing at a rate which exceeds the expansion of the mainline denominations and the rise of the general population. In recent years, evangelical bodies have increased their membership 500-700% while the major denominations and the Roman Catholic Church have increased by only 75-90%, barely keeping up with the rise in general population.

The contemporary evangelical movement continues to articulate the traditional theological concepts of fundamentalist Christianity but with increasing intellectual acumen. The message of evangeli-

*The factual information in this document is based on research by Gerald Strober, Consultant on Religious Curricula and specialist in Evangelical Relations for the AJC.

icalism is articulated through a highly skilled and effective utilization of the mass media.

At the heart of the evangelical thrust is the revivalistic ministry of Billy Graham who stands today as perhaps the single most prominent religious leader in America. The popularity of Dr. Graham has given prestige to a conservative Protestant message which for generations had been relegated by many observers to the fringes of American life.

The articulation and spread of this evangelistic message has become in the last few years a preoccupation among younger Christians. The growth of the "Jesus Movement," the rise in evangelical seminary enrollment, and the accelerated pace of young people choosing church vocations, all testify to the fervor and spread of evangelism.

The last several years have witnessed a proliferation of major conferences on evangelism. Since the 1966 Berlin Conference, meetings have been held in the United States, Canada, Latin America, Africa and Asia. These sessions have brought together evangelists, pastors, educators and lay people to develop strategy for evangelism on a regional basis. The next major conference will be worldwide in scope involving 3500 delegates in 1974, probably to be held in India.

Although evangelistic activity has chiefly been the concern of conservative Protestants there are growing indications that main-line Protestant bodies as well as Roman Catholics are being influenced by the intensified interest in evangelism. Thus the National Council of Churches has announced plans for the development of a new program unit called Evangelism/Celebration; the World Methodist Council last year adopted a global evangelism emphasis to culminate in a world conference in 1974; a world Baptist mission of Reconciliation is scheduled for 1973-75; the General Assembly of the United Presbyterian Church voted to increase its evangelism budget from fifty to eighty thousand dollars; the major Reformed bodies in America participated in an evangelism conference in 1971 and the American Roman Catholic hierarchy voted to support a nationwide evangelistic effort organized by 100 Protestant groups for 1973. (There are an estimated 200,000 members in the Catholic Pentecostal Movement.)

Perhaps the two most outstanding evangelistic events planned for the next eighteen months are the International Student Congress on Evangelism (known as Explo '72) to be held in Dallas in June, and Key '73, a year-long effort that will undoubtedly attract immense interest in the general as well as religious media.

Explo '72 is a project of Campus Crusade for Christ, an international student movement with 3,000 staff members operating on 450 campuses, with a reported budget of 18 million dollars. Bill Bright, the President of Campus Crusade, is the chairman of Explo. Billy Graham has agreed to serve as Honorary Chairman. Explo is expected to bring 100,000 Christians young people to Dallas during the week of June 12-17. The delegates are to meet in 100 concurrent working sessions aimed at training them effectively "to witness Christ" on their campus or in their local area. Bright, in discussing the purpose of Explo recently said, "Explo is a spring-board to train thousands of college students and generate a movement for Christ which will sweep our country and the world. We are seeking to saturate the entire nation with the claims of Jesus Christ in 1976." Explo will gain national visibility through nightly television services from the Cotton Bowl. The event will close on June 17 with an all-day festival keynoted by Billy Graham, and attended by a projected 250,000 people.*

An indication of the surfacing of the ideology of "America as a Christian nation" at Explo '72 is to be seen in a recent statement by one of the most prominent leaders of the "Jesus People," the Rev. Arthur Blessitt of the Children of God. The 30-year-old evangelist said he "hopes to get President Nixon to make a public statement as to whether he is personally committed to Jesus Christ as his Lord and Savior." Mr. Blessitt observed, according to Religious News Service, (March 29, 1972), that Explo '72 plans, among other things to send teams of Christians to witness during the national political conventions this summer and spoke of his hope "for a man who has a personal commitment of Jesus Christ as Savior and Lord who will arise on the national political scene." He added that he expects Governor Reuben Askey of Florida, who will lead his state's delegation to Explo '72, would mention his commitment to Jesus Christ when he delivers the keynote address at the Democratic National Convention in July.

Even more important for its potential impact is the Key '73 evangelistic effort to be launched early next year. This program which has the active support of over 100 Protestant denominations cites its aim to "blitz" the continent next year with an evangelistic crusade, "to confront people with the gospel of Jesus Christ

*Other movements in the "Jesus Revolution" include the Inter-Varsity Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools), Teen Challenge; The Pentecostals (estimated 10,000 members); and the Catholic Pentecostals (who are committed to the Catholic Church). There are an estimated 600 Christian Communes across the country.

sor "The Hidden Matzoh" (The Afikoman), a meeting house at which groups of young Jews meet to sing, pray, and testify to Jesus as their personal Messiah. In San Francisco, Martin "Moise" Rosen of the American Board of Missions to the Jews heads the "Jews for Jesus" group. In New York's Columbia University, a "Jesus Week" was sponsored from April 30-May 5, 1972, featuring a series of lectures, films, multimedia presentations, and concerts for the purpose of "presenting Jesus Christ as Lord and Savior." The Planning Committee for Jesus Week included several Hebrew-Christians of the Alliance Jewish Fellowship and Beth Sar Shalom Hebrew Christian Fellowship.

In Miami, Shalom International produces training materials - including "The Five Jewish Laws" - to help those witnessing to Jews to use "the right terminology."

According to Newsweek magazine (April 17, 1972), there are "5,000 or so Hebrew Christians who worship at the American Board of Missions to the Jews' 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." Together with some 60 other similar organizations, the American Board operates almost entirely with money and ministers supplied by evangelical Protestants, Newsweek reports.

INTERGROUP AND INTERRELIGIOUS IMPLICATIONS

A number of basic issues are raised for Jews - both as American citizens and as adherents of Judaism - by these developments which call for the most careful consideration:

- 1) Does the revival of "the new evangelism" pose a real threat of regression to the early "Evangelical Empire" stage of American history which equated the Kingdom of God with Protestant republicanism (see The Righteous Empire, by the Rev. Martin Marty), and supported a Christian theocratic conception of American institutions? 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?
- 2) Can the Hebrew-Christian notions of "Messianic Judaism" and "completed Jews through Christ" reverse the recently emerging Christian "theologies of Judaism" which view the Jewish religion as a living, permanent faith, a source of truth and value to its adherents?

by proclamation and demonstration, by witness and ministry, by word and deed." Key '73 has been in the planning since 1967 when a small group of leading evangelicals met at a hotel near the Key Bridge in Washington, D. C., to share their desire for a major national evangelization campaign. The plans have been endorsed by the American Baptists, the United Church of Christ, the United Methodists, the three major Lutheran denominations, and the Anglican Church of Canada, among others. Key '73 is administered by an executive director on loan from one of the major Lutheran bodies and by a fifty member central committee. Its organization is somewhat loosely structured in that each denomination will decide the precise form of its participation. There will be, however, an extensive sharing of materials and resources. Following the pattern of the Graham organization's success, mass media will be emphasized.

EVANGELISM AND "JEWS FOR JESUS"

One aspect of the significant increase in evangelistic activity has been the intensification of efforts aimed at converting Jews to Christianity. Most of these efforts have been conducted by long established organizations involved with Jewish evangelism, (American Board of Missions to the Jews; Hebrew-Christian Alliance) but there have been indications of independent or off-shoot groups formed to evangelize young people, i.e. "Jews for Jesus." To date there has been no evidence to suggest that the major evangelical groups or personalities are directly involved in the campaign to win Jews to Christ although the possibility exists that such activity could occur, especially if the Jewish mission groups should succeed in attaching themselves to the major evangelistic events scheduled for the next several years. (See attached ad from Eternity magazine.)

There are an estimated 100-150 local and national organizations of Hebrew Christians. According to Christianity Today ("Turning on to Jeshua," Dec. 17, 1971), "Most mainline denominations have now quietly closed their Jewish evangelism offices but independent agencies continue to proliferate, and Jewish evangelism departments are still operated by Chicago's Moody Bible Institute and the Bible Institute of Los Angeles."

The Young Hebrew Christian Alliance (YHCA) was formed in 1965 to promote "Messianic Judaism." It claims several hundred members among young Jews who believe they are "completed Jews" by following the Messiah Jesus. YHCA and other Hebrew-Christian groups have sponsored Hanukkah parties, celebrating Jesus as the Hannukah Menorah, or Eternal Light of the World. In Philadelphia, they spon-

sor "The Hidden Matzoh" (The Afikoman), a meeting house at which groups of young Jews meet to sing, pray, and testify to Jesus as their personal Messiah. In San Francisco, Martin "Moise" Rosen of the American Board of Missions to the Jews heads the "Jews for Jesus" group. In New York's Columbia University, a "Jesus Week" was sponsored from April 30-May 5, 1972, featuring a series of lectures, films, multimedia presentations, and concerts for the purpose of "presenting Jesus Christ as Lord and Savior." The Planning Committee for Jesus Week included several Hebrew-Christians of the Alliance Jewish Fellowship and Beth Sar Shalom Hebrew Christian Fellowship.

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For Jews to speak of the Jewish roots of Christianity is to contribute to the enrichment of Christian self-understanding. For Christians to see their relationship to Judaism solely as one of fulfilment and supersession is in fact an act of negation of Judaism, for the daughter faith denies the mother the right to an independent, self-determined existence by totally absorbing Judaism within Christianity.

A number of major Christian theologians* have clearly affirmed that, on the basis of the New Testament, the believing Christian must acknowledge the continuing validity of Judaism. At the heart of the Hebrew-Christian claim is the fundamental issue of Christology which Hebrew-Christians do not appear to comprehend at all from the perspective of Judaism. The issue has been stated forthrightly by Rabbi Jakob Petuchowski in his book, Heirs of the Pharisees:

"To consider Jesus as the Messiah may have been, from the point of view of the Synagogue, a factual mistake (in light of the absence of a fundamental change in the elimination of evil in history and other signs of the Messianic Age--MT). But it was not a religious sin. To consider Jesus as part of a divine trinity was another matter altogether. A 'Son of Noah' could believe that the one God had divine shittuph (associates) and still qualify as one of 'the righteous men among the nations.' A 'Son of Israel', however, was bound to such a radical form of monotheism that he was unable to distinguish between a monotheistic trinitarianism and a polytheistic tri-theism...A Jew who believed in divine 'associates' was simply considered an idolater, and could not enjoy, in the eyes of the Synagogue, the status accorded the Gentile Christian."

*Professors Krister Stendahl, W. D. Davies, Markus Barth, Coert Rylaarsdam, Franklin Littell, Roy Edkardt, the late Reinhold Niebuhr and Paul Tillich, Revs. Edward Flannery, Gregory Baum, Cornelius Rijk, Msgr. John M. Oesterreicher, Rosemary Reuther, Monika Heilwig, Dr. Albert Outler, Dr. James Parkes, Dr. Johan Snoek, Rev. ~~John~~ Fitzmeyer, Rev. Bruce Vawter, Rev. John Pawlikowski, among others.

Joseph

3) Should Jews oppose conversion campaigns by Christians directed at Jews, and vice versa? Here, too, the views of Rabbi Petuchowski are instructive:

"We admit that the wholehearted Jew and the whole-hearted Christian have no need to convert each other to their respective faiths; they would, indeed, be untrue to their divine calling were they to do so. But our world is not populated by wholehearted Jews and Christians. It is inhabited by the religiously uprooted, the spiritually destitute. Not every offspring of Jewish parents actualizes his Jewish potential. Not every pagan born into a Christian household does, in fact, become a Christian. The world is full of only nominal Christians and nominal Jews. The Synagogue has a primary obligation to win over the nominal Jew to a full acceptance of the 'yoke of the commandments,' just as the Church has a primary obligation to lead the nominal Christian to Jesus, and through Jesus, to the Father. But addressing himself to the mass of agnostics, atheists, and religiously uprooted, one cannot always discriminate and distinguish between those of Jewish and those of Gentile origin. Church and Synagogae, in entering the marketplace of ideas, must offer and describe their wares to all comers, and must answer the queries of all questioners. And it may well happen that, here and there, the Jewish answer will appeal to the nominal Christian, just as the Christian answer may appeal to the nominal Jew. Of course, Jews consider a wide occurrence of the latter alternative as highly unlikely. Why should the twentieth century be more propitious for the Christian mission to the Jew than the last nineteen centuries have been? But theoretically the possibility of a limited kind of 'two-way traffic' must be granted."

..But this possibility must never be more than a peripheral concern. It must be granted and openly faced in order to make a true and honest 'dialogue' possible. It cannot, however, be the sole content of that 'dialogue' itself. That can only be concerned with the tasks and the challenges which confront us in common."

- 4) 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?

That such a possibility exists is evidenced by the controversy over the stereotyped views of the role of the Jewish people and the high priests of Israel in the Broadway rock musical Jesus Christ Superstar.* Writing in a recent issue of The Christian Century, Dr. Richard Gelwick, Chairman of the Religion and Philosophy Department at Stephens College, Columbia, Mo., stated that he sees the "threat of anti-Semitism emanating from the Jesus revolution on the basis of a "dogmatism stemming from biblical literalism -- including the charge of Jewish guilt."

To anticipate this eventuality, this writer communicated such concerns to Dr. Billy Graham, who had repudiated the "deicide" charge during a sermon at his Charlotte Crusade in March, 1972. In reply, Dr. Graham wrote on April 18, 1972:

"I appreciate your encouraging comments concerning remarks I made in Charlotte. I have made a point of doing this in every sermon that I preach concerning the death of Jesus Christ.

I shall most certainly see that this emphasis is made in the forthcoming EXPLORATION '72."

- 5) On March 1, 1972 the Rabbinical Court of Justice of the Association of Synagogues of Massachusetts issued an official decree declaring, inter alia, that "a person born of Jewish parents, when he joins the so called 'Hebrew-Christian' movement, abdicates his rights as a member of the Jewish faith." This is an understandable response on a juridical level but raises the question of a more adequate response to the conversion of young Jews to Jesus on the part of the Jewish community. 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?

* An analysis of this production by Gerald Strober is available from the American Jewish Committee.

SUGGESTIONS

With issues as complex as these, it would be foolhardy even to suggest that a clear-cut plan exists for coming to grips with what is essentially the situation of the Jew in the diaspora. But perhaps these starting points may be in order as a way of beginning to approach these serious challenges:

- 1) Seek to place the question of "Evangelism and the Jews" on the agenda of Jewish community relations councils, rabbinic boards, local synagogues and temples, AJC chapters with a view toward initiating a serious, informed discussion and education program on the issues outlined in this document.
- 2) Appropriate Jewish representatives who are prepared to deal with these issues on the basis of adequate study and information should seek to place these concerns on the agenda of inter-religious and Jewish-Christian institutes and dialogue groups. (Such a discussion has been arranged with the staff of the National Council of Churches.)
- 3) Jewish scholars, skilled in addressing interfaith groups, should be invited to discuss these issues in a constructive spirit with local Christian or interfaith ministerial associations.
- 4) Carefully-written and balanced articles on these issues should be placed in appropriate Christian and religious periodicals and journals with a view toward sensitizing the Christian community to Jewish concerns.
- 5) Radio and TV programs involving the most competent and informed Jewish spokesmen should be used.
- 6) 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.
- 7) We would caution against panicky reactions, 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 benefited 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. These gains must not be lost through an irrational reaction to movements which rely on persuasion and not coercion.

Finally, we would very much appreciate if you would keep us informed of any developments in your community relating to these issues, both in terms of evangelical activity and Jewish programmatic responses.



FO-CIN

THE AMERICAN JEWISH COMMITTEE

memorandum

date August 28, 1972
to Marc Tanenbaum
from Norma B. Moss
subject

Thought you would be interested in a copy of the enclosed letter which was sent to my neighbor. It is certainly evident that the Christian Jews are busy evangelizing. Mrs. Nedelman happens to be a member of AJC as well as a friend of mine and knew I would be interested in seeing this letter. While I have seen a lot of publicity, including the mailing of brochures, this is the first time a personal letter has come to my attention.

Best regards and a Happy New Year.

cc - Will Katz
Isaiah Terman
Seymour Brief

NBM:rw

Encl.

August 22nd 1972

Dear Mrs Niedelman;

Just a short note to let you know if you would be interested in becoming acquainted with some Christian Jewish people I want to let you know about a small congregation of Jewish believers who meet twice a week Sunday morning and also Tuesday evenings at 7:30. These people meet in the basement of The Standard Federal Savings & Loan in Norwood near Montgomery & Ridge Rd.

The name of this group is called Hebrew Christian Alliance, the Pastor's name is Bass Chernoff from

Someone Concerned

Mrs Curt Benton

2003 1/2 Sutter Ave.

Cincinnati, Ohio 45225

WINS Broadcasting Sta.
90 Park Avenue
New York, N.Y.

Evangelism

JULY 8, 1972

(Copy sent to MHT
8-14-72
(S)

Dear Sirs:

A lot has been said about the Jews for Jesus movement in the press lately. There has been a great deal of confusion about who we are and what we are trying to say.

To most of the Jewish community we are simply "proselytizers" to be shunned.

To much of the Christian community we are an aberration of the Jesus freak movement.

We would welcome the opportunity to get our own statements before the public and perhaps WINS would be interested in discussing and reporting on the Jews for Jesus movement.

Moishe Rosen, a spokesman for the group, will be in New York City September 4th to address a group in Madison Square Garden in connection with the Jesus Joy in the Garden festival. He could be available around that date if you want to get the story.

However, because we expect a hostile reaction, his movements are being kept confidential. Arrangements should be made through the San Francisco office (Corte Madera is a suburb of SF) Our phone # is 415 924-6677.

^{We are some} Enclosed you'll find some statements he'll be making and explaining at Madison Square Garden.



Sincerely yours,

Susan Perlman
Information Officer

at p.o.box 545 corte madera, ca. 94925

924-6677



The Postscript—St. Paul's Chapel, Amsterdam & 117 St.
Fri-Sat 9-12:30 AM.

Catacombs—232 W. 11 St., Sat, Tues 8-12 PM, Rev. William Jackson, 242-5091.

The Living Room—109 St. Marks Place, Wed night Bible study, Thurs night coffee & rap.

The Lost Coin—190 Sullivan St., the Village. Wed night Bible study, Thurs-Sat nights, coffee & rap.

The House of Ichthus—160 Park Hill Ave, Staten Island, Wed 7-9 PM Bible study, Sat 8-11 PM coffee & rap.

Maranatha House—250 Center St., New Milford, N.J. Rev. Paul Moore, 201-262-9868. Mon 6:30 dinner, Wed & Fri 7:30 Prayer & rap, Sat 8 PM varied, Sun 9 AM, 11 AM, & 7 PM services.

Some Chruches Available to Columbia Community

Broadway Presbyterian Church—114 & Broadway, Sun 11 AM worship followed by coffee hour.
Rev. Roger Hull, Jr. UN 4-6100.

Riverside Church—122 & Riverside Dr., Interdenominational, 10:45 AM Sun. worship.
Dr. Ernest Campbell 749-7000.

Calvary Baptist Church—123 W. 57 St., Sun. 11 AM, 7 PM worship, Wed 7 PM prayer service.
Rev. Dennis Miller 247-3233.

Cathedral Church of St. John the Divine—112 & Amsterdam. Sun. 8, 9, 10, 11 AM Communion, 3:30 Organ Recital, 4 PM Evensong. Weekdays 7:15 AM Morning Prayer, Communion, 4 PM Evensong. Wed 10 AM Communion. Episcopal.
Rev. Richard Kirk UN 5-3600.

Corpus Christi Catholic Church—529 W. 112 St. Father J. Lynaugh 666-9350.

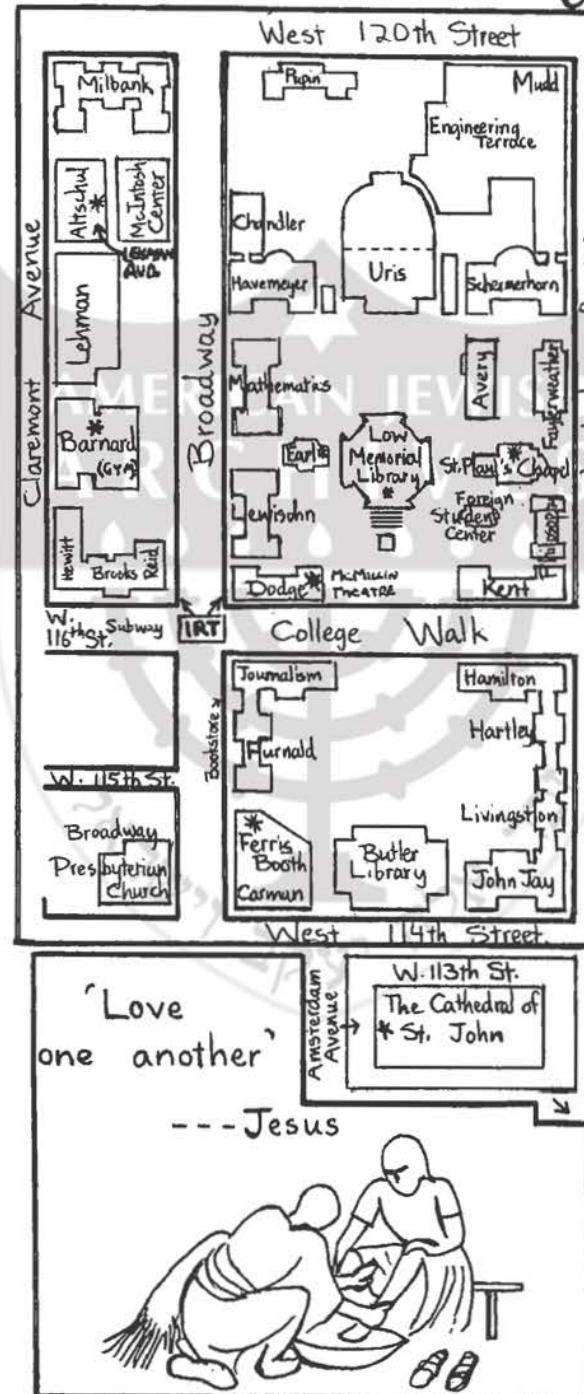
The Church of Christian Science—516 W. 112 St. 662-6462.

West End Presbyterian Church—165 W. 105 St. 663-2900.

Judson Memorial Church—(Baptist) 55 Washington Square, GR 7-0351.

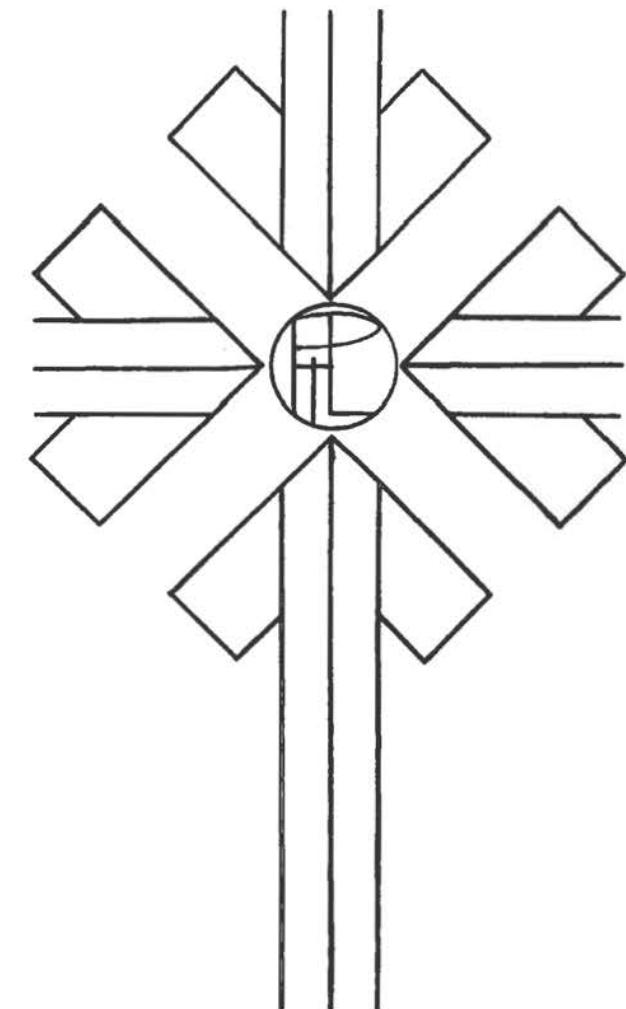
Central Baptist Church—92 & Amsterdam. Sunday: 11 AM, 7 PM worship, Wed 7:30 PM prayer service, Spanish Services: Sun 1:30 PM Prayer & Sunday School, 3 PM worship, Haitian service 5 PM. SC 4-1090.

Map of Columbia University



JESUS WEEK

April 30 - May 5



PRAISE the
LORD!

Columbia University
New York City

Among her other writings are articles such as "Male Chauvinist Theology and the Anger of Women" (Spring '71), "The Becoming of Women in the Church" (Fall '67), and "Ministry of the Eschatological Ethic" (Spring '69), all in Cross Currents Magazine. In 1970 a leading women's magazine named her as one of the 75 most influential women in America. She is the mother of 3 children.

An Evening of Music and Dance Jesus the Peacemaker

8:00 PM The Cathedral of St. John the Divine
Amsterdam & 112 St.

This program includes:

A new composition by Richard Felciano for electronic tape and organ. Alec Wyton, the organist, has been Organist and Master of the Choristers at the Cathedral Church since 1954. Significant new music and the new dimensions of electronic and other avant-garde techniques are major interests of this widely acclaimed organist.

"Sic Transit" by Felciano, for electronic tape, light sources, boys' voices and organ, featuring the Boys' Choir of the Cathedral Church and Alec Wyton, organist.

Liturgical music (including the "Gloria"), hymns, and songs, played by Outer Space, a group of young rock musicians from Hartford, Conn., with Larry King at the organ.

"Jesus the Peacemaker", a brief personal message by the Right Reverend Paul Moore, Jr. Paul Moore was recently elected Bishop of New York. His interest in serving underprivileged people has led to his membership on the Nat. Board of the NAACP Legal Defense Fund, the Board of Clergy and Laymen concerned about Vietnam, and service as the Chairman for the Committee of 20 for the NCC Dept. of Youth Ministries.

"Massee", a new dance performance with electronic and other effects, by the Solomons Company. Gus Solomon, one of the original members of The Dancemakers, has performed with major dance companies (including Martha Graham), and has taught at UCLA and NYU. The Company is directed toward creating dance works in collaboration with visual and electronic media. The original score will be created and performed by Larry King, organist at Trinity Church, Wall St.

An Art Exhibit thematically centered on Genesis will be at the Cathedral Church for 2 weeks concurrently with Jesus Week.

MAY 4—THURSDAY

Son of Man

8:00 PM Wollman Auditorium, Ferris Booth

Son Of Man is a film produced by Time-Life portraying a very human Christ, tormented over his calling, agonized about whether He is the Messiah. It is Jesus asking, "Who is Jesus?"

MAY 5—FRIDAY

Selections from Jesus Christ Superstar and Children's Liberation Play

12 Noon Harlem-Amsterdam Players, Directed by Pat Ryan
Steps of Low Library
(Rain Facility: St. Paul's Chapel)

The Harlem-Amsterdam Players was formed as an offshoot of a 6th grade class in a school on 131st street. It grew to include the performers (ages 12-15), high-school and college age "ins" and "outs" in the rock band or on the staff, brothers and sisters brought to rehearsals, and parents and community friends. Their first production was "Jesus Christ Superstar". Members have appeared at the Apollo Theatre.

One of their main goals is to provide community people with an alternative outlet to their education system with structured recreation programs. Through theatre, they help to develop pride and confidence, self-awareness and appreciation for one another.

Followed by: Rev. Jesse Jackson

The Rev. Jesse Jackson is among the most prominent Black Americans presently upon the national scene. Formerly National Director of SCLC's Operation Breadbasket, by appointment of the late Dr. Martin Luther King, Jr.; formerly a field representative of the Congress of Racial Equality (CORE); presently, at age 30, he is president of the newly-established Operation PUSH—People United to Save Humanity, a Chicago-based, national black economic and political development organization.

The Rev. Jackson is familiar to the College campus. He received his education at the U. of Illinois, A&T College, & Chicago Seminary (from which he holds an honorary Doctor of Divinity Degree). He has spoken at many universities including Harvard, Kent State, The Air Force Academy and UCLA.



Moreover, Rev. Jackson is a long-time participant in civil rights movements, a recipient of one of the Nat. Jaycee's "America's Ten Outstanding Young Men" awards, and not least, Associate Minister, Fellowship Missionary Baptist Church, Chicago.

Songs of Nostalgia and Hope

4:15 PM Hewitt Lounge, Ferris Booth Hall

Al Carmines is Associate Minister of the Judson Memorial Church in Greenwich Village and directs the Judson Poet's Theater. Extremely active in theater, his talents include acting, writing and directing plays, and composing operas and music for plays.

Among the 12 off-Broadway play awards he has won is the Obie, received for the best music in off-Broadway theater, for his music in "Home Movies" and "What Happened" by Gertrude Stein. He has directed off-Broadway plays and has appeared on the Mike Douglas and Today shows on TV.

Shalom Meal

5:30 PM Steps of Low Library

(Rain Facility: McMillin Theatre, Dodge Hall)

Shalom is the Hebrew word meaning "peace, unity, justice"—all intersecting together. A Shalom meal is an enactment of the Agape Feast of the New Testament which affirms that in Christ all men and women are brought together.

The present-day Shalom meal stems from the Shalom groups in Holland where Catholics, Protestants, Jews and Secularists have found that breaking bread in this way stands as a "sign of Shalom" and points forward to the day when the whole world might know the harmony of God's love.

(over)

Shalom meals can take place wherever people gather: around a table in Holland, in a storefront or on the streets of Harlem, on the lawn of a cathedral or on the campus of Columbia... wherever the crossroads of life gather people for celebration of Shalom.

The Shalom meal for Jesus Week will include singing, music, bread and cheese, and the opportunity to celebrate the events of the week itself.

Participants in the Shalom meal:

Monsignor Robert J. Fox, the speaker, has been responsible for the creation of programs of neighborhood involvement such as Summer In The City and Thing In The Spring, a new approach to adult education known as Mansight, and the publication of Full Circle (a series of anthologies and posters creatively projecting the principles of rendering positive service to one another). He has worked extensively with Spanish-speaking people in New York's inner city and in Puerto Rico. He is presently director of Full Circle Associates.

Hal Eads, coordinator for the Shalom meal, is the director of Shalom, Inc., an experimental unit of East Harlem Protestant Parish. Shalom, Inc. is an intersectional ministry which works with the children and young people of East Harlem, and involves jazz and artistic communities of New York in the community of East Harlem.

Clinton Ingram, the vocalist for the evening, is the director of the Shalom chorus. Having a Masters in Music from Yale, he is a member of Mannes Opera workshop. Presently he works for Addicts Rehabilitation Center in Harlem.

Mackenzie, Jacks and Band have been performing for 3 years, attempting to bring the music of the people (folk music) and the church closer together. They have led worship services with folk music, played in rock concerts, and presented programs and workshops showing how folk music can interpret Scripture. Members of the group include Bob Jacks, Don Mackenzie, John Masterson, A. C. Lindahl, and Rob Elder.

NOTE:
CARPENTER'S UNION COFFEE HOUSE OPEN MON-FRI
DURING JESUS WEEK (SEE COFFEE HOUSES).
FOR FURTHER INFO CALL:
REV. MS. ABIGAIL EVANS, B'WAY PRES. CHURCH,
UN 4-6100.

Christian Activities & Resources

Some Bible Studies, Prayer Groups, Worship, Fellowship.

(on Columbia Campus)

Intervarsity Christian Fellowship:

Bible study—Johnson Hall, Rm 730, Mon 10-11 PM. Call Ginny, X7783 or Chris, X7639.
Prayer n' Share—Johnson Hall Conf. Rm. Thur 6:45-8 PM;
Bible study 8-9 PM.

The Bible & Women's Lib—Plimpton, Rm 3C, Tues 7-8:30 PM, Call Barb Hammond, X4938.

Noon Prayer Group—Earl Hall, Rm 105, Mon-Fri 12-1 PM.
For more info, call Ginny Kredict 280-7783, or Conrad Sauer 864-3170.

Columbia Lutherans

Communion-St. Paul's Chapel, 117 St. & Amsterdam, Sun 10:30 AM, coffee hour following.
Bible Study—Earl Hall, Schiff Rm, Tues 7:30 PM.

The Newman Association (Catholic)

Daily Mass—St. Paul's Chapel, 12:15 PM.
Catholic Liturgy—St. Paul's Chapel, Sun 5 PM
For info & other events call 280-5100 or see Fr. Joe Lynaugh, 110 Earl Hall.

Orthodox Christian Fellowship

Bible Study—Earl Hall Library, Mon 6 PM (supper).
Thursday Luncheons—Earl Hall, Schiff Rm, 12-2 PM, call 280-2558 for info.

The Society of Friends

Friends' Meetings—Earl Hall, Schiff Rm, Sun 10:45-1:30 PM.

Christian Science

Testimonial—Earl Hall, Dodge Rm, Mon 5:30 PM.

Chinese Christian Bible Study

Earl Hall, Dodge Rm, Fri 7 PM.

(Off-Campus)

Interchurch Center Programs—Chapel of Inter-church Center, 120 St & Riverside Dr., Wed 12:05 PM, for info 870-2200.

Univ. Christian Forum—Supper Sun 6 PM followed by varied programs 7 PM, Broadway Presbyterian Church, 114 St & Broadway, Info UN 4-6100.

Bible Class—Broadway Presbyt. Church, Sun 10 AM.

Prayer Group—B'way Presbyt. Church, Red Rm, Mon 7:30 PM.

Friends' Meeting Study—Riverside Church, 490 Riverside Dr., 19th Floor, Sun 2 PM.

Discovery Fellowship—Riverside Church, 9th Fl., Sun 3 PM.

Chinese Christian Fellowship—Riverside Church, Chapel of the Cross, Sun 4 PM.

Daily Prayers—Cathedral Church of St. John the Divine, 112 St. & Amsterdam, St. Ansgar's Chapel, 4 PM.

Bible School—Calvary Baptist Chruch, 123 W. 57 St., Sun 9:30 AM.

Fellowship Meeting—Calvary Baptist Church, Sun 5 PM.

Prayer Service—Calvary Baptist Church, Wed 7 PM.

Prayer Meeting—Hotel Salisbury, Rm 517, Tues 6:30 AM.

Discussion Group—Call Mrs. Bonna Stovall, 866-2200.

Informal Religious & Personal Counselling

(on Columbia Campus)

Rev. Al Ahlstrom—Lutheran, 106 Earl Hall, Tues-Fri 1-3 PM, 280-5133, 666-4723.

Father Joe Lynaugh—Catholic, 110 Earl Hall, Mon-Fri, 280-5100.

Rev. William Starr—203 or 102 Earl Hall, Tues-Wed 3-4 PM or appointment, 280-3567, 5133.

Rev. Ms. Abigail Evans—Presbyterian, 662-7100, X340, or 104 Earl Hall, Tues & Thurs, 12-2 PM, 280-5133.

Jae Chung—Society of Friends (Quaker), 666-7600.

Jan Bronson & Pam Bayless—foreign student counselling, Mon-Fri 9-5, 280-3581, 3582.

Vilma Harrington—Unitarian, 106 Earl Hall, Wed 11:30-4 PM.

Mrs. Bonna Stovall—Baptist, 866-2200.

Marion Caryl—Christian Science, 106 Earl Hall, Mondays, UN 6-0687.

Rabbi Sheer—Jewish, 280-5111, 108 Earl Hall.

Off campus, ministers at any of the churches offer counseling.

Some Coffee Houses

The Carpenter's Union—Broadway Pres. Church, basement, enter on 114 St. off Broadway, Sat 8:30-1 AM, Mon-Fri of Jesus Week, open 9:30-12:30 AM. Live entertainment, a place to rap.

JESUS WEEK

Jesus Week is a series of events at Columbia University centering on the question, "WHO IS JESUS?" The purpose of the week at Columbia is to present Jesus Christ as Lord and Savior, and to ask the question, "WHAT DIFFERENCE DOES JESUS MAKE IN TODAY'S WORLD?" This week is the result of cooperative planning by a diverse group of Christian individuals and organizations at Columbia University and in the community.

APRIL 30-SUNDAY

Confirming the Word with Signs

3:30 PM Ferris Booth Hall, 2nd Floor Gallery
(Reception for the Art Exhibit and the artists)

Kalarson is a federation of artists, poets, and musicians who symbolically express themes of universal brotherhood. For them, art transcends religion, politics, language, and time, uniting all men.

Members include: Elizabeth Winchester, Kenneth Larson, Ira Yellen, Marion Larson, and Damianna Girgenti-Caldarola. Kalarson Studios are located at 130 Willoughby Ave., Brooklyn. The "Gallery", a coffee house with exhibitions of art and music, located in St. Mark's Church, New Britain, Conn., is a Kalarson affiliate.

Kalarson commissioned Lee Hill, Roger Larson, and associates of "Gallery" to write "Confirming the Word With Signs", an original musical based on the Gospel of St. Mark, to be presented at the reception on April 30th. Art Exhibit open April 24-May 5.

Go Tell Everyone

5:00 PM Hewitt Lounge, Ferris Booth Hall

"Go Tell Everyone" is a contemporary folk-rock Jesus Celebration with songs, sayings, and the simple saving thoughts of the man Jesus. Performers are: Dean Dawson, Broadway-Presbyterian choir, and instrumentalists including electric guitars and drums under the direction of Clay Pitts.

Dean Dawson has been a movie stunt-man, trick-shooter and leather craftsman; a folk singer from Texas, he is presently negotiating with a major label; he is gifted with a voice not soon to be forgotten.

Clay Pitts first gained national recognition when his experimental rock service "Praise The Lord" was broadcast in part over the CBS TV Network in 1966. Since then he has been producing many folk-rock and rock recordings as Artistic Director of Avant Garde Records. "Go Tell Everyone" was created especially for Jesus Week.

Images of Christ

8:45 PM Lehman Auditorium, Barnard

Images of Christ is a variety of short contemporary films; each will be followed by a short discussion in a 2-hour program.

Films include:

PARABLE—portrayal of a Christ figure as a clown in a traveling circus (shown at the New York World Fair).

JESUS SPOTS—a sequence of TV 'commercials' including The Rich Man, The Coin, and The Woman Taken in Adultery.

REFINER'S FIRE—Geometry is used to point to the meaning of human existence in God's World.

IT'S ABOUT THIS CARPENTER—New Yorkers' reactions to a carpenter who carries a large cross through the city.

THE ANT-KEEPER—A man keeps an ant colony, and when there is dissension among the ants, he sends his son to become an ant among them to bring peace.

MAY 1-MONDAY

Jesus Joy Concert

12 Noon Steps of Low Library
(Rain Facility: St. Paul's Chapel)

Maranatha (rock ensemble) and Rev. Paul Moore.

Paul Moore has been at the center of the Jesus Movement in the New York area. He is minister of the Maranatha (which means Our Lord Comes Soon) Church of the Nazarene in New Milford, NJ, assuming that post when the congregation had shrunk to 8 people. But he moved the church out of the traditional 4 walls into pizza parlors and other popular hangouts for young people in the area. A coffee house started in the basement of the church spread to occupy the whole building. Numerous young people have since forsaken lives centered around drugs for lives dedicated to Christ.

The Maranatha Band, performing contemporary rock music, has played an important role in this Jesus Movement in New Jersey. The 5 members have left drugs for Christ. They sold out Carnegie Hall several weeks in advance of their April performance there, and they have played on the David Susskind Show and Bill Moyers' This Week Program.

Who Is Jesus?

Following Concert Steps of Low Library

David Read, the speaker, was chaplain to Queen Elizabeth in Scotland until he came to New York in 1956 to become minister of the Madison Ave. Presbyterian Church. He was a prisoner of war during World War II while a chaplain in the

British Army. He is a well-known speaker and writer, having written articles appearing in the Atlantic Monthly and 17 books, including *Virginia Woolf Meets Charlie Brown*.

Jesus Joy Concert

8:30 PM Barnard Gym

Maranatha and Rev. Paul Moore

MAY 2-TUESDAY

"Jesus as a Jew Sees Him"

4:30 PM Earl Hall Auditorium

Lecture and discussion with Professor Michael Wyschogrod, Chairman of the Department of Philosophy, Baruch City College, New York.

Dr. Wyschogrod speaks from an interest in the relationship of the New Testament to its Jewish roots (see *Jesus*, by D. Fleisser of the Hebrew Univ.). He is also interested in Jewish versus Gentile Christianity (see his essay "The Law: Jews & Gentiles", in a recent issue of the Lutheran Quarterly).

Dr. Wyschogrod has taught at Hunter College, Bar Ilan Univ. in Israel, Jewish Theological Seminary of NY, and Dropsie Univ. He has lectured and written widely on existentialism, the philosophy of religion, and Jewish Philosophy and Theology.

Cry Three

8:00 PM St. Paul's Chapel, next to Low Library

Cry Three is a multi-vision Jesus rock show. It presents the Christian message through recorded rock music, multi-image slide shows, vignettes, and interviews; it utilizes music from contemporary artists like Stephen Stills, Spooky Tooth, and Bread. Currently Cry Three is being presented at many universities, churches, and special gatherings for young people.

Cry Three is produced by Clear Light Productions, a Massachusetts-based group founded in 1970 by Donald Andreson and David Bliss.

MAY 3-WEDNESDAY

In What Sense Can We Say That Jesus Was The Christ?

4:30 PM Lehman Auditorium, Barnard

Dr. Rosemary Radford Ruether, the speaker, is Professor of Religion at Howard University. As a Roman Catholic lay theologian, she has written extensively on radical Christian movements. Her books include *The Church Against Itself* and *The Radical Kingdom*.

PLANNING COMMITTEE

Rev. Albert R. Ahlstrom, Lutheran
Campus Pastor, CU
Linda Angle, Student, Barnard
Lois J. Anderson, Director, Broadcast-
ing & Film Commission, NCC.
Jim Andreson, Medical student, CU
Mike Ballinger, American Bible Society
Phyllis Bennett, Nurse, Lincoln Hosp.
Jodi Bortone, Occup. Therapy Student, CU
Kenneth Bowers, Internat. Students, Inc.
Rev. James Brummet, Assist. Pastor,
First Alliance Church, NYC
Jeff Bush, Earl Hall Staff
Dr. Ernest Campbell, Minister,
Riverside Church
Nancy Carter, United Presbyterian
Church, NCC
Chen-Shon Chui, Chinese-Christian
Bible Study
Dan Dial, Union Theological Seminary
John Downey, MD, CU
Julie Drury
Hal Eads, Shalom, Inc.
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JESUS WEEK
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Paul T. Gibson, Staff, Intervarsity
Christian Fellowship
Rev. Ray Gilliland, Baptist Counsellor
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Victoria Griffiths, Newman Assoc., CU
Alan Hagan, Grad Student, CU
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Barbara Hammond, Student, Barnard
Tanya Hanger, Nurse, Presbyterian Hosp.
Danny Hines, Student, CU
Father J. Faulton Hodge, Cathedral
Church of St. John the Divine
Rev. Roger Hull Jr., Minister,
Broadway Presbyterian Church
Dennis Hunt, Director, Elm City
Training Center
Kalarson, Artists' Group

Reid Rutherford, Student, CU
Rev. Richard Kirk, Assist. Minister,
The Cathedral of St. John the Divine
Rev. Alfred C. Krass, Consultant on
Evangelism, United Church Bd. for
World Ministries
Ginny Kredict, President, Intervarsity
Christian Fellowship, CU
Rickie Larsen, Grad Student, CU
Father Joseph Lynaugh, Roman Catholic
Counsellor, CU
William Mayer, Grad Student, CU; Elder,
Broadway Presbyterian Church
Rev. Dennis Alan Miller, Minister to
Students, Calvary Baptist Church, NYC
Ron Mitchell, West End Presbyt. Church
Rev. John Wallace Moody, Trinity Church
Pat Morabito
Vincent Morgan, Director, Alliance
Jewish Fellowship
Jhan Moskowitz, Hebrew Christian
Leslie Newton, Medical Student, CU
Randolph Nichols, Student, CU
Bill Patch, Student, CU
Kathy Radix, Nursing student, CU
Michael Rozza, Student, CU
Rev. Conrad Sauer, Staff, Intervarsity
Christian Fellowship
David Scheff, Campus Crusade For
Christ
William Sitterly, Student, CU
Joan Solan, Hebrew Christian
Steve Sprecher, Student, Union Seminary
Bonnie Stovall, Union Seminary
Rev. Paul Szto, Minister, Queens
Reformed Church
Mike Trest, Beth Sar Shalom Hebrew
Christian Fellowship
Pericles Tsekeris, Grad Student, CU
Rev. David Warren, West End Presbyt.
Church
Danica Wolkiser, Student, Barnard
John Zito, Student, CU

*I am the vine, ye are the branches,
He that abideth in me, and I in him,
The same bringeth forth much fruit:
For without me ye can do nothing.*
John 15:15

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april 30-may 5
1972

Columbia University

JESUS WEEK COLUMBIA UNIVERSITY

Jesus Week is a series of activities, concerts, speeches, multimedia presentations, films, lectures, and art displays centering on the theme "WHO IS JESUS?"

The purpose of the week at Columbia is to present Jesus Christ as Lord and Saviour, and through a variety of speakers and media to ask the question, "WHAT DIFFERENCE DOES JESUS MAKE IN TODAY'S WORLD?"

The week is the result of cooperative planning by a diverse group of Christian individuals and organizations at Columbia University and in the community.

JESUS WEEK EVENTS

April 30 - May 5, 1972

April 30-SUNDAY

3:30PM "CONFIRMING THE WORD WITH SIGNS"
an exhibition of graphics, drawings, and poems by the Kalarson Artists' Federation -- Inaugural Reception.

Exhibit open April 24-May 6.
FERRIS BOOTH HALL 2ND FLOOR GALLERY

5:00PM "GO TELL EVERYONE"

Folk rock celebration with Broadway Presbyterian Choir and rock artists, directed by Clay Pitts
HEWITT LOUNGE, FERRIS BOOTH

8:45PM "IMAGES OF CHRIST "

Collage of contemporary films presenting diverse images of Christ in today's world
LEHMAN AUDITORIUM, BARNARD

May 1-MONDAY

12Noon "JESUS JOY CONCERT"

Maranatha, rock ensemble,
and Rev. Paul Moore
STEPS OF LOW LIBRARY

Followed by:

"WHO IS JESUS"

David Read, Minister, Madison Avenue Presbyterian Church
STEPS OF LOW LIBRARY

8:30PM "JESUS JOY CONCERT"

Maranatha, rock ensemble,
and Rev. Paul Moore
BARNARD GYM

AMERICAN JEWISH ARCHIVES



May 2-TUESDAY

4:30PM "JESUS AS A JEW SEES HIM"

Lecture and discussion with Professor Michael Wyschogrod
Professor of Philosophy,
Baruch City College.
EARL HALL AUDITORIUM

8:00PM "CRY THREE"

Jesus rock sight and sound show,
by the Clear Light Company
ST. PAUL'S CHAPEL

May 3-WEDNESDAY

4:30PM "IS JESUS THE MESSIAH?"

Prof. Rosemary Reuther, Roman Catholic Theologian, Howard University
LEHMAN AUDITORIUM, BARNARD

8:00PM "AN EVENING OF DANCE AND MUSIC"

and
"JESUS THE PEACEMAKER"
The Rt. Rev. Paul Moore, at
THE CATHEDRAL OF ST. JOHN THE DIVINE

May 4-THURSDAY

8:00PM "SON OF MAN" - FILM

A very human Jesus faces the question, *"AM I THE MESSIAH?"*
WOLLMAN AUDITORIUM, FERRIS BOOTH

May 5-FRIDAY

12Noon Selections from *"JESUS CHRIST SUPERSTAR"* and *"CHILDREN'S LIBERATION PLAY"*

Harlem-Amsterdam Players
Followed by
The Rev. Jesse Jackson, National Black Leader, Co-founder of PUSH (People United to Save Humanity)
STEPS OF LOW LIBRARY

4:15PM "SONGS OF NOSTALGIA AND HOPE"

Al Carmines, Cabaret pianist and Minister for the Arts,
Judson Church, NYC
HEWITT LOUNGE, FERRIS BOOTH

5:30PM "SHALOM SUPPER"

A meal of bread and cheese
A liturgy in word and song
A final celebration of *JESUS WEEK*.
Participants include Monsignor Fox of Full Circle; Clinton Ingram, jazz musician; Hal Eads of Shalom, Inc.; Mackenzie, Jacks and Band (folk-rock musicians).
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AMERICAN JEWISH

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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.

preserve the substantial gains 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.

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 deicide against the Jews.

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porters of The Jewish Society of America, Inc., an outgrowth of the John Birch Society.

Finally there are those Jews who suffer most of all: they are approximately one million members of the Jewish community now classified as part of the proletarian class by virtue of their economic impoverishment. These people are exploited by their own nationality group as much as by the system, for they are deprived of both their Jewish and human rights.

As a group, then, Jews in the Diaspora are condemned to insecurity, "expatriation," marginality and exploitation both from without and within. The capitalist system feeds on such structural abnormalities. Only revolutionary changes in our life-style and political allegiances can extricate us from this corrupt and corrupting condition. First of all we need a strategic base. That is to say,

Jews must establish their own "conditions" of production to be able to build a group structure based on mutual co-operation, ethnic self-interest and cultural and ethical integrity. Borochov once suggested that the mass of Jews destined to remain in *galut* must demand political autonomy. In the 1970's this is not enough. We need cultural autonomy and a socialist Jewish ethic as well. This is the only way to prevent further corruption, victimization and exploitation from both within and without. What we need, I believe, is a full "secular" ideological commitment in order to rebuild and restructure Diaspora Jewish life. Perhaps the new generation of militant Jewish youth will show us the way.

Rabbi Stanley A. Ringler is Director of the B'nai B'rith Hillel Foundation at the University of Miami and taught at the American College in Jerusalem.

AMERICAN JEWISH MARCH 1972

The Jesus Movement—The Jewish Response

By STEVEN F. WINDMUELLER

THE Jewish community is constantly challenged by forces within the Jewish world and by threats that come to it from the outside. The test of the Jewish peoplehood's vitality has been its capacity to recognize and respond to the social pressures. The ultimate achievements in Jewish life are concluded when as a community we are able to derive from crisis situations and threats to community survival a stronger sense of purpose and a renewed conviction in the mission of Israel.

The Jesus movement represents to American Jewish life another test of purpose. Directed toward youth and centered on the question of the credibility of Jewish tradition, the Jesus movement signals the most current form of fadism and anti-intellectualism to be born out of the American youth culture.

As a part of the search by young Americans for personal identity and social alternatives, a renaissance within the religious community has begun to develop. This rebirth within the religious tradition is not directed toward the theme of relevance but in contrast emphasizes the authenticity and underlying theological principles of faith. Certainly the most well known and controversial of these new movements towards religious authority is the "Jesus revolution."

The Jesus culture represents a composite of a number of religious groupings, with a central theme surrounding the role and image of Jesus

in human life. Frequently, the Jesus phenomenon is viewed as a totally new direction in Christian life. This is obviously neither historically nor theologically correct. Contrastingly, even in the post-war period, a powerful Jesus camp has been operating on college campuses and within the general community. Among the most articulate voices of this movement have been the Campus Crusade for Christ and the Inter-Varsity Christian Fellowship. However, it was not until the late 1960's that America's news media began to pay attention to and identify the emergence of this religious expression. "The Jesus People," the survivors of the San Francisco flower children of 1967, began to articulate a new dimension within the Jesus community. Coupled with the existence of hundreds of thousands of young Jesus "straights," the movement has penetrated the college campus scene, high school audiences and the drug community.

Similar to the counter-culture, the Jesus revolution "rejects the material values of conventional America." Born out of a set of personal circumstances and crisis and fostered in a social setting of urban violence, international political tension, and group conflict, the movement sought to capture the disillusioned and frustrated youth. As Maureen Orth summarized it in the *Whole Earth Catalog*:

Acid trips in the seventh grade, sex in the eighth, the Vietnam War was a daily serial on

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TV since you were nine, parents and school worse than irrelevant—meaningless.

The Jesus culture centers on personal faith and functions out of individual commitment. As in the words of *Time* magazine:

... It is their total belief in an awesome, supernatural Jesus Christ, not just a marvelous man who lived 2000 years ago but a living God.... Their lives revolve around the necessity for an intense personal relationship with that Jesus, and the belief that such a relationship should condition every life.

THE Jesus movement therefore represents one such effort of Christian America to deal with the notion of identity by drawing from its own theological heritage and historical legacy. This revival has taken on a number of forms and styles, some of which resemble earlier fad characteristics, as for example, music has played an important factor in carrying the message of the movement. Larry Norman, a popular musical artist, reflects the movement's ideology in his recent album, "Upon This Rock," in which he demands of his audience: "Forget your hexagram, you'll soon feel fine, stop looking at the stars, you don't live under the signs." In addition, such rock operas as *Godspell* and *Jesus Christ Superstar* reflect the special qualities of the movement. Three recent popular musical hits, *Amazing Grace*, *Put Your Hand in the Hand*, and *My Sweet Lord* similarly reflect the role of music in the Jesus culture. Jesus rock groups touring the United States include *Hope*, *Dove* and *The Joyful Noise*. Coupled with the musical selections, an increasing number of prominent entertainers have involved themselves in the movement's activities. Johnny Cash, Eric Clapton, Peter Stookey of *Peter, Paul and Mary*, Jeremy Spencer of Britain's *Fleetwood Mac* and Pat Boone are but a few of those intensively involved in this work.

The rebirth of Jesus is also found in the promotion and distribution of such fad items as Jesus shirts (*Jesus Is My Lord*), bumper stickers (*Smile, God Loves You*), posters and buttons.

Another aspect of the movement is the Jesus Free Press which numbers more than 50 newspapers. Right On! published in Berkeley, California has a production of 65,000 copies, while Hollywood's Free Press reportedly produces 400,000 copies. It would be a mistake to evaluate this movement as a unified effort to crusade for Christ. Rather it is a collection of independent units functioning on different levels to carry the message of Jesus. As for example, many of those involved are affiliated with non-denominational

youth movements of the established churches. Though some of these groups have been around for decades, supported by church funds and private contributions, they are taking advantage of the growth in the Jesus revolution in part stimulated by the Jesus people or freaks. In addition to the Campus Crusade for Christ which reportedly has a budget of \$18,000,000, a staff of 3,000 and operates on 450 campuses, a number of other "straight" groups are functioning in the United States including Young Life, with 1,300 club affiliates, Youth for Christ, represented in 2,000 American high schools and Teen Challenge. The Catholic Pentecostals, defined as "publicly austere but privately ecstatic in their devotion to the Holy Spirit," remain committed to the Church. The Pentecostals have an estimated membership of more than 10,000. Together these movements may hold memberships in the hundreds of thousands.

On the other hand, the Jesus people whose numbers are far smaller but whose functions are more difficult to evaluate operate out of Christian communes, of which 600 are estimated to be in operation across the United States. While the movement's strength remains most firmly planted on the West Coast, it has developed a network of evangelist groups throughout the South Eastern United States. Two of the most prominent leaders of the Jesus people community are Rev. Arthur Blessitt of the Children of God and Rev. Duane Pederson, leader of the Jesus People Church, Inc. Blessitt received his initial notoriety for his nightclub ("His Place") which was established on Sunset Strip as a center for reaching the drug addicts of Southern California by turning them off to drugs and turning them on to Christ. Numerous other efforts have been made to reach out to the disillusioned, the dropouts, and the victims of drug abuse by providing them with a new high, what is felt to be a permanent high, the message and faith of Jesus Christ.

The Jewish Response

THE decade of the 60's raised a number of challenges to individual Jewish identity and involvement and threats to collective Jewish security, primarily involving the politics of the New Left, the emergence of Arab propaganda, and the development of the counter-culture. The 1970's may well be centered on youth's efforts to recapture the shattered remnants of the past. One of the vehicles for this search will encompass the religious area. The Jesus movement, despite its potential problems for the organized Jewish community, represents one such form of religious encounter. The Jesus movement pro-

vides a unique challenge for the American Jewish community and its student population. Despite the fad aspects and tendencies of this religious culture, such a movement has developed and will continue to develop inroads into the Jewish student population. Religion is an emotional experience coupled with social and community responsibilities. If we are to permit some of our sons and daughters to be turned on to this new high under the pretext that this is the completion and fulfillment of their Jewish experience, then as a community American Jewry has not fulfilled its mission to those who will inherit the Jewish tradition. It is therefore necessary to begin to develop a set of options for young Jews who are seeking a Jewish high.

The first task is one of information providing answers to young Jews who are uncertain about the nature, scope and composition of their Jewish heritage. A second responsibility of the Jewish community is centered on providing continued resources to creative and innovative projects in the high school setting and on the college campus. Judaism represents a collective experience which therefore implies that there are a number of ways or choices by which young Jews may identify and express their commitment. Little attention has been given to the efforts of the Lubavitch Hassidic movement as a Jewish response to mystical philosophy. Additional attention must also be paid to the rich reservoir of Jewish literary and musical arts that

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are a part of the legacy of Jewish history and its tradition.

The immediate task of the Jewish community is to identify those elements within the Jesus movement that are directly seeking to undermine the Jewish community through their efforts to reach Jewish youth. In addition to the task of identifying these units, including such groups as Young Hebrew Christian Alliance, Shalom International and other organizations that are proselytizing young Jews as a part of the Jesus movement, it is essential that we call on the established church community to raise its voice against those forces that seek to misrepresent the Christian mission. There are already a number of voices within Christian America that have begun to critique the excesses and fanatical implications of this movement. Rev. Rufus Coffey, Executive Secretary of the Free Will Baptists, has warned that "when they (Jesus people) seek to go underground and undermine the true Church, then we disagree with them." Dan Herr, publisher of the progressive Catholic monthly, *The Critic*, has called the new Pentecostal movement "spiritual chic." Others have criticized

the absolutism and fanaticism of the revolution and view the complete dependency that it creates for some of its adherents to be dangerous. Jean Houston, Director of the Foundation for Mine Research in New York City, observed that the Jesus culture introduces "a narrowing of conceptual vision. They become obsessed." The Rev. George Peters of the United Presbyterian Church has noted, "I see dangers. This Biblical literalism. The kids quote verses without understanding them to prove a point." Sociologist Andrew Greeley has expressed concern that this type of religious experience could become "just pure emotion, even a form of hysteria."

The Jesus movement in many ways provides an exciting opportunity for American Jewry, especially for its youth, to recapture the dimensions of the Jewish mystical experience and in doing so to rekindle the flame for a vital and dynamic Jewish future.

Steven F. Windmueller is Program Specialist in Jewish Communal Affairs at the American Jewish Committee. He has been involved with Youth Programs and has taught at the University of Pennsylvania and at Rutgers University.

From the Kemfer

MILITARY SERVICE FOR GIRLS

HERE has been considerable controversy in Israel over the question of military service for girls, with attacks being made on the government by religious circles for attempting to draft religious girls. Until recently, the religious groups did not make public objections to service by these girls in hospitals and as teachers in border settlements, in lieu of military service. Now, it is being said that such service defiles the girls involved, and that they ought rather allow themselves to be killed than render such services. Ziviah Ben-Sholom, a journalist who served in the Israeli army, and who would thus be among the "defiled," regards herself as insulted by the attacks from religious circles, and replies.

After pointing to many girls who are not observant and who nevertheless evaded military duty on re-

ligious grounds, she really expresses her concern about the insult to the entire Israeli army by the religious charges, which would make it seem that it is a nest of immorality which every decent Jewish daughter should avoid at any cost. She writes, ironically:

"The exemption of religious girls from the draft insults the army. What happens within its tents that may corrupt a decent Jewish daughter? Presumably, it is a place of wild orgies, co-ed sleeping quarters and bathrooms . . . the drafted girl is undressed and made to do a "kozatzka" in the officers' dining-room. Or she is forced to engage in mass-orgies. That's what goes on in the Israeli army. Don't you know that? Where have you been? I don't want to deal with the insult to the army—let the Ministry of Defense worry about that! But I need not be silent about the insult to myself. If I wanted to create a scandal, and to become famous, I would bring suit against those who make certain

announcements by which they are saying that I am not worthy of establishing a Jewish home and family. They imply that I am irresponsible because during 24 months, I wore khaki clothes . . ."

The writer points out that the law is very strict in other such matters. If a Sephardi insults an Ashkenazi, or vice versa, he can be charged by the police. For a serious insult, he may be punished. When a segment of the Jewish population makes ugly insults against a large part of the women of the country, no one makes a sound. She complains:

"Not only the women are being insulted—not merely those who have served in the army, are serving, and are being mobilized for service—but also their parents who are ready to surrender their daughters; and so also the men who are later prepared to marry them and establish Jewish homes and families."

Reading the comments of religious opponents of military service by girls, one is startled by some of the extremism. Girls who have been

THE AMERICAN JEWISH COMMITTEE

date September 19, 1972
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject

On August 28th I attended a meeting at the ADL that was called by Rabbi Norman Frimer, the Hillel Director of Brooklyn College. Marilyn Braveman invited me to go. I was the only AJC representative since Steve Windmueller had left the agency previously.

About 15 people were present mostly student leaders and young rabbis from the Lubaveitcher Movement of the JDL. Rabbi Bruce Cole represented the ADL and J. Goldberg and Julius Schatz represented the AJ Congress. No identifications were given so I do not know the names of the other representatives. Rabbi Frimer chaired the meeting and was concerned about the "Joy for Jesus" meeting scheduled for the Felt Forum of Madison Square Garden on Labor Day, September 4th.

After a very long discussion of strategy it was decided that the Lubaveitcher Movement and other interested parties would send 75 to 100 young people to the Labor Day Rally. This group would hand out leaflets and would "confront" young Jews in attendance. The ADL spokesmen were in favor of doing nothing while a late comer, Mr. Robert Coleman of the Synagogue Council felt we should ask Cardinal Cooke and other religion leaders to denounce the meeting. The sponsoring group is a small evangelical organization from New Milford, New Jersey, led by Rev. Davis, a Presbyterian minister.

The sponsors were asking \$7.50 a person as admission fee, and one of the featured speakers was Moishe Rosen (his East coast "debut")

I made several interventions in the meeting, first to indicate that there are many kinds of evangelical Christians. I gave some background on EXPLO 72, Key 73, etc. Second I indicated that unlike EXPLO 72 the Madison Square Garden meeting was clearly not being subsidized. Thus it appeared to be a "small time outfit." Finally I cautioned them against a direct physical confrontation with Moise Rosen but hoped that they might do a "counter program," i.e. a pre-Rosh Hashonah service, a seminar on the High

Rabbi Marc Tanenbaum

-2-

September 19, 1972

Holidays, etc., etc.

I left the long meeting after nearly three hours, and it was still in session. I understand from Rabbi Frimer that the Lubaveitcher Movement "moved in" and took over any organized Jewish response.

Rabbi Frimer would like us to contribute \$100.00 to cover the expenses incurred at the Labor Day Rally indicating that the AJ Congress and the ADL have made similar contributions.

As you know, the Rally took place with about 3,000 people in attendance and Rabbi Frimer indicates that there were approximately 75 Jewish young people at the Felt Forum. The Lubaveitcher Movement, did in fact, send nearly 100 young people to the meeting, handing out leaflets, and indeed confronting the Jews present.

Following the Rally, the Lubaveitcher group physically roughed up Moishe Rosen with the resulting publicity in the media. Rabbi Frimer did not attend this Rally but his reports indicate that Moishe Rosen was not too effective a speaker.

The meeting and its results were unsatisfactory from my point of view, and it is clear that such ad hoc counter actions can do little good. Obviously a much better strategy is needed. We need to meet with Rabbi Frimer and other interested people to discuss the entire matter.

AJR:FM

cc: Judith Banki
Inge Gibel
Gerald Strober.

B'NAI B'RITH HILLEL FOUNDATIONS
1640 Rhode Island Avenue, N. W.
Washington, D. C.

COMMENT FROM THE CAMPUS: THE "JESUS FREAKS"

Rabbi Samuel Z. Fishman

Reports describing the impact of the fundamentalist Jesus movement upon Jewish students have appeared in recent months in both the general and the Jewish press. The accounts in the religion columns of the daily press or the weekly news magazines usually highlight the presence of Jews among the "Jesus freaks" as an item of curiosity. Jewish discussion on the subject has, understandably, reflected a deeper sense of concern or alarm.

Absent from all of the reports is some indication of the extent to which young Jews have responded to the call of evangelical Christianity. Some of the discussion implies that a hemorrhage of defection has begun, and that the relatively few known cases of Jews touched by baptismal waters are portents of a coming tidal wave of apostasy. "Mass baptism in the oceans of the California coast involve sic hundreds of Jewish youngsters while the Jewish community is peacefully asleep," declares one observer. The cry of "gevalt" is reminiscent of the alarmist responses to the intermarriage statistics, which are seen as proof that American Jewry will vanish within a generation, or to the presence of Jews among supporters of El-Fatah, which serves as evidence that Jewish students are dominated by hatred of Israel.

In an attempt to elicit some of the data related to the question of Jewish involvement with the Jesus freaks, the B'nai B'rith Hillel Foundations conducted a selective survey among Hillel directors and counsellors at 80 college and university campuses. The intent of the survey was not to produce a study in depth but rather to gain some insight into the extent and significance of this phenomenon.

A number of university campuses have for many years been the setting for activities by fundamentalist Christian groups. In almost every case they function outside the pale of the university campus ministries and, almost always, represent a theological, financial, and personal challenge to the established Protestant ministers. The best known of these groups is the Campus Crusade for Christ, a well-organized and well-funded program which has been especially prominent on Western campuses. Another group is the Intervarsity Christian Fellowship, which specializes in winning over athletes to Christian affirmation.

The existence of "fulfilled Jews" or of "Hebrew Christians" is also not a new thing. The Beth Sar Shalom Hebrew Christian Fellowship, the congregational arm of the New York-based American Board of Missions to the Jews, traces its beginnings back to 1894, when it claims to have been founded by a certain Rabbi Leopold Cohn. Radio broadcasts, free New Testaments, and conversionary tracts have also been around for many years.

(over)

Nevertheless, an upswing in activity on the part of fundamentalist evangelical Protestants is reported from campuses in many parts of the country. Fifty out of the eighty schools surveyed reported activities by one or more conversionary groups. Their presence, however, is far from universal, and their geographical spread is quite irregular. Most observers agree that the West Coast has the greatest number and variety of such groups, with schools on the Eastern seaboard next in popularity. The absence of missionary workers from campuses such as Harvard, Brandeis, M.I.T., or the University of Chicago may have been anticipated. More interesting is their virtual inactivity at many southern and southwestern schools, including Georgia, Texas A.& M., Texas-El Paso, and Rice. Perhaps the dominance of the Southern Baptist "establishment" limits the opportunities for further evangelizing in this region.

Out of the fifty respondents who did report some form of fundamentalist activity at their campuses only fifteen indicated that Jewish students have actually been won over by campus evangelists. In most instances the number of such students was fewer than five, although at schools such as the University of Michigan, U.C.L.A., and the University of Pennsylvania the estimated incidence of Jewish conversion to Christianity was as high as 25 or 30. Most activities of these fundamentalist groups are directed to the campus at large, with the impact upon Jewish students coming because they are as vulnerable or susceptible as the non-Jews.

At a number of schools Jewish converts have given public lectures on topics formulated in such a way as to attract Jewish audiences. On Los Angeles campuses the subjects were "Odyssey of a Radical Jew" and "Radical Jewishness -- Alternative to Death." At the University of Illinois, Chicago Circle, the discussion was on "Israel: Fulfillment of a Promise." At Hofstra University large posters proclaiming "Jesus is Kosher" accompanied the distribution of missionary tracts. In all cases the Hillel director and his students have undertaken vigorous action to expose these deceptive tactics. At some campuses the current interest in this subject has generated programmatic responses on the part of the Hillel foundations (see Clearing House, February 1972).

Analysis of students who have responded positively to the temptations of the Jesus movement reveals several types of background. For a number of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Eastern religion, astrology, etc. It is the latest manifestation of the student's fundamental rejection of family, synagogue, and community. The articulation of the reasons for such rejection touches many points. In some instances there is a long history of personal conflict between parent and child. In other cases, in the words of one respondent to the survey, "some Jewish students seem to welcome a change from stilted, middle-class Jewish values to a hippy, primitive, fundamentalist lifestyle." A number of the converts have been encountered by the Hillel director in counselling situations, out of which has come an indication that psychological factors play a decisive role in accounting for the students' behavior. One director described a

young man whom he had counselled as "shy, withdrawn, and rejected by his peers." Another told of a boy who was "always in trouble, jealous of his older sisters, unhappy with himself, and in constant conflict with his parents."

The relegation of all "students for Jesus" to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption. From various parts of the country there are reports about individuals who "come from a Yeshiva background," or have had "very positive and strong Jewish backgrounds," or who "do not see themselves as being in conflict with their parents or their community." The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without any reference to issues of faith or belief. Others claimed that they had never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of "joy" in Jewish life -- "so much of Jewish concern and practice revolves around tragedy." Some declared that they felt no sense of community and fellowship within the Jewish setting. Comments such as these suggest that, in the words of one Hillel director, "these people are not freaks. They express a legitimate, spiritual need which we have failed to meet and which we must now do if we are worth our salt as rabbis."

The conclusions to be drawn are not as obvious as some of the prescriptions which are being offered in various quarters. On the one hand it is clear that the challenge of the Jesus freaks is one which for the present affects a very tiny percentage of Jewish young people. The challenge of redeeming these "lost souls" will not be met by massive programs as much as by the establishment of one-to-one relationships with competent counselors, committed fellow Jewish students, or effective rabbis and teachers.

Operative here would be the rabbinic principle which declares that "whoever rescues a single soul is credited by Scripture as if he saved a whole world."

It may be that the creation of experimental Jewish communities within the campus setting will help retain the loyalties of those to whom fellowship is a key value. Perhaps an "encounter with Chabad" or other aspects of Hasidism will convey some of the joys of Judaism. Certainly the quest for the meaning of faith must be encouraged and explored.

Nevertheless, there may be dangers in trying to create "real" religious experiences in a manner which is artificial or manipulative. One director questioned whether "any and all techniques which would create Jewish religious highs are legitimate for the sake of the greater cause." He stressed that we are not only trying to save a "Jewish soul" but also to respond to the particularity and uniqueness of one individual student. Another director asks whether the

(over)

creation of genuine spiritual experiences is legitimate when these are grounded "in obscurantism and fundamentalism. In that case, let's forget it and try to concentrate on implementing our ethical ideals and leading a Jewish life."

SZF:MS.
May 8, 1972

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The New York Times, September 12, 1972

A D V E R T I S E M E N T

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' (Star
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'

What is One of the
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Many people are not aware that one of the fastest growing movements in Judaism today is Jews for Jesus. Throughout the country, thousands of Jewish people -- intellectuals, professionals, and youth -- are finding that the prophecies concerning the Messiah in the Jewish Scriptures have come true. We are realizing that our Jewish identity is culminated and fulfilled in Jesus, and we see all the more the beauty and importance of our culture and heritage. We find that we become more Jewish than ever when we commit our lives to Jesus.

Jews for Jesus is not an organization, but a spontaneous movement happening amongst our Jewish people. It has been estimated that as much as twenty percent of the Jesus Movement presently sweeping the country is Jewish. Our purpose is to inform Jewish people of the fact that many of us believe in and know Jesus personally. The God of Abraham, Isaac, and Jacob has sent our Messiah to die for our sins, and wants to restore us to a personal relationship with Him if we are willing to commit our lives to Him.

If you would like to know more about Jews for Jesus and about your Jewish identity, write to:

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All of which makes it hard for us to realize that bigness does not impress God. He ranks "VIPs" on a very different scale. God puts his tape measure around a man's soul—not his biceps, or his brain, or his bank account. The rating that really counts is not how big we stand before men but how low we kneel before God.

HOW DO YOU RATE?

continued

Jesus put it like this: "The proud shall be humbled, but the humble shall be honoured." He told some of His disciples who had developed a case of spiritual pride, the story of the two men, one a proud, self-righteous Pharisee and the other a cheating tax collector, who went to the Temple to pray. The Pharisee prayed: "Thank God, I am not a sinner like everyone else, especially like that tax collector over there: for I never cheat, I don't commit adultery, I go without food twice a week and I give to God a tenth of everything I earn."

But the corrupt tax collector stood at a distance, not even daring to lift his eyes to heaven as he beat upon his chest in sorrow, exclaiming "God, be merciful to me, the sinner."

"I tell you," said Jesus, "this sinner, not the Pharisee, returned home forgiven!"

The moral of this story may seem very simple--pride is bad, humility is good. But after all, the Pharisee was a decent, law-abiding citizen, whereas the tax collector was really a rascal, a corrupting influence on society. Which raises

a big question: doesn't good, decent living count for anything with God? Doesn't badness bother Him at all? Does He always turn our values upside down?

The story Jesus told isn't really so simple. The real difference between these two men was not that one was good and one bad but in the way in which they measured themselves. The Pharisee measured himself by looking down on others; the tax collector didn't even dare look around at other people. He just stood before God and measured himself by God and said, "God, I am a sinner. Have mercy on me."

When we are proud we look down on others, and looking down we can never see anything that is above us. In our pride we can never look up to see God.

Once there was a man named Paul. He was a Pharisee. For a long time he measured himself down. Compared to other nations he was a Jew, one of the chosen people. Compared to other Jews, he was a Pharisee, of the strictest sect. Compared to other Pharisees, he was a zealot, persecuting unbelievers. Then one day on a lonely road he saw a

vision of God's glory in the person of Jesus. He fell prostrate, his measuring sticks were shattered. He cast aside his so-called goodness as refuse and reached out for God's mercy and forgiveness as his sole support.

This was the man who wrote these tremendous words found in his letter to the Romans: "All have sinned. All fall short of God's glorious ideal." (Romans 3:23).

Some people are better than others. The Pharisee was a better man than the tax collector. But all have sinned. Some baseball players have higher batting averages than others—but no-one bats 1,000. The best of us needs forgiveness. So "God sent Jesus Christ to take the punishment for all our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from His wrath." (Romans 3:25).

"Now God declares us 'not guilty' of offending Him if we trust in Jesus Christ, who in His kindness freely takes away our sins." (Romans 3:24). "So it is that we are saved by faith in Christ and not by the good things we do." (Romans 3:26-28).

How about you? How do you measure yourself?

Two people read this message. One says: I hope so-and-so reads this; he needs to. The other says: God, be merciful to me, the sinner, for Christ's sake.

Which one are you? How do you rate with God?

-Leighton Ford



TEEN CHALLENGE GOES TO VIETNAM

SPRINGFIELD, MO.--The effectiveness of an Assemblies of God program for bringing rehabilitation and redirection to drug-addicted young people has been recognized by the Pentagon.

In search of a program that could produce a sufficient number of clean ex-addicts to serve in education and rehabilitation of servicemen in Vietnam, the Department of Defense assigned the task to the National Council For the Prevention of Drug Abuse. The Assemblies of God Teen Challenge program was selected to provide the manpower.

In September 1971, more than 40 young men from Teen Challenge centers went to Vietnam to share information on the dangers of drug use

and to offer a positive alternative in salvation through Jesus Christ.

Following an intensive training seminar in southern California, the special drug combat team was sent to the South Vietnam Military Assistance Command Headquarters. They were then divided into smaller teams and assigned to various areas of Vietnam. Some, as members of Drug Educational Field Teams (DEFT), participated in educational classes conducted on military bases throughout South Vietnam.

According to Don Hall, executive director of Teen Challenge in Hawaii and one of those who went to Vietnam under the program, "The gospel was best received by those in the mili-

tary 'amnesty' or what are now called 'exemption' programs."

Hall assisted in program evaluation, staff training, group encounter sessions, and individual counseling at various rehabilitation centers, where hundreds of men receive treatment. The Teen Challenge workers have been requested to remain in Vietnam through June of this year.

"All the way from Can Tho to De Nang, groups of military 'Jesus' People' meet daily to pray for other servicemen. At nearly every base, enlisted men testify boldly that Christ not only took away their drug habit but that He gives them strength to resist it," Hall says.

JEWS FIND IN JESUS

CORTE MADERA, Calif.--Eight reasons have been given by a young member of "Jews for Jesus" to explain why many of his contemporaries are turning away from Judaism in favor of Christianity.

"Jewish parents regard (our conversion) as a tragedy," Moishe Rosen related. The leader of San Francisco's "Jews for Jesus" movement added, "We . . . do not feel that we have defected. We do not have an easy answer to the parents' lament, but we'd like to explain some of the reasons why Jewish young people are turning to Christ."

Rosen said Jewish youth are turning in faith to Jesus Christ because:

...Anti-Christian prejudice is incompatible with traditional Jewish liberalism. The notion that no sincere, thinking Jew would consider the claims of Christ is just as stupid as the idea that most Jews have a plot to overthrow the governments of the world and bring the Zionists to power.

...Personal convictions transcend dogmatism. All that Judaism has had to say when confronted with the problems of dope and degraded sex is that these things should not be done . . . We have something better than parental tears, psychiatry, or panel discussions in our approach to the problems of life.

...We who are Jews for Jesus categorically reject the ethnic

chauvinism of our parents. We believe God chose the Jewish people for His service, to preach the good news of His existence and His redemption for all people.

...The Judaism we know is not the religion delivered by God to the prophets. The Judaism of the prophets was founded on the basis of supernatural revelation.

...Most young people today, Jews included, are experience-oriented. ... What kind of personal experience with God can establishment-type Judaism offer to take the place of what we know has happened to us?

...In one word, "love" is a rea-

*Gentiles digit here - peace."

son. In Jesus we have found love.

...While in the committee meetings and forums of Judaism the discussion is continuing on how to define a Jew, we have found the meaning of Judaism in Jesus.

...And finally, we Jews for Jesus, young and old, know that in choosing to worship God through Christ we have gone the route that the Lord God of Israel has intended. We believe the prophet's description of the coming Messiah, who would suffer and die for our sins. Therefore, we hold to our Jewishness and treasure it as something given uniquely by God. . . .

HOW YOU CAN EXPERIENCE JESUS

FIRST: Admit to yourself and then to God that you are a sinner bound for hell.



"FOR ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD." (ROMANS 3:23)

"FOR THE WAGES OF SIN IS DEATH..." (ROMANS 6:23)

SECOND: Believe that Jesus paid the wages of sin for you by dying on the cross.



"WE ARE THE ONES WHO STRAYED AWAY LIKE SHEEP! WE, WHO LEFT GOD'S PATH TO FOLLOW OUR OWN. YET GOD LAID ON HIM THE GUILT AND SINS, OF EVERY ONE OF US!" (ISAIAH 53:6)

THIRD: Ask God to forgive you for your sins and your sinful life.



"IF WE CONFESS OUR SINS HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTGEOUSNESS." (1 JOHN 1:9)

FOURTH: Ask Jesus to come into your life and help you to follow Him and His way.



Jesus says "LOOK! I HAVE BEEN STANDING AT THE DOOR AND I AM CONSTANTLY KNOCKING. IF ANYONE HEARS ME CALLING HIM AND OPENS THE DOOR, I WILL COME IN AND FELLOWSHIP WITH HIM AND HE WITH ME." (REVELATION 3:20)

NEED MORE INFORMATION OR HELP? WRITE US AT:

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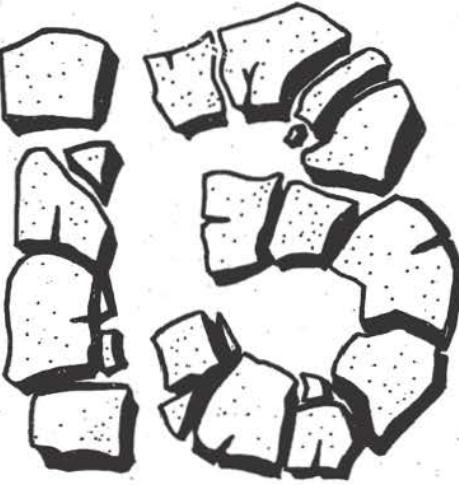


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THE UNLUCKY



Twelve or fourteen, please, Never thirteen!
Why the stigma attached to a mere number?
could it have historical significance.

Perhaps a walled city is in its past. A city housing many forms of wickedness, where many things had been tried and no morality existed. A city which was the cultural point of its area and dedicated to physical pleasure and abandonment to idol worship. Perhaps at this point it was impossible to sink lower and still be identified as human. Perhaps evil was so rampant and devil worship so strong as to have invaded even inanimate objects and total annihilation was the next natural step. At this time, thirteen may have been just another digit on the calendar.

Nearby a tribe of nomads, numbering in thousands, had attracted attention among the city's inhabitants. Indeed, all citizens of the area must have been intrigued by this band and their unique guiding system. Low-hanging clouds floated before this group and they followed as one. The pattern seemed aimless to the observer. At dusk, the cloud became an invisible vapor and their protector was a blaze of fire. The flame hung suspended in the dark sky as a guardian over the colony, only to give way at daylight to the guiding cloud.

In time of famine, meat mysteriously appeared to sustain these people. Water flowed from no visible source to quench their thirst. They were not cloth weavers but their clothing remained in good repair; they were not shoe makers but they remained shod. Who were they and why their charmed existence?

Armed warriors fell before them and kingdoms melted before their steady tread. Where were they going and what did they want? And

why were they camped so long in sight of the wicked walled city?

Spies reported that the wanderers showed no evidence of battle array. No spears were being sharpened and no shields being shined. In fact, they seemed to be observing a ritual of worship. The inhabitants of the walled city relaxed. Without doubt, the delay in their journey was merely for rest and further guidance from their unseen protector. Their ancient leader had journeyed to a mountain top alone, and was seen no more. His place had been filled by a vigorous and seasoned warrior, and now they were making plans to move again. And none too soon to suit the residents of the city; they were eager to return to their gay revelry.

Perhaps no one saw the white-robed men of the wilderness as they lifted a strange burden to their shoulders and stepped confidently into the marshy river. If any man saw the water remove itself before their tread, it was not recorded. But the walled city felt the vibration of thousands of feet as their steady tread circumferenced the city, obviously searching for a flaw in the city wall. The city dwellers comforted one another for they knew their wall was perfect.

The repeated performance on the following day created only minor anxiety, and the marching on the third day scarcely drew notice. Was this to be a daily show by the nomadic performers? The marching was uneventful on the fourth, fifth and sixth days, so it was not surprising that on the seventh there was business as usual within the walled city.

After the seventh trip, however, the marchers continued to circle the city. Eight times this week. The ninth and tenth rounds drew an interested audience and the eleventh and twelfth trips rated a grudging admiration. Whatever could be making these human beings torture themselves by useless marching in the heat of the day?

As the thirteenth trip was begun, a shiver of apprehension swept through the inhabitants, or was it the entire city? Ears throbbed with the steady vibration of the march. Seams in the masonry expanded. Beams strained and foundations divided. Idol worshipers turned in fear to their gods. One of the wall dwellers drew her family into her home and hung from her window a scarlet rope. A signal? to whom? She waited beside the window in anxiety.

The marchers halted after the thirteenth trip. The vibration continued. The new warrior leader lifted, not a sword or spear, but a trumpet and his clarion call of conquest rang across the wilderness. A shout of victory arose from the exhausted marchers.

Masonry crumbled, rocks were torn loose, beams and mortar crashed down on shoulders and heads. Feet tripped and stumbled. Screams punctuated the roar of grinding rocks. The strong and weak fell together. Homes were in total ruin.

Except one home. The red cord swayed gently in the breeze, the roof stayed solid, and in the rising dust clouds, expectant faces awaited their deliverers.

Thirteen was unlucky for some--lucky for others. Luck? Whose side are you on? — JoAnn Knox



American Jewish Congress

40 FIRST STREET

SAN FRANCISCO, CALIFORNIA 94105

TELEPHONE (415) 421-7255

JOEL DAVID BROOKS, DIRECTOR

July 25, 1972

Mr. Julius Schatz
American Jewish Congress
15 E. 84 St.
New York, New York. 10028

Dear Julie:

I read recently that the Jewish community was interested in undertaking a study on the Jews for Jesus phenomenon. Some time ago, I developed a relationship with Rev. Moishe Rosen, a national leader in this movement residing in California. He formerly held the 2nd highest position in the American Board of Missions to the Jews (Bar Shalom Fellowship) in New York City. Rosen was director of Personnel Placement and in that capacity was responsible for placing Jewish ministers throughout the United States. The sole aim of these men; is to enlist new converts to Christianity. Through contact with Rosen I have developed a great deal of insight into how his organization operates, their source of funding, budget, etc. with I wish to share with you.

As you will note from the enclosed literature, Moishe Rosen is a man about 40 years old. He is a product of an orthodox home and as a young man attended an orthodox Yeshiva. In appearance, he is quite personable, soft-spoken and patently Jewish. He claims that he left his high paying position with the Board of Missions to the Jews to come to California because "God sent him". If it is to be believed, his only support currently consists in rent being paid on his private home in Corte Madera, a suburban community in Marin County. As he puts it, he was no longer interested in being a "high priced bureaucratic executive" but rather felt the need to go out into the streets where the people and problems were. The American Board of Missions was not too happy over his move since the image of the "Jesus Freaks", hippies, long hair, etc. was not exactly the kind of converts from Judaism they were looking to attract.

Moshe Rosen claims that the American Board of Missions to the Jews operates on a budget slightly over \$1,000,000 and much of the funding is derived from Fundamentalist Baptist churches. In order to pay for the full page advertisements which appeared in the nation's leading papers entitled "WHY ARE THESE JEWS SMILING" they were forced to discharge a number of their national staff. The total cost of this advertising campaign exceeded

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JOEL DAVID BROOKS, DIRECTOR

page 2

\$75,000. Mdshe Rosen also was responsible for writing the script of the recent television program which focused on the Passover seder which subsequently generated a great deal of controversy. He was personally unhappy about the changes in the script made without prior consultation. He felt these resulted in a number of inaccuracies. The cost of that particular production was \$3,000. However, as a result of organized Jewish opposition, he received a million dollars worth of free publicity. It is a fact that some of some of his major publicity success may have resulted from the reaction of our own community. Perhaps this is inevitable.

Rosen also cited a total figure of about 2,000 young converts during the last 3 years nationally as a result of all of the efforts of his and similar organizations. His local following consists approximately of 50 young people in their early 20's, almost all of whom were originally from the East. A number of them are products of good traditional Yeshivas.

Currently, the Jews for Jesus appears to be facing a religious and philosophical dilemma. Some members feel that the essence of the group should be Jewish; that they must strictly observe all of the commandments, the Shabot, etc. and that for all practical purposes they should be practicing orthodox Jews who have accepted the coming of the Messiah. This faction considers itself to be part of the Jewish community and are even thinking of pursuing higher Jewish education at such institutions as Hebrew Union College in Los Angeles. The others, upon accepting Jesus, view themselves in the role of missionaries to their own people and are interested in receiving ordination from Baptist Seminaries. In my opinion, Mdshe Rosen has reached a crossroads in his life and is really not sure of which direction to follow. It is, therefore, very likely that he may soon sever all of his ties to organized Christianity, renounce his ordination as a Christian minister and attempt to function on the order of Shlomo Carlbach (House of Love and Prayer.)

I hope this information may assist you in your study of the movement. I am leaving for the USSR on Friday and expect to return prior to Labor day. I will keep you informed as to current developments within the movement upon my return.

Best regards,

JB:LSP

Joel

THE AMERICAN JEWISH COMMITTEE**date** June 20, 1972

to Marc Tanenbaum, Steve Windmueller, Mort Yarmon
from Sonya Kaufer
subject Proposed Q&A on the New Evangelism

In line with Bert's suggestion that we might put out a brief Q&A on Jews and Christian evangelism, I have asked Ralph Bass to translate Gerry Strober's memorandum and the various materials provided us by Steven Windmueller into questions and answers for a Jewish readership. A draft copy is attached.

It seems to me, however, that for an effective publication in this area, we are still lacking certain information. The memoranda we have fail to differentiate very sharply between evangelism aimed at reclaiming Christians to Christianity and conversionary drives aimed at Jews. Yet, it seems to me this is an important distinction, calling for quite different responses from the Jewish community. Also while the material we have clearly indicates a stepped-up evangelical campaign among the Christian churches, we are lacking hard data concerning its impact on the Jewish community, the numbers of Jewish youth and/or Jews in general who seem to be responsive to conversion efforts, and reports of any experiences other than Jesus Christ Superstar that seem to bear out our apprehensions. Nor is it clear whether the "Jesus movement" is a nationwide effort or a relatively localized West Coast phenomenon with national publicity coverage.

Finally I think we need a good deal more information on what the Jewish reaction to these efforts has been to date -- among religious bodies as well as among intergroup agencies like ours -- and what that response ought to be, other than a general call for increased programs to promote Jewish identity and Jewish education.

I should appreciate receiving your reactions to the current draft as well as some indication of whether -- and when -- the additional information I have suggested might be forthcoming.

SK:rbw
cc: Bert Gold
Ralph Bass

Sonya

for me

WII

JEWS AND CHRISTIAN EVANGELISM

Questions and Answers

Q. Are the current Christian evangelism campaigns directed primarily to Jews?

A. They do not appear to be. Most of the nationwide campaigns are not specifically directed to the Jewish community. However, those specialized groups and organizations which are committed to winning Jews for Christ have recently stepped up their activities.

Q. Which are these groups?

A. For one, the American Board of Missions to the Jews (Beth Sar Shalom Fellowship)--a "Hebrew-Christian movement--has mounted a direct conversion effort directed at the Jewish people, utilizing nationwide television programs and full-page ads in major daily newspapers ("So many Jews Are Wearing 'That Smile' Nowadays").

Q. Are Jewish young people special targets for this kind of effort?

A. Apparently so. The "Jews for Jesus" movement and the Young Hebrew Christian Alliance (JHCA) have concentrated their attention on Jewish youth on the college campuses, clearly riding on the wave of popularity of "the Jesus movement." The controversial rock musical "Jesus Christ Superstar"--shortly to be made into a film, both contributed to, and is a by-product of, this movement. In addition, proselytizing efforts directed to young people are carried on routinely by the Inter-Varsity

Christian Fellowship; Young Life (1,300 club affiliates); Youth for Christ (represented in 2,000 American high schools); and Teen Challenge. Although they may not make vigorous approaches to Jewish youth, their influence among young people is growing, and inevitably affects some Jewish young people.

Q. Are the conversion efforts widespread on college campuses?

A. In a B'nai B'rith Hillel Foundations survey of 80 college and university campuses, 50 of the schools reported activities by one or more conversionary groups, and 15 of the campuses reported that some Jewish students have converted to Christianity as a result of campaigns by campus evangelists.

Q. What are some of the most active groups promoting the Jesus movement on local campuses?

A. These include: The Word of God Community, University of Michigan, Ann Arbor; The House of Prayer (Detroit), Michigan; The Christian Foundation at Saugus, California; The Holy Spirit Teaching Mission, Inc., of Ft. Lauderdale, Florida; The Hollywood First Presbyterian Church of Hollywood, California; the Calvary Chapel of Costa Mesa, California, (noted for its baptisms on the beach); The Christian World Liberation Front, of Berkeley, California; The Harvest House Commune, in San Francisco, California; The Living Issues Foundation, of Buena Park, California.

- Q. Are there political factors involved in the "Jesus movement"?
- A. There is no hard evidence of political involvement, but some observers foresee a steadily increasing exploitation of the movement by reactionary political forces.
- Q. Is Christian evangelism a growing force, or a "passing fancy"?
- A. One of the most striking phenomena in recent American religious life has been the renaissance of evangelical Christianity. The period since the end of World War II has witnessed an extraordinary advance by evangelical groups, which are growing at a faster rate than the mainline denominations and the rise of the general population.
- Q. What explains this resurgence?
- A. Mostly, it is achieved through the skilled application of modern techniques of persuasion and communication to traditional fundamentalist religious teachings.
- Q. Are the new evangelists traditional "missionary types"?
- A. For the most part, no. The spread of the message is a particular emphasis among younger Christian fundamentalists. The growth of the "Jesus movement," the rise in evangelical seminary enrollment, and the accelerated pace

of young people choosing church vocations, all testify to the fervor and spread of evangelism.

- Q. Do some Christians favor evangelism more than others?
- A. Although evangelistic activity has chiefly been the concern of conservative Protestants, mainline Protestant bodies as well as Roman Catholics are showing intensified interest in evangelism. The National Council of Churches has announced plans for a new program unit called Evangelism/Celebration; the World Methodist Council plans a world evangelism conference in 1974; a World Baptist Mission of Reconciliation is scheduled for 1973-75. There are an estimated 200,000 members in the Catholic Pentecostal Movement and the American Roman Catholic hierarchy has voted to support a nationwide effort organized by 100 Protestant groups for 1973. The International Student Congress on Evangelism (known as Explo '72, held in Dallas, Texas, in June 1972, was a project of Campus Crusade for Christ, an international student movement with 3,000 staff members operating on 450 campuses, with a reported budget of 18 million dollars. Explo '72 drew a crowd of 75,000 young people, and its chairman, Bill Bright, said: "Explo is a springboard to train thousands of college students and generate a movement for Christ which will sweep our country and the world."

Q. Aside from conversion efforts directed at Jews, what are the implications of the "new evangelism" for American society and for Jewish-Christian relations?

A. That will depend largely on how the nationwide campaigns develop, their effectiveness, and how the general and Jewish community respond to them. There is a danger that Christians may abandon the view that the Jewish religion is a living, permanent faith, and a source of truth and value to its adherents, and that intensified evangelism may erode the liberal Christian understanding that the Jews are full partners in the American republic.

Q. Does this seem to be a more serious problem for Jews than it has been in the past?

A. Both the general evangelism campaigns and the specific Hebrew-Christian missionary efforts will confront the Jewish community during the coming months--perhaps years--with two challenging intergroup and interreligious problems: First, how to assure freedom of religion and at the same time preserve the pluralist character of American society in the face of pressures to assume that Christianity and America are synonymous. Second, how to preserve the gains made in recent years in Jewish-Christian understanding, and at the same time make clear that Jews vigorously reject religious campaigns to "save" them by destroying their historic Jewish faith and people.

- Q. Is there any special evangelistic effort planned for 1973?
- A. Key '73 is scheduled as a year-long effort, designed to attract wide general attention. The program, which has the active support of over 100 Protestant denominations, says its aim is to "blitz" the continent with an evangelistic crusade, "to share with every person in North America...the gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."
- Q. Is there any danger of revived anti-Semitism in these evangelism campaigns?
- A. There is no concrete evidence of this to date. But the increased emphasis on the life, death and resurrection of Jesus may provide new occasions for negative and hostile portrayals of the Jewish role in the Crucifixion. The stereotyped roles in which the Jewish people and the high priests of Israel were cast in the Broadway rock musical, Jesus Christ Superstar, is one example of this.
- Q. Are there any figures on how many young Jews are converting to Christianity?
- A. There are no reliable statistics on this subject. U.C.L.A. Campus Rabbi Shlomo Cunin estimates the conversion rate among Jews at 6,000 to 7,000 a year. And California Jewish Christian Evangelist Abe Schneider has noted more converts in the last nine months than in the previous 23 years combined. Newsweek magazine (April 17, 1972) reports that there are "5,000 or so 'Hebrew Christians' who worship at the American Board of Missions

to the Jews' two dozen 'outposts' throughout the United States. It is estimated that perhaps as many as 100,000 other converts attend Sunday services at Protestant churches."

Q. What motivates these young Jews to convert?

A. The B'nai B'rith Hillel Foundations believe that conversion "is the latest manifestation of the student's fundamental rejection of family, synagogue and community....For a number of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Easter religion, astrology, etc."

Q. What has been the Jewish reaction to conversion campaigns directed at Jews?

A. (?)

Q. Are there any countermeasures being undertaken at the colleges?

A. Yes. On the West Coast and on other campuses where Jesus movement drives have made concentrated efforts to reach out to Jewish youth, B'nai B'rith Hillel Foundations and other groups have instituted open forums, lectures and discussions for Jewish students. and skilled counselors from Hillel, and others from the ranks of committed fellow Jewish students, or effective rabbis and teachers, are engaged in one-to-one relationships with Jewish students to overcome the proselytizing drives.

Q. Has anything been done to alert Christian groups to the Jewish attitude on conversion campaigns.

A. The American Jewish Committee has arranged meetings with the staff of the National Council of Churches on this subject, and is also seeking to place the problem on the agenda of interreligious institutes and dialogue groups.

Q. What else can Jewish groups do to counteract the dangers to intergroup relations of the new evangelism and the special drives to convert Jewish young people to Christianity?

A. (?)

Articles and Sources of Information:

"The 'Jesus Movement': Impact on Youth, Church"
U.S. News and World Report, March 20, 1972 pp. 59-64

"The Jesus Freaks and Jesus", Alan Watts, New York Times,
Wednesday, March 29, 1972

"The Jesus Movement--The Jewish Response", Steven Windmueller,
Jewish Frontier, March 1972

"My Daughter Joined the Jesus People", Jess Moody, Christian Herald,
February 1972

"Whose Children", Time, January 24, 1972 pp. 52-53

"Mainlining Jesus: The New Trip", Robert Lynn Adams and Robert
Jon Fox, Society, February 1972 pp. 50-56

"The Jesus Movement", Harriet Van Horne, New York Post, January 17,
1972

"The Jesus Movement Spreading on Campus", New York Times,
December 26, 1971

"Turning onto Jeshua", Christianity Today, December 17, 1971
pp. 33-34

"Jesus and the Star System", America, October 30, 1971 pp. 350-352

"Jesus Now: Hogwash and Holy Water", James Nolan, Ramparts,
August 1971 pp. 20-26

"The New Rebel Cry: Jesus is Coming", Tone, June 21, 1971 pp. 56-63

"The Jesus People of Ann Arbor", John Haughey, America, February 12,
1972 pp. 142-145

"Jews: Why Some Turn to Jesus", Edward B. Fiske, New York Times,
May 14, 1972

"God's Hippie Children", Darrel Greene, National Observer,
April 15, 1972

"The Strong Current of Spiritual Revival", Edward B. Fiske,
New York Times, March 5, 1972

"Jesus People Think They Have a Fertile Field in West Germany",
Lawrence Fellows, New York Times, February 24, 1972

"Parents Join to Combat Radical Youth Sect", Edward B. Fiske,
New York Times, February 21, 1972

"Youth Fleeing Churches--But Not the Values", Kenneth Nordin,
Christian Science Monitor, January 19, 1972



June 29, 1972

Sonya Raufer

Steven Windmueller

Proposed Q & A on the New Evangelism

Report No. 1

Thank you for the draft of the Q & A. I have a number of questions and problems with the document. To begin with a more careful listing of the groups that have been active in this work is required. Such a breakdown should be by ideological orientation and by the group's strategies toward the Jewish community. Such information is clearly available in the bibliography that I provided. A careful listing of these national groups under one question I think would be most useful.

I do not believe that the B'nai B'rith study was adequately used in the initial draft. Its statistics and its analysis are as comprehensive as any report so far on the campus scene regarding Jewish conversions. Similarly my materials regarding some statistics on the Jesus people drawn from the article "Mainlining Jesus," should be considered for inclusion.

A critique of the Jesus culture's political and religious implications for students, as seen by Christian leaders is important. Toward that end I am enclosing my summation of comments made by prominent Christians regarding the political and religious implications of the Jesus culture.

May I suggest, that while I have no knowledge that any other organization has developed responses to the Jesus movement, several individuals have produced some materials designed to present positively Jewish alternatives to the Jesus culture. (See DAVKA Magazine, Spring issue 1972 which is totally devoted to a Jewish view of Jesus--Blaustein Library). In addition may I recommend that Milton Steinberg's discussion of "Judaism on Jesus" p. 105-111 be referred to as a guide for an effective response to the Jesus culture (Milton Steinberg, Basic Judaism, New York: Harcourt Brace, 1947--Blaustein Library).

I would remind you that the Clippings Department has a comprehensive set of articles discussing the Jesus culture. While I do not believe that there are statistics on conversion rates, other than those provided by B'nai B'rith Hillel, you may wish to check the major religious denominational groups for their data. In general terms you may wish to check the Jewish intermarriage rates as a guideline (see Studies of Jewish Intermarriage in the United States by Erich Rosenthal AJYB Vol. 64 1963).

Please find attached a number of documents that have been prepared by Young Israel designed to present Jews and Judaism in a more positive light. These include Faith and Doubt by Rabbi Norman Lamm, Is Judaism An Optimistic Religion? by Rabbi Shubert Spero and The Art of Prayer by Rabbi Gerald M. Jacobs.

I am aware of two projects that have been proposed to deal with the Jewish response to the Jesus culture, however I have been unable to reach the individuals involved to ascertain precisely what they are planning. These individuals are Rabbi Leon Wolf, B'nai B'rith Hillel Foundation, Hofstra University, 'phone 516-560-0500; Yossi Schiff, 210 West 103 St., New York, N.Y., 'phone 866-4788.

Possibly the Interreligious Department can more accurately pinpoint the data and assess the Jewish reaction to this movement.

SW:jh

enc.

cc: Ralph Bass
Yehuda Roseman
Gerald Strober
Marc Tanenbaum
Mort Yanmon

The American Jewish Committee
165 East 56th Street
New York, N.Y. 10022
PLaza 1-4000

Date August 20, 1971

TO: Rabbi Marc Tennenbaum

FROM: Steve Windmuller

AMERICAN JEWISH
ARCHIVES

For approval

For your information

Please handle

Please talk to me about this

Read and file

Returned as requested

Your comments please

Remarks:

We are interested in doing a story on the Jesus people for distribution to the campus press. Your advice and assistance would be most appreciated.

M.T.

memorandum

THE AMERICAN JEWISH COMMITTEE

date Aug. 17, 1971
to Steve Windmueller
from Mort Yarmon
subject

Pls check this with Marc Tanenbaum
(I believe he returns from vacation
today); then let's talk about what to
do with it.



DRAFT

A JEWISH VIEW TOWARDS THE JESUS PEOPLE

During the past several months one cannot help but to be struck by the vast amount of media coverage that has been given to the Jesus people movement. While it is evident that the movement is really a collection of responses to the role and place of Jesus in the life style of contemporary youth, the "Jesus revolution" raises in particular a number of questions that are directed to the Jewish youth community.

One of the features common, not only to the movement's rediscovery of Jesus, but also evident within the Jewish world, is the protest against a purely rational and unemotional form of religious encounter. The Jesus people phenomena has, according to its supporters, "turned off" young people to drugs and "turned them on" to Jesus. In some respects, Jewish youth who have recently discovered their own identity as Jews through their encounter with the emerging Jewish subculture which includes the establishment of such instruments as Havurah groups and Jewish communes, have been "turned on" to the issues that confront Jewish life and Jewish survival. While the former places the stress on personal salvation through Jesus, the latter emphasizes the new sense of community that has long been a part of the Jewish tradition.

While it is neither the role of the Jewish community to be a critic of Christian practice and tradition nor to pass value judgments on the significance of such a revival movement as the "Jesus revolution" represents, it is however the concern of American Jewry to raise some questions when it regards certain activities to be potentially detrimental to Jewish security. The sincerity and deep conviction that has been demonstrated by many of those identified with the Jesus people should be applauded and encouraged as a part of the unfolding of the Christian mission. However, the world's Jewish community has known only too well that actions taken in the name of Jesus have frequently led to the most bitter and ruthless attacks on the security and well-being of Jews and other minorities. If such a movement becomes caught up in a blind emotional course where reason and judgement have been suspended in the name of faith, then this movement ceases to be a legitimate and responsible search for Christian love and may take on the attributes of dogmatic and violent anti-Semitism. Coupled with the recent but spiraling interest in the cults of Zen Buddhism, Scientology, Transcendental Meditation and Krishna Consciousness, we may find that many young Americans will have opted out of their responsibilities to deal with the contemporary social and human concerns in order to deal, as Sara Davidson, writing in the July issue of Harper's magazine concluded that achievement is dependent on "personal salvation--

a way to proceed through life with harmony and peace, a minimum of tension, and a maximum of fulfillment."

Similarly, the Jesus movement offers up a challenge to the alienated and unininvolved on our college campuses. In particular it should address itself to the American Jewish student, reminding him that all around him men are in search of an identity and that awaiting him is a rich vibrant tradition which has, over the centuries, emphasized the celebration of man and the centrality of God. For the Jewish student there is the dual burden of a universalistic responsibility for the welfare of mankind and a particularistic injunction that gives to the individual a tradition built over thousands of years through which he can play out his commitments to society and demonstrate his compassion for the Devine.

SW:jh
8/16/71

March 29, 1972

M. Fine, Y. Rosenman, M. Tanenbaum, I. Terman, M. Yacov

Sonya P. Kaufer

"The Jesus Movement-The Jewish Response"

Do you think we should reprint "The Jesus Movement-The Jewish Response," by Steven Windmiller, which appears in Jewish Frontier, March 1972? If so, do you see this as a largely free or sales market?

SFK:f
ene.

JK

porters of The Jewish Society of America, Inc., an outgrowth of the John Birch Society.

Finally there are those Jews who suffer most of all: they are approximately one million members of the Jewish community now classified as part of the proletarian class by virtue of their economic impoverishment. These people are exploited by their own nationality group as much as by the system, for they are deprived of both their Jewish and human rights.

As a group, then, Jews in the Diaspora are condemned to insecurity, "expatriation," marginality and exploitation both from without and within. The capitalist system feeds on such structural abnormalities. Only revolutionary changes in our life-style and political allegiances can extricate us from this corrupt and corrupting condition. First of all we need a strategic base. That is to say,

Jews must establish their own "conditions" of production to be able to build a group structure based on mutual co-operation, ethnic self-interest and cultural and ethical integrity. Borochov once suggested that the mass of Jews destined to remain in *galut* must demand political autonomy. In the 1970's this is not enough. We need cultural autonomy and a socialist Jewish ethic as well. This is the only way to prevent further corruption, victimization and exploitation from both within and without. What we need, I believe, is a full "secular" ideological commitment in order to rebuild and restructure Diaspora Jewish life. Perhaps the new generation of militant Jewish youth will show us the way.

Rabbi Stanley A. Ringler is Director of the B'nai B'rith Hillel Foundation at the University of Miami and taught at the American College in Jerusalem.

The Jesus Movement—The Jewish Response

By STEVEN F. WINDMUELLER

THE Jewish community is constantly challenged by forces within the Jewish world and by threats that come to it from the outside. The test of the Jewish peoplehood's vitality has been its capacity to recognize and respond to the social pressures. The ultimate achievements in Jewish life are concluded when as a community we are able to derive from crisis situations and threats to community survival a stronger sense of purpose and a renewed conviction in the mission of Israel.

The Jesus movement represents to American Jewish life another test of purpose. Directed toward youth and centered on the question of the credibility of Jewish tradition, the Jesus movement signals the most current form of fadism and anti-intellectualism to be born out of the American youth culture.

As a part of the search by young Americans for personal identity and social alternatives, a renaissance within the religious community has begun to develop. This rebirth within the religious tradition is not directed toward the theme of relevance but in contrast emphasizes the authenticity and underlying theological principles of faith. Certainly the most well known and controversial of these new movements towards religious authority is the "Jesus revolution."

The Jesus culture represents a composite of a number of religious groupings, with a central theme surrounding the role and image of Jesus

in human life. Frequently, the Jesus phenomenon is viewed as a totally new direction in Christian life. This is obviously neither historically nor theologically correct. Contrastingly, even in the post-war period, a powerful Jesus camp has been operating on college campuses and within the general community. Among the most articulate voices of this movement have been the Campus Crusade for Christ and the Inter-Varsity Christian Fellowship. However, it was not until the late 1960's that America's news media began to pay attention to and identify the emergence of this religious expression. "The Jesus People," the survivors of the San Francisco flower children of 1967, began to articulate a new dimension within the Jesus community. Coupled with the existence of hundreds of thousands of young Jesus "straights," the movement has penetrated the college campus scene, high school audiences and the drug community.

Similar to the counter-culture, the Jesus revolution "rejects the material values of conventional America." Born out of a set of personal circumstances and crisis and fostered in a social setting of urban violence, international political tension, and group conflict, the movement sought to capture the disillusioned and frustrated youth. As Maureen Orth summarized it in the *Whole Earth Catalog*:

Acid trips in the seventh grade, sex in the eighth, the Vietnam War was a daily serial on

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The Jesus culture centers on personal faith and functions out of individual commitment. As in the words of *Time* magazine:

... It is their total belief in an awesome, supernatural Jesus Christ, not just a marvelous man who lived 2000 years ago but a living God.... Their lives revolve around the necessity for an intense personal relationship with that Jesus, and the belief that such a relationship should condition every life.

THE Jesus movement therefore represents one such effort of Christian America to deal with the notion of identity by drawing from its own theological heritage and historical legacy. This revival has taken on a number of forms and styles, some of which resemble earlier fad characteristics, as for example, music has played an important factor in carrying the message of the movement. Larry Norman, a popular musical artist, reflects the movement's ideology in his recent album, "Upon This Rock," in which he demands of his audience: "Forget your hexagram, you'll soon feel fine, stop looking at the stars, you don't live under the signs." In addition, such rock operas as Godspell and Jesus Christ Superstar reflect the special qualities of the movement. Three recent popular musical hits, Amazing Grace, Put Your Hand in the Hand, and My Sweet Lord similarly reflect the role of music in the Jesus culture. Jesus rock groups touring the United States include Hope, Dove and The Joyful Noise. Coupled with the musical selections, an increasing number of prominent entertainers have involved themselves in the movement's activities. Johnny Cash, Eric Clapton, Peter Stookey of Peter, Paul and Mary, Jeremy Spencer of Britain's Fleetwood Mac and Pat Boone are but a few of those intensively involved in this work.

The rebirth of Jesus is also found in the promotion and distribution of such fad items as Jesus shirts (Jesus Is My Lord), bumper stickers (Smile, God Loves You), posters and buttons.

Another aspect of the movement is the Jesus Free Press which numbers more than 50 newspapers. Right On! published in Berkeley, California has a production of 65,000 copies, while Hollywood's Free Press reportedly produces 400,000 copies. It would be a mistake to evaluate this movement as a unified effort to crusade for Christ. Rather it is a collection of independent units functioning on different levels to carry the message of Jesus. As for example, many of those involved are affiliated with non-denominational

youth movements of the established churches. Though some of these groups have been around for decades, supported by church funds and private contributions, they are taking advantage of the growth in the Jesus revolution in part stimulated by the Jesus people or freaks. In addition to the Campus Crusade for Christ which reportedly has a budget of \$18,000,000, a staff of 3,000 and operates on 450 campuses, a number of other "straight" groups are functioning in the United States including Young Life, with 1,300 club affiliates, Youth for Christ, represented in 2,000 American high schools and Teen Challenge. The Catholic Pentecostals, defined as "publicly austere but privately ecstatic in their devotion to the Holy Spirit," remain committed to the Church. The Pentecostals have an estimated membership of more than 10,000. Together these movements may hold memberships in the hundreds of thousands.

On the other hand, the Jesus people whose numbers are far smaller but whose functions are more difficult to evaluate operate out of Christian communes, of which 600 are estimated to be in operation across the United States. While the movement's strength remains most firmly planted on the West Coast, it has developed a network of evangelist groups throughout the South Eastern United States. Two of the most prominent leaders of the Jesus people community are Rev. Arthur Blessitt of the Children of God and Rev. Duane Pederson, leader of the Jesus People Church, Inc. Blessitt received his initial notoriety for his nightclub ("His Place") which was established on Sunset Strip as a center for reaching the drug addicts of Southern California by turning them off to drugs and turning them on to Christ. Numerous other efforts have been made to reach out to the disillusioned, the dropouts, and the victims of drug abuse by providing them with a new high, what is felt to be a permanent high, the message and faith of Jesus Christ.

The Jewish Response

THE decade of the 60's raised a number of challenges to individual Jewish identity and involvement and threats to collective Jewish security, primarily involving the politics of the New Left, the emergence of Arab propaganda, and the development of the counter-culture. The 1970's may well be centered on youth's efforts to recapture the shattered remnants of the past. One of the vehicles for this search will encompass the religious area. The Jesus movement, despite its potential problems for the organized Jewish community, represents one such form of religious encounter. The Jesus movement pro-

vides a unique challenge for the American Jewish community and its student population. Despite the fad aspects and tendencies of this religious culture, such a movement has developed and will continue to develop inroads into the Jewish student population. Religion is an emotional experience coupled with social and community responsibilities. If we are to permit some of our sons and daughters to be turned on to this new high under the pretext that this is the completion and fulfillment of their Jewish experience, then as a community American Jewry has not fulfilled its mission to those who will inherit the Jewish tradition. It is therefore necessary to begin to develop a set of options for young Jews who are seeking a Jewish high.

The first task is one of information providing answers to young Jews who are uncertain about the nature, scope and composition of their Jewish heritage. A second responsibility of the Jewish community is centered on providing continued resources to creative and innovative projects in the high school setting and on the college campus. Judaism represents a collective experience which therefore implies that there are a number of ways or choices by which young Jews may identify and express their commitment. Little attention has been given to the efforts of the Lubavitch Hassidic movement as a Jewish response to mystical philosophy. Additional attention must also be paid to the rich reservoir of Jewish literary and musical arts that

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are a part of the legacy of Jewish history and its tradition.

The immediate task of the Jewish community is to identify those elements within the Jesus movement that are directly seeking to undermine the Jewish community through their efforts to reach Jewish youth. In addition to the task of identifying these units, including such groups as Young Hebrew Christian Alliance, Shalom International and other organizations that are proselytizing young Jews as a part of the Jesus movement, it is essential that we call on the established church community to raise its voice against those forces that seek to misrepresent the Christian mission. There are already a number of voices within Christian America that have begun to critique the excesses and fanatical implications of this movement. Rev. Rufus Coffey, Executive Secretary of the Free Will Baptists, has warned that "when they (Jesus people) seek to go underground and undermine the true Church, then we disagree with them." Dan Herr, publisher of the progressive Catholic monthly, *The Critic*, has called the new Pentecostal movement "spiritual chic." Others have criticized

the absolutism and fanaticism of the revolution and view the complete dependency that it creates for some of its adherents to be dangerous. Jean Houston, Director of the Foundation for Mine Research in New York City, observed that the Jesus culture introduces "a narrowing of conceptual vision. They become obsessed." The Rev. George Peters of the United Presbyterian Church has noted, "I see dangers. This Biblical literalism. The kids quote verses without understanding them to prove a point." Sociologist Andrew Greeley has expressed concern that this type of religious experience could become "just pure emotion, even a form of hysteria."

The Jesus movement in many ways provides an exciting opportunity for American Jewry, especially for its youth, to recapture the dimensions of the Jewish mystical experience and in doing so to rekindle the flame for a vital and dynamic Jewish future.

Steven F. Windmueller is Program Specialist in Jewish Communal Affairs at the American Jewish Committee. He has been involved with Youth Programs and has taught at the University of Pennsylvania and at Rutgers University.

From the Kemfer

MILITARY SERVICE FOR GIRLS

HERE has been considerable controversy in Israel over the question of military service for girls, with attacks being made on the government by religious circles for attempting to draft religious girls. Until recently, however, the religious groups did not make public objections to service by these girls in hospitals and as teachers in border settlements, in lieu of military service. Now, it is being said that such service defiles the girls involved, and that they ought rather allow themselves to be killed than render such services. Ziviah Ben-Sholom, a journalist who served in the Israeli army, and who would thus be among the "defiled," regards herself as insulted by the attacks from religious circles, and replies.

After pointing to many girls who are not observant and who nevertheless evaded military duty on re-

ligious grounds, she really expresses her concern about the insult to the entire Israeli army by the religious charges, which would make it seem that it is a nest of immorality which every decent Jewish daughter should avoid at any cost. She writes, ironically:

"The exemption of religious girls from the draft insults the army. What happens within its tents that may corrupt a decent Jewish daughter? Presumably, it is a place of wild orgies, co-ed sleeping quarters and bathrooms . . . the drafted girl is undressed and made to do a "kozatzka" in the officers' dining-room. Or she is forced to engage in mass-orgies. That's what goes on in the Israeli army. Don't you know that? Where have you been? I don't want to deal with the insult to the army—let the Ministry of Defense worry about that! But I need not be silent about the insult to myself. If I wanted to create a scandal, and to become famous, I would bring suit against those who make certain

announcements by which they are saying that I am not worthy of establishing a Jewish home and family. They imply that I am irresponsible because during 24 months, I wore khaki clothes . . ."

The writer points out that the law is very strict in other such matters. If a Sephardi insults an Ashkenazi, or vice versa, he can be charged by the police. For a serious insult, he may be punished. When a segment of the Jewish population makes ugly insults against a large part of the women of the country, no one makes a sound. She complains:

"Not only the women are being insulted—not merely those who have served in the army, are serving, and are being mobilized for service—but also their parents who are ready to surrender their daughters; and so also the men who are later prepared to marry them and establish Jewish homes and families."

Reading the comments of religious opponents of military service by girls, one is startled by some of the extremism. Girls who have been

MEMORANDUM
STEVE SHAW

Art

June 6, 1972



Dear Sydney -

We should do something about this missionary attempt on two levels - one, the center planned for New Jersey and two, the effort by Art Katz & company to establish Israeli citizenship.

I know Katz well & he's far more "dangerous" than the passing Jesus freak fad.

Regards,
Steve

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man c.
Rabbi Steve Shaw
is the energetic, creative
young Rabbi working with
Jewish students on the Rutgers
New Brunswick Campus. The
Bergen County chapter funded
his 4 retreat programs this
past year. Arthur

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MEMO

TO: Friends of Art Katz and those interested in the establishment of a Messianic Center

FROM: Dan Malachuk,

DATE: May 8, 1972

As you know, Art Katz has always been reluctant to make appeals for funds and yet there is a vital need for a Messianic Center for the training of young people and others interested in presenting the Messianic message. Art Katz and his assistant, Paul Gordon, and their families are returning this fall to the Central New Jersey area. The purpose of returning is to make themselves available for training programs and also in outreach ministry for many of the young Jews now accepting Messianic Judaism.

It has been the custom among the Jewish people when a person identifies with Jesus, they are often put out of their homes and disfellowshipped. This means there will have to be a place for these young people to have an opportunity to survive and to be trained and strengthened in the Lord.

Art Katz and Paul Gordon and families are ready to accept the dislocated and make them part of their family. We can obtain a large home that would be able to house both the Katz and Gordon families. In addition, have spare rooms for those requiring assistance. There would also be a meeting room for believers to gather to share their testimonies of their life in Jesus.

Art Katz has requested that I obtain an indication from those interested in establishing a Messianic center for expanded ministry that will be upon them this fall, to indicate in some way their interest. This center would be administered by Art and Paul and would not be affiliated with any denomination but would be an independent fellowship. Approximately \$50,000 is needed to establish this ministry, and we can only approach those who have a burden for this outreach. Contributions can be made through First Christian Assembly for tax deduction purposes, and on the check, if you will mark Messianic Center, all the proceeds will be held for this ministry.

I received word today from Art Katz that he is in Israel and will be spending much time in prayer and training in preparation for the increased vision and burden that the Lord has put upon him and his co-workers.

Providentially, the Lord provided a house for both Art and Paul and their families in Israel. We should continue to remember them in prayer during these important times of transition.

For tax deduction purposes, make check to First Christian Assembly - Messianic Center. Please address envelopes to Art Katz, Box 613, Plainfield, NJ 07060.

As I write this, I can look out upon a bleak and overcast Danish scene. Spring has not yet burst through in these northerly climes and there is yet a winter heaviness hanging about. We ourselves are in a strange limbo, isolated in a foreign land from the great American cities teeming with our Jewish people to whom we have been called. But, like the forces of nature, God, working unseen, is soon to send up shoots of new life and fruitfulness unto joy that the harvest, when it comes, will be the greater.

A PROMISING SPRING!

Surely we are on the verge of a great breakthrough and we all sense it; here and there new plantings of the Lord have already broken through a long encrusted ground. Almost daily do we receive the correspondence of delighted, young Jewish souls who have found the Messiah and the reality of God and life or who are on the verge of such discovery experiencing that groping and last pains that attends new birth. An increasing number of newspaper clippings sent me from the States expresses the growing concern of Jewish community leaders over the growing "Jews for Jesus" movement and the numbers of Jewish young people who have or who are turning on to Jesus! This is an unprecedented phenomenon and Dr. Daniel Fuchs, General Secretary of the ABMJ in a recent conversation with me estimated 100,000 young Jewish believers throughout the country! My own three month's of speaking engagements throughout the U.S. this winter confirms it; I had never seen such responsiveness, with Jews of all ages receiving the Lord in every place, some in the first hearing of the Gospel! (For a more detailed report see my soon to be published article "The Holy Spirit and the Jewish People Today", Logos magazine, July-August issue: Logos Journal, 185 North Avenue, Plainfield, NJ 07060.)

A NEW PARTNER

In that trip also, the Lord showed me the necessity to multiply and expand the ministry and gave me also a new partner in a charismatic Jewish brother, Paul Gordon. We met in southern California where Paul, the father of three children, 17, 14, and 8, had been 16 years in aerospace management and for the last two years in insurance. We are about the same age and Paul's wife "Ernie" (Erma Beil), like Inger, is of a Lutheran background. My new brother has a B.A. in Business Administration, specializing in organization and management -- so that those of you who know me will shout hallelujah for this the Lord's provision! I hope that Paul and Ernie will have opportunity to introduce themselves further in our summer newsletter, but I should add now that my partner plays a great game of ping-pong, is a vigorous athletic type and is full of solid common-sense and with his wife beautiful, spiritual believers burdened for our people. For us personally, and I know for our ministry, this is going to be a springtime indeed!

OUR NEW MINISTRY

Paul joined me here in Denmark this January when we went on together for a month's ministry in London and Jerusalem. It was great working together as the Lord gave us an instant compatibility and productive time! We conducted two special meetings for Jews in London, visited many of the Jewish works there and made rich contacts for the future in a daily leading of the Lord that was fantastic! Ben Israel will be published there this summer and with the exposure and favor which God gave us in our short time there, we hope to return and expand our ministry to the great Jewish community from which my own mother comes and where most of our family still lives. The vision which the Lord has given us of preparing taped messages for Jewish inquirers to be used by their Christian neighbors in the home meetings to which they will be invited, will be just as applicable there. The Lord gave us fresh insights daily in regard to this ministry and we are both anxious to begin producing these materials and presenting the program around the country. Paul and Ernie are busy right now of selling their California home and appreciate your prayers for the pressures and demands that fall upon a family entering the Lord's full-time service!

OUR COMING SOJOURN IN ISRAEL

As impatient as we are to return home and begin our new and expanded work, we feel led of the Lord first to spend the summer months in Israel. We know that many of you are just as impatient to see us back and want to explain therefore why we feel this sojourn necessary. First, we are going not as tourists, but our entire families as "temporary residents" to live and study Hebrew at an absorption center and take the intensive program prepared for new arrivals. In the course of this, we will automatically obtain Israeli citizenship while retaining of course our American citizenship. This will always guarantee our right to return to Israel for periodic ministry in the coming, immediate years.

and ultimately to settle there at such time as it pleases the Lord. The new revised edition of Ben Israel is now being translated into Hebrew and will be published there in the near future. We expect that this will create a new audience, especially of young people, students and intellectuals who will be willing to discuss with us the questions of God and Christ and at the same time, inevitably, criticism and controversy. Our going now will establish our legal rights and keep open the doors for return despite whatever notoriety the book and our future ministry will bring.

Beyond that, we have long needed a foundation in Hebrew and our Israeli experience and citizenship will do much to establish the important point of our Jewish identity before our American kinsmen who have always assumed erroneously that a Jew who receives Christ is no longer a Jew and has forsaken his people and his Jewishness. We believe that our whole ministry will be greatly enhanced for this invaluable experience and ask your prayers for the adaptation that will be required of our families and that the Lord richly redeem this time for us.

OUR COMING RETURN

We expect then a return to the U.S. this fall, hopefully somewhere in the New York - New Jersey area. As of yet, no adequate property for our housing and center for our work has been found. We ask you to join us in looking to the Lord for this most urgent need and the unusually heavy needs financially of transporting, settling and maintaining our two families plus the expenses of setting up the new outreach. By the way, we shall no doubt be required in time to incorporate but have been unable to come up with a good name. Have you a suggestion? We need a name that will make sense to both our Christian supporters and Jewish constituency and express at the same time the unique character of our work from that of other works to the Jewish people. The best we can do so far is a tame "Messianic Ministries". Do you like that? OK then, what do you recommend? More than we have ever before realized, to minister to the Body of Christ IS to minister to the Jewish people as they will be the ones ultimately to personally present the Messiah's claims to their Jewish neighbors in communities across the land. So our ministry will have an important dual nature.

OUR DEEP GRATITUDE

For that reason, I have deeply appreciated the experiences and opportunity for reflection which the Lord has given in our time in Europe. Here our schedule has not been as harried as it always is in the States and I believe that this was a necessary time of soul-search and personal growth. Likely, you have been experiencing something of the same as the Lord is showing us all that we are being required to be better men as well as ministers and that in fact the quality of our ministries will not exceed that of our lives spiritually. The time together in Israel will do much I think to establish the unity of our family lives so that we may be better prepared to face the challenges, frequent separations and intense demands of ministry upon our return. Only eternity will reveal the enormous gratitude we already owe you for your faithful prayers and intercession that has sustained us already, far more than we know, through many trials. May you continue to enjoy the fulfillment of His promise to "bless them that bless thee" as you link your heart and spirit with ours as He increasingly brings to Himself the lost sheep of Israel.

In His love and service,



Art and Inger Katz



Paul and Ernie Gordon



Arthur Katz
Box 613
Plainfield, NJ 07060

memorandum

THE AMERICAN JEWISH COMMITTEE

date July 19, 1972

to Marc Tanenbaum
from Selma Baxt

subject

I thought you would be interested in the enclosed article. Between the "Jewish vote" and the "Jews for Jesus," I am beginning to wonder if I have any personal identity left.

Cordially,

Selma

encl.

cc: Isaiah Terman

[start]



AMERICAN JEWISH

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RELIGION

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-



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

pared with the Jesus movement as a whole, is unprecedented among U.S. Jews. UCLA 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 Tanenbaum 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."

THE DENVER POST

RELIGION

NEWS WEEKLY

Saturday, June 3, 1972

Leader Tells of Jews for Jesus

By VIRGINIA CULVER
Denver Post Religion Editor

(EDITOR'S NOTE: This is the first in a series on the Jews for Jesus movement.)

When Moishe Rosen was a young man he sold cameras for Gart Brothers downtown Denver.

One night, while waiting for a bus home, a man, also waiting for the bus, started talking to Rosen, a Jew, about Christ.

Rosen's first reaction was, "You're not gonna convert me."

But, nevertheless, the Christian's message still haunted him several days later. "I had a sneaking suspicion it might be true," he said, recalling the Christian's assurances that Christ was the Messiah for Jews as well as Gentiles.

His suspicion that it might be true "bothers many Jews," he said.

Doubts Delayed Bible Reading

The stranger gave Rosen a New Testament but Rosen didn't read it for a long time.

Rosen was "an agnostic at that point in my life. Most Jewish youth are."

But he kept thinking of the Christian's words and thought to himself, "If he's right and the Bible is true, if I read it I'm liable to believe it. If I do, then I'm an outcast. So I guess I just won't concern myself with this."

But eventually "I started doubting my doubts. You know, faith begins with a doubt."

Then he began attending a small church in West Denver and studied the Bible. Eventually he accepted Christ as his saviour.

He was ordained an American Baptist minister in 1957.

Founder of Movement

Since then he has worked for the American Board of Missions to the Jews. He founded and is the leader of the Jews for Jesus, which he calls "a radical wing" of the Hebrew Christian movement.

Rosen, 40, now lives in San Francisco. He was in Denver during the annual meeting of the American Baptist Convention month.

Much of his time was spent working behind the scenes to get a resolution approved by the Baptists that would allow Jews to be both Jews and Christians.

But the resolution, like others, was never discussed because of a lack of quorum.

He also passed out tracts and talked of his mission.

'Can Effect Reconciliation'

"I feel it is my duty to stand for something and to be equipped to instruct Jews who want to believe in Christ," he said.

"I see myself as a person who can effect reconciliation. American Judaism has a defensive stance. They always suspect Gentiles of being anti-Semitic."

He believes he has a mission to reach as many Jews as possible, even though the idea of Christ being their Messiah is repugnant to many Jews. Proselytizing is also repugnant to many Jews.

"I think if rabbis have something to offer they should send out missionaries too," said Rosen. "Judaism would be more healthy and viable if it had more converts."

The fact Jews don't send missionaries "indicates they are uncertain about the worth of their own belief," Rosen said.

Rosen wants to live the life of a Jew and tries to intermingle the two faiths, though this is frowned on by orthodox Jews.

Rosen said Hebrew Christians exist in every denomination and their aim is "accepting people where they're at now."

He has his definition of a Jew, which he says backs up his belief Jews can be Christians.

A Jew is "one who by virtue of his relationship to others is part of the covenant established by God with the people of Abraham and Moses."

"Judaism is a great force in my life, not only an environmental thing. There is a mystique about Judaism.

"The fact that Judaism and Christianity are mutually exclusive categories is not demonstrable in the Scriptures."

"But the Jewish community likes it that way. Jews want to live with Jews—they don't want to integrate," he believes.

Anti-Semitism 'Overplayed'

Rosen also has opinions on anti-Semitism. "It has been overplayed and overworked," he said. "Jews are supposed to resent Gentiles. They keep saying the six million who died at the hands of Nazis was the fault of Christians. Christianity doesn't teach that—it teaches you to love your enemies."

"No American owes Jews anything because of the Nazis—except to see that it never happens here. The Jewish attitude today about Nazism is defensive posturing and a form of hysteria because they (Jews) always suspect Gentiles of being anti-Semitic."

Rosen and his wife open their home in San Francisco to young Jesus People, many of whom are Jews.

They hope to eventually have an old house where young persons without a home can live and work on nearby land as farmers.

He said the Jews for Jesus movement was underground until a few weeks ago. Most in the movement are "26 years old and under—except for me."

*The article is somewhat inaccurate. I am not an American-Baptist Minister. I went to the convention to lobby for the attached resolution. We were at a...
convention in Jew line*

Judaism is more a way of life than religion, he said.

Judaism Still Strong in Him



[end]

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ADDITION TO RESOLUTION ON RACISM

American Baptist
JEWISH CHRISTIAN MEMBERSHIP IN A. B. CHURCHES

Those Jewish people who have received Jesus Christ and desire to unite with American Baptist churches should be received as members and also permitted and encouraged, according to their wishes, to maintain membership in synagogues or other Jewish organizations--IF they clearly meet the requirements for church membership otherwise. It is not necessary to assume that such associations constitute denial of their faithfulness to Jesus Christ, and Jewish Christians should not be expected to turn their backs on their culture and heritage.



5/12/72
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SAN FRANCISCO JEWISH BULLETIN

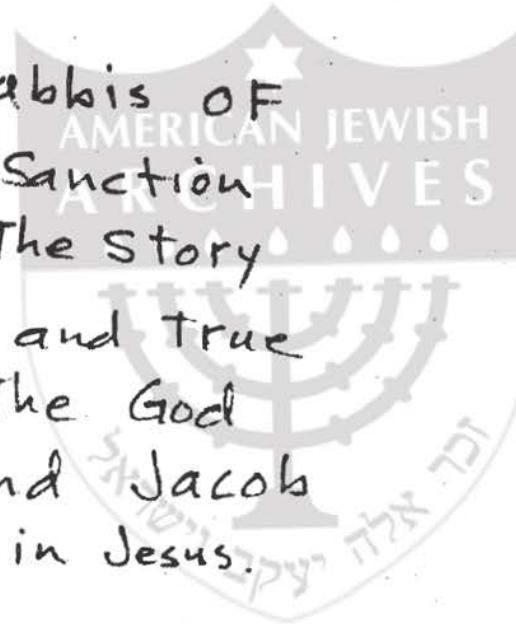
Vol. 126, No. 13, Friday, March 31, 1972 **COVERING GREATER SAN FRANCISCO, MARIN COUNTY AND THE PENINSULA** Price 15 Cents

Find Out Why The Rabbis of Northern California Sanction Intolerance. The Story

IS ONE OF GODS LOVE AND TRUE
BROTHERHOOD AND HOW THE GOD
OF ABRAHAM, ISAAC, AND JACOB
IS GETTING IT TOGETHER IN JESUS.

God is Love and Jesus is The Way
OF Love.

For more information contact:
Jews for Jesus c/o Moishe Rosen 415-924-6677
or write P.O. Box 545 Corte Madera, Calif. 94925



Board Of Rabbis Here Hits 'Jews For Jesus' Movement

The "Jews for Jesus Movement" came under a unified and hard-hitting attack this week by the Northern California Board of Rabbis.

In a statement issued to The San Francisco Jewish Bulletin, the Board of Rabbis said "We deplore that Jewish groups see fit to invite the movement's representatives to be part of their program. We do not deny them the right to their aberration, but we can insist that there be no misunderstanding about the nature of this group as having no relationship whatsoever to Jewish religious sentiment."

The statement went on to say,

Page 1.

Page 1.
When this article appeared we
copied it as you see and
distributed thousands of copies
to High School girls

AN OPEN LETTER TO A RABBI
FROM ONE OF THE JEWS FOR JESUS

Dear Rabbi:

Those of us who are Jews who believe in Jesus find ourselves in the position of being shunned by and from the Jewish community. We have been accused of spiritual treason, idolatry, and of deserting our people and heritage.

Many who thought they were acting in the best interest of the Jewish community have stirred up resentment against us and this resentment, more than our beliefs, has caused strife and alienation with our families and in our interpersonal relationships with other Jews.

Though most of us are trying to find a Jewish way of life, we find that we are barely tolerated when we attempt to attend synagogue for worship. On several occasions we have asked rabbis to address our group meetings and tell what Judaism had to offer us, but in each instance our invitation was declined. Yet, we have heard it said over and over again that Judaism has something to say to us and that we miss the point of what the Jewish religion is saying or we would not have come to believe that Jesus is the Messiah.

Our own statements about the satisfaction we have found in Christ have been answered either with ridicule or silent contempt. You have called on the larger Gentile community to extend tolerance to Jews who believe differently from their Gentile neighbors. You have asked Christians to respect the integrity of the Jewish religion and this was good and right. Yet, when we, as a minority within the Jewish community, have asked for the same tolerance for our beliefs and our right to remain within the Jewish community, it was not extended.

Because we believe in Jesus, our intelligence and integrity has been impugned by rabbis and other Jewish community leaders.

Instead of discussing the issue, and the only true issue in this matter is whether or not Jesus is the Messiah, some have resorted to name calling and we hear the words anarchist and traitor constantly.

It was said that what was needed between the Gentile community and the Jewish community was dialogue. But the treatment we have received demonstrates that real dialogue was never intended. If you are not willing to enter into dialogue with the Jews who believe in Christ, how can you pretend to have sincere dialogue with Gentile Christians?

Whether or not Jesus is the Messiah or indeed if there is to be a Messiah is something that must be decided by each individual Jew. How can you arrogate to yourselves the right of making that decision for others? Why do you take from other Jews the personal option of believing in Christ just because you don't want to exercise this option yourself? All that we ask for ourselves is that we be accepted or rejected as people on the basis of individual merit, without respect to our profession of faith.

If what we have to say is so ridiculous, give us the opportunity to say it so that the foolishness of our own mouths might condemn our beliefs.

It is our desire to remain within the Jewish community. Most of us who are unmarried desire to marry Jews who believe as we believe and raise children who will regard themselves as Jews. If God prosters us as individuals, we hope to be able to contribute to the well being of the Jewish community.

In short, stop this campaign against the Jews for Jesus and truly do that which is in the interest of the whole Jewish community.

Most sincerely,

Moishe Rosen
Moishe Rosen
P.O. Box 545
Corte Madera, Ca. 94925

Dear Jael,

This is the open letter
that I ~~had~~ mentioned.
I sent it to all the Rabbis in the
Bay area but my list isn't so good.

[start]



AMERICAN JEWISH

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CHRISTIANITY TODAY

This is the most
prestigious Christian
magazine.

APRIL 28, 1972

The Rabbis Aren't Smiling

So many Jews are wearing "that smile" nowadays!

Full page ads proclaiming that message appeared in ten of the nation's largest daily newspapers (including the *New York Times*, the *Washington Post*, and the *Los Angeles Times*). But the rabbis aren't among those smiling. The ads show a group of beaming Jewish Christians who have become happy and even "more Jewish" by acknowledging "the Great Jew [Jesus] as the Messiah." Readers are invited to send for the testimonies of the happy people.

The first week brought 4,000 replies to the New York headquarters of the American Board of Missions to the Jews (ABMJ), sponsor of the ads, and inquiries have been pouring in steadily, according to the ABMJ. The mission says it spent \$70,000 on the evangelistic ad campaign. A number of churches plan to sponsor ads in other newspapers, and ABMJ staffers may be kept busy opening their mail.

"We get nice letters from grassroots Jews," says a veteran ABMJ worker, adding she has never before seen Jewish people "so open to the Gospel." But, says she, letters from Jewish officials—including rabbis—are not so nice.

That may be the understatement of the year. In fact, rabbis are lashing out angrily against Jewish evangelism—and against members of their own flocks who embrace Jesus.

Last month the San Francisco Bay Area Jewish Youth Council invited ABMJ staffer Martin "Moishe" Rosen to address a convention seminar on why Jews are turning to Jesus. Nearly all the 160 conferees crowded into Rosen's seminar, forcing cancellation of other workshops. After several hours had passed, leaders ordered Rosen and a handful of "Jews for Jesus" members (see December 17, 1971, issue, page

[721] 33

33) off the premises so that the conference could continue.

A short time later the Northern California Board of Rabbis huddled to discuss the impact of the Christian movement. The rabbis emerged with a statement deplored invitations by Jewish groups to Christian spokesmen. They also leveled an attack at the "Jews for Jesus": "We do not deny them the right to their aberration, but we can insist that there be no misunderstanding about the nature of this group as having no relationship whatsoever to Jewish religious sentiment."

Their statement went on to say there are "few intolerances inherent in our Jewish tradition. 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."

Reportedly, the rabbis came up with a plan to counter "Jews for Jesus": avoid giving publicity to the movement, increase emphasis on a personal God in their own teachings, increase biblical content in curricula materials. (Young people are noticeably absent from most synagogue services. Meanwhile, a sizable number of young Jews are surfacing in the Jesus movement.)

Rosen responded with a salvo of his own: large ads in San Francisco newspapers heralding "What the rabbis don't want the Jewish community to hear." Readers were invited to send for Rosen's report on why young Jews are turning to Christ.

In an interview Rosen said, "The rabbis want to keep the lid on because in their defense against Christ they have been promoting the myth that Christianity is responsible for contemporary anti-Semitism. This has produced resentment and hostility among Jews toward Christians, and the rabbis don't want the extent of that resentment and hostility to become known."

This month a Massachusetts Rabbinical Court of Justice ruled that a person born to Jewish parents who joins the "Hebrew-Christians" movement abdicates "his right as a member of the Jewish faith," but that such a person "may not at any time be exempt from responsibilities which membership in the Jewish faith imposes upon him by divine revelation clearly defined in the written and oral law."

The court also held that a Hebrew Christian may not marry a member of the Jewish congregation and may not have the right of burial in a Jewish cemetery. "By trying to snuff Jewish souls, these evangelical groups are only fanning the fires of hatred and revolution," says Southern California rabbi Shimon Faskow. "Enough people have died in the name of Christian love and it is high time to stop this nonsense."

Rabbis aren't alone in their criticism of Jewish evangelism. Temple University religion professor Franklin Littell, president of Christians Concerned for Israel, says the ABMJ's smiling-people ad shows "a shocking degree of insensitivity." In light of "the Holocaust," he asserts, "Christianity has no right to verbal missions to the Jews. It had better spend its time and money proving its credibility through actions of goodwill toward Jewish people and Israel."

During Passover season the ABMJ succeeded in getting its controversial Passover telecast on forty stations in Canada and seventeen in the United States. (Last year a number of stations banned it.) A Miami station offered free time for a confrontation between the ABMJ and Jewish leaders, but the Jews failed to show up and the ABMJ got the entire time to present its case.

One thing is clear: Soviet Jewry isn't the only topic attracting interest in the Jewish community these days.

EDWARD E. PLOWMAN

The Jewish
Community is
making a mistake!
We have more
injuries than we can
handle and
these intemperate
statements on a part
of a few leaders is
making the Jewish
Community look bad.

[end]

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'Jews for Jesus:' A Threat To Families or Just a Fad?

By Laura A. Kiernan

"There is no greater glory than serving God. Jesus is our Messiah. But many will reject this and they will die in hell. He died for our sins. The devil possesses many souls. Through Jesus only are we saved."

These words, read aloud at a meeting in Rockville Tuesday, weren't the usual letter from a Jewish youth to his mother.

The author, Milton Green, 22, was raised in what his parents, Mr. and Mrs. Daid Eisen of Chevy Chase describe as an average Jewish home. For the past five weeks, after searching for himself through regular attendance at Synagogue services and a little experimentation with yoga, Green has been living in a Jesus commune in Saugus, Calif.

The commune, the Alamo Christian Foundation, is run by a one-time Jewish couple who, like Green and an increasing number of other young Jews throughout the country, have converted to evangelical Christianity.

"If I thought it would do any good, I would go out there and drag him out," his mother said, "but he's too far gone."

Green, an honor's graduate of New York's Pratt Institute in 1971, had a very promising career in film directing ahead of him, Mrs. Eisen said.

"I'm hurt," she said. "I could accept it if he would pursue his career, but he's cut himself off."

So when the Rockville Jewish Community Center announced that Rabbi Oscar Groner, assistant national director of B'nai B'rith Hillel Foundation, would be discussing "Jewish Students and the Jesus Movement," Mr. and Mrs. Eisen came for help.

Rabbi Groner thought

would be "sitting down for a chat with a few people," he told the 150-member audience. What he found at the community center's coffeehouse was an enthusiastic gathering of upper-middle class Jews concerned with finding out if the "Jews for Jesus" movement is really a threat to the Jewish community.

Rabbi Groner said people began asking Hillel—a national campus religious organization for Jewish students—earlier this year about the Jesus movement. Hillel in turn disputed questions about the movement's extent to 100 of its campus chairmen, he said.

Some chairmen, Groner said, felt the Jews for Jesus movement had no more impact than the "abortionists, communists, Maoists and socialists that sit around the quadrangle on our campus." Others thought that forms of evangelical Christianity attract the psychologically imbalanced who are "looking for a way out, who had turned off from drugs to religion . . .

"There are two kinds of Jewish students who are attracted to the Jesus movement," Rabbi Groner said. "the lonely with no sense of belonging to family or the Jewish community. He finds in the Christian community what he never found before."

Other Jewish students "find on the Christian side the serious discussion of theology that they didn't find at home . . ."

"When it comes to Jews for Jesus," the rabbi said, "I'm going to be cynical on purpose. It's a fad, not important, and trivial in terms of the things we should be discussing."

Figures on the number of Jewish conversions are "inflated," he told a youthful challenger from the audience.

Rabbi Schlomo Cunin (Los Angeles, a Jewish export on the question) estimates that about 6,000 to 7,000 American Jews are "deeply involved" in Christianity today. However, Rachmiel Fryland, a minister of visitation for the American Board of Missions to the Jews, says that more than 10,000 Jews may belong to the Jews for Jesus movement. "Some consider that to be a modest estimate," he said.

Jews:

Why Some Turn to Jesus

Paul David Cooke was born into what he calls an "intellectual Jewish home" and had a bar mitzvah because "I wanted roots in some tradition." Two years ago he switched signs, joined a radical branch of the Jesus People movement and committed himself to "serving Jesus with everything I have."

Mr. Cooke, who is 22 and has adopted the Biblical name of Lazarus, is one of a growing — or at least more visible — number of Jews who seem to be embracing Christianity. Jewish religious leaders consider this trend toward conversion a serious problem for their religion and they are beginning to react.

The Synagogue Council of America, an umbrella group of rabbinic and congregational bodies from the Reform,

Conservative and Orthodox movements, has recently begun a six-month study of the situation. The American Jewish Committee initiated an educational campaign last week to inform Jews in a "balanced and objective" way about the trend.

Last month the Massachusetts Rabbinical Court of Justice ruled that an individual born to Jewish parents has abdicated his rights as a member of the Jewish faith if he joins any of the organizations of Jews who have embraced Christianity.

The old problem of conversion had subsided in the ecumenical climate of recent years, but now is appearing in at least three forms — the Jesus movement, missions to the Jews, and evangelistic campaigns.

Jesus Movement

Although statistics are unavailable, it is evident that Jews constitute a significant minority of the young people now "turning on" to Jesus — certainly more than the 3 per cent that Jews represent in the American population.

Why is this happening? One obvious explanation is that the Jesus movement, like the Hare Krishna, Zen and other thriving religious cults, is answering a spiritual thirst among young people and that Jews share this thirst.

Religion

The inevitable implication — that traditional Jewish religious forums have been inadequate for people like Paul David Cooke — is one that many Jewish leaders acknowledge has validity. Michael Wyschogrod, a Jewish philosopher at Baruch College, for instance, asserted recently that Jewish religious organizations have become so "secularly minded" and "insensitive to deep religious concerns" that they have forced young Jews to look elsewhere for meaningful religious experiences.

It has also been pointed out that the Jesus People teach a brand of Christianity that can easily appeal to many Jews. They focus on the person of Jesus, a Jew, and pay little attention to

doctrinal abstractions like the trinity that has been at the roots of Christian-Jewish confrontations. They tend toward a literal belief in the Bible and evangelistic doctrines of fundamentalist Protestantism.

The Jesus People also show more interest than most Christian groups in the Old Testament, and a communal lifestyle of many groups — at a time when family structure has been de-emphasized or weakened in the United States — fosters some of the values associated with a family in Jewish tradition. "The Jesus People can often be a substitute for the family," said Rabbi Norman E. Frimer, of the Hillel Foundation at Brooklyn College.

Rabbi Frimer laments, though, the fact that the

*more true
there what he knows*

Jesus revolution fosters anti-intellectualism and the pursuit of individual salvation at the expense of the social responsibility that has always marked Judaism.

Missions to Jews

For various reasons — including the emerging ecumenical spirit, self-doubt about their past claims to a monopoly on religious truths, and guilt about Christian involvement in the Nazi holocaust — most major Christian bodies in recent years have quietly eliminated their special evangelistic efforts among Jews. Independent evangelistic groups, however, have continued the efforts, and some are beginning to attract attention.

The Manhattan-based American Board of Missions to the Jews encourages the creation of congregations of former Jews and has spent \$80,000 this year on television time and newspaper space for an advertisement that shows a group of Hebrew Christians — Jews converted to Christianity — and proclaims "so many Jews are wearing that smile nowadays." A Board-related group calling itself "Jews for Jesus" is now functioning in San Francisco, and the Young Hebrew Christian Alliance, formed in 1965, promotes "messianic Judaism" on college campuses.

Although it is far from clear that these groups are making sizable gains, Jewish leaders are nervous about

the attention they are creating. Rabbi Marc H. Tanenbaum of the American Jewish Committee, for instance, has warned that they tend to undermine acceptance among Christians of the new "theologies of Judaism" that regarded Judaism as complete and valid in itself, as "simply a stage on the way to Christianity."

Evangelistic Drives

With the support of some liberals, evangelical Protestants are preparing two major new evangelistic thrusts in the near future. While the thrusts are not aimed specifically at Jews, they nevertheless will include Jews in their appeals. One of the efforts is Explo

'72, which is sponsored by Campus Crusade for Christ and is expected to draw tens of thousands of young people to Dallas next month for training in evangelism. The other is called Key '73, a national evangelistic effort scheduled for next year by more than 100 Protestant — and a few Catholic — organizations. These efforts are publicized with phrases like "blitz the country for Christ."

Of these campaigns, Rabbi Tanenbaum says that the very idea of setting out to convert the country to Christ would seem to be a throwback to day when religious pluralism had not been fully accepted and citizens acted as if "Christianity and America were one and the same."

—EDWARD B. FISKE



Jewish religious leaders are concerned about the number of Jews embracing Christianity. One Hebrew Christian group distributes this pamphlet. "Jesus is alive and well," it says.

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AMERICAN JEWISH

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BUCKING OUT LOUD

Quarantine And Jewish Jesus Freaks . . .

by Albert Schlossberg

I recently had an interesting conversation with a rabbi about (in his words) "the new mishugas," the emergence of the Jewish Jesus Freak. Paraphrasing his comment, he seemed to say, "It's bad enough that they've grown beards (and blue heaven) and look like the accepted civilization of Jesus, but now they take it further by casting off their Judaism and extolling the virtues of their "new-found" religion."

My rabbi friend went on to indicate that in his opinion the philosophy with which these young people were enveloping themselves was a mishmash of spiritualism, mysticism, rejection and drug culture.

For all of the analysis of the rationale of the Jesus Freaks, the paramount concern appears to be the effect that this phenomenon will have on young Jews of an impressionable age. The trend seems to be, at first flush, "quarantine." Keep them off the pulpit of the temples and synagogues. Don't expose our youngsters to their propaganda.

Can the snake oil that the Jesus Freaks are selling be that potent that Judaism can not stand up to it and do it in a fair fight? For thousands of years, through crusades, forced Christianization, pogroms, Nazism, and melting-pot Judaism has come out on top as a living, pulsing, viable religious way of life. Would Hitler have accepted Jesus-Christianism as a workable final solution?

To the question, Will quarantine work? I think not. Straightway let me indicate for the record that I'm not in favor of soliciting any of the newly found religionists as guest speakers or preachers for a Friday Evening or Sabbath service, or for that matter as a solo performer at a youth-group program.

I do think however, that if the young people of a congregation feel compelled to do so, and this is a vital area-concern-about the trend, then it is up to the traditional leaders of the synagogue or temple to do their job including homework.

What would this work be? First, get to know your enemy. Talk to one or more of the Jewish Jesus Freaks. Probe, search, question, talk, talk and equally important, listen, listen. Where did Judaism fail, if indeed it did, for these young people? What turned them off or were they ever really turned on to Judaism. Did Judaism ever offer them a spiritual way of life? Or was it the triology of briss, bar-mitzvah and kaddish-with nothing substantive in between? Was Judaism in their milieu non-existent or was it at best week-end, year-end and dead-end? Were keeping piddies and corned beef

sandwiches their link to the religion of our fathers or were they the product of their Jewish educational process, slam, bang, thank you man!

After educating themselves, perhaps our professional and lay religious leaders will be better able to rap with the young, prying minds of today's Jewish kids. If we were and are wrong in the methods we use in our institutions to educate and implant a sense of Judaism in our youngsters, then let's find out about it and admit the error of our ways. If our system has not been totally off base, then we should be willing to put our money where our mouth is and stand up to this challenge—if it really is a threat.

In America, in the days of the depression of the 1930's, many young Jews turned to Marxism, socialism and even communism, but Judaism survived. But we young Jews of those days had a great advantage not shared by the young Jews of today. Our grandparents or parents were new-comers to these shores and they brought with them the basic faith epitomized by Tevye the Milkman in "Fiddler on the Roof," a sense of belonging to God, a Jewish God, a patriarch of long standing. And some of it rubbed off on us. Perhaps the finish became tarnished and needed to be cleaned up now and then, but deep-inside, come what may, we had a hook to hang on to and that was our Judaism.

Experience has proven that quarantine doesn't work. The virus slips out and infects, but good Jewish education can be a great vaccine. Let's use it!

THE JEWISH TIMES

THURSDAY, MARCH 30, 1972

Someone Should Listen to Schlossberg

Rabbinical Court Denies

Front page, page 12
J.A.D. 3/30/72

Hebrew-Christian's Rights

The Rabbinical Court of Justice of the Associated Synagogues of Massachusetts ruled this week that a person born to Jewish parents who joins the so-called Hebrew-Christian movement abrogates his rights as a member of the Jewish faith.

The Court made it clear, however, that such a person may not "at any time be exempt from responsibilities which membership in the Jewish faith imposes upon him by Divine Revelation."

clearly defined in the written and oral law." The decree stated that "the soul of every Jew, past, present and future was at Sinai to pledge his responsibility as a Jew."

The matter came before the Court in three cases raising the following questions:

- (1) Does a husband whose wife has joined the so-called Hebrew-Christs have a right to divorce his wife in accordance with the religious requirements governing the issuance of a Get (Jewish Divorce) against her will?

- (2) Is the congregation required to remove from its membership ranks a Jewish person who has joined the so-called Hebrew-Christs movement?

- (3) Does a Jewish cemetery organization have the right to deny burial to a Jew or Jewess who has joined the so-called Hebrew-Christs movement?

In answering these queries, the Court said that since a so-called Hebrew-Christian "has betrayed his people," he "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." The Court warned it is moreover "forbidden for any Jew, Rabbi, Cantor or Sexton, to officiate or to participate in any such religious ceremonies with such converts to another faith."

In reaching its decision, the Court pointed out that the terms Hebrew, Jewish and Israelite are synonymous. It noted that "an historic evaluation of the attitudes of those who pursued the persecution of the Jew and his annihilation, spiritually and physically, will indicate the consistency of such a conclusion."

The Court stated that "historically this has been true during the first and second commonwealth of Jewish history and during the Diaspora to this very day. Even sincere converts to the Christian faith who were born as Jews did not escape the process of genocidal annihilation ordered by the greatest enemy of mankind in the history of civilization during World War II."

The Court's decision noted that "the founder of our people, the propounder of the great theory of monotheism, Abraham, his children, the tribes of Israel and their descendants in Egypt were constantly reminded of their unique position, that a Jew may not escape his identity."

The Rabbinical body warned that "By rejecting the Jew, one is, in a sense, rejecting Revelation and the true concept of monotheism. This concept does not permit the exclusion of any human being from equal rights and equal opportunities. It was this belief that engendered the craving for a Messiah yet to come. A Jew, who affiliates with the so-called Hebrew-Christian movement, loses his right to a Messianic hereafter. This is one of the cardinal principles of Mitzvah."

The decree, which bore the signatures of seven members of the Court, concluded:

"The Jew has paid his price for steadfastly clinging to this concept during the Spanish Inquisition and at the crematorium of Auschwitz. Despite his anguish and suffering, he repeated 'I believe with perfect faith in the coming of the Messiah and even though he may tarry, I still believe in his arrival.' This principle is still included in the daily prayers of the Jew to this very day."

"A member of the Jewish people who was tragically lost his way and has wandered into foreign vineyards may not do so without recognizing the consequences of his actions. It is our prayer that these confused people will repent and return to their fold, and those who helped to mislead them will recognize the fallacy of their effort . . ."

Is this fair?

Our rights as Jews are being denied but see obligation (which we now continue)

[end]

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55 Mt. Pleasant Rd
Smithtown, N.Y. 11787
April 25, 1972

Rabbi Marc Tannenbaum
c/o Station WINS
90 Park Ave
New York City

Dear Rabbi Tannenbaum:

I recently came across an article in "Newsweek" in which you stated that Jewish believers in Messiah Jesus were condemned by the Rabbinical Court of Associated Synagogues of Massachusetts. I was shocked to learn that the same type of prejudice which condemned Jesus of Nazareth before the Sanhedrin exists today in America.

How can these "fulfilled" Jews be called traitors when they are believers in the God of Abraham, Isaac and Jacob? They believe in Moses and the Prophets. By exploring and following the Scriptures they have found the "One" described by Isaiah in the 53rd Chapter, by King David in Psalms 2 and 22, and by Zechariah vs 10 in Chapter 12.

My dear Rabbi, these are beautiful people. I have seen young people at our weekly fellowship who were delivered from drugs by faith in Yeshua. I don't know of any soul snatching, as you call it. Everyone who comes to the class is encouraged to read the Word of God for themselves. Prayer is offered up before each meeting starts asking for the Holy Spirit of God to teach and instruct us, Jew and Gentile alike.

Are these people less Jewish than some of their unbelieving brothers? Jews that only go to synagogue on Yom Kippur or Rosh Hashannah? Jews who are agnostic or even worse, completely atheistic...worshipping science rather than God? I feel only prejudice and ignorance could produce such thinking.

As a Gentile who believes in the Jewish Messiah I would like to say that I am praying for you, that God would remove the veil from your heart and give you a new heart, a circumcised heart...When you pray and recite your 13 articles of faith do you look for your Messiah? Do you pray only with your lips, or is your heart in your prayers? God has said "these people (Israel) honor me with their lips but their hearts are far from me." The prophets were stoned for preaching God's Word but it did not stop them.

Surely we are in the end times as we see the apostasy of the churches and their leaders when traditions of men are placed above the Word of God.

Respectfully,

Helen Maloney
(Mrs) John P. Maloney

for he shall bear their iniquities." God has laid upon Him the iniquity of us all. Such graciousness! Such love! It passes understanding. Great is His mercy! Hear, then, His gracious invitation through the Prophet: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). And then hear also the invitation of Yeshua Hamashiach, Himself, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (New Testament, Matthew 11:28, 29).

Remember, He bore the sin of many—even yours and mine—and made intercession for the transgressors. This is He Who cried out when He was nailed to the tree: "Father, forgive them for they know not what they do!" If you have been blind, be blind no longer. Accept now His gracious invitation! Take God at His word and believe on Christ, God's Anointed One, Yeshua Hamashiach, as your Saviour and Lord, and come into the light and fellowship of God's love. Bow your head just now and tell Him that you will and do believe on Him and receive Him into your heart. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (New Testament, John 1:11, 12).

The Shepherd of Israel

EVERY month for over thirty years we have been publishing *The Shepherd of Israel* in order that truth-seeking Jews everywhere might have the means of ascertaining for themselves the truth concerning God's promises to Israel as set forth in our Hebrew scriptures. Here is a partial list of some of the articles which have appeared in recent issues:

- "Peace in These Times?"
- "A Rabbi's Quest"
- "Who Is a Jew?"
- "A Day — but No Atonement"
- "Man on the Moon"
- "Love — A Universal Need"

The Shepherd of Israel is published monthly in Yiddish and English. Subscription price 50 cents a year; 10 cents a copy.



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IN

מי לא מאמין לשבועתנו חוץ
בישראל נארין ציה לאתאָר
ISAIAH 53
בְּנֵי אֶחָד שְׁבִעָה: אֲקַח
נְעִמָּךְ אֱלֹהִים וּמְעָנוּ: דָּא
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בְּרוּ וְאַתָּה עִשְׂרָה בְּמַתְּוֹעָלָ
זְפִּינְדָּבָא רְהָלִי אַמְּתָשִׁים אָ
יְדוּ צְלָה: מַעַמֵּל נְפָשָׁוּ וּרְאָ
שְׁאָיְסָבָל: לְכִינְ אַחֲלָקָלְיָ

Of Whom Does Isaiah 53 Speak?

By EARL H. KIMBALL

Waterloo, Iowa

BLINDNESS is a terrible malady. Willful blindness is worse—there is no darkness so deep as that of him who refuses to see. Our people have discovered many wonderful truths. They have excelled in every notable field of human endeavor. But has Israel been spiritually blind down through the ages?

Read the following portion of Scripture, the 53rd chapter of our great Hebrew prophet, Isaiah:

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

"He was despised and rejected of men." About whom is the prophet writing? Who was and still is more despised by both Jews and Gentiles than Jesus who was born in Bethlehem (yet called the "Nazarene")? They spit in His face; they bowed the knee before Him in mockery; they blindfolded Him and beat Him and asked Him saying, "Prophesy, who is he that struck thee?" They took His clothing from Him and scourged Him. By Gentiles and Jews alike He was mistreated and rejected, and by them today He is despised and His name is used

as a curse and a by-word. He was hanged upon a tree, becoming a curse for mankind, as it is written, "He that is hanged is accursed of God" (Deuteronomy 21:23). Yet His name is "Yeshua Hamashiach," Jesus the Anointed One, the Christ.

"Surely he hath borne our griefs and carried our sorrows . . . he was wounded for our transgressions, he was bruised for our iniquity . . . with his stripes we are healed . . . and the Lord hath laid on him the iniquities of us all." This is confirmed by Simon Peter in the New Testament, saying of Yeshua (Jesus), the Anointed, that "His own self bare our sins in his own body on the tree . . . by whose stripes ye were healed" (1 Peter 2:24).

Note again what the prophet Isaiah writes of Him: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." This is also confirmed by Simon Peter in the New Testament, saying of Yeshua (Jesus), ". . . Christ (the Anointed) . . . when he was reviled, reviled not again . . ." (1 Peter 2:23).

This all took place when He was brought before Pilate and accused by the chief priests and elders, and at that time He answered not even one word, so that Pilate marvelled greatly—"He openeth not His mouth."

Yes, your sins and mine were laid on him as the Lamb of God. "By his knowledge shall my righteous servant justify many:

5/1/72

Marc:

You may be interested in the attached -- from the Columbia U. alumni monthly publication.



Sched

MRS HANNA F DESSER
205 W 89TH ST
NEW YORK NY 10024

J33

Mon., May 1

3:15 p.m. SPECIAL NUTRITION SEMINAR: "Nutrition and Infection," by Dr. R. McIntosh, Asst. Prof. of Pediatrics, College of Physicians and Surgeons, Institute of Human Nutrition.

Sloane Amphitheater, Room 16-407, P&S.
4:10 p.m. BIOLOGICAL SCIENCES COLLOQUIUM: "Ribosome Recognition of Initiation Sequences in RNA Phage RNAs," by Dr. Joan Argetsinger Steitz, Yale U. 902 Schermerhorn.

8:00 p.m. LECTURE: "City as Significant Environment," by Paolo Riani, School of Architecture, 501 Schermerhorn.

Tues., May 2

12:00 noon ORGAN RECITAL: Sergio de Pieri, St. Paul's Chapel.

Wed., May 3

2:30 p.m. OPERATIONS RESEARCH SEMINAR: "Allocation of Police Patrols for Crime Prevention," by Dr. Jan Chaiken, N.Y. RAND Institute, Div. of Math. Methods in Engineering and Operations Research, 1214 Mudd.

4:00 p.m. BIOCHEMISTRY SEMINAR: "The Allosteric Regulation and in vitro Synthesis of T2-Phage Deoxyctidylate Daminase," by Dr. Frank Maley, Developmental Biochemistry Labs, State of N.Y. Dept. of Health, Amphitheater 5/7, P&S.

7:30 p.m. AFRICAN HERITAGE LECTURE: "Pan-Africanism: A Restatement of Ideology," by Prof. W. Otuafey-Kodjoe, Queens College, Institute of African Studies, The Urban Center & County Cullen Library, Auditorium, County Cullen Lib., 104 W. 136 St.

8:00 p.m. LECTURE ON 18th CENTURY: "Occultism in the Age of Enlightenment," by Professor Otis E. Fellows, Maison Francaise.

Thurs., May 4

4:00 p.m. ILLUSTRATED LECTURE: "Latin America," by Prof. Susana Redondo de Feldman, Assoc. Prof. of Spanish, End of Year Party, Casa Hispanica, 612 W. 116 St.

Fri., May 5

6:30 & 8:30 p.m. FILM: "Goddess," with Kim Stanley & Lloyd Bridges, Hindu Students Assn. Donation: \$1, Harkness Theatre.

8:30 p.m. LECTURE: "The Painting of Theodore van Doesburg," by Dr. Robert P. Welsh, Assoc. Prof. of Art History, U. of Toronto, Art History Student Union, 501 Schermerhorn.

Sun., May 7

4:00 p.m. FILM: "Forgotten Village." Contributions requested. Student Assembly, Schiff Room, Earl Hall.

Mon., May 8

10:00 a.m. SPECIAL BIOCHEMISTRY LECTURE I: "Structure and Function of Biological Membranes," by Prof. S.J. Singer, Dept. of Biology, U. of Calif., San Diego, Amphitheater 8/9, P&S.

3:15 p.m. SPECIAL NUTRITION SEMINAR: "Economic Aspects of the Food Supply," by Dr. David L. Call, Prof. of Food Economics, Cornell U. Institute of Human Nutrition, Sloane Amphitheater, Room 16-407, P&S.

4:30 p.m. CHEMISTRY COLLOQUIUM: "Radiationless Processes in Polyatomic Molecules," by Prof. Karl Freed, U. of Chicago, 316 Havemeyer.

Tues., May 9

12:00 noon ORGAN RECITAL: Aslaug Lortensen, Organist and Choirmaster, Northern Valley Evangelical Free Church, Cresskill, N.J. St. Paul's Chapel.

3:00 p.m. SPECIAL BIOCHEMISTRY LECTURE II: "Structure and Function of Biological Membranes," by Prof. S.J. Singer, Dept. of Biology, U. of Calif., San Diego, Amphitheater 5/7, P&S.

4:00 p.m. LECTURE: "Historical Perception of Poverty," by Peter Mathias, Gildersleeve Professor, All Souls College, Oxford. Barnard Depts. of History & Economics, Lehman Auditorium.

7:30 p.m. FORUM ON AFRICA: "The Liberation Movements in Southern Africa," Institute of African Studies, 413 Int'l Affairs.
7:30 p.m. FILM: "Forgotten Village." Contributions requested. Student Assembly, 408 Main, TC.

Wed., May 10

3:00 p.m. SPECIAL BIOCHEMISTRY LECTURE III: "Structure and Function of Biological Membranes," by Prof. S.J. Singer, Dept. of Biology, U. of Calif., San Diego, Amphitheater 5/7, P&S.

7:30 p.m. AFRICAN HERITAGE LECTURE: "The Search for Africa in the New World," by Prof. John Henrik Clarke, Hunter College, Institute of African Studies, The Urban Center & County Cullen Library, Auditorium, County Cullen Lib., 104 W. 136 St.

Thurs., May 11

10:00 a.m. SPECIAL BIOCHEMISTRY LECTURE IV: "Structure and Function of Biological Membranes," by Prof. S.J. Singer, Dept. of Biology, U. of Calif., San Diego, Amphitheater 8/9, P&S.

12:00 noon SPECIAL SEMINAR: "Chromosome Identification and Mapping in Man and Mouse," by Dr. O.J. Miller, P&S. Dept. of Biological Sciences, 856 Schermerhorn.

4:30 p.m. CHEMISTRY COLLOQUIUM: "Peroxide Fragmentation Reactions: Macrocyclic Synthesis," by Prof. Paul Story, U. of Georgia, 316 Havemeyer.

Fri., May 12

3:00 p.m. PLASMA COLLOQUIUM: "ALCATOR, the MIT Tokamak," by Dr. Robert Taylor, MIT, 214A Mudd.

Sat., May 13

9:00 p.m. GAY DANCE. Donation: \$1.50. Gay People at Columbia, Auditorium, Earl Hall.

Sun., May 14

4:00 p.m. FILM: "I Vitteline." Contributions requested. Student Assembly, Schiff Room, Earl Hall.

Mon., May 15

8:00 p.m. LECTURE: "Kenzo Tange," by Paolo Riani, School of Architecture, 501 Schermerhorn.

Tues., May 16

12:00 noon ORGAN RECITAL: Anne Lewis, Organist and Choir Director, Montgomery Presbyterian Church, Belleville, N.J. St. Paul's Chapel.

Wed., May 17

4:00 p.m. PLASMA COLLOQUIUM: "Future Energy Sources," by Dr. David Rose, MIT, 214A Mudd.

4:00 p.m. BIOCHEMISTRY SEMINAR: "Calorimetric Studies of the Binding of 3'Cytidine Monophosphate to Ribonuclease A," by Dr. Rodney L. Biltonen, Dept. of Physiological Chemistry, Johns Hopkins U. Amphitheater 5/7, P&S.

4:30 p.m. CHEMISTRY COLLOQUIUM: "Radiationless Processes in Polyatomic Molecules," by Prof. Karl Freed, U. of Chicago, 316 Havemeyer.

Thurs., May 18

4:10 p.m. BIOLOGICAL SCIENCES COLLOQUIUM: By Dr. R. Paul Levene, Harvard U. 902 Schermerhorn.

Fri., May 19

8:00 p.m. CONCERT: "Requiem" by Mozart, and "Cantata #131 'Aus der Tiefe'" by Bach, featuring Barnard—Columbia Chorus, Daniel Page, conductor, and L.I. Singers' Society, Clara Burling Roesch, conductor, Dept. of Music, St. Paul's Chapel.

9:00 p.m. GAY DANCE. Donation: \$1.50. Gay People at Columbia, Auditorium, Earl Hall.

Tues., May 23

12:00 noon ORGAN RECITAL: Marilyn Herrington, Organist and Choir Director, St. Peter's Church, N. Plainfield, N.J. St. Paul's Chapel.

Jesus Week Events April 30-May 5

Sun., Apr. 30

3:30 p.m. EXHIBIT RECEPTION: "Confirming The Word with Signs," an exhibition of graphics, drawings and poems by the Kalarson Artists Federation. Exhibit through May 6. Second Floor Gallery, Ferris Booth.

5:00 p.m. FOLK ROCK CELEBRATION: "Go Tell Everyone," with B'way Presbyterian Choir and rock artists, directed by Clay Pitts, Hewitt Lounge, Ferris Booth.

8:45 p.m. CONTEMPORARY FILMS: "Images of Christ." Diverse images of Christ in today's world. Lehman Auditorium, Barnard.

Mon., May 1

12:00 noon JESUS JOY CONCERT: Maranatha, rock ensemble, and the Rev. Paul Moore, Steps of Low Library. Followed by TALK: "Who Is Jesus," by the Rev. David Read, Madison Ave. Presbyterian Church, Steps of Low Library.

8:30 p.m. JESUS JOY CONCERT: Maranatha, rock ensemble, and the Rev. Paul Moore, Barnard Gym.

Tues., May 2

4:30 p.m. LECTURE-DISCUSSION: "Jesus As a Jew Sees Him," with Prof. Michael Wyschogrod, Professor of Philosophy, Baruch College, Auditorium, Earl Hall.

8:00 p.m. JESUS ROCK SIGHT & SOUND SHOW: "Cry Three," by the Clear Light Company, St. Paul's Chapel.

Wed., May 3

4:30 p.m. TALK: "Is Jesus the Messiah?" by Prof. Rosemary Reuther, Professor of Religion, Howard University, Lehman Auditorium, Barnard.

8:00 p.m. AN EVENING OF MUSIC & DANCE: "Jesus the Peacemaker," with a message by the Rev. Paul Moore, Cathedral of St. John the Divine.

Thurs., May 4

8:00 p.m. FILM: "Son of Man," Wollman Auditorium.

Fri., May 5

12:00 noon SELECTIONS: "Jesus Christ Superstar" and "Children's Liberation Play," by Harlem-Amsterdam Players, Steps of Low Library. Followed by TALK: By the Rev. Jesse Jackson, President, PUSH (People United to Save Humanity), Steps of Low Library.

4:15 p.m. CONCERT: "Songs of Nostalgia and Hope," with Al Carmines, cabaret pianist & minister for the Arts, Judson Church, NYC, Hewitt Lounge, Ferris Booth.

5:30 p.m. SHALOM SUPPER: An ecumenical meal. Participants: Msgr. Robert J. Fox, of Full Circle; Clinton Ingram, jazz musician; Hal Eads, Shalom, Inc.; Mackenzie, Jacks, and Band, folk rock musicians, Steps of Low Library.

Daily

11:30 a.m.-2:00 p.m. NATURAL LUNCHES: Sandwiches, soup, yogurt sundaes. Nothing over \$5.00. Lobby, Earl Hall.

Sundays

7:00 p.m. FOLK DANCING: Teaching and requests. Admissions: \$.75, \$.50 students. Earl Hall Center Student Governing Board/Folk Dance Circle, Auditorium, Earl Hall.

Thursdays

12:30 p.m. YOGA CLASS: No registration needed. Contribution requested. Auditorium, Earl Hall.

Fridays

8:30 p.m. FOLK AND SQUARE DANCING: Dick Kraus, leader, Admission: \$1. Teachers College.

Exhibit

Paintings by Pierre Jacquemon and Jean Revol, May 1-12, Maison Francaise, 560 W. 113 St.

All items submitted for the Schedule of Events, including those which arrive after the printing deadline, will be posted on the bulletin board in the Office of Information and Visitor Services, 201 Dodge.

Items for listing in the Schedule of Events must be submitted in writing.

Deadline for June issue: May 18 at noon.

Cover photo: Barbara Kashian Gubbins

2 Yarmouth Lane
Nesconset, N.Y. 11767
April 25, 1972

Newsweek Magazine
444 Madison Ave.
New York City

Gentlemen:

Your recent article reflecting the Massachusetts Beth Din condemnation of we Jews who have accepted Christ as Messiah should not come as a surprise to those who have studied God's Word. How eloquently this confirms Isaiah's prophetic declaration: "Wherefore the Lord said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be blind."

Rabbi Tannenbaum and the Rabbinical Court of the Associated Synagogues of Massachusetts have decreed that a Jew who accepts Christ as Messiah has betrayed his people and may not claim the 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. We, who believe God and the scriptures are deemed to have forfeited our rights as Jews. What then is the criterion for being a Jew? Does believing God constitute betrayal and does one who practices his faith through dedicated service to God cease to be a Hebrew? The answer should be obvious, but ignorance, prejudice and centuries of satanic activity have frustrated objectivity and simple logic.

God chose Abraham to be the father of the Hebrew nation and caused this promise to be sealed in the covenant of circumcision. Every male was to be circumcised on the eighth day of life as a physical demonstration of his being privy to this contract with God. However, because the Chosen People failed time and again to conform to this law, God promised to establish a new covenant (Jer. 31:31-34, Ezek. 11:17-20, 36: 24-28) which would be engraved in the hearts, rather than the flesh of the people. This new testament would be evidenced by the indwelling of God's Holy Spirit, through which, the Children of Israel would know the Lord.

Traditional Jewish leaders contend that the American Board of Mission to the Jews concentrates on the soul-snatching of young Jews and adults who have little knowledge of Judaism. It is paradoxical to assert reliance upon the impressionable and unknowledgable when in actuality education and investigation are emphasized by the American Board. Rather than concentrating on unscriptural commandments of men, vain traditions and the dogmas of formal religion, the Board subscribes to reading and teaching the Bible as the means to learn the unadulterated Word of God. Those who become fulfilled in accepting their Messiah, as prophesied in the Old Testament, make an intelligent decision predicated upon factual knowledge of the scriptures. Rejection and resentment, on the contrary, is usually made in ignorance and without foundation or inquiry. It is so much easier and less controversial to flow with the tide of tradition, without questioning or attempting to learn God's will which has been recorded and preserved for this express purpose.

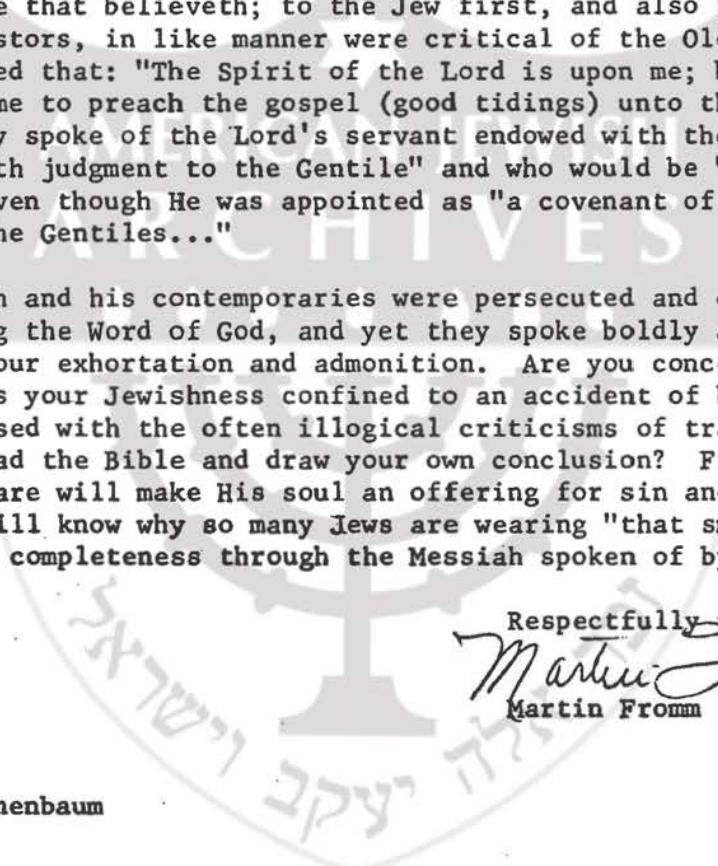
The "acceptable" Jew may be Orthodox, Conservative or Reformed. He can be an ultra-liberal, a traditionalist or even an agnostic. He may attend Shul once or twice yearly on Rosh Hashanna and Yom Kippur, or he may never step inside a synagogue - and still be accepted by the Jewish community. But the minute he professes a belief in God and lives in accordance with the tenets of Judaism expounded in the Bible, he ceases to be a Jew! How ironic that one of the thirteen articles of faith reiterated in the Jew's daily prayers is a fervent declaration of his belief in the coming of Messiah. Yet, when he gives credence to God's fulfillment of this promise, rather than mere lip service, he is ostracized by the Jewish community.

Our learned Jewish leaders take exception to evangelical Protestants who proclaim that the Gospel of Christ is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Gentile." Their ancestors, in like manner were critical of the Old Testament evangelist who declared that: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach the gospel (good tidings) unto the meek..." Isaiah unashamedly spoke of the Lord's servant endowed with the Spirit of God to "bring forth judgment to the Gentile" and who would be "despised and rejected of men," even though He was appointed as "a covenant of the people and for a light of the Gentiles..."

Isaiah and his contemporaries were persecuted and even put to death for propagating the Word of God, and yet they spoke boldly as God gave them utterance, for our exhortation and admonition. Are you concerned with their message, or is your Jewishness confined to an accident of birth? If you are not impressed with the often illogical criticisms of traditional thinking, why not read the Bible and draw your own conclusion? Find out who the prophets declare will make His soul an offering for sin and be our Prince of Peace. Then you will know why so many Jews are wearing "that smile" with pride, and proclaim a completeness through the Messiah spoken of by Moses and the Prophets.

MF/hm

Respectfully yours,


Martin Fromm
Martin Fromm

cc: M. Tannenbaum

WHY ARE YOUNG JEWS TURNING TO CHRIST

"Jews for Jesus"! It might sound strange. Yiddish Jesus freaks who are more familiar with Hebrew folk songs than with "The Old Rugged Cross." It's happening all over.

"Why, why, why, why?!" lament Jewish parents who regard this as a tragedy. "What did we do wrong that our children should become chummy with Jesus freaks and start worshipping Jesus?!"

These parents assume that a tragedy has hit them. They are sure they neglected some important item in their children's training with the result that their children have defected. Rabbis and Jewish community leaders try to answer the parents and their own uneasy minds but answers to the dilemma are hard to find.

Those of us who are "Jews for Jesus" do not feel that we have defected! We do not have an easy answer to the parents' lament, but we would like to explain some of the reasons why Jewish young people are turning to Christ.

I. We have come to recognize that there is a certain amount of anti-Christian prejudice in what we have been taught. The traditional liberalism of the Jewish community is incompatible with such prejudice. The notion that no sincere, thinking Jew would consider the claims of Christ is just as stupid as the idea that most Jews have a plot to overthrow the governments of the world and bring the Zionists to power.

We have been asked to accept the dogma that Judaism and Christianity are mutually exclusive categories, that one could not

be a true Jew and be a Christian. This we were asked to accept on blind faith or on the basis of the opinions of some men who had no biblical authority to assume that.

With God's help we intend to fight prejudice and bigotry wherever we find it, even if it is within ourselves, our families, and our own communities.

2. We believe that personal convictions transcend dogmatism. Judaism has had little by way of answers for the problems of young people today. When confronted with the problems of dope and degraded sex, all that Judaism has had to say is that these things should not be done. In Christ, many young Jews have found spiritual revitalization which has helped them toward solving these problems. It is no longer sufficient to say that "These things aren't nice" or "What would your grandparents think?" We Jews for Jesus know that we do not know all of the answers; we don't even know all the questions. However, we have something better than parental tears, psychiatry, or panel discussions in our approach to the problems of life.

A growing number of Jewish young people have the testimony that Christ helped them to overcome dope and unhealthy sex relationships, and He gave them love in their hearts for all peoples. Who would say that it would be better if these things were not done.

3. We who are Jews for Jesus categorically reject the ethnic chauvinism of our parents. As long as our people believed God desired the Jews to remain a separate people, that separation was

a holy imperative. If there is no God as so many now believe, then this elitism must be condemned.

We emphatically believe that God did choose the Jewish people to be a separate people, a holy people. We believe that God chose the Jewish people for His service, to preach the good news of His existence and His redemption for all mankind. In Christ, we find the message of redemption for all people.

In Judaism we have boasted that we do not send missionaries to other peoples to convert them. Most of us never asked ourselves "Why not?" If Judaism is truth, then we should respectfully seek to share that truth with the nations. We Jews for Jesus join with our Gentile brothers and sisters who believe that God chose the Jewish people. Though Judaism has failed to accept the mission to share God's good news with all nations, we shall go forth and proudly tell all people that personal redemption and joy is to be found in the Messiah.

4. We charge that the Judaism we know is not the religion delivered by God to the prophets. The Judaism of the prophets was founded on the basis of supernatural revelation. Today the idea that God cares for man and that he acts to intercede is indeed rare. Many of our rabbis have diminished Judaism by rationalizing the failure to obey the precepts given by God in the Law. They express their own opinions under the blanket of justification by introducing them as "Judaism teaches."

In that contemporary Judaism speaks to social issues, we commend our brothers. There is a continual cry against social

Injustice on behalf of all people, but we have been educated out of a belief in a personal God who cares by rabbis who gainsay the idea of the miraculous. In our experience the Sabbath sermons sound more like sociology sanctified by liturgy than the "thus saith the Lord" that our people knew from Mt. Moriah, Mt. Sinai, and Mt. Carmel.

In Christ, we have found the perfect Prophet, Priest, and King who speaks to us and for us with authority. While contemporary Judaism attempts social relevance, it leaves the individual destitute of the sense of a personal relationship with God. This we find in Christ. Jesus our liberator said of the unbelief of His time, "If they had believed Moses and the prophets, then they would have believed me." We are asked to cling to a Judaism which no longer puts confidence in Moses and the prophets. We know by experience that Christ speaks the word of truth to us.

5. Most young people today, Jews included, are experience-oriented. We understand, not by the giving of many precepts or the learning of a bar mitzvah passage, but by experiencing. We hunger and thirst after a personal experience with God. We Jews for Jesus have found this experience in Christ. We know we can talk to God in any language and that He hears us. What kind of personal experience with God can establishment-type Judaism offer to take the place of what we know has happened to us?

6. In one word, "love" is a reason. Dr. Daniel Fuchs, the General Secretary of the Beth Sar Shalom Hebrew Christian Fellowship, has told us that the reason he sees hundreds of Jewish young people

turning to Christ is because they are looking for the love of God, which can only be found in the Messiah of Israel. In Jesus, we have found this love (John 3:16).

Furthermore, we find that we are able to love people we did not know how to love before, because of the operation of the Holy Spirit in our lives, teaching us how to love.

We Jews for Jesus have been oppressed by subtle community disapproval and by the promotion of selective prejudice against us simply because we believe in Jesus. We have been made the outcasts of the Jewish community; and yet we love our fellow Jews and our Jewish heritage more than ever because of Jesus.

7. While in the committee meetings and forums of Judaism, the discussion is continuing on how to define a Jew, we have found the meaning of Judaism in Jesus. Many of us who were estranged from establishment Judaism have come to have a great appreciation of the role that God has chosen for the Jewish people. We love the holidays. We understand the religious precepts. Because of Jesus, our identity as Jews has been established more strongly than ever.

8. We Jews for Jesus, young and old, know that in choosing to worship God through Christ we have gone the route that the Lord God of Israel has intended. When we search our Scriptures, we find that the prophets spoke words of truth. We believe the prophetic words that God would one day re-establish the land of Israel. We believe the prophet's description of the coming Messiah, who would suffer and die for our sins.

Therefore, we hold to our Jewishness and treasure it as something given uniquely by God. We also cling to the person of Christ and His sacrificial atonement because He makes being Jewish meaningful. We reject the unbelief and ceremonial postures which we find both in establishment Judaism and in the churches of Christendom. Those of us who are the Jews for Jesus look forward to the day when we shall be joined by many more of our Jewish brethren who care to know the truth. Until then, we shall remain what society has made us, outcasts for our belief.

However, we urge our fellow Jews, those who care to know truth, to read the Jewish Scriptures, attend synagogue, understand the words in the prayer book, think through the true meaning of Judaism. If you have an open heart and an open mind, we are sure that one day you will be joining with us.

On behalf of the Jews who are for Jesus:

Moishe Rosen
P. O. Box 545
Corte Madera, CA 94925
Phone: 415-924-6677

American Jewish Committee
GREATER BOSTON CHAPTER--NEW ENGLAND REGION
72 Franklin Street, Suite 403-HA 6-7415

Transmittal

To Marc Targeman
From Phil D

Date

For your information

Please handle

For your signature

Read and return

Returned as requested

Read and forward to:

For approval

Your comments, please

Rabbi Doff
asked that I
send you
this

Department of Religious Information
ASSOCIATED SYNAGOGUES OF MASSACHUSETTS
177 Tremont Street
Boston, Massachusetts 02111

426-2139 or 426-6268

From the office of
RABBI SAMUEL I. KORFF
Rabbinic Administrator

March 24th, 1972

The following is an authorized text of the recent OFFICIAL DECREE relating to affiliates with the so-called "Hebrew-Christians" movement issued by THE RABBINICAL COURT OF JUSTICE of the Associated Synagogues of Massachusetts for transmission to interested agencies:

OFFICIAL DECREE

"In the matter before us for disposition and relating to the following three basic questions which are namely:

(1) Does the husband whose wife has joined the so-called "Hebrew-Christians" have a right to divorce his wife in accordance with the religious requirements governing the issuance of a GET (Jewish Divorce) against her will?

(2) Is the congregation required to remove from its membership ranks a Jewish person who has joined the so-called "Hebrew-Christians" movement?

(3) Does a Jewish cemetery organization have the right to deny burial to a Jew or Jewess who has joined the so-called "Hebrew-Christians" movement?

It should be noted that the name HEBREW, JEWISH, and ISRAELITE are synonymous. A review of all sources in the Bible, in the Prophets, in the scriptures, in the Mishna, and in the Talmud do not leave any room for doubt as to any distinction between these identities.

Furthermore, an historic evaluation of the attitude of those who pursued the persecution of the Jew and his annihilation, spiritually and physically, will also indicate the consistency of such a conclusion.

Continued on Page -2-

After careful deliberation and an exhaustive analysis of HALACHIC disciplines encompassing every area of Jewish Law governing the disposition of the above-mentioned questions, The Rabbinical Court of Justice of The Associated Synagogues of Massachusetts, in special session, assembled this 15th day of the month of ADAR 5732 (3-1-72) and issued the following rulings:

RIGHTS AND RESPONSIBILITIES

(A) A person borne to Jewish parents, when he joins the so-called "Hebrew-Christians" movement abdicates his rights as a member of the Jewish faith. He may not, however, at any time be exempt from responsibilities, which membership in the Jewish faith imposes upon him by Divine Revelation clearly defined in the written and oral law. The Soul of every Jew, past, present, and future, was at Sinai to pledge his responsibility as a Jew.

FORFEITURE OF RIGHTS

(B) Consequently, such a person, who has betrayed his people, 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. It is equally forbidden for any Jew, Rabbi, Cantor, or Sexton to officiate or to participate in any such religious ceremonies with such converts to another faith or an affiliate with the so-called "Hebrew-Christians" movement.

I. While normally a Jewish divorce may not be granted without the consent of both parties, in this instance the husband has every right to dissolve this marriage in accordance with Jewish Law without the consent of the wife, AND IT IS SO ORDERED.

II. A congregation, which normally may tolerate alienation of its membership from religious practices, has no right to retain on its roll an affiliate with the so-called "Hebrew-Christians" movement, AND IT IS SO ORDERED.

III. A Jewish cemetery organization has it, as its responsibility, to exclude from burial a person who has affiliated himself with the so-called "Hebrew-Christians" movement, AND IT IS SO ORDERED.

A member of the Jewish people who tragically lost his way and has wandered into foreign vineyards may not do so without recognizing the consequences of his actions. It is our prayer that these confused people will repent and return to their fold and those who helped to mislead them will recognize the fallacy of their effort."



THE AMERICAN JEWISH COMMITTEE

PHOENIX CHAPTER • Suite 420-Room 16 • 3550 North Central Ave. • Phoenix, Ariz. 85012 • Phone (602) 279-9696

November 7, 1972

Rabbi Marc H. Tannenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi,

Thank you very much for the June memorandum concerning Evangelism. I am enclosing a copy of a letter sent to Rabbi Lee at A S U, concerning the memorandum and the scheduled visit of Mr. Strober.

Our community of Phoenix is a rather strange mixture of immigration from all parts of the U. S. with a corresponding variety of religious organizations. Among these are the Beth Sar Shalom, whose activity in the past has been limited to mailing invitations to attend their services to members of the Jewish community. Our first contact with this group was an indirect confrontation when "The Passover" film was scheduled to be viewed in Phoenix on a local TV station. Their mailings stepped up to include promotional literature on the film, advertising it as ecumenical. Although we did not have direct contact with the group, the program manager of the station was the recipient of local arguments from their group as well as from representatives of the entire community. The decision not to air the film, although the time slot had been paid for, was the result of a unified presentation from Protestant, Catholic, and the three Jewish religious movements in the community.

Several months ago, Beth Sar Shalom started including the pamphlet "Why Are So Many Jews Smiling" in their mailings. Although members of the community have not over-reacted, there has been an evaluation from some who have received this material that the group is getting much more sophisticated and professional in their campaigns.

The latest mailing was an unusual one. From the same source which sent out the Beth Sar Shalom literature, we are now receiving the Jewish Voice. Although the Jewish Voice has its national headquarters at a P. O. Box in Phoenix and is heard on one Western music Evangelical Religious radio program, its local activities have been nil. Calls to its number listed in the Phoenix phone book have elicited responses that it has no affiliation with any other group.

The Jewish Voice Radio program has not been considered effective as its format and presentation was more designed to reach evangelical



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page 2

Christian listeners and evoke a financial response. The enclosed newsletter however is the first I have seen and indicates to me that there is at least a shift, if not a definite change in the kind of approach this group has used.

With some deletions of the commercial aspect of the venture as appears on the back page of the newsletter and minor re-writing of the articles, I feel the newsletter could have an uncomfortable impact on certain readers. The inclusion of the article on Anti-Semitism indicates that someone on the staff of this newsletter knows his work, and the lead in to spreading the gospel from the recounting of the holocaust, etc. indicates to me that there is a professionalism within, or available to these groups which they have not had before. The enclosed other pamphlets are the older kinds which have been typical of literature in the past. They were included in the same packet.

While uncertain as to the kinds of responses this activity should evoke within the community, it seems appropriate that through the Rabbinical Council and the leadership of the Jewish Community in Phoenix, the nature of these groups be identified and their motives made public. It was surprising to hear the TV program director recount that after the cancellation of the "Passover", most of the calls of complaint were from disappointed Jews who were under the impression that Beth Sar Shalom was the religious equivalent of an A J C, or an A D L, even though they had never heard the name before.

I think that copies of your background memorandum provide an excellent base of information to the Rabbinical and communal leadership in the community. Could you send me twenty-five copies of this memorandum to be distributed within the Jewish community and to select Christian leaders who also share a concern that this kind of activity directed at Jews can have negating effects on the inter-religious progress made in our community.

Sincerely yours,

M.C. Rosenthal
M. C. Rosenthal

Enc: Letter
Pamphlet
MCR/jar

MEMORANDUM
RABBI STEVEN SHAW

"^"
11/20/72



Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

Dear More -

Your secretary asked for some "quotes". It just happens that I wrote a long letter to Alfred Jospe, National Hillel Director after our last meeting. Perhaps it will provide you with what you want.

I've also enclosed some material about our last weekend retreat which was held this past Shabbat. It proved amazingly successful & it's the kind of thing that I think is the most important thing we can do regarding the Jesus Movement & the wider issues. Incidentally, as you can see by the ad - it was made possible thru a grant from the AJC in Essex County.

See you soon,

THE HILLEL FOUNDATION AT RUTGERS UNIVERSITY
Clifton Avenue and Ryders Lane at Douglass College
New Brunswick, New Jersey 08901
(201) 545-2407

Steve

[start]



AMERICAN JEWISH

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August 1972

Rabbi Marc Tannenbaum
American Jewish Comm.
165 East 56th Street
New York, New York

My dear Rabbi:

The deep concern of Jewish leaders in the US with the advent of Christian evangelism and the Amer. Bd. of Mission to the Jews, which is beginning to reap converts to Christian Judaism and its effect on the survival of Judaism and the Jewish population, should be met with the adage about "fighting fire with fire".

At a recent Friday night Oneg Shabbat in our Center, Rabbi Kahane the "maverick outcast" was the guest speaker and he came up with what seemed like a good idea. He gets large attentive audiences wherever he goes and his youthful followers seem to have the spark and enthusiasm which is sadly lacking in Jewish organizations.

He mentioned the fact that he has plans to build a school in Israel to train young Radical Jews (revolutionaries) in how to go out on the campuses all over the US and "evangelize" among the Jewish students and not only try to win back Jews who have strayed from the Jewish path but those Jews who never were on it.

Since Rabbi Kahane and the JDL seem to be the only Jewish organization which appeals particularly to young Jewish boys and girls, I think his idea deserves consideration. Especially so since the other Jewish organizations, several of which I belong to, seldom attract young people and seem to be geared to the middle aged and older.

At the very beginning of Christianity Jews were the ones who went out to proselytize, not for Christianity really but Judaism in essence until Paul (nee Saul) split with the Jews and started the trend away from it.

Why haven't Jews been doing this for Judaism? Every Christian and Christian Jew has had an arrow pointed towards conversion of Jews and the death of Judaism. No religion in the world except Western Christianity has had this aim.

Since Judaism has as much if not more to offer mankind, why are Jews ashamed and reluctant to spread its message, choosing instead to hide it or bury it thru interfaith marriage and assimilation. In fact it seems to me that the above has increased in leaps and bounds since the Ecumenical Council "absolved" Jews from being "Christ Killers". Nothing was mentioned about "Jew Killers".

-2-

Getting back to Rabbi Kahane's idea. Instead of waiting for him to raise money here to build in Israel, why not undertake this program or project right here in the US where it can be implemented a lot sooner. In fact why not join forces with him in recruitments since his zeal and new ideas seem to attract young followers and put his ideas to use in the immediate future.

The establishment can raise funds a lot faster and better than he can since he is "persona non grata" amongst them. The older generation can learn a few things from the younger and not all his ideas are wrong, tho they may be radically different and rub some people the wrong way.

As a concerned Jewess, I wish to urge upon the Jewish authorities to take the above suggestions seriously. Since Judaism needs the young to survive, why not give them their rightful place in Jewish society. Our young people seem to prefer action to words; then let there be action and with them in the vanguard.

I would also strongly urge inviting Rabbi Kahane to participate in talks of any kind concerning the future of Judaism and the Jews. He does have a following and tho his ideas and policies and manner may be seem to be outrageous to the establishment, he does have the right to be heard and included. The very fact that he is banned from conferences helps him get the publicity which he is deemed abhorrent about.

He is not all bad and not always wrong and he does have fresh ideas which is what is sorely needed. He is a force which should be reckoned with and I believe it is time bury the hatchet.

His strong idealistic youthful following should be nurtured, not turned away. Proselytize or perish, even among people who are uncommitted to any religion.

Yours sincerely,

(Mrs.) E.V. Kaye

58-12-210 Street
Bayside, NY 11364

[end]

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Copy to [unclear]

SOUTHWEST REGIONAL COUNCIL

THE AMERICAN JEWISH COMMITTEE
1215 Avenue of the Americas, New York, N.Y. 10036

FO-SW

August 8, 1972

cc: Gerald Strober

XEROX cc: MARK TANENBAUM ✓
JIM RUDID

Yehuda Roschman

Reet Gilo

SM 10172

I. TERPEN

TO: Will Katz
FROM: Allan Goldberg
SUBJECT: The "New Evangelism"

This is the third time I've started to write this memo, and I have promised myself I will finish it this time. Please forgive the delay in responding to your's.

To begin with a summation, the picture I've been getting from the Jewish community in Dallas is generally one of non-concern and little interest in the EXPLO phenomenon. Within Dallas the response has of course, been quite favorable. While theology is sometimes given as the rationale for widespread and unreserved approval of this experience, it is more usually found in a feeling of moral or social "rightness". A large part of this feeling is expressed in the notion that if it keeps kids out of "trouble" it must be good. In fact the good behavior of the participants appears to be a central if not determining factor in adult approval. I've heard this sentiment expressed by Jewish laymen as well as Christians.

To your question of what influential leaders thought of EXPLO '72, I can only answer that for two weeks before this "Christian Woodstock", local TV stations were running a ten second promo with Mayor Wes Wise telling the audience something historic was going to happen in Dallas. 'Nuff said? The coolest media response to EXPLO came from a news program on the local NET television station. But even then, the harshest thing they could say was that the participants left a lot of money (\$7 million, I think) in Dallas shops and hotels, with some vague reference to the commercial aspects of EXPLO.

I have not heard anxiety directly expressed by Jews over Christian proselytizing efforts, but there have been stirrings for a reemphasis of Jewish communal life in general and Jewish education in particular. (See Dallas Board Workshop notes which follow shortly.) It's difficult to believe the "new evangelism" hasn't played a role in this. I'm not aware of any change in Jewish-Christian relation-

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ships, certainly not on the institutional level. But there is at least one important element that may change matters. I have it from several sources that Jewish youngsters in Dallas have been totally unconcerned about the meaning of EXPLO. While we all saw it on television and read about it in the papers, it was really quite easy to avoid any direct contact with the participants, especially in the suburbs. Unless one made a special trip down to the Fair Park area, it was a relatively simple matter to regard this as just another convention of which Dallas has many. (The Shriners were reported to have brought a hundred thousand people to Dallas a few weeks ago.) One Jewish teen said all she knew was that "there were a lot of Christians in town." But school is recessed for the summer and if Bill Bright's plan to evangelize the nation by 1976 takes hold, Jewish kids will feel the first pinch in the school setting, especially in this part of the country.

About the "Gimme a J!" article in The Village Voice; I chuckled and chortled when I read it, and then I realized what a shallow job of reporting the author did. I get the feeling he was sent into the boondocks to report on the native's restlessness, and then failed to talk to any natives. I agree that the football pep rally has gone out of style (although less so here than in the Northeast) and probably won't appeal to many Jewish kids, but the eighty thousand in the Cotton Bowl loved it. This was the night before the big game for them, and they were getting "psyched up" for it. I don't think those who will be giving Christian witness to Jews will use this approach.

By the way, the ABC television affiliate in Dallas showed a three part program on EXPLO '72 last week. It was apparently produced and syndicated by the Campus Crusade for Christ, and solely sponsored by them with Bill Bright making a low key solicitation for funds. Virtually all of the filming was centered on activities at the Cotton Bowl.

Best Regards,



RABBI STEVEN SHAW

THE HILLEL FOUNDATION AT RUTGERS UNIVERSITY

(Rutgers - Douglass - Livingston Colleges)

Clifton Avenue and Ryders Lane - at the Douglass Campus

New Brunswick, New Jersey 08901

Telephone (201) 545-2407 / 545-1231



October 30, 1972

Dear

During the weekend of November 17-19th a group of between twenty-five to thirty undergraduates, graduate students and faculty from both within and outside Rutgers University will be spending a three day period together exploring techniques of Kabbalistic meditation, Hasidic chanting and the development of our inner religious lives.

We will spend most of our time in a heavily wooded site deep inside Stokes State Forest in the northwest corner of New Jersey, where we will live in heated cabins, prepare our own vegetarian meals and celebrate what we expect will be a joyous and deeply moving Sabbath.

The weekend will be under the guidance of a personal friend, Joseph Polak of Boston University. Joe is a young Hasidic rabbi, trained in the Kabbalistic tradition of contemplative mysticism, who has been strongly influenced by the theories of the radical psychiatrist R. D. Laing and the teachings of depth psychology. He is probably one of the most talented and religiously creative Hillel directors in America and his weekends in the Boston area are known for their often profound effect on students' inner lives. He is a close friend of Rabbi Art Green, of Havurat Shalom (the experiment in Jewish communal renewal near Boston) and a few of you who visited the Havurah with me two years ago may remember his talents with the guitar and the Hasidic folk song.

I'm sending this note to you because I have the feeling that you may be the kind of person who might derive some personal benefit from an experience which I've only been able to describe very superficially in the letter. Although there will be an announcement about the weekend in the Rutgers Daily Targum next week, people who think they want to go should first contact me so we can talk about it in person. This is because Joe and I would like those interested to in some way be pre-selected to insure a maximum degree of both personal and collective satisfaction from their experience.

Since our group's size is obviously limited, I would appreciate your contacting me immediately. If you know someone who might like to go - please let me know.

Hope to see you soon,

SSmf

Steve Shaw

P.S. The three day weekend will cost \$12. However, if money is a problem there is also a possibility of some kind of financial adjustments and special rates for couples if they feel it necessary.

RABBI STEVEN SHAW

THE HILLEL FOUNDATION AT RUTGERS UNIVERSITY

(Rutgers - Douglass - Livingston Colleges)

Clifton Avenue and Ryders Lane - at the Douglass Campus

New Brunswick, New Jersey 08901

Telephone (201) 545-2407 / 545-1231 Nov. 10, 1972



DEAR RETREATANT,

OUR RETREAT ON THE WEEKEND OF THE 17TH WILL BE AN EFFORT ON OUR PART TO ACHIEVE A SENSE OF TOTAL SHABBOS AND TOTAL COMMUNITY, USING TECHNIQUES CULLED FROM A MYSTIC TRADITION THAT GOES BACK 3,000 YEARS. FOR THIS REASON IT IS IMPORTANT THAT YOU COME PREPARED.

EACH DAY OF THE WEEK KEEP A DIARY OF THE THINGS THAT HAPPEN TO YOU, ESPECIALLY BEAUTIFUL THINGS. A GOOD TIME TO REVIEW THEM EACH DAY IS IN THE EVENING WHILE LYING IN BED JUST BEFORE GOING TO SLEEP. BE PREPARED TO SHARE SOME OF THESE EXPERIENCES WITH SOME OF THE OTHER RETREATANTS DURING THE FRIDAY EVENING SERVICE.

BE AT HILLEL HOUSE NO LATER THAN 3:30 P.M. BE COMPLETELY SHOWERED BEFORE YOU COME. WHEN SHOWERING, BEAR IN MIND THAT YOU ARE DOING THIS (A) FOR THE SABBATH AND (B) AS A RELIGIOUS RITE FOR SELF-PURIFICATION (T'VILA), A KIND OF BAPTISM. WHEN YOU EMERGE FROM THE WATER YOU WILL WANT TO EXPERIENCE REBIRTH. EAT WELL BEFORE COMING TO HILLEL; WE WILL PROBABLY NOT EAT UNTIL ABOUT 11:00 P.M.

WHEN YOU ARRIVE AT HILLEL YOU SHOULD BE DRESSED IN CASUAL CLOTHES THAT ARE COMPLETELY FRESH AND CLEAN; JUST BACK FROM THE LAUNDRY OR DRY-CLEANER. (THE SAME FOR UNDERWEAR.) ALTHOUGH YOU WILL BE WEARING THIS OUTFIT UNTIL JUST BEFORE SERVICES, BE SURE THAT IT IS NOT TOO FANCY, AS THESE WILL ALSO BE YOUR SLEEPING CLOTHES. JUST BEFORE SERVICES YOU WILL CHANGE INTO YOUR SECOND SET OF CLOTHES; THIS SHOULD BE WHAT YOU CONSIDER TO BE YOUR (A) FAVORITE AND (B) YOUR FINEST SET OF CLOTHES -- AGAIN, COMPLETELY FRESH AND UNWORN SINCE THE TIME THAT IT WAS LAST CLEANED. YOU MAY BRING AS MANY OF THESE OUTFITS AS YOU PLEASE, BUT REMEMBER THAT PHYSICAL COMFORT IS AN EXTREMELY HIGH PRIORITY. ALSO, BEAR IN MIND THAT HILLEL IS A CONCRETE BUILDING THAT TENDS TO GET COLD.

DO NOT BRING THE FOLLOWING: WATCH OR CLOCK, KEYS, WALLETS, SMOKING SUPPLIES, PENS, PENCILS, NOTEBOOKS, TEXTBOOKS, NEWSPAPERS, MAGAZINES, OR MONEY. IT IS IN FACT IMPERATIVE THAT YOUR POCKETS BE EMPTY WHEN YOU ARRIVE AT HILLEL SO THAT WE WILL ALL BE POOR, AND AT LEAST IN THIS SYMBOLIC WAY EQUAL. IMMEDIATELY BEFORE CANDELIGHTING HOWEVER, YOU WILL BE ASKED TO PLACE A VOLUNTARY AMOUNT OF MONEY IN THE CHARITY BOX, SO HAVE THIS READY. AS THERE ARE A LIMITED AMOUNT SOFAS AT HILLEL, IT IS RECOMMENDED THAT EVERYONE BRING AN EXCESS OF BLANKETS OR A SLEEPING BAG, A PILLOW (IF YOU USE ONE) AND A CLEAN TOWEL.

PLEASE CALL ME IF YOU HAVE ANY QUESTIONS. REMEMBER THAT THE MOST IMPORTANT THING ABOUT THE SABBATH IS YOUR PREPARATION FOR IT.

Joseph Polak
RABBI JOSEPH POLAK

*Yours,
Steven Shaw*
RABBI STEVEN SHAW

P.S. PLEASE PHONE ME IF YOU ARE A VEGETARIAN. IF YOU HAVEN'T PAID THE RETREAT FEE (\$6 FOR RUTGERS STUDENTS - \$8 FOR OTHERS) PLEASE SEND IT OR BRING IT TO OUR OFFICE IMMEDIATELY. NOTE, FOR TECHNICAL REASONS, WE'VE DECIDED TO HOLD OUR WEEKEND IN THE HILLEL BUILDING WHICH WILL BE CLOSED OFF FOR THIS PURPOSE, THUS CUTTING OUR COSTS AND MAKING A FEW OTHER THINGS POSSIBLE. ALTHOUGH WE MAY DECIDE TO DO SOMETHING AS A GROUP ON SUNDAY, THE RETREAT WILL FORMALLY CLOSE SATURDAY NIGHT.

[start]



AMERICAN JEWISH

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B'NAI B'RITH HILLEL FOUNDATION AT RUTGERS UNIVERSITY

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NOVEMBER 1, 1972

Dr. ALFRED JOSPE,
B'NAI B'RITH HILLEL FOUNDATIONS,
1640 RHODE ISLAND AVENUE, N.W.,
WASHINGTON, D.C. 20036

DEAR ALFRED:

IN REGARD TO YOUR LETTER REQUESTING CURRENT INFORMATION
ABOUT THE JESUS MOVEMENT AND ITS IMPACT ON JEWS, THE
FOLLOWING IS AN EXTREMELY TENTATIVE REACTION TO WHAT THE
SITUATION AT RUTGERS SEEMS TO BE:

SO FAR, AS I CAN TELL, THE "JEWS FOR JESUS" MOVEMENT HAS
HAD LITTLE EFFECT ON CAMPUS. FOR THE LAST THREE WEEKS A
TABLE HAS BEEN SET UP IN THE DOUGLASS STUDENT CENTER EVERY
MONDAY AFTERNOON TO DISTRIBUTE CONVERSIONARY LITERATURE
(I'VE ENCLOSED SOME SAMPLES). THREE STUDENTS MANNED THE
TABLE THIS MONDAY. TWO WERE "JEWS" ONE WAS AN ENTHUSIASTIC
PENTECOSTAL CHRISTIAN WHO HAD COME TO SEE ME LAST YEAR
WANTING TO STUDY HEBREW AND "HELP THE JEWS." THE OTHER TWO WERE
NOT STUDENTS AT RUTGERS UNIVERSITY -- AND IT SEEMS THEY
SET UP THE TABLE USING THE CAMPUS INTER-VARSITY CHRISTIAN
FELLOWSHIP AS THEIR SPONSOR. AS OF TODAY I KNOW OF NO ONE
WHO HAS ACTUALLY CONVERTED -- BUT THIS DOES NOT MEAN THAT
THERE AREN'T JEWISH STUDENTS INVOLVED. IN ANY CASE NO MORE
HAS COME TO MY ATTENTION. TO DATE, THE "JESUS PEOPLE"
HAVE ONLY A NUISANCE VALUE.

HOWEVER, I WOULD NOT DISCOUNT THEIR POTENTIAL IMPACT. ART
KATZ NOW LIVES IN PLAINFIELD WHICH IS ONLY TWENTY MINUTES
AWAY AND HE'S TRIED TO VISIT ME HERE AT LEAST ONCE (I KNOW
HIM WELL FROM THE DAYS BEFORE HIS CONVERSION AND I HAVE THE
DUBIOUS HONOR OF FORMING A CHAPTER IN HIS BOOK "BEN ISRAEL")

IT'S OBVIOUS TO ME, HOWEVER, THAT DESPITE THE OBVIOUS PROBLEMS
WHICH THE "JEWS FOR JESUS" POSE (AND I WOULDN'T UNDERESTIMATE
THEM) THE REAL ISSUES LIE ELSEWHERE. ASSIMILATION, SECULARI-
ZATION AND THE OBVIOUS POVERTY OF SPIRITUAL RESOURCES WITHIN
THE AMERICAN JEWISH COMMUNITY ARE THE MOST SIGNIFICANT CAUSES
FOR ALARM. AND WHEN ONE WANTS TO CONCERN HIMSELF WITH THE

DR. ALFRED JOSPE (CONTINUED)

NOVEMBER 1, 1972

THREAT OF OTHER FAITHS: THE CHALLENGE POSED BY EASTERN RELIGIONS, YOGA, HARE KRISHNA, TRANSCENDENTAL MEDITATION ET AL INVOLVE FAR MORE JEWISH YOUTH (AND MANY IN A VERY SERIOUS AND MATURE MANNER) THAN DO THE JESUS PEOPLE. YET FOR HISTORICAL REASONS WE ALL KNOW ABOUT, CONVERTS TO CHRISTIANITY HAVE A "RED FLAG" EFFECTS ON THE JEWISH COMMUNITY. IN FACT, PHILIP ROTH ONCE STATED IN AN OLD COMMENTARY SYMPOSIUM THAT HE THOUGHT THE THING WHICH STILL BOUND TOGETHER MOST JEWS -- EVEN SECULAR ONES WAS "A COMMON HATRED OF JESUS".

THERE ARE SEVERAL THINGS THAT WOULD BE HELPFUL IN DEALING WITH THE JESUS MOVEMENT -- AND WE SHOULD USE THE ISSUE AS AN OPPORTUNITY TO HELP US (AND THE ENTIRE COMMUNITY) UNDERSTAND AND BEGIN TO DO SOMETHING ABOUT THE WIDER ISSUES ALLUDED TO ABOVE:

WE LACK CLEAR, CONCISE AND ATTRACTIVE PAMPHLETS WHICH DEAL WITH THE CHRISTIAN CLAIMS FROM A JEWISH STANDPOINT. EVIDENTLY MEDIEVAL POLEMICAL LITERATURE IS NOT ENTIRELY IRRELEVANT.

WE MUST DEVELOP AN IMAGINATIVE SERIES OF PAMPHLETS AND TRACTS TO SUIT THE NEEDS OF PEOPLE ON A SPIRITUAL SEARCH. THESE HAVE TO BE IMAGINATIVELY DONE (ALTHOUGH I WOULDN'T DISCOUNT THE EFFECT OF ZEROXES OR MEMO-O MATERIAL EITHER). JUST OFF THE TOP OF MY HEAD THOSE WOULD INCLUDE STUFF BY BUBER (ESPECIALLY "THE WAY OF MAN" AVAILABLE AT A MINIMAL PRICE), EXCERPTS FROM RAV KOOK, MUSAR LITERATURE (A NEW AND VERY ATTRACTIVE PAMPHLET JUST APPEARED EDITED BY HAROLD GOLDBERG AND SUBSIDIZED BY THE BOSTON FEDERATION), STUFF BY HESCHEL, ZALMAN SCHACHTER ("THE FIRST STEP"), ETC. THE CONSERVATIVE MOVEMENT'S "JEWISH TRACT SERIES" IS NOT REALLY SUITABLE -- ALTHOUGH DRESNER'S ESSAY ON KASHRUT IS STILL A VERY FINE EXAMPLE -- BUT MOST THINGS SHOULD BE 2-3 PAGES LONG. MOST OF US HAVE A FEW PASSAGES OR PAGES THAT WE USE FOR THIS PURPOSE: A GROUP SHOULD COMMISSION ART GREEN AND JOE POLAK AND ZALMAN SCHACHTER AND A FEW OTHERS TO PUT TOGETHER SOME OF THEIR FAVORITE THINGS AND EDIT THEM FOR THESE PURPOSES. THE HILLCOL SERIES -- PARTICULARLY THE BERGMAN BOOK IS STILL USEFUL, BUT MOST OF THE STUFF IS DATED AND OUR NEEDS ARE SLIGHTLY DIFFERENT. MANY OF THESE THINGS SHOULD BE AVAILABLE FREE OR AT A MINIMAL COST. WE SHOULD CENSURE THE JEWISH PUBLICATION SOCIETY FOR SELLING THEIR SERIES TO HOUSES LIKE ATHENEUM WHO REPUBLISH JEWISH PAPERBACKS AT PRICES WHICH MAKE THEM UNATTRACTIVE TO MANY STUDENTS. IF A SUBSIDY IS NEEDED, THEN LET'S MAKE AN ISSUE OF IT.

SOME OF ELIE WIESEL'S MATERIAL IS VERY SUITABLE (I.E. "TESTAMENT OF THE JEW FROM SARAGOSSA" IN LEGENDS OF OUR TIME) AND PERHAPS EXCERPTS FROM "SOULS ON FIRE," ALTHOUGH MUCH OF HIS THRUST HAS BEEN RETROSPECTIVE AND NATURALLY HEAVILY LANDED WITH HOLOCAUST MEMORIES. WHEN WE SPOKE YESTERDAY, HE INDICATED A DESIRE TO WRITE SOMETHING ON JESUS FOR JEWS AND THIS COULD BE OF REAL USE. (ELIE MADE MENTION OF A PROGRAM ON JESUS IN WHICH HE PARTICIPATED FOR THE CANADIAN BROADCASTING SYSTEM TO BE SHOWN THIS CHRISTMAS EVE. FROM THE REACTION OF THE STATION MANAGEMENT, HIS REMARKS WILL CAUSE QUITE A SCANDAL).

PERHAPS I SOUND LIKE A BROKEN RECORD, BUT SOMEONE (AND I'VE MENTIONED THIS TO LEON JICK AMONG OTHERS) HAS TO BEGIN TO PLAN HOW WE CAN MAKE THE MOST EFFECTIVE USE OF THOSE SPIRITUAL RESOURCES WE DO POSSESS AND WHICH METHODS MIGHT BE USEFUL IN ENCOURAGING THEIR MULTIPLICATION AND INTENSIFICATION. SPECIFICALLY

DR. ALFRED JOSPE (CONTINUED)

NOVEMBER 1, 1972

-- HOW CAN WE MAKE BETTER USE OF SOMEONE AS UNIQUE AS ZALMAN SCHACHTER (PERHAPS WE SHOULD SIMPLY MAKE IT POSSIBLE FOR HIM TO LIVE NEAR NEW YORK OR BOSTON), HOW CAN WE HELP SHLOMO CARLEBACH TO BECOME MORE EFFECTIVE AND BRING HIM TO PLACES WHERE HE'S MOST NEEDED -- NOT JUST THOSE SYNAGOGUES WHO CAN BOOK HIM (A SENSITIVE AND RESPONSIBLE MANAGER AND TRAVELLING COMPANION MIGHT HELP IMMENSELY). COULD THE JEWISH COMMUNITY ALLOW PEOPLE OF SPIRITUAL DEPTH AND CHARISMATIC ABILITY LIKE ART GREEN TO WRITE THEIR OWN BILL OF GOODS AS TO HOW THEY MIGHT BE USEFUL? COULD SUCH WONDERFUL SOULS LIKE HERSHEL MATT BE EFFECTIVE IF WE RELEASED THEM FROM THEIR ROUTINE (AND PERHAPS DAMAGING) DUTIES?

THESE ARE JUST A FEW "MESSIANIC" THOUGHTS. BUT UNLESS WE DO SOMETHING -- WE'LL HEAR A LOT MORE ABOUT OTHER MESSIAHS AND THEIR JEWISH FRIENDS.

SEE YOU IN TORONTO,

Steve

P.S. NORMAN FRIMER AND I WERE RECENTLY AT A MEETING CALLED BY THE AMERICAN JEWISH COMMITTEE ON THE JESUS MOVEMENT. I WAS APPALLED BY SOME OF THE RABBIS (SOME OF WHOM WERE HEADS OF THE THREE MOVEMENTS) LACK OF UNDERSTANDING AS TO WHAT'S HAPPENING ON THE CAMPUS AND WHAT OUR NEEDS ARE. MARC TANNENBAUM HAS ASKED ME TO SPEAK AT THE A.J.C. PLENARY IN DECEMBER, PART OF WHICH WILL BE DEVOTED TO "ECUMENISM". THE COMMITTEE INDICATED A DESIRE TO HELP WITH FUNDS IN PREPARING MATERIALS, ETC.

November 7, 1972

Rabbi Barton Lee
Hillel
Arizona State University
213 East University Drive
Tempe, Arizona

Dear Rabbi Lee,

In January of 1973, the American Jewish Committee will be bringing one of its staff men, Gerald Strober, to Phoenix for some programmatic activity. Mr. Strober, a Protestant minister, is the author of "Portrait of the Elder Brother" which as you may know, deals with Protestant religious textbooks and their treatment of Jews.

The main thrust of his visit here will be centered around this theme; however we will be wanting to utilize another aspect of his expertise as well. This area is his extensive knowledge and understanding of the "Jesus Movement" and Christian evangelism, whose primary target is the committed or nominal Jew.

Many religious leaders are somewhat apprehensive about the impact which Expo 72 and Key 73 will have on U. S. Jewish communities and campuses, and although caution has been advised concerning over-reaction, there have been some starting points advanced as the beginning of an approach to the kinds of challenges anticipated.

Enclosed is a background Memorandum from Rabbi Marc H. Tannenbaum, National Director of A J C Interreligious Affairs which I think you will find extremely informative. I am hoping to obtain additional copies to distribute to the Arizona Rabbinical Counsel and to key leaders within the Phoenix Jewish Federation.

If time permits, and we hope that it will, we would like to explore the possibility of a joint Hillel-A J C campus program involving Jewish faculty and students where Mr. Strober's knowledge could be shared. I cannot even propose a format at this time but I would like to hear your reactions to the general idea of having a meeting, mini-workshop, or short institute revolving around one or more of Mr. Strober's areas of expertise.

Please call and let me know your thoughts.

Sincerely yours,

M. C. Rosenthal, Chairman

cc: Rabbi Marc Tannenbaum, Mrs. Howard Erlick, Exec. Ass't., Phm. Ch.

[end]

Original documents
faded and/or illegible

October 11, 1972

TO: AMERICAN JEWISH COMMITTEE, RABBI MARC H. TANENBAUM
FROM: ERIC MEYERS, DUKE UNIVERSITY
RE: EVANGELISM ON CAMPUS

The growth and spread of evangelism experienced by me at Duke and at UNC, Chapel Hill, in the course of the past year, has been so traumatic that a sense of urgency in the American Jewish community is called for. I do not believe that my experience is atypical of what is happening on the major campuses of America and especially on those in the south and mid-west.

Often in the guise of a respectable campus organization (Campus Crusade, Inter-Varsity Christian Fellowship of Athletes, Jews for Jesus, Ichtheus) the impact these groups have on Jewish students can be overwhelming. Their impact on the whole of the university is even more harmful, for evangelism stands for everything that the university is against.

Let me relate several personal experiences to illustrate my rather strong feelings in this matter. A former Jewish student studies student and vigorous Hillel worker recently "found" Jesus after various pressures from on-campus groups. After finding "him" this student suffered such intense guilt feelings he unsuccessfully tried to commit suicide and was confined immediately. This boy is not yet well.

Another student of mine who was on my Israel study program fell in love with a "crusader." When her love for him eventually manifested itself in a passion to convert him, this boy had a complete breakdown. He is now in therapy three times a week.

These are extreme cases but they can be multiplied and incidents like these replicated over and over again.

On the university side scene proselytism in dormitories has become commonplace. Leafleting, demonstrations, lectures, testimonies have become commonplace. The Inter-Varsity Fellowship plays college teams in non-conference competition and uses the half-time intermission to witness for Christ and win over the unsuspecting audience. All this with the help of the university.

After a semester course in Biblical studies with me, a student in the class pleaded with me to meet Arthur Katz - an evangelist for the Jews for Jesus - and at least give Jesus a chance. For a teacher this was a blow deeply felt, a hurt not likely forgotten. For at this level the so-called free exchange of ideas appeared to be meaningless. Nothing had gotten to this boy who had done his assignments regularly. Jesus was the only key to meaning for him. Arthur Katz has pursued me to my very office but I have never agreed to debate him in public. I have rather urged my Christian colleagues to do this and I have also urged them to write letters to the local and school papers.

But it is the not so obvious subtle acquiescence of the university in such matters that is so frightening. When dormitories become laboratories for student Christian missionaries something should be done. When college funds are raised by athletes for Jesus it is time to say this has gone far enough.

Surely most Jewish students brush most of this aside with a shrug of the shoulder. The fact of the matter is, however, that some students are being hurt. Even if a survey were to be made most students would deny any effect of the evangelical movement on them for they would perforce feel guilty if they admitted to it.

The stakes in all this, it seems to me, are very great. In legal terms it may be the right of privacy or academic freedom that is being violated, but in experiential terms it is a painful regression into the past. In the academy at least men have cherished the opportunity to reflect solemnly and objectively on their past. It is indeed ironic now that Jews must fight to preserve that privilege.

P.S. I reiterate the fact that I teach in a southern university, and that my experience may appear slightly exaggerated to some. Maybe this is "the southern strategy."

Jews:

Why Some Turn to Jesus

T. E. 14

Paul David Cooke was born into what he calls an "intellectual Jewish home" and had a bar mitzvah because "I wanted roots in some tradition." Two years ago he switched signals, joined a radical branch of the Jesus People movement and committed himself to "serving Jesus with everything I have."

Mr. Cooke, who is 22 and has adopted the Biblical name of Lazarus, is one of a growing — or at least more visible — number of Jews who seem to be embracing Christianity. Jewish religious leaders consider this trend toward conversion a serious problem for their religion and they are beginning to react.

The Synagogue Council of America, an umbrella group of rabbinic and congregational bodies from the Reform,

Conservative and Orthodox movements, has recently begun a six-month study of the situation. The American Jewish Committee initiated an educational campaign last week to inform Jews in a "balanced and objective" way about the trend.

Last month the Massachusetts Rabbinical Court of Justice ruled that an individual born to Jewish parents has abdicated "his rights as a member of the Jewish faith" if he joins any of the organizations of Jews who have embraced Christianity.

The old problem of conversion had subsided in the ecumenical climate of recent years, but now is appearing in at least three forms — the Jesus movement, missions to the Jews, and evangelistic campaigns.

Jesus Movement

Although statistics are unavailable, it is evident that Jews constitute a significant minority of the young people now "turning on" to Jesus — certainly more than the 3 per cent that Jews represent in the American population.

Why is this happening? One obvious explanation is that the Jesus movement, like the Hare Krishna, Zen and other thriving religious cults, is answering a spiritual thirst among young people and that Jews share this thirst.

The inevitable implication — that traditional Jewish religious forums have been inadequate for people like Paul David Cooke — is one that many Jewish leaders acknowledge has validity.

Michael Wyschogrod, a Jewish philosopher at Baruch College, for instance, asserted recently that Jewish religious organizations have become so "secularly minded" and "insensitive to deep religious concerns" that they have forced young Jews to look elsewhere for meaningful religious experiences.

It has also been pointed out that the Jesus People teach a brand of Christianity that can easily appeal to many Jews. They focus on the person of Jesus, a Jew, and pay little attention to

doctrinal abstractions like the trinity that has been at the roots of Christian-Jewish confrontations. They tend toward a literal belief in the Bible and evangelistic doctrines of fundamentalist Protestantism.

The Jesus People also show more interest than most Christian groups in the Old Testament, and a communal lifestyle of many groups — at a time when family structure has been de-emphasized or weakened in the United States — fosters some of the values associated with a family in Jewish tradition. "The Jesus People can often be a substitute for the family," said Rabbi Norman E. Frimer, of the Hillel Foundation at Brooklyn College.

Rabbi Frimer laments, though, the fact that the



Jewish religious leaders are concerned about the number of Jews embracing Christianity. One Hebrew Christian group distributes this pamphlet. "Jesus is alive and well," it says.

Religion

Jesus revolution fosters anti-intellectualism and the pursuit of individual salvation at the expense of the social responsibility that has always marked Judaism.

Missions to Jews

For various reasons — including the emerging ecumenical spirit, self-doubt about their past claims to a monopoly on religious truths, and guilt about Christian involvement in the Nazi holocaust — most major Christian bodies in recent years have quietly eliminated their special evangelistic efforts among Jews. Independent evangelistic groups, however, have continued the efforts, and some are beginning to attract attention.

The Manhattan - based American Board of Missions to the Jews encourages the creation of congregations of former Jews and has spent \$80,000 this year on television time and newspaper space for an advertisement that shows a group of Hebrew Christians—Jews converted to Christianity — and proclaims "so many Jews are wearing 'that smile' nowadays." A Board-related group calling itself "Jews for Jesus" is now functioning in San Francisco, and the Young Hebrew Christian Alliance, formed in 1965, promotes "messianic Judaism" on college campuses.

Although it is far from clear that these groups are making sizable gains, Jewish leaders are nervous about

the attention they are creating. Rabbi Marc H. Tanenbaum of the American Jewish Committee, for instance, has warned that they tend to undermine acceptance among Christians of the new "theologies of Judaism" that regarded Judaism as complete and valid in itself, not simply "a stage on the way to Christianity."

Evangelistic Drives

With the support of some liberals, evangelical Protestants are preparing two major new evangelistic thrusts in the near future. While the thrusts are not aimed specifically at Jews, they nevertheless will include Jews in their appeals. One of the efforts is Explo-

'72, which is sponsored by Campus Crusade for Christ and is expected to draw tens of thousands of young people to Dallas next month for training in evangelism. The other is called Key 73, a national evangelistic effort scheduled for next year by more than 100 Protestant — and a few Catholic — organizations. These efforts are publicized with phrases like "blitz the country for Christ."

Of these campaigns, Rabbi Tanenbaum says that the very idea of setting out to convert the country to Christ would seem to be a throwback to days when religious pluralism had not been fully accepted and citizens acted as if "Christianity and America were one and the same."

—EDWARD B. FISKE

Jews for Jesus

Moishe sees the light

by Roslyn Lacks

"We love Jesus and we love being Jewish," says Moishe Rosen, spokesman for a California-based group that calls itself "Jews for Jesus" and is part of the larger Jesus Joy Festival that more than half-filled Madison Square Garden's Felt Forum last week.

The group's insistence on remaining Jews while recognizing Christ as their Savior has stirred considerable controversy among established religious organizations.

"They blithely sidestep history," says Rabbi Marc Tannenbaum, National Director of Inter-religious Affairs for the American Jewish Committee, "ignoring fundamental differences between Christian and Judaic conceptions of God, as well as historical events that have led to the evolution of two separate systems of belief."

"Their attempts at syncretism," predicts Rabbi Tannenbaum, "may lead the Jews for Jesus group to share the fate of their Hebrew Christian predecessors in the First Century, who found themselves exiled from both synagogue and Roman Christian Church."

The Jews for Jesus, however, refuse to consider themselves converts. "I believe in Jesus," said Rosen, appearing on the "Midday" television program several days before his appearance at Madison Square Garden, "but no one can take away my circumcision and my Covenant with God."

A large group, most of them in their late teens and early 20s, waits outside the television studio.

"Are you all Jews for Jesus?" the usher asks.

A mother with child looks perplexed. "What can I tell you," she shrugs. "I'm a Catholic for Jesus."

"I'm an inherited Jew," a glowing, blue-eyed blonde announces.

Beside me, a dark-haired, clean-scrubbed 17-year-old from a secular Jewish home in Queens is puzzled by rumors of opposition. "I think it's a private thing," she says, "a personal choice." She doesn't know any of the people here and came because a friend introduced her to the Gospels. "It just makes me feel good inside," she says.

"Is that different from Judaism?" I ask.

"To tell the truth," she answers, "I never read much about Judaism."

"We don't usually get this many people in the studio audience," the usher comments.

"Jesus is popular," an advocate responds.

On camera, in dialogue with Rabbi Seymour Siegel of the Jewish Theological Seminary, Moishe, introduced as spokesman for the Jews for Jesus group, shrugs.

"I'm the spokesman," he says casually, "because I have the mimeo machine."

The machine produces a vari-

sured by the instruments of men.

... We use our minds and measuring devices for our missing spiritual radar. ... Our spiritual radar needs to be repaired by God. He's willing to uncross our wires and to replace our old apparatus," etc.

On screen, Rabbi Siegel introduces the dilemma posed by the Messianic idea. For Jews: "If the world is so bad, why hasn't the Messiah come?" For Christians: "If the Messiah has come, why is the world so bad?"

"Praise the Lord!" calls a voice in the audience.

Messianic expectations inexplicably mount with the turn of each millennium, and evangelic fervor marks our current advance toward 2000 A.D. "If you have a secret," the glowing blonde girl who earlier identified herself as an inherited Jew addresses the rabbi, "and it's really life changing, why don't you share it with people?"

The rabbi replies that he does in his work as administrator and teacher, talking with other Jews.

"Why only Jews?" asks Rosen. "Why not on street corners?"

Rosen elaborates when we meet afterwards, commenting on the unfriendly response that often greets his group's attempts to

synthesize Judaism and Christianity.

"Maybe we're a little over-enthusiastic," he says. "Maybe we go out on street corners and push literature, maybe we brag too much, maybe we become obnoxious because of our zeal. But if you've really got Jesus, you've got that kind of enthusiasm. You want to run out screaming, 'Jesus is the way! Jesus is the way!'"

"If Jesus is the Messiah, your life isn't your own anymore. It's His. He's got a right to order me around. He can say, 'Moishe, go to New York; Moishe, go to Honolulu . . .'"

"You have these dialogues with him?"

"We're talking about a living Christ," a disciple explains. "Moishe relates to this Christ."

"Listen," says Moishe. "I'm not going to get into how He talks to me; it's too spooky. You wouldn't believe it anyway; most of the time I don't believe it, but He does. . . ."

Other members of the group—Mark, Mitch, Baruch, and Stuart—report similar personal contact; most have come into the movement through personal re-



MOISHE ROSEN

ety of one-page tracts in colloquial style like one I've just been handed with a drawing of a scientist trapped in a test tube, reading: "Science proves! NO IT DOESN'T. . . Science only proves things that can be mea-

Moishe sees the light

Continued from page 29

lation combined with help from friends. All testify to radical changes in their lives.

"I was really spaced out," Mitch reports, "sitting on a rock at the beach in Sausalito, asking God to let me meet more Christians, when I looked down and found this piece of paper floating into my lap that read 'You too can be saved.' It was the Kosher Pig tract" (a flyer stating that salvation makes us kosher); "most of the printing was blurred, but Moishe's address was on the back. I hitched over, knocked on his door, and said: 'God sent me here today.' " He laughs. "That was two years ago. I was such a head, I didn't have any head left. But my problem was much deeper than drugs; sin runs a lot deeper. Christ has made me a totally new creature: He showed me what a Jew is and He's turned me into a fulfilled Jew. It's the most wonderful thing that has happened in my life."

Stuart, a relatively straight ex-schoolteacher, got "turned on" to Jesus nine years ago when he was teaching at a junior high school in Brooklyn. "I realized," he com-

Continued on page 31

ments "that our culture needed more than lesson plans."

Baruch, sturdy, genial, bearded—wearing a crocheted yellow skullcap—is a pensioned Vietnam veteran whose recent cargo of Bible tracts has replaced earlier cargoes of marijuana traveling east and heroin returning west.

"The first time we talked to Baruch about Jesus," Mitch recalls, "he was stoned on heroin and told us to get out."

"I always thought people who believed in God were weak people who needed a crutch," comments Baruch, "and I wasn't any of those things."

Through Baruch, Moishe met Mark, another New York Jew living in San Francisco, who found God at a ranch in Oregon where he met Baruch and "learned to pray for the first time."

Two photographers with the group are not Jewish, but joined the movement when they were assigned to do a photo-story by Look magazine more than a year ago.

"What happened to the Apostles," says Moishe, referring to unfriendly responses to his group, "is happening to us."

I met the group again at the Statler-Hilton before the rally. Security precautions have been stepped up, and Baruch comes down to get me and examine my press card. Upstairs, doors open a crack; chains slide out of locks, and we are inside two small adjoining hotel rooms, where I ask Moishe about himself.

Born 40 years ago in Denver, he describes his family as "typical secular Jews," attending synagogue only occasionally, keeping kosher while his grandfather was



alive. Moishe graduated from College in Denver with a major in business administration and worked as buyer for a sporting goods store.

At 18, he married a girl whom he describes as "a militant Jewish atheist." "I was an agnostic," he comments, "she was an atheist, so we had an Orthodox Jewish wedding." Early in their marriage, his wife, who had graduated from Boston's Hebrew Teachers College, began studying the New Testament. "If the Old Testament is true," Moishe reports her decision, "then the New Testament is also true."

"And," Moishe adds, "she became a believer," a decision that caused some friction in the early years of their marriage. "My wife had become a sweeter and lovelier girl than before," Moishe explains, "while I was growing more and more unreasonable. Finally, I couldn't avoid the confrontation that changed my way of life."

In 1954 the Rosens left Denver for Northeastern Bible College. In 1957 Moishe graduated, was ordained a Baptist minister, and joined the staff of the American Board of Missions to the Jews.

(The Manhattan-based American Board of Missions to the Jews encourages the creation of congregations of former Jews and has spent \$80,000 this year on television and newspaper space advertising "the growing number of Jews wearing that smile nowadays!" A week after the ads appeared, a New York rabbi took out his own ad titled "Wipe That Smile Off!", pointing out that the vast spiritual poverty among both Jews and Christians suggests that each group should concentrate on missions to its own people.)

As a staff member of the American Board of Missions, Rosen served two years as minister of the Beth Sar Shalom congregation of Hebrew Christians in New York and 10 years at a Hebrew Christian congregation in Los Angeles. In 1970, the Rosens moved to San Francisco where the larger Jesus movement was gaining ground.

"I didn't find it," says Rosen, speaking of the Jews for Jesus

Continued on next page

—Abner Symons

Moishe sees the light

Continued from preceding page.

group, "it found me. Kids started coming to me from all over with all kinds of 'questions' and I learned from them."

Before that, he describes himself as very much an "establishment minister" despite earlier inclinations toward non-conformism. "I wore suits and only received callers in my office after they were announced by my secretary," he reports. "Once I described hippies in Ronald Reagan's terms—someone who dresses like Tarzan, walks like

Jane, smells like a cheetah, says make love not war, and is incapable of either." Someone heard me and asked if I'd ever known any hippies. I admitted I hadn't and he suggested that I ought to meet some before making statements about them.

"I realized then that God wanted me to talk to people, and people could barely get to me; that the essays I wrote alienated the very people I wanted to talk to." Ergo, mimeographed tracts and blue denims.

By now, it's time to leave for the Forum, and Baruch, as advance man, scouts the corridor. "All clear," he announces, and we head for the service elevator.

"You think maybe we're being over-dramatic?" Stuart asks.

"Probably," Moishe replies.

The service entrance turns out to be locked (accident or plot?), so we end up walking through the hotel lobby after all, striding briskly across Seventh Avenue in

the late afternoon sun. Blinking neon bulbs flicker the Garden's promises of "Championship Rodeo" and "Singing Cowgirls" as the group bursts into choruses of "Hine Mah Tovu Manoim"—Hebrew lyrics extolling the brotherhood of man—that sustain us down through the stage door of the Felt Forum and the maze of corridors leading to the cell-like dressing room where Moishe waits his turn to speak.

The Felt Forum's 4600 seats are more than half-filled when Moishe appears, greeted by applause and choruses of "One way, one way to Jesus," arms raised, index fingers pointing upward.

"Things are happening that we can't interpret," Moishe begins, touching on the Messianic promises of Isaiah, the common heritage of Jews and Christians, the importance of freedom for Soviet Jewry, and the integrity of Israel's borders. "Jews," predicts Rosen, "are going to be coming into the church not to be Gentiles but to be accepted as Jews and share with you their Jewish heritage. . . . Come quickly, Lord Jesus," he concludes, to mounting applause and rattling tambourines.

"Praise God," 31-year-old Reverend Paul S. Moore initiates the prayer. "Satan, in the name of Jesus, we rebuke you. You have no authority or control over this brother . . . we cast you out of this place. . . . Father, we pray that Christ will bring many thousands to know Him as their personal Savior . . . we pray especially for the Jews of New York and this area that they will know we are simply offering them the One who came and said 'I am the Way, the Truth, and the Light.'"

Inside Felt Forum, choruses join in singing "All God's Children."

Outside, a small teenage group wearing skullcaps dances in a circle over flyers that litter the ground, chanting "Yisrael, Yisrael," arms raised, fingers pointing upward. Some have lettered "Jews for Jesus" on their jackets. For a moment, I assume they're members of the group who couldn't spring the \$7.50 price of a ticket; then I notice it's their middle fingers ascending to the sky.

They insist their demonstration is spontaneous rather than organized—a serendipitous assembly. When I ask where they live, most answer, "Canarsie."

"Just call us concerned Jews," the Voices from Canarsie instruct me, while one makes a point of denying affiliation with the Jewish Defense League.

"We knocked the yarmulke off Moishe Rosen's head," another proudly reports.

"Why would you do that?" I ask.

"He's desecrating my symbol!" he sputters.

At one point, a simple white-haired woman passing by announces that she too has found Jesus.

"You've found Jesus?" a demonstrator asks.

"Yes," she beams. "I've found Jesus and I'm happy."

"You've found Jesus," he repeats.

"Yes," she responds, joining their mock chant.

"If you've found Jesus," says the demonstrator, "why don't you go crucify yourself?"

"I've been watching them," an outraged middle-aged Jewish onlooker expostulates angrily from the sidewalk. "I don't like their tactics. They have no right to act this way!"

By now, clusters of onlookers have gathered on the sidewalk, caught up in street corner dialectics on the nature of God and their own affiliations.

"God," pronounces one man. "God," he intones solemnly, swaying toward his colleagues draped across a stone bench outside the Forum. "God won't have nothing to do with this shit!"

And he doubles over, laughing.

Rabbi Reports Meager Jewish Backgrounds Of Youths Who Become 'Jesus Freaks'

NEW YORK (JTA)--A Los Angeles rabbi has reported that six college-age members of families of his congregation rejected Judaism to the point where they had converted formally to another faith, four of them having become "Jesus freaks." The other two, according to Rabbi Isaiah Zeldin of the Stephen S. Wise Temple, became gurus and left for India "to become followers of Buddhism." All were males. In reporting on the development, Rabbi Zeldin said he had talked to all six despite the fact that he did not regard such departures from Judaism by six college-age kids "out of 400 to 500 in that age bracket who belong to our congregation" as marking a significant trend. He explained, rather, that he wanted to learn some of the "common denominators about the six." His report was reprinted from his synagogue bulletin in the current bulletin of the Town and Village Synagogue, a Conservative synagogue in Manhattan.

YOUTH JEW. 12872
He said the principal conclusions he had drawn from his conversations with the six "defectors" was that neither a Hebrew education which stops at Bar Mitzvah or a Jewish Sunday school education was of any value. He also asserted that parents who send their children to a Jewish school "but who themselves have little ceremonial observance at their home and do not attend religious services at Temple are the prime targets for having kids who defect." Rabbi Zeldin also reported that evidence from the conversations and other sources, indicated an urgent need "to intensify the involvement of our youngsters in Jewish life for more times a week and over a broader span of years." He reported that "we now have our nursery school children coming five days a week" and that "we are seriously thinking of starting our own all-day school." There are now two day schools under Reform auspices, at Temple Beth Am in Miami and Rodef Shalom in New York City.

AMERICAN JEWISH
ARCHIVES



'Hebrew Christians' Plan Seder Showing Link With Communion

3-5-74

By LAURIE JOHNSTON

T.60

New York - Jew
Ellen and Ronni Sarrett grew up on the West Side in a family they describe as "culturally Jewish but almost atheist."

"We had Passover seders at my grandmother's and I think I was in a synagogue perhaps twice in my life," said Ellen, a 21-year-old religion and philosophy major at Northeastern University in Boston.

Last May, in the course of "two weeks in my dorm room, contemplating and going crazy," Ellen Sarrett felt herself "saved" and became a "Hebrew Christian."

Since then, her sister Ronni, 18, has joined her in the "Jews for Jesus" movement and Ellen is "thinking about" going to theological school to become a minister.

'Never Felt Jewish'

"I never felt Jewish until I was saved and became aware of the Messiah's reality," Ellen said at a recent Sunday afternoon service of Beth Sar Shalom Hebrew Christian Fellowship. The group meets at the headquarters building of the American Board of Missions to the Jews, 236 West 72d Street.

Both sisters said their parents were upset but took the position that their children were old enough to know what they were doing.

Others at the service said they had been brought up in Orthodox homes or as children of rabbis or had gone to Hebrew school.

Hebrew Christians of the Beth Sar Shalom evangelical movement say that they are "still good Jews," but that they now are "completed Jews" because they have accepted Jesus as the Messiah of Old Testament prophecy.

'Demonstration Seder'

They will celebrate Easter-Passover with a "demonstration seder" that emphasizes the ritual meal as the origin of the Last Supper and therefore of the Christian sacrament of communion.

"We see Jesus as the broken matzoh," said the Rev. Charles Eisenberg, pastor of the Manhattan fellowship. The other two matzoth of the seder rite complete the symbol of the Trinity, he said.

During Lent, fellowship members are presenting this version of the seder in many evangelical Protestant churches in the metropolitan area.

A year ago a \$100,000 half-hour color television show based on the "demonstration seder" was canceled by WOR-TV, after protests by Jewish groups, but was shown on some stations elsewhere. Beth Sar Shalom has appealed to the

Federal Communications Commission in an effort to reschedule the show here.

The nationwide fellowship has no membership rolls but the Rev. Dr. Daniel Fuchs, the Baptist general secretary of the missions board, puts the number of Hebrew Christians at 50,000 to 100,000 in the country and 5,000 in the metropolitan area.

This does not refer to Jews who have merely joined a Protestant or Catholic church but to those who have been "saved"—the mystical "baptism in the Holy Spirit" that Beth Sar Shalom considers the only true "conversion" to Christianity for Gentile as well as Jew.

Founded by Rabbi

Most of these converts are channeled into the various evangelical denominations whose members contribute individually to the board's \$1.5-million annual budget. Missionaries number 75 of the staff of 100, about half of them converted Jews.

The fellowship also holds services in Levittown, L. I., and Hollis, Queens.

Beth Sar Shalom was founded in 1894 by Leopold Cohn, an Austrian-Hungarian rabbi in Brooklyn, who was converted and became a Christian missionary among Jews in the Brownsville section.

Dr. Fuchs, whose parents were converts, said Hebrew Christianity produced "little persecution but some confusion among classmates" during his childhood and that of his now-grown children.

Beth Shar Shalom practices baptism by immersion while continuing to celebrate Jewish holidays and some ceremonies. It has no ritual to accompany circumcision and no equivalent of either bar mitzvah or confirmation.

'Anticipate Second Coming'

"We are pre-millennial and pro-Israel," Dr. Fuchs said. "In other words, we anticipate the second coming of Christ and believe he will rule the world from Israel."

Mr. Eisenberg said some of the younger current converts "might be considered part of the 'Jesus people' and we're getting a few from the drug culture."

Some at the Sunday service spoke of earlier efforts to resolve their emotional conflicts in psychotherapy or in such sects as Unity or Christian Science.

"Generally there is an identity crisis involved in conversion," Dr. Fuchs said. "Some do feel cut off, especially by relatives, but it is something to work through and we help each other."

Youth Jew

Most In Communes, 3-10-72 Esoteric Cults, Jewish P-5

MIAMI — The figure of 80 per cent of the young people in the communes in the United States are Jewish, and that half of those of the Hare Krishna cult, Zen Buddhists and the like are Jewish are attributed to the new president of the Hebrew Union College — Jewish Institute of Religion, Dr. Alfred Gottschalk.

EDWARD COHEN, editorial page columnist for the Jewish Floridian, quoted Dr. Gottschalk

to that effect from Los Angeles prior to the recent biennial of the Union of American Hebrew Congregations.

"But Dr. Gottschalk is optimistic as he views this phenomenon," wrote Cohen, "for he interprets it as a real spiritual hunger in young people which the synagogue has been unable to provide — therefore they turn to esoteric cults — and which he believes it can only if the changes that must be made are adopted."

CONTINUING COHEN paraphrased the president of HUC-JIR's views:

"Cut from the same cloth but with a real need to feel Jewish, the students now in our rabbinical seminaries will slowly, in his opinion, change the American rabbinate and, thereby, American Jewish life."

H-1274 3-12-73
Rabbi Says Synagogues Should Not Provide Platforms For Jesus Freaks

FORT LEE, N.J. (JTA)--The rabbi of a Conservative synagogue here has criticized the sisterhood of Temple Avodah of Fair Lawn for inviting a group of Jesus Freaks to present their views at a meeting at the Temple. Rabbi Solomon Rothstein asserted in his synagogue bulletin it would have been wiser for the sisterhood to invite a college Hillel group or a Young Judean group "to talk about Judaism but I guess there is a better turnout at meetings when you cry 'gevalt.'" A group of the Jesus Freaks also spoke at a meeting at the Paramus Jewish Community Center. Other rabbis in the area also reacted with concern to the presentations, according to a report in the Jewish Standard. One of the statements which shook up the rabbis was made by Jh'an Moskowitz. He said he considered himself a Jew but that he accepted Jesus as his lord and savior and he urged Reform Jews to follow his example.

Rabbi Selig Salkowitz of the Fair Lawn Temple told the young visitors that he felt that they had proven the "failure of religious education, both Christian and Jewish." He said two things disturbed him--"one is that your sense of finding yourself is a negation of yourself." The other was that "you take advantage of the ignorance of people sitting in this room. The scripture of your theology is not totally accurate." After listening to accounts by two girls born and raised as Jews, one of whom said she had been on drugs before she "found Jesus," Rabbi Aryeh Gottlieb of the Paramus Center, commented, "Isn't it possible that after one bad trip you are taking another one?"

Rabbi Rothstein, who contended vigorously that "we are not losing our Jewish youngsters," posed the question: "Why would Jewish kids, coming from good Jewish homes, want to join the Jesus Freaks?" He remarked that "we are told this is today's trend. We are warned that many of our youngsters are 'turned off' by Judaism and are discovering in Jesus, and also in Buddha Beads, the spiritualism for which they yearn." He added that "if this is all true, Jewish parents have another worry to add to a long list of potential heartaches."

But, he urged that "before we frisk our children for hidden pieces of paper containing names and addresses of gurus, way-out ministers and transcendental meditation-specialists, let's first be certain as to exactly what is occurring." He contended that the Jewish youngsters joining the Jesus Freaks were doing so for many reasons. Some of them, he added, "would be better off visiting a psychiatrist. Others are searching for drug substitutes. And still others just want to shock us--to see our reactions. The one thing we should not do is give them publicity." He contended that "in every generation we have had our share of the disturbed. Our best answers to them can come only in private confrontation."

'JESUS WEEK' AT COLUMBIA

Youth - Jew

By Tammy Tanaka

Religious News Service Staff Writer

NEW YORK (RNS) -- Columbia University, the scene of many recent anti-war demonstrations that included the take-over of buildings, celebrated a 'Jesus Week' with a series of events centering on the question -- "Who is Jesus?"

The celebration included a "Jesus Joy Concert" on the steps of Low Library. A "Jesus Week" sign draped across the Columbia Lion as a backdrop for the "Maranathas," a Jesus People rock ensemble from Milford, N.J.

In song, and in testimonies between musical numbers, the rock group of former drug addicts, and their young pastor -- the Rev. Paul Moore of the Maranatha Church of the Nazarene -- proclaimed the divinity of Christ and urged listeners to "praise the Lord" and be born again.

"Pray to Jesus! Ask Him, are you real? And if you're open-minded and ask with your heart -- watch out! Jesus loves you. He wants to put you together with God. Jesus can revolutionize your life!"

Several hundred Columbia students, faculty members and a sprinkling of young children who came with their mothers gathered for the concert, lolling on the steps of the library, the lawn and the edges of fountains.

Mr. Moore, who appeared at the program in faded blue jeans, a navy short-sleeved shirt and a white clerical collar, told the crowd:

"We're here to tell you about the real Christianity. We're here to tell you that Jesus Christ holds the basic solution to every problem you could ever suggest."

"We keep hacking away at the branches of problems -- drugs and drug abuse are branches, poverty is a branch, the war in Vietnam is just another branch -- the root of all these problems is sin, and our separation from God."

"Open your heart to Jesus and you'll see a realm you never saw before!"

Throughout the concert the "Maranathas" repeated, "Jesus is coming back. Man, He's coming back real soon. He's what he claims to be. Jesus really is the Lord. Jesus is Love."

Jesus Week (April 30-May 5) developed from cooperative planning by a group of Christian individuals and organizations at Columbia and the community. They said their aim was to present Jesus Christ as Lord and Savior and to ask the question, "What difference does Jesus make in today's world?"

Speakers included the Rev. David Read, minister of Madison Avenue Presbyterian church and onetime chaplain to Queen Elizabeth of England; Dr. Michael Wyschogrod, a professor at Baruch City College, an Orthodox Jew; and Dr. Rosemary Reuther of Howard University, a Roman Catholic theologian.

In his speech, "Jesus as a Jew sees Him," Dr. Wyschogrod analyzed the claim that Jesus is God and that Jesus is the Messiah. He said the view that Jesus is God is totally unacceptable to Jews because the idea that a human being can be God "is simply inconceivable within Jewish theological sensitivity."

But he said the view that Jesus is the Messiah could "make sense" to a Jew because Jews at the time of Jesus were expecting the coming of a messiah, an "anointed one."

Dr. Wyschogrod said Jews at the time of Jesus did not accept Jesus as the Messiah because "their concept of a messiah" was not of a divine being. They were looking for a political leader "who would rally the people, drive out foreign forces and re-establish the Jewish commonwealth."

Dr. Wyschogrod commented on the dilemma of modern day Jews who may be stirred by the "vision of the Gospel" and find themselves "believing Jesus was the Messiah."

He told the audience, which included Jewish students wearing skullcaps, that he believed Jews today who thought Jesus was the Messiah "could remain Jews in good standing" -- so long as they continued to observe the laws of the Torah. He stressed that for Jews, even if they saw Jesus as the Messiah, the Mosaic law (Torah) remains binding, "contrary to the common Christian opinion that the coming of Jesus superseded the law."

During the program, sporadic shouting could be heard from demonstrators in nearby Lewisohn Hall. The building was "liberated" and occupied by blacks and Puerto Ricans who were protesting not the war but the alleged ineffectiveness of Columbia's Urban Center.

FEW JEWS ON CAMPUS WON OVER

Hillel Survey Shows Fear

Of Jesus Freaks Unjustified

Youth News

6-23-72

10-I

WASHINGTON, D.C. — Of 50 Hillel Directors who responded to a survey, only 15 indicated that the Jesus Freaks and other Christian missionary groups on the campus have won any sizeable number of Jewish adherents. Of the 15, in most cases, the number of Jewish students who succumbed to the blandishments of the missionary group, was fewer than five.

At the University of Michigan, U.C.L.A. and the University of Pennsylvania, the total ran as high as 25 or 30.

POINTING OUT that some of the discussions on Jews in Jesus Freaks imply "a hemorrhage of defection," Rabbi Samuel Z. Fishman, who before joining the National Hillel Commission Staff in Washington was director of U.C.L.A., quoted in the bulletin addressed to Hillel directors and counselors one Jewish observer as stating, "Mass baptism in the oceans of the California Coast involve hundreds of Jewish youngsters while the Jewish community is peacefully asleep."

He compared this cry of "gevalt" to the alarmist responses to the intermarriage statistics.

"Nevertheless," he continued,

"most observers" conceded that "most observers" agree that the West Coast has the greatest number and variety of such groups, with schools on the eastern seaboard next in popularity.

"AT A NUMBER of schools," he asserted, "Jewish converts have given public lectures on topics formulated in such a way as to attract Jewish audiences."

He listed the Los Angeles campuses where subjects of the lectures were "Odyssey of a Radical Jew" and "Radical Jewishness — Alternative to Death." At the University of Illinois, Chicago Circle, the discussion topic was, "Israel: Fulfillment of a Promise." At Hofstra University large posters proclaimed, "Jesus Is Kosher," accompanied by the distribution of missionary tracts.

THE WITNESSES for Jesus have even invaded the precincts of Hillel Houses on some campuses, Rabbi Fishman wrote.

"In all cases," he said, "the Hillel director and his students have undertaken vigorous action to expose these deceptive tactics." At some campuses, he continued, "the current interest in this subject has generated programmatic responses on the part of the Hillel Foundations."

Rabbi Fishman then analyzed the students who have responded to the Jesus approach:

"FOR A NUMBER of individuals the attraction seems to be the current step in a series of experiments, and follows involvement with drugs, transcendental meditation, Eastern religion, astrology, etc. It is the latest manifestation of the student's fundamental rejection of family, synagogue, and community. The articulation of the reasons for such rejection touches many points. In some instances there is a long history of personal conflict between parent and child. In other cases, in the words of one respondent to the survey, 'some Jewish students seem to welcome a change from stilted, middle-class Jewish values to a hippy, primitive, fundamentalist life-style.'

"A number of the converts have been encountered by the Hillel director in counselling situations, out of which has come an indication that psychological factors play a rabbis and teachers."

CONTINUING, RABBI Fishman said:

"The relegation of all students to Jesus" to the category of the emotionally disturbed would be a gross simplification, for it would overlook significant factors in the personal histories of those who do not show signs of personality disruption. From various parts of the country there are reports about individuals who 'come from a Yeshiva background,' or have had 'very positive and strong Jewish backgrounds,' or who 'do not see themselves as being in conflict with their parents or their community.'

Some of the comments received by the Hillel Directors when they interviewed those who succumbed to the Jesus appeal were listed by Rabbi Fishman.

The descriptions of these young people focus on one central issue: the true meaning of faith. One student reported that she had never heard her rabbi or teachers discuss this fundamental question. Another indicated that for him Judaism had been presented only in its ethnic and cultural dimensions, without any reference to issues of faith or belief.

"OTHERS CLAIMED that they had never had a genuine spiritual experience within the Jewish setting. Still another complained of the lack of 'joy' in Jewish life — 'so much of Jewish concern and practice revolves around tragedy.' Some declared that they felt no sense of community and fellowship within the Jewish setting. Comments such as these suggest that, in the words of one Hillel director, 'these people are not freaks. They express a legitimate, spiritual need which we have failed to meet and which we must now do if we are worth our salt as rabbis.'

Rabbi Fishman concluded that "it is clear that the challenge of the Jesus Freaks is one which for the present affects a very tiny percentage of Jewish young people." He suggested that "the challenge of redeeming these 'lost souls' will not be met by massive programs as much as by the establishment of one-to-one relationship with competent counselors, committed fellow Jewish students, or effective rabbis and teachers."

JEWS FOR JESUS SEEK RIGHT TO REMAIN IN COMMUNITY P-0

AN OPEN LETTER TO A RABBI FROM ONE OF THE JEWS FOR JESUS

Dear Rabbi: *Youth Jew*

Those of us who are Jews who believe in Jesus find ourselves in the position of being shunned by and from the Jewish community. We have been accused of spiritual treason, idolatry, and of deserting our people and heritage. *g-4-73*

Many who thought they were acting in the best interest of the Jewish community have stirred up resentment against us and this resentment, more than our beliefs, has caused strife and alienation with our families and in our interpersonal relationships with other Jews.

Though most of us are trying to find a Jewish way of life, we find that we are barely tolerated when we attempt to attend synagogue for worship. On several occasions we have asked rabbis to address our group meetings and tell what Judaism had to offer us, but in each instance our invitation was declined. Yet, we have heard it said over and over again that Judaism has something to say to us and that we miss the point of what the Jewish religion is saying or we would not have come to believe that Jesus is the Messiah.

Our own statements about the satisfaction we have found in Christ have been answered either with ridicule or silent contempt. You have called on the larger Gentile community to extend tolerance to Jews who believe differently from their Gentile neighbors. You have asked Christians to respect the integrity of the Jewish religion and this was good and right. Yet, when we, as a minority within the Jewish community, have

asked for the same tolerance for our beliefs and our right to remain within the Jewish community, it was not extended.

Because we believe in Jesus, our intelligence and integrity has been impugned by rabbis and other Jewish community leaders.

Instead of discussing the issue, and the only true issue in this matter is whether or not Jesus is the Messiah, some have resorted to name calling and we hear the words apostate and traitor constantly.

It was said that what was needed between the Gentile community and the Jewish community was dialogue. But the treatment we have received demonstrates that real dialogue was never intended. If you are not willing to enter into dialogue with the Jews who believe in Christ, how can you pretend to have sincere dialogue with Gentile Christians?

Whether or not Jesus is the Messiah or indeed if there is to be a Messiah is something that must be decided by each individual Jew. How can you arrogate to yourselves the right of making that decision for others? Why do you take from other Jews the personal option of believing in Christ just because you don't want to exercise this option yourself? All that we ask for ourselves is that we be accepted or rejected as people on the basis of individual merit, without respect to our profession of faith.

If what we have to say is so ridiculous, give us the opportunity to say it so that the foolishness of our own mouths might condemn our beliefs.

It is our desire to remain within the Jewish community. Most of us who are unmarried desire to marry Jews who believe as we believe and raise children who will regard themselves as Jews. If God prospers us as individuals, we hope to be able to contribute to the well being of the Jewish community.

In short, stop this campaign against the Jews for Jesus and truly do that which is in the interest of the whole Jewish community.

MOISHE ROSEN
P.O. Box 545
Corte Madera, Calif. 94925

Jesus Freaks, Youth Jew 9-5-72 10513 Rock the Forum

By JAN HODENFIELD

It may have been the first rock concert ever given in New York in which a musical group asked the audience, sincerely, "Are we playing too loud?"

The Jesus Joy-Rock Concert last night was one of the first mass manifestations of the Jesus movement in the city. The 4600 seats of Madison Sq. Garden's Felt Forum were two-thirds filled for a balanced mixture of preaching in hip vernacular—urging those present to go "beyond the stage of Jesus tripping"—and music from pop groups who were as long-haired, bearded and scruffy as most secular rock 'n' rollers, if cleaner and less raucous.

Originally the rally was to be held in the Garden's 20,000-seat arena but that was changed a few days ago, said the Rev. Paul Moore, 30-year-old chairman-MC of the event and minister of the Church of the Nazarene in New Milford, N. J. "I guess our dreams were a little bigger than the Lord's" he explained.

New York 'Needs It'

Still, said the Rev. Jerry Davis, 31, director of the event and of Youth Ministries in North Arlington, N. J., "this is a central location and we wanted this witness to be made in a place that needs it very much. After all, it's much easier to be a Christian in places like Dallas or the Bible Belt."

The importance of the New York effort was underscored by the lead singer of the Archers, who told the milling audience that the people of California, where the move-

ment is strongest, "are going to have to go some to beat the spirit of Jesus here today."

That spirit was exemplified throughout in the most up-to-date manner, with the six speakers "laying it on" the crowd, urging them "to get it together for Jesus" and by the six commercially-unknown musical acts that ranged in style from what might most politely be described as Country & West Side to Acid Indigestion Rock.

New Way to Say 'Wow'

Speakers included Charlie Rizzo, a former drug addict studying for the ministry, who said he had been a Christian for two years and a hypocrite for 18 and "man, it was heavy"; black writer Tom Skinner, who called for the radicalization of Christianity and explained that "worship is a new way of saying 'wow"'; and author Robert Mumford of Fort Lauderdale, who told the orderly and predominantly youthful audience that "God is wising up and has put an offensive division on the field."

But the loudest applause came for Moishe Rosen, San Francisco-based leader of Jews for Jesus, when he told the gathering, "Even If you're not a Jew, let me just say, God made you kosher."

He announced that his group was "praying specially for the Jews in this area, we do it in love, because Jesus is love," but on leaving the Garden he was set upon by a group of 20 yarmulkes

.....Continued on Page 18

Jesus Fans Rock the Felt Forum

Continued from Page 3

youths. He said "they tore off my yarmulke and spat at us, but they were just pranksters, really."

A Time for Singing

During former drug addict Rizzo's talk, a small group of youths appeared at the foot of the stage and demanded time to teach a Jewish song. They were escorted out of the Forum by security guards and Rizzo, who heads the evangelical rock band Marantha, led a capella version of "Amazing Grace."

Those who sat through the six-hour program unanimously voiced joyful appreciation.

"The music was good," said Ray Magarella, a 20-year-old student from Staten Island, "but I came for the holy spirit and anything that expresses the spirit is good."

From Poco to Jesus

The last rock concert she had attended, said Ruth Tweedle, a 17-year-old blond from North Arlington, N. J., had featured the well-known act Poco, but she had come to the Garden this time "to praise the Lord, because Jesus set me free."

The program ended with a variation on Country Joe MacDonald's rallying call, with Danny Lee and the Children of Truth calling, "Give me a 'J'" and, then, 'E' and 'S' and 'U' and 'S'. A final, rousing gospel rock song had many of the assemblage clutching the bibles speaker Mumford called the "manufacturer's handbook," and with their eyes closed and their arms raised, they sang along.

"Satan was here tonight," said the Rev. Moore, wearing a denim jacket and clerical collar, "but so was Someone Else."

And, said one of the few committed agnostics in the audience, "the vibes were sure a lot better than at the Lennon concert."

FRIDAY, JUNE 25, 1971

RABBI SAYS 'JESUS PEOPLE' HAVE
JEWISH PARENTS 'RUNNING SCARED'

Youth Jew.

By Religious News Service (6-25-71)

ST. LOUIS (RNS) -- Southern California "Jesus people" have some Jewish parents "running scared" about losing their children to Christianity, a Reform rabbi from Santa Ana said here.

Rabbi Robert Bergman told fellow rabbis of the aggressive recruiting behavior of unconventional young Christians during a discussion of Jewish-Christian relations at the 82nd annual convention of the Central Conference of American Rabbis.

"Two of our own kids drive up to temple meetings," Rabbi Bergman said, "with 'Jesus loves you' stickers on their car. Their parents are running scared."

According to Rabbi Bergman, the young Christian proselytes come from a Lutheran congregation, Calvary Chapel. They recently held mass baptisms in the ocean on the beach at Corona del Mar, Calif.

"Our Christian brothers are embarrassed by this group," Rabbi Bergman said.

"They are scared, too," said Rabbi Randall M. Falk, of Nashville. "They are losing their regular members."

Rabbi Bergman also objected to the public high schools being opened to Teen Challenge, a drug-control program that preaches "getting high on Jesus."

"They come into the schools," he said, "and preach a 'Jesus saves' theology, saying you'll burn in hell without him. They even take up collections."

The convert-makers have succeeded with some Jewish youth, including some of the brightest, Rabbi Bergman told the conference of Reform rabbis.

They offer an "emotional channel that we have failed to give them," said Rabbi Falk.

They are not converting on theological or intellectual grounds, he held.

"A pretty girl will come up to a homely guy," said Rabbi Bergman, "and ask him, 'Want to study Scripture with me?' And our kids don't know the Bible that well."

The discussion, heard by about 40 rabbis, was one of eight held during a day's session at the 82nd annual convention of the CCAR.

Jews Joining, Leading Eastern Faiths

YOUTH - JEW. 12-31-71

P-O-7

By DAVID WEISSMAN

LOS ANGELES — A recent study shows a definite trend of Jewish background. In the young and older Jews in Jesus groups alone, Dr. Vorspan California being attracted to contacted about 24 Jews.

Christian and Eastern faiths. In the Christian Foundation at according to Dr. Max Vorspan, Saugus, Dr. Vorspan learned administrative vice president of that leaders Tony and Susan the University of Judaism here. Alamo are converted Jews. At

The executive of the west a service he attended he said coast branch of the Jewish where personal testimonies of Theological Seminary of faith were given, seven out of America, was interviewed in the the 50 youngsters present announced that they were Jewish L.A. Times.

HE SAID THE YOUNG Jews Every time that statement was participated as devotees and made, he said, there was a converts in such organizations round of applause. "It seems as the young Jesus Groups, the that it was considered Nichiren Shoshu Buddhist sect something special if a new in Santa Monica, with two of Christian is Jewish." GIVING HIS reasons for this background, the Ananda Marga drift from Judaism, Dr. Vor-

span pointed to the popular search for one's self.

"I think everybody is turning inward rather than to the world. They are looking for some way of connecting their spiritual consciousness, or whatever it is called, with some cosmic divinity or spiritual reality which is outside of them."

He added:

"An additional psychological reason for young Jews might lie in the much discussed generation gap. Through transcendental 'meditation' and yoga, the youths are doing something different from what their parents did." Converting to Christianity, he said, is a bigger step. It is a direct con-

flict with the faith of their span, Judaism's intellectualism works against providing a parents.

"THE EASTERN religions," said Dr. Vorspan "have a people. The Christian fundamentalist groups and Eastern either has not or would find sects are at an advantage. But, difficult, for Judaism is a he added, "some adjustments totally other-directed religion. are being made in organized It's aimed at the world more Jewish religion. There is a than Christianity, because noticeable disappearing of

Christianity has the concept of rabbinical robes, and services simply not used in Judaism. Guitars and other musical instruments appear more in the soul and it's been very hard to find." These young people wanted to find something for their own synagogue," and "traditional prayers are being supplemented by a growing number of

social action and mystic groups singing and dancing have become integrated into many years, according to Dr. Vorspan said.

Shall Jewish Kids Hear Xstianity's Plea?

Rabbi And Editor Exchange

Charges: Issue Boils Over

1-14-72

P-O I

KANSAS CITY — The hubbub over the appearance of a Christian missionary on a Reform Temple program is slowly dying down, but for a while the issue was so hot that it seemed likely to consume the pages of The Kansas City Jewish Chronicle.

Editor Milton Firestone said he was shocked when he was presented with a publicity release announcing the program at Rabbi William B. Silverman's Temple B'nai Jehudah here, one of the nation's leading Reform congregations. He said editorially that he received "a panicky series of phone calls asking that the article be withdrawn," but he refused to comply "when it became clear that the program itself would continue: only the publicity was desired cancelled."

HE THEN WENT on to comment that he "found the speaker a mild-mannered polite gentleman who employed all the trite old phrases and blandishments which have been offered for centuries to Jews in an attempt to lure them from their own beliefs."

Continuing, he wrote: "We found it incredible however, that he was freely offered a platform in a Jewish House of God to speak such offensive phrases as 'The gift of life is the gift of God through Jesus Christ Our Lord,' and 'Within the pages of the New Testament are the answers to all the world's problems,' and 'Abraham, Moses and David believed in the coming of the Messiah Jesus Christ.'"

The following week, The Chronicle printed three letters, two in opposition, and one lauding the editorial.

RABBI SILVERMAN in his letter charged that it appeared to him "that you have taken a seemingly innocuous program out of context and made it a pretext to exorcise the fine people who planned this program as well as, by implication, the Senior Rabbi, the President and the officials of Congregation B'nai Jehudah."

He then added: "How strange it is that a man

Jewish Jerusalem which respects and protects the holy places of all religions as no other faith has done in Jerusalem's long history?

Chanukah and Christmas are both holidays of cheer and hope. I offer the fervent hope and prayer that Jews and Christians may yet meet the crises of our time. But we will not meet them through symbols alone, or wishing alone.



RABBI W.B. SILVERMAN
...out of context.

who wants to 'tell it as it is' didn't even bother to ascertain the facts — speak with Mrs. Delvin Rothman, Chairman of the Sunday Forum series, or with me to gain some understanding of the background and the reasons for such a program. You certainly could not think that the purpose of the program was to offer a platform to convert Jews to Christianity or that those in charge would consciously and advertently present a program that would be an affront to a great many Temple members and to most of the Jewish community.'

"Why did we sponsor such a program? The facts are as follows: A number of our Jewish college students have come to me in recent months seeking ways to answer some of the Jesus Freaks who quote from the Bible and New Testament sources to validate reasons why Jews should convert to Christianity. In addition, members of the Congregation have pointed out to me that they have been called upon at home or have received tracts from missionary groups urging conversion to Christianity to achieve salvation."

THE SECOND LETTER criticizing the editor came from Mrs. Lester Stiffelman, chairman of the congregation's adult study committee. She challenged Mr. Firestone's statement about the flood of telephone calls. "To my knowledge the only phone call which was made to the Chronicle asking that the announcement be withdrawn was made by me. I did this in deference to one member of the congregation whose

opinions I respect, and the only member whose objection to the program was made known to me."

She then explained that she took this action because Rabbi Silverman was out of town and there was the possibility that he might want to cancel the talk.

The letter supporting the Chronicle's position came from Morris R. Shelnsky, chairman of the board of the Katz Drug Co.

He wrote:

"I DO NOT FIND fault with the progress being made in the brotherhood of man, but do feel that after several thousand years of maintaining our identity, there need be no subtle, nefarious, or such under-handed attempts to influence or indicate any need for change in the concept of Judaism."

"The whole thing now is a matter of confusion and misdirection to youth. We spend our time, energy and use our means to establish schools for influencing children and teaching them their heritage, and now B'nai Jehudah lends its tremendous prestige to dignifying a Christian attempt to proselytize."

"I am sure that thousands of Jews in the community join me in supporting your editorial position, and encourage you to use every means at your command to stop this travesty."

For his sermon on Dec. 31, Rabbi Silverman spoke on the topic: "Telling It As It Isn't. Do We Really Want to See and Welcome All-Truth in 1972?" In his announcement in the bulletin, he asked the question: "Should a Jewish congregation sponsor controversial forums? Is it dangerous or helpful to hear and discuss dissenting and opposing views? What does Judaism teach about controversy and the pursuit of truth in our congregations, our nation and our society?"

JESUS FREAKS SAD FOR JEWISH KIDS

YOUTH - 100
MIAMI — The question of the day after Thanksgiving speaker supporting Christianity like all other pre-Christmas before a Jewish Temple group decorations, it was there, formed part of a sermon by earlier, I think, than in other Rabbi Joseph R. Narot, of years. And with no publicity or Temple Israel (Reform) here. Excerpts from the sermon were reprinted by columnist Edward Cohen on the editorial page of The Jewish Floridian.

Rabbi Narot moved from discussing an invitation to a group of Jesus Freaks, to the cross on the Dade County Courthouse for the Christmas season and its implications for American democracy. The excerpts in full follow:

SOME MONTHS ago one of our religious high school classes invited a group of these "Jesus Freaks," as they like to call themselves. Several of them claimed to be former Jews. And all of them looked at our students and said, "We are sorry for you. You have not found the true faith. You have not found Jesus."

"I am sorry for you." I have heard and read these words before. And they evoke in me, whenever I hear or read them, old feelings and fears. I am too old and too familiar with history not to have such feelings and fears. The history of these words, "I am sorry for you" is as follows: First there is pity, then announce, then anger, then discrimination, then persecution.

In Temple Israel we have a new course of study. One of the major themes is the relationship among Judaism, Christianity, and Islam. When the teachers of our school were given some material describing the classic differences between the three faiths, one of our teachers objected. She felt that our young people in America have gone beyond these old themes. They are more "together."

A FEW days after that, as it happened, I had the chance to speak to several hundred Christian students. They proved our temple teacher wrong, I am sorry to say. These young non-Jewish school students did not ask me how Judaism and Christianity can work together for a better world or, do not Judaism and Christianity have more in common than in differences?

They asked, instead, the old questions: Why don't Jews accept Jesus? Why don't Jews believe that Jesus was the Messiah? Why don't Jews accept the faith that will get them into heaven? No, things have not changed very much.

I thought of all these things when I first beheld the cross on the Dade County Courthouse and viable Israel and for a

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question — and not the feelings of non-Christians and a vital American democratic principle! BUT THAT IS all gone now. Now the cross is there, without fanfare, for all to see. And I am sure that some Christians, at least are happy. It is as if they are proclaiming to the world "The cross is on the Courthouse — all's right with the world."

We Jews know that Jews and Judaism cannot live or thrive in a monolithic society. When ancient Assyria vanquished all, Jews perished among them all. But when Babylon allowed all faiths to live, Jews lived and built Jerusalem. When Alexander the Great allowed all faiths to flourish, Judaism flourished. But when Antiochus wanted to destroy all creeds except his own, Jews knew they had either to fight or die.

Czarist and Communist Russia, Fascist Italy, Nazi Germany — in no tyranny can Judaism prosper. But America, based on the equality of all faiths and the supremacy of none, has enabled all faiths, including ours, to live and grow. That is why we regard any encroachment on religious pluralism as a threat, or at least a cause for great concern.

BUT THERE the cross is on our courthouse, and no one protests it anymore. For it is, after all, only a symbol. "But a symbol of what?" one must ask. What of the world upon which that cross looks down? Has the cross anything to say about that world?

What might be said, for example, in the name of that cross that a national measure to enhance the physical and mental health of the nation's children is vetoed, but billions continue to be spent for an air war in Vietnam? Should not something be said about that in the name of the cross? And is it not time for the Christian world, as one, to speak out to the whole world for a secure

'FREE OUR CHILDREN,' PARENTS PLEAD
TO CONTROVERSIAL 'CHILDREN OF GOD'

WEDNESDAY, JANUARY 26, 1972

By Tracy Early
Religious News Service Correspondent
400TH JEW. (see page 4)

NEW YORK (RNS) -- The Children of God, an ultra-fundamentalist group whose youthful adherents are required to make a total break with "the system," leaving jobs, schools and families, is meeting a growing campaign of organized resistance from parents.

Though the Children of God organization has attracted some members from the Jesus People, it has drawn severe criticism from some Jesus Movement leaders who deplore its radicalism and disruption of family life.

A Parents Committee to Free Our Children from the Children of God was formed for this area last Fall under the leadership of Mrs. John D. Moody, whose daughter Melissa left college to join the Children of God about a year ago and has not seen or communicated with her family since last September.

Other parents committees, called FREECOG for short, have been formed elsewhere, the first one in San Diego last August and then in Houston, Seattle and other cities.

Members of the various groups will meet in San Diego in the near future to form a national organization, Mrs. Moody said in an interview.

The parent groups are carrying out an educational campaign to warn people about the dangers they see in the Children of God and trying to get law enforcement officials to take legal action, Mrs. Moody said.

The question of legal action is a difficult one because members of the Children of God are usually 18 or older and not physically compelled to remain in the organization's communes.

Mrs. Moody said, however, that the parents were looking into the possibility of charging psychological kidnapping. She also suggested that the leaders might eventually be convicted on charges of income tax evasion. The parents believe that the Children of God organization is not really religious but a "satanic" fraud in which the leaders profit by their requirement that the young people turn over all their possessions, she said.

Indicating another line of attack, she said that in some cases the communes could be closed because of their violation of health regulations. Mrs. Moody and other critics believe the Children of God use drugs, but this has not been proven.

The FREECOG campaign undoubtedly will also have some effect on contributions by outsiders to the Children of God.

They have already lost the support of radio evangelist Fred Jordan, who claims to have given them \$98,000 in cash and to have spent \$500,000 promoting them. After the break last year, the Los Angeles preacher evicted them from his property they had been using -- a 100-acre spread in Coachella, Calif., a building in Los Angeles and a ranch near Mingus, Texas.

The parent groups appear able and willing to spend considerable amounts of time and money in their campaign. Mrs. Moody, whose husband is a top executive of the Mobile Oil Company, said her telephone bill since September had amounted to \$2,100. She also said private detectives had been employed.

Other parents engaged in the effort against the Children of God, a campaign involving extensive travel, include Lt. Cmdr. W. M. Rambur (Ret.) of Chula Vista, Calif., Ismael Barron of Seattle, and Lawrence Cooke of Houston. Another parent who has traveled widely to advise with parent groups is Ted Patrick, an aide to Gov. Ronald Reagan of California.

Mrs. Moody has previously sought to avoid publicity, both out of natural reluctance to have her personal problems discussed in the newspapers and out of a feeling that it might be easier to maintain contact with Melissa if she did not publicize the situation. But articles about her have appeared, and she now feels it is more important to warn other parents.

In the beginning, Mrs. Moody says, though she found the Children of God extreme and their way of life bizarre she thought there might be some good in their intensive Bible study and their somewhat Spartan life. Therefore, she did not act as resolutely as she would now to get her daughter out.

Melissa, who was 19 at the time and, according to her mother's account, popular and making good grades, was in the Spring semester of her sophomore year at the University of Texas in Austin when she came in contact with members of the Children of God, who had a "prophet bus" there.

Stopping in San Francisco on the way home from a trip to Asia, Mr. and Mrs. Moody talked to Melissa by telephone, and she told them, Mrs. Moody reports, that she had joined the Children of God and was leaving school.

Mrs. Moody says that when they reached Austin, they found Melissa in the "prophet bus" in an "incoherent" state. They brought her back to their home in the Long Island community of Manhasset for a few days, and she seemed to be her former self and willing to go back to school.

The Moodys attend the Marble Collegiate church here, and they arranged for Melissa to talk twice with the minister, Dr. Norman Vincent Peale.

But shortly after Melissa went back to school, two girls from the Children of God came to her room, and she left with them, later going to the Mingus ranch and then to Los Angeles. Mrs. Moody visited her at the ranch several times and last saw her there.

Accompanied by their other two children, John Jr., who is called Sandy, and Jennifer, both of whom are students at the University of Texas, Mrs. Moody went to Los Angeles and attempted to bring Melissa home in a car. But on the morning of last August 15 she slipped away from them in Phoenix, where they had stopped for the night, and no member of the family has seen her since. They received one letter dated September 2 saying, "Don't try to find me." However, they have been able to get reports about her, indicating she is still alive and in a commune.

Mrs. Moody says the Children of God gain a psychological control over their members by stressing the nearness of the "end time" of the world and making them afraid of what will happen to them if they leave the Children of God.

She also says they use a kind of hypnosis, employing a deep-staring technique, and that a post-hypnotic effect is triggered by thier Bible reading even after they are away from the group. "I can tell a member of the Children of God by their eyes," she says.

She sometimes found Melissa, who was given the name "Patience" by the Children of God, rational, but at other times "she would only quote Bible verses or cry."

Though acknowledging that there had been some "little things," Mrs. Moody sees nothing in Melissa's background to have led her into such a group, except that she had always been a very religious girl. During a time of family prayer the summer before, Mrs. Moody says, Melissa "felt she had experienced the Holy Ghost" and was talking about her desire to work for God.

The Children of God were able to take advantage of this feeling and certain psychological vulnerabilities, Mrs. Moody says. But she no longer feels that there is some good in what they were doing. She found them deceitful when she was trying to locate Melissa, and destructive in their way of treating members.

She visited Melissa numerous times at the Mingus ranch, Mrs. Moody says, but was hardly ever allowed to talk with her alone. And she says she usually had to wait 45 minutes or more while Melissa was "revved up" to resist any appeals she might make.

The parent groups are hampered in dealing with the Children of God organization because of its practice of operating under other names in some places, and the elusive nature of the leaders.

The Rev. David Berg, a former pastor of the Christian and Missionary Alliance, is the founder of the Children of God. A man in his 50's whose children and their spouses also have leadership roles, he has the group name of "Moses" or "Mo" and sends out long, rambling letters of instruction..

However, Mr. Berg does not lead in person. An article in Christianity Today last year (Nov. 5) said he was reported to be in England. Linda Mcissner (Mrs. John Salvesen), a former leader of the Jesus Movement in Seattle who took many of her followers into the Children of God, has also been reported to be in Europe.

Mrs. Moody says the group has two communes in Israel, and that part of Mr. Berg's teaching is that America will fall to the Communists and he will then lead the Children of God to Israel to live in kibbutzim.

The Children of God has apparently had some success in attracting Jewish youth. Mrs. Moody reports that a majority of the FEEECOG chapter here, which has about a dozen members, are Jewish. Members of the chapter recently had a meeting with a group of Long Island rabbis concerned about the Children of God, she says.

FO-SW

August 15, 1972

cc: Marc Tanenbaum ✓

To: Judith Banki

From: Billie Stern

Subject: "The Christian Jew Hour", San Antonio

Sorry about the delay. Let me give you what I've been able to find out from a call to Paul Kulick, head of San Antonio's Jewish Community Council. Milt Feiner has been away for several weeks and is not scheduled back in his office until about August 29. As San Antonio is his responsibility, I will ask him to investigate this situation further and report to you any additional information he can gather.

The "Hour" is owned and operated by the Rev. Charles Halff, the scion of a very prominent Jewish family in San Antonio. He converted some years ago--sort of--in that he considers himself a Christian Jew and likes the idea so much he'd like others to do likewise. He tries to sell the concept on his show and usually accompanies his message with an appeal for funds. He receives no coverage whatsoever in the local papers and the San Antonio Jewish community, according to Kulick, could care less. They are neither annoyed nor anxious, consider it a kind of funny aberration (it takes a whole lot to get the San Antonio Jewish community exercised about anything).

His mother is a long-time member of the Reform Temple.

So much for the surface. I don't know who funds him, if anyone, (he's well-to-do) or any other details--but Milt will get to you what he can.

Best regards.

ECS:sm

Young Jewish Activists

Jewish Past & Openers

Jesus Freak Defections; How To Counteract Them

By YOSSI KLEIN

At the recent North American Jewish Students Network con-



vention held at Camp Moshava, N.Y., a group considering itself to be Jewish-oriented and indeed is probably the fastest-growing movement among Jewish youth was not present; that group is Jews for Jesus. And while the 250 delegates at the Network conference were bickering about the exact wording of resolutions, 75,000 Jesus freaks — among them thousands of Jews — gathered in Texas for an evangelical assembly.

What was our response at Camp Moshava? We passed a resolution barring participation of the "messianic movements" in Network functions — but an attempt at reaching the Jewish Jesus freaks wasn't even discussed. We have learned well from our elders.

THE AMERICAN Jewish Committee through its leading interfaith co-ordinator, Rabbi Marc Tanenbaum, released a "study" on the problem, and was "disturbed" by the propensity of many young Jews toward involvement with the Jesus movement. But it is precisely the kind of sterile Judaism of our Jewish organizations — a Judaism not of emotion but of formality — that is responsible for alienating a generation of young American Jews.

Not surprisingly, our vast Jewish bureaucracy has been unable to formulate any concrete proposals in response to this latest crisis. What is surprising is that this time, the crisis is not in Moscow or Damascus but here, among their own children. And still they remain impasse.

Well, what can be done? What can be done that our rabbis in their sermons and our leaders in their studies have not been able to propose?

TOWARD THE END of February, 1972, in a room provided by Greenwich Village's Brotherhood Synagogue, a group of about 60 Jewish youth gathered for the opening of Bet Kafe, New York's first free Jewish coffee house. Bet Kafe is the brainchild of Jeff Oboler, Dave Slotkoff and Steve Eisenberg, three young Jews who without any professional assistance or major financial backing, (the coffee house survives by donations from its friends) decided to provide a center where alienated young Jews could and would want to congregate.

"There are over 600 Jesus coffee houses across the country and three in the Village alone," said Jeff, who is a yeshiva graduate. "In the last two years, I have interviewed many Jewish Jesus freaks, and most of them were influenced in Christian coffee houses which become to them a home away from home."

Many of the Jewish freaks

and creativity our stagnant Temples and community centers paled beside the attractive Jesus movement. Bet Kafe, described by its organizers as a "community disguised as a coffee house," seemed to be the obvious Jewish alternative.

THE COFFEE HOUSE has drawn alienated Jews — many of whom never even had a Bar Mitzvah — and its appeal lies both in its warm, informal atmosphere as well as in its refusal to push any particular ideology on those who come to participate. "We are exposing to our members a variety of Jewish experiences," explained Jeff, "in the hope that they will feel free to choose an orientation best suited for themselves."

Bet Kafe has conducted discussions on Jewish poverty, ethnic pride, the plight of Jewish prisoners (some of Bet Kafe's members are currently engaged in projects on behalf of Jewish prisoners) and other related topics, and has held an informal festival of the arts, stressing both Jewish and universal themes. And like any other respectable coffee house it features folk music, poetry readings, and an atmosphere that has proven conducive toward establishing meaningful relationships among the participants.

WHILE BET KAFE has thus far been a small-scale affair, meeting only once every two weeks, a collective of seven people has been formed, with the intent of enlarging the scope of the coffee house and assisting those in other areas to establish similar projects. Bet Kafe can be reached in care of Brotherhood Synagogue, 139 West 13th Street, New York, N.Y.

The Jews for Jesus movement will not — like all other Jewish problems — disappear simply by our ignoring its existence. Yet, while the movement is certainly not to be underestimated, its members are markedly different from previous Jewish converts to Christianity. These youths are not self-haters; they are merely the inevitable product of a decadent Jewish educational and social upbringing. And still, they want to be Jews.

The very fact that they do consider themselves a part of the Jewish people (many have said they were never so proud of their Jewishness) is at once a bitter indictment on the Jewish community as well as a hopeful harbinger for a revival of Jewish consciousness among our young.

JEWISH YOUTH must be enabled to experience joy and community within a Jewish framework. Judaism, after all, is traditionally a joy-oriented religion; only in Judaism does one find it a mitzvah to celebrate the holidays joyously.

Bet Kafe is no cure-all, nor do its organizers claim it to be one. We must be receptive to any innovative idea that can help deter the mass defection of Jewish youth from their people. Every moment wasted, in speeches and studies brings us

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