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Cults

June 23, 1993

From: Edith J. Miller

To: Rabbi Don Goor

Lest you think I've forgotten you, please know I was away for a week and am now beginning to get really inundated with Biennial invitations and the like.

Be that as it may, I enclose herewith a copy of a letter David Saperstein sent to Bob Kravitz for it addresses some of the same concerns you expressed. I hope this helps clarify what transpired.

By the way, I shared with the David the incident of the scientologists who came to your temple who indicated that the Union signed a statement with them why couldn't you meet with them. David was grateful for the piece of information for in working with some coalitions it is helpful to know of such unwelcome visits. While we oppose cults, we have never sought to have the government declare them to be illegitimate religions - we have criticized them for what they do.

Hope all's well with you. Do you ever come East to visit? It would be lovely to see you, perhaps we'll see each other at the San Francisco Biennial!

Have a great Summer. Fondest regards.

MEMORANDUM

COPY

June 18, 1993

FROM: Edith J. Miller
TO: Rabbi Eric Yoffie
COPY:

Did you ever share the material I gave you from Don Goor with David? You will recall that this is in regard to the statement signed by us along with the Church of Scientology. I would like to let Don know what transpired and can take information from David's memo and frame it in a letter to Don, unless David is aware of his concern and has contacted him directly. Do you know?

I am writing to you because it is far easier to reach you than to try and find David.



Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

838 FIFTH AVENUE, NEW YORK, NY 10021-7064 (212) 249-0100

Rabbi Donald Goor

done 4/1 MB
CC [signature]

May 26, 1993

To: Edie Miller, UAHC

FROM: Rabbi Don Goor
Temple Judea
fax # 818-708-0644

AMERICAN JEWISH
ARCHIVES

Following up our phone conversation, attached you will find a news release from the Church of Scientology regarding the editorial piece which the UAHC signed on to. As you research how this happened, I thought this might add some spice!



3RD STORY of Level 1 printed in FULL format.

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PR Newswire

May 13, 1993, Thursday

SECTION: Financial News

DISTRIBUTION: TO CITY AND RELIGION EDITORS

LENGTH: 669 words

HEADLINE: GOVERNMENT WARNED NOT TO DEFINE RELIGION

DATELINE: LOS ANGELES, May 13

KEYWORD: bc-govt-define-religion

BODY

Following the recent tragedy at Waco, 16 religious and civil liberties groups have issued a joint statement warning the government not to attempt to set the parameters defining religious belief.

The statement, whose signatories include the American Baptist Churches in the U.S.A., the American Civil Liberties Union, the National Council of Churches and the Church of Scientology, notes that "Under the religious provisions of the First Amendment, government has no business declaring what is orthodox or heretical, or what is a true or false religion."

Noting that the United States is a religiously diverse country, the combined statement emphasizes that "Such diversity is a natural and expected result of our constitutionally protected religious liberty and is a source of strength, not weakness. These religious contours add to the American landscape.... In the midst of our national mourning, we must fend off any inclination to shrink from our commitment to religious pluralism or to seek security at the expense of liberty."

Organizations signing the statement include: American Baptist Churches in the U.S.A., American Civil Liberties Union, American Conference on Religious Movements, Americans United for Separation of Church and State, Association of Christian Schools International, Baptist Joint Committee on Public Affairs, Church of Scientology International, Churches' Center for Theology and Public Policy, Episcopal Church, First Liberty Institute, General Conference of Seventh-Day Adventists, Greater Grace World Outreach, National Association of Evangelicals, National Council of Churches of Christ, Presbyterian Church (U.S.A.) Washington Office and the Union of American Hebrew Congregations.

Text of the joint statement follows:

RELIGIOUS LIBERTY AT RISK

We are shocked and saddened by the recent events in Waco. We grieve with the families on both sides who lost loved ones.

The federal government is conducting investigations to find out what happened at the Branch Davidian compound in Waco to prevent similar occurrences in the future. While we think such an investigation is

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PR Newswire, May 13, 1993

appropriate, we oppose any attempt to define what is a valid religion or set the parameters of a proper church.

Under the religious liberty provisions of the First Amendment, government has no business declaring what is orthodox or heretical, or what is a true or false religion. It should steer clear of inflammatory and misleading labels. History teaches that today's "cults" may become tomorrow's mainstream religions.

The United States is a religiously diverse country. We treasure its religious pluralism. Such diversity is a natural and expected result of our constitutionally protected religious liberty and is a source of strength, not weakness. These religious contours add to the American landscape; they do not detract from it. In the midst of our national mourning, we must fend off any inclination to shrink from our commitment to religious pluralism or to seek security at the expense of liberty.

This heady freedom is not absolute. It should be exercised responsibly. Religion is no excuse for violent or criminal conduct that harms other people or threatens public safety or welfare. Absent some compelling justification, however, government should not restrict religious exercise. And force -- if ever appropriate -- must be employed as an absolute last resort.

Public discourse should be conducted with integrity. The nation's leaders ought to measure their words carefully and temper their passion with reason. Government must resist any temptation to retreat from our "first freedom." To deny religious liberty to any is to diminish religious liberty for all.

CONTACT: Linda Simmons Night of the Church of Scientology International,
Office of Special Affairs, 213-661-0836

ORGANIZATION: Church of Scientology International

GEOGRAPHIC: California

June 17, 1991
5 Tammuz 5751

Mr. Perry S. Herst, Jr.
Tishman West Management Corp.
10960 Wilshire Boulevard, Suite 700
Los Angeles, CA 90024

Dear Perry:

Harry Helft gave a superb report to the UAHC Board of Trustees on the work of our Cults and Missionary Committee. It was exceedingly well received and important since there are those who believe cults and missionaries are no longer a problem. That is simply not so. We must continue to be vigilant.

He spoke of the impact being made by "The Target Is You," the film we were able to produce thanks to your generosity and caring concern. I requested a report from our Film & TV Department and was pleased to learn that to date over 600 units are in circulation via synagogues, Jewish Community Centers and Boards of Jewish Education, which, in reality, means an exceedingly vast number of people have had an opportunity to view the film and learn from this critical vehicle.

You will also be pleased to learn that the film is now in the process of being closed captioned by the National Judaica Captioning Center and will soon be dubbed into Russian for Soviet emigres.

Perry, I hope this report pleases you as much as it did me. We may never know just how many lives have been touched by this film, how many people were saved from the clutch of these cults, but even if but one life was delivered because of "The Target is You" we can take pride in our effort. Of course, it might not have come to be without your support and I hope you know how deeply grateful all of us of the Union are to you.

With warm regards and best wishes for a relaxing and rewarding summer, I am

Sincerely,

Alexander M. Schindler

Draft

Perry Herst

*Asht 4/80
fue lkk*

Dear Perry:

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Blah - blah- blah



MEMORANDUM

June 12, 1991

FROM: Edith J. Miller
TO: David Kasakove

Can you please let me know how many copies of "The Target is You" were sold. Harry Helft reported on the film during his comments to the Board on the work of the Cult and Missionary Committee and I would like to have a sales report from you prior to writing to the gentleman who helped us bring the film to fulfillment. Your prompt response will be much appreciated.

Thank you.

EDIE -

TO DATE, Approx. 600 sets of "The Target is You" have been purchased by synagogues, JCCs, BJES, etc. In addition, the film is being closed captioned by the National Judaica Captioning Center, and will soon be dubbed into Russian for Soviet emigres.

If you need further info, let me know.

- Edie

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Thank you.



Find out how
many copies?

"THE TARGET IS
YOU"

were sold?

want to write

Perry Herst



Le Centre Sheraton

HÔTEL ET SOMMET DE LA TOUR
MONTREAL

FOR END

① BOARD MTG EVALUATION
ELLIS COULD

② PAST CHAIRMAN

INVOIC
AMERICAN JEWISH
ARCHIVES

③ REGINA SACK.

④ CITIZEN QUOTE.

APPENDIX I

"The Cults and Our Children"

Rabbi Maurice Davis

Honored friends and colleagues (or colleagues and friends), driving in from White Plains to New York, which I do as rarely as possible. I have developed seven different ways of getting into the city. Today six of them were blocked. For a time I wondered whether I'd get here at all, and I kept thinking of a day when I was driving in Long Island, and heard on the radio a traffic announcement concerning the Utopia Parkway. The announcement said "The Road To Utopia Is Blocked", and I said, "It always is!" But somehow or other I got in here, and in a little while somehow or other I'll get out, and in between I've been asked to talk to you a bit about the cults that proliferate our country.

I have been involved in this work for about ten years, which is absolutely ridiculous, and I will just say a word or two about that aspect. I became involved simply because two members of my congregation had children who were caught in cults in 1972. They both called me on a Friday morning, one after the other, by the sheerest of coincidences, one telling me about their son, one telling me about their daughter who had been caught up in the Unification Church of the so called Reverend Moon. Knowing nothing at all about these cults I simply invited the two families to meet with me that night after the Shabbat service.

The parents of the boy told me that their son, a freshman at Albany State, had joined the Unification Church, had left his dormitory, and had moved into a campus house run by Moon. On campus it is not called Unification Church. It is called CARP, the Collegiate Association for the Research of Principles - but he was still on campus. The parents of the girl told me that their daughter, also a freshman at Albany State,

had joined the Unification Church, had left the campus, had gone through an indoctrination period in Tarrytown, New York and was now living in a Moon house in Queens, in Forest Hills. I have not the time today to tell you what happened in these two incidents except to say I got the boy out within twenty four hours. That was sheer dumb luck. The girl is still in. I have a picture of her in my office being married at Madison Square Garden last month. I did get her out from the Queens house, but she had to be placed in the psychiatric wing of New York Hospital. After a month, the doctors said she was alright, and she went back into the Moon place. I have never been able to get her out, and I have a feeling that I can never stop until I do.

I don't know. I've gotten one hundred seventy four kids out as of last week, but I can't get her. I failed ten years ago because I was absolutely stupid, and I wasn't concerned enough, and I didn't know anything.

I began doing some research because of the anger I felt, having visited the Moonies in Queens. And when the New York Times and Time Magazine and a few other things picked up the sermon I delivered on the subject, suddenly people began writing and calling from all over the United States.

I finally founded a national organization called CERF, Citizens Engaged In Reuniting Families, one of whose goals was to get the message out through media that were not interested in getting the message out. As the stories began to unfold, however, gradually the papers and the television became interested, and all of a sudden there I was in the middle of something.

The Unification Church began sending out material saying, "No One is opposed to our movement except one rabbi in White Plains, who is upset because so many Jews have become Christians." At that point I resigned from CERF, and turned it over to a Christian minister and I said, "This is your baby now", and I went back to what I thought would be taking care of my congregation. Instead, people started calling and

writing and after ten years I still average 10-12 phone calls a day from all over the world. Sometimes I can help them and sometimes I can't - but I have been successful with 174 which makes me very proud.

Let me say a word about this phenomenon itself. What are these cults? The word cult is a strange word. It is originally a rather neutral term. It meant a group emerging out of something else, and it had no necessarily negative connotation. The way it is used today is certainly in a pejorative sense. There are many definitions, but I shall tell you the qualifications which I have listed to Congress, and which I think do describe a cult.

The first characteristic is a leader, a totalitarian leader, a dictatorial leader, a leader who has absolute and complete control over the lives of his members. He determines what is right and he determines what is wrong. He determines what they wear, what they eat, how they think, whom they marry, what they do, what they do not do - complete and total control over their lives. That is characteristic number one.

Characteristic number two is a following that has for one reason or another given up the right to make any value judgement. They have turned over their own ability to say yes or no. What the leader says is right is right. What he says is wrong is wrong. And that's the end of it. No more thinking.

The third characteristic is the teaching of the doctrine that the ends justify the means. This is an evil doctrine to start off with, but in this particular setting - where the leader has already determined what is right and what is wrong, and the followers have nothing to do but say yes - the doctrine that the ends justify the means becomes a horror. Example, the Moonies use a procedure called Heavenly Deception, a doctrine of the church. Heavenly Deception, means that you have a perfect right to lie, cheat, steal or the like, because the end is just. Why is the end just? - because Moon says the end is just. Heavenly Deception.

The ends justify the means, and in the Children of God, another cult, every girl is a prostitute. That is their fundraising technique, the ends justify the means. They refer to themselves as "Hookers for Christ". The ends justify the means. You can go through each group from the Hari Krishnas dressing up as Santa Claus to the terrible things that Jim Jones did in Jonestown, it makes no difference. Those three qualifications set the stage.

The fourth qualification is unlimited funds that are not open to anybody's auditing. Not the government, not the members, not the committees, nobody except the one leader and his self appointed protege.

The final category is the teaching of fear, hatred and suspicion of anyone outside of the movement. Everyone outside is evil. Everyone outside is dominated by Satan. And if you leave the movement you will be hurt in many ways. Now, put those five characteristics together, and I don't care what you call it. Whether it is the Nazi Youth Movement or Unification Church, it makes no difference to me. That is what a cult is as far as I'm concerned.

Please understand, I have no desire to take away their civil rights, and the First Amendment, is precious to me, but I do have a right to tell the world as much as I can about the cults. And the proof of the pudding has to be this: You have to go, you have to see the look in the eye of a kid at the moment he comes out. In all my life I have never experienced anything as exciting and as frightening as that.

I'm going to sound like a nut but believe me, the look that comes into his eye, or her eye at that particular moment when they come out, when they begin to cry or begin to say "Where was I?" or "Did I really say that?" then you know that brainwashing is a reality.

Let me give you a description of how one gets caught, how one gets out, and then a couple of observations about our society, especially our society, to see

if any of this makes sense to you. The kids who get caught are themselves selectively vulnerable. Nevertheless, I'm not sure that anyone is totally immune. The average kid who gets caught is between 18-26, from a middle or upper-middle class family, primarily white. This is the one who walking down the street of a campus, or a city will meet a couple of Moonies. They will, of course, not tell him who they are. That's the deception part. In the Unification Church I would say there are three major steps.

The first is the approach. They'll stop you on the street, especially if you are between identifications. Perhaps you have dropped out of college, or had an unhappy love affair. Perhaps between semesters you have received some money from your parents, and you are travelling the country. Or - God help us! Perhaps you are searching to find yourself. I had a college student tell me once, that he was going to Paris for the summer to find himself. I asked him if he had ever been in France and he said no. And I said, "You never lost yourself there!"

Let's get back to potential victim. He is at loose ends. He is met on the street by two or three people his own age who ask him directions, talk to him about the weather, the news, anything at all. The youngster, remember, has no agenda. He has time to sit down and talk.

After a while the youngsters invite him to someone's house for dinner. (There's going to be good music, good food, nice people.) The kid goes to the dinner, gets a free meal, meets a lot of new friends - he's what we call "love bombed." Everybody loves him, hugs him, listens to him as if he were Moses on Mt. Sinai. He is surrounded by adoring fans, and he feels ten feet tall, and at the end of the evening they show him pictures of smiling faces, and they say "How about coming away with us for a weekend retreat?" Should he accept that, the weekend retreat is where the brainwashing takes place starting at 7:00 in the morning until 11:00 at night with nothing but lectures. The kid is never left alone for a minute.

If two youngsters come in together because they are friends they are separated and they never see each other again. There are always two or three Moonies assigned to each newcomer. If you go out of the room for a minute they go with you. If you go to the bathroom they go with you. You're never left alone, never given time to think. The only recreation would be something like volleyball or kickball, some highly physical games where you have to run wherever you go.

And then the number of hours that you sleep are reduced and the amount of calories are reduced and you're "high". Moreover, you are surrounded by a group of nice people, whom you would love to have as friends. And gradually you begin to swallow the commercial in order to get the friends. At the end of the weekend you may say "Thanks a lot, it was a lovely time, I'm going home." Then they move in on you "What do you mean you're going home? What do you mean you're going to turn your back on God? Don't you realize that God has spent all of eternity for this one moment? That he through you can save the world. How can you dare turn your back on God? And incidentally, if you walk away, do you not know that your ancestors will burn in hell for 5,000 years or your parents will die? At least stay on for our seven day workshop, then you'll understand. Then if you want to leave, leave.

The seven day workshop is followed by a twenty-one day workshop, which is followed by a forty day workshop, which is followed by a one hundred twenty day workshop and somewhere along the line the kid gives in. Not all. Many of them leave in the beginning. But those who give in, give in, and that is when parents start calling me and telling me that they have lost their son or daughter, and what can be done about it.

What do you do when a parent calls you up, and you're a rabbi, and they say "Our son or our daughter is missing, we just found out yesterday that - do I have to keep saying he or she? - the kid is a Moonie, what are we going to do about

him?" "Where is he?" "We just found out that he's in Camp K in California." What can I tell the parents? I can say to the parents "I'm sorry, but your son is eighteen years old and he has a first amendment right to do what he wants, tough luck, goodbye." But I can't do that. I can say to the parent "I have a list of professional deprogrammers who for \$25,000 will go out and kidnap your kid, and lock him up somewhere, and hold him against his will until finally he gives in." But if I say that, I have also to say, "By the way if it fails, your son or daughter whom you adore and who you say adores you, will sue you for \$5 million. And, although you will win the case it will take you three years, and you will be pauperized." It is not a method that I can suggest, although I must say to you that I can understand how parents feel when they have lost their child, and if they could do anything they would do anything.

There is a legal method called conservatorship where you can go before a judge and say to the judge "My son is held by artful and designing persons, and he is no longer capable of handling his own affairs." This law of conservatorship incidently was originally written to protect adults from senile parents or grandparents. You have an eighty-six year old grandfather who has just turned over his estate to an eighteen year old nurse, (That's what happened with Gr~~e~~ucho Marx) and you get a conservatorship. Your grandfather is now (to all) a minor, and you are in control. We tried to switch it around to apply to adult-teenagers. Sometimes Judges agree, and sometimes they do not. So that's an "iffy" method.

The method that I use, the only method that I know how to use, is to say to the parents "Let's divide the work. You cannot deprogram your son or daughter because you're too close to the scene, you don't know how, and you're probably part of the problem. Maybe I can talk your son or daughter out of the cult, but I can't get to see him. So let's divide the work. You get him to see me, and I'll take it from there. Then I prepare the parents with various methods of what to do

when they go to the camps where these kids are, what to say, and how to handle themselves, what to carry with them, so that eventually -- when we are lucky - the youngster will come home for three days to discuss it with the parents in a setting other than the camp. If the kid comes home for three days the parents say to him "Do you want us off your back? If you go spend an hour with Rabbi Davis we won't bother you anymore." So the kid comes in to see me reluctantly, sometimes angrily, but legally. That is, he is there of his own free will, and then we talk. And if he comes into my office and if he is willing to stay with me while we talk, the chances are that I'll get him out. It may take two hours or ten hours, or twenty hours, or thirty hours, or forty hours or whatever, but sooner or later I seem to be - well, I have had some success.

I would much rather talk to you, however, for what little time I have left, about some of the causes. That is what bothers me. I know, having interviewed some three hundred or four hundred ex-members of cults, that the one amazing attraction of these cults is not their theology which they have every right to have. The thing that attracts these kids are the other kids! Nice looking people, who dress nicely, who talk nicely, and who smile a great deal. They talk about God, and love, and all of a sudden this kid thinks he's in a boy scout camp all over again. And that is precisely where he is. For some that is a great attraction, but what makes him vulnerable in the first place?

I sat down one day, and thought about their lives and mine. Why are my youngsters, my teenagers in my temple, why are they lonely? They tell me that they are. I met with my youth group a couple of years ago and they said let's talk about loneliness. I said "Well, I'll tell you how lonely I was when I first came to White Plains". They said "You don't know from lonely."

And these were the brightest, wealth has bred. These were the newspaper editors, and class presidents. They came from fine homes and they were lonely. We went away for a weekend at camp, and they wanted to talk about loneliness. I said to myself "Where is their life different from mine?"

When I was a child growing up in Providence, Rhode Island I lived in an extended family. I had aunts and uncles and cousins by the dozens all within ten minutes of my house. These kids grow up in nuclear families, with one mother and one father at the most, 1.7 kids, and all of their cousins live in Long Island or someplace else. They have no cousins nearby, nobody who belongs to their clan, with whom to talk.

When I grew up we lived in a neighborhood, played ball together, walked together, fought together, had friends together. My kids in White Plains don't have neighborhoods. They don't even have sidewalks. And they are driven wherever they go.

When I grew up in Providence, I began studying the life of Roger Williams. He became my baptist saint. The kids in White Plains and Westchester don't even know what city they live in, and they certainly don't know the name of the mayor or anyone else. There is no identification.

When I grew up the temple was the center of everything else. Today the temple is the center of very little, and they're lonely. And they grow up in a household without anybody their own age. They might have some friends in high school, but you know friends are a "sometimes thing." What you tell your closest friend in furtive confidence today may be tomorrow's gossip and you're a little bit nervous about that. And meanwhile they're wondering "Doesn't anybody hear me in the house?"

They go to college. In the 60's, the campuses were alive and there were causes, and when there are causes you've got cousins. You march together.

We marched from Selma to Montgomery. We marched on Washington. But then they started killing off John Kennedy and Bob Kennedy and Martin King. And Johnson lied to them, and Nixon lied to them, and the campuses became quiet. They went into meditative things, which often intensifies loneliness, and it bothers me. That's part one that bothers me.

Here's part two that bothers me. Every generation of our people has said "My kid is going to go farther than I went. I went to high school, he's going to go to college. I went to college, he's going to go to grad school. I never played the xylophone, he's going to play the xylophone." You know that we have always done this. I say to myself what happens if we suddenly reach a generation where the parents have made it, and the kid looks up and says "I can't climb that high." What happens if in such a situation the parents are stupid enough to pretend always to be right, and thus outdistance themselves from their kids when they think they're impressing them. The father or mother who says to his son or daughter "Have I ever told you about my doubts, about my fears, what I'm scared of? Walk with me, hold my hand." Those parents have a far better chance. But we don't do that.

By and large we adults think that teenagers are not quite real. That they are something in transit, that they are going to be real someday, when they grow up, but right now their thoughts are not real thoughts, their fears are not real fears, their pains are not real pains. What the hell do they know, they're kids? And while we are saying this, they are still saying, "Isn't there anybody out there listening?" Now what do the cults offer? Forget their theology. I'll tell you what they offer. They offer a youngster who is a little bit scared about growing up, a chance to be a kid again. They offer a youngster for whom the world is too big, and cold and complicated

a setting that is simplistic. They offer the kid achievable goals - yes achievable goals! You and I sit down with our teenagers and they say "How are we going to bring peace to the Middleast," and we have no easy answer..... We know it's a tough problem and we're not going to find a quick solution. In the cults you ask "How can we bring peace to the world?" and they say "Simple, you go out and sell \$100 worth of peanuts and you save the world." They give them achievable goals.

My fear is that our teenagers are asking real questions, and we are not hearing them. The cults are hearing them, and giving them counterfeit answers, but they sound like answers, and it bothers me.

Once I thought that I could find a connection between how often the kid goes to temple and whether or not he's vulnerable to the cult. It does not work. Orthodox kids are caught as well as Reform, Roman Catholic kids as well as Protestant, observant as well as non-observant. I haven't found the connection between temple participation and invulnerability, but I have found what I think may be a connection. I'm not really sure, because I don't have enough facts, but in ten years I have only met one person, in a cult who had ever been active in NFTY. Perhaps - just perhaps - in the camping area there may be a clue, I don't know and I'm not posing it. What I am saying is that we have a generation of kids who have great needs and we are not hearing them. Three years ago I walked into my confirmation class on a Sunday morning, and I said to them, "I have a surprise quiz for you today," They were not pleased! I said "you don't have to sign your names," and they said "That's better." I said "Don't let anybody see what you write, and when you finish we'll fold the paper like this, and I shall shuffle them in your presence, and you will know that I will never know who wrote what. They said "Deal." I gave them the pencils and paper and I said "This is the test. If you had one question to ask your parents, and it was the most important question of your life, the

one thing you always wanted to know, and they had to give you an honest answer, no bull. Write down what that question would be." And they wrote, and they folded, and they shuffled, and I stuck it in my pocket, and I went home, and I was packing a suitcase because I had to be in St. Paul that night, and I asked Marion to read to me what they wrote, and I almost missed the plane. We sat on the bed and we wept. The first fifteen in a row were the same. Can you imagine that? The first fifteen in a row were the same. "Do you love me?" And after that "Do you trust me? Are you on my side? Did you want me? Am I the reason why you fight? Do you love me, do you love me, do you love me?" I know the parents loved them. Why do the kids not know? Did somebody fail to do something along the way? Fail to say something? Fail to share?

What about us in our temples, we who are so good at dividing families up, Brotherhood over here, Sisterhood over there, and youth over here - I think we have to do a lot more thinking about the family itself. The family in this country is in trouble. For a century the synagogue drew its strength from the family and it is now time for the family to get some strength from the temple - for the sake of the kids. There is not much more for me to say or do, because I don't have any answers - only clue along the way. I am just an everyday Rabbi who bumped into a problem, and I have lost a lot of sleep because of it. I get sued for many millions, I get my life threatened constantly, I get the FBI coming in to report having discovered new plans for my assassination. We have tape recordings of the various threats that the CIA and the Secret Service have had to examine. It's a nutty, crazy world out there and our kids are not really prepared for that kind of nonsense either. Growing up is never easy, the weaning process is always difficult, and the cults are there to offer youngsters another childhood and a hidden slavery.

I'll close with just one quick story. I got a phone call one night,

actually 3:00 in the morning, from someone who told me that I was going to be found dead on the street because "father" says you must die. "By 10:00 tomorrow morning, Rabbi Davis, you will be dead." He then went on and on and finally closed with, "Remember Rabbi, the wages of sin are death." So I said to him "Listen you idiot, the wages of sin is death." So he got angry with me and he hung up, and I went to sleep.

Question & Answer

- Q. I understand that a high percent, maybe 40% of all young people found in cults seem to be Jewish or come from Jewish homes, is there any insight into this?
- A. 100% of the kids in Jews for Jesus or the missionary groups by the very nature of things would be Jewish because they and they alone are the target. We are not talking about missionaries. In terms of the cults the best figures that we've come up with is something like 12%, which is very, very high for a people who are 2. something percent of the population. Even that figure, however, must be studied. You see, in the cities from which the Jews come, they represent a much larger percentage, and I'm not sure that the percentage game is that valid. Joe Glaser called me up one day to tell me he had attended a meeting along with Mose Durst. Mose Durst is a former Jew who is the President of the Unification Church for Moon. We had exposed him in California when he ran an organization called the Ideal Creative Community. We proved that it was Moon. Mose Durst told Joe Glaser that only 2% of the Moonies are Jews, and he said "That's a fact." So I said to Joe, "How many Moonies did he say there were?" and he said "40,000." And I said "Now suppose we take my figure of 12% and say what I think is much more accurate, that there are about 8,000 Moonies, you will still get the same number."

What Durst had done was expand his population and reduce the percentage, but the numbers were the same. In the Children of God the percentage is lower, in Scientology the percentage may be higher, in TM the percentage may be much higher. In a lot of the Indian groups with the various gurus it may be higher. Why are our youngsters vulnerable? I'll give you one quick answer. The kid on the street who's streetwise, does not get caught. You know why? He could spot a "con" a mile away. The students I teach at Manhattan College don't get caught. Why? These are Catholics, Irish and Italian, who are the most upwardly mobile group I know. Almost everyone of them represents the first member of his family to go to college. They are scratching their way up to the top. They want good grades. They want to become engineers or whatever. They're working very hard, and they don't have time for nonsense. I look at those kids, and I say, "That's where we were about a generation and a half ago, before we became the underdeprived." Our kids take so much for granted. They are not spurred on by fear of poverty. They have the opportunity to do some wonderful things, to do some great thinking but it also may make them more vulnerable to some of these groups. The Moonies very rarely take in blacks, for example. Because they're racially discriminatory? No, I don't think so. The Moonies are out to raise money, and they know that if a pretty blond girl stops you at the traffic light at the corner and says "Hi there, would you like to take a flower home to your wife?" you're a lot more apt to wind down your window than if a black kid does it. It's a very cold-blooded business.

Q. I've derived from your conversation that these upwardly mobile kids are not likely to be caught by the cults. Have you any suggestion as to why our youngsters are more susceptible?....(question barely audible)

A. I'm not so sure that it isn't all part of the package. I think that the

kids at Manhattan College who go to college are already motivated or otherwise they wouldn't go. College isn't something that's taken for granted among them. In our society college is like high school, everyone goes whether they want to or not, whether they're motivated or not.

There are freshman in college the first couple of months for whom the world is big and scary. There are seniors in college the last couple of months for whom the world is big and scary or perhaps they're going into a profession they never wanted in the first place, then you've got a lot of vulnerable people.

- Q. Many of us have stated that Jews don't talk about God. The loneliness that you described, I mean the response to that loneliness if filled by a perception that there's someone who cares for you and I'm wondering in terms of the Commission on Jewish Education and if the giving of God awareness in terms of preschool or the like, whether this might in a way begin to develop an awareness of a child, of God in the world, in the family, in him that can give him this kind of

A. I hear you Murray

Q. a clue in terms of

A. It might be.

Q. what we might begin to do.

A. It may be, but let me add one little caveat. Christians are much more God oriented and they are taught about God in ways that are far from ours. I once said somewhat facetiously that the most important word in Christianity, one of the most desirable words in Christianity, is "submission." Submission to the will of God, put your hand in the hand, etc. And one of our favorite words is "stubbornness", well, these cults use the submission motif of Christianity to get kids in. You submit to the will of God and Moon will tell

you what God says, and Moon is called father and God is called Father, you can't tell whether it's with a capital "f" or not. So there's something there, but I'm a little bit nervous about the sanctity of submissiveness which has never been a Jewish trait, and I would hate to see that creep in upon us. I hope we continue to stress stubbornness, the stubbornness of a people that stands up for an ideal against anybody, rather than the group that thinks it's a noble thing to be submissive and allow someone else to do your will. I have become so sensitized to this that I'm even skeptical of groups like Alcoholics Anonymous. I'm afraid of any group where you give up your will, your right to think. I'm not diminishing what you said, I'm just throwing a further thought on it.

- Q. We're wondering if, in fact, there's any truth to hypersensitive Jews?
- A. Sure there is.
- Q. How much of that is due to the fact that being Jewish is lonely.
- A. May be, it may be sociological, it may be that. I don't have the skill, I don't have the knowledge to respond. All I've got is a bunch of questions, I don't have the answers.
- Q. Let me pick up where Murray left off. To me one of the most fascinating, intriguing, and important thing is that when you asked how many parents ever shared with their kids their own fears, their own doubts and so on. I worry about teaching kids that God will always take care of them because dammit, God won't always take care of them.
- A. That's right.
- Q. I'm worried about parents that give the idea of certainty, certain knowledge, absolute power to their kids because parents can't always take care of their kids, and my thrust in Jewish Education will be quite the

contrary of Murray's, if I take him literally, mainly we've got to teach our children that life is risky, life is precarious and in the last analysis we have to depend upon the strength within ourselves, the God within ourselves, but on a magical power that can possibly answer all of our questions. That's the direction that I'd like to see us take.

A. You know, I'm so much on your side, I'm going to do you the great honor of sending you the sermon I preached on Rosh Hashanah on that, because I think it is crucial.

Q. I'll give you the honor of reading it!

A. That's more than I would ask.

Q. Is it not dangerous for us to attempt to deprogram a youngster?

A. Most of us, with some rare exceptions, rabbis, educators, teachers have about as much right going into that room as that kid does going into an operating room.

Q. Now, very precisely, where do we start?

A. O.K. good. Let's start off, because what you said is extraordinarily important, but let me straighten it out just a little bit. The anger that these parents feel are not about the rabbi to whom they brought their kid for discussion, but for the rabbi, or whoever, who came in and said I will deprogram your child, I will handle it, I will kidnap her or whatever, and can't. I think any rabbi, any educator has certainly the right to talk to anyone who is willing to come into the room. You're not making any promises, you're not working with a scalpel, you're not even trying to deprogram, you're just trying to understand what's going on. As far as how to get a kid out, I don't even know the method. I know that when I started I had no idea of ever talking a kid out of a movement, but I began bringing with me kids who had been in that

movement and I listened to them, and I sort of picked it up, and then I began to find out that what I was really doing was working on two levels. One level was to tell them the truth about their cult for which you must have the information and the material. You've got to bring it out and lay it on the table and say "This is what this is all about and I can prove it." The other thing, along the way, what you've got to be doing is trying to listen to find out what that kid was running away from or what he was running toward, and see if you have honest answers for his needs. You may not. A lot of people have gone into the deprogramming game and they will say to a parent "We will get your kid out. It'll cost you \$25,000 and," and they'll pretend expertise and do a lot of damage. Many parents are extraordinarily angry and with good reason. But I think that rabbis and educators really ought to learn a lot more about it by meeting with kids that have been in, and by not being afraid to talk to people.

- Q. I was going to take Rabbi Gittlesohn's point which I thought maybe went to the point of rabbis and educators. When you talk about the importance of parents sharing their doubts and their weaknesses with their children which would liberate them from having to be perfect, we also model something that may be very unhealthy, that is we model crowding the youngsters -
- A. That's right.
- Q. We model being perfect, which we model to our congregants, that is i.e. the adults which then gets passed on to children. So one of the things we ought to be looking at is what kind of a posture we are assuming.
- A. A little more honesty, a little more humility, and a little less certainty.

It's a tough world and you don't have to know the answers. And the interesting thing is that the rabbi or the educator who says "I don't know," is not diminished in the eyes of anybody. It's the one who phonies the answer who may be, I don't know a good phrase.

Q. Have you ever found a kid who was better off in the cult?

A. No. Listen, once you're in, you have given up the right to think. Now, I've met parents who are afraid to get their kid out, saying "My child is not capable of facing the world, now let him stay at camp for the rest of his life," which is what it is, you see. What's happening to that person's soul who can never be allowed to think again? No, I can't ever see that. I have talked to kids who have said they were happy in, but when they're out told me what they were really feeling and it was frightening.

Q. I appreciate many of the remarks you've said, particularly the remarks about doing a great deal of work with them. We've been a long run about the advantages of -

A. That's it, precisely.

Q. In the short run though I think we should do other things also to their advantages. I'm willing to try, there are many programs designed in public schools, confirmation classes about cults and so on that always deny about the amount of ignorance that is out there, in spite of everything that we know. I'm always astonished about the amount of ignorance and the amount of denial, particularly from the parents, that their kids are not susceptible to this kind of thing.

A. Yes, that's a scary statement. I've travelled around the country and wherever I lecture to adults I ask them to bring me back and let me talk to the kids to get the youth groups of churches and synagogues together because I want to get the story out. I do believe that information is a

helpful thing. We were told in the beginning, "Don't make so much noise." Our answer was "We are going to make noise, and we're going to find out things." We've found out some amazing things which I will not get in to. All I wanted to do today was to give you a picture, of the situation in which our kids find themselves. If you want to learn more about cults I'm sure that there's somebody in every community that can be very helpful, probably a lot more so than I.

Q. I heard from your words a very strong need for a new direction to our family education program. One is that we reach out to family understanding, family communication and the question now is, do you feel that within your synagogue, because of your background with cults that you have modified, changed, or extended your program in any way, and do you have any suggestions for us who are working with young people and families as to where we might even begin?

A. One way, and one that I have enjoyed, is a home study group with parents and kids together. I picked a particular age, I think twelve years old or something, at one time. Specifically because I wanted the kids to see the parents in a learning situation, instead of the parents always in an answer man situation. I would think that home study groups along that line, with parents and kids together, can be very exciting along with the camping experience of family retreats. But; I'd be happy to sit down and write out a series of ideas and projects that I am contemplating or experimenting with. In another year or so, perhaps, I'll have more answers. We're just working on the home study group thing at the moment and the family retreat. But, that's very superficial, I don't have many good answers. It's a terrible way to end a lecture, to say that I have no good answers, but I don't, but I do have a lot of good questions - and I thank you very much for letting me share them with you.



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

February 13, 1990
18 Shevat 5750

Rabbi Daniel Goldberger
Congregation Hebrew Educational Alliance
1555 Stuart Street
Denver Colorado 80204

Dear Rabbi Goldberger:

Rabbi Schindler is out of the country and not expected back before a few weeks. Therefore, I write to acknowledge receipt of your letter and the clipping with regard to the April 26 gathering at Madison Square Garden.

I know Rabbi Schindler will be grateful for your having shared this item with him.

With kindest greetings I am,

Sincerely,

Edith J. Miller
Assistant to the President

EJM/mb

DANIEL GOLDBERGER, Rabbi
DR. MANUEL LADERMAN,
Rabbi Emeritus
NEAL S. PRICE,
Executive Director
CHARLENE SACHTER
President



CONGREGATION HEBREW EDUCATIONAL ALLIANCE

1555 STUART STREET

DENVER, COLORADO 80204

PHONE: (303) 629-0410

February 9, 1990

Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler:

I hope this note finds you well and your work proceeding satisfactorily.

Some time ago I read in the National Jewish Post a "triumphalist" talk which you delivered to the CCAR. I recall being struck by the phrase that said, "orthodoxy is bottoming out." For some strange reason when I saw this enclosed article, that phrase jumped into mind and I thought that I would share it with you!

Warm personal regards to you and your wife and all best wishes for the future.

Sincerely,

Daniel
Rabbi Daniel Goldberger

DG:ebd

enc.

Details Unveiled for Mammoth Daf Yomi Siyum HaShas at Madison Square Garden

20,000 Tickets Expected To Go Fast

Detailed plans were unveiled this month for what will be the largest Torah assembly in American Jewish history, marking the culmination of the ninth cycle of Daf Yomi, the international folio-a-day program for the study of the Talmud.

The National Siyum HaShas of Daf Yomi, to take place April 26 at Madison Square Garden, will be the capstone of observances throughout the world honoring the completion of the Talmud and the thousands of Jews worldwide who pursue Daf Yomi.

Finishing "Shas" — a shorthand reference to the entire Talmud — is an uncommon achievement, one of the most cherished aspirations of an observant Jew and often the highpoint of a lifetime. Covering the Talmud through the Daf Yomi plan requires 2711 consecutive days of keeping pace, in spite of family responsibilities, career pressures, "passages", and all that can go on in an individual's life over the course of seven and one half years. Multiply the accomplishment by the thousands who are completing the cycle this time around, and you have quite a *simcha*.

The event at Madison Square Garden, however, will take on dimensions far broader than the celebration in of itself. It will be a rare occasion for Orthodox Jews — those who pursue Daf Yomi, those whose Torah study takes on other forms — to proclaim through public demonstration the centrality that Torah learning has in their lives and in the life of the Jewish people. Daf Yomi is

considered by many as the last great and widespread institution of Eastern European Jewry before the Holocaust. Introduced by the renowned Lubliner Rav, Rabbi Meir Shapiro, at the First Knessia Gedola (World Congress) of Agudath Israel in 1923, it won instant popularity. Gedolei Torah from all circles who headed the Agudah movement voiced their support.

Daf Yomi Commission of Agudath Israel of America, to anticipate massive crowds for the upcoming Siyum. The main arena of Madison Square Garden will accommodate a throng four times the size of the last event.

At a meeting this month in Brooklyn attended by some of the community's most prominent rabbis as well as

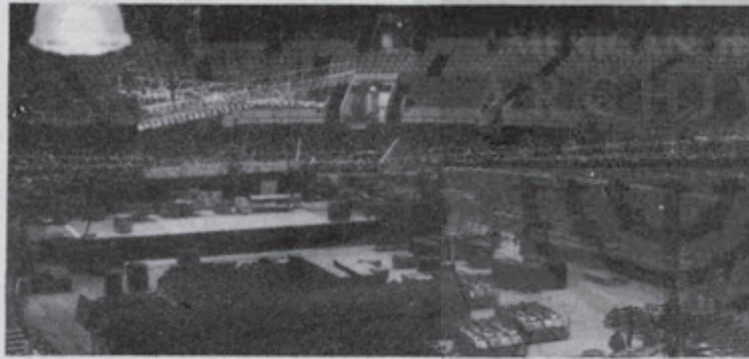
promote still further expansion of Torah-learning programs in this country.

Rabbi Shlomo Gertzulin, chairman of the steering committee for the Siyum HaShas, presented a detailed analysis of the budgeting for the mammoth event, and reviewed the

mechanism through which tickets will be issued. Seats are expected to go fast, and proceeds will be used to defray the cost of the Siyum and to promote Daf Yomi study. Special discount rates will be offered for groups, Daf Yomi *shiurim*, and yeshivos.

Rabbi Labish Becker, director of Torah projects for Agudath Israel, reported on efforts to identify Daf Yomi students across the country so that they may be accorded due tribute at the event.

For ticket information and reservation blank, see page 11.



An interior shot of the arena expected to be filled to capacity come April.

In America, particularly over the last two decades, Daf Yomi has seen a remarkable resurgence. The ranks of students include nuclear physicists, engineers, lawyers, doctors, teachers, yeshiva students, businessmen, commercial artists. And all the resources of an advanced technological society are being harnessed to aid Daf Yomi learners. Cial-A-Daf — now in 27 cities — has, for example, thousands of subscribers.

The last two Siyum HaShas celebrations — successively larger each time — have contributed in no small measure in fostering this popularity. The new numbers, the new awareness, and ever-growing interest have, in turn, led organizers of the event, the

Daf Yomi leaders from across New York and activists on behalf of Torah projects, elaborate plans for the Siyum were made public, and the opening of registration for tickets was announced.

The meeting, opened by Rabbi Chaskel Besser, chairman of the Daf Yomi Commission of Agudath Israel of America, was greeted by Rabbi Eliezer Horowitz, Rav of Agudath Israel of Boro Park. Rabbi Moshe Sherer, president of Agudath Israel of America, who chaired the meeting, projected the Siyum HaShas as an opportunity for Orthodox Jewry to create a Kiddush Shem Shomaym of unusual proportions, and stressed the need to utilize the occasion to

Lawyers' Conference Explores Interface of Torah Ethics and Professional Practice

How do Jewishly observant lawyers deal with the inherent tension between the legal system they operate in — with its demand that they pursue with zealous advocacy the best interest of their clients — and the Jewish tradition they base their lives on?



share the fundamental Jewish tradition of respect for honesty and justice, declared Rabbi Yaakov Weinberg, Rosh HaYeshiva of Ner Israel, in his keynote address to the gathering. In the amoral setting of today's world, the believing Jew's own outlooks and instinctive disposition to reach out for truth stand in danger of being tainted.

But Rabbi Weinberg was distinctly affirmative about the role of the observant Jewish lawyer. Given that this country's legal system is an adversarial one, he said, it is both a *halachic* obligation and a humanitarian service of the greatest honor for an attorney to help his client find his way within that system, striving towards greatest possible success, with the proviso that he stays within the parameters of truth and *halacha*.

even precious billing time to ground himself in Torah study and particularly to become thoroughly familiar with the *halachos* relevant to his field. And, he must be prepared to decline cases where he would be forced to be untruthful to serve a client's behest.

Professor Aaron Twerski of Brooklyn Law School, chairman of Agudath Israel of America's Commission on Legislation and Civic Action, said in his remarks to the assembled that a Jew in the legal profession must assess how much of his self-identity and essence is wrapped up with being a lawyer, and how much is tied to being simply a Jew who earns a livelihood through law. Stressing the need for an orientation to law from the standpoint of compassion, Professor Twerski observed that often the client entering his lawyer's office is as bewildered and scared as a patient entering a hospital. Just as we expect doctors to be gentle and considerate of human sensitivities — to place a personal call of concern and empathy at times — so too should lawyers develop a more sensitive and compassionate "bedside manner". On a practical note, Professor Twerski proposed the establishment of an Orthodox "legal aid society" for Jews of lower and middle income, whom, he said, have no place to turn when faced with daunting legal problems, and he called upon every Orthodox attorney to volunteer services in a minimum of two pro bono cases a year.

The day embraced four practical

business luncheons in non-kosher restaurants to how one can structure interest payments in commercial transactions without violating the Biblical prohibition of *ribis* (usury). The titles of the sessions themselves convey the array of concerns a conscientiously observant attorney must consider:

"Guidelines for Dispute Resolution in Non-Jewish Settings" (in view of the Torah dictum that Jews must settle their disputes in a *din Torah* rather than secular tribunal) — led by Rabbi Chaim Kohn, *dayan* of Khal Adath Jeshurun, and chaired by Marc Z. Newman, Esq.; "Speaking Like A Lawyer, Speaking Like A Jew" (on issues such as character assault on a litigant or witness in view of such laws as *hilchos loshon hora*) — led by Rabbi Feivel Cohen, noted *halachic* author, and chaired by Jacob I. Friedman, Esq.;

"Ribis and Contractual Agreements" — led by Rabbi Moshe Silberberg, Rosh Mesivta B'Stolin and author of a work on the subject, and chaired by Harry M. Brown, Esq.; and "The Jewish Lawyer In Secular Society" — led by Rabbi Hillel David, Rav, Shaarei Torah Rabbinical Institute, and chaired by Ira Langer, Esq.

Also speaking were David Zwiebel, general counsel of Agudath Israel of America, and Mordechai Avigdor, associate general counsel and executive director of Agudath Israel's Commission on Legislation and Civic Action.

*Cults &
Mrs*

August 23, 1989
22 AV 5749

Mr. Richard England
Hechinger Foundation
4600 Forbes Boulevard
Landover, MD 20785

Dear Dick:

Thank you for sharing with me the note you received from the Cult Awareness Network of Washington. It is good to know that the Hechinger Foundation supports this critical program. However, I'm not certain as to just why you sent the letter to me. Is it a hint that the UAHC should be involved in similar work? Is it a hint that we might seek a grant from the Hechinger Foundation for our work in the realm of combatting cults and missionaries?

The Union has been deeply involved in efforts to create an awareness of the dangers of cults and missionary groups. We have been monitoring programs and seek to guide rabbis, congregations and congregants, especially young people and their parents, in ways and means to cope with campaigns which are directed at proselytizing members of the Jewish community.

We have created two video films on this subject, thanks to special grants we have received. "You Can Go Home Again," deals with cults in general. "The Target is You" is specifically directed at the missionary work of Hebrew/Christian groups.

Our efforts in this particular area of concern were directed by the late Annette Daum, z.l., who guided the work of our Interreligious Affairs Committee. We hope to engage a new director in the near future and, of course, once again our work in this very critical areas of concern will be renewed and strengthened.

With warm regards to you and Lois and best wishes for the coming New Year, I am

Sincerely,

Alexander M. Schindler

can cult awareness network

Washington, D.C., Area Affiliate
P.O. Box 5816 • Bethesda, MD 20814 • (301) 656-2447

National Office
2421 West Pratt Blvd.
Suite 1173
Chicago, IL 60645
(312) 267-7777
Executive Director
Cynthia S. Kisser

Cult Awareness Network
(Formerly Citizens Freedom Foundation)
is an authorized tax exempt corporation
under Internal Revenue Code sec. 501(c)(3)

*to Rabbi Alex Schindler
WANC - NYC
from Dick England*

July 25, 1989

8/7

FK7

Richard England, President
Hechinger Foundation
3500 Pennsy Drive
Landover, MD 20785

Dear Mr. England:

We wish to thank you, the Hechinger Foundation, the Directors, June and John Hechinger and Lois England for your generous donation of five hundred dollars for the annual fund drive of Cult Awareness Network, Washington, D.C. Area.

Your contribution will help us to create public awareness of the harmful effects of destructive cults and mind control.

CAN is a non-profit, tax exempt organization made up of volunteers whose sole financial resources come from our membership and through contributions such as yours.

According to your request we have removed Hechinger Foundation from our mailing list for newsletters and other general reports.

Once again, many thanks.

Sincerely,

Rudy Arkin

Rudy Arkin, President

RA/al
enclosure

"To create public awareness of the harmful effects of destructive cults."

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. (02) 234-748, (02) 232-444 טל.

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

Curtis

April 23, 1985

Ms. Annette Daum
Department of Interreligious Affairs
UAHC
838 Fifth Ave.
New York N.Y. 10021

Dear Annette,

Thank you for sending me your letter of March 14 to Rudi Scheidt and March 19 to Teddy Kollek. I am glad that you are so alert to the problems of Christian missionary work. Israel, of course, presents a unique problem. The delicate character of Christian relations, the need for support of Israel by Christian groups and the need to maintain an open society often create tensions which do not exist in the United States. In a way it is more difficult in Israel for a leader like Teddy Kollek than it is for those who live in the United States.

I have scheduled a meeting with someone from the staff of the municipality who is involved in this issue and hope to have met with him before my next trip to the States. I will be glad to talk with you about it at that time.

Bivracha,

rich

Rabbi Richard G. Hirsch

cc: Rabbi Alexander Schindler

Rabbi Alexander M. Schindler

Annette Daum

Albert Vorspan

January 14, 1985

Your memorandum of January 9th merely underscores the need for that meeting which we discussed when you and Al were in my office. It is absolutely essential that Harry, Steve, you and Al sit together to clear the air on all counts.

Unfortunately, we are dealing here with a chairman and a co-chairman who have never been in charge of a Union committee and we're even dealing with a professional director who has not had committee obligations.

A meeting of which I speak should have been held at the very beginning of the formation of the Cult Commission. That is our usual procedure here, but since it was not held, we ought to have it just as soon as possible. Late is better than never, I suppose.


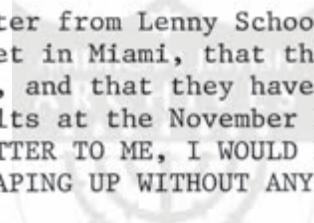
Obviously there is nothing wrong whatsoever with Steve Robbins talking to Lenny Schoolman. I think it was natural for the Committee chairman to assume that there should be a Biennial workshop dealing with this issue and there is absolutely nothing ~~wrong~~ in discussing this matter with Lenny who, after all, is in charge of the total Biennial program. You should have been aware of that conversation, you are right there. Hopefully the meeting I propose will avert such a failing of communication in the future.

MEMORANDUM

From Annette Daum
To Rabbi Schindler, Al Vorspan

Date 1/9/85

Attached is a copy of a letter from Lenny Schoolman to Steve Robbins which indicates that they met in Miami, that they are planning to spend time together in L.A., and that they have apparently also discussed a presentation on cults at the November Biennial in L.A. IF LENNY HAD NOT COPIED HIS LETTER TO ME, I WOULD BE TOTALLY UNAWARE THAT ALL THESE PLANS ARE SHAPING UP WITHOUT ANY CONSULTATION WITH ME, AGAIN!



Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

January 8, 1985

Rabbi Stephen M. Robbins
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

Dear Steve:

Alex Schindler shared your letter of December 31 with me, and his January 7 response.

When we were together in Miami, we talked about our getting together when I will be in Los Angeles at the end of next week. I think it is important that we set a time for this meeting. Lenny Thal usually handles my calendar when I am in Los Angeles. Please give him a buzz and see if we can tie down a specific hour for us to spend time together.

I have been importuned by the Harry Essrigs. They want to do a presentation on Cults in November in Los Angeles. I promised that I would stop in to see their workshop at the Regional Biennial in January to see what it is like. Theirs is a much more touchy-feely kind of approach than yours.

There are at least two places where a program on Cults would be appropriate. Depending on which direction we go, we can choose the best place.

With warm personal good wishes.

Cordially,

Leonard A. Schoolman

LAS:tb

cc: Harry Helft
Rabbi Alexander M. Schindler
/ Annette Daum

Cult

January 7, 1985

Rabbi Stephen M. Robbins
8844 Burton Way
Beverly Hills, CA 90211

Dear Steve:

Thank you so much for your letter summarizing the fund raising efforts made via Vial Sassoon. Needless to say, I'm exceedingly grateful to you for everything that you did in this regard and I only hope that the project will be fruitful in its effect. It will enable us to carry forward the work of the Cult Committee with much greater speed.

Yes, I certainly will be available for visiting individuals who are considering gifts to this effort provided, as you so felicitously put it, "the potential size of the gift warrents my presence."

I agree with you also that the Cult program should be given prominence at the Biennial, and accordingly, I'm sending a copy of your letter and my response to Lenny Schoolman, who is in charge of the Biennial program. I'm sure that he will find an appropriate spot. If we do have unusually large givers, we might even honor them at the Biennial and if Vidal's effort reaches major proportions in total, we might even choose to honor him. But, this is something that Danny will decide with you.

Again, my thanks for all your helpfulness and with fond regards, I am

Sincerely,

Alexander M. Schindler

cc: Mr. Harry Helft
Rabbi Leonard A. Schoolman
Rabbi Daniel B. Syme

Rabbi Stephen M. Robbins

December 31, 1984

Rabbi Alexander Schindler
UNION OF AMERICAN HEBREW CONGREGATIONS
838 Fifth Avenue
New York, N.Y. 10021

Dear Alex:

Thank you for your complimentary letter regarding my participation in the U.A.H.C. Board Meeting. I am very grateful for your making that presentation possible. Your caring has opened the door on an issue that has been an orphan for a very long time in this community. For the first time in over 15 years of dealing with this issue, I feel that we can finally make some substantive strides.

I would like to summarize what's happened with Vidal Sassoon. Enclosed you will find a rough draft of a fundraising letter which Vidal will mail to over 100 of his friends, asking each for \$10,000. In addition, Phil Blazer, the editor of Israel Today here in Los Angeles, has also agreed to be of help in raising the money. The campaign will get underway sometime during the month of January. I feel that we have a good chance to raise at least \$500,000 in this approach. You and I initially discussed $\frac{1}{2}$ million dollars as the target figure. Discussions with Vidal and George Shaw made it clear that we could aim for a million given the intensity of the problem.

I will be working with Vidal and George Shaw for the next several months. I have made myself available to them to travel to meet with potential givers if that seems to be necessary. In addition, I've informed them that you are available also for such travel when the potential size of the gift warrants your presence.

Rabbi Stephen M. Robbins

December 31, 1984

-2-

As Danny must have reported to you by now, initially, Vidal said that he couldn't help us because he was over-extended. However, he has thoroughly changed his mind. Though he personally can make no large dollar commitments at this point, he feels comfortable using his contacts to try and raise the money.

Given where we stand now, it would be very important for us to be able to make a major presentation on this issue at the Biennial in November. All of our cassettes and educational material should be ready for exposure by then and we can use the conference to showcase the issue and to mobilize a sense of purpose in the whole movement. I hope that such a presentation can be scheduled.

Give my regards to Rhea. Hope to see you soon. Have a happy New Year.

Sincerely,

Steve

Rabbi Stephen Robbins

SR/mg

cc of his
letter as well
as my response
to F. S. Helt,
Drs. Helt,
& L.A.S.

Rabbi Stephen M. Robbins

December 31, 1984

Messrs. Vidal Sassoon & George Shaw
2049 Century Park East
Suite #3800
Los Angeles, CA. 90067

Dear Vidal & George:

Enclosed is the rough draft of the fundraising letter for the counter missionary program. I made it a little long to give you room to do with the text as you see best.

If you need any further information, I'm at your disposal.

Yours truly,

Stephen Robbins

Rabbi Stephen Robbins

SR/mg

Enclosure

cc: Harry Helft, Maynard Bernstein, Annette Daum

ROUGH DRAFT

I have just learned of the awesome threat to the Jewish community presented by the activities of the proselytizing groups of Christian Missionaries and Cults that target our young adults. In the past ten years our Jewish community in the United States has lost over 150,000 young Jews to the activities of these groups. Considering the size of the Jewish population in American, this figure is staggering. We have been generally ignorant of the impact of these proselytizing groups on our community because this has been a silent tragedy. People who lose their children to a cult or missionary groups do not share with others the pain and the embarrassment of that loss. There is no space in this brief letter to describe to you the scope of the problem as I have learned it, but I believe we are facing a silent holocaust in this country which is eating away at the basic foundation of the American Jewish Community - our children.

This has been an orphan issue for American Jews because we did not know if there was a way to respond in any effective manner. Something can be done! We can protect Jewish children from the activities of the proselytizer! I recently met with representatives of the Union of American Hebrew Congregations, men who have years of experience in working with the very groups that attack our children. They have spent many thousands of hours with families and individuals and communities attempting to educate and inoculate the Jewish community from this virus. They have designed a program which I believe can educate, support, counsel and protect the children of our community from the fraudulent manipulation of cultic and missionary conversion tactics.

I ask you to join with me in supporting this program. I know that you are over-involved and committed as it is, but I point out to you

that this orphan issue must find a home in the hearts of the Jewish community because we can save Jewish children in this country from losing their Jewish identity, their freedom, and their individual consciences.

This program needs one million dollars to put it into full practice. The money will be used in the following manner: \$250,000 will be used for the immediate production of video tape cassettes, educational materials and information packets for the schools, educators, rabbis, and leaders of the Jewish community. Some of the material has already been produced through gifts of prior grants and now only await publication. In addition, this money will provide for the establishment of a national hotline and a computerized data bank which will make it possible to gather information about the activities of these groups and the names of young Jews who may have been taken and need to be found.

The balance of the money, \$750,000 will go into endowment, the principal to remain untouched while the income from the endowment will be used to fund the on-going annual needs of the program. Our eventual hope in the future is to establish a national Jewish halfway house to help teenagers and young adults who confront this issue and need supportive services of counseling and rehabilitation.

Support this worthy cause and help us build a national program called Yad Tikva, Hand of Hope, which will reach out hope to our children who have been enslaved and stolen from their families and from our community. I ask you to join with me by giving a minimum of \$10,000. The check should be made payable to: THE UNION OF AMERICAN HEBREW CONGREGATIONS - YAD TIKVA. All donations are of course deductible.

If you have any further questions, or if you know of other people in your community who are interested in this serious crisis confronting our children, please contact me. I know of several people who would be willing to travel to your area and speak to your friends in order to educate about how people can respond to the activities of these groups.

I look forward to hearing from you.

Yours truly,

Rabbi Stephen Robbins

SR/mg



Chas M.

December 7, 1984

Rabbi Stephen M. Robbins
Temple Emanuel of Beverly Hills
8844 Burton Way
Beverly Hills, California 90211

Dear Steve:

It was good seeing you and having you with us for the Board weekend. I thank you for your all encompassing report and for sharing so much critical information with our Board members.

You have given us so much to think about. You have helped the Board to recognize how vast a problem we are facing. You have sensitized all of us in an area of deep, deep concern to the entire Jewish community. I thank you very much for having taken the time to be with us and to share from your wealth of experience with the members of the ~~our~~ Board of Trustees.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

*Call r
Mossman*

✓

December 3, 1984

Editor
Time Magazine
Time Life Building
New York, N.Y. 10020



Dear Editor:

The "Jews for Jesus" advertisement (Time, December 3) is deceptive and offensive to all Jews. It is deceptive because it seeks to convey the message that one can be Jewish and accept Christ at the same time; this is rejected by every branch of Judaism. It is offensive because it insults the fundamental basis of the Jewish faith. Belief in Jesus as Messiah is contrary to Jewish tradition; you cannot be Jewish and celebrate Christmas as a religious holiday.

Under the guise of free speech, Time has collaborated in a consumer fraud.

Sincerely,

Alexander M. Schindler

NO 160002

Maybe we
Should tell her
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we have staff

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October 12, 1984

Mr. Harry Helft
806 North Linden Drive
Beverly Hills, California 90210

Re: Committee on Cults & Missionaries

Dear Mr. Helft:

I wrote you the original of the enclosed letter on September 19th and still look forward to the honor of your reply.

I wish to point out that Rabbi Schindler himself stressed this is a "problem of major proportions." If that is so, then I trust you would want to hire the most capable, experienced, self-motivated person as soon as possible.

Even with the probability of reduced income, I would consider it an honor to serve our Jewish community in the capacity of Director for such program. I am convinced I could raise money from private sources to defray much if not all of the costs for such program within a relatively short time. And I would be pleased to share my knowledge and experience with rabbis and educators alike.

Did you read the articles which I had enclosed with my September 19th letter?

With best wishes.

Sincerely yours,


Steven S. Jacobs

Enclosures

SSJ:rap

cc: Rabbi Alexander Schindler

September 19, 1984

Mr. Harry Helft
806 North Linden Drive
Beverly Hills, California 90210

Re: Committee on Cults & Missionaries

Dear Mr. Helft:

I read with interest the pronouncement by Rabbi Alexander Schindler that the missionary efforts to proselytize Jews is "a problem of major proportions, one which the American Jewish community cannot afford to ignore" as it has done for all practical purposes in the past.

Are you ready to translate committee talk into action? If so, let me offer the following concrete suggestions. I might be willing to serve as a full-time Director of a counter-missionary/cult program which would entail my traveling throughout the country to set up local and regional counter-missionary programs which, frankly, I already have ready-to-go.

Please consider some of my credentials:

Do you know the Jew generally considered most knowledgeable in the world about missionary beliefs and activities? -- ME!

Do you know who probably has rescued more Jews from the clutches of the missionaries than most any other single Jew in the world? -- ME!

Do you know who has the fullest list of missionary groups who proselytize Jews and is most aware of which churches and missionary groups that proselytize Jews and which do not? -- ME!

Do you know who has written articles which have appeared in the Jewish Digest, the Journal of Pastoral Practice (a fundamentalist Christian publication), and other publications on the subject of the missionaries? -- ME!

Do you know who has the most complete list of names and addresses of individual missionaries (and Jews involved with them) in the world? -- ME!

Do you know who was on the Speakers Bureau of the Jewish Chatauqua Society of the National Federation of Temple Brotherhoods on the subject of missionaries? -- ME!

Do you know who the missionaries "respect" (some would say "fear") about any other single Jew in the world? -- ME!

-- please continue --

Mr. Harry Helft

September 19, 184


Although not presently a member of a Reform congregation, I was raised and still consider myself a Reform Jew. My parents helped found a Reform congregation in Philadelphia of which my late father was first president. My maternal grandparents helped found Reform temples in Dallas and Waco, Texas. I have relatives who have been presidents of the American Jewish Committee, the New York Federation of Jewish Philanthropies, etc.

I hope the enclosures will give you some idea of my expertise in the area of what I call counter-missionary dialectics.

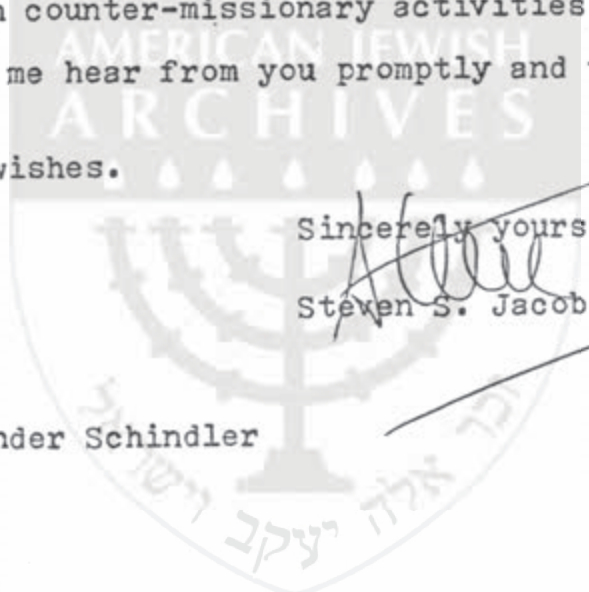
I might be willing to accept a full time position at a starting six month salary of about \$15,000 plus the necessary travel and other expenses needed to effectively operate this kind of program. I would plan to spend part of my time and effort raising private funds to help defray these costs with the aim to make such counter-missionary activities self-supporting.

Please let me hear from you promptly and thank you for your attention.

With best wishes.

Sincerely yours,

Steven S. Jacobs

Enclosures
cc: Rabbi Alexander Schindler



October 2, 1984

Mr. Sanford Lichterman
1280 Kirby Road
Memphis, Tennessee 38119

Dear Mr. Lichterman:

I am pleased to appoint you to serve as a member of the UAHC Committee on Cults and Missionaries. The chairman of the committee is Mr. Harry Helft of Los Angeles, the vice-chairman is Rabbi Stephen Robbins of Beverly Hills and the UAHC staff advisor is Mrs. Annette Daum.

The work of the committee concentrates on the methods and means necessary to combat the influence of cults and missionaries, particularly on the young.

The next meeting of the committee will take place on Friday, January 18, 1985 in Beverly Hills, California. However, you will receive all the necessary information from Mrs. Daum's office.

I hope you will accept this appointment.

Cordially,

Charles J. Rothschild, Jr.

cc: Mr. Harry Helft
Rabbi Stephen Robbins
Mrs. Annette Daum

✓ Lcc: AMS
Rabbi Lyne
CJR

Same letter to:
Robert Cohen
15 Court Square
Suite 1100
Boston, Ma 02108

Cult + Mrs.

September 25, 1984

Mr. Harry Helft
806 No. Linden Drive
Beverly Hills, CA 90210

Dear Harry:

The mail has just brought a copy of the September 19 letter Steven S. Jacobs of Philadelphia sent to you. You will undoubtedly reach your own conclusion after you read his offer but I thought it best to let you know there has been no contact with me or anyone here at the Union that I know of. We checked with Annette and he hasn't been in touch with her office and he probably got your address from a phone book, certainly not from us.

At any rate, his name is known to me and from time to time in the past I've heard from him on matters concerning Soviet Jewry, Israel and Falashas. He is a self-styled expert on all of the matters. Need I say more?

With love from house to house and all good wishes for the New Year, I am

Sincerely,

Alexander M. Schindler

This article appeared in Brotherhood
and Jewish Digest magazines.

Are Your Children Immune From the Missionaries?

by Steven S. Jacobs

SO YOU THINK your son or daughter, or grandson or granddaughter, is too smart to get involved with the missionaries!

As an adult Jew who personally has rescued (deprogrammed) a number of Jewish young people from the clutches of the fundamentalist Christian missionaries, I can assure you the most vulnerable are those with above-average intelligence who are philosophically inclined. In fact, the missionaries have captured the minds and souls of some of Jewry's brightest youth with the greatest leadership potential.

In this age of assimilation, when the mores of Jews have moved ever closer to the American norms, as manifested by the increased use among Jews of drugs and alcohol, the rising divorce rate, intermarriage and the like, there has been a commensurate increase in apostasy and the missionary activities linked to much of it.

Not Just Cults

And it is not just the cults like the Reverend Moon's Unification Church or the Divine Light Mission of the so-called Guru Maharaj Ji that have won and continue to win the spiritual allegiance of flocks of young Jews. In Philadelphia, my hometown as an example, the very respectable, establishment United Presbyterian Church operates a mission to Jews in the heart of its center city. Similar missions aimed exclusively at Jews are operated here by the Assemblies of God,

the Mennonites, the Christian and Missionary Alliance Church, and several independent missions including the American Board of Missions to the Jews with its \$2 million annual budget.

Here is what happened to one family in Philadelphia, so don't be too certain it could not happen to yours. Evelyn, a young woman in her mid-20's, was invited by a neighbor to attend a social function held by a nearby Baptist church. Although married, she is a shy girl, lacking a structured social life. She purposely was introduced to several church members of Jewish origin, including a professional missionary to Jews named Rosenthal. After being suitably "love bombed" and made to feel wanted socially, she was invited and began to attend the church's bible school. Within six months, she was converted much to the distress of her husband and parents.

What happened next? It was not long before she had managed to get both her husband and older sister involved with the missionaries and within three months they, too, had undergone baptism into the Christian faith. Evelyn's four-year-old daughter now attends the Baptist nursery school at this church and both she and her husband spend their spare time trying to proselytize other Jews.

The missionaries are salespeople, it is true. But don't deceive yourself into thinking they are not sincere. All the missionaries I ever met, amateur or professional, are totally dedicated to their

cause. They are willing to spend every spare moment of every day plowing the fields for a Jewish harvest.

How They Operate

Here is an example of how they operate. The Christian and Missionary Alliance Church, a small zealously fundamentalist Protestant church group with two congregations in the Philadelphia area, sponsors basketball and baseball teams in season. They specialize in recruiting teen-age Jewish boys with offers of free equipment, free coaching and scheduled games. The coach is himself an apostate Jew from an Orthodox background who simply goes to the neighborhood schoolyard and ball park for his recruits.

The parents are unaware of the sponsorship of the teams, because the missionary portrays himself strictly as a Jew. What they also don't know is that their sons are required to attend Bible lessons given by the missionary after every practice session or game. The kids in turn don't dare tell their parents, because they don't take the lessons seriously at first and therefore figure there is no sense worrying mom and dad.

But unknown to the kids, the missionary uses this time to learn more about his Jewish charges. He gets to know their personalities, their family backgrounds, the extent of their religious educations, their fears and aspirations and other factors he wants to know. In short, he begins to zero in on those who are most susceptible. Perhaps a kid is unhappy at home or having fights with his parents. Maybe he is lonely or lacks a structured social life. Chances are he is intellectually curious, but without the mental resources to challenge the missionary's line of empiric reasoning.

Even though these sports activities represent but a temporary interest to

most of the Jewish boys, the missionary's own game plan is to play the percentages. The result is that in Philadelphia the mission currently has some thirty youthful Jewish apostates under its control.

How To Prevent It

What can you do to prevent your child from getting involved with the missionaries? First, be aware the problem exists and admit to yourself that it could strike your home. Maintain a Jewish home where everyone participates in Jewish life together. Try to avoid a Jewish generation gap. Be firm, caring and reasonable in your relations with your children, and of course let there be lots of love.

Keep the closest possible track of your child's friends and social activities. Watch for unusual changes in habits, interests, grades and friends. Take notice of the books and literature your son or daughter brings home. Learn more about your own Jewish religion. And contact your rabbi at the first sign of trouble ahead. In short, be a missionary for Judaism where your kids are concerned.

DIALOGUE BETWEEN A JEW & A FUNDAMENTALIST PROTESTANT THEOLOGIAN

This article is co-authored
by Steven Jacobs and Dr.
Milton Fisher, the latter a
Professor of Old Testament
and President of the Reformed
Episcopal Seminary, Philadelphia.

The sequence: (1) Jacobs
remarks, (2) Fisher rebuttal,
(3) Jacobs counter-rebuttal.

Please read the sentences
underlined on page 105
before you read article.

- Courtesy of
Steven Jacobs
Box 15892
Phila., Pa. 19103

VOL. II, No. 1

WINTER, 1978

THE JOURNAL OF PASTORAL PRACTICE

JAY E. ADAMS
Editor-in-Chief

PRESBYTERIAN AND REFORMED PUBLISHING CO.
PHILLIPSBURG, NEW JERSEY
1978

Missions

MILTON FISHER
Editor



Milton Fisher is professor of Old Testament and president of the Reformed Episcopal Seminary, Philadelphia. He was formerly a missionary to Ethiopia.

WHAT ABOUT 'JEWISH MISSIONS'?

For many individuals and even entire church fellowships evangelization of Jewish persons holds a special fascination. It may hold a place of priority in their thought, their giving, and perhaps even active witness by word or printed page. Paul's phrase, "to the Jew first," is the call to action.

Few of us, even of the clergy, have taken the trouble to understand a negative Jewish response to our well-intended witness. The case is so clear and convincing, as we see it, "They must be blind!" We've heard jokes about the Jewish habit of answering every question with another question, and we assume they have no explanation of their own. Understand, we are not speaking about the disputations of rabbis, but about your workaday Jewish layman. Does he know anything about the Bible, about theology, or is his religious orientation purely a social matter?

In this issue we've chosen to let a Jewish businessman speak for himself. The following article has been provided to us by Mr. Steven S. Jacobs of Philadelphia. He is not "professionally religious," but he is concerned about the integrity of his own traditional faith. He objects to having uninformed Jewish youth, in particular, targeted by zealous Christian missionaries, so he seeks to better inform his own people—as well as those Christians who are willing to listen.

Steven Jacobs is founder and executive director of the National Jewish Hospitality Committee (Box 1404, Phila., PA 19105), which serves non-Jews and Jews interested in Judaism. Let us hear him out—in his own words without interrupting comment. The missions editor then adds his own reply.

"A Theological Overview" is an expanded version of Mr. Jacobs' earlier article in *The Jewish Digest*, "How to Answer the Christian Missionary." Making the study of biblical teaching on atonement the central issue of that article as well as the one here presented, Mr. Jacobs builds a strong case for what is usually taken for Jewish "broadmindedness" about divine forgiveness. If a Jewish person can confidently affirm he has *no need* to accept or believe that "Jesus died for our sins," because that "catchphrase" is based on erroneous theological and historical assumptions, says Jacobs, he takes the initiative away from the Christian missionary. Read on, now, for yourself.

A Theological Overview

Copyright 1978 by Steven S. Jacobs

Before we begin to explore the basic theological differences that make Christianity and Judaism separate religions, it is desirable to define two words. What is meant by the word *religion*? What do we mean by *theology*? These two words are the keys to understanding what this publication is all about.

Strange as it might seem, there is no universal agreement about what the word *religion* means. The point of view depends in great measure upon the ideological position held. For example, those Christians who label themselves fundamentalist or evangelical Protestants generally separate the idea of religion from that of faith. Religion, they believe, refers to the observance of dogma and ritual in contrast to faith which requires no formal trappings (except baptism) but only the belief that Jesus is messiah and human god.

The belief that religion is only dogma and ritual is not the definition generally accorded the word in most dictionaries however. *The American College Dictionary*, for example, says it is "the search for the values of the ideal life, involving three phases: the ideal, the practices for attaining the ideal, and the theology or world view relating the search to the envioning universe." The emphasis here is upon the *search for values*, not on ritual, dogma or belief. A popular fundamentalist Christian publication, Zondervan's *The New Compact Bible Dictionary*, agrees insofar as the religion of the Bible is concerned. It says, "Biblical religion (is) . . . primarily a thing of the heart and life rather than ritual."

The word *theology*, which appears as part of the basic definition of religion, is defined in turn as the "science or study" of religion. This much seems agreed by most everyone irrespective of their ideological points of view. Its purpose is to help us better understand the role of religion in our lives. Why are we given the gift of life? What does *God* mean? Why do we sin? What are its consequences? Is there life after death and, if so, what form does it take? Theology is an attempt to provide at least some of the answers in a logical, systematic way.

The major purpose of Christian theology is to explain why the belief in Jesus as a divinity holds the key to eternal life (in heaven). The Greek

Testament story of Matthew 18:3 says, "except ye be converted (to the belief that Jesus is messiah) . . . ye shall not enter into the kingdom of

heaven." Without this belief the unbeliever, viz., the non-Christian, ultimately is destined to live in damnation (Mark 16:16), a view taken very literally by conservative Christians of all denominations and ideological bents. It begins with the assumption that the stories about Jesus are historically true. Paul K. Meagher, Coeditor-in-Chief of *The New Catholic Encyclopedia*, says "to believe in Christ means to accept and have faith in the events of his life. . . . It is to believe not only that these events really took place, but . . . to believe in the significance of these events for man's salvation."

By contrast, the purpose of Jewish theology is to explain how and why we must strive to conduct our everyday lives according to the precepts set forth in the Bible so that we may achieve the kind of salvation which Zondervan says "simply denotes 'deliverance' from almost any kind of evil, whether material or spiritual." The question of what God requires from mankind is answered succinctly in Micah 6:8: "only to do justice, love mercy and walk humbly with thy God." Psalm 9:10 teaches that "God forgives (the sins of) *everyone* who *seeks*" to walk the path which leads to a better understanding of God and life. In the final analysis, Judaism accepts the teaching of Ezekiel 18:30 that God judges each of us according to our ways. This plural word, says the Zondervan Bible dictionary, is "used to describe the conduct or manner of life" as in Deuteronomy 5:13, where it refers to the immediately preceding *Ten Commandments*, all but one of which involves personal conduct in everyday life, viz., thou shalt honor thy mother and father, thou shalt not murder, not commit adultery, not steal, not bear false witness, etc.

Thus, the admonition in Habakkuk 2:4 that "the righteous (Jew) shall live by his faith" does not simply mean believing there is a God. The key word in this passage is to *live* by one's faith. No one can live by a faith simply by believing there is a God. These beliefs must be translated into deeds and actions. This position is supported by no less an authority than Moody's *Wycliffe Bible Commentary*. David Kerr, late Professor of Old Testament Interpretation at Gordon Divinity School (Massachusetts), writes therein that "Habakkuk laid down a principle by which faithfulness, that is, . . . reliance upon God's word (the Bible), was declared the instrument to bring about the well-being and security of the covenant people." God's word of course embodies the whole range of Jewish belief and practice, including the moral precepts set forth in the Ten Commandments. In fact, Kerr acknowledges that the use of the word *faithfulness* is not inconsistent with the "law-works" concept of Judaism.

Believing in God is only one part of Judaism, however. But it is not the only key to spiritual salvation. The Jewish Bible in II Chronicles 20:20 explains, "Believe in the Lord your God so you be established; believe His prophets so you shall prosper." For those who do not believe as they

should, with the intensity and fidelity which is desired, Psalm 78:22-36 says the Jewish people are bound to suffer *earthly* misfortunes just as anyone normally would suffer consequences who breaks a law. However, the next three verses, 78:37-39, are quick to point out that even though "their hearts were not right with Him nor were they steadfast in (observing) His covenant," God none-the-less "being full of compassion *forgave their sins* . . . BECAUSE He remembered they were but flesh."

In summary, Christianity teaches that spiritual salvation comes as a consequence of believing that Jesus is a messiah, in fact the messiah, and God in human form. Judaism, on the other hand, teaches that belief in God, while important and desirable, is not necessarily critical. What counts is that we human beings make an effort to discover the meaning of God and life. Our human shortcomings will be weighed in the balance with our good intentions and our benevolent deeds.

"What must I do to be saved" is the question rhetorically asked in the Greek Testament story of Acts 16:30. This question is at the very heart of Christian theological doctrine and the next verse, 16:31, gives the rhetorical answer: "Believe in the Lord Jesus and you will be saved" from damnation. But what is it that we must believe about Jesus? It is that we must believe his death reportedly by crucifixion was the perfect sacrifice for sin to which the earlier animal sacrifices mentioned in the Bible pointed (e.g., Hebrews 9, 10 of the Greek Testament).

The logic behind this conclusion is explained summarily in Moody's *Trumpet of Zion* publication. For those who do not recognize or know the name, the Moody Bible Institute, the teaching affiliate, is the Notre Dame of the fundamentalist Protestant education world. Because the views expressed below also reflect the sentiments of the Catholic and Eastern Orthodox divisions of the Christian community, we repeat them below.

It reads:

We have discovered that there is a God; that this God has spoken and that His nature, person and personality are at least partially revealed to us in the Tenach (the Jewish Bible). God is a God of love, but he also is infinitely holy—a fact that makes sin a serious matter. And we have all sinned.

The animal sacrifices of the ceremonial law (in the Jewish Bible) pointed to a fuller and more perfect sacrifice eventually to be made. The principle that "without the shedding of blood is no remission" has never been repealed by God. It is all very well to be told that repentance, faith and good works now take the place of the blood atonement demanded in the Tenach, but there is no scriptural authority for such a statement. It is against God that we have sinned, and He alone has the right to say on what terms He will cancel sin. Nowhere in the Tenach has He said peace with Him can be found apart from the shedding of blood.

The only basis on which the animal sacrifice of the Tenach can possibly be rendered is for them to be fulfilled in the death of the Messiah. As we have learned from the Tenach, one of the important functions of the Messiah is to provide us with salvation by dying in our place. It is the shedding of *His blood* as a perfect atonement for sin that all sacrifices point.

At the heart of the Christian argument stated above is the assertion that "there is no scriptural (Biblical) authority" for the belief that "repentance, faith and good works" can atone for sin without recourse to a blood sacrifice. In other words, it is the Christian position that blood sacrifice is *required*, no matter what, if we are to achieve forgiveness of our sins and the consequent salvation which it brings.

This Christian view of the Jewish Bible (Tenach), that blood sacrifice is a must to achieve sin atonement, is in total and complete opposition to what Judaism teaches it says. This in fact is the most crucial theological distinction which separates Christianity and Judaism. The Jewish belief is that the Bible talks about other atonement offerings besides the blood sacrifice and says that God in fact does not really want or require sacrifice but prefers and accepts other means of atonement such as prayer, repentance and good deeds in its place.

What exactly is the nature and extent of atonement for sin in the Bible? Put another way, what must we do to atone for sin in Biblical terms? Are we restricted to making animal sacrifices or worshipping a human substitute as traditional Christianity teaches? Or is it possible to atone for sin in other ways?

The answer to whether we are restricted in the Bible to making animal sacrifices or accepting the sacrifice of a god in human form instead is found in both the Jewish Bible and the Greek Testament written later. The Bible in Leviticus 17:11 reads, "blood . . . maketh an atonement (offering) for our souls," this according to the King James version of the combined scriptures. But observe! It says animal sacrifice is *an* offering, not the only one. The accompanying phrase that "life is in the blood" simply means that blood is the most important feature of the animal sacrifice. But it has nothing to do with whether there are other kinds of sacrifices and offerings. Nowhere in the Bible is there any mention that blood or animal sacrifice represents the only kind. This is, at best, wishful thinking by those who wish it were there to justify their interpretations.

The Greek Testament story of Hebrews 9:22 supports the (Jewish) conclusion that blood sacrifice was never the only kind of sin offering which could be made. For this passage reads that "*almost* all things are purged with blood," to cite the King James version once again. Clearly the author of this Epistle, thought by some to be Pauline, recognizes that blood offerings were not the only kind, albeit the most popular numerically at

that time. *The New American Bible* (Catholic) gives virtually the same rendering except it substitutes the word *purified* for *purged*. Young's *Analytical Concordance to the Bible* indicates the two words are synonymous, both coming from the same Greek Testament word.

The sacrifices mentioned in the Jewish Bible, including those found in Leviticus, regularly are described as *offerings*, which means gifts to curry favor with God. As the word implies, an offering is something to be accepted or rejected at the option of the recipient. Therefore, passages in the Bible which talk about sacrifices and offerings being accepted as atonements for sin simply mean they are acceptable (usually by the Aaronic priesthood) as the proper category of gift.

In Genesis 4:5-7, Cain's grain offering is rejected not because of the nature of the offering but because of the "demon lurking" (i.e., the evil spirit) which characterized his thoughts and actions at the time. This same kind of grain offering in fact is found acceptable elsewhere in the Bible, proof that it is not the offering which actually atones for sin but the thought behind its giving. In fact, I Samuel 3:14 observes that "no sacrifice or (other) offering will ever (help to) expiate" the sins perpetrated by the family of Eli during that period of Biblical history.

What are some of the other types of sin offerings, inasmuch as the Bible (e.g., Leviticus 17:11) and inferentially the Greek Testament (e.g., Hebrews 9:22) both admit to there being other kinds besides the animal blood sacrifice? Before we list some of the others, let us point out that certain animal sin offerings had to be female (Leviticus 4:28; 5:6). "If, however, for his sin offering he brings a lamb, he shall bring an unblemished female (Leviticus 4:32)" Gold, jewelry and other valuables, often the booty of war, also could be offered. Numbers 31:50 explains "to make atonement for ourselves before God, each of us will bring an offering of some gold article." Exodus 30:16 in a somewhat similar vein says "money of the children of Israel (may be used) . . . to make atonement for our souls." Leviticus 6:20 (Eng., v. 27) tells us that "whatever touches the flesh (of the animal sacrifice like a clay or bronze vessel in which it is held) shall become sacred too, i.e., becomes a sin offering as well. Leviticus 5:11 says flour serves as a sin offering for use on the Day of Atonement, Yom Kippur (Numbers 29:9).

However, the Bible in II Chronicles 30:18-20 establishes a very important principle concerning the need for sacrifice of any kind. It says in the form of a rhetorical or self-affirming prayer that "God pardons (the sins) of everyone who prepareth his heart (intends) to seek God . . . though he be not cleansed according to the purification (rites) of the sanctuary."

These passages refer, historically, to the eighth century B.C.E., when the first Temple had been desecrated by pagan invaders and therefore was not

immediately available for Passover worship by most of the Jewish populace. II Chronicles 30:17-18 informs us that although the priests eventually were able to offer sacrifices for *many*, a *multitude* of others who came from farther away, principally from the northern reaches of the territory, only arrived in time to eat the Passover meal. In both cases, the supplicants did not have time to bring their own offerings as prescribed in Numbers 9:10-13. Having thus broken this law, the question arose whether God would grant forgiveness none-the-less. The answer given was YES, God would pardon those whose intent was to seek Him even though they were not cleansed in accordance with the purification procedures established for Temple worship.

By the seventh century B.C.E., certain of those called the Prophets sought to improve the quality of Jewish spiritual life and to reassert the basic meanings of Biblical tradition. They sought to remind us what sacrifices originally were meant to be, just offerings or gifts, not guarantees of salvation. Jeremiah 7:22, 23 gives an example by saying that God "gave no command concerning burnt offerings or (other) sacrifices" at the time of the Mosaic exodus from Egypt except as a symbolic memorial (Exodus 12:3). Rather, Jeremiah exhorts us to "walk in all the ways that I (God) command so you may prosper." The word *ways*, as we discussed before, refers to keeping the Ten Commandments, most of which involve conduct in everyday life.

That sacrificial offerings have basically petitionary (or memorial) rather than actual sin atoning values is further established by Jeremiah 7:21's remark that it is permissible to eat the flesh of burnt offerings even though it means disobeying Deuteronomy 12:27 that "you must offer . . . the flesh . . . of your burnt offerings on the altar of God." John F. Graybill, Director of the Department of Bible and Theology at Barrington College (Rhode Island), writes in Moody's *The Wycliffe Bible Commentary* that "burnt offerings were wholly burnt on the altar (whereas) parts of the other sacrifices were eaten by the priests and officers" of the Temple. The statement by Jeremiah that it is permissible to ignore the law set forth in Deuteronomy conveys the idea that anyone may break this (or similar sacrificial) law if keeping it leads that person to believe there is an inherent sin atoning value in the sacrifice itself.

If there is no inherent sin atoning value to the sacrifices, what does God really want. Is He looking for an ultimate sacrifice as Christian theology teaches? Or would He rather forego sacrifices altogether? Isaiah 1:11, 16 gives the answer to these questions in *contradistinctive* style: "What care I (God) for the number of your sacrifices! I find no pleasure (in them). . . . (Rather, if you) wash yourselves, make yourselves clean, though your sins are like scarlet, they shall be (considered) white as snow." The ways to make yourself clean, these verses continue, include

"to put away your misdeeds, learn to do good, make justice your aim, redress those you've wronged, listen to the plea of the orphan, and defend the widow." It is repentance and an attempt to rectify wrongs by doing good, not sacrifices no matter how many, which atone for sin.

The idea that blood sacrifice is not needed at all to atone for sin is expressed clearly in Psalm 40:6, reportedly written by King David. It says "sacrifice and (other) offerings Thou (God) didst not desire." But it goes farther because then it says, "sin offering has Thou *not required*." Hence, we learn in unmistakable terms that God not only does not desire sacrifices for atonement, but He does not require them either. Rather, sin offerings like the blood sacrifice have but a symbolic value. And this symbolic value cannot be changed by making the offering better or more perfect as the Greek Testament in Hebrews 10:1ff. would have us believe.

Consider a badge of valor which is awarded to a soldier for his courage and bravery under fire. Manufacturing a better, more attractive or perfect badge later does not change its symbolic nature. Thus the Christological attempt begun by certain Greek Testament authors to say the death of Jesus changed the symbolic nature of the sacrifice into something with real or inherent atoning value is to suggest a belief which is in complete and total contradiction to what the Bible actually says.

The concept that goodness can atone for sin without recourse to sacrifice also appears in Hosea 14:2, which rhetorically petitions God to "forgive *all* (our) sins, (and) accept that which is good (about us), and we will give the offerings of our lips (i.e., prayers) in exchange for bullocks." In other words, put into the form of a Biblical principle, God is willing to forgive all our sins and accept the good in our nature in exchange. For this, we should thank Him through prayer, which is acceptable in place of animal sacrifice as represented by the bullock.

Zechariah 1:3 says, "Return to Me and I will return to you, says the Lord." Psalm 51:17 teaches that "a heart contrite and humbled, O God, Thou will not spurn." And Proverbs 16:6 sets forth the very important principle that "by practicing mercy and truth, sin is atoned for," Proverbs 14:22 explaining that the practice can be achieved by "devising good," that is, doing good deeds, to use the words found in the Jewish Publication Society version of the Bible.

These sentiments are amplified in other Bible passages as well. Daniel 4:24 (Eng., v. 27) says "redeem (*paraq* in Aramaic) your sins by good deeds and your misdeeds by kindness to the poor." According to Zondervan's Bible dictionary, the word also means *break off*, which is synonymous with redemption. Thus certain other versions of the Bible, the Lesser version for instance, has the passage read "atone for your sins by good deeds and your misdeeds by kindness to the poor." This passage has special relevance to Gentiles because it was addressed in the first instance

to Nebuchadnezzar, ruler of the Neo-Babylonian empire during the second half of the sixth century B.C.E.

Only for Jews are good deeds not enough if they are accompanied by flagrant idolatry or other signs of apostasy from Judaism (e.g., Isaiah 64:5; 65:3, 4). The notion that apostasy cannot be offset by good deeds is repeated in Psalm 14:1 (and 53:2), where it says, "there is none that does good," who has committed "abominable work." The word *abominable* refers in this instance to heathen practices. For example, it is found in I Kings 21:26, where it specifically reads, "He did very abominably in following idols," and in the Greek Testament story of I Peter 4:3, which says "(we) wrought the will of the Gentiles when we walked in . . . abominable idolatries."

Isaiah 58:9, 10 elaborates: "Then you shall call and the Lord will answer. (To repeat), you will cry for help and He will say 'I am here!' If you remove oppression, false accusation and malicious speech; if you bestow your bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness and the gloom shall become for you like the midday (sunlight)." The major thrust of these two verses is that God is imminent and omnipresent. He is with us and hears us at all times. However, we cannot expect God to help us unless we are willing to help ourselves and our fellow human beings. It is a partnership which requires our participation in life. We must be willing to help lift the burdens of the oppressed, help create an atmosphere of truth and understanding, and assist the poor and afflicted. Then, and only then will we begin to understand the nature of our dialogue with God and how our prayers will be answered.

The traditional Christian belief that the Bible—the Jewish Bible—does not grant salvation through prayer, repentance and good deeds is a mistaken one based, historically, on two important factors among others. First, it arises from the conscious or unwitting omission of several verses (discussed above) which specifically state that individual atonement for sin is possible by means other than animal sacrifice and, conversely, that sin offerings are *not required* for this purpose in any event. Second, it arises from misconceptions probably then floating around the Mediterranean world which influenced Paul of Tarsus and others of his school of thought. It was Paul, the "citizen" of Rome (see the Greek Testament, Acts 21:39) who was the prime mover in making Christianity palatable to the Gentile world in which he lived.

The remarks attributed to Paul in the Greek Testament story of Galatians 3:10ff. summarize his claim that "all who depend on observance of the (Mosaic) law . . . are under a curse" for not obeying its precepts, his reference being to such passages as Deuteronomy 27:11ff. Paul seeks to equate the *curses* spoken of therein with a condition of spiritual damnation.

For example, he would have us believe that the passage "cursed be he who misleads the blind" (Deuteronomy 27:18) is enough to consign the person to the fires of hell. That would be like sentencing some to die in the electric chair for illegal jaywalking. The punishment, everything else being equal, does not fit the crime.

What Paul failed to realize or chose to ignore is that the misfortunes described in this section of Deuteronomy as being what would befall the Jewish people for not adhering to the Mosaic laws have only to do with their condition on earth. Deuteronomy 28:64, for example, explains that God "will scatter you among all the nations of the earth." Paul also overlooks the references in this section of the Bible which indicate these "enduring signs" (Deuteronomy 28:46) of God's displeasure could be reversed through acts of repentance (Deuteronomy 30). Interestingly, Paul tries to prove Jesus is a god in human form by claiming the latter was "cursed" (Galatians 3:13), as evidenced by his being hung (see Deuteronomy 21:23) while concurrently condemning other Jews to damnation for being in the same spiritual condition.

Other conditions which would arise to make life difficult for Jews are discussed elsewhere in Deuteronomy 28 to reflect the consequences to the Jewish people for not adhering to the precepts set forth for them. Some of these are related in Eerdmans' *The New Bible Commentary Revised*: The "unwillingness to obey the divine precepts (would result in such natural disasters as) . . . pestilence . . . smiting with plagues . . . powder, the sandstorms caused by the sirocco . . . boils of Egypt, a staphylococcal infection," etc. Young's Bible concordance says the word *destroyed* used in Deuteronomy 28:45 means *laid waste*, a term invariably referring to earthly conditions. Even where Moses inveighs the Jewish people in Deuteronomy 30:29 to "choose life" rather than death, he explains this refers to "a long life for you to live on the land which God (gave) . . . to your fathers," the opposite being dispersion and destruction as a result of natural and man-made causes.

Moody's *The Wycliffe Bible Commentary* notes that the words "cursed be" identifies the covenant-breaker's fate with that of the serpent" described in Genesis 3:14ff. A glance at the latter passage reveals that all such curses refer to earthly consequences and make no reference whatsoever to any form of spiritual damnation.

It seems apparent that those who followed the Pauline school of thought were unaware or decided to overlook Bible passages like Psalm 78:22-39, which repeat the basic theme expressed throughout Deuteronomy, the latter written centuries earlier. They recall that the Jewish people "believed not in God and trusted not in His salvation" with the result they encountered many earthly trials and tribulations. However, they remind us (in verses 37 through 39) that even though "their hearts were not right

with Him nor were they steadfast in (keeping) His covenant," God none-the-less "being full of compassion forgave their sins . . . because He remembered they were but flesh." It was not because of repentance that Jews could be forgiven their sins in this instance. It was not because of sacrifice. Rather, this Psalm states in categorical terms that they could find pardon for their sins despite their human shortcomings because, after all, mortals are not expected to achieve perfection in the conduct of their lives.

The supreme irony in the Christian theological dependence upon the Pauline view about the need for sacrifice is that Jesus himself reportedly denied its importance or that disobeying Biblical law necessarily caused anyone to fall into the abyss of damnation. The Greek Testament story of Matthew 12:1-7 has Jesus say that King David and the Temple priests, among others, had broken Biblical law but, in his opinion, did so "without incurring guilt." His reasoning, which is classic Judaism, is contained in his reference to Hosea 6:6 (in the Jewish Bible), which says, "It is merely I desire, not sacrifice."

A Reply by the Missions Editor

The preceding article ought to make two impressions on the thoughtful pastor. After all, overlooking some minor inaccuracies of statement and infelicitous turns of expression, one must admit that Mr. Jacobs has been admirably articulate in the statement of his case. The first impression, then, might well be one of surprise that the Jewish viewpoint on the Bible can be presented so positively and aggressively. They do have an answer, after all! The second impression should be the realization that if the Christian is to defend his own understanding of the same religious text he must carefully exegete the Hebrew Scriptures. Out come those (dusty?) lexicons and grammars. He must dig out sound and effective support for his position or, where necessary, modify it.

Let us look closely at some of the things Mr. Jacobs has said to us. Our own perception of what a verse of Scripture says is often sharpened by consideration of a suggested meaning which differs from our common understanding.

Not very far into the article the famous statement of Habakkuk 2:4 is called to our attention. With Kerr we must agree that "faithfulness" is a more correct rendering than "faith" or "trust," as implied in the AV, stemming from Luther's usage of the verse. Kerr is too narrow in defining "faithfulness," however. It is more than "reliance upon God's word." It is an obedient spirit, responsive to that word. The Hebrew

noun used here is, first of all, "firmness, steadfastness, fidelity" (BDB). Expressing character or attribute, it is used of God (in close association with *chesed*, "mercy, steadfast love, covenant faithfulness"), of men in their conduct (e.g., Proverbs 28:20, II Kings 12:15), and even of steady hands (Exodus 17:12). It can mean "truth" in the sense of *truthfulness, honesty*. Point for Mr. Jacobs. This does not conflict with Paul's use of the verse at Romans 1:17, taken *in context*. To take issue with Jacobs on the other half, however, the word *live* (literally "breathe") has to do with the *result* of that trusting and obedient faithfulness, not the manner in which it is demonstrated. It refers not to the way of life but the preservation of life.

Already, then, we gain an insight into the mixed quality of the exegesis seen throughout the article. At an even earlier point there is a partial quotation of Matthew 18:3. Omitting the words of the text, "and become as little children," Jacobs qualifies the word "converted" by "to the belief that Jesus is messiah." That is not what this verse is saying. It simply is not the point that Jesus is making here. Granted that the assumption may be correct that the Christian should agree with those words as an expression of a truth taught *elsewhere* in the New Testament, such intrusion of the statement *here* does raise considerable suspicion about Mr. Jacobs' exegetical approach. There must be, for us all, an objectivity about what the Bible actually says in a given instance and context, not a free transposition of ideas (no matter how true) from elsewhere.

We mentioned infelicitous terminology. Surely the Philippian jailor's question to Paul and Silas was more than "rhetorical." He was realistically and desperately concerned for his life and salvation. Ditto, for Paul's response! We hasten, now, to the crux of the article—the way of atonement. Note that a big point is made, by the exegeting of the English translation, of the expression "*an offering*." The Hebrew term here is a construct infinitive; with preposition *to*—"to-make-atonement." Point lost. We also beg to differ with the remark that "life is in the blood" simply means that blood is the most important feature of the animal sacrifice. Empirical observation of that day indicated that blood coursing through the body was necessary to and the evidence of the presence of life itself. Therefore when that blood is shed, *life is given*. Furthermore, Hebrews 9:22 ("almost all things are purged with blood") does *not* necessarily support his conclusion that *some* things are cleansed another way. It simply says that *all kinds* of things are mentioned in Scripture as being purified by the sprinkling of blood. Compare the NT statement that the "love of money is the root of all [kinds of] evil."

At several points in the article there is an unfortunate and serious confusion between ceremonial purification (the type) and spiritual atonement of the soul (the actuality). They are related but not identical. Still

more serious an error is the proposed definition of offerings as "gifts to curry favor with God." This is not just repugnant to Christian theology, it is totally inconsistent with OT biblical theology.

Jacobs rushes in where experts fear to tread. Admirable, but not necessarily dependable. If his interpretation of Genesis 4:5-7 is correct, he has done great service to the many who are still debating over its meaning. As to I Samuel 3:14, "no sacrifice or [other] offering will ever expiate," the very statement implies that such sacrifice normally *would* do so, but that a sovereign God, who sets the terms to begin with, reserves the prerogative to refuse forgiveness when a disobedience has been willfully blatant.

There are at least twenty different English terms used in the King James Bible to translate *nephesh* ("soul"), *life, person, individual* being important among them. Read in its context, the Numbers 31:50 reference to gold making "an atonement for our souls before God" speaks of removal of punishment for a military census (cf. David's grave error later in history), not of spiritual salvation from hell. In the case of a meal (flour) offering for sin, its use is highly qualified. If a person is too poor for the animal or bird victim, his milled grain can *represent* the necessary blood-shedding. Compare, perhaps, "This [bread] is my body." Numbers 29:9, incidentally, deals with something else—the meal offering which regularly accompanies the burnt offering.

The prophets, such as Isaiah and Jeremiah, were not negating the value of sacrifices but were insisting that a right spirit must accompany them. It was "*vain oblations*" (Isaiah 1:13) against which objection was voiced. Psalms 40 and 51 make this point as well—willing obedience, not make-up sacrifices. But notice the ending of Psalm 51, after all its emphasis on inner spiritual renewal, "*Then shalt thou be pleased with the sacrifices of righteousness. . .*" The general statement of Jeremiah (7:22) about no command to sacrifice at the time of the exodus from Egypt can be explained either as a reference to time-sequence—*first* obedience to covenant commands, *later* provision for forgiveness, or as an intentional over-statement: God really desires obedience, *not* sacrifices.

Dialectical critical theory about the New Testament is imported in the comments about a "Christological attempt" of the Greek Testament authors. That the apostles learned their use of the OT Scriptures from their Master, Jesus, can be demonstrated. The issue, centrally, is one of authority. John's Gospel repeatedly asserts that Jesus came "from above" to speak from and for the Father. This same authority was imparted to His apostles, assured by inspiration of God's Spirit.

As for personal goodness and prayer atoning for sin, emphasis is being misplaced. The assumption is made that prayer is a *meritorious* performance rather than an evidence of a heart spiritually right with God—a

regenerate nature in a man at one and at peace with God. That misconception is unfortunate and illogical. The entire OT, in part at least through its emphasis on approach to God at the place of His choosing and by means of sacrifices, lays the foundation for the fundamental teaching of all Scripture as to our relationship with God. That is, that there is no "goodness" in us acceptable to God, apart from what He imputes to us of Christ's merit. Atonement by "devising good," doing good deeds, can be considered a valid concept only within the total framework of the biblical message which indicates the integral stages of full salvation—the sanctification which builds upon justification by faith.

Face it, we must—the OT leaves much that is not only unfulfilled but *unexplained*. It not only points beyond itself predictively, but presupposes and demands the revelatory teaching as well as actualizing ministry of Messiah. Even at that, no more than a glance at Psalm 51 (or Isaiah 1 and following) assures us that the OT does not teach an innate goodness of (fallen) human nature.

The key to another point in Jacobs' argument is provided by his own observation. That is, Daniel, in 4:24 (Eng. v. 27), is speaking to a pagan king, a gentile. He warns him to repent and make good his evils—not to procure for himself life eternal, but simply that he might avoid an imminent here-and-now judgment from God upon his deeds.

In the interpretation of Scripture one must take into account the canons of speech and literature, such as the highlighting or emphasizing of a particular instance by use of a categorical or universal statement. In the case of Paul's reference to the Deuteronomic curses, we have him citing a specific or particular example as indicative of a wayward, unregenerate heart. No, a man is not consigned to hell just for misleading a blind person. But he does have eternal condemnation upon him for the evil nature he possesses and expresses in *many* such acts of defiance of God's revealed will for his proper behavior. Deuteronomy specifies its conditions and consequent judgments ("curses") in the earthly realm, it is true, but these are clearly (in the wider context of Scripture) indicative or exemplary of deeper and more extensive spiritual truths. This is one of the very areas where the OT is incomplete in its teaching without the complement of the New.

Rather strange is the suggestion that Paul was attempting to "prove Jesus is a god in human form by claiming the latter was 'cursed' (Galatians 3:13)." Death on the cross or "tree" is the supreme element of humiliation and suffering of the Servant of Jehovah in his human nature and bodily form. So it is actually the other way around. Death on the cross does not prove Jesus to be God (though His subsequent resurrection from the tomb does). It is rather that Jesus the Christ (Messiah) as God-incarnate (God become man, not a man becoming a god) *was accursed* on our be-

half (II Corinthians 5:21) when He hung on that cross.

Notice Mr. Jacobs' assertion in the next-to-last paragraph of the article, the crux of his case: God's forgiveness is apparently unqualified, demanding *neither* sacrifice *nor* repentance, "because, after all, mortals are not expected to achieve perfection in the conduct of their lives." We leave it to the reader to judge whether this is biblical teaching—in either the Hebrew or Greek Scriptures!

Careful reading makes it impossible to agree with the suggestion in the final paragraph that David and the temple priests had "broken Biblical law." Jesus' point is, rather, that there were exceptional instances "contrary to the [literal reading of] the law" which were *not* incriminating. It is one of numerous places where the spirit of the law (God's *intent*) is held above the letter (literal reading) of the law. Our God seeks an obedient *heart*, not lip service or even merely outward acts of uniformity. He desires mercy and not sacrifice—to which we can *all* shout "Amen,"
—M.C.F.

A LETTER TO THE EDITOR

WITH REFERENCE TO VOLUME II, NUMBER 1

Dear Editor:

As the Jewish contributor to your article, "What About 'Jewish Missions'?" (Winter, 1978), I want to take these next few lines to answer the rebuttal by Dr. Milton Fisher, the other contributor to the same article and Missions editor of your very excellent publication. I hope my comments help to further clarify the Jewish position concerning the need for sacrifice and its relationship to prayer, repentance and good deeds, as well as to the need for a substitutionary sacrifice whom Christians believe to be Jesus.

Dr. Fisher not only takes issue with me, but with the King James Version of the combined Jewish Bible and Greek Testament, which translates Leviticus 17:11 to read "blood (sacrifice) makes *an* atonement (offering) for the soul." Even though the original Hebrew grammar is in the form of a constructive infinitive (*to make atonement*), as Dr. Fisher says, the reading nonetheless makes no reference to blood sacrifice being the only kind or way to atone for sin.

Although sacrifice is recognized in the Jewish Bible to be a valid offering, certain of the prophets tried to make it clear that Jews could obtain divine forgiveness without recourse to the Temple or the sacrificial rites. Hosea 14:2(3), for example, says God is willing to "forgive *all* (our) sins (and) accept that which is good (about us), and we will give the offering of our lips (i.e., prayer or words of thanks) in exchange for bullocks (i.e., sacrifice)." This Biblical lesson was lost, however, on the creators of the Pauline theology and those like Dr. Fisher who have subscribed to the latter ever since.

There are other places in the Bible which I did not mention previously that also teach God forgives sin without the need for sacrifice. For example, Isaiah 43:23-25 says, "You (Jews) have not . . . honored Me (God) with your sacrifices . . . (Nevertheless) I will not remember your

sins." And Micah 6:7, 8 says much the same: God does not want us to bow before Him or to bring Him burnt offerings or calves or rams. Nor does He want "ten thousand rivers of oil" or our first-born or "the fruit of my body for the sin of my soul." No, God *only* asks that we "do justly and love mercy and walk humbly with thy God." The footnote to these verses in *The Jerusalem Bible*, which contains both the Jewish Bible and Greek Testament stories, explains the meaning. It is that "The worshipper suggests . . . sacrifices. The prophets reject them all, verse 8, *replacing* them with a religion of the spirit."

The conclusion that the Jewish Bible teaches sacrifice is not required to atone for sin is seconded by none other than Dr. James Barr, W. H. Green Professor of Old Testament Literature at Princeton Theological Seminary. He explains in his section on Atonement in the James Hastings' *Dictionary of the Bible* that "Here we find the reception of sacrifice a matter of prayer (e.g., Psalm 20:3); the need of inward worship is emphasized (cf. Ps. 4:5, etc.), and it is proclaimed that sacrifice is not something needed by God (Psalms 40, 50)." And Dummelow's *The One Volume Bible Commentary* says much the same thing: "He (God) tells the formalists (like Dr. Fisher) that He does not need animal sacrifices (Psalm 50:7-13), and asks (instead) for praise, obedience and prayer (verses 14, 15)."

Dr. Fisher also takes me to task for suggesting that God does not always demand repentance. In support of my position I had cited the *parable* (teaching) of Psalm 78:2, 37-39 as one example of God not demanding repentance but being willing to forgive disbelief and disobedience anyhow. There are other examples in the Bible as well. Numbers 14:20-22 says, to use the translation in *The Jerusalem Bible*, that "I (God) forgive them, as you (Moses) ask, . . . who have put Me to the test ten times already and not obeyed My voice." And Ezekiel 20:21 reads, "The sons, however, rebelled against Me (God); they refused to keep My laws, they did not respect or practice My observances. . . . But I restrained My hand, nonetheless."

I think Dr. Fisher will find his basic misconception about the Jewish Bible—with all the historical and theological implications such misconception holds—starts with his misunderstanding of the Book of Genesis, the very first part of the Bible. The traditional Christian view, which Dr. Fisher espouses, tries to equate the death of the animal whose skin was fashioned to cover the bodies of Adam and Eve, the theological progenitors of the human race, with the first sin offering (see Genesis 3:12). Even if we allow some validity to this belief, it teaches us not that blood sacrifice expiates sin, but just the opposite, that such offering contains no inherent sin atoning value. Otherwise, Adam and Eve would have been returned to Paradise, the earthly condition of perfection and the spiritual

state of salvation. On the contrary, Adam and Eve are portrayed as continuing to live in a state of imperfection and sin.

Although Dr. Fisher does not offer his own explanation of Genesis 4:5-7, it can be assumed, because he calls mine into question, that he accepts the traditional Christian belief that Abel's animal sacrifice was accepted over Cain's grain offering because of some inherent efficacy of the former. What the Jewish Bible actually says is that God rejected Cain's offering, not because of the kind it was, but because of the guilty look on his *countenance*. The grain offering is considered a perfectly acceptable one throughout the Bible. Moreover, Cain obviously *believed* in God or else he would not have spoken to Him. Despite this, his belief was not enough to save him, another theological lesson which Dr. Fisher overlooks.

Interestingly, the first covering given to Adam and Eve was the fig leaf, not the animal skin. If we follow traditional Christian reasoning to its logical end, we might have to conclude that the earliest acceptable kind of sacrifice was the fruit offering—hence Jesus would have to be a plant!

According to Dr. Fisher, I made a serious error with my definition of offerings, being "gifts to curry favor with God." This, he says, is "repugnant to Christian theology and inconsistent with Old Testament biblical theology," to quote his words. I can only wonder why Dr. James Barr (mentioned before) concludes in his explanation of biblical sacrifice that "every sacrifice was an offering (and) . . . is used (in the Jewish Bible) . . . to denote a *gift* offered to God." I agree with Dr. Fisher that this Biblical principle is repugnant to Christian theology—but, then, so are other important Biblical principles as well.

Dr. Fisher's assertion that Daniel 4:24(27) does not refer to Gentile Christians is strictly *a priori* reasoning. The assumption made in Christian theology is that Jesus died for the sins of all mankind, including any pagan ancestors which Dr. Fisher himself might have had. But it turns out that Daniel 4 makes no reference to redemption through sacrifice or substitutionary sacrifice of any kind. On the contrary, it says a Gentile—in this case, Nebuchadnezzar—can redeem (*paraq* in Aramaic) his sins through good deeds and his misdeeds by kindness to the poor.

My reading of the word *paraq* in Daniel 4 is echoed in part of the explanatory footnote to verse 24 (27) found in *The Jerusalem Bible*: "The verb here translated as *break with* is derived from an Aramaic noun meaning *salvation, redemption*; it is possible to translate (the start of the verse) as *atone for sin*." Thus the Jewish Bible does not leave the relationship between salvation, redemption and atonement *unfulfilled* or *unexplained*, as Dr. Fisher mistakenly believes. The reason: they all essentially refer to the same condition, which is harmony with God. (See also Young's *Analytical Concordance to the Bible*.)

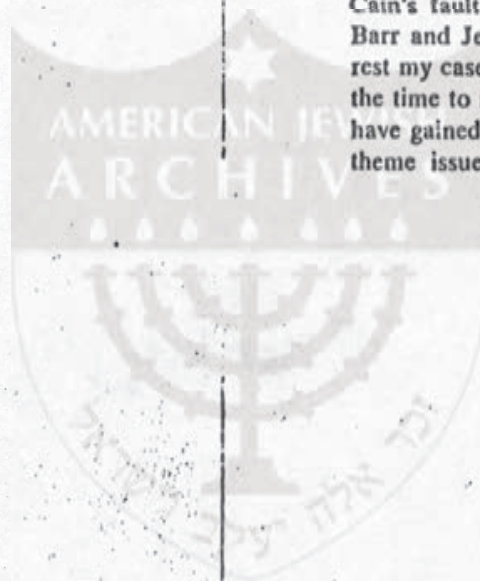
Indeed, Jesus said some of his own followers, as well as David and cer-

tain of the Temple priests, broke Biblical law (without evidence of repentance on their parts), according to the Greek Testament in Matthew 12:1-7. Yet, he reportedly claimed, they did so "without incurring guilt" because, "It is mercy I (God) desire, not sacrifice" (see Hosea 6:6 in the Bible). Inasmuch as *all* sacrifice supposedly points to Jesus if we heed the explanation given in Moody's *Trumpet of Zion*, which I quoted in the earlier article, then we could substitute one noun for the other so it would read: God desires mercy, not Jesus—a traditional Jewish thought!

Sincerely yours, Steven S. Jacobs

With the exception of registering gentle protest to Mr. Jacobs' putting words in my mouth as to interpretation of Adam's covering and of Cain's fault, plus a stronger objection to citation of the likes of James Barr and Jerusalem Bible as representative of sound exegesis, I prefer to rest my case with what was published earlier. We do thank him for taking the time to respond and to further clarify his position, trusting our readers have gained some helpful understanding of Jewish thinking on this central theme issue of the relationship of sacrifice, goodness, and forgiveness.

—M. C. Fisher, editor



September 19, 1984

Mr. Harry Helft
806 North Linden Drive
Beverly Hills, California 90210

Re: Committee on Cults & Missionaries

Dear Mr. Helft:

I read with interest the pronouncement by Rabbi Alexander Schindler that the missionary efforts to proselytize Jews is "a problem of major proportions, one which the American Jewish community cannot afford to ignore" as it has done for all practical purposes in the past.

Are you ready to translate committee talk into action? If so, let me offer the following concrete suggestions. I might be willing to serve as a full-time Director of a counter-missionary/cult program which would entail my traveling throughout the country to set up local and regional counter-missionary programs which, frankly, I already have ready-to-go.

Please consider some of my credentials:

Do you know the Jew generally considered most knowledgeable in the world about missionary beliefs and activities? -- ME!

Do you know who probably has rescued more Jews from the clutches of the missionaries than most any other single Jew in the world? -- ME!

Do you know who has the fullest list of missionary groups who proselytize Jews and is most aware of which churches and missionary groups that proselytize Jews and which do not? -- ME!

Do you know who has written articles which have appeared in the Jewish Digest, the Journal of Pastoral Practice (a fundamentalist Christian publication), and other publications on the subject of the missionaries? -- ME!

Do you know who has the most complete list of names and addresses of individual missionaries (and Jews involved with them) in the world? -- ME!

Do you know who was on the Speakers Bureau of the Jewish Chatauqua Society of the National Federation of Temple Brotherhoods on the subject of missionaries? -- ME!

Do you know who the missionaries "respect" (some would say "fear") above any other single Jew in the world? -- ME!

-- please continue --

Mr. Harry Helft

September 19, 184

Although not presently a member of a Reform congregation, I was raised and still consider myself a Reform Jew. My parents helped found a Reform congregation in Philadelphia of which my late father was first president. My maternal grandparents helped found Reform temples in Dallas and Waco, Texas. I have relatives who have been presidents of the American Jewish Committee, the New York Federation of Jewish Philanthropies, etc.

I hope the enclosures will give you some idea of my expertize in the area of what I call counter-missionary dialectics.

I might be willing to accept a full time position at a starting six month salary of about \$15,000 plus the necessary travel and other expenses needed to effectively operate this kind of program. I would plan to spend part of my time and effort raising private funds to help defray these costs with the aim to make such counter-missionary activities self-supporting.

Please let me hear from you promptly and thank you for your attention.

With best wishes.

Sincerely yours,


Steven S. Jacobs

✓ Enclosures

cc: Rabbi Alexander Schindler

7.9.1

Scientology Chief Got Millions, Ex-Aides Say

NY Times, 7/11/84
By ROBERT LINDSEY
Special to The New York Times

LOS ANGELES, July 10 — Former officials of the Church of Scientology say they helped L. Ron Hubbard, the reclusive founder of the cult-like organization, to secretly divert more than \$100 million from the church into foreign bank accounts he controlled.

The organization, long a subject of investigations in this country, Britain, France, Australia, South Africa, Spain and elsewhere, has maintained that Mr. Hubbard cut his ties to it in the

mid-1970's, that he has received only a token consulting fee of \$35,000 annually since then and that its millions of dollars a year in revenue are being spent for charitable purposes.

But former senior officials of the group asserted in interviews that at Mr. Hubbard's direction in the 1970's and into 1982, they had established a series of shell corporations set up to channel much of the church's resources to his overseas accounts. They said the scheme was also intended to shield him from criminal and civil proceedings against the organization by

creating an illusion that he was no longer connected to it. Most of the money, they said, was on deposit in Luxembourg and Liechtenstein.

In the interviews and in a trial recently ended here, the former officials said the organization, while contending it was a religion, was run as a lucrative profit-making enterprise whose leaders systematically used the most intimate personal facts confided by members in private counseling sessions to blackmail and intimidate them.

In June, at the end of the six-week trial in the Los Angeles County Su-

LEE BAILEY'S COUNTRY WEEKENDS. The book that puts charm and style back into summer living. At all bookstores. From Clarkson N. Potter.—ADVT.

JONATHAN AVILDSSEN BIRTHDAY KID AT 15 Sets Record for Dazzling Future as Girls Riot.—ADVT.

Continued on Page A21, Column 1

AMERICAN JEWISH
ARCHIVES



Scientology's Chief Got Millions, Ex-Aides Say

Continued From Page A1

perior Court, Judge Paul G. Breckenridge Jr. denied an effort by the Church of Scientology to reclaim church documents from a former member, Gerald Armstrong. In his decision, the judge called the group "schizophrenic and paranoid," and said that "this bizarre combination seems to be a reflection of its founder," Mr. Hubbard.

"The evidence," he wrote, "portrays a man who has been virtually a pathological liar when it comes to his history, background and achievements" and who seemed gripped by "egoism, greed, avarice, lust for power, and vindictiveness and aggressiveness against persons perceived by him to be disloyal or hostile."

Mr. Hubbard, who is 73 years old, could not be reached for comment about the charges. He has not been seen in public since March 1980. Since then, the former officials say, he has lived in seclusion at various places in southern California under the protection of a small group of former teenage servants, who now operate the church at his direction.

Officials of the church declined to arrange an interview with Mr. Hubbard. His lawyer, Barrett Litt, did not respond to a request for a comment about the charges.

Hubbard's Book Sold Well

At the recent trial, however, lawyers for Mr. Hubbard maintained that he had done nothing illegal and that if any money had been given to him, it had been given legally.

A moderately successful writer of pulp magazine science fiction, Mr. Hubbard in 1950 wrote a book, "Dianetics," that became the basis for Scientology, whose principal component is a one-to-one counseling technique called "auditing."

Advocates say the process "expands human potential." Critics have called it "pseudo-science" and "quackery."

Clients pay Scientology counseling centers as much as \$5,000 an hour to be "audited" by a therapist who uses a galvanometer that measures changes of electrical current on the surface of the client's skin, much like a polygraph, or lie-detector does, to monitor emotional responses to questions.

The goal of auditing, which can last for years, is described as increasing control over thought processes in a portion of the mind where, Scientologists assert, emotional problems and psychosomatic illnesses are born.

Command Post on a Ship

Mr. Hubbard's small group of adherents grew into thousands in the 1960's, and he established hundreds of branches in this country and abroad, eventually commanding his empire from a ship at sea and declaring it a

sections that he was a war hero and a nuclear physicist, was fictitious.

After other members of the hierarchy refused to set the record straight publicly, Mr. Armstrong left Scientology and was denounced as a "suppressive person," an enemy of the church, and subject to a written Scientology policy allowing him to be "tricked, cheated, lied to, sued or destroyed."

Allowed to Keep Documents

The church sued Mr. Armstrong to regain thousands of documents he had assembled for the biography, but on June 22 Judge Breckenridge ruled he had been justified in taking them "as the only way he could defend himself" against vindictive action taken against him as a "suppressive person."

Mr. Armstrong and the other former Scientologists who were interviewed, each of whom had spent at least a decade in the church, said they were now willing to talk about its inner workings. They said Mr. Hubbard had deceived them so many times that they had wasted much of their lives in the organization.

Laurel Sullivan, 34 years old, left the organization in 1981 after serving 15 years as a senior official, the last eight as Mr. Hubbard's public relations adviser. She said in an interview that from 1972 to 1981 she was in charge of a secret operation to transfer church assets to Mr. Hubbard through a "corporate shell," the Religious Research Foundation, incorporated in Liberia. She said the foundation's accounts were in Luxembourg and Liechtenstein.

When she left Scientology in 1981, Mrs. Sullivan said, the foundation's assets were \$200 million to \$300 million, although at one point in the 1970's they totaled \$330 million.

Retroactive Billings

Mrs. Sullivan, who earned \$34 a week as a senior church staff member, asserted that to make it appear that money was being transferred from the foundation to Mr. Hubbard legally, she and other Scientologists had created fraudulent and retroactive billings. Mrs. Sullivan, a Canadian, is trying to obtain residency status in the United States and is seeking immunity from prosecution for "any of her activities in behalf of" Mr. Hubbard.

"It was fraud," she asserted, "an out-and-out ripping off of funds that were supposed to go to the church."

Mrs. Sullivan said that shortly before she left the organization she helped develop a plan by which Mr. Hubbard was to be paid \$85 million by a new corporation, Religious Technology Center, in exchange for the "Dianetics" trademark and copyrights to some of his books. She said this money was to include \$35 million to build a suitable mausoleum for Mr. Hubbard.



The New York Times

L. Ron Hubbard

Edward Walters, a Las Vegas casino executive, said in an interview that as a Guardian's Office "intelligence agent," he had routinely "culled" files for information about Scientologists, many of them deeply emotionally troubled, he said, and used it to intimidate them.

At the time, he said it seemed justifiable because Mr. Hubbard was revered by Scientologists, Scientology was viewed as a bona fide way of improving the lot of mankind, and any means seemed justified to suppress those who stood in its way.

Mr. Walters said he had been involved in operations in which prostitutes and female Scientologists who in auditing had acknowledged promiscuity were used to seduce and then blackmail reporters, psychiatrists and law-enforcement officials who posed a potential threat.

He said a male Scientologist was used to seduce and then abandon a woman who was writing a book critical of the church in an operation "to drive her insane."

'Extreme Paranoia' Seen

Mr. Walters said he was concerned by what he construed as the "extreme paranoia" of Mr. Hubbard and his closest aides. "I'm telling you, there's a potential there for another Jones-town," he said.

According to Government sources, the Internal Revenue Service has been investigating Mr. Hubbard's financial arrangements with the Church of Scientology for more than a year. The Church of Scientology itself is under investigation in Florida, Canada and West Germany.

Almost 100 West German policemen recently raided the Munich headquarters of the church and seized thousands of documents.

Dr. Horst Reif, director of the Division for Security and Order for the City of Munich, said the city government was collaborating with American tax officials and was seeking to prove that the organization, which claimed tax-

new religion.

In 1975, facing increasing legal attacks overseas on charges of practicing medicine without a license, and being denied entry at port after port, he returned to the United States and established a new base in Clearwater, Fla., and at several points in southern California.

In this period, according to court testimony, the Church of Scientology began a project called the Snow White program in which members of an elite group called the Guardian's Office were assigned to infiltrate governmental agencies in more than 30 countries to find out what investigations were going on and suppress them.

Thousands of documents seized in 1978 by agents of the Federal Bureau of Investigation in a raid at Scientology offices here indicated that the church had conducted a far-ranging intelligence operation against more than 100 governmental agencies in this country that included burglaries, wiretapping and theft of Government documents.

Officials Would Not Help

Law-enforcement agencies in this country and abroad said for years that Scientology was a lucrative business operated under the guise of a tax-exempt religion. But no senior officials of the church were willing to discuss its internal operations.

According to the authorities, this has changed in recent months.

A power struggle has caused some dissident members to leave the organization, to meet with police investigators and to testify against Scientology in a number of court cases. Others say they have spoken out because they have become disillusioned with Mr. Hubbard.

A turning point came in 1981 when Mr. Armstrong, a member of the organization's inner circle, said that while researching a biography of Mr. Hubbard he had discovered that much of what Mr. Hubbard had told Scientologists about his past, including as-

Kima Douglas, Mr. Hubbard's personal medical officer until she left Scientology in 1980, testified at the trial here that she had helped establish "14 or 15" corporations, including the Religius Research Foundation, and had "couriered hundreds of thousands of dollars out of the United States" for the Church of Scientology in violation of Federal laws requiring cash amounts over \$5,000 to be disclosed to Customs officials.

She Reports Ferrying Francs

She also said she had ferried money, "in large bundles" of Swiss francs, to banks in Luxembourg and Liechtenstein, for accounts listed in the names of the church and Mr. Hubbard.

The former church officials said many of Mr. Hubbard's assets were now being managed by still another company he controls, Authors Services Inc., which is in an office building on Sunset Boulevard here.

Howard D. Schomer, a former Scientologist who was an executive of the company from March 1982 until November 1982, said in an interview that he had been told a major task of its staff was to convert assets of the Church of Scientology to the assets owned by Mr. Hubbard, in part by preparing invoices for fictitious services by Mr. Hubbard.

He said that in the first six months he worked for Authors Services, Mr. Hubbard's assets grew to \$44 million from \$10 million.

"Our purpose was to get as much money as we could from the church and make it look legal," he said. "We were skimming money from the church; it was fraudulent as far as I was concerned." As far as he knew, he said, Mr. Hubbard paid taxes on this income.

In the interviews and at the trial, several former Scientologists said they had used confidential material from "auditing" sessions to blackmail members, a practice Judge Breckenridge deplored as "repugnant and outrageous."

exempt status, was in fact profit-making.

A similar investigation is under way in Canada. Investigators raided the Toronto headquarters of the Church in March 1983 and seized more than two million documents.

Move on Judge Depicted

In Tampa, Fla., the Federal authorities are investigating charges by a former Scientologist that he was assigned by senior Scientologists in 1982 to compromise a Federal judge who was hearing a lawsuit involving the sect. This former Scientologist said he had been told to photograph the judge aboard a yacht with prostitutes and drugs but had failed.

Former officials of the organization say that while Mr. Hubbard still controls operations of the church, he has turned over daily operations to three people in their 20's who were teen-age messengers when his headquarters was aboard ship.

They are David Miscavige and a couple who live with him at an unknown location, Pat and Annie Broeker. The only other person who sees him regularly, the former Scientologists said, is a physician.

Efforts by Mr. Miscavige to increase the revenue paid to the Religious Technology Center by regional branches have led to the departure of hundreds of former senior members in the last 18 months. Many have established their own counseling centers around the country, using Mr. Hubbard's techniques.

Michael Flynn, a Boston lawyer who has represented dozens of Scientologists in suits, mostly successful, against Mr. Hubbard and the organization he founded, said:

"They're in the process of total disintegration. They've got a huge reservoir of money and they are using it to pay lawyers to withstand the legal assault that is occurring against them worldwide."

Just what to do with the building has been a topic of much discussion recently. The Municipal Art Society is sponsoring a design competition for ideas. In the meantime, some planners have already made known their intentions for the 80-year-old tower, which was the city's second tallest.

which oversees the plan, is expected to make a final determination within weeks on what should be done with it. Peter J. Johnson, the U.D.C.'s senior vice president for public affairs, said the recommendation for the tower site would then go to the corporation's directors for approval, and finally to the city's Board of Estimate. Mr. Johnson said that if it was determined that there was a better use for the site than the current structure, the property might be acquired through condemnation.

A Faith to Shed Inhibitions

Special to The New York Times

LOS ANGELES, July 10 — The Church of Scientology calls itself a "new religion," one not based on the worship of a God but one that purports to teach members how to improve the quality of their lives.

Officials of the organization say it has six million members in the United States and abroad. Dissident former officials say this figure is highly inflated and, after more than two years of internal turmoil, the membership may now be less than 100,000.

Scientology was declared a religion in the 1950's by Lafayette Ronald Hubbard, a Nebraska-born science fiction writer, who, according to court records, said in a 1949 lecture: "Writing for a penny a word is ridiculous. If a man really wants to make a million dollars, the best way would be to start his own religion."

book, "Dianetics: The Modern Science of Mental Health," which asserted that much of mankind's unhappiness was a result of processes in a part of the brain, "the reactive mind," over which people had no control.

Subsequently, he said he had developed procedures that enabled people to rid themselves of such inhibitions.

People join the church by paying to be "audited" by a counselor employed by the organization at hundreds of branches in this country and abroad who uses a polygraph-like device called an "EMeter" to measure emotional responses to questioning. The goal of these sessions is to reach a state called "clear" in which, it is purported, the members who have

quare, Its Futu

Rabbi Alexander M. Schandler

March 13, 1984

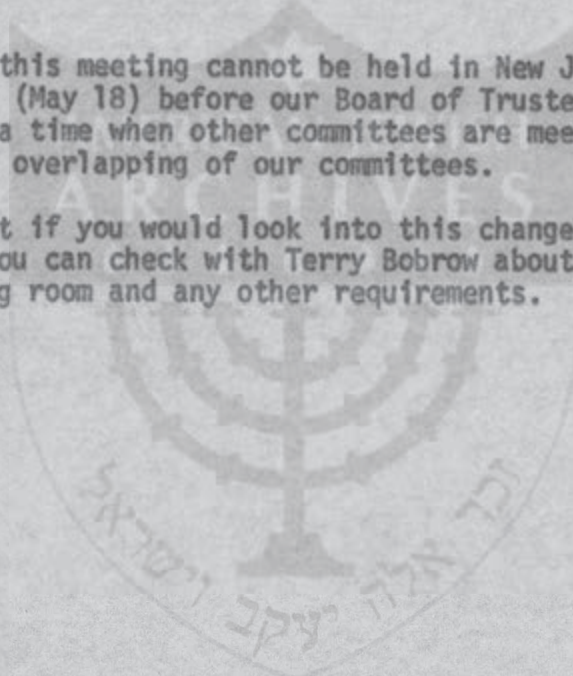
Annette Daum

Harry Helft and Al Vorspan

Harry Helft told me that you have scheduled a meeting of the Committee on Cults and Missionaries for the Tuesday either before or after the May meeting of our Board of Trustees. He is very much afraid that the members of the Committee won't be able to stay over or come in so early, whatever the case may be.

I see no reason why this meeting cannot be held in New Jersey on Friday morning or afternoon (May 18) before our Board of Trustees meeting. It can be scheduled at a time when other committees are meeting as well for there is very little overlapping of our committees.

I would appreciate it if you would look into this change of time and place for the meeting. You can check with Terry Bobrow about the site and the request for a meeting room and any other requirements.



January 17, 1984

Rabbi Stephan Robbins
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

Dear Rabbi Robbins:

I am pleased to formally appoint you as Vice-Chairman of the UAHC Committee on Cults and Missionaries. The Chairman of this committee is Mr. Harry Helft and the UAHC staff person is Annette Daum.

This committee will concentrate on the methods and means of combating the influence of cults and missionaries, particularly on the youth.

Thank you for accepting this appointment.

Cordially,

Charles J. Rothschild, Jr.

bcc: Annette Daum
Albert Vorspan
Rabbi Alexander M. Schindler

MEMORANDUM

From Annette Daum
To Rabbi Schindler
Copies Al Vorspan
Subject

Date 1/12/84

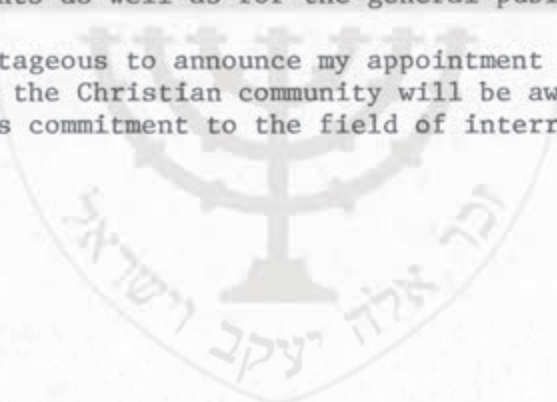
TB
Glazer

As per our conversation, Rabbi Glazer has no objection to the UAHC appointment of Rabbi Steve Robbins as Vice Chair of the UAHC Committee on Cults. This might be advantageous as Rabbi Robbins has also been asked to serve on the CCAR Committee. I will serve as liaison between the two committees which will be working cooperatively.

Rabbi Robbins needs to be notified in a formal letter from you and/or Chuck Rothschild. As soon as I receive a copy of that letter I will be in touch with Harry Helft and Rabbi Robbins to discuss the structure, aims and goals of the Committee.

A formal letter of appointment should also be sent to Rabbi Davidson. These appointments should be announced in a press release both internally for our constituents as well as for the general public.

It might be advantageous to announce my appointment as Director at the same time so that the Christian community will be aware that the Reform Movement takes its commitment to the field of interreligious relationships seriously.



MEMORANDUM from
Rabbi Joseph B. Glaser

cc: to Rev
Anette
Terry
17 Jan 84

To Alex Schneider

I have heard from Anette Ramm and Steve Robbins
that a VANE Committee on Cults is being formed.
CCAR has such a committee, chaired by Larry
Colton who is very knowledgeable and committed.
I would appreciate your putting him on the
committee either ex officio or as a regular
member.

You probably also will want Mr Davis.
Thanks.

Joe

Joe
No problem
you will recall
that I discussed
the formation of
this committee with
you
Correction: Harry Helf
is the chairman
~~has been~~
Steve will be
only vice chair

✓

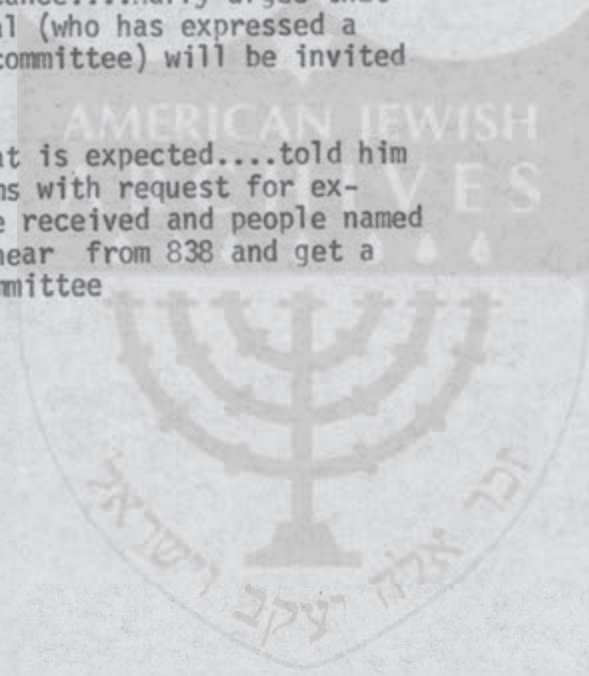
12/30/83

TO: Charles J. Rothschild, Jr.

cc: Rabbi A. M. Schindler

Harry Helft just called to say he will be happy to accept chair of Committee on Cults.....he had a long talk with Rabbi Stephen Robbins who has promised to be of assistance....Harry urges that Steve and Manny Rosenthal (who has expressed a great interest in this committee) will be invited to serve....

He awaits word as to what is expected....told him that once all Board forms with request for expression of interest are received and people named to committees he will hear from 838 and get a complete list of his committee



COPY

December 14, 1983

Mr. Harry Helft
806 N. Linden Drive
Beverly Hills, CA 90210

Dear Harry:

We are forming a committee on Cults because there seems to be a great need among the members of our congregations for direction and help in dealing with the problems and the anguish associated with the Cults. Apparently, we do get inquiries and requests for help and direction but in reality, there has been no group organized to deal with the problem. Therefore, in order to serve a real need, we have decided to establish this committee. I would like to have you serve as the chairman. I am sure that we can put together a committee of people that will be able to make a contribution to those seeking guidance.

I will await word that you will accept this chairmanship. If you have any questions, do not hesitate to contact either Alex or me.

Margie joins me in our very best love to you and Joan.

Most sincerely,

Charles J. Rothschild, Jr.

CJR:ms

bc: Rabbi A. Schindler ✓
UAHC-NY

Rabbi Alexander M. Schindler

November 28, 1983

Albert Vorspan; Rabbis Leonard A. Schoolman and Daniel B. Syme

I met with Joe Glaser who has no objection to our forming a UAHC Committee on Cults under the aegis of the President's Advisory Committee on Interfaith Activities. All he asks is that Annete Daum coordinate her activities with the chairman of the pertinent CCAR committee in order to avoid duplication of effort.

I will now double check the matter with Chuck who -- I am certain -- will have no objections to Harry Helft's appointment. But wait til you hear from me.

Lenny, be sure to add this Committee to the roster of those for which we will solicit Board interest. I speak of the letter listing all of our Committees and Commissions which will be distributed to the Board and which Terry will prepare under your supervision.

Dan, Al tells me that at the Cult workshop in Houston Manny Rosenthal approached Harry and told him he would be willing to contribute to this venture. Keep that in mind, but let's not approach him until his gift to the FRJ is finalized. You might discuss possible projects with Annette and Al even now, though. As always, I am anxious to cover present budget or at least a portion thereof.

Thanks all.