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The Marketing of Jesus:

an analysis of propaganda techniques utilized
by Christian missionaries in their attempt to
proselytize the American Jew

by

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Thesis submitted in partial fulfillment
of the requirements for Ordination

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Woe unto you, scribes and Pharisees, hypocrites!
for ye compass sea and land to make one proselyte...

Matthew 23:15 (KJV)

If anyone tells you, "The Messiah has arrived at
such and such a place, or has appeared here or there,"
don't believe it. For false Christs [Messiahs] shall
arise, and false prophets, and will do wonderful mira-
cles, so that if it were possible, even God's chosen
ones would be deceived.

Matthew 24:23-24
(The Living Bible)

DEDICATION

"Honor thy father and thy mother, even as thou honorest
God: for all three have been partners
in thy creation."

The Zohar (Book of Splendor)
3:93a

To my beloved parents, Florence and Milton Stiebel ע"ה,
who implanted and nurtured the love of Judaism within me.
May their memories be forever a blessing among the right-
eous of Israel.

זכר צדיקים לברכה

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Arnold Stiebel

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DIGEST

New high technology media and sophisticated marketing practices have, in recent years, affected Christian missionary work in the United States. This thesis examines how modern Christian missionaries have utilized these advances to proselytize American Jews and contrasts their efforts with those of nineteenth and early twentieth century evangelists. Within the general category of Christian missionaries, I have differentiated between Evangelical Christians and Syncretistic Christians. The former belong to orthodox Christian denominations which promote Bible-centered Christianity, such as the Evangelical Lutheran Synod of Missouri and the Presbyterians, U.S.A. The latter promote Christianity through self-proclaimed Jewish identification, largely via apostate Jews who consider Jesus to be the savior, as in Jews for Jesus, Messianic Jews and Hebrew-Christianity.

After a broad overview of the first eighteen centuries of Christian missionary activities toward Jews, I consider two time frames. My historical period (1840-1927) begins with the arrival of the first major Jewish immigration to the United States and coincides with the "Second Great Awakening." It ends in 1927 when evangelical Christians held two world-wide conferences on Jewish evangelism.

Following these conferences, missionary activities changed. Conversionists began to exploit advances made in the psychology, marketing, advertising, and electronic media. This thesis demonstrates how modern Christian evangelists, from 1927 to the present, applied this sophisticated contemporary technology to the task of converting Jews.

Using a four-way matrix (historical period vs. modern, evangelical Christians vs. syncretists), this thesis examines various conversion strategies: direct and indirect persuasion, coercion, the use of proselytizing literature and the training of missionaries. The thesis attempts to show how missionaries have adopted tactics which parallel those used in selling, marketing and advertising.

The thesis concludes with an evaluation of Christian evangelism, a statement on those who apostatized, a reappraisal of syncretism, evangelism and cults, and thoughts on how to counter missionary activities directed at the Jewish people.

CHAPTER ONE

A HISTORICAL PERSPECTIVE

Authorities still debate where the carpenter's son was born. Some say it was in the Galilean village of his parents; while others insist he was born in a hamlet on the outskirts of Jerusalem. His early years are shrouded in obscurity. The stories written about him only highlight the last year of his life as an itinerant preacher and demagogue. Having incited the wrath of both religious and civil authorities, the Roman governor sentenced him to a humiliating death-- crucifixion. The final, desperate words of the young Jew before his death were reported as, "My God, my God, why hast Thou forsaken me?" (Matt. 27:46).

Fulfilling the prophesy of the Old Testament, Jesus was born of a virgin woman in Bethlehem, the city of David. He became a teacher and sage, performed miracles, healed the sick, and spoke Divine words. He acquired a large following of disciples. Nevertheless, the priestly-ecclesiastical power in Jerusalem rejected him and labeled him a false savior. They sentenced him to death. On the third day, he was resurrected and ascended to the right hand of the throne of God. And all who believe in him are assured of eternal salvation.

The two parallel accounts related above bear a resemblance. The first is a traditional Jewish understanding such as that found in the Encyclopaedia Judaica.¹ The second is the product of the most remarkable advertising campaign ever implemented by an affect, marketing information system.* We know the media strategists, collectively, as the synoptic gospel writers; or individually, as the Apostles Matthew, Mark, Luke and John. However, the true marketing genius, who gave direction to the program and determined its grand objectives, was a Hellenized Jew from Tarsus, by the name of Saul.

Most of the earliest Christians living in the first century common era were Jewish. Their lives remained unaltered within the towns and villages of Palestine; they worshipped in the local synagogues, adhered to the dietary laws, brought their sons into the covenant of Abraham.² These early Christians were only one of numerous sectarian factions which arose during this tempestuous period of Jewish history. The distinguishing characteristic of this group was its insistence that the prophesized messiah had come in the human form of Jesus of Nazareth.

In their zeal to promulgate the young movement, early Christians "carried on an energetic propaganda in the name of Jesus, proclaiming his Messiahship in the temple courts,

* Affect, marketing information system: a structured, interacting complex of persons, ideas and procedures designed to generate an orderly flow of pertinent information which can be used to achieve a desired impression or influence the actions of others.

synagogues, markets and places of public assembly."³ Although the New Testament speaks of numerous Jewish converts,⁴ there is an absence of collaborating, independent evidence to verify these accounts. The eventual demise of the Jewish churches, i.e. those whose membership consisted of Jewish believers in Jesus' messiahship, as opposed to the gentile churches whose membership consisted of gentiles who accepted his messiahship, indicated that the teachings of the new Christian sect were unacceptable to the indigeneous Jewish population. Jews "who did not accept Jesus as the Messiah rejected the claims because the expectations did not materialize... The power of Rome was not broken, the Davidic line was not restored, the scattered were not miraculously restored to Palestine; day-to-day life went on as before."⁵

At the time the inchoate, formless Christian church was failing in the land of Jesus, conditions were ideal in the pagan-Greco world for a new religious movement to spawn. Saul of Tarsus, who became known as the apostle Paul, was the catalyst who transformed a small Jewish sect into a cosmopolitan movement. Paul's Hellenistic Jewish background set him apart from the others in the early church hierarchy who were Palestinian Jews. Paul assumed the task of preaching in the Hellenized world.⁶ He travelled throughout Asia Minor communicating not only the synoptic gospels, but his unique theology. His message was more acceptable since it came from a native speaker

of Greek rather than from Palestinian Hebrew or Aramaic-speaking evangelists. However, Paul's background was important when used as a frame of reference. His background, alone, cannot account for the great metamorphosis which came to Christianity via Paul, but it may be said that "to the extent that Paul's environment shaped him, it shaped his transmutation of Christianity. In a word, Christianity was significantly affected by Paul the man, as well as by Paul the product of Hellenistic Judaism."⁷

The earliest evangelical approaches characterized in the New Testament involved personal witnessing and sharing the message of the gospel writers with non-believers. Several modern business experts and scholars who have viewed Christianity with a marketing eye attributed Paul with developing the first specialized marketing initiative in religion. Paul tailored the product (the gospel message) to the potential consumer (the non-believer). In First Corinthians (9:20-21), he wrote, "and unto the Jews I became a Jew, that I might gain the Jews, to them that are under the law... [but] to them that are without the law [the Gentiles, I changed my approach]... that I might gain them that are without law."

As the church became more and more Gentile, the Jewish aspect was continually reduced. According to New Testament tradition, Paul was selected to convert the Gentiles to Christianity, "...go thy way: for he [Paul] is a chosen vessel unto me, to bear my name before the Gentiles, and

kings, and the children of Israel" (Acts 9:15). Paul saw his mission as a dawn of a new era in which a new imperative was replacing the old.⁸ Salvation was available to any man who believed in Jesus' messiahship, regardless of his previous adherence to Jewish law.⁹ The door of faith had been opened to the Gentiles.¹⁰

The conversion of the Gentiles presented a problem for Jewish-Christianity. Were the new converts "gere tzedek," righteous proselytes to Judaism, or some lesser affiliation? The author of Acts indicated that these Gentiles could be received as full partners in the privileges of this new covenant.¹¹ But a schism was developing between Jewish-Christians and Gentile Christians.¹² Paul, in Galatians, urged a full abrogation of Jewish law and custom. This epistle is an implied rebuttal to Jewish-Christians who advocated a continuation of Pharasaic observances such as circumcision. Sarcastically, he accused the Jewish-Christians of seeking to give Christianity the appearance of a Jewish sect.¹³

In the year 70 c.e., Rome destroyed the Temple in Jerusalem. The basis of Judaism shifted from a predominant emphasis on cult to a new emphasis on the Law as interpreted by the rabbis. While the rabbis saw the destruction as a temporary punishment, Christians viewed it as a declaration by God that the old covenant with Israel was at an end and that they were the inheritors of a new covenantal relationship.

The Gentile Christian church ostracized those Jewish-Christians who had tenaciously clung to Jewish practices. Judaism, responding to the missionizing efforts of these Jewish-Christians, introduced a malediction against them. Rabban Gamaliel II in Yavneh instituted the addition of the Bircath Haminim to the eighteen daily blessings recited by the Jews.¹⁴ The final effect was an ideological separation of the Jewish-Christian sectarians from normative Judaism.

Jewish-Christianity remained a movement for another century but the Roman victory over the Jews during the Bar Kochba revolt finally sealed its fate. Rome exiled both Jew and Christian from Jerusalem. Gentile Christianity, for its part, won the day at the Council of Jerusalem in the victory of Paul's notion of "the Gentile Question." It considered the fall of Jerusalem as the final vindication of Christianity over Judaism and the Law. Judaism, at the same time, expelled the Jewish-Christian sectarians from its midst. The Jewish-Christians would never regain their position of authority in the affairs of the church nor could they attach themselves to Judaism. Jerome, appraising their lot in his Epistle to Augustus, stated, "that while they will be both Jews and Christians, they are neither Jews nor Christians."¹⁵

From the second century, the church's missionary zeal continued to develop along the lines of Paul. The church fathers were aware of Paul's admonition in Romans

(1:16) "...to the Jew first, and also to the Greek." Confrontations best characterized the marketing of the gospel to the Jews. Justin Martyr's Dialogue with Trypho, a Jew, in which he sought to prove the messiahship of Jesus, is an example of such a confrontation. Meeting little success, the church fathers turned again to the Gentiles.

By the fourth century, Christianity became the state sanctioned religion. Christianity received many gentile converts and some Jewish ones, but mass defections from Judaism never materialized. Those who did convert were obligated to renounce their Jewishness for the identity of a Christian. James Parkes wrote in The Conflict of the Church and Synagogue, that

As a preliminary to his acceptance as a catechumen, a Jew "must confess and denounce verbally the whole Hebrew people, and forthwith declare that with a whole heart and sincere faith he desires to be received among the Christians. Then he must renounce openly in the church all Jewish superstitions.... 'in one word, I renounce absolutely everything Jewish, every law, rite and custom, and above all I renounce Antichrist, whom all the Jews await in the form and shape of Christ...' "16

Christian missionary ardor continued throughout the Middle Ages, but the didactic approach changed to brutal persecutions. "The Jew was regarded as a guilt laden unbeliever, resistant to grace and destructive to souls."¹⁷ The church initiated more conversions by the sword than by the word. The crusades devastated European and Palestinian Jewry.¹⁸ Pope Gregory IX, convinced that the

Talmud blasphemed Christianity and delayed the final conversion of all Jews, ordered every Talmud confiscated and burned. In 1229, "he laid down that a Jewish child who had been baptized by his converted father was to be entrusted to the father and not to the mother, if she remained Jewish."¹⁹ In Spain, the church ordered public disputations and forced the Jews to defend their religion in open forum. The most famous debate took place in 1263, between Pablo Christiani, a Jewish apostate and Rabbi Moses ben Nachman (Nachmanides).²⁰ Quite frequently, riots, book burnings, and/or mass baptism under duress followed the disputations.

Threat of expulsion was used as a ploy to convert Jews. As early as 576 c.e., 500 Jews accepted baptism in Clarmont rather than be expelled from France.²¹ All Jews in England, who did not convert, were expelled by edict in 1290.²² Conversions characterized Spanish Jewry. Many of these conversions were the result of Jewish desires to achieve social prominence or financial status. Most, however, were the aftermath of forced baptisms under the threat of death or expulsion. Whether these converts returned to Judaism in secret, or became sincere and steadfast Christians, the church remained suspicious and accusations prevailed that these Jewish converts remained Jews.²³ Frederick Schweitzer pointed out in his A History of the Jews, that

the great majority of Jews acceded to baptism in preference to death. The papacy had opposed

forced baptism, but no ecclesiastical authority ever denied the indelible efficacy of the sacrament once it has been bestowed, regardless of the motive of the giver or receiver. Baptism could not be renounced, and such converted Jews, or New Christians as they came to be known, became subject to the Inquisition...

The great majority of the New Christians, however, were so only in form; in everything but name they remained Jews and so, too, their children. These crypto-Jews, or Marranos, grew as a separate body but remained in surreptitious contact with their co-religionists...²⁴

Despite the Church's nominal success, Spain exiled all non-converted Jews in the great Spanish expulsion in the year 1492.²⁵

Another form of conversion technique was to force the Jews to listen to sermons. Pope Nicholas III, in 1278, issued a papal bull, Vineam sorce, to encourage conversion through sermon oratory. The Dominican and Franciscan orders were permitted to round up Jews in their synagogues and compel them to listen to "fiery, impassioned sermons." Anyone who was caught dozing risked being struck. Authorities examined the ears of congregants to make sure they were not stopped up with wax or cotton.²⁶

Historians trace the earliest Protestant efforts to convert the Jews to Martin Luther. Luther began his evangelistic missionary thrust in 1523 with the publication of his book, That Jesus Christ Was Born a Jew.²⁷ When Jews failed to flock to the Protestant church, Luther became less sympathetic to them. He published, in 1543, a text entitled Concerning the Jews and Their Lies, subtitled "A Mission Epistle." Luther's last works were a

chastisement to the Jews. He hoped to bring them to Christianity through "Christ's righteousness." Previously, Luther's presentations had been exhortations through "the love of Christ." The entirety of Luther's last literary triad was filled with demonstrations aimed at winning over his Jewish readers to Christianity through conviction.²⁸

The first organized missionary ventures of Protestantism specifically to evangelize the Jews were the Esdras Edzard Institute (1667-1888) in Hamburg, Germany, the Synods of Dordrecht, Delft and Leyden (1677-1678) in Holland, and the Institutum Judaicum in Halle, Germany (1728).²⁹ Later, the most prominent conversionist society became the London Society for Promoting Christianity Amongst the Jews, founded in 1809 by Joseph Samuel Christian Frederick Frey (nee Joseph Samuel Levy).

At Palestine Place, London (1813), Beni Abraham became the first English speaking society of Hebrew-Christians. The purpose of the group appeared to be a benevolent aid society, "to promote a social and frequent personal intercourse among Christian Israelites by meeting together at stated periods."³⁰ In 1835, the auspices of the Episcopal Church subsumed Beni Abraham and renamed them "the Episcopal Jews' Chapel Abrahamic Society, for visiting and relieving Jewish converts and enquirers." The society acquired an evangelistic theme at this time.

In colonial America, evangelism began with an emphasis on individual salvation. Historians trace the earliest

missionary efforts to the eminent father and son clergy, Increase and Cotton Mather. Both expended considerable effort to winning Jews over to Christianity. Cotton Mather wrote in the dedication of a missionary tract to the Jews (1699) "for the conversion of the Jewish Nation, and for my own having the happiness, at some time or other, to baptize a Jew, that should by my ministry bee brought home unto the Lord."³¹ The first publicly recorded conversion in America was that of Judah Monis, who was baptized in Boston in 1722. Monis' baptismal address was published in a tract with a preface written by Increase Mather.³²

Missionary tracts and personal witnessing were the techniques used by the early evangelists. One such tract, entitled Divine Call to that highly favoured people the Jews, by "The Watchman" (1790), supposedly offered "a full and satisfactory answer to the important inquiry now made by the Jews." The author of this tract designed it to win converts to Christianity by explaining the truths which the Jews failed to see. The message was that Judaism was a religion of sinful people.

Their fathers put the Messiah to death, not for any evil that was in him, but to satisfy their malice; and to the opening of this new scene. they have been of that same spirit of their fathers; so that the guilt, til now, has lain upon them, and of course the punishment continues, while ever there is guilt...

But know, O! JEW, that blindness is part only happened to Israel, TRUTH leads thee now into the light of a new mystery, which could not be opened before this second ERA of the

the gospel discloses...

Therefore open your hearts to God, and he will now satisfy you with an enlarged freedom in all happy circumstances, both internally and externally, become a people peculiarly beloved, beloved and favored...33

The early decades of the nineteenth century in America saw a major change in religious outlook. Called the Second Great Awakening, Protestant America attempted, through religious revivals, to re-Christianize the nation after the religious indifference of the revolutionary era.

Not content with merely accepting people into the church, revivalists actively sought conversions through an intense ritual of guilt, repentance and salvation. There were emotion-packed meetings aimed at bringing the participants to an intense level of guilt and anxiety, and then release through a cataclysmic acceptance of Christ. These revivals elevated emotion over intellect, religious experience over religious ritual.34

Reform societies of all types-- abolitionist societies, temperance societies, societies to help the widow and orphans, to improve the conditions for the insane, to help the "fallen woman" and the morals of the sailor-- and tract and mission societies all sprung up. Protestant America certainly did not omit the question of bringing salvation to the Jew.

In 1816, Hannah Adams helped found the Female Society of Boston and Vicinity for Promoting Christianity amongst the Jews. It was the first organization in America, specifically formed for, and with the sole purpose of, converting Jews. In that same year, J.S.C.F. Frey, who was the organizer of the London Society, arrived in New York. He was instrumental in forming in New York an

interdenominational Jewish missionary society which chose the name "The American Society for Evangelizing the Jews." Frey became the society's first missionary. Four years later, the members of this society reformed the organization with the added purpose of establishing a colony for foreign Christian-Jews in the United States. At this time, the society sought a state charter. Elements of the Jewish community of New York took offense with the society and its "colonizing and evangelizing" theme. They brought political pressure to bear in the state legislature to prevent legal recognition of this organization. To obtain recognition, the evangelistic society changed its name to the "American Society for Meliorating the Condition of the Jews" (ASMCJ). The expression "meliorating the condition" became a euphemism for evangelizing. The author of the book Israel Vindicated bemoaned the fact that the New York legislature, by chartering the society, had so to speak formally recognized "that Christianity ought to be the predominant religion; that those who do not profess it must necessarily be immoral persons, undeserving of the rights of citizens, and whose condition is incapable of amendment, or amelioration, under the profession of any other faith."³⁵

The American Society for the Meliorating the Condition of the Jews (ASMCJ) and other similar societies of the early nineteenth century continued to function but their efforts to form Jewish colonies or convert Jews met

with little success. Several times they attempted, unsuccessfully, to establish a Hebrew-Christian church and/or community. At the time of its organization, the ASMCJ stated that an object of the society was "to invite and receive Jews who already have received the Christian religion or are desirous to receive Christian instruction, to form them into a settlement."³⁶ From its inception, this society began

soliciting contributions of the Christian public to enable them [the ASMCJ] to purchase immediately, a suitable tract of land and commence the contemplated settlement... an indispensable link in the chain of means to be employed in effecting the conversion of this interesting people.³⁶

The ASMCJ spent considerable time, money and effort in establishing a farm-colony in West-Chester. In 1827, the fifth annual report of the society gave evidence of the colony's pending demise as a viable entity. It stated

that up to May 1826, the Board has never had under their care more than seven Jews in these six years-- that but two remained at present under their care-- and that while in the years 1824, 1825 and 1826, the Christian public has bestowed upon this Society \$31,560.06, its expenditure was \$15,587.29; for which the Society has only to show the knowledge derived from the experiment...³⁷

The concept of a Jewish colony of converts had proved a failure, but the society was left with considerable money. It paid Frey \$200 and utilized the remaining \$15,960.96 for evangelical purposes.³⁸

Christian missionary zeal, directed towards the Jews, especially in the early nineteenth century, may have

seemed inappropriate given that in 1820 the Jewish population in America approximated 2700, whereas the general population was over nine million. With so few Jews, less than .1% of the population, to have Christian missionaries making such a concerted effort for conversion requires a brief explanation. To begin, Judaism has always been far more important to Christianity from a standpoint of theology than from the numeric value of potential converts. Judaism represented a thorn in the side of Christianity for it implied a doctrinal inadequacy. How could Christianity have represented the completion of Jewish prophecy when Judaism rejected it completely? Since the Jews rejected Jesus as the Messiah, why should anyone else have accepted him as the "messiah and redeemer of the Jews and the world?" Theological criticism, such as this, motivated the Christians' proselytizing zeal to convert Jews. The basic rationalizations that the Christian world have proposed to justify their Jewish missionary efforts, however, can be summarized as follows:

Why proselytize the Jew?

1. We must repay the Jews for the many kindnesses done for Christianity.
 - a. Jesus came from the Jews.
 - b. The Jews gave Christianity the Old Testament.
 - c. The Jews have faithfully preserved the Old Testament.
 - d. The Jews have helped prepare the way for Christianity by their monotheism.
 - e. The debt still owed the Jews is accumulative and can not be repaid.

2. We must repay the Jews for the harm we have done to them.
 - a. We have persecuted them over time.
 - b. We have failed to missionize among them; it is our culpable neglect.
3. The Jews have been the faithful subjects of all the nations in which they lived and we owe them the benefits of salvation since the time they first became subjected to Christian rule.
4. We must go to the Jews, since Jesus and Paul did this and we must emulate Jesus and Paul as our models, "...to the Jews first."
5. The Jews are in imminent danger since revelations came to them first (Romans 2:6-10) and judgment begins with them.
6. Because of proximity, it is easier to go to the Jews since the Jews are here and accessible, whereas pagans may be in distant lands.³⁹

Proselytizing and the German Jewish Immigration

The status of proselytizing changed in America in the latter half of the 1830's. German and central European immigration increased dramatically and with this influx of new settlers came a large Jewish population. The new Jewish immigrants offered the Christian reform societies new opportunities to proselytize. First, the total number of Jews increased dramatically. By 1840, there were 40,000 Jews in America.⁴⁰ Second, these new Jewish immigrants were poor and suffered from disabilities which could be addressed by the missionary societies. These Jews required English language training, Americanization, education for their children, medical aid, child care facilities for working mothers, training for new trades and employment skills, and other sundry services.

In 1842, the ASMCJ's literary organ, The Jewish Chronicle, commented on the diversion of the society's finances to address the Jewish situation.

It is proposed to devote the fund now in progress of being raised... to the employment of missionaries to labor among the Jew of the United States, to the temporal relief of indigent and deserving individuals of that denomination, to the circulation of tracts, bibles and testaments among them, and to the communication of Christian instruction through any other appropriate channel.⁴¹

Christian denominational efforts from the 1840's began to focus on Jews. At the time when many churches formed denominations and small denominations merged into larger bodies, these denominations aggressively sponsored programs which specifically aimed towards Jewish evangelism. On December 9, 1844, the New York Baptist Association sponsored the formation of the American Baptist Society for Evangelizing the Jews. J.S.C.F. Frey became its corresponding secretary and missionary. In 1840, the Evangelical Synod of North America was organized in St. Louis, Missouri. By mergers, this body eventually became the United Church of Christ in 1957. This synod established a Jewish Mission Society in 1863.⁴²

The Presbyterians, Old School, Reformed and United, also, took part in the crusade. The Episcopalian Church in 1841 ordered its board of missions to include Jews in its missionary programs and to prepare a Hebrew translation of the Episcopal prayer book.⁴³

The New York City Tract Society, formed in 1821, did

not concentrate its evangelical zeal on Jews until 1854. In that year, it hired an apostate, Gideon Lederer, as its Jewish missionary. Lederer endeavored to organize a Hebrew-Christian church and associations (The American Brotherhood, 1859-60, The Hebrew-Christian Brotherhood, 1868). Lederer edited a proselytizing magazine, The Israelite Indeed (1857-71), which attempted to win over Jews by showing that the rabbis of old believed and taught all the main Christian doctrines. His organizational efforts failed partially from a lack of major denominational support. Evangelical churches attacked him for "'Judaizing heresies,' especially when he admitted that he observed the first night of Passover as a holiday of the Jewish people."⁴⁴ Despite these problems, Lederer still claimed over sixty-nine conversions and was the forefather of the Hebrew-Christian church in the United States.

Eastern European Immigration

Jewish population increases became the catalyst for renewed efforts at proselytizing. The Jewish population in the United States by 1840 approximated 40,000; by 1880, the population had increased to over 280,000. Beginning in the 1880's, the German-Jewish immigration had slowed but Eastern European Jews began to arrive in very large numbers. By the outbreak of the first world war, 3,500,000 Jews were living in America, constituting 3% of the total population.⁴⁵

Although there was little change in the content and quality of the missionizing programs, there was a considerable, quantitative difference. During this latter period (1880-1910), Eichhorn estimated that 29 American Protestant denominations established Jewish missionary enterprises, along with hundreds of independent societies and thousands of individuals.⁴⁶

In 1878, the Protestant Episcopal Church opened the Church Society for Promoting Christianity among the Jews. The Norwegian Lutheran Church established, in this same year, the Zion Society for Israel. The Baptists, Methodists, and Presbyterians continued their work on a large scale. Roman Catholicism, which claimed to make no distinction between Jews and other non-Catholics in its evangelization programs, also established an order, Notre Dame de Sion (our lady of Zion), whose mission it was to proselytize Jews. This order opened convents in the United States. In 1910, the apostate, David Goldstein, founded Catholic Campaigners for Christ.⁴⁷ The Reformed Church, Seventh Day Adventists, Mennonite and the Church of Latter Day Saints (the Mormons) also began programs to entice Jewish interests.⁴⁸

The Fundamentalists

According to Stewart G. Cole in The History of Fundamentalism, Fundamentalist Protestants (also called conservative Christians and Orthodox Protestants) define their ecclesiastical task in two-fold terms:

They sought to evangelize sinners who instinctively followed worldly manners of living, and they undertook to discipline such churchmen as fraternized with secular idealism. They defended the authoritativeness of the traditional faith in an increasingly inhospitable society, for they candidly believed that their religion was the only divinely acceptable one.⁴⁹

Fundamentalist Christians have, more or less, accepted the five-point platform set forth at the Niagara Bible Conference in 1895. These included 1) universal acceptance of the inerrancy of Scripture, 2) the deity of Christ, 3) his virgin birth, 4) substitutionary atonement, and 5) physical resurrection and bodily returning to earth.⁵⁰ In addition to these five, Roy Eckardt in Christianity and the Children of Israel attributed one additional statement to the editors of The Fundamentals (a series of books published from 1910-1915 which reaffirmed orthodox Christianity). Eckardt charged the fundamentalists with the "exaltation of themselves as the divinely-appointed priests of God to call back wayward civilization and a heterodox church to repentance and conformity in 'the faith once delivered to the saints.'"⁵¹

The literature of fundamentalist Christianity reflected a general agreement that there was no salvation outside of the true faith, however salvation and the true faith may be defined. The evangelical Christian felt called upon to proclaim the New Testament to all men (Acts 2:11) and the responsibility of beseeching all men on behalf of this faith, to be reconciled to Jesus (11 Cor. 5:20).

Because of this responsibility, the church also has the obligation to carry on organized mission activities through which the message of reconciliation is brought to men. As a member of the body of Christ, every Christian also shares in the "sent-ness" of the church. This quality of "being sent" applies in every area of the Christian's relationship to the world, and he will witness with his whole life: in testifying to this faith (I Pet. 3:15).⁵²

The report on "The Church and the Jewish People" continued with specific reference to Judaism.

The witness to the Jewish people is inherent in the content of the gospel, and in the commission received from Christ, the head of the church. The mission will most effectively reflect the glory of Christ in his gospel when it is pursued in the normal activity of the Christian congregation, which reflects itself in the Christian witness of the individual members. Where Jewish communities in the world cannot normally be reached by Christian congregations, mission organizations must provide for the proclamation of the gospel to these people.⁵³

The Syncretists

We may separate fundamentalist Protestants into two group-classifications. The first group would be mainline evangelical Protestant churches and affiliations, heretofore defined. The second group may be called syncretistic evangelical churches and affiliations. The syncretistic movements consists of those Christians who continually identify themselves as being Jewish and syncretise, or blend, Christianity with Judaism. The earliest example of syncretism would be the Jewish-Christians of the first century, common era.

Although the syncretistic Christian may have seen

himself as both Jew and Christian, the general population, both Jewish and gentile, looked upon his act of acceptance of Christianity's most central dogma, the belief in Jesus as the Christ, as a full conversion. The convert has severed his ties to his former religion. The Christian church has looked upon him as a person with a Jewish past, who subsequently has become a Christian; the Jewish world considered him a lost soul. Modern mainline evangelical Christianity, faced with the question of syncretism, has continually reiterated the statements of the 1927 Budapest-Warsaw conferences, "nothing should be done to make converts a class by themselves, separated from Jews and Christians. The convert should rank as a Christian pure and simple..."⁵⁴

At the same time, the syncretised Christian attempted to deny this separation. Norman Lipson, in An Enquiry into Hebrew-Christianity, explained that

A Hebrew-Christian looks at his former people and wishes to remain part of them, and because of his great longing along with the teachings of his new religion, believes that he is and remains a Jew, regardless of Jewish insistence to the contrary. Instead of joining a Gentile church where he could easily lose his Jewish identity, he affirms his Christianity in a Hebrew-Christian church whereby he feels both Jewish and Christian. In his belief he is a literalist Bible student as well as completely orthodox in Christian faith... The Hebrew-Christian sees himself as a modern Abraham, reliving the conversion experience he had upon realizing the existence of One God. Just as Abraham had to leave family and home because of the truth he saw, so too, does the Hebrew-Christian of today face the same decision and suffering of Abraham.⁵⁵

Modern syncretism has its roots in the second half of the nineteenth century. The Jew, who apostated to become a Christian, found himself a marginal individual in a society which placed strong emphasis on belonging and associations.* Hebrew-Christian associations arose as a result of the ridicule and scorn tossed at these converts by both their former religious colleagues and their new brothers in Christ. Jonathan Sarna, speaking of nineteenth century syncretism, wrote,

Hebrew-Christianity is a striking example of a religious movement which aimed to make a virtue out of necessity. Its members, usually first-generation converts from Judaism, were lonely, marginal men. Christians viewed them as Jews; Jews viewed them as Christians. Full-fledged members of neither group, Hebrew-Christians set up a religious organization of their own. They developed an ideology in which they play a pre-eminent role. They justified their aloofness by pointing to their special status in God's millennial plan.⁵⁶

The earliest Hebrew-Christian alliances, organized in the nineteenth century, were formed as mutual benefit societies. The purpose of the Hebrew-Christian Alliance of England (May 14, 1867) was "to promote a social and frequent intercourse among Christian Israelites by meet-together at stated periods" and "to stir up and stimulate one another in the endeavour of uniting with, and caring for, our brethern."⁵⁷ In 1885, Jacob Freshman opened a

* The late nineteenth century was one of several ages accented by the growth and development of religious and social organizations, e.g. the Masons, the Knights of Columbus, B'nai B'rith, the Order of Elks, etc.

Hebrew-Christian mission in New York, called the "First Hebrew Christian Church in America." Scandals riled this association from its inception. Accusations abounded about bribing Jews to convert, paying fees for testimony, and testimonies which were given under the influence of alcohol. Freshman also founded the Chicago Hebrew Mission in 1889. In 1953, the Chicago Mission changed its name to the American Messianic Fellowship.

The most important figure in the Hebrew-Christian movement at the turn of the century was Leopold Cohn, alias Itsak Leib Jozzovics. Cohn, who had a criminal background, was forced to flee his native Hungary and emigrated to the United States in 1892. Shortly after his arrival, he was baptised and trained for missionary work. In 1896, under the support of the American Baptist Home Missionary Society, he opened a mission in the Williamsburgh section of New York. There, he published a Christian missionary monthly, The Chosen People. A second mission opened under his direction in 1909 with the name Beth Sar Shalom. In 1924, Cohn changed the name of his operations from the "Williamsburgh Mission to the Jews" to the American Board of Missions to the Jews, Inc. (A.B.M.J.). Major evangelical Protestant organizations were, and continue to be, the financial support of the A.B.M.J. Today, Daniel Fuchs directs the A.B.M.J. The Shepherd of Israel, a second magazine of the A.B.M.J., began publication in 1920 as a monthly directed to a Jewish audience.⁵⁸ Joseph

Hoffman Cohn, the son of Leopold, wrote of his father,

My father's ministry was saturated with this form of approach. To the Jew he was always a Jew. He never became what fanatic Jews would scornfully call a "goy." He was always a Jew who SIMPLY accepted the Christ as the final revelation of the Godhead, and as the only means through whom salvation and deliverance would ever come to the people of Israel and to the world. This gave him a hold upon the minds of the large Jewish audiences that would wait upon his ministry.⁵⁹

Hebrew-Christianity looked for an umbrella organization which would unite their many movements, solidify their belief structure and give support from the opposition by Jews and mainline Christians. They founded, in 1915, the Hebrew-Christian Alliance of America. The alliance selected Mark John Levy as its first secretary. But from its inception, two factions tore at the alliance, one which favored identification with evangelical Christian churches and one which favored ties to Judaism and Jewish ritual practices as proof to the unconverted Jews that they were still Jewish.

At its second convention in 1916, the alliance divided. Hebrew-Christians of the first type labeled those who favored Jewish rituals "Judaizers" and purged them from the new organization. Thomas Chalmers wrote in Prayer and Work for Israel:

We are well aware that some brethern have a Judaizing tendance... If the coming convention should take the ground that Jewish Christians are at liberty to observe the seventh day Sabbath, and to continue participating in the Passover and other ceremonies of the Jews and to have their children circumcised, we should

be impelled on our power against such a stand... Faith in the gospel cuts one loose from all his past, be it heathen or Mohammedan or Jewish or merely worldly past.⁶⁰

The expelled group of "Judaizers," left the alliance and formed the movement called Messianic Judaism. In Prayer and Work for Israel, January, 1918, Rev. Rohold continued his condemnation of the new group and lambasted their programs. He wrote, "we take our stand against this so-called 'Messianic Judaism.' We dare not mix our holy religion with foolishness."⁶¹

The Modern Period

The late nineteenth- early twentieth century evangelical approaches to the Jew reached a pivotal point in 1927. In that year, orthodox Protestants convened a major worldwide conference in Budapest and Warsaw for the specific purpose of reappraising proselytizing efforts towards the Jew. The report of the conference stated, "It would have been a collective crime not to have come together to revise our thought and action in face of the new situation throughout the Jewish world."⁶² The conference plenary divided the general topic into the following sub-sections: "evangelisation and message, methods of work (medical, industrial, community centres, etc.), literature, the training, equipment and care of workers, special work among women, the occupation of the field, the growth and maintenance of spiritual power, and co-operation."⁶³

Dr. John Mott of the United States chaired the con-

ference while Dr. Macdonald Webster of Edinburgh acted as secretary. At this first world-conference on Jewish Evangelism were representatives from Europe, Asia, Africa and America. Four years later, the International Committee on the Christian Approach to the Jews met in Atlantic City, New Jersey (May 12-15, 1931) and reaffirmed the programs of the earlier conference. The aftermath of these conferences, together with the technological advances in marketing and new media, ushered in a new era in Jewish evangelism.

The year 1927 marks a turning point in Christian evangelism to the Jews. Missionary techniques prior to this time were simplistic when compared to those of a few years later. Jacob Gartenhaus of the Southern Baptist Convention, authored an article in Prayer and Work for Israel (1924). In it, he stated, "as messenger to the Jews (my own people) I am often asked, 'What are the best methods of winning the Jews?'... The methods here suggested, with explanatory comments, I found in use by leading missions to the Jews in this country as well as in Europe, and have proved successful..."⁶⁴ He proceeded to list and explain nine programs; Postal Missions (i.e. literature sent by mail), Local Church Efforts (showing Jewish neighbors a friendly Christian attitude), Open Air Work (street corner preaching), Prayer Circles (pious Christian women meeting to pray for Israel), Social Centers, Visitation Work, Reading Rooms, Local Missions, Workers (both Gentile

and Jewish-committed Christians).⁶⁵

A decade later, in 1934, Gartenhaus published a tract entitled, "How to Win the Jews for Christ." In the ten years since the article in Prayer and Work for Israel, and seven years after the European conferences, an air of sophistication permeated his new approach. Gartenhaus began by deriding previous attempts at converting Jews and laid the fault "with the Gentile's ignorance of the present day Jew."⁶⁶ In this tract, he classified Jews (orthodox, reformed [sic], Zionist, socialist) and urged the missionary to employ the tactics of Paul (I Cor. 9:19-23), "adapting himself in the environment where he had to labor."⁶⁷ He suggested that missionaries "apply the simple rules of salesmanship, which lead up from:

1. Getting one's attention.
2. Making him interested.
3. Create in him a desire for what you have to offer him."⁶⁸

Gartenhaus' techniques included the following suggestions:

1. Use love: the Jew who has always been hated craves much love.
2. Jews like to be flattered, but use judgement and don't exaggerate it.
3. Exalt the Bible as a Jewish Book.
4. Offer the Jew a Bible, most do not own one.
5. Learn as much as possible about Jews; do not use words with negative meanings. Jews abhor the word "Christ."
6. Tell him of the wonders of modern Christianity.
7. Learn how to counter his strongest objections.⁶⁹

Gartenhaus further suggested that Christian missionaries be patient in their zeal to convert. Missionaries should not urge Baptism until the born-again Jew feels that

he is ready. He urged that missionaries learn witnessing by witnessing and not refrain from sharing the gospel until such time as they feel qualified. Finally, he admonished that the Christian's first mission is to reach Israel. "His [Jesus'] footsteps are now heard in Palestine, and the end is in sight."⁷⁰

The 1930's saw a resurgence in evangelism. Evangelicals spread the Christian message in newspapers, on the radio and later on television. Much of the media message, designed to "convert the Jews," was marketed to Christian audiences, either for the purpose of eliciting funds, or for general evangelism.⁷¹

In the late 1960's, from the ashes of the "psychedelic" and "anti-war" movements, an enormous spiritual and moral vacuum emerged. Christian street missionaries, operating originally in the San Francisco area, began to relate to these social drop-outs. The missionaries picked them up in vans and took them to communes. They fed them, bathed them, and embraced them with "unqualified love." They tried to show a correlation between these hippies of the sixties and the long hair, bearded, barefooted, anti-establishment Jesus, who also advocated peace and love. Christianity could be the ultimate high. Total surrender to Jesus assured no more "guilt trips or bummers." The Jesus movement grew, and to the surprise of the Jewish establishment, many of these reformed hippies were estranged Jewish youths.

Coincidental to the rise of the Jesus movement was the missionary activities of a paid professional missionary, Martin (Moishe) Rosen of Beth Sar Shalom. Rosen was a brilliant marketing strategist who capitalized on being in the right place at the right time. He took the momentum of the Jesus movement and gave it a Jewish twist. He published eye-catching tracts called "broad-sides," and coined the term "Jews for Jesus." Advocating a syncretistic approach to evangelism, he began to win converts from Jewish youth who were skeptical or hostile to the evangelical movement of mainstream Protestantism. There is no Jews for Jesus church. Once a Jew apostated from Judaism to Rosen's group, the Jews for Jesus organization, eventually, channeled him to those very evangelical churches he, at first, avoided.⁷²

A second syncretistic offshoot of the Jesus movement is Jewish Messianism. The Messianic Jewish Alliance sponsors "synagogues" throughout the country, especially in college communities with large Jewish populations. Their approach differs from the Jews for Jesus in that their converts remain "syncretistic Jews" within the messianic synagogue. Moishe Rosen estimated that less than 5% of the "Jewish believers" belong to Messianic congregations.⁷³

Mainline Protestant churches also expanded their evangelism during the late sixties and early seventies. In 1967, Christianity Today ran an editorial calling upon "evangelicals to unite around the task of evangelizing this

nation."⁷⁴ More than 150 groups and Protestant denominations participated in this, the largest evangelical programs ever designed, Key '73. This program proposed "to raise an overarching Christian canopy in both Canada and the United States under which all denominations, congregations, and Christian groups may concentrate on evangelism during the year 1973."⁷⁵

Key 73 listed five major objectives which it sought to accomplish during the year.

1. To share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ.
2. To employ every means and method of communicating the Gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.
3. To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.
4. To develop new resources for effective evangelism for consideration, adoption, or rejection by the participating churches or Christian groups.
5. To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses of God's redeeming power in the world.⁷⁶

Tucked away in "Phase 3" of the program were specific areas to have concentrated efforts. These included Campus Crusade for Christ, Inter-Varsity Fellowship, Child Evangelism Fellowship, Young Life, and Sharing the Messiah with Jewish People.⁷⁷

Evangelical Christianity, whether mainstream fundamentalist churches or syncretistic groups, has always seen its primary mission as the converting of all non-believers to

Christ. As Christianity Today stated,

For evangelicals to refrain from sharing the Good News with all men, including Jews, would be inconsistent with their faith. Our Jewish friends must live with our conviction, even as we recognize their right to try to make converts from among Gentiles... 78

Implicit in the missionary zeal is the concept of the superiority or truth of their exclusive faith. Non-believers are in error, doomed to an eternal punishment and, therefore, are in need of being "saved." It becomes incumbent upon the believing Christian to employ any and all means to achieve his goal. Speaking of Paul the apostle, who tried to set the Christian's zeal aflame to convert the world, Gorham Munson wrote in Decisive Battles of the Mind,

he [Paul] is recruiting men and women for posts of desperate responsibility, he is seeking adherents to a cause cosmic in scope and training them to be expert carriers to masses of men of the Christian mystery. He is a propagandist on a grand scale.⁷⁹

As propagandist, the Christian evangelist exploits contemporary technology to impose his message on others whom he regards as mere numbers. The "... propagandist is concerned simply with more-- more members, more adherents, an increasing extent of support."⁸⁰

In the following chapters, I will attempt to analyze evangelical efforts to convert Jews in terms of modern marketing principles. I will compare changes in proselytizing strategy between syncretistic Christians and mainline evangelical Christians, and contrast the marketing

techniques of both groups over two time periods (1840-1927 and post-1927).

CHAPTER TWO

The Evangelicals (1840-1927)

Marketing specialists recognize a basic correlation between the merchandizing of products and the engineering of social change. Religious conversion is a social change. Therefore, marketing techniques, strategies and analyses are applicable to the promotion of a religion. Marketing are those activities in which a seller attempts to persuade a buyer to make a conscious action or decision, wherein the outcome, in theory, produces genuine benefits for both parties. Whether the product is the acceptance of Jesus as the Messiah or a consumable commodity, the attempt to influence an affirmative buyer's decision can be analyzed by standard marketing concepts. Jacob Gartenhaus, in his 1934 pamphlet, How to Win the Jew for Christ, gave "the simple rules of salesmanship" applicable in the conversion process:

1. Getting one's attention.
2. Making him interested.
3. Create in him a desire for what you have to offer him.
4. Then come to the final appeal for closing the deal.¹

Although simplistic in design, Gartenhaus' salesmanship notions typified the approach taken by missionaries

in the nineteenth century. They also formed the basis for the more sophisticated marketing psychology and techniques of the recent past. In evaluating the techniques of these missionaries and evangelists, I have applied current marketing analysis. Using a scheme suggested by Gerald Zaltman and Robert Duncan, the historical period (1840-1927) can be analyzed from perceptions of "persuasion strategies" and "power struggles." Persuasion strategies are those "which attempt to bring about change partly through bias in the manner in which a message is structured and presented. They attempt to create change by reasoning, urging, and inducement. Persuasive strategies can be based in rational appeal and can reflect facts accurately, or be totally false."² Power strategies, on the other hand, involve the use of coercion to obtain the desired compliance. Coercion takes the form of manipulation or threat of manipulation.³ Persuasion by method, persuasion by personnel, and persuasion by success story are subdivisions under the general rubric "persuasion strategies." The chapter proceeds to investigate specific applications of strategies utilized by Christian evangelists in their efforts to convert Jews.

Persuasion Strategies: direct method

The most obvious form of direct approach is the face-to-face confrontation, which, by its very nature, is the most ancient. The missionary expounded what he believed necessary to convince the non-believer, specifically in

our case the Jew, to adopt the Christian religion; telling him to accept Jesus as his personal messiah and reject his former religious faith. As we shall see later, "rejection of his former faith" became the major issue separating the approaches of mainline evangelical missionaries from that of their syncretistic counterparts.

During face-to-face meetings, the missionary may have expressed the sentiment of Christian love and charity, but the most frequently reported methods were the use of the logic ingrained in prophetic fulfillment or the denunciation of the Jews as a sinful people in need of salvation. In a letter written in 1852 to The Jewish Chronicle, an organ of the American Society for Meliorating the Condition of the Jews, Rev. J. C. Reichardt wrote,

In my conversation with Jews, I never cease to remind them of their sinful and guilty state by nature, as also of their national guilt in rejecting the Lord as their Messiah... and their protracted National captivity is the result of their continued rejection of Christ... In this way [i.e. speaking to them as such], there is a favorable opportunity of bringing before the people the missionary cause among Israel...⁴

Denunciation and attack, such as this, created animosity and defensive responses on the part of the confronted Jews. In an 1872 editorial, Isaac M. Wise replied to a similar degradation of Jews. He wrote, "it is evident this note [i.e. the evangelist's attack], though brief, teems with vindictiveness and rancor against Jews, for he uses the word 'Jew' everytime with apparently increased emphasis until, with its last "Mr. Jew," he seems to

exhaust the very venom of his soul."⁵

Not every approach was a verbal assault. Missionaries traveled throughout America seeking opportunities to speak to Jews. A Mr. Newman, in the employ of the American Society for Meliorating the Condition of the Jews, following his trip to Rochester, N. Y., reported that he had made the acquaintance of a Jew at a local synagogue. Newman stated that he found this individual to be "a very intelligent Jew, well informed upon most subjects. I soon got into conversation with him upon the subject of Christianity, at times, with great candor, he admitted the truths stated... I could not help thinking... that such a man... would be a most useful instrument in the conversion of his brethern [sic]."⁶

Evangelical Christians did not stop their face-to-face confrontations at the doorstep of the synagogue or on the street corner. They attempted to bring this message of Christianity into Jewish homes. Home visitations became a regular tactic of professional (i.e. paid) Christian missionaries, and was also a favorite approach of the evangelical laity. Sharing the message of Jesus with one's neighbor was incumbent upon all evangelically oriented Christians.

Another form of face-to-face confrontation became known as "open air work." Jacob Gartenhaus, in an article entitled "Methods of Mission Work Among the Jews," stated, "many a Jew, who would not think for a moment of entering

a mission, will sometimes stop on the street to listen to the preaching of the gospel."⁷ Gartenhaus added qualifiers, however, for the effective application of this technique. These included:

- a) open air preaching should be given in areas with large Jewish populations [for example the Ghetto areas of New York, Philadelphia, and Chicago.]
- b) naturally favorable weather conditions are required, and
- c) tact and discretion is necessary in the selection of songs and messages [those degrading Judaism would only cause animosity, but those] "messages that have Old Testament characters, prophecies and stories will attract the Jews."⁷

Gartenhaus was correct in his observation that a Jew seen entering a Christian mission would immediately be accused of harboring apostate sentiments, whereas the streets were public domain and accessible to all in a free society. Missionaries used the street meetings as a favorite ploy in the decades immediately before and after the turn of the century, the time when most of the Jewish immigrants had recently arrived in this country and were still concentrated in a few cities. Crowds of immigrant Jews would gather around the street preachers for reasons other than the missionary's message. The corner evangelists, also, provided a source of entertainment, an opportunity to hear and learn English, as well as an occasion to debate theology.

When the evangelist failed to engage the Jew face-to-face, he relied upon another direct tactic, the use of Postal Missions. Postal Missions was a technical term

used by missionaries to describe proselytizing literature sent via the mails. W. M. Seay, in his book A Tale of Two Peoples-- Gentile and Jews, reported that "several of our Women's Missionary Societies have done very effective work in sending out good literature to Jews. The missionary, on visiting these Jews, found that the tracts had been read by them and this helped greatly to prepare his way."⁸ Seay did not report if those Jews who received the literature were persuaded to convert. The absence of such reports throughout evangelical literature would suggest that this and many other techniques were, in actuality, ineffective. Whether the Jewish recipient read or did not read the propaganda, evangelists had discovered that literature delivered by the mail at least brought it into Jewish hands where other attempted forms of literature dissemination went in vain. The U.S. Post Office, being a neutral governmental agency, may have given the propaganda an aura of respectability and officiality, and this, in and of itself, might have caused the recipient to read it.

Missionaries exhorted the local churches to open their doors to the Jews living within their vicinity, to invite them to church services, socials, Bible study sessions and other church activities. Gartenhaus, in his article "Methods of Mission Work Among the Jews," suggested to the local churches that by showing their "Jewish neighbors a friendly attitude, and by a judicious distribution among them of suitable tracts, a Jew living in such friendly

environment is induced to attend church services, which frequently results in his conviction and acceptance of Christ."⁹ Local churches were frequently better equipped to support the proselytizing efforts. As a group, they were more familiar with their Jewish neighbors and they would be there to continue proselytizing after the circuit missionaries left the community. The local church, however, still had to contend with two problems: 1) that of the external Jewish community pressure which prevented interested, potential apostates from entering, freely and unaccosted, into their religious circle, and 2) that of the natural disdain European-raised Jews had towards "the church," which represented two millennia of persecution.

According to A. E. Thompson, in A Century of Jewish Missions, Christian missionaries in Philadelphia adopted a new tactic of direct persuasion in 1898. T. F. Wurts and Wistar Brown rented a store and displayed in the window open Bibles and tracts written in various languages. A stock of Bibles and Christian literature, available for sale and free distribution, was placed on shelves and tables. The passing Jews were welcomed to "window shop" and to enter and browse. Thompson reported that "there was no preaching. The merchantile aspect seems to appeal to the Jews, and the work has been quite successful."¹⁰ Other missions soon adopted this "Bible Shop Window" approach or added a "Window Mission feature" to their halls.

Thompson had intimated in his text that local missions

had sprung up wherever Jews lived and worked. Mission halls became the most prevalent landmark of overt missionary activities, especially in the decades of East European immigration. Gartenhaus remarked that missionaries who engaged in "other methods do so either from lack of funds or through fear of criticism of the results."¹¹ To be effective, Gartenhaus continued, it cannot be a "rented hall containing a few broken chairs," rather "a mission to the Jews must be as well equipped as other free institutions and should include all phases of the work previously mentioned, and should have in addition dispensaries, various kinds of classes and daily vacation Bible schools."¹²

The use of Scripture to argue the validity of Christianity is very complex. There are dozens of Biblical proof texts and hundreds of approaches which could be stated, refuted and restated. During the first centuries of Christianity, the early church fathers commissioned tables of proof texts and arguments prepared in advance to confront Jews. From these texts, a genre of literature developed solely designed to propagandize non-believers. But even this literature was not available to the laity until the eighteenth century. By then, this literature had become somewhat sophisticated and with the advent of cheap printing, it allowed this literature, now called tracts, to be mass produced for wide dissemination. The local evangelist, now, could acquire literature which would teach him the strongest arguments to use in his

communications with Jews. He would also have literature available to pass on to his Jewish associates in order to win them to Christianity.

Traveling missionaries claimed to have distributed tracts widely among American Jews. While The American Israelite refuted the bloated statistics of one, A. J. Levy, who asserted that he gave out 14,000 tracts, 25 Hebrew Bibles, and other assorted literature during one period of his traveling circuit,¹² missionaries, nevertheless passed out tracts on street corners, door-to-door and even outside synagogues.¹³ With the influx of East European Jewish immigrants, tracts were translated into their vernacular, Yiddish. According to The American Hebrew, "translations into Hebrew and Yiddish of the New Testament, and leaflets and booklets of a Christological character" were distributed to new immigrants as they disembarked from steamships bringing them to America.¹⁴

Printed literature mimicked the characteristics of oral arguments directed against Jews. Christians confronted Jews with tracts which addressed their supposedly evil and sinful ways:

Their fathers put the Messiah to death, not for any evil that was in him, but to satisfy their malice; and to the opening of this new scene, they have been of that same spirit of their fathers; so that the guilt, til now, has lain upon them, and of course the punishment continues, while ever there is guilt... Therefore open your hearts to God, and he will now satisfy your will and enlarged freedom in all happy circumstances, both internally and externally, becoming a people peculiarly beloved, beloved and favoured...¹⁵

In contrast to literature which demeaned Jews, other tracts expressed awkward conciliatory sentiments or approached the Christological argument in a logical manner. A tract, issued in 1871 entitled The Lion of the Tribe of Judah, presented a dialogue between a missionary and a Jew by the name of Simon. Simon initiated the conversation by asking, "Has Shiloh come?" When given an affirmative answer, he asked for proof. The tract became an unfurling of proselytizing rhetoric and explanations of Biblical proof texts. "...Well, I will prove it first by the Old Testament, then by the New Testament. You believe in the Old, but you reject the New. All the writers of the Old Testament were of your own nation, likewise were those of the New..." The conclusion was predetermined; Simon acknowledged the validity of the propaganda presented and avowed Christianity. "...I believe sincerely that my sins have been pardoned, not by mine own merits; but by the merits of him who died for me, and in whom I believe-- Christ the Son of God, The Glorious Redeemer, The Prince of Peace, The Holy One, The Wonderful, The Counselor."¹⁶

Another, earlier tract had a "learned rabbi" conversing with one of his congregants who lay on his deathbed seeking comfort. The rabbi began to console him by citing Biblical verses. Of course, every verse was one used by Christian missionaries in their proselytizing zeal. Finally, both congregant and rabbi reach the same conclusion;

that Jesus was the promised messiah and that only the pride and prejudice of their own perverse hearts did not permit a public declaration of the same. "We still refuse to call upon Him who alone can deliver us in the time of our distress, in the hour of death, and in the day of judgment."¹⁷ Missionaries copied and reprinted old tracts, and continued to use them many years after they first appeared.

Persuasion Strategies: indirect method

The indirect method of persuasion strategies contrasts with the direct method in only one aspect. With the indirect method, the primary goal is concealed as a hidden agenda behind a facade of one or more superficial activities. In the case of Christian proselytization, face-to-face confrontations, street corner preachers, or store front Bible shops used direct methods. Reading Rooms, on the other hand, used indirect ones.

By comparing Store Front Bible Shops and Reading Rooms, the two different methods will be better understood. Window Shop missionaries made no pretense to cover their sedulity. Open Bibles and religious tracts confirmed the purpose of the facility and the intent of its proprietors. Reading Rooms, by contrast, showed that evangelists had discovered the insatiable desire of the new Jewish immigrants to acculturate into mainstream America, to learn its language, customs and mores. Reading Rooms afforded an "opportunity for reading and intellectual recreation

for such of them as are too poor to find it for themselves, or who for other reasons will take advantage of such a room conveniently located in their midst."¹⁸ The reading rooms provided books, newspapers and magazines, both religious and secular, in English, Hebrew and Yiddish. A missionary was present to answer questions and work with those Jews who showed potential interest in the message being delivered to them.¹⁹ Because of the accessibility and the openness on the part of these evangelists in an atmosphere which did not appear to be a missionary setting, Jews were more tempted than they might otherwise have been to place their confidence in these missionaries.

Another indirect method was the social center. Here, Jews congregated to relax and meet other new immigrants. The activities of the centers included games, dispensaries, classes and relief work.²⁰ While the Jew enjoyed the facilities, the host missionaries circulated, spreading the Christian message.

In a similar fashion, evangelical Christian churches often sponsored settlement houses. As new immigrants arrived or other settlers became displaced, missionaries opened these facilities to provide immediate relief. Settlement houses offered food, lodging, language instruction and classes to learn trades. Behind every activity, however, was the opportunity to proselytize; but a real or assumed need in the Jewish quarter provided the raison d'etre for the missionaries to develop and sponsor an

activity. Missionaries were often the first group to recognize a legitimate need within the Jewish community. As they exploited the need for its evangelical potential, the local Jewish community would react to counter this offensive and in doing so, it became aware of the unrecognized internal problem.

Secular education was an example of a need met by the evangelists. Under the guise of teaching general education, churches sponsored schools but gave clandestine religious instruction to the students. A. E. Thompson, A Century of Jewish Missions, reported that as early as 1864, the Society for the Promoting Christianity among the Jews in America had opened schools for Jewish children. These schools instructed over 1000 children and baptized a large number.²¹ Isaac Leeser addressed this same problem when he stated that missionaries opened schools in which they gather the children of the unwary, to indoctrinate them by stealth and by slow decrees into the mysteries of their doctrines."²² Henry Pereira Mendes (1852-1937), the minister of the Spanish-Portuguese synagogue in New York, called to public attention in 1890, the establishment of schools in districts where "Hebrews are most numerous for the purpose of teaching their children Christianity."²³

Even in the case of public schools, which have traditionally stood for separation of church and state, missionaries made and still make inroads. In Minneapolis,

(1899), the public kindergarten, in areas with large Jewish populations, allowed soup to be served to the children. Christian charities sponsored this service. The Jewish community protested that the hidden motive was to proselytize their youngsters.²⁴

Another indirect approach was to provide medical attention. Medical missions began to spring up in areas of Jewish populations. Isaac Leeser complained in 1864 in an Occident editorial that the evangelists opened "hospitals for the reception of the sick, whom they hope to acquire through ties of gratitude."²⁵ The New York Church Extension and City Missionary Society, a Methodist institution, sponsored a Jewish medical mission along with its Sabbath schools for Jewish children in 1886.²⁶

The Jewish community realized that the missionaries may have been unsuccessful among the adult population but the children were, potentially, vulnerable and highly susceptible to missionary practices. The American Israelite ran a warning on March 2, 1899 against the New York City Presbyterian Church which aimed its efforts towards Jewish youth.²⁷ Besides the aforementioned tactics, missionaries started summer camps which were successful in attracting Jewish children. One such camp on Boston Road, Bronx, New York, opened in 1911 in a district which was mainly inhabited by Jews.²⁸ Even with pressure by the local rabbinate and community leaders, parents continued to allow their children access to these facilities.

Persuasion Strategies: deceptive methods

Where indirect persuasion strategies were an attempt by the perpetrators to hide their intentions behind a facade, deceptive strategies were those in which the perpetrators deliberately lied in order to deceive.

In the previously cited examples of religious instruction given in schools, the parents were not told that there were non-secular studies being taught. In this case, the parents were specifically told that their children were going to receive only secular instruction. The American Hebrew editorialized in 1890 that Christian missionaries were "... inveigling children into schools on the pretense of giving them secular instruction, while they subtly labor to withdraw them from the faith of their fathers..."²⁹ Christian practices were cunningly introduced into secular kindergarten classes without the knowledge of parent or the Jewish community. The children were taught, "... in their play the story of Christ, Virgin Mary, the Holy Ghost, St. John, St. Paul, etc. as well as teach[ing] them some of the practices of the Christian Church, such as crossing oneself and kneeling, and the like."³⁰

In 1850, a young German apostate, trained for missionary work, arrived in Philadelphia and began calling upon Jewish families. Isaac Leeser, in an editorial, called this "seducer" to the attention of his readers. Leeser described him as "professing to be anxious to render his former brethern all possible services, he offered to teach

their children Hebrew and religion without any charge."³¹

As an enticement to bring Jews into a setting where they might hear a Christian propaganda message, churches would bring in speakers who would address the audience in Hebrew, Yiddish or German. In 1893, the Episcopal Church in Cincinnati, endeavoring to establish a local Jewish mission, hired Abraham Sembler to speak in Hebrew to the congregation. Sembler, an apostate, began his address following a message by the archdeacon of the church. In a sarcastic editorial, Isaac Mayer Wise remarked that Sembler was a fraud and that there were no liberal Jews in Cincinnati who were capable of understanding Hebrew anyway.³²

Christian missionaries frequently inflated the number of their converts. The reasons seemed obvious. First, a potential convert wanted to know that he was not the only person to have thought about making this decision. Referred to in marketing jargon as a "salesman's trick," a salesman produced for his interested buyer a list of satisfied customers or statistics attesting to the large number of people who have also bought. This was equivalent to the missionary who would name famous apostates, such as Felix Mendelssohn, Benjamin Disraeli, and Heinrich Heine. The second reason for the missionary to inflate the number was to show to his supporters how successful he or missionaries in general were in winning Jews for Christ. In doing so, he would have grounds to seek additional

finances to continue his efforts. Third, it was ego boosting for the missionaries to think that their efforts were successful.

Jewish records and independent sources rarely collaborated the statistics stated by the missionaries. To impugn the reliability of the missionaries, whenever the evangelist's statistics were given in the Jewish press, the papers presented them as obvious exaggerations or to seem as if they were exaggerated. The American Hebrew reported in 1888 that a Mr. Reed, in urging support for the work of the Society for the Converting of Jews, stated that over 100,000 Jews had been converted during the present century.³³ An unidentified apostate, speaking at a public meeting of the Light Street Methodist Episcopal Church, Baltimore, stated that there were "twenty-two hundred converted Jews in Prussia and of vast numbers in England..." Isaac Leeser wrote a chastising editorial against a claim made in the New York Jewish Chronicle. The Chronicle insisted that a Dr. D in Charleston, S. C. had acknowledged, to a Protestant minister before he died, his belief in Christ. Leeser stated that the only physician in Charleston whose name began with a D was the late Dr. De La Motta. According to Leeser, the statement was "untrue in every respect." Dr. De La Motta was a correspondent for the Occident and remained loyal to Judaism for his entire life.³⁵ The tactic of the 1845 Chronicle was solely to influence Jews to consider the evangelical

message advocated by this missionary paper.

Persuasion Strategies: by personnel

Most of the time, even the most sophisticated tactics or strategies employed by Christian missionaries produced no positive results. And yet, a handful of evangelists attracted large followings, not by a method that they used, but rather by the charisma, dynamics or pure magnetism of their personalities. Despite the dismal failure of even these evangelists in making Jewish converts to Christianity, many non-believers, Jews included, flocked to hear certain speakers. Even the supporting agencies and churches touted their evangelical activities. This is one explanation which may account for the many years of financial backing Joseph S. C. F. Frey and Gideon Lederer received in the face of making so few converts. These evangelists may have been considered as much entertainers as missionaries.

The most notable evangelistic personalities were the rabble-rousing, Bible-thumpers, Edward P. Hammond and William (Billy) Sunday. Dwight L. Moody was the most prominent Christian evangelist, "the Billy Graham of the nineteenth century." His influence continued more than eighty years after his death, in the Moody Bible Institute of Chicago which still offers courses in Jewish evangelism.³⁶

Persuasion Strategies: by success stories

In the hope of winning Jewish souls, missionaries

published accounts of "successful proselytizing efforts." They aimed these reports, more often than not, at their financial backers and not at Jews. In a journal of the New York City Mission Society, the editor reported in 1860 that one young man had been "born again." The man, born of Christian parents, lived as an infidel. A number of the Israelite Indeed, a periodical edited by Gideon Lederer and focused upon the conversion of Jews, had fallen into his hands. "In it he read the editor's profession of faith, and then the question came with power to his mind, if a Jew can be convinced of the truth of revelation, of the divinity of Christ, and of his having been made an atonement for sin, is not the subject worthy of more serious investigation than I have ever given it? ... 'I am now,' said he, 'a saved man.'" ³⁷

Another account mentioned a Jew who received a tract from a female evangelist. After a month, he told the woman, "I read your tract, and it has convinced me that I am all wrong... Do sit down and tell me what I must do to be saved." ³⁸

Again to show the effectiveness of the missionary literature, "several Tracts were presented to a Jew, he replied, 'I am sorry I have conversed with you on religious subjects, for I cannot refute your arguments, and they have shattered my old religion to the very foundation.'" ³⁹

These reports, frequently, mentioned rabbis who

converted. The society journal gave an account of a "Russian Jew who attained great eminence as Hebrew teacher, as an author, and as a Rabbi," who read the New Testament and chose to convert.⁴⁰ The logic inherent in the identification of rabbis who convert was, at least, threefold. First, a rabbi, being a learned Jew, could best counter the Christian claims. If he submitted to Christianity, the claims must be legitimate. Second, a rabbi was a person whom a Jew usually considered unblemished and having no ulterior motive or reason to convert, such as economic or social advancement or to avoid prison. Finally, the rabbis were the symbol of Jewish opposition to Christianity. If a rabbi converted, it placed a seal of approval on this religion.

Power Strategies

Because missionaries were frequently in positions of power, they were able to manipulate Jews through coercion, bribery or by other means of control. These power strategies took several forms and varied in intensity. Missionaries employed these power strategies when persuasion proved useless. The simplest form of a "power" technique was to intrude uninvited into the homes of Jews.⁴¹ This was especially effective among the recent immigrants who either lacked knowledge of their American right to privacy or who feared Christian reprisals similar to those experienced in Europe.

Those same immigrants were subjected to other unlawful

disabilities. The Jewish Gazette of February 2, 1900 reported "that hundreds of Jewish children are taken away from their parents on one pretext or another and placed in reformatories or under the care of Christian pietistic societies where they are forced into the fold of the church, contrary to the will of their parents and friends."⁴² This was done, according to the Gazette, without due process of law or on false pretexts by hired fanatics who sought Jewish victims.

An editorial that appeared in The American Israelite on June 1, 1899 and continued in the June 15th issue, reported an incident which occurred in New York. The Society for the Prevention of Cruelty to Children arrested Evangelical (Missouri Synod) Lutheran missionaries in New York after Jewish children were branded (tattooed) with a cross, "no doubt to make them social outcasts and thus force them into a nominal acceptance of Christianity." The left arms of these children were disfigured with the crosses. By doing this, the missionaries embarrassed these children later in their lives when they would have had to expose this arm to don Tefillin* for traditional prayer services.⁴³

The anti-missionary crusader, Adolph Benjamin attempted to disprove this allegation in the June 16th Jewish Messenger. By this time, the incident had so raised the ire of

*Tefillin: two small, leather boxes, each containing quotations from Scripture, which are strapped to the forehead and left arm of observant Jewish men during morning worship, except on Sabbath and holidays.

the Jews on the East Side that they started rioting. They stoned mission halls and beat up street evangelists.⁴⁴

Whether the magnitude reported in the reformatory incident or the tattooing account was accurate or not cannot be verified. I have read no refutation of these charges by Christian or independent sources. Mr. Benjamin may have written his response to prevent further hostilities by the Jews against local Christians.

The Israelite had an editorial criticising another proselytizing ploy, this time by the Y.M.C.A. As a prerequisite for Jews to participate in the gymnasium, they were required to attend Bible classes.⁴⁵

Children continued to bear the brunt of Christian missionary activities especially through bribery. In Philadelphia and other cities, the Israelite reported, evangelists were "enticing the children of the Jewish poor into Christian mission schools by gifts of candies, fruits, etc."⁴⁶ "Capturing the souls of Jewish children for Christianity... by deceit and gross allurements"⁴⁷ were practices frequently mentioned in the Jewish presses.⁴⁸

Bribery remained the most commonly used method of pressuring Jews to accept Christianity. Both Christians and Jews deplored this practice which had endured in its various forms since the Middle Ages. The Baptist Journal and Messenger, quoted in the Israelite, said, "missionary societies attract the worst Jews and make them into bad Christians; these converts all wished to be provided for

as soon as taken into the Christian fold."⁴⁹

An editorial in the Occident, commented that the evangelist's

mission must therefore be to buy a starving wretch who is hungry for food, and will do anything to obtain it, or to make Christians of those who never were Jews... the ceremony of baptism is performed on somebody in order to enable the worthy Missionary to show something in his report why he should continue his labor of usefulness.⁵⁰

The San Francisco Bulletin complained, as quoted in the Israelite, that Christian missionaries "tempt the poor to make pretended professions of faith and reward imposters with a maintenance without hard work... It is not the attempt to convert them to Christianity that the Jew takes exception to, it is the unscrupulous methods used which they deem offensive."⁵¹

The Training of Christ's Salesmen

As a precursor to more sophisticated programs of recent times, evangelists wrote missionary guides and suggestions. These took the form of articles in missionary magazines and tracts. In an article entitled "Don'ts for Jewish Mission Workers" by "One of Them" (1918), the author lists the following suggestions:

Don't attempt to do the work unless you love the Jews...

Don't make fun of them in any way; of their manners, their physique, their mode of living or of speech...

Don't quote a passage of Scripture incorrectly. Don't talk about something in the Word of God you are not certain of yourself...

Don't lose patience in arguing...

Don't refuse their hospitality if offered in their own homes. A Jewish woman can rarely forgive your not partaking of some dish, delectable in her opinion, which she has prepared. The more you eat of it, the more you are apt to be in her good graces... Many a Jew has been won to Christ over a glass of tea.

Don't scold them in preaching to them. Of course they deserve it, but it does no good whatsoever. Tell them they are sinners, but tell it to them lovingly. Do not keep telling them they killed Jesus...

Don't let a Jew see your eagerness to win his soul...

... Remember the misguidance of their rabbis and of their books. Remember that it is not sin to lie or to cheat a Gentile...⁵²

Jacob Gartenhaus authored an article in which he told "the best methods of winning the Jews."⁵³ He included a list of the following nine methods, 1) Postal Missions, 2) Local Church Efforts, 3) Open Air Work, 4) Prayer Circles, 5) Social Centers, 6) Visitation Work, 7) Reading Rooms, 8) Local Missions, and 9) Committed Workers.

The methodologies utilized by nineteenth and early twentieth century evangelical Christians were an attempt to approach Jews in a more individualized basis. Prior to this time parameter, most Christians perceived Jews as a collective group bearing one stereotypic image. They aimed all their efforts at the group; for instance, the church tried forced baptisms on entire towns or all the Jews in a community were made to listen to proselytizing sermons. This chapter attempted to show how missionaries

first personalized Jewish evangelism. In subsequent chapters, I will show how the syncretists adopted these techniques and how later missionaries made them more sophisticated with the advent of modern technology.

CHAPTER THREE

The Syncretists (1840-1927)

For eighteen centuries, evangelical Christians directed their fervor towards the Jews with the hope and expectation that they would forsake their fathers and brothers and join, by baptism, the church. But for eighteen centuries, conventional and unconventional efforts produced no significant response. Perhaps for this reason Hebrew-Christian organizations developed. They employed a new means of evangelizing Jews: the syncretistic approach. The philosophy of "syncretism" claimed that a Jew could become a Christian without giving up Judaism. He could believe in the tenets of Christianity while still observing some of the forms of the Jewish life in which he was raised.

Opposition to syncretism came from two sources. The first and obvious opposition came from Jews. In an editorial essay of 1846, Isaac Leeser gave a Jewish view of this new Christian approach to evangelism:

...this spirit comes in another and a different guise. The sword and the fagot are laid aside, the white flag of peace is unfurled, and Israel is to be cojoked and flattered into an abandonment of the pure faith of Abraham... we are not approached with mildness, with kindness, with flattery. We are now told that we are children of a common Parent-- the elder child of our Father's household; that the Jew is still

to preserve himself distinct from his Christian brethren and that he is religiously to observe and keep all the ordinances, forms, and ceremonies of his faith and his nation; all that he is asked is, that he shall abandon his belief in the unity of God, and receive Christ as the Messiah.¹

The second and perhaps a less obvious form of opposition came from mainstream evangelical Protestantism. Animosity developed between them and the syncretists. The evangelicals argued that salvation required both Christ and church. Rev. S. B. Rohold asserted in an article entitled "Messianic Judaism," that "the efficaciousness and sufficiency of His atoning blood is really here being tried... The real question is, whether we should obey our blessed Lord, to 'leave all and follow Him.'"² In an editorial appearing in The Jewish Chronicle, the syncretists stated their counter argument, "Jews that could never be induced to go to a Christian place of worship upon an invitation of a Gentile minister, will readily go to hear a Christian Israelite."³

The question, who was the more effective missionary, likewise, fostered contention. The Hebrew-Christian syncretists, having seen the long history of unsuccessful proselytizing, believed they, and they alone, understood the psyche of their non-believing brothers. The mainline Protestant perception of converting was for the Jew to lose something, his Jewishness; syncretism, on the other hand, allowed the Jew to gain something, Christ's salvation. Therefore, according to the board of the American Society

for Meliorating the Condition of the Jews, the evangelical church's approach was wrong. The task of converting Jews could not

be done by pastors of churches; if it could be, it would have been done long since... It cannot be done by Gentile tract distributors, colporteurs, or Gentile missionaries. The Jewish mind is totally unprepared for the reception of the truths contained in the tracts, books and even New Testaments which are presented by these laborers...⁴

Syncretists frequently experienced enmity from Gentile-Christians. The enmity may have been partly a fear that the syncretists harbored feelings of superiority; the chosen people who accepted Jesus as opposed to the non-chosen people (gentiles) who accepted Jesus. Their suspicions may have deepened when these converts desired to retain their identity as Jews (Jewish-Christians, Hebrew-Christians, Messianic Jews) and not simply Christians, and when these converts maintained some of their Jewish practices. Naphtali Rudnitzki echoed the accusations levied at them in the Hebrew Christian Alliance Quarterly of 1917. This magazine referred to the "judaisers" as those who "degraded the Lord, representing Him as a servant of Judaism, and His first elected witnesses as train-bearers of the Pharisees."⁵ The Hebrew-Christian syncretist faced a paradox. He needed to prove himself still a Jew to erstwhile people, the Jews, while at the same time, he needed to show Gentile-Christians that he had changed to become one of them.

Despite the tensions which may have existed between the evangelical churches and the syncretists, these same churches called upon the Hebrew-Christians to act as their Jewish experts. Hebrew-Christians often decided which missionary programs would reach the Jewish mind and heart and which programs would offend. Many Hebrew-Christians continued to function as agents and missionaries for the evangelical churches.

Persuasion Strategies

The strategies employed by syncretists in approaching their former Jewish brothers were not significantly different from the methods used by mainline churches. What was significant, however, was what the syncretist said and did not say. Whenever the syncretist missionary engaged Jews, either in face-to-face confrontations or in a literary format, instead of entreating the Jews to reject Judaism, the missionary spoke of fulfillment and salvation achieved by accepting Jesus as savior. He would not damn Judaism, nor emphasize the collective guilt of the Jews for the deicide, nor speak of the Jewish punishment for Jesus' rejection. These negative approaches were common to Gentile Christian missionizing. Of course, he utilized the standard arguments and cited the same proof texts as mainline evangelists. If he proved successful, however, he immediately encountered a new problem. In this historic period, Hebrew-Christian associations and churches were rare. The syncretist's central argument, that the Jew

could maintain his former faith when he accepted Jesus, risked being nullified and overthrown when the convert entered a mainline evangelical church. There, the Gentile Christians may have rebuked him for engaging in Jewish practices which ran contrary to their customs and beliefs. Further, the convert may have been accused of "judaizing" Christianity. If the convert experienced this type of rejection, he may have repudiated his conversion and left Christianity.

As stated above, the techniques of the syncretists paralleled evangelistic missionaries. At the 1917 Hebrew-Christian Alliance's third annual conference in Pittsburg, Elias Newman read a paper on methodologies to reach Jews. Among his many suggestions were the use of Gospel Halls, reading rooms and libraries. Newman advocated that syncretistic missionaries have a medical "dispensary, well equipped with Christian nurses, dispensers and doctors," in the mission halls. He recommended that mission develop industrial training programs to teach converts and potential converts a trade which would enable them to find employment.

Newman did not neglect the two mainstays of missionaries. The first was the use of open air work, "meetings in public squares and parks where Jews congregate." He stressed the importance of having "good speakers in Yiddish and English." The second mainstay was house-to-house visitation. He stated that "this is perhaps the most effective

way of approach I have yet found, getting acquainted with Jews through personal invitation to their homes."

Newman made an astute observation: "The Jews are a reading people." He stated that a verbal message could not replace the printed message. He urged the Alliance to develop and use better literature in the missionary work. Newman recommended the free distribution of New Testaments and tracts telling of the Christian message. He declared:

The old tracts must be re-written, new ones must be found; we must meet the modern Jew on his own ground. We should also avail ourselves of the mails in sending suitable literature to the wealthy and cultured class of our large cities, also, to those living in country places not within reach of a Mission.⁶

Finally, Newman gave two novel proposals. He suggested that "special attempts should be made during the festivals, such as Passover and Feast of Tabernacles to reach the Jews through special speakers and special services, and these should be held in Theatres or public halls where Jews will freely come." He, also, proposed that missionaries "use billboards and have them pasted from top to bottom with scripture portions from Old and New Testaments explaining the claims of our Lord."⁶

The Board of the American Society for Meliorating the Condition of the Jews had urged, as early as 1852, that literature and tracts must reflect the syncretist's concerns. In the recommendations of the Board of Directors, the following statement appeared: "An extensive work

treating the whole subject of the Messiah... must be written and published... for there are hundreds of thinking Jews who could be reached by a well-written production of this kind."⁷ Yet, Elias Newman's report of 1917 indicated that this work had not been accomplished to the satisfaction of the Hebrew-Christian Alliance.

Syncretistic missions had opened in America under the direction of notable Hebrew-Christians. Jacob Freshman began a mission in New York; later, he opened the Chicago Hebrew Mission (1889). Herman Warszawiak headed the American Hebrew Christian Home in New York. Leopold Cohn founded the most successful missions: Beth Sar Shalom, the Williamsburg Mission and the American Board of Missions to the Jews. Other missions arose and fell during this time, but few left any memorial to their accomplishments.

Persuasion Strategies: deceptive methods

Judaism, in general, views the Hebrew-Christian as an apostate and, as such, no longer entitled to claim the religious identity of a Jew. The Hebrew-Christian, on the other hand, continues to perceive himself as still a Jew. The question then arises, is the syncretized Hebrew-Christian acting deceptively when he identifies himself as a Jew? Isaac Mayer Wise certainly thought that the Hebrew-Christian, who identified himself as such, was deceptive. Wise further contended that syncretistic missionary organizations which touted their Jewishness were fraudulent and dishonest.⁸

A specific incident of deception was reported in an

editorial of The American Israelite in 1872. Congregation Sons of Jacob, St. Paul, gave Nathaniel Friedman permission to address the Saturday afternoon minyan. As soon as Friedman began his address, it became obvious to this congregation that he was an apostate preaching Christianity. He was bodily thrown out of the sanctuary where, the editorial commented, "he continued his sermon on the sidewalk with some big lumps on his head."⁹

Power Strategies

Hebrew-Christian acts of coercion against Jews never reached the extremes attained by the evangelical churches. Judging from Jewish responses, there was no rebuking of specific Hebrew-Christian organizations. Since syncretized Jews were always a very small proportion of the Christian missionaries, they appeared to lack the power to enforce their will. Secondly, their financial resources were usually controlled by mainline churches.

Despite the fact that the churches controlled the purse-strings of the syncretistic missionaries, these Hebrew-Christian evangelists were not dissuaded from employing bribery to win disciples. The American Hebrew, in an 1890 editorial, looked disdainfully upon the missionary, Jacob Freshman and his methods of operation. The editorial complained that "...his strength lies in his ability to approach young men on the verge of despair and by appealing to their baser feelings induce them to abjure the faith of

their fathers for what is a pecuniary consideration."¹⁰

John Hoffman, an apostate whom Freshman converted, renounced his apostasy and issued a sworn statement which The American Hebrew carried. Hoffman stated that he came to America to seek his fortune at the age of 19. He sought employment but failed. Having no resources, he became discouraged and did not have a place to turn. At this point, his attention was directed to the Hebrew-Christian church under the charge of Jacob Freshman.

Impressed by the kindly manner of Mr. Freshman towards me, a poor stranger and influenced by his arguments, I became a convert to Christianity, and was openly baptised by him in his church... After, however, a lapse of time my eyes became opened to the peculiar methods employed by Mr. Freshman to secure converts, and the disreputable characters of many of those who posed as his disciples. I was requested by him from time to time to bear testimony in public... and was invariably paid by him fifty cents for doing so. I also found out on reflection that the arguments which he had employed to bring about my conversion could not bear serious scrutiny. In fact I can only account for my conversion by reflecting that in the first place, I was at that time in sore pecuniary difficulties and secondly, had never given any attention to the evidences of Christianity as viewed from the Jewish standpoint...

It has now and for some time evident that the mission is conducted mainly for the purpose of deluding the Christian public into the idea that good work is being done by it, so as to obtain financial support for those who run it...¹¹

Miscellaneous Methods

The Hebrew-Christian syncretists attempted to gain publicity for their activities in the hope of receiving token recognition, both by Jewish bodies and other religious

agencies. Leopold Cohn, for example, sent a letter to then President William McKinley and others protesting the growth of anti-semitism in Greater New York. The Israelite, critical of Cohn's attempt to receive recognition as a Jewish spokesman, complained, "this action is but one of the many disrespectful attempts at self-advertising to which Cohn and men of his class are continually resorting."¹²

Missionary methodologies of syncretised Hebrew-Christians were hardly discernable from the methodologies employed by the evangelists between 1840-1927. The differences tended to be semantical; the evangelist used "conversion" and the syncretist said "fulfilled." Occasionally, it was the overpowering personalities of the Hebrew-Christian missionaries which masked their message. The nominal successes were more often attributable to pecuniary considerations than to theological doctrine. And yet, by the end of the first quarter of the twentieth century, a sufficient support base for syncretism had developed to enable elements of it to sever ties from the financial support of mainline evangelical Christianity. Most syncretistic missionaries, nevertheless, remain indebted for financial support to the Christian churches and fundamental Protestant organizations down to this very day.

CHAPTER FOUR

The Evangelicals (post 1927)

Nineteen hundred years of Christian missionizing and evangelization produced very few Jewish converts. Evangelists had used dialogs and persecutions, disputations, expulsions, threats to physical life and limb, imposed disabilities, confrontations and numerous other tactics which had as their sole purpose the attempt to convert Jews to Christianity. Leaders in the evangelical Christian world decided that time and conditions necessitated a major reappraisal of their unsuccessful efforts. All this time, the Jew had looked upon Christian proselytizing as a direct threat to national-religious-ethnic survival; while the Christian saw the resistance of the Jew as a denial of Christian theology. Rev. James Black remarked, "that amid every people among whom he [the Jew] dwelt he remained a Jew, always a Jew, an alien undigested element, one who could not be 'assimilated' in any adequate fashion..."¹

In the decades following the first World War, Christianity thought it saw Judaism in a state of flux. The Ghettos of Europe had been dismantled and Jews were mixing freely in European and American society. Socialism,

democracy and Zionism had loosened the grip that the religious community had once imposed upon the Jew. Many Jews were departing from the synagogue.

At the same time, a post World War Christian revivalism took hold. Evangelicals thought they saw Jews in turmoil and hoped for a new opportunity to missionize. These missionaries, aware of past failures, decided to address the problem in a new way.

The Budapest-Warsaw Conferences

The International Missionary Council, a world body of evangelistic Christian churches and organizations, convened two global conferences in April, 1927, for the single purpose of appraising and revamping missionary approaches to the Jews. The hundred delegates attending these conferences in Budapest and Warsaw endeavored to bring the problem of Jewish evangelism "in its full scope before the Christian public, showing its urgency, its possibilities, and its dangers."² The International Missionary Council held a third conference on May 12-15, 1931 in Atlantic City. At this New Jersey meeting, delegates presented evaluations of the changes suggested and implemented by the 1927 conferences. Evangelical Christian churches and organizations in North America represented the majority of delegates at this latter conference. The findings and suggestions of the New Jersey meeting were oriented more toward Jews living in America.

The International Missionary Council's approach was novel. It suggested the use of "scientific, business-like methods" in Jewish proselytizing. "The more methodical and efficient a mission is the more chance it has of being successful and its results permanent."³ The 1931 conference added modern philosophy and psychology to the scientific and business approaches. Evangelists encouraged the use of every resource available in the modern age. What later became known as "social marketing"-- the design, implementation, and control of programs calculated to influence the acceptability of social ideas, with consideration given to product planning, communication, distribution and marketing research--⁴ was applied to the problem of how to influence the Jew to accept Christianity.

The European conferences discussed a) personal work, b) preaching and propagation of the Gospel, and c) the preparation and distribution of specialized literature, as well as the following areas of particular programming designed to reach the home and whole life of the Jew:

1. Education work (including schools and youth programs).
2. Medical missions.
3. Identification of special groups (college students, educated and cultured Jews, women).
4. Orphanages and Old Age Homes.
5. Kino (i.e. movies), radio, etc.
6. Special training of missionaries.
7. Industrial work.
8. Homes for Enquirers and Converts.
9. Bible Study Circles.
10. Community Centers.
11. Summer Camps.
12. Home visiting.⁵
13. Open-air work.⁵

Of the aforementioned categories and subcategories, the 1927 conferences gave the following innovative proposals and perceptions.

Schools. "It is the duty of the members of the Christian Church as the servants of the Christ, who gathered the little ones of Israel into His arms and blessed them, to endeavor to win the hearts of the youth of Israel to-day to that Saviour, who is theirs by every right."⁶ The primary proposal of both conferences was the founding of schools with a Christian atmosphere to guide the young minds toward Christ. The report justified the time and money needed to implement such schools by stating the anticipated results: either the baptism of these pupils, or that a large number of them would become followers of Christ. The anticipated indirect results would be, at least, a friendlier attitude by Jews towards Christianity and the subsequent missionary opportunities which would later be created.⁷

Youth Programs. In situations where Jews did not allow their children to attend Christian schools, the conferences suggested other youth programs such as community centers to bring children into Christian contact. These centers would offer clubs and classes of various kinds, together with Gospel meetings. In the summer, daily vacation Bible school and summer camp could prove effective in reaching Jewish children and young people. The conference mentioned that through the use of this tactic "the Bethany

Metropolitan Camp, of Roseland, New Jersey, brought five hundred Jewish boys and girls under definite Christian instruction and influence during the summer of 1926."⁸

Medical Missions. Evangelists recognized that the needs of the Jewish community included medical care. "The missionary service of the doctors and nurses should be supplemented by those of other agents specially devoted to evangelistic work." Missionaries invited patients to attend religious services and to hear a Gospel message. The conference report suggested, if it were possible, "to make attendance a condition of admittance to the hospital." In addition to hospitals, missionaries provided public dispensaries, qualified midwives and nurses who would go into the community and share spiritual and physical care."⁹

Jewish College Students, Educated and Cultured Jews. The conference noticed that Jewish students were to be found in universities and colleges in numbers out of proportion to the percentage of Jews in the population. They suggested that Christian student movements make a concerted effort to include those Jewish students in their outreach programs."¹⁰

The evangelists called attention to the "special need and opportunity for evangelism among educated and cultured Jews." The conferences recognized that separated from their homes and the synagogue, these college students were often very lonely. The conferences realized that these students "are the leaders of the future, their minds are remarkably

open to new ideas, and they therefore can be readily influenced by suitable constructive Christian apologetic in the form of literature, but even more by sympathy and Christian help of every kind."¹¹ This early Christian identification of Jewish vulnerability specifically concerning the young, influenced the Jewish community to develop programs such as Hillel to counter college evangelism.

Jewish Women. A key to implementing any marketing program, especially a social marketing strategy, is market identification. By 1927, the sophisticated business techniques of the day allowed for the recognition of Jewish women as a special class. Fundamentalist Protestantism was perceptive enough to see the changes taking place affecting the status and activity of women. They identified Jewish women as being particularly influenced by this world-wide movement of social evolution and also "by the changing ideals and the breakdown of social standards within their own people." Wider social freedom and intellectual and spiritual liberation made it necessary to bring Jewish women "...into contact with the spiritual dynamic and the ethical teaching of Jesus Christ."¹²

Evangelists singled out the orthodox Jewish woman, identifying her as in a "subordinate place in religious matters" and "greatly ignorant of the spiritual." But they saw her great influence as Jewish wife and mother. The conference report stated that "She can be a source of ignorant and fanatical opposition to the Christian message;

[but] she can also be a channel in the home for the free flow of Christian influence under which she may have come in earlier life."¹³

To reach Jewish women, the conference suggested special provisions such as baby clinics, dispensaries, nurseries, sewing classes, night classes, reading rooms, clubs, study groups, mother's rest-camps, and employment bureaus. Younger women, the report further suggested, needed hostels in factory, shop and educational facilities.¹⁴

Orphanages and Old Age Homes. The conference advocated the opening of orphanages and old age homes for Jewish clients.¹⁵ It realized that children, the aged, and the infirm were most vulnerable to the evangelist's message. In response, Jewish agencies urged Jews to use Jewish facilities wherever possible.

Movies and Radio. The conference was aware of the influence that the public media were having and would continue to have on the general population. Silent movies had, already, mesmerized the country and sound motion pictures made their debut the very year of the conferences. Radio was still in its infancy but the evangelists knew that through it, the Christian message could be beamed into Jewish homes. Radio had the added advantage of privacy. The prospective convert could receive the Gospel message in his own home and not be concerned with the possibility of external pressures such as those encountered while walking into a mission hall. The conference also urged

the expansion of other media-- newspapers, magazines, billboards, etc.-- as ways to bring the message of Christ to the non-believer.

Training of Missionaries. The evangelists were interested in the training of workers in the field of Jewish proselytizing and developing skills to make them more effective missionaries. The conference urged the creation of a divinity school specifically for the training of missionaries for Jewish evangelism. These missionaries to the Jews were to be equipped with standard biblical, theological and general education, as well as specialized Jewish subjects: Hebrew, Yiddish, the Talmud, Jewish history, Jewish religious and national movements, and Jewish literature.¹⁶ It further recommended programs to train local pastors and congregants in Jewish missionary labors.

Handbooks and manuals. The International Missionary Council commissioned the writing of a new Handbook on Jewish Missions. This text plus all other "how to" books and manuals were to be made available to those engaged in Jewish proselytizing.

New Literature. The extensive literature used to proselytize Jews needed revising. The conference agreed that much of it was out of date, weakened "by an extreme polemic character or a disputable apologetic."¹⁷ In the new literature, special emphasis was for the first time to be given to specific Jewish sub-communities, reflecting a realization that not all Jews could be reached with the

same arguments. The categories identified were 1) the orthodox, 2) reformed [sic], and 3) progressive, with special provisions for women in each class. "Materialistic Jews," school children and students also required special literature of their own. In addition, Christians needed a new literature on Jews.¹⁸

The report of the follow-up conference in Atlantic City devoted considerable time to literature and its specifics. It included a highly critical statement on the literature published in Yiddish. The writer of this section of the report stated, "The least [sic] said about the Yiddish of our literature the better. Most Jewish missionaries are familiar with the derisive appellation 'missionary Yiddish.' To say that the greater part of our Yiddish tracts are a horrible mutilation of a people's language... is to put it very mildly." Concerning the English tracts designed for Jews, he continued, the Jew "will find that fully sixty to seventy per cent of them were written by gentiles who knew a great deal about the biblical background of the Jews, but practically nothing of present-day Jewry."¹⁹

A third criticism levied, this time at the literature of Jewish Christians, stated that "most of their tracts, though ostensibly meant for the Jew, were written to catch the eye of the gentile Christian... both phraseology and content are foreign to the Jewish people."¹⁹

When addressing the literature meant for Christians, the report stated that these periodicals are "all about

Mussolini; speculations as to whether or not the Anti-Christ will be a Jew or the Pope; the tiniest minutiae about the battle of Armageddon; whether what the Zionists do, or do not do, fulfills prophecy, and other such weighty matters bearing on Jewish evangelization. Add to this the distorted characterizations of Jewish life and thought, padded stories of conversions and appeals that are based on small rather than great motives. This makes up the average periodical."²⁰

The criticism was followed by suggestions:

- a) a need for fresh literature and an adequate translation of the New Testament into Yiddish.
- b) a new treatment of Christian theology aimed specifically at Jewish questions (e.g. regarding the trinity).
- c) a new literature on Jesus and Paul to dispel Jewish claims that Paul and not Jesus was the founder of the Church.
- d) a new history of the Church, studies in the lives of notable Jewish-Christians, Christian ethics.
- e) statements against anti-Semitism.
- f) tracts addressed to Reform Jews on the Jewish mission; tracts addressed to the Orthodox on ceremonial law.²¹

Modern Evangelism

Evangelists interested in the Jews gave major consideration to the suggestions and recommendations of the three conferences, and following them, they modified their propaganda techniques. The combined effect of these conferences and the improvements in modern marketing techniques ushered in a new era in Jewish evangelism. The

techniques utilized by missionaries after the 1927 (and 1931) conferences were considerably more sophisticated than those prior to the conferences. The evangelists, now more than ever, felt inspired to bring the gospel and Christian salvation to Jews.

A statement which appeared in a letter to the editors of the Texas Methodist, January 26, 1973, but could easily have been the exact sentiments of the previous generation, exemplified the evangelical spirit of this modern period. "You say that 'we cannot reasonably expect the Jews to renounce 2000 years of their tradition and suddenly accept Jesus as the Christ,' I say that if we are to believe in our scripture, the inspired word of God, this is exactly what they must do if they wish to share in the life that is to come."²² In the following sections, I have attempted to analyze the new methodologies and how they effected Christian evangelism.

Persuasion Strategies: direct method

The modern era brought electronic and technological advances to proselytizing, however the conventional, direct approaches remained, by and large, the easiest for evangelists to engage in. Regardless of the medium a sponsor employed to bring his message to the prospective buyer, the closing of the sale still required a salesman. Similarly, the Gospel message may have been presented in hundreds of ways, but in the end, the evangelist needed the

personal touch, one-to-one contact, to win the commitment of the non-Christian. These person-to-person contacts included home visits, social situations and street meetings.

The sophistication of evangelistic contacts has varied over time, paralleling the prevalent marketing ploys of the day. At a time when door-to-door salesmen were in vogue, enthusiastic missionaries used this method to gain their audience and spread the Gospel message. Today, the Jehovah's Witnesses and other churches still distribute their tracts and attempt person to person contact in this manner. However, most home visits are initiated by the evangelists who take advantage of friendships to obtain admission into the homes of non-believers.

The committed evangelist has seen every social engagement as an opportunity to witness. Every verbal situation was viewed, potentially, as an occasion to share the Christian message. Even today a Jew may be approached at cocktail parties, on airplanes, in restaurants, during business meetings, in the checkout queue at stores, and in his own home by service people and other salesmen.

Street meetings or street corner preaching were analogous to the corner hawker. Curiosity aroused people to stop and listen. Whether it was inexpensive jewelry, novelty kitchen utensils or the Gospel of Jesus, the solicitor disseminated his message with the hope that someone would buy. Jewish evangelism done in this manner has disappeared since Jewish businessmen have stopped congregating in localized

urban areas. With the exception of a few ghetto areas, e.g. the Williamsburg section of Brooklyn, there are, today, no longer opportunities to attract Jewish pedestrians in this way. But as late as 1943, The Jewish Hope still recommended the use of this method. Bertha Dixon wrote that "we have held many street meetings in the Jewish neighborhood where a large number have listened attentively and accepted tracts. Spirited discussions have arisen on many occasions and we have had much joy in representing the truth to many inquirers."²³

Another method of direct person-to-person contact which Mrs. Dixon suggested in her article was a Women's Bible Class. To entice non-Christians to attend, she suggested an afternoon or evening social, which included Bible study.

After the evangelist succeeded in getting the attention of the Jew, the task became one of convincing him of the correctness of Christianity. The missionary, knowingly or unknowingly, might have applied the marketing acronym AIDA (attention, interest, desire and action) to his situation. In an article entitled "Winning the Jew to Christ," the author proposed things to do and to say which would enhance desire on the part of the prospective convert. The author warned that "the first mention of the name of Jesus may arouse controversy. Though the Jew may be strongly prejudiced against 'the God of the Christians,' let your witness be clear and frank..." He suggested that Scripture

be used to prove the messianic advents and prophecy and that "rejection of Jesus by the Jews at His first coming does not disprove His Messiahship..." The article further recommended that the missionary admonish the Jew since the Jew "is a sinner, as we all are, and need an atonement for sin."²⁴

Media. What the printing press did for the written word, radio did for the spoken word. No other medium did as much to change the buying habits of the world. The first commercial broadcast took place in 1920; by the end of that decade, most homes had access to this medium. Gospel broadcasting began almost from radio's onset. By the 1930's, Christian programming aimed specifically towards Jews had begun. The American Board of Missions to the Jew began its radio broadcasts in the late 1930's under Joseph H. Cohn. Shortly thereafter, the Hebrew-Christian Hour began under the ministry of Arthur Michelson. The Jewish Hope commented that radio reached thousands of Jews and Gentiles. "There has never been a time like the present. The ears of the Jewish people are open to hear the gospel... This represents the greatest missionary work among the Jews since the days of the Apostles... Surely since souls are being saved, we must make use of this golden opportunity to reach Jews and Gentiles for Christ."²⁵

In another issue of The Jewish Hope, an advertisement appeared bearing the heading, "Be a Missionary in Your Neighborhood-- Get Your Radio Cards for free distribution."

The ad urged the readers to write in for literature to give out; the literature told the broadcast times and stations.²⁶

Radio evangelism aimed at a Jewish audience faced opposition from the Jewish community. Sponsors of general programming pressured the commercial stations which aired the broadcasts to remove them. On occasion, this pressure succeeded:

"I was extremely sorry to be compelled to withdraw the Hebrew Christian hour... Shortly after it was on, I heard rumors of dissension... The climax came the first of the week when I was waited upon by the local Rabbi who demanded the removal of the program, and not without well implied threats that the local Jewish advertisers were in arms. I told them that I would not remove the program without a written statement from him indicating its objectionable points. Instead of receiving the statement, (Firm Name) cancelled six quarter hours of news, to be followed by (Firm Name) cancelling another six quarter hours, to be topped off by (Firm Name) with a threat to cancel three one-minute spots, seven days a week. We are not in position to withstand such mortality... We must be especially careful of local accounts, particularly those that embrace six quarter hours a week. I have no choice other than to cancel the Hebrew Hour as indicated in my telegram to you."²⁷

The Christian broadcast network nevertheless continues, to this day, to air radio programming which is Jewishly oriented. Programs like the Jewish Voice Broadcasts, the Christian-Jew Hour, and Messianic Vision are aired on what are called Christian stations catering to an exclusively Christian audience. The "Jewish" broadcasts appeal to the Christian listener in order that he might contact and pray for his Jewish friends and neighbors. The radio evangelist, invariably asks his audience for financial support, "help

us to take the message of the Gospel to Israel... together we can flood the Holy Land and other parts of the world with thousands of tracts and a strong missionary witness. Won't you extend a helping hand today? Send your contribution to the Christian-Jew Hour..."²⁸ On the same day as this was heard, Sid Roth of Messianic Vision requested funding from his listeners by urging that his audience buy a new version of the New Testament to give to their Jewish friends. Roth solicited them to "write for a copy of the world's first messianic Jewish version of the new covenant scriptures," he continued, "This is the finest tool to give the presentation of the gospel to your Jewish friends you ever saw. We are asking \$6.95. Write me for one..."²⁹

Evangelists have actually designed their Jewishly oriented programs to inspire Christian listeners to strengthen their faith. The tone of these messages is "see how many non-believers (or Jews) now see the truth. Aren't you glad that you, too, believe." Secondly, the evangelists have hoped that the inspired listener will have gone out and spread the Good News to his friends, especially to his Jewish friends.

Although radio's propaganda potential was strong, radio evangelists, it seemed, inspired few Jews to convert. The advent of television added a visual dimension, but had no greater effect. Gospel programs on television began by modeling themselves after radio broadcasts. The Sunday morning television evangelist appeared in a studio with an

enthusiastic audience, but now the home audience saw his face and his congregation's. Later, Christian advertisements appeared throughout the regular broadcast week. In Texas, for example, the Southern Baptist Convention during February/March, 1977, put on a four week, \$1.5 million ad campaign to reach non-believers. Jews constituted one part of the targeted market.³⁰

In 1976, Morris Cerullo, president of World Evangelism, a world-wide missionary organization, produced a TV movie which it billed as a historical documentary. Yigael Yadin introduced the film-- "Masada" (not the made for TV movie of 1981 which bore the same name), a missionary film designed to reach Jews. Cerullo deceived Yadin, as well as the viewing audience, into believing that the movie was a documentary. World Evangelism spent almost \$1 million dollars for air time and advanced publicity. In its literature, World Evangelism urged its members to "pray for the follow-up outreach to the Jews and others who respond."³¹

Cerullo used part of World Evangelism's \$6 million annual budget to mail his Christian messages to Jews. The Los Angeles Times reported that Cerullo had "the entire voter registration list of Israel and mails each person missionary material." Cerullo also claimed "to have a mailing list of every Jew in North America."³²

In the field of general advertising, newspapers can be the most inexpensive medium in cost per thousand. In market areas with large Jewish populations, therefore, newspapers

have been used effectively to present the missionary message. The American Board of Missions to the Jews spent \$70,000 for an ad campaign in 1972. The highly provocative headline read, "Why are these Jews smiling?" It pictured thirty-nine smiling individuals with typically Jewish faces. An address and phone number were given for interested parties to inquire. The A.B.M.J. reported that it received 4000 replies during the ad's first week.³³ This, however, is a deceptive figure since it did not state if the replies were from Jews or non-Jews, nor if they were positive or negative.

Films are another direct method of propaganda touted by missionaries. Films are usually billed as documentaries--rarely, if ever, as evangelistic-- and missionary messages are smuggled in on the sly. Today, television can give such films wide exposure, as in the case of the previously discussed movie, "Masada." Another film of this same ilk was Dry Bones. Billed as Dry Bones (An Israeli Film), the Sheva-TVH production company advertised it to be a Biblical look at Israel. In essence, however, it was an evangelistic message.³⁴ Advertised in local newspapers or by other means, promoters have shown this film in public auditoriums and schools. Admission is usually given free or at a very nominal charge. Following the presentation, evangelists are available to answer questions.

The Jewish Voice Broadcasts also advocated the use of film medium. In their newsletter, they stated,

Although the radio is the primary vehicle of the Jewish Voice Broadcast, film is being developed and expanded for a significant contribution year by year.

The first major effort in this area is the 55-minute documentary entitled Comfort Ye My People. This film depicts the activities of our Bible School and witnessing teams in Israel. This documentary was produced for the purpose of showing that Jews in Israel as in other parts of the world are not just an object lesson in the study of Bible Prophecy, but people to be loved and brought back into fellowship with God.³⁵

The print medium is the most highly developed since it is the oldest. Since the 1927-31 conferences, the evangelical world has begun to pay closer attention to this material. Roy Kreider, in his book Judaism Meets Christ, remarked, "...the literature must without question be suitable for the person and the occasion. There is just complaint for the inadequate and unsuitability of literature for Jews."³⁶

Most tracts, even today, explore Biblical proof texts masked behind an introduction designed to catch the Jewish eye. The recent tract, "Who is He? How will I know him?," by Million Testaments Campaign, Inc., can serve as a typical example. In it, a former Jew, who turns out to be a rabbi, confesses his new found faith as a Christian. He explains how he reached this decision by using a series of Biblical verses.³⁷ Other tracts endeavor to lure Jews with catchy titles, such as: "Was Abraham a Jew?" or "Jewish Holy Days to Be Observed in the Hearts of All Jews Everywhere."

Evangelicals have produced numerous magazines and other publications to convert Jews. Most aimed at a Christian readership rarely get into Jewish hands. Almost all of this literature has had Jewish names, for example, The Jewish Hope, B'nai Shalom, The Chosen People, and Tz'fiyah. The publishers of The Jewish Voice Prophetic Magazine sent this monthly to "the ministry's supporters all around the world." According to the editors, each issue contained articles of biblical and general interest about the Middle East and the Jewish people, news from the Jewish Voice Broadcast headquarters, an article by a recent convert and a listing of books, tapes, records and a radio log.³⁸

The latest propaganda technique to enter the field is the Christian comic book. Jack T. Chick of JTC Publications distributed a small tract of this type entitled, "Support Your Local Jew."³⁹ Although Jews and non-believers are the targeted readership, few would consider its simplistic, childlike approach more than a weak attempt to tell Christian truths. The same publication company produced "Archie" Christian comics. At the end of each publication, the reader has an opportunity to profess his Christian belief by checking an appropriate box. Since the comics have a youth readership, they present a minor threat to Jewish young people who may not have the skills and knowledge to counter the claims.

Persuasion Strategies: indirect method

A "how to" tract distributed by the Southern Baptist Convention suggested to individual church members that they send greeting cards to Jewish friends and neighbors. A Passover card might explain "that Jesus instituted the Lord's Supper at Passover and that He was the lamb that was slain from the foundation of the world (Rev. 13:8)." A Hanukkah card might invite "your Jewish friends to Christmas services." The tract further suggested that the church member "secure the names of Jewish people in the local community by religious survey and intra-church survey. Keep a good prospect file."⁴⁰ Obviously, prospect files are important marketing tools for the salesman's market identification and analysis. And the greeting card, which the recipient may view as a kind expression of friendship, has as an ulterior motive the aspect of evangelism.

Roy Kreider's Judaism Meets Christ is subtitled "Guiding Principles for the Christian-Jewish Encounter." The book presented his theories on how to witness to Jews. Among his ideas, Kreider saw the need for Jewish businessmen to have contact with Christian businessmen. He suggested, "occasional meetings on the Christian businessmen's level with its stimulating fellowship, with no obvious effort to proselytize, but with a demonstration of positive Christian effort. Here responsible men of genuine beliefs, who are intelligently active, can enthusiastically serve.

Such practical Christianity expressing itself through constructive enterprises could not but leave a profound impression on the practical-minded Jewish observer."⁴¹

Such businessmen fellowships, according to Kreider, may stimulate the Jew to seek conversion.

Yet despite the enthusiasm and zeal to win Christian converts, Kreider still held the Jew in low esteem and warned his readers to beware. He wrote:

Christianity demands a high moral standard which acts as a deterrent to many Jews. Their own peculiar faults of character-- selfishness, love of money and material prosperity, habits of lying, doubtful commercial dealings, lack of the sense of sin, and in some areas drinking and impurity-- are challenged by the stricter Christian morality...

In regard to those intellectual barriers, the Jew's one-sided intellectual training constitutes a real obstacle to an adequate appreciation of the intellectual resources of Christianity. His prejudices, acquired or inherited, prevent him from giving the Gospel a fair and impartial consideration...⁴²

Evangelists recognized the value of extending Christian charity with an ulterior motive: to proselytize. Medical missions and charitable organizations helped displaced Jews settle throughout the world and ingratiated them to the sponsoring organization. Sister Chaloub in France has fed, educated and cared for hundreds of Jewish poor and Jewish children.⁴³ Bertha Dixon reported in The Jewish Hope that three times a day, this Jewish mission dispensed to all who came food, shelter, clothing and of course Bible instruction.⁴⁴ On the other hand, Kreider warned that "practical Christian love and social help for

needy families," such as "gifts of money, clothes, medical supplies, food, etc," may prove problematic for missionaries, in that the Jew perceives this as "material aid in an attempt to make converts by bribery."⁴⁵

Christian Witness to Jews, an independent fundamental Baptist mission under Baptist Mid-Missions, developed a novel approach in their evangelism. Darlene Missildine, the wife of one of the missionaries, authored what they considered "a very sophisticated outreach among a specialized group of Jewish people in Detroit-- NEW MOTHERS! Darlene has coined the phrase 'BABY BOOTEE EVANGELISM.'" The program, according to Missildine, "began with a question-- Who is the most important person in the lives of Jewish folks? A NEW BABY!" She suggested that "we send the baby a free gift. A gift that would appeal to the mother." This marketing techniques has been proven successful in the past and has been utilized by such groups as "Welcome Wagon." The women's missionary circle of the Baptist Mid-Missions initially made 20-30 pair of bootees. A pair of bootees provided the entree into a Jewish home.

... Darlene has trained twelve women in the sophisticated art of delivering soft fuzzy bootees to babies. Always their mother asks, "why did you come?" The question opens the door and a contact is made through "BABY BOOTEE EVANGELISM."

To date there has been a 100% positive response to this method of approach... through the door of friendship, opportunities are won to proclaim the message of Salvation through their Messiah and Lord, Jesus Christ.⁴⁶

Persuasion Strategies: deceptive methods

I have previously mentioned the use of the film medium in which movies such as "Dry Bones" and "Masada" were deceptively advertised as documentaries and not as dramatic appeals for Christ. The American Board of Missions to the Jews produced a television program entitled "The Passover" and advertised it as a Jewish instruction documentary. The Christian Herald featured an ad for "The Passover" which stated "one million Jews will watch one Christian telecast." During the show, the narrator explained the meaning of the three matzoth, not according to the traditional Jewish interpretations, but as "the Father, Son and Holy Spirit."⁴⁷

The American Jewish Committee reported the following three examples of deceptive techniques: 1) in Montclair, N. J., Jewish high school students were approached to come to Bible-reading classes; when they arrived, they found that the purpose of the meetings were to convert them to Christianity. 2) What was billed as a "Chanukah" celebration at the Miami Beach Auditorium marking Israel's 25th birthday turned out to be an effort of the A.B.M.J. to invite the audience to make a decision for Christ. 3) In Boston, a Hebrew-Christian family sought membership in the local Jewish Community Center with the avowed purpose of evangelizing Jewish families.⁴⁸

The Chabad Times of Cincinnati has reported various deceptive techniques used by local missionaries such as

the use of Jewish names to conceal their purpose and identity, and the distribution of "calendars that deceptively bore Jewish names, symbols and content."⁴⁹

Evangelists have learned that the selective use of language is of paramount importance in conveying the Christian message. As early as 1872, Isaac Mayer Wise noted how the choice of words used by an apostate missionary affected him.

It is evident this note [the evangelist's article in the New York Sunday Herald], though brief, teems with vindictiveness and rancor against Jews, for he uses the word "Jew" everytime with apparently increased emphasis until, with its last "Mr. Jew," he seems to exhaust the very venom of his soul...

Did it ever occur to you that the little word "Jew" is one of the most expressive words in this or any other language? ... We have in our own vocabulary another word quite as expressive and full of curious impact, "meshummad" which does not mean apostate, but is synonymous of all that is loathing, base and contemptible.⁵⁰

By the conferences of 1927 and 1931, missionaries had become attentive to language. Evangelical literature after this time showed sensitivity. Louis Goldberg wrote in Our Jewish Friends:

If we want to communicate well, we must choose our words carefully. In faith sharing, it is important to use terms that will convey God's message clearly to the hearts of men. Through the centuries of Church history have arisen theological terms which Christians use in the Gentile world to communicate the Good News of salvation and to teach about the Christian life. For faith sharing with Jewish friends, we need to be selective in using communication which developed in the Gentile world, always keeping in mind the Jewish way of thinking and frame of reference.⁵¹

Goldberg recommended the avoidance of pet phrases and traditional theological terms like redemption, salvation and being saved. He spoke of "faith sharing" instead of witnessing. He suggested the use of the Apostles' Hebrew names, Shim'on (Peter), Ya'acov (James), Sha'ul (Paul). He, also, proposed the substitution-- Messiah for Christ and atonement for salvation. The Lutheran manual, Witnessing to Jewish People, added the following: Bible-believer for Christian, tree for cross, New Covenant for New Testament, and congregation for church.⁵² The Mormon Church's manual suggested, as if aware of Wise's editorial, "don't always say 'Jew.' Also use the term Jewish people. It is softer." They also substituted messenger for missionary and convince for convert.⁵³ The camouflaging of missionary jargon and Christian theology was to deceive the Jew into believing that the evangelist was not trying to convert him.

Power Strategies

On occasion, evangelists have tried to coerce Jews into listening to them. Campus evangelists at the University of Michigan, for example, allegedly came into the dormitory rooms of Jewish students, interrupting their sleep on the pretext of conducting experiments or taking a religious survey. Upon gaining admission to the sleepy student's room, they would begin to proselytize him.⁵⁴

In Greensboro, N. C., aggressive Christian proselytizing

occurred in the public schools. According to the San Francisco Chronicle, although the "school board policy in Greensboro is that no activities of a sectarian religious nature are allowed in the schools, officials say that spontaneous happenings and peer group discussions are hard to control. And religious literature is being handed out in school halls." An outcry developed after a cheer was led during a school assembly where a high school evangelist yelled, "Give me a J, give me an E, give me an S..."⁵⁵

In Cincinnati, a Walnut Hills High School teacher who "found it heartbreaking that his Jewish students didn't know Jesus as the Messiah gave each of them a personal letter and evangelical tract as they left class for the Christmas vacation." His letter began:

Dear Jewish Friends,

As you light the Hanukah candles and look to the Lord with grateful hearts, we who are Christians also turn to thoughts of our Redeemer. And as we do we can not neglect thanking God for you and your heritage, for our Saviour tells us... salvation is of the Jews (John 4:22).

... So it is that I am moved to give you "Christmas in Your Heart" [a Bible tract], trusting that the Holy Spirit will lead you to again search the Scriptures and find Him who would deliver us all.

... I would count it as a privilege to present you with a second gift, the autobiography of a survivor of the Nazi persecution. No, he didn't forsake Judaism, but rather followed it to its logical conclusion. I know that his story would bless you profoundly. May I hear from you if you accept this gift?⁵⁶

The New York Times reported an incident which occurred at the 1964 World's Fair. A zealous missionary "spirited

away" a twelve year old Jewish boy from his classmates and mother and brought him to see a film in the Billy Graham Pavilion. Rev. Haynie of the A.B.M.J. admitted, "I made a mistake, but the lad was so eager, so full of questions, I was over-eager to help him out."⁵⁷

Examples such as these, which are isolated incidents, continually occur. The young, the weak, the infirm, the mentally incompetent are potential victims of aggressive and over zealous evangelists who see a Divine obligation to coerce the non-believer with Christian propaganda.

Youth. Along the same lines, Christian evangelists have frequently concentrated their efforts on the Jewish young. Since the turn of the century, missionaries have recognized the advantages of summer programs for Jewish youths. Parents rarely objected to these activities since they removed children from the streets and gave them constructive programs. Often, parents had no conception of the missionary aims of these camps and programs. Roy Kreider in Judaism Meets Christ stated, "summer camp for children, youth, adults and families give a relaxed environment for cultivating friendship and spiritual instruction. They offer an occasion for special counsel and guidance."⁵⁸

When I once asked a Jewish parent why his daughter was going to a Catholic camp, he replied that it was close, inexpensive, and there were several other Jewish children going. When I suggested that his daughter may be proselytized, he said it was not that kind of camp.⁵⁹

In Philadelphia, the Christian and Missionary Alliance Church, a small zealously fundamentalist Protestant church group, has sponsored basketball and baseball teams. They specialize in recruiting teenage boys with offers of free equipment, coaching and scheduled games. The coach is an apostate Jew who simply goes to the neighborhood school yards and ball parks for his recruits. Parents are unaware of the teams' sponsorship and hidden agenda since the coach-missionary portrays himself strictly as a Jew. What they also did not know was that their sons were required to attend Bible lessons given by the coach after practice and games. The boys did not tell their parents for fear their parents would make them stop playing and, at first, the boys did not take the lessons very seriously. Brotherhood magazine reported in 1977 that thirty boys have apostatized so far and were under the coach's control.⁶⁰

Jewish youth nights have been another popular technique. Burholme Baptist Church in Philadelphia had a Jewish Folk Concert in 1973. Sixty Jewish teenagers attended to hear music, and an unadvertised evangelical message.⁶¹

"Operation Birthday Cake" was a program inspired by Key 73. Church groups or missionaries had birthday parties (complete with cakes, balloons, soft drinks, kids and a Christian message), after school to honor the birthday of particular Jewish youngsters. These parties were

very popular until parents and local Jewish agencies learned of them. This birthday party format is still being used in other parts of the country.⁶²

College Evangelism. John Alexander's pamphlet Campus and Church stated that "Some college people are spiritually hungry and searching for purpose in life. They are looking for a solution to personal problems of loneliness, hopelessness, meaninglessness, frustration, despair and guilt, and to social problems of selfishness, friction, poverty, strife, hate, slander, falsehoods, murder and war. As disciples of Jesus Christ you and I have good news for them."⁶³ The good news comes by way of the Inter-Varsity Christian Fellowship. On more than 800 colleges and universities, Inter-Varsity students, staff and faculty are "in business" to introduce non-Christians, including Jews, to Jesus. The movement began in America in 1939 as an "intellectual evangelism," but its current popularity and success is attributable to the mid-sixties Jesus movements, modern business strategies, and massive financial backing by mainline evangelical churches. Inter-Varsity's goal is to bring strong evangelistic witness to the campuses. It compares the American universities "to a mission field such as Japan. The Japanese do not come to your church to hear about Christ, so you adopt a go-and-tell attitude. You send missionaries."⁶⁴

Closely akin to Inter-Varsity is the nondenominational, Campus Crusade for Christ. This movement identifies Bill

Bright as its founder and chief spokesman. Campus Crusade uses the most modern systems analysis in its national programming and the latest in marketing and communication techniques. Its Four Spiritual Laws, considered universally applicable to all cultural and personal backgrounds, characterize its strategies. The four laws are:

1. God loves you, and has a wonderful plan for your life.
2. Man is sinful and separated from God, thus he cannot know and experience God's love and plan for his life.
3. Jesus Christ is God's only provision for man's sin. Through him you can know God's love and plan.
4. We must receive Jesus Christ as Savior and Lord by personal invitation.

Clyde McCormack, a campus Lutheran minister, writing in The Lutheran Quarterly, stated that Campus Crusade's "whole invidious methodology... is wrapped up and packaged in advertising and publicity in which Campus Crusade meetings are announced as everything but what they are, namely... strong-arm evangelism. Whatever the current fad, jargon, or hood is, they advertise and publicize their meetings accordingly and, usually if not always, without any identifying organizational title or name. (Many report such difficulties in identifying sponsorship of what turns out to be Campus Crusade meetings.)"⁶⁵ Strong arm evangelism used by Campus Crusade included physical and mental pressure placed on potential disciples in order to make them sign pledge cards acknowledging the Four Spiritual Laws.⁶⁶

The basic format of both Inter-Varsity and Campus Crusade is to capture the B.M.O.C. (big man on campus), the star athletes, social leaders, student officers, editors of the school papers. The philosophy is-- get the campus leaders and the rest will follow. These groups exert pressure on the lonely, confused student who would like to be in the cavalcade of campus stars corralled by Campus Crusade or Inter-Varsity. These campus evangelists make their initial approach during registration week, and especially to freshmen who are dazed by the college experience. They promise them help in adjusting to the new life and offer a chance to meet new friends. Love and acceptance are sold as a prelude to the Christ message and Christian commitment.

Inter-Varsity and Campus Crusade have produced considerable literature for distribution. Included among their many tracts and books are step-by-step guides for sharing Christianity. One example is a book entitled, How to Give Away Your Faith by Paul Little.⁶⁷ This book comes with a study guide, bearing the same title, to enable local ministers to teach their congregants how to proselytize when they enter colleges and universities.

High School Evangelism. What Campus Crusade and Inter-Varsity are to college campuses, the Presbyterian sponsored Young Life is to high schools and junior high schools. Founded in 1941 by Jim Rayburn as a way of reaching high school age people who dropped out of organized churches,

it has progressed to become a major evangelical campaign aimed at proselytizing all youth. According to a Young Life brochure, the junior high programs were started "because these kids are quite capable of understanding and appropriating the life changing concepts of the Gospel. Due to contemporary social pressures, some youngsters, by the time they are in high school, have already tasted enough of life to appear harder to reach, and in some cases, to have become embittered or apathetic."⁶⁸

Young Life programs include youth clubs which hold weekly meetings. During the meetings, singing, humorous skits and conversation about the Christian faith occur, led by the evangelist staff leader. Summer activities include holiday camps, long weekend programs and sporting events. If the youngsters cannot afford the activities, scholarship aid is provided by the church.

Young Life leaders approach youngsters wherever they congregate. The Young Life leader's manual gave these examples of places to meet teenagers, "athletic events, school plays, malt shops, practice sessions, pep rallies, cheerleading practice, choir concerts, operettas, lunch hours, local pool halls, street corners, parks or recreation centers."⁶⁹ Young Life's clean cut image has opened public school doors. Young Life leaders have been invited to pass out literature and talk to teenagers within the school grounds and during school hours.

The success of Young Life is best attributable to

peer pressure. No teenager wants to feel left out. This desire to belong to the "in group" has led Jewish youngsters into the hands of these evangelists. Young Life groups are especially active in small communities where Jewish teenagers do not have sufficient co-religionists with whom to relate. In larger Jewish communities, lonely and socially maladjusted youngsters make ready targets for these missionaries.

Key 73. There has been no larger evangelical crusade attempted than that conducted in 1973. In 1967, Christianity Today ran an editorial calling upon evangelicals to unite around the simple task of proselytizing America.⁷⁰ In 1972, forty leaders representing various fundamentalist Christian bodies met at the Key Bridge motel in Washington and formulated a nationwide evangelical program-- Key 73. Their goal was to have "Christians working together to share Christ with every person in North America." They outlined five objectives:

1. To share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ.
2. To employ every means and method of communicating the Gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.
3. To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.
4. To develop new resources for effective evangelism for consideration, adoption, adaption, or rejection by the participating churches or Christian groups.
5. To assist the efforts of the Christian congregations and organizations in becoming more effective redemptive centers and more

aggressive witnesses of God's redeeming power in the world.⁷¹

Key 73 involved Bible distribution, marches, religious surveys, Bible study groups, and evangelistic meetings. Most conservative Protestant denominations participated, including the Presbyterian Church U.S., the American Baptist Church, Churches of Christ, Campus Crusade for Christ, the Southern Baptist Convention, United Methodist Church, Anglican Church of Canada, Christian Methodist Episcopal, Billy Graham Evangelistic Association, Christian Reformed Church, African Methodist Church, the Salvation Army, and the Lutheran Church-- Missouri Synod. In all, 150 denominations and 150,000 congregations participated.

The strategists of Key 73 recommended the use of every business, marketing and psychological technique to promote the Christian message. They packaged their many programs for mass distribution, utilizing all media. Listed in phase 3 of the Key 73 Congregational Resource Book were programs sponsored by the crusade. Some of these included campus ministries, child evangelism fellowships, medical societies, coffee pot evangelism, 24 hour contact ministries for persons in need, training programs for professional and for lay persons, fellowships for Christian athletes, etc. Page 79 of the resource book listed a program entitled "Sharing Messiah With Jewish People." The book stated that this was a program which could prepare Christians to witness effectively to Jewish people. The

training manual offered to evangelists was supposed to answer the following questions:

1. What preparation is needed (to witness)?
2. What vocabulary should I use?
3. How do I begin a conversation about Messiah?
4. How do I present the plan of salvation?
5. What answers do I give to customary questions and objections? and
6. How do I follow up with my Jewish friends?⁷²

Despite the Jewish programs listed in the resource book and the Jewish missionary manuals written for Key 73, the evangelical leaders denied that Jews were a targeted market for proselytism. Joe Hale, a United Methodist minister in Nashville, Tn. and a member of the executive committee of Key 73, said, "the revival is in no way aimed at converting Jews to Christianity."⁷³

The resource book also gave ways to use mass media. It discussed radio and television as well as how to approach a station for exposure. Similarly, it presented ways for local churches to use newspapers, press releases and other literature by taking advantage of a national campaign.

As evangelists increased their activities, more and more Jews became exposed to Christian rhetoric and propaganda. Christian sources claimed Key 73 to have been a major success in winning the non-believer to Christ.⁷⁴

Jewish sources, however, viewed Key 73's efforts towards Jews as a total failure.⁷⁵

What was significant about Key 73 was the vast amount of time, money and effort Christian fundamentalists put

into this crusade. Off-shoot programs inspired by Key 73 continue to exist and several have targeted the Jew for special conversion consideration. Finally, Key 73 has laid the ground work and tested the use of the most modern marketing techniques applicable in evangelism. Information is now available for other fundamentalist groups to use in their zealous efforts to win the Jew for Christ.

Training Programs and Manuals. Zealously committed evangelical Christians feel called upon, by Divine decree, to witness to Jews. More Jews hear the Christian message from these self-appointed missionaries than from those professionally trained. To enhance the laity's evangelical skills, missionary organizations and church bodies have prepared training programs and missionary manuals. Following the 1927 conferences, these texts proliferated, all aimed at informing and teaching the lay evangelist the best way to approach his non-Christian neighbor.

Jacob Gartenhaus' 1934 text, How to Win the Jews for Christ, was the earliest manual which attempted to understand the Jew as a person. Gartenhaus classified Jews, gave rules of salesmanship, outlined Scriptural verses to use, and gave a step-by-step approach for making a Jewish convert.⁷⁶ A brochure by B. Gray Allison, written during this same time period, entitled "Winsome Words for Willing Witnesses," went so far as to suggest opening lines to begin an evangelical conversation. He proposed that the Christian should ask, "Jim, have you been thinking

much lately about spiritual things?," or "What would you say is a person's greatest spiritual need?," or "The Bible says it is a salvation experience. Have you ever had a definite experience with Christ?"⁷⁷

A salesman is taught not to stop his presentation until the consumer terminates interest or consummates the sale. Although in clumsy style, Allison attempted to use this marketing technique. He urged the missionary to keep going: "May I talk with you about this for a few minutes? If he says no when you ask if he has had a definite experience with Christ, go on to the next item..."⁷⁷

In 1943, Daniel Fuchs of the A.B.M.J. advocated a more sophisticated approach in proselytizing Jews. Fuch's first lesson suggested:

...take one of our tracts, for instance, the one called "Behold, a Virgin Shall Conceive and Bear a Son." It is printed in Jewish and in English. Read it carefully for yourself. Study it until you know it by heart. There is not much in its contents so that you can easily apply and use it. After you have done this, hand it to the Jew of your acquaintance. Tell him that you received the booklet from a Jewish friend who wrote it himself and you would like to have his opinion of it. Knowing that one Jew understands another better than a Gentile, you would like him to read it carefully and give you his view of it... When the time comes for a second meeting, when he is ready to give you his judgment, you must be prepared for a kindly argument...⁷⁸

In this case, Fuchs believed the targeted Jew would have read the material instead of discarding it. Fuchs also suggested that the Christian be careful with his

words. He should make the Jew know that the New Testament was written by Jews and is a "Jewish" book. "Therefore, the Jew will feel himself at home when he reads the New Testament. Please do not tell the Jew that he must become a Christian or that he must go to church. Use only Jewish terms: namely, 'You must accept the Messiah in His sacrifice for your sins; you must associate with His followers, who love Him and love God and the Word of God which is the Bible.'"⁷⁹

Roy Kreider's Judaism Meets Christ, advised a psychological approach to Jewish missions:

"For the Christian there is the challenge of showing the culmination of the better covenant-relation in Jesus Christ as God's way of saving sinners. It is of little effect to ask the Jew, 'Are you saved?' He does not know what you mean. Rather we should ask, 'Are you in conscious covenant-relation with God?' These are understandable terms and provide good grounds for proceeding; the Jew feels it on his skin and in his soul that something is not right."⁸⁰

Kreider insisted that "the heart to heart talk in the shop, or mission home, park, or hospital, the personal testimony as to what the Lord has done for us is still the most effective method; and this can never be mechanically rendered-- the less machinery here the better."⁸¹

Kreider advised personal, private dealings, alone and undisturbed with the potential convert. By this, the Jew would be free of possible fears of being overheard.⁸² These techniques tended to guide the missionary into a psychological understanding of Jewish subjects.

In 1977, Louis Goldberg published Our Jewish Friends. He aimed to give the Christian missionary a historical and topical comprehension of Judaism. He approached the Scriptures in a methodical manner. Goldberg gave his Christian readers what he considered to be the explanation of Jesus' birthplace, manner of birth, time of birth, reception by his people, death and resurrection, that they might use when speaking to Jewish friends.⁸³ His explanations were not the traditional Jewish interpretations but a Christian understanding giving the usual proof texts. Goldberg remained sensitive to the "correct" terminology to use when speaking to Jews and admonished his readers to weigh their words.

Key 73 recommended a training manual produced by Peace for Israel, Inc. The Training Manual for Sharing Messiah with Jewish People listed, in an overly simplified layout, the necessary answers to basic missionary questions (see page 104). This manual suggested the following ways to start a conversation with Jews about the messiah:

I Direct Method.

1. "Hello, my name is _____. Have you heard of the Five Steps For Perfect Peace?"
2. "A message that showed me how to find perfect peace is found in this little booklet called Five Steps For Perfect Peace. May I share it with you?"
3. "Would you help me by giving me your opinion of The Five Steps For Perfect Peace?"
4. "A little booklet that makes sense to many people is called Five Steps For Perfect Peace. I'd like to share it with you."⁸⁴

The Mormons have long claimed, as other Christian sects, that they did not have a program specifically aimed at Jews. The official Mormon Church statement remarked, "We are anxious to convert everyone, including Jews, but we make no effort to reach out to the Jews as a special group."⁸⁵ In 1978, the Mormons produced their Missionary Training Manual For Use in the Jewish Proselytizing Program. This text included an understanding of the Jewish way of life; what it feels like, from Mormon eyes, to be raised a Jew. Also included was a concise Jewish history, a dictionary of Jewish terms (which had obvious comical weaknesses, e.g. Bagel: a Jewish doughnut), a religious survey of Jewish people and a section on how to receive Jewish referrals and make approaches. This manual inventoried several insightful suggestions. For example, to identify a Jewish home, the missionary was told to look for "the Mezuzah fastened to the right side of the door frame."⁸⁶ When making door approaches, the manual suggested:

1. Do not use gimmicks, such as Star-of-David emblems, Hebrew writing on your name tags...
2. Do not be overwhelmed by signs of wealth or prominence. Especially, do not be shaken because your contact is highly educated...
3. Introduce yourselves as Mormon elders, and refer to yourselves as messengers, instead of missionaries...
4. If you are asked, "Are you Christians?" answer: "We are Mormons. We are neither Catholic nor Protestant..."⁸⁷

The Lutheran Church-Missouri Synod issued a compre-

hensive training manual to its member churches in 1975. This text on Jewish evangelism entitled Witnessing To Jewish People,⁸⁸ immediately came under Jewish criticism for its characterization of the average Jewish person, "ABE GOLDSTEIN, Mr. Average Jew," (see appendix, pp. 212-216). In 1978, the Lutheran Church revised the manual, omitting the offensive stereotype. The book attempted, from a Lutheran perspective, to explain the Jewish heritage, why the Jew needs the Gospel, and what Judaism is today. Chapter six, "Methodologies For Jewish Evangelism," listed what can now be considered standard techniques: use of proof texts, sensitivities to evangelistic language, and responses to Jewish objections. It also gave the Lutheran understanding of the term "Judaism." As an answer to the question, "Is Judaism an inferior religion?," the Church replied in the manual:

Christianity really is Judaism, the Judaism of the Bible, and a Judaism which believes that Jesus is the long-promised Messiah. For the past 2000 years there have been many different types of Judaism; Pharisees, Sadducees, Essenes, Qumranians. Today we have Orthodox, Conservative, Reform, Hasidic, and Messianic Judaism. Naturally we feel that our type of Judaism (i.e. Christianity) is superior and so we want to share it.⁸⁹

The manual closed with several appendices, including the Synod's resolutions on Jewish proselytism, Jewish demographics in the United States, and the history of Jewish evangelism by this church.

Jewish Women. Since the conferences of 1927, the

evangelical movements have focused attention upon the Jewish woman and her emerging role in society. In a 1943 article entitled "Among the Jewish Women," author Helen Steiner attempted to show the disadvantages under which Jewish women have contended. Mrs. Steiner wrote, "a true orthodox Jew, reciting his customary daily prayers, thanks God that he was not created a woman. Why women should thus be so under-valued in Judaism is hard to understand."⁹⁰ She called her reader's attention to the need for a quorum of ten males and despite any number of women present, with only nine men, no service can be held. Steiner mentioned that since Jewish women are not required to read or know Scriptures, "the path [is] made more obscure for the Jewish woman and the Light of Life is not in her possession but she must blindly follow her blind leaders."⁹¹ Mrs. Steiner summarized, "when Jewish women learn to know the Lord Jesus Christ and how He has lifted and blessed and commissioned them, as well as the men, 'for in Christ there is neither male nor female,' their joy and gratitude, their joy is unbound."⁹² Calls such as this one opened new avenues to approach Jewish women.

In the fifty-five years since the Budapest-Warsaw conferences, missionaries have utilized the continuous advances in the fields of science, business, marketing, and industry to propagate the gospel. Just as the electronic age expanded commercial marketing, so the electronic age permitted evangelists to mass market their

messages. Radio, television and film began to replace the old printed formats such as tracts. New printing methods allowed for greater versatility and greatly reduced costs. All advertising was approached from the standpoint of what would have the greatest psychological impact. And always, the ultimate goal for the modern evangelists was for the non-believer to accept the Christ and join the "church."

Attention will now be focused on the techniques and approaches of the modern syncretistic Christians. I will attempt to show that the philosophy of these syncretists, specifically how they advocate a Jewish identity, affects their missionary labors.

CHAPTER FIVE

The Syncretists (post 1927)

From the Hebrew-Christian Alliance's schism of 1915 to the late nineteen-sixties, Hebrew Christianity did nothing significant. Congregations continued, some started, some ceased to exist, and others were absorbed into mainstream Protestant Christianity. Evangelical activities of the Hebrew-Christian syncretists paralleled those of the fundamentalist churches. They all utilized modern media, radio evangelism, newspapers and magazines. They distributed tracts and spoke at revival meetings. Yet, in comparison to the flourishing and innovative propaganda tactics of mainstream Protestant evangelists, Hebrew-Christians, for the most part, contributed little to Jewish missionizing. It took half a century before the social, moral and political atmosphere had so changed that conditions existed for a Hebrew-Christian revitalization.

The Jesus Revolution

The decade of the sixties became a turning point in religious history. The sixties began with a youth-oriented society. John F. Kennedy's election and the civil rights

movement opened the way for young people to bring their idealism into the American political life. Dreams shattered, however, when America escalated its participation in the Viet Nam war, the idolized leaders, John F. Kennedy, Martin Luther King and Robert Kennedy, were assassinated, Eugene McCarthy was defeated for president, and several students protesting the war were killed at Kent State University. When the young discovered that "the establishment" had deprived them of their new political power, they revolted socially, politically, economically and religiously. Many of the young dropped out of society. To discover "true" reality, they turned inward, often using drugs and alcohol to help them reach a high. They rebelled against "the establishment" and everything it represented.

The center of the hippie/psychedelic culture was on the west coast, especially in the San Francisco area, where the young flocked. Friendless, penniless, hungry, dirty and often drug-addicted, the dropouts and runaways milled about the community. Evangelical Christians, who appeared to represent a kind of counter-movement in mainstream Protestantism, came and opened mission halls. They provided food, clothing, a place to bathe and sleep, a place to talk and receive counseling. The only compensation that they required of the young was for them to listen to a Gospel message. Often, these missionaries drove their vans through the streets of San Francisco, picking up these troubled youths and bringing them to the halls.

The evangelical messages caught the ear of the youth, especially when the missionaries attempted to correlate the life of Jesus with that of the street people. "Jesus was a dropout and despised by his society; Jesus also had long hair, wore a beard and sandals; Jesus advocated love and peace; Jesus' followers were the poor street people of his day. Jesus' disciples founded the earliest church as anti-establishment, but the past two millenia eroded the true Christian church until it too became establishment." The revival advocated by these missionaries was for a new church based on fundamental Bible beliefs. Drugs were no longer needed to give a psychological high; belief in Jesus would guarantee an inner, perpetual high.

The Jesus movement allowed the young to develop a new family life and new relationships with those who shared common experiences. The Jesus movement offered a reality anchored in another world as a substitute for drugs and indiscriminate sex. It was still possible to change the world, but instead of using politics and money, the way advocated by this movement was with a universal belief in Jesus as personal savior. It seemed to be the right message given at the right time to the right group of people, because many flocked to these evangelical shepherds.

Jews for Jesus

In the summer of 1970, the American Board for Missions to the Jews (A.B.M.J.) sent one of its missionaries, a

Baptist minister by the name of Martin (Moishe) Rosen to San Francisco to work with the street people. To Rosen's surprise, he discovered that a large percentage of the street people entering missions were Jews. Rosen, who is an apostate Jew, "met with a number of these new believers in Christ. He found them confused about their status as Jews. They didn't know how to tell their parents of their new found beliefs. They didn't understand how to relate to the largely gentile Church whose customs seemed so alien to them. They also needed to be taught sound doctrine."¹

Rosen formulated a new campaign and format. He devoted his total efforts to proselytizing, organizing, and indoctrinating Jewish street people. His tactics emphasized high visibility. He and his evangelists wore jackets embroidered with slogans such as "Jesus Made Me Kosher" and "Jews for Jesus." They distributed home-made tracts and pamphlets which they dubbed "broadsides." They appeared in places which attracted attention and notoriety: in front of pornographic book shops and sex night clubs, on high trafficked street corners and on college campuses. One particular slogan caught on and was picked up by the media, "Jews for Jesus."²

Rosen's store-front missions and street corner evangelism, which effectively stressed the one-on-one approach, met with a moderate initial success, but with tremendous opposition from the Jewish community and normative Christian

churches. This only enhanced his small success. The street people reasoned, "if the establishment is against it, we must be for it."

The Jesus movement in general and Jews for Jesus in particular gave the Jewish young people the things they needed: unqualified love and acceptance, a sense of direction, a strong authoritative structure, and a simple uncomplicated faith. The young Jews who joined Jews for Jesus shared additional traits; most had limited Jewish education and came from assimilated homes. A few defected solely out of rebellion against their families.³

The Jews for Jesus message can be summarized as follows:

1. Judaism, under the influence of the rabbis is a materialistic, dead faith which can not save (i.e. offer salvation).
2. Salvation and atonement requires blood offering (Lev. 17:11), Jesus' blood gives his believers this salvation.
3. The rabbis have hidden the truth of the Bible (e.g. Isa. 7 and 53, Dan. 9) from the Jewish people.
4. One does not give up one's Jewish heritage and identity when one becomes a believer in Jesus; one completes his Jewishness.
5. Jews for Jesus is really Biblical Judaism, rabbinical Judaism is the inauthentic type.

Other Syncretists

Shortly after Rosen's group began, other evangelicals sponsored syncretistic movements. An apostate-evangelist from Graham, Texas, Mike Evans, started an organization called B'nai Yeshua (children of Jesus). Having received

major financial aid from the Fundamentalist Assembly of God, he purchased a twelve acre tract of land on Long Island, N.Y., near Stony Brook University. The university's 20,000 student enrollment, a third of which is Jewish, and Stony Brook's proximity to New York City's large concentration of Jewish youths were the prime factors in B'nai Yeshua's 1977 relocation there. Evans' disciples have nicknamed the mission headquarters the Stony Brook Yeshiva.⁴

In Cincinnati, Martin Chernoff opened the Beth Messiah Congregation in 1960 as an independent congregation of apostate Jews. With the success of Rosen's group, Chernoff and other similar congregations and churches began calling their groups synagogues. Some of the pastors and lay leaders assumed the title "rabbi." They stopped using the term "Jesus Christ" and substituted the Hebrew equivalent "Yeshua haMashiah." Baptism was referred to as "Mikveh-Bris, a rite of spiritual circumcision." They added Hebrew to their service, and Jewish holidays with Christological meanings were put on their calendars. The resulting conglomeration became known as Messianic Judaism.⁵

These new independent messianic congregations began to affiliate with the old Hebrew-Christian Alliance and quickly took over its leadership. In 1975, the Alliance officially changed its name to the Messianic Jewish Alliance of America.

All of the messianic synagogues subscribed to the

following dogma:

1. The Bible (Old and New Testaments) is infallible.
2. The nature of God is plural, consisting of Father, Son and Holy Spirit.
3. There is no salvation except by acceptance of the atoning blood of Messiah Yeshua.

Although there is no consensus among the messianic synagogues as to how to get all Jews to accept their dogma, most agree that the previous approaches of mainstream Christianity missed the mark. Phillip Goble, a minister of a messianic congregation in Encino, Ca., wrote, "Instead of helping plant and pastor New Testament-patterned Messianic Synagogues with cultural integrity in Jewish neighborhoods like James did in Jerusalem, Jewish ministers typically function as unwitting twentieth century 'Gentilizers,' trying to persuade Jews to assimilate into Gentile churches-- a cultural betrayal the Jewish community understandably resists as ethnic suicide... when the Church finds herself in a Jewish community she must not shrink from wearing once again her full Jewish dress, all her old synagogue attire."⁶

Goble continued:

What the Jewish community needs to be saved are thousands of growing synagogues with home Torah studies, yahmakahs [sic], Jewish music, Jewish food, Yiddish jokes, Jewish humor, Jewish customs, ceremonies, holidays, traditions, testimonies, special events and everything revolving around and pointing toward a very Jewish Yeshua who is Lord of all, Jews and Gentiles as well.⁷

The terms "Messianic Judaism" and "Jews for Jesus"

have frequently confused Jew and Christian alike. Most assume that these terms are one and the same. In fact while the terms may both be used in their broadest connotation to identify a Jew who apostatized, they are otherwise mutually exclusive. Basically, Messianic Judaism is a general identification of independent, grass roots congregations of apostate Jews and associated gentile Christians. They do not consider themselves Christians nor part of the gentile Christian church. In most cases, according to their claims, financial support is self-generated and not linked to larger fundamentalist Christian organizations. When the Jew apostatizes, accepts Jesus and is Baptised, he is considered a "completed Jew," a believer. There are, however, obvious exceptions. Mike Evans' group acknowledges its financial support comes from evangelical Christians; and much of Messianic Judaism's literature is the product of Jews for Jesus.

The functioning of Jews for Jesus is quite different. While Jews for Jesus tells its potential followers a line quite similar to that of Messianic congregations-- "You do not cease to be a Jew when you accept the Messiah; you maintain your Jewish heritage and identity, etc."⁸-- it actually functions only to bring the apostate into a fundamentalist church. There is no Jews for Jesus church or synagogue. When a person joins the fellowship, he is indoctrinated in the Christian faith. When he is ready to accept baptism, he is encouraged to affiliate with a

supporting church. Rosen is a Baptist minister. In a published communication entitled, "What evangelical Christians should know about Jews for Jesus; A CONFIDENTIAL REPORT: not to be distributed to Non-Christians," Rosen wrote:

WHAT WE BELIEVE...

While others are content to call themselves "interdenominational" or "interfaith," we define ourselves as evangelical fundamentalists and we seek the cooperation of individuals and Christian bodies which can be so described by their work. Though we will not allow ourselves to be committed to any one segment of the church, we believe in affiliation with a local church and in accountability to the church for service and discipline.

We feel that we are an arm of the local church. The calling of those who minister with Jews for Jesus is primarily that of evangelists, and we're always mindful of the fact that we should not usurp the authority of the local pastor. As we effectively win and disciple Jewish people, we feel that they should either take their place in a local church of evangelical character, or establish a congregation and call their own minister. We feel it is our duty to aid the church at large, and we consider ourselves as a working arm of the body to gather in the Lost Sheep of the House of Israel...⁹

Persuasion Strategies: direct method

Like evangelists and early syncretists, modern syncretists advocated a one-to-one personal encounter as the most successful approach to proselytizing Jews.¹⁰ In Rosen's communication to evangelical Christians, he stated, "We call our unique method of outreach 'Confrontation Tactics.' Though the word 'confrontation' might have a negative connotation, its dictionary definition reads, 'to cause to meet or face.' We want God to use us as instruments

to cause people to regard the person of Christ and to face the decision to serve God through His appointed Messiah..."¹¹

Rosen confronted Jews with a two-fold gospel message--

1) with the use of parables (e.g. how Jesus understood Yom Kippur) and 2) through evidential texts.¹²

Whether it was on a busy street corner, in an airport lobby, or on a college campus, the modern syncretists made their initial "confrontation" in the process of distributing tracts and broadsides. Hand-in-hand with this street corner evangelism was the use of door-to-door approaches. Concentrating in areas with large Jewish populations and on-campus and off-campus residences, these missionaries attempted to confront Jews and distribute their literature. If the party confronted was a Christian, he or she was asked to give the tract to a Jewish friend.

Unsolicited letters sent to "non-believing" Jews have been a common method used by the syncretists. The letters were often "cover letters" used to identify enclosed tracts, or they were welcoming letters inviting the reader to a service or program. One letter sent to a Jewish family in Owensboro, Ky. began:

Dear Mr. and Mrs. Baker:

I know this letter is uninvited, and I hope it doesn't come as an affront to you. I was invited to write you directly by a friend who felt I might be able to tell you something of why I believe Jesus is the promised Messiah of Israel...¹³ (see appendix, p. 217)

Phillip Goble suggested another sample letter in his book, Everything You Need to Grow a Messianic Synagogue.

His unsolicited letter is both an invitation to services and also a warning not to reject Yeshua's love. Goble wrote:

Dear _____:

Our synagogue is a Jewish congregation of believers in the Tenach. Besides our weekend synagogue services, we also meet locally in Jewish homes for Torah study and for chava-root [sic], and we would enjoy YOU being with us.

... Yeshua loved you enough to die for you. But do YOU love Yeshua? He will judge your love on the basis of your obedience to his commands. If you refuse to obey him, he will refuse to believe that you love him. One of Yeshua's commandments to us is that we do not stay from believers' meetings. Please don't disobey him. Transportation to our get-togethers is available to you (call _____) ...

Please accept this letter in the same spirit of love and concern with which it is sent to you. Our purpose is to serve YOU! Please let us know how we can help you.

Your friends,¹⁴ (see appendix, p. 218)

Goble's letter might incite the curiosity of a recipient and cause him to respond affirmatively and attend one session. This would especially be true in cases where the recipient did not realize Yeshua is the Hebrew word for Jesus. Another type of non-believing Jew may also be motivated to accept the letter's invitation out of loneliness or because of personal problems which may not be related to theological concerns. And there are individuals who feel obligated to respond, even negatively, when they receive a personal invitation. However, from my perspective,

the average recipient would casually discard such an unsolicited correspondence, giving it no second thought.

Persuasion Strategies: indirect method

Indirect methods of the modern syncretists are similar to those of other missionary groups now and in the past. For example, charity was a way of getting the missionary into contact with the prospective convert. In a letter written to Dr. Stanley Chyet of the American Jewish Archives, Mrs. Isadore Margolis of the Bridgeport, Ct. Hebrew Christian Association wrote, "The scope, aim and purpose of the mission is varied, but in general it consists of providing food, clothing, medicine and personal needs for those in distress. Finding employment and housing... ministering to the sick in home or hospital... Being Jewish ourselves, our love and concern is first for our own people Israel."¹⁵

Another approach which has been used by both syncretists and mainstream evangelists is to send greeting cards in which Christian and Jewish holidays are compared. The Jews for Jesus Newsletter (for the Christian who wants to know more about Jews and evangelism) gave, "A TIP ON WITNESSING: Passover and Easter come at the same time this year on April 19th. Why not send your Jewish friends a Passover greeting to let them know that you respect their Jewishness."¹⁶

The Messianic Jewish Alliance distributes a new

translation of the New Testament wherein all references to Jesus and Christ have been changed to Yeshua and Meshiah. Sid Roth, the moderator of Messianic Vision radio broadcast, urged his listeners on August 20, 1981 to buy this new translation and give it to their Jewish friends, suggesting that it would make a nice present for a Bar Mitzvah or wedding.¹⁷ The strategy behind giving a New Testament as a present for such an occasion was 1) etiquette requires that the receiver acknowledge it, and 2) it would not be as quickly discarded as when given unsolicited and without an ulterior motive.

Persuasion Strategies: deceptive methods

Jewish visitors or residents of Orlando, Fl., who open the telephone yellow pages to find a listing of local synagogues, will discover four listings in the 1980-81 directory. Two of the congregations are advertised as conservative and one as reform. However, the first listing reads, "Beth Hanatz'rim Synagogue of Natz'rim Judaism"¹⁸ (see appendix, p. 219). To the reader who may not be aware that the Hebrew word, Notz'rim (incorrectly transliterated Natz'rim) means Christians, the listing gives no other identification. The ad lists the times of the services as 7:30 p.m. on Friday and 9:00 a.m. on Saturday. They likely receive many walk-in guests. In 1978, Beth Hanatz'rim bore the name Temple Yeshua-- Biblical Messianic. In this ad, the largest of those listed under synagogues, in addition

to the address and times of services, the ad included the captions "NO FEE-- NO TICKET" and "Emphasizing Torah & Prophet Study"¹⁹ (see appendix, p. 220).

The Miami, Fl. directory listed in 1978 "Beth Chai" and "House of the Prince of Peace" as synagogues. In the 1977 directory, the yellow pages listed both of them as churches.²⁰ The 1980-81 directory has them again as churches. However, Temple Hatikvah Israel a messianic synagogue was listed under the heading Jewish synagogues (see appendix, p. 220). The Philadelphia yellow pages list the heading SYNAGOGUES and subheadings: Conservative, Messianic, Orthodox, Reform. Under Synagogue--Messianic is Congregation Beth Yeshua. Listings such as these are deliberate deceptions, presented in such a way as to confuse Jewish worshippers. Jewish communities have attempted to get the yellow page companies to list these in categories other than Jewish. Only in some cases have they been successful.

Syncretists have no difficulty in identifying themselves as Jewish. Goble wrote, "she [the messianic synagogue] must not shrink from wearing once again her full Jewish dress, all her old synagogue attire."²¹ There is every intention of making the visitor or worshipper feel that he or she is in a "Jewish" synagogue. At Beth Sar Shalom in Dallas, the chapel is decorated like a synagogue including an ark and miniature Torah scroll.²²

Syncretistic churches have names which are deceptively

Jewish. In the January, 1981 newsletter of the Messianic Jewish Alliance, the following congregations were mentioned:

El Paso	-	Kehilat Ben David
Miami	-	Temple Hatikvah Israel
Ft. Lauderdale	-	Temple Aaron Kodesh
San Francisco	-	Cong. B'nai B'rith Ha'Mashiah
Los Angeles	-	Synagogue Ahavat-Zion
State College, Pa.	-	Beth Hatikvah fellowship
Washington, D. C.	-	Beth Messiah
Rochester	-	Cong. Beth Elohim ²³

The Jewish Community Relations Council of Greater New York published a list of Christian groups and organizations which bear Jewish names and are publicized as Jewish. Included were the following:

Records--

"Heneni," "We Were Like Dreamers," and "I Am Not Ashamed" by the Liberated Wailing Wall.

"Arise and Shine" by the Israelites.

"Shema Yisroel" with Sandra Sheskin.

"Kol Simcha" by Bnai Yeshua.

All records by Lamb.

Organizations--

B'nai Yeshua (Stony Brook)

Beth (El) Yehoshua

T'Chiya (Rebirth)

Beth Yeshua

Message of Israel²⁴

Disguised ads have appeared from time to time which give the impression that the message is Jewish but in fact are nothing more than Christian propaganda. In Baltimore, 1978, The Northwest Star ran an ad promoting a recorded telephone message called "Shalom of the Heart." Bob Marshall who was affiliated with Beth Hameshiah Messianic synagogue sponsored the telephone message and ad.²⁵

Mitch Glaser, an apostate who belongs to Jews for Jesus

and who sings in the gospel group Liberated Wailing Wall, wrote an article in the Jews for Jesus Newsletter describing his efforts to sing at one local synagogue: "... the group decided to attend a local synagogue that evening. We arrived respectfully dressed for worship, wearing nothing that identified us as Jews for Jesus. Talking to the rabbi afterwards, we let him know that we were a Jewish singing group and had sung at the seminary chapel that morning. We could visualize the gears in his head turning as he quickly put two and two together and realized that we were Jews for Jesus..."²⁶ The rabbi turned down the group's offer to sing at the synagogue.

Glaser concluded by saying that going to a synagogue to witness tended to alienate potential seekers, "college campuses, busy downtown areas, shopping malls, airports and public events are much better places to reach Jewish people, with less chance of offending them"²⁷

Speaking under false pretenses is another common ploy. A college leaflet described Arthur Katz as a "former Marxist, atheist, existentialist, faculty radical, who recently returned from visiting Soviet Jewry." His lecture topic was billed as "Radical Jewishness, Alternatives to Death." The U.C.L.A. audience, composed of many college Jews, did not hear a mention of Soviet Jewry, but rather a Christian evangelist message sponsored by Beth Sar Shalom. Katz, an apostate missionary, has authored several books which advocate syncretism.²⁸

Jews for Jesus and other syncretistic organizations have designed much of their literature to deceive the reader. They have either attempted to make it appear to be a Jewish work or at least disguised the material so that it would not be recognized as a missionary tract. One broadside had the initials J.D.L. on the cover and a recognizable likeness of the Lubavitcher Rebbe. J.D.L. in Jewish parlance is the para-militant Jewish Defense League. But when the flyer is opened, the J.D.L. is depicted as Jesus Delivers Life and is a parody on the J.D.L.'s slogans and methods, to convince the under-educated Jew that he will be a "better Jew" by joining and working with this missionary organization.²⁹

Deception is not always the proper designation for the tactics of the modern syncretist. For example, they have capitalized on Jewish holy days and supplanted the Jewish meaning with a Christological one. Every Jewish holy day can be shown to have a messianic meaning. Shavuoth is Pentecost. Yom Kippur commemorates Jesus' blood atonement. Pesach, the most significant holiday from the missionary perspective, recreates the Lord's Supper.

The Jew is potentially vulnerable during this spring festival period. He may be away from family and friends for the first time and have no contact with the local synagogue or college Jewish life. Had he lived in Denver, he may have opened his mail and found an unsolicited, free ticket to the annual Pesach Seder sponsored by Beth Sar

Shalom.³⁰ His attendance would be a golden opportunity for him to be proselytized. Tickets to seders like this are not exclusive to the Denver area; many other cities have similar programs. The Messianic Jewish Center in Philadelphia advertises its seder throughout the city.³¹ Ads for Beth Messiah's seder in Cincinnati, likewise, are displayed in high traffic areas such as supermarket displays and bus stops.

The Jews for Jesus monthly magazine, Issues, devoted its March, 1981, issue to Pesach. The cover pictured a matzah and was titled "PASSOVER-- why is this night different since Y'shua observed it?"³² The magazine first explained the rabbinical understanding of the holiday (e.g. the three matzahs as Cohen, Levi and Israelite; or as the three patriarchs; or the three loaves for this holiday) and then the magazine presented the messianic understanding (three matzahs are the trinity: Father, Son and Holy Ghost). Similarly explained was the afikoman-- which is broken, hidden and served for dessert; but which according to a syncretistic understanding refers to the broken, i.e. crucified, son who was first hidden and then resurrected. Moishe Rosen gave these and other details of a syncretist's comprehension of the Passover in his book, Christ in the Passover.³³

New Strategies

Syncretists did not originate the idea of identifying

food and religious observance. They were, however, the first to capitalize on using Jewish foods and ethnically Jewish practices to draw Jewish audiences into settings which are conducive to evangelism. The syncretists have combined gospel messages with all the cultural and ethnic aspects of Judaism. Evangelism is surrounded with and masked by the Hebrew language, Jewish humor, active support for Israel, Jewish music and food.³⁴ The syncretists prepare the food in the most ethnically correct and palatable manner, so that the unwary potential proselyte does not suspect the true motivation.

Jewish symbols permeate the syncretist's surroundings and his literature. Stars of David, menorahs, Chai's, pictures of bearded rabbis/scholars, English letters written in quasi-Hebrew style (e.g. **LECHAYIM COFFEEHOUSE**), Kiddush cups, Torahs and Yarmulkas decorate everything; Christian symbols (crosses, fish) are noticeably absent. Even the missionary training centers which indoctrinate the new proselytes have a Jewish fervor. As mentioned, Mike Evans' messianic training center on Long Island is called Stony Brook Yeshiva.³⁵

The syncretists have made considerable use of music and drama in their presentation of the gospel. Where earlier evangelists shunned these art forms as being pagan and chose to use long and often boring tracts to explain their messages, the modern syncretistic missionaries see skits and plays as effective evangelistic tools. Bob

Friedman authored "Jacob's Well," a play about a Christian coffee house, a young Jewish boy and his gentile girl friend who go there. After much discussion with the believing Christian patrons, the boy decides to accept Christ."³⁶ Tom McCall of the A.B.M.J. said that when this play was produced in a Dallas Baptist Church and shown to Jewish adults and youth, several of the Jewish young people "accepted the Lord."³⁷

Jews for Jesus have used plays to dramatize the Pass-over seder, the Book of Esther and many other aspects of Judaism and Christianity. In the Jews for Jesus brochure to evangelical Christians, Rosen wrote, that some plays "show the humorous side of our Bible heroes, others reflect the problems that befall a Jew who comes to believe in Jesus, and still others are teaching lessons on the Jewish feasts and other Christological significance... Our Team, the NEW JERUSALEM PLAYERS uses choral speaking, pantomime and playlets to communicate the gospel in a Jewish way."³⁸

Music is even more effective in gaining syncretists an audience. Presented in pop fashion and appealing to the style and of young people, concerts given by Jews for Jesus and other syncretistic evangelists have been well attended according to their literature.³⁹ However, traditional Christian music was found to be ineffective, Rosen wrote, "When a Jew hears the words to 'The Old Rugged Cross,' his initial response is 'That cross has meant the

persecution of my people throughout history.' He does not see its beauty, only its misuse."⁴⁰

The most potent music which the syncretists have discovered is Jewish folk music with songs oriented to prayer in the style of davening and cantillations. Rosen says that "Jewish-Christian music sounds distinctly Jewish. The melodies are reminiscent of Eastern Europe, American and Israeli Jewish sounds. The lyrics, for the most part, are taken from Scripture."⁴¹

Music groups like Lamb, Kol Sincha, Psalms of David, Sonship and the Liberated Wailing Wall have toured the country and have performed concerts at many colleges and universities. Their publicity rarely mentions any Christian orientation, but instead subtly suggests a Jewish format, (see appendix, p. 222, note the Star of David).

Mobile Ministry. Syncretistic evangelism reached a new high under the guidance of Jews for Jesus. While roving evangelists have always traversed the country extolling the gospel, it was not until the seventies, when Jews for Jesus purchased buses and began barnstorming, that this mobile Jewish evangelism became a science. Modeling their ministry more after traveling rock groups than missionaries, the Liberated Wailing Wall's two teams have made their forty-foot buses their home away from home. The group has agents and front men who schedule their concerts, organize publicity, and handle the routine leg work before the group arrives. The buses give high visibility

(a forty foot mobile billboard) and high mobility to this group, which is now able to set up and give their "Jewish gospel concerts" almost anywhere.⁴² Other evangelistic and syncretistic bodies appear to lack the financial backing and psychological/marketing know-how necessary to duplicate this Jews for Jesus feat.

New Strategy--Old Trick. The missionaries play upon boy/girl strategies. They have realized that sexual attractions, even in a platonic sense, have tremendous power in bringing people together. In a conversation with two former members of a messianic congregation, I was told that during their initial association with this group they were quickly introduced to girls of their own ages. "A shiddach (a match) was made... The slogan at Beth Messiah is 'date'um and save'um.'"⁴³ This strategy is very widespread. Stan Luxenberg wrote, "one of the missionaries' favorite tactics was to introduce young Jews to missionaries of the opposite sex. By offering friendship, the Christians gain the trust of strangers."⁴⁴

Since loneliness is one of the strongest motivations to bring Jews into contact with a "warm, accepting, loving environment" such as that offered by these syncretists, it is easy to imagine how this tactic can be successfully employed.

Keys to Success

Money. Money is no obstacle to the conversion process.

One is not overwhelmed by the opulence of the syncretist's organizations. But from a Jewish standpoint, the syncretists seem well funded. They have buildings, office staff and copious literature. They advertise in expensive newspapers and magazines and on radio and television. They support mobile ministries and traveling musical groups.

One area in which they have made inroads into the Jewish population is financial. One need not pay any fees to belong to or participate in syncretistic congregations and programs. Although members and visitors are asked to make donations, and tithing is encouraged, this does not appear to be mandatory. When placed in juxtaposition with Jewish congregations which have strict dues structures, building fund obligations and accessory fees, a Jew with monetary concerns might opt for the syncretist's format. The literature and advertisements of these groups stress "no fees or charges." And if there are charges, they appear minimal. By offering free centers for social and religious activities and free summer camps for children, Stan Luxenberg wrote in Moment, "they have won over whole families."⁴⁵

Authority and Love. Fundamentalist Christianity gives its followers a simplified authoritarian figure, Jesus, and a structured lifestyle; the syncretists offer, in addition, loving fellowship. Young people who are persuaded to join have felt "the absence of direction in their lives." What they wanted and needed was a strong, firm, loving hand.⁴⁶

Marshall Hebeher, a psychiatrist who has treated members of Jews for Jesus said, "Many of them need something to belong to. They are unhappy. They want love. When they join one of these groups, they become happy. They've never gotten so much love before. There's a constant 'love Jesus' atmosphere. There is a lack of reality testing."⁴⁷

Popular Targeting. Marketing sophistication has given syncretists the skills needed to direct specific programs to areas in which they will be most successful. Missionaries realized that they needed different approaches for the young and the old, for the poor, for college students and for the recent immigrants. The marketing strategy was to identify the vulnerable populations and develop formats which would be best suited to reach them. The report on "The Missionaries and The Jews" by the Jewish Community Relations Council (J.C.R.C.) of New York stated, "Where some missionaries focus upon young children and pre-teenagers, the most popular target is the 15-25 year old unaffiliated Jew with a poor to non-existent Jewish educational background. Such individuals frequently are in a desperate search for some source of 'spiritual meaning in a materialistic world;' often they may be psychologically or emotionally unsettled or come from homes with poor familial relationships. 'Loners' are usually easy prey for the soul hunter."⁴⁸

This task force on missionaries subsequently called attention to syncretists' targeting of the elderly in

nursing homes and hospitals, the very young in nursery schools, and most recently to the new population of Soviet Jewish immigrants.⁴⁹

The literature table at "Messiah 79," the Messianic Jewish Alliance conference of that year, featured the translation of "L'Chaim" into Russian. "L'Chaim" is the primary tract of this movement. D'var Shalom, a newsletter of B'rit Shalom, stated that this translation was needed by their movement since many of their members had Russian Jewish friends who needed to learn about Yeshua.⁵⁰

The Messianic Jewish Alliance newsletter of January 1981 headlined, "The Russians are coming!," and spoke of the need to reach these Jewish brethren. In an appeal for finances, the paper stated, "We could provide Russian and Hebrew translations of our literature to many Jewish immigrants in America as well as provide a broader selection of the literature needed..."⁵¹

Jews for Jesus also did not neglect these new immigrants. An editor's note in their newsletter of April 1981 claims that "The influx of Russian Jews to the U.S. as they flee the oppression of Communist anti-Semitism is opening new doors for Jewish evangelism. Jews for Jesus is seeking to cooperate whenever possible with Russian speaking evangelical agencies that are burdened for the salvation of these Russian Jews."⁵²

Jews for Jesus have begun utilizing a door-to-door approach in their Soviet-Jewish evangelism which is

reminiscent of the evangelical approaches to immigrants at the beginning of this century. Since it was the Jewish agency which brought these Soviet Jews to America and has cared for them, these Jews are usually receptive to anyone calling himself Jewish-- missionaries included.

Publicity. The syncretists are aware of the value of publicity. Many Jews and Christians had never heard of the evangelical activities of the syncretists before Moishe Rosen brought his Jews for Jesus into prominence with a campaign of "high visibility." He did everything he could to keep this movement's name before the media. Whenever interest in Jews for Jesus would wane, he would stir a new controversy with the local Jewish community or rabbinate to gain renewed notoriety. Today, Jews for Jesus has become a generic name for all syncretistic activities.

Among the ways Rosen sought and received free publicity was by having his group picket the musical "Godspell." The San Francisco Chronicle, in a July 19, 1972 article, headlined the pickets and pictured Rosen and the show's star. Rosen was quoted as saying that "the show portrays Christ as a ridiculous figure."⁵³ The Chronicle featured another rally headlined, "Jews for Jesus Picket Standard [Oil Co.]." Bearded Jews for Jesus followers were pictured bearing signs which read, "Don't Kill Jews for Oil" and "Don't Drive Your Car On Jewish Blood."⁵⁴ Other activities included the picketing of "Jesus Christ Superstar" and the Russian ballet and confrontations with the Jewish

Defense League and San Francisco rabbis. In Rosen's own words, "...the media have given us a lot of free publicity. 'Jews for Jesus' are still news and the newspapers reaching a general audience give us frequent writeups because they find us newsworthy. The Jewish press denounces us and this publicity only stimulates curiosity on the part of many Jewish people."⁵⁵

Youth. Syncretists direct much of their effort towards the young. Teenagers and young adults are often confused, unsure of life and their place within it. They require continuous approval. They need to identify and to make bonds. It is a time for experimentation and a time to rebel. Missionaries have provided the means for some Jewish youth to partially resolve these conflicts.

Missionaries, therefore, have focused many of their activities on college campuses and areas where youth congregate. The programs are youth-oriented; pop and rock gospel concerts, dances, teenage shelters and coffee-houses.

Jack Hickman's Beth Yehoshua Hebrew-Christians sponsors תחיה/Rebirth, a storefront counseling center and coffee house for Jewish teenagers in New York. Pastor Jack or "Abba" to his followers also has an elementary school and a retreat center.⁵⁶ The House of Judah in Atlanta is a runaway shelter and coffeehouse for those Jewish teenagers involved in the drug scene. It is sponsored by a Hebrew-Christian group in that city.⁵⁷ The

Messianic Jewish Center of Philadelphia, which is affiliated with Jews for Jesus, advertises its ל'חיים/L'Chaim coffee-house by circulars, ads in local papers and billboards on the local college campuses (see appendix, p. 223).

There are, of course, programs for high schoolers and younger children. Several syncretistic organizations have sponsored summer camps and retreats, athletic teams and other programs geared to the younger age groups. There are several nursery school programs and "mother's day out" activities which are sponsored by local Hebrew-Christian groups.

Salesmanship and Marketing. The modern syncretist acts with full knowledge of the psychology of marketing and has greater sophistication in this area than his evangelical Christian counterpart. One example of this sophistication is how they attempt to overcome cognitive dissonance or buyer's remorse. Heidingsfield and Blankenship defined cognitive dissonance in their text Marketing as:

a type of perceptual bias which causes feelings of regret after an important purchase has been made as alternative opportunities that were considered seem to compare more favorably. In the normal course, the buyer will tend to resolve the tension by finding more advantages in support of his action and downgrading the advantages of the rejected alternatives. If anticipated by the marketer, the first decision can be reinforced and the buyer be made a more enthusiastic supporter of the product...⁵⁸

The convert, after appraising his decision, may conclude that he made a mistake; "what will he tell his family

and friends?" In the marketing world, the buyer has to be assured and reassured over and over. It is known in sales jargon as "putting the customer to bed." Consumer advocates, realizing the vulnerable position a customer is in when forced into an uncalculated buying decision by a high pressure salesman, have persuaded Congress to pass the Federal Trade Commission's "Cooling Off Rule," which gives the customer three days to change his mind.

There is no similar regulation which allows the potential convert the leisure and freedom to weight his decision. He is usually pressured by the missionaries and isolated from all Jewish counterpressures either by moving into the home of one of these missionaries or by one or more of the evangelists staying with him around the clock. In a conversation with a former Messianic Jew, I was told that he was kept from his friends during his conversion process and someone from Beth Messiah was with him at all times. After his decision, he was telephoned daily, urged and pressured to attend regular study sessions.⁵⁹

Jews for Jesus understand that many converts change their mind. Therefore, they have published a small booklet entitled Jews for Jesus Growth Book. It begins "Mazel Tov-- You've Converted! ... But you haven't converted from being Jewish! You have converted from sin. You were born a Jew and you'll die a Jew."⁶⁰ Among the other topics discussed in this booklet are:

So What is Conversion?

Aren't You Changing Your Religion?
 Biblical Evidence That You're Still Jewish
 How Can I Be Both Christian and Jewish?
 How To Tell Your Parents and Family You're a
 Christian (How not to do it and How to do it.)

Since the conversion process is not complete until the apostate can confront the significant people in his life-- family, friends, rabbi-- the Growth Book recommends the following principles in anticipation of the first encounter:

1. First pray that God will prepare their hearts...
2. Avoid the coliseum approach. Don't call a family council and make an announcement...
3. Seek out the most sympathetic member of the family, perhaps a cousin, uncle or aunt-- and don't be surprised if it turns out to be a grandparent. Tell that one relative that you've been reading the Bible and you've come to certain conclusions... Then ask that person for help in telling the rest of the family... Get him to promise his confidence in the matter before you speak.
4. Be sure to underline the fact that you are not rejecting the religion in which you were brought up; that you intend to continue being a Jew, with whatever consequences that might entail. You might show your good faith by urging your family to attend synagogue or temple and offering to go with them.⁶¹

The book suggests how to handle the first meeting with the family rabbi, how to tell the family, and how to deal with the threat of being disowned. Jews for Jesus also proposes that the convert "be more Jewish than ever and show your family and friends that it CAN work!"⁶²

Another sophisticated marketing approach is the syncretist's use of telephone selling of Christianity. Phillip Goble has a section in How to Grow a Messianic Synagogue

called "Training Your Fishermen." He advocates "a dedicated core of Jewish women to minister on the phone and a dedicated core of men to drive cars and buses to pick people up."⁶³ In his overly simplified approach, Goble gives a "phone minister's" presentation which could be used to persuade people to come to a Bible study meeting, and shows how the telephoner could overcome excuses.

Techniques have been developed in telephone sales and prospecting customers which allow the telephoners to make a brief presentation, overcome excuses and obtain a positive commitment for a follow up. Whether the product is aluminum siding, magazines or coming to a Bible study class, or whether the telephoning is done in the home or in a "boiler room,"* professionals can adapt the techniques to fit the specific situation. Gobles give the following "phone minister's" presentation:

Hello, is this Mrs. _____? I'm Mrs. _____ from _____ Messianic Synagogue, and I'd like to invite you to our _____ (day) _____ evening Torah study. We meet at the lovely home of Mr. and Mrs. _____ in _____, and we have an unusually warm time of study and interchange and refreshments together... doesn't that sound appealing to you?

We can pick you up in our mini-bus, of course, and bring you home. Could you be ready between 6:30 and 7:30 p.m.? (Ignore

*Boiler Room: a marketing term used to describe a room equipped with numerous telephones in which telephone sales people call person after person from prospect lists/call sheets (e.g. telephone books, professionally prepared rosters, or a synagogue directory) and make a telephone presentation.

excuses at this point.)

Mrs. _____, I want to give you my telephone number.. do you have a pencil?
...⁶⁴ (see appendix, p. 224).

Goble provides a list of suggestions to counter the excuses which the telephoner might hear, assuming the one called did not hang up first⁶⁵ (see appendix, p. 225). Even with such a list, a telephoner would have to call hundreds of people before obtaining a handful of positive responses. Goble's suggestions cannot be considered true high pressure telephone selling tactics. However, anyone involved in such high pressure selling might be able to combine his selling mastery with Goble's recommendations.

Media and Advertising. "Dear Mishpoche [Family]: So much is happening here at the 'Messianic Jewish Hour' that we can't help shouting Hallelujah!" With these words, Sid Roth, producer and moderator of the Messianic Jewish [quarter] Hour, begins his daily broadcasts. The style is professional; Roth has interesting guests and his programs deal with contemporary Jewish issues such as Israel, Soviet Jewry and the Holocaust. In a Roth newsletter promoting his broadcasts, he writes, "At last... here is a Messianic radio program geared to Bible Believers with teachings and ideas showing YOU how to reach Jewish relatives and friends..."⁶⁶ Roth closes his quarter hour by advertising books and records that his listeners might want to buy for themselves and give to their Jewish friends.

Inspired by Key 73, Beth Sar Shalom of Dallas, Texas

produced a program called "The Living Words for Jewish Holy Days." This program on a 45-rpm record was "sent to 8000 radio stations for use as a public service to draw the general public's attention to the importance of the Jewish holy days." The spot announcements presented "a Christian interpretation of the Jewish holy days, as well as the traditional Jewish meaning of these days."⁶⁷ In as much as no follow up articles on this program appeared in this magazine and no Jewish responses could be found, I can assume that this program made a negligible impact on the radio stations and/or the listening audience.

Beth Sar Shalom in New York spent \$100,000 for a half hour prime time color television show in the New York City viewing area in 1972. The show celebrated Easter-Passover with a "demonstration seder" that emphasized "the ritual meal as the origin of the Last Supper and therefore of the Christian sacrament of communion. 'We see Jesus as the broken matzoh,' said the Rev. Charles Eisenberg, pastor of the Manhattan fellowship. 'The other two matzoth of the seder rite complete the symbol of the Trinity.'"⁶⁸

Syncretists, funded by evangelical Christians, have spent considerable sums on television programs and specials. Their primary aim is publicity, which they usually achieve. The possibility of reaching thousands of Jews in their homes, of course, is always there. The major syncretistic T.V. personality today is Zola Levitt.⁶⁹ He has a weekly

show which is aired on cable television by the Christian Broadcasting Network, a network geared to fundamentalist Christians and viewed by very few Jews.

"What is one of the fastest growing movements in Judaism today?," headlined a newspaper ad which appeared in the New York Times. The advertisement answered its own question: "'Messianic Judaism' which represents for its believers a culmination and fulfillment in 'Yeshua Hame-shiach.'" The two column, seven inch ad concluded, "If you would like to know more about Messianic Judaism and about your Jewish identity, write to: Congregation Beth Messiah, 1907 Chestnut Street, Philadelphia, Pa. 19103."⁷⁰

Newspaper advertising has been an effective and inexpensive way to put a message before the public. Most of the syncretistic groups have used it. Jews for Jesus has run ads in newspapers on a continuous basis in cities with large Jewish populations. A large, full page ad, "Jews for Jesus Answers,"⁷¹ which provided both an explanation and an evangelical message, sparked considerable controversy within the Jewish community especially in cities which had no previous contact with this group on such a large scale. Supporting evangelical Christian and Christian agencies often sponsor such advertising. Typically, a caption appears in the ad, as it did in the Atlanta Constitution, reading "this advertisement was paid for by friends of Jews for Jesus in Georgia."⁷²

In a telephone conversation with Moishe Rosen, he

stated that his newspaper advertising was "the most effective publicity Jews for Jesus has used," notwithstanding the costs which he claimed were over \$10,000 for a full page in the Chicago Tribune.⁷³

College newspapers have frequently contained ads for local syncretistic congregations and activities. A typical ad for Beth Messiah of Columbus, Ohio, in Ohio State University's The Lantern, reads, "What Must I do to be Reconciled with God? Come see us at our book table in the Ohio Union..."⁷⁴

The Jewish reading public is exposed to syncretists' newspaper messages. However, it appears that syncretists are just as concerned with the financial support which their ads generate from the evangelical Christian community as with informing readers of their activities. A key element in almost every advertisement where the reader can send a financial contribution.

Syncretists have begun using billboards to advertise their evangelical messages. Beth Sar Shalom in Dallas had two billboard signs along a busy Dallas thoroughfare. "State officials estimated that 30,000 cars pass by on the thoroughfare each day."⁷⁵

Another advertising technique utilized by syncretists has been Jewish calendars over-printed with an evangelical message. Almost every Jewish home has a Jewish calendar. The 12-13 pages of dates, pictures and the sponsor's message, affixed to a wall or door, is seen daily by the

entire household. The A.B.M.J.'s calendar in English, Yiddish and Hebrew has a "subtle proselytizing passage. One hundred thousand are distributed each year in the United States, Israel and other countries,"⁷⁶ according to Present Tense Magazine.

Billboards and calendars are known as subliminal advertising. The average person may not remember whose advertisement is on his home calendar, but the message is seen in the mind's eye for the entire year."

Literature. Moishe Rosen revolutionized proselytizing literature to Jews. He used the term "creative communications." Critical of all previous evangelical literature as ineffectual, Rosen described it as Christians "caught up in their own jargon... talking to themselves, not to the unsaved."⁷⁷ Rosen employed in his literature contemporary language, humorous illustrations and eye-catching titles. Jews for Jesus distributed these tracts during their street corner evangelism and their mass mailings. Although literature of this genre is usually thrown away before being read, Rosen's broadsides have sufficient eye appeal to make some of the recipients glance through the short tracts. Jews for Jesus have relied on volume, variety, and mass distribution to make their point. When other tracts were printed in the hundreds or thousands, Jews for Jesus printed hundred of thousands of their broadsides. They produced over 150 different types of pamphlets and alleged to have distributed over ten million. Humor

and satire have been Rosen's mode of presentation. One tract entitled "Are you a Shlemiel or a Shlimazel????," defined these two terms: "the SHLIMAZEL is the person who gets MATZO BALL SOUP spilt down his NECK BY THE SHLEMIEL!!" The humor is followed by a brief propaganda message: "All of us are shlemiels!!! That's right! We have 'TSURIS (that means TROUBLE) because of our own sins... So if you want to STOP being a SHLEMIEL, recognize Jesus as the Only One who can take away your sins..."⁷⁸ (see appendix, p. 226-227). Themes of Rosen's broadsides included "Everything you always wanted to know about Jesus* But were afraid to ask* Your rabbi," "Inflation," "If being born hasn't given you much satisfaction... try being born again!"⁷⁹ (see appendix, pp. 228-233).

A second form of literature which Rosen's group produces is the newsletter. Currently, Jews for Jesus publishes Issues, a slick, sophisticated newsletter which is mailed to both Jews and Christians. The format of Issues consists of a lead story of some Jewish content, e.g. "Passover" or "Paul-- Apostle or Apostate," one or more short stories, and concludes with a book review or poem. Numerous pictures, drawings and art of a Jewish character (see appendix, p. 234), fill the periodical. Another communication is called Jews for Jesus Newsletter for the Christian who wants to know more about Jews and Evangelism. This consists of a lead story which tries to tie Judaism to Christianity, several accounts of successful

witnessing, and the everpresent appeal for financial support.

Other syncretists have already begun to model their literature after the Jews for Jesus style. One flyer from Beit Hatikvah Messianic Congregation in State College, Pa. was a folded mimeo message, sealed on the outside and stamped "TOP SECRET-- Shocking Information! Please do not open this if you are the least bit closed minded." Frequently, individual messianic congregations have distributed Jews for Jesus literature, overprinted with their own name and address, probably because they lack financial and creative resources of their own.

Messianic Judaism adopted the B'rith Shalom tract entitled "לחיים (L'Chaim)," for life, as their main information tract. Instead of using a Jews for Jesus format, they chose a five point program, reminiscent of the Campus Crusade for Christ's program. Their five points included:

1. Real life-- life with all its meaning and enjoyment-- has its source in G-d.
2. Man has separated himself from G-d.
3. G-d's solution for breaking down the barrier of sin involves atonement and faith (believing G-d's Word).
4. G-d has provided the blood of atonement for today.
5. You must by faith receive Messiah Yeshua into your life to have a personal relationship with G-d and a satisfying, worthwhile life.⁸⁰

Unlike the Jews for Jesus broadsides, this tract is not eye-catching and is too long and verbose for the average Jew to pick up and read quickly.

Other syncretists, such as older Hebrew-Christian organizations, have not updated their literature. Since they do not aim at the same market as Jews for Jesus and Messianic Judaism, they have not used their materials. Newsletters, tracts and the other literature of these groups are usually nothing more than testimonies by Jewish apostates, explanations of proof texts and appeals for finances. Publications of these syncretists include the following:

- "רעה ישראל"/"The Shepherd of Israel" (A.B.M.J.)
- "The Jewish Hope" (The Hebrew Evangelization Society, Inc.)
- "הכוכב ישראל" [sic]/"The Israel Star" (Voice of Judaism)
- "האר" (Israel's Remnant, Inc.)
- "Hear, O Israel" (Hebrew-Christians of Bridgeport, Ct.)
- "Shofar" (B'nai Yeshua, Inc.)

One final word on syncretistic tracts and their use: B'nai Yeshua, Mike Evans' Stony Brook group, produced a very offensive piece of literature from a Jewish standpoint which used the theme of the Holocaust. The tract stated that "Six million Jews died unredeemed under Hitler. Let's not let six million American Jews die unredeemed." The B'nai Yeshua people passed out small yellow stars with the word "Jude" (Jew) on it, along with the tract. The missionaries were told, "When you are witnessing and sharing your faith, Jewish people may ask you about it [the Holocaust] and you can say to them that you don't want to forget for a moment that six million of our people went into eternity and most of them without the messiah."⁸¹

Many paperback books have been published by Christian publishing houses. They either explain Hebrew-Christianity or give the personal testimony of their authors. Several of the most recent ones have tended to have humorous, "catchy" titles: Jews for Jesus by Moishe Rosen, What's a Nice Jewish Boy Like You Doing in the First Baptist Church by Bob Friedman, How Did a Fat, Balding, Middle-Aged Jew Like You Become a Jesus Freak? by Zola Levitt and Dr. D. McGann, Corned Beef, Knishes, and Christ (The story of a 20th-century Levite) by Zola Levitt, Raisins and Almonds by Dr. Henry Einspruch.⁹²

Training manuals. Christians (evangelicals and syncretists) have always called upon apostates to suggest new ways to bring non-Christians into "the faith." The new Christians either felt or were made to feel that they held the elusive key to conversion since they had traveled the "correct path." Gentile Christians frequently assumed that the new Christian at least understood his former kinsmen better than the gentile outsider. Because of this, new Christians often became the writers of guides, hints, and training manuals used to instruct missionaries.

Conversion suggestions offered by syncretists have spanned the spectrum, from the most superficial to the most sophisticated, from simple instructions to complicated programs. Messianic Jewish Movement International in Washington, D. C. distributed a "Communications Card" with four suggestions:

1. Use the right terminology.
2. Use a logical sequence.
3. Use God's word.
4. Use Patience.

Under the use of the right terminology, the card listed what to say and not to say (e.g. do say: Messiah Yeshua, don't say: Christ Jesus; do say: a Bible Believer, don't say: Christian).⁸³

Moishe Rosen, on the other hand, prepared a comprehensive manual entitled How to Witness Simply and Effectively to the Jews. Rosen stated in his preface that "The methods and techniques of the evangelism we employ require a great deal of training; however, we are anxious to tell those who are not missionaries that through sensitive communications, techniques and materials, ANYONE can present the testimony of the love and mercy of the Jewish Messiah."⁸⁴

Rosen suggested specific ways that the missionary should use Scripture. "We are not to use the Bible to smash the heads of our contenders, but rather we are to use it to pierce the heart. The best way to employ God's Word is to use it in making direct points rather than as a kind of magical incantation."⁸⁵ He proposed that a Christian should not give a New Testament to a Jewish friend until that friend is ready to read it. When he is ready, Rosen stressed, the Bible should be lent rather than given: "Loan him a Bible! He will be more likely to read it soon if he feels that you might request him to return it in a short time. After your friend has accepted

a copy of the New Testament, it is wise to check his progress frequently. This is best done by asking an indirect question like: 'Have you come to the place in Romans where Paul talks about Israel?'"⁸⁶ Rosen also felt that it was necessary when witnessing to a person in his home "to use his Bible rather than your own."⁸⁷ He alerted the missionary that there are word variations that exist in "your friend's Hebrew Bible" and your translation. When reading Scripture, Rosen advised his reader to "occasionally put the Bible in your contact's hand, and ask him to read the verse aloud."⁸⁸

Many of Rosen's suggestions reappeared in various forms in other books, articles and publications of Jews for Jesus. Rosen and his wife authored Share the New Life with a Jew. In this text, the Rosens devoted an entire chapter to words and sentiments which offend Jews. For example, they cited the often used second person, plural "you, Jews..." They recommended that the missionary always speak in the third person and preferably use "the Jewish people." The adjective "Jewish" should only be used in reference to people, land, religion or language, and never "Jewish money," "Jewish banking," "Jewish control of the..."⁸⁹

They also warned their readers to avoid the tactless, almost cliché, "You're such a nice woman; it's a shame that you are going to hell because you don't believe in Jesus."⁹⁰ Moishe Rosen gave the following anecdote with its accompanying admonition:

I always referred to the Saviour as Yeshua Hamashiach (the Hebrew translation) rather than "Jesus Christ," and the hymnal we used in our meetings was in Yiddish, with English translations on the opposite pages. One lady was very faithful in attending our weekly meetings over a period of six months. She loved singing the Yiddish songs, but I don't think she ever read the English translations. She even stood up in the meetings and told how much she loved Yeshua. Then one day she found out that Yeshua meant Jesus, and she never came back! Now I am not against using the name Yeshua as a missionary technique, but the Jewish person must understand that we are talking about Jesus!...⁹¹

In contrast to the simplistic questions suggested in the Training Manual for Sharing Messiah with the Jewish People (see page 108), such as "Hello, my name is _____. Have you heard of the Five Steps For Perfect Peace?,"⁹² the Rosens advocated others to initiate a religious conversation. Some proposed were:

1. Would you tell me a little about the services in the synagogue? How would it be different from a church service?
2. Can you tell me about this next Jewish holiday I have read about (or the one which has just passed)?
3. What are the distinctions between the various Jewish denominations?
4. Do you think that the June 1967 war (or Yom Kippur War) shows that God is working actively in Israel's history?
5. I am a person who speaks to many others regarding matters of Christ and the Church. If you as an individual Jewish person wanted all Christians to know about Jews, what one thing would you like to tell them?
6. Recently I have heard that a number of young Jews are believing in Christ, and that there is a movement called Jews for Jesus. Have you heard of it, and what do you think?

"Good witnessing should be dialogue."⁹³

The Rosens further proposed rules for the most effective

missionizing, including the following:

1. It is preferable for a person to witness to someone of the same sex-- man to man, woman to woman.
2. It's best to talk as one person to another, that is privately, not while other members of the family or other Jewish friends are around.
3. Don't give your Jewish friend too much spiritual food for thought all at once.
4. Keep up the conversation only as long as he or she is interested; otherwise you will become a bore.
5. Christian concepts should be taught through a Jewish frame of reference...consider your own concept of Jesus. Do you picture Him as the Jewish Messiah, born to olive-skinned Mediterranean people, or do you see Him as a tall, blond, blue-eyed man who ate fish (not the Passover lamb) at the Last Supper, and who would be uncomfortable at a synagogue service?
6. Don't get sidetracked for the moment with discussions on the deity of Christ or the virgin birth, but stress Jesus as the sinner-bearer.
7. Point out that in order to become a Christian, a Buddhist or Hindu might have to renounce his faith and all that he believed before, but for the Jewish person, coming to Christ is merely coming home to the God of Abraham, Isaac and Jacob.⁹⁴

Goble prepared a manual for the formation and running of a messianic synagogue. Everything You Need to Grow a Messianic Synagogue outlined a synagogue structure which would have completely Jewish trappings, not Christian ones. All terminology was to be Jewish: Jesus became Yeshua; Baptism became Mikveh-Bris, "The central ritual of admittance into Judaism has always been a mikveh of water immersion." Goble explained, "The sacrifice offered by the adherent to Judaism was never as important as circumcision or baptism... Further, since women converts to

Judaism far outnumbered men, circumcision could hardly become the chief rite of entry into Judaism."⁹⁵

Goble stressed how important it was for members of this "chavaroot" [sic] (fellowship) to meet on both Friday night and Sunday, to honor the Sabbath and the Lord's day.⁹⁶ Adherents were to celebrate the Lord's Seder on the last Sunday of the month (Acts 2:42 Sunday) and to partake of the communion of "the broken matzoh of the Lord's body and the wine of his out-poured life."⁹⁷ Goble's text included the Hebrew and English ritual of this communion.⁹⁸

Goble also provided a Friday evening Shabbat Service in his text. A typical Jew, knowing only rudimentary Hebrew reading skills and seeing Goble's service for the first time, might not notice the minimal Christian deviations. For all practical purposes, Goble provided a complete, albeit abbreviated service in Hebrew, English, and Hebrew transliteration,⁹⁹ (see appendix, pp. 242-264).

The three subtle differences Goble added were:

1. The Ten Commandments. Although they are Jewish, they have not appeared in a Jewish service since the first century.¹⁰⁰
2. The Lord's Prayer, "Our Father who art in heaven..." Although this is not Jewish, it is innocuous and its message is hardly offensive to a Jewish listener.
3. The Sh'ma, the central prayer of Judaism. Goble added one additional, critical line to this prayer: **יֵשׁוּעַ הַמָּשִׁיחַ הוּא אֲדֹנָי**

He translated it: Yeshua the Messiah is Lord, (see appendix p. 250).¹⁰¹

Everything You Need to Grow a Messianic Synagogue provided its readers with programing and training to bring

Jews into messianic fellowship and commitment to Jesus. I have previously discussed Goble's telephone techniques. In the appendix (p. 218), I have included sample letters he proposed to send to potential members.

Organizational Structure. The most prominent syncretistic organization is the Messianic Jewish Alliance of America (formerly the Hebrew-Christian Alliance of America). Individual members, both Hebrew-Christians and gentile Christians, make up the alliance; it has no provisions for organizational affiliations. Thus, Moishe Rosen belongs, but not Jews for Jesus. The Messianic Jewish Alliance meets biannually and permits the sharing of new evangelistic techniques and literature. On even-numbered years, the Young Messianic Jewish Alliance meets for similar purposes. Recent conventions have been called Messiah '77, Messiah '78, etc. Eighteen congregations currently comprise the Union of Messianic Jewish Congregations.

The Gentile Proselyte. As a consequence of the growth of syncretism and the proliferation of syncretistic propaganda, a substantial following of gentiles has entered these organizations. The syncretists face a paradox; they can either reject these gentile supporters, or admit them, risking a dilution of the nature of syncretism. They have not solved this dilemma. The Messianic Jewish Alliance has accepted gentiles as associate members but without voting rights. Moishe Rosen's Jews for Jesus has approached this problem from another direction. He encourages gentile

association and promotes "Goyim for Jesus," (goyim is the Yiddish word for gentiles). Bruce Skoropinski, spokesman for this appendaged group of gentiles, claims to be "in complete agreement with the Jews for Jesus ministry, yet since we are Gentiles, we feel it might be considered deceptive to call ourselves Jews for Jesus."¹⁰² Jews for Jesus continues to produce broadsides advocating "Goyim for Jesus"¹⁰³ (see appendix, p. 265). Those gentiles who join Jews for Jesus, Rosen makes into "Jews" through a type of conversion into Judaism which he calls "Acceptance into the Ancient Family of Abraham." Jews for Jesus issues a certificate for this ritual which reads:

CERTIFICATE OF ACCEPTANCE
into the
ANCIENT FAMILY OF ABRAHAM

Be it known to all that the bearer of this certificate _____ is not longer to be considered a Gentile. The rite of circumcision has been performed on his heart by the highest authority in Judaism, the Creator, blessed be His Name.

In all matters as touching the law, complete fulfillment has been imputed through the chief rabbi, prophet, priest and king. Therefore _____ is to be considered 100% pure Jewish and will be received as such by all who respect the Authority who has conferred this privilege and obligation upon him.¹⁰⁴

Power Strategies

Jewish sources charge that modern syncretists only evangelize the weak and helpless.¹⁰⁴ Many syncretistic organizations, and specifically Jews for Jesus, do enter

old age homes and proselytize Jewish residents. The Liberated Wailing Wall music group frequently gives "Kosher Concerts" of Yiddish and Hebrew songs at these Jewish homes and engage the elderly in Christian dialog.¹⁰⁵ Moishe Rosen states that these Jewish senior citizens crave outside attention and always welcome such visits. "Jewish agencies may object but they are never able to stop us."¹⁰⁷

Many residents of old age homes have financially contributed to syncretists thinking that they were giving to Jewish organizations. Conversions have taken place, but usually among those of diminished mental alertness.¹⁰⁶

In similar fashion, Jews for Jesus have proselytized Jews in hospitals and accepted death-bed conversions. Brian Chernock wrote in the Jews for Jesus Newsletter of his visits to a Los Angeles hospital and his success in getting a young Jewish man "suffering from terminal brain cancer" to accept Jesus.¹⁰⁸

Persuasion Strategies: by personnel

What Billy Graham, Oral Roberts, Pat Robertson and Jerry Falwell are to mainline Christian evangelism, Moishe Rosen, Sid Roth, Zola Levitt, Jack Hickman and Mike Evans are to syncretistic organizations. In as much as all five of these individuals have been discussed previously in this chapter, I will only remark that the charisma and dynamics of each have brought Jewish and gentile followers to the camps of the syncretists. People have stood up

for "Yeshua," without even realizing this means Jesus, because they were purely inspired by the personalities of the individual missionaries.

The Jesus revolution of the late sixties and early seventies created a new image for syncretists embodied in Jews for Jesus and Messianic Judaism. The new syncretists have made significant contributions to Jewish evangelism. They have become aggressive and innovative; the leaders in the art of propagandizing and converting Jews. Their success and failure, particularly in comparison to those of mainline evangelical Christians will be appraised in the following chapter.

CHAPTER SIX

Conclusion

An observer might wonder why Jews concern themselves so much over the Christian desire to have them accept Jesus as the Messiah. The answer involves an understanding of almost 2000 years of Jewish-Christian relations. Many Jews look upon Christian evangelism as a modern extension of medieval persecutions, the Spanish Inquisition, European pogroms and even the Holocaust. They see evangelism as implying Christian superiority over Judaism, or at least an inadequacy in Judaism which missionaries claim may be cured by accepting Jesus. As long as evangelical Christians proselytize Jews, there can never be an equality among the faiths.

Although I have attempted to describe the proselytizing of Jews as an interest coming primarily from fundamentalist Christians, both mainline evangelical churches and syncretists, most Jews see evangelism aimed at them as a universal Christian concern and make no differentiation between denominations. In 1846, Isaac Leeser wrote in The Occident, "...we deem it superfluous... to establish the fact that all Christian sects, without exception, however they differ among themselves, agree on this point, and co-operate with each other by all the means which

wealth and learning can produce, to withdraw the Israelites from their religion, or, where this is impractical, to weaken their attachment to its behest."¹

Jewish concern also centers around the preservation of Jewish religious and national integrity. If Judaism has inherent worth, it is incumbent upon all Jews to counter any efforts to dilute or diminish this integrity. Syncretists may claim that the Jew gives up neither religion, ethnicity, nor national identity when he accepts Jesus as the Christ, but virtually all Jews and most Christians disagree. By common definition, a Christian that is a believer in Jesus or Yeshua haMashiah as the Christ cannot at the same time remain a Jew.

Jewish concern over evangelism has led them to want to learn how to recognize Christian proselytizing ploys in order to develop counter techniques. What I have shown in this paper is that Christian missionary methodology has paralleled business, marketing and psychological techniques. As these techniques grew in sophistication, the missionaries adopted them for their own purposes.

Who Apostatizes? This is a question deserving a thesis on its own for there are few universal rubrics. However, most Jewish sources and many non-Jewish studies agree that apostates are marginal individuals who never fit into life's mainstream. They are marginal in either the religious sense or they are individuals with exploitable weaknesses. Isaac Leeser wrote in an 1869 editorial

on apostasy that the missionaries attempted to make "Christians of those who never were Jews."² That is, missionaries looked first at those Jews who were on the periphery of Judaism. Recent sociological studies have examined other identifying traits. The Jewish Community Relations Council of Greater Philadelphia reported four aspects of vulnerability exploited by missionaries:

1. Loneliness and the need for friendship.
2. Desire for a transcendent experience.
3. A need for Moral Authority.
4. A need for a sense of Purpose.³

Marshal Hebeher, a psychiatrist who treated members of Jews for Jesus, confirmed the apostates' great sense of unhappiness and desire for love prior to their becoming affiliated with these Christian organizations. He stated that they became happy and received more love than they had ever experienced before.⁴

Willis Erickson, a Lutheran minister, wrote in 1968 that, "although some conspicuous exceptions could be cited, very few Jewish leaders ever become Christians in America. Apparently, it is not those who are active and committed to the Jewish faith who are being reached by Christian overtures nearly so much as those who have already made a cultural break with the Jewish community. There are many indications that a large percentage of those Jews who become Christian do so as a direct result of intermarriage. Marriage to a non-Jew represents a break with Jewish culture so that the next step toward membership in a Christian

Church is significantly smaller than otherwise."⁵

Many apostates are the products of mixed marriages, who had no strong Jewish home identity and who, themselves, frequently married Christians. Mike Evans, the leader of B'nai Yeshua in Stony Brook, describing his pre-conversion life, wrote, "When you have a Jewish mother and a gentile father, it's like having matzoh balls and pork chops on the same lunch plate. Especially when your mother is as Jewish as Golda Meir! I grew up in a kosher gentile home, loved but confused."⁶

It is significant to note that although those Jews who succumb to the missionary's pressure are often identifiable as marginal Jews and/or Jews with weaknesses, they are also, frequently, teenage and young Jews who may be undergoing a normal religious identity crisis. In as much as they are young, they frequently know too little about life in general, and Judaism in particular, to be able to counter the arguments of trained evangelical tacticians. Although Judaism does not desire to lose a single member of the faith, the loss of the young hits doubly hard since Judaism loses both them and all their future progeny as well.

Key Strategies. I have attempted to describe the numerous tactics employed by Christian missionaries and how these strategies have changed over time. The face-to-face direct approach can serve as an example. In the nineteenth century, evangelists and syncretists used this

method for purposes of "confrontation." They confronted Jews with threats of damnation for their rejection of Jesus, and challenged them with Christological interpretations of Scripture. By the modern period of my investigation, most evangelical Christians abandoned this tactic and employed the face-to-face approach for "dialogue."

Jase Jones in an 1973 article in Baptist History and Heritage, wrote that the task of Interfaith Witnessing was to establish relations with other religious groups, principally Judaism, Catholicism, Hinduism, Buddhism, etc. In an attempt to allay the apprehension of his fellow evangelists, Jones stated, "Some [Baptists] have the fear that dialogue spells compromise, or that it is the downhill entrance to the freeway heading towards ecumenism... Dialogue and mission are not contradictory terms."⁷ He concluded, "The Interfaith Witness department is based well on the dual purpose of building better relationships and maintaining an aggressive evangelistic thrust."⁸

Isaac Rottenberg, chairman of the steering committee for Christian-Jewish relations of the Nations Council of Churches, recommended that Christians abandon the term "mission to the Jews," since it has "led only to confusion and to multiplication of existing misunderstandings in Jewish-Christian relations."⁹ He urged evangelical Christians to use interfaith dialogue in which, "we are not just exchanging information; we are also testifying to truths that have taken hold of us and shaped our commit-

ments."¹⁰

As evangelists adopted what they considered to be a more sophisticated approach-- dialogue, modern syncretists, such as Jews for Jesus, continued to use confrontation tactics, but modernized them. They challenged young, Jewishly ignorant Jews to defend their religion. The modern syncretists attempted to show these non-committed Jews that syncretists were, in reality, not only better Jews, but the only true Jews because of their faith, observances and ethnic Jewish practices.

Missionary literature paralleled the changes in face-to-face confrontations. Long, boring tracts gave way to brief, eye catching, colorful, humorous literature. Modern broadsides printed in the hundreds of thousands and widely disseminated, superseded the nineteenth century tracts which were only printed in the hundreds for limited distribution.

Television and radio replaced street corner preaching and window shop missions. Today, evangelists and syncretists have concentrated on college campuses instead of mission halls. Christian half-way houses and counseling centers have become the ministry equivalents to the medical missions of the last century. In every case, missionaries have learned how to achieve the greatest rate of success from the advances pioneered by modern marketing and psychology. And from the latest scientific and business literature, evangelists discovered how to analytically

appraise their own techniques, illuminating the unproductive and building upon their achievements.

Evangelicals and Syncretists. I premised my thesis on the supposition that there are differences between evangelical Christians and syncretists and that they represent two classes of missionaries. Viewed from another perspective, however, syncretism may be seen as a missionary technique of evangelical Christianity; a buying option different from mainline Christianity. To use a marketing analogy, a salesman, closing a sale, does not ask his potential customer, "Do you want to buy X?," since the possible choices are either yes or no. He is trained to ask, "Would you prefer A or B?" Whichever choice the customer then makes, he has consummated the sale. If this sales ploy is applied to evangelism, the missionary gives the Jew the option of what type of Christianity he prefers-- mainline Protestantism or syncretism? Either choice constitutes a sale.

From the standpoint of Christian evangelism, the task is to bring the non-believer to Christ; denominations are strictly an ancillary concern. It consequently comes as no surprise that the greatest amount of financial support for syncretism, specifically Jews for Jesus, Mike Evans' B'nai Yeshua and Jack Hickman's Rebirth/לחיים, comes therefore from mainline Christians-- their theological differences with the syncretists notwithstanding.

Some syncretists, for example Jews for Jesus, have

claimed that they are only a missionary arm of evangelical Christianity. Moishe Rosen wrote, "We define ourselves as evangelical fundamentalists and we seek the cooperation of individuals and Christian bodies which can be so described by their work... We are an arm of the local church."¹¹

From my personal observation and from a survey of the vast literature on syncretism, it appears to me that a preponderance of members in syncretistic organizations are either Christians or Jews married to (or emotionally bound to) Christians. Syncretism becomes a viable religious option for the Christian who wants to keep his or her religion intact while accepting only the ethnic Jewish practices of his or her partner. The opposite situation for the Jew is, of course, not an option for the reasons previously cited throughout this paper. Syncretism can also be an outlet for Judeophiles to express their affinity to Judaism.

Paul Liberman wrote in The Fig Tree Blossoms that, "The name Jesus Christ generally is a bone in the throat of Jewish people." Messianic Judaism's calling Jesus by his Hebrew name, Yeshua Ha Mashiach, aims to break down the "middle wall of partition between Jew and Gentile." Messianic Judaism is thus, in a sense, an intermediate step between Judaism on the one hand and self-professing Christianity on the other.¹²

Modern Evangelism and Cults. Various analogies can be drawn between Christian missionary tactics and those

of cults. Both missionaries and cult recruiters have recognized common personality traits in their potential followers which make these individuals more susceptible to accepting propaganda. A 1977 Jewish Community Relations Council task force on Jewish participation in cults reported that the missionaries and cult recruiters were aware of this psychological susceptibility and utilized it quite effectively.

Recruiters, once they get their foot in the door of conversation, are alert to signs of stress or weakness-- an ended love affair, etc. Recruiters are especially active during certain stressful times of the year: the first week of classes on the college campus, for instance, when new students are often feeling alone and disoriented in a strange new environment. Other favorite times for recruiting are finals week and graduation time, when many students are feeling a great deal of pressure and uncertainty about the future, and the week following Thanksgiving, when many freshman students return to school after their first visit home feeling very disoriented by feelings of homesickness and anxieties about their growing independence from their families. Such students can easily be spotted by the cults-- in libraries, on college greens, and in cafeterias.

Vacation spots are especially popular with cult recruiters. One of the Moonies' main headquarters is in Berkeley, a mecca for young travelers. According to one source, Moon's recruiters are especially encouraged to strike up conversations with people carrying knapsacks and guitars, since these people are particularly likely to respond positively to the offer of a free meal or a free weekend in the California countryside...

Wherever cult recruiting takes place, its form is invariably the same: a one-to-one approach that relies heavily on eye contact, lots of warmth, and vaguely worded questions to which it is extremely difficult to say "no" such as "Would you like to improve the world?" or "Would you like to know the meaning of life?"¹³

I have described in earlier chapters similar practices of Christian missionaries, particularly Missouri Synod Lutherans. Philip Lochhaas wrote a book for the Lutheran Church entitled, How to Respond to... The New Christian Religions. In this text, Lochhaas identified those most affected by the new Christian religions. His discription of susceptibility traits, and situations in which young Lutherans find themselves, paralleled those identified by the Jewish Community Relations Council task force. Lochhaas' book warned Lutheran parents that, "A minority of young people will always be found who attempt to escape 'coping' by dropping out of society and turning to drugs and sexual adventure... Their lives are a never-ending 'search for something else.' ...For many, the homes in which they were raised were 'ideal' as far as family relationships were concerned. But they may be away from their homes for the first time in their lives-- lonely on a college campus or friendless in a city to which they have gone for employment. It may be that there is a 'lull' in their lives, such as the time between graduation and the beginning of a career..."¹⁴

Lochhaas went on to describe The Way International, the Unification Church of Sun Myung Moon (the Moonies), the Children of God, the Church of the Living Word and other "new Christian religions" in terms which could also fit syncretistic churches. "Almost without exception, each of the 'new "Christian" religions' is headed by one

man, a strong, decisive father-figure who supplies the authority in their lives that so many young people subconsciously desire. He may claim to have received a direct commission from God, and he may insist that God speaks to him in an audible voice."¹⁵

Although Lochhaas alluded to Rev. Moon, I have seen analogies to Moishe Rosen, Jack Hickman and Mike Evans in these very words. Further, "the strong, decisive father-figure who supplied the authority in their lives," could also be interpreted as the very image of Jesus in fundamental churches.

According to Lochhaas, "Some of these leaders assign new meanings to familiar Christian words and phrases-- to the point that the uninstructed may despair in the effort to determine what is really taught."¹⁶ This has been a charge levied at Christian missionaries by Jews who saw Christian missionaries interpreting Jewish Scripture in ways deviant from traditional Jewish understandings.

What evangelical Christians have seen as cult-like in these "new Christian religions," Jews have seen as cult-like in some mainstream Protestant evangelism and syncretistic techniques. Lochhaas cited several statistics on Christian youth participation in these cults. He lamented, "These are not percentages of which 'national calamities' are made, but for parents of loved ones or those caught up in strange religions, the figure might just as well be 100 percent. When the embracing of a new religion involves

denial of the deity of Jesus Christ and the all-sufficiency of His atonement, it is a crushing blow to Christian parents."¹⁷ Jewish parents have been similarly traumatized by the losses to another religion.

Although some syncretistic groups utilize more cult-like practices than others, all have demanded faithful allegiance to the group. An example from Phillip Goble's Everything You Need to Grow a Messianic Synagogue, while extreme, proves the rule:

WHAT YOUR LORD YESHUA WILL COMMAND

The Scriptures plainly teach what Yeshua commands of you as his disciple:

- 1) that you decide to obey God's Word...
- 2) that you not stay away from believers' meetings but remain a faithful and regular student of apostolic teaching (Acts 2:42);
- 3) that you stay in regular fellowship with other believers (Hebrews 10:25);
- 4) that you be a regular partaker of the Lord's Seder (Acts 2:42);
- 5) that you remain faithful in corporate and private prayer (Acts 2:42);
- 6) that you submit to the pastoral counsel of one body of believers (Hebrews 13:17);
- 7) that you faithfully focus your financial giving, talents, and spiritual gifts in one body of believers (Malachi 3:10; Acts 4:35; I Corinthians 14:26);
- 8) that you as a disciple make disciples (John 15:8) ⁸

This commanding aspect of missionizing has replaced, to a large degree, forced baptisms and other coercive strategies which evangelical Christians have employed since the Middle Ages to win Jewish converts.

Positive Aspects of Christian Proselytizing. In becoming followers of Jesus, many Jews, Christians and those

without religion have accepted a life of piety and self-discipline. Atheists and agnostics have affirmed belief in God. According to Jewish tradition, that will speed the coming of the messianic age. Many followers in these Christian religions have rejected their drug and alcohol abuses and other forms of debauchery. Lonely and rejected individuals have been given love and acceptance which they had not previously found in their lives. These fundamentalists have also been ardent supporters of Israel, and Soviet Jewry and have fought anti-Semitism. They have brought troubled people on society's fringes back into the mainstream of life.

Jewish Concerns. Jews are concerned any time a fellow Jew rejects the faith of his fathers. They desire to keep Judaism a viable religion and to fulfill its mission-- to be a kingdom of priests, a light unto the nations; the soul of man. They believe that there is inherent worth in Judaism and that Christian evangelism is a force tempting Jewish souls from the people Israel. To quote the Talmud (Sanhedrin 37a), "...if any man has caused a single soul to perish from Israel, Scripture imputes it to him as though he had caused a whole world to perish; and if any man saves alive a single soul from Israel, Scripture imputes it to him as though he had saved a whole world."¹⁹

There is cause for Jews to be alarmed at the number of defections from Judaism, even though the numbers are not large. Moishe Rosen, who had reason to exaggerate

the numbers of "Jewish believers," estimated that there were only 40,000 Jews who are followers of Jesus. On the basis of six million Jews in this country, this number represents less than .1% of the U. S. Jewish population. However, these "believers" are young, educated Jews who could have become the future leaders of the Jewish community. Their loss demonstrates a failure of Jewish education, and desperate needs which Jews are not meeting but fundamentalist Christians are. There is also concern that since evangelists have made headway with 40,000 Jews, they may be inspired to enlarge their efforts and achieve greater success.

Although, statistically, Christian evangelism to Jews has always been an overall failure, this offers little solace. As Philip Lochhaas pointed out in The New Christian Religions, the percentages do not represent a national calamity, but "... for the parents or loved ones of those caught up in strange [Christian] religions, the figure might just as well be 100 percent."²⁰

Countering Christian Evangelism. The entire Jewish community must be made aware of the current proselytizing practices and the ways to respond to them. Symposia and educational forums are good but there are too few of them. Rabbinical and congregational organizations also devote far too little financial resources to this problem.

On the positive front, the Jewish Community Relations Council of New York has pioneered efforts such as their

attempt to get state legislation prohibiting evangelism in homes for the mentally retarded, aged, hospitals and foster homes. Individuals, such as Hesh Morgan and Esther Jungreis, have taken upon themselves effective anti-missionary programs. The New York Board of Jewish Education has established Jewish coffee houses. The largest and most dynamic outreach dedicated to both anti-missionizing and to the instilling of positive Jewish commitment to young and old is Chabad of the Lubavitch Hasidim. Their outreach to individuals should be the model for all programs, especially those of Liberal Judaism.

What is now needed is programing not to counter Christian missionaries, but programing to enrich the lives of our people and make them spiritually fulfilled. Parents must not abrogate their responsibilities as personal leaders and role models. If they are unable to provide the needed spiritual answers, they should direct their children to those within the Jewish community who can address these questions. Homes should be made places where Judaism is lived.

Judaism can not be nationalistic and ethnic without some elements of spirituality. We are losing our children to Christianity because we have not given them a Jewish answer to how God affects their lives. And before we can teach them, we must stop and appraise our own lives and see if we hold the answers ourselves.

CHAPTER ONE

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CHAPTER SIX

NOTES

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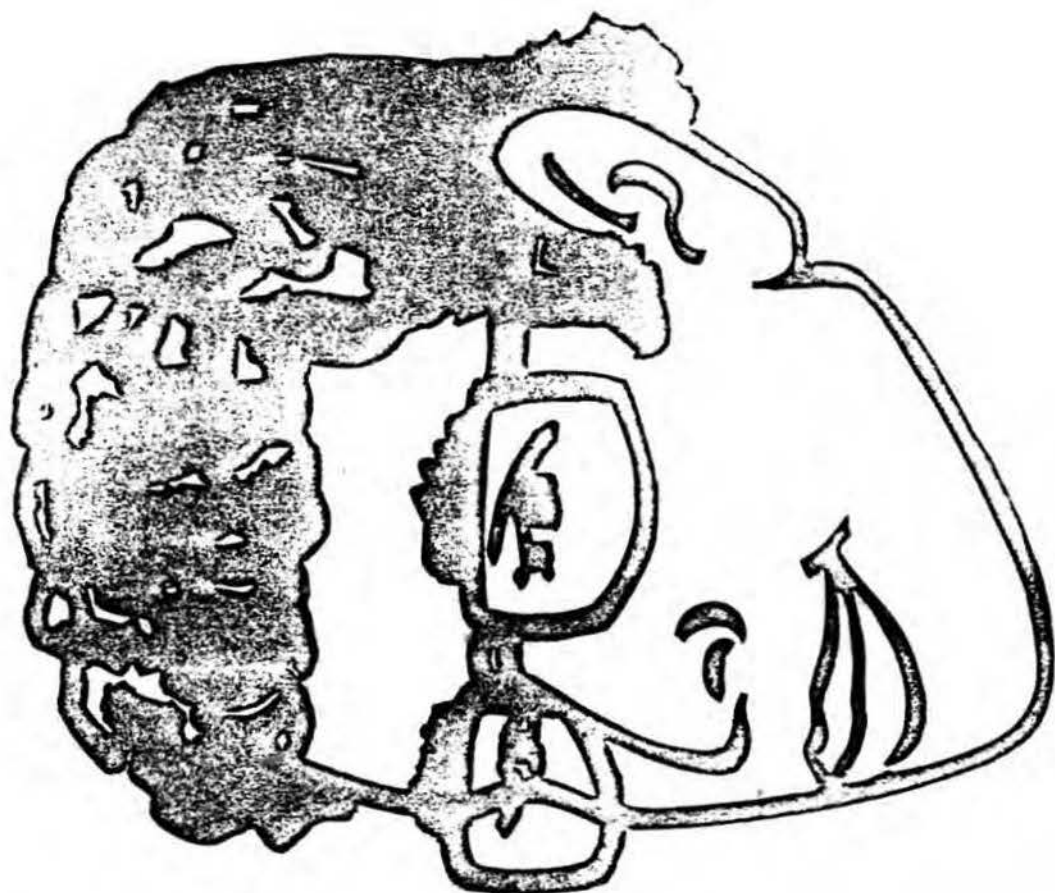
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APPENDIX

- A Jewish stereotype, "ABE GOLDSTEIN, Mr. Average Jew,"
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- B Letter from Jews for Jesus to Mr. and Mrs. Adolph
Baker of Owensboro, Ky., p. 217.
- C Letter of welcome recommended by Phillip Goble in
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- D Orlando, Fl. Yellow Pages, 1978, Beth Hanatz'rim
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- E Orlando, Fl. Yellow Pages, 1980, Beth Hanatz'rim
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- G Advertisement: LAMB in concert, p. 222.
- H Advertisement: L'Chaim Coffeehouse, p. 223.
- I Goble's Sample Phone Minister Presentation, p. 224.
- J Goble's Pocket Hooks for Praying Fisherman (handling
excuses), p. 225.
- K Jews for Jesus Broadside: "Are You a Shlemiel or a
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- L Jews for Jesus Broadside: "Everything you always
wanted to know about Jesus*," "Inflation," "If
being born," pp. 228-233.
- M Jews for Jesus Issues: Passover, pp. 234-241.
- N Goble's Messianic Erev Shabbat Service, pp. 242-264.
- O Jews for Jesus Broadside, "Goyim for Jesus,"
pp. 265-266.

ABE GOLDSTEIN,

Mr. Average Jew



APPENDIX G

"ABE GOLDSTEIN" by Ed Smith

(The monologue below depicts in modern parable form that Jewish people are indeed in need of the Savior. The numbered paragraphs correspond to the drawings which follow—allowing for a flipchart presentation to a small group)

1. Abe Goldstein in Mr. Average Jew
2. Abe is a friendly type person, most of the fellas down at the office say he's a nice guy. Abe tried to be the type of person that most people like, for he knows that if you are a nice guy everything will be all right. Abe is an art director in one of the local art studios in this area. He works hard at his job, spends a lot of time at work, and tried hard to succeed. He knows that if you are a nice guy and you work hard everything will be all right.
3. In those off hours, when Abe has time to do the things that he enjoys, you'll find him out on the golf course, if the weather permits, playing tennis, or playing poker with some of his closest friends. On many Sunday mornings, when Abe is not cutting the grass, you will probably find him sailing with some friends on the lake in our area. Abe is a friendly, sociable person. He knows that everything will be all right if you are a nice guy.
4. The Goldstein's have a modest home, one that they are proud of, and they maintain it quite well. They are good neighbors, everyone says so.
5. Their two children, a boy and a girl, are doing quite well in school. The Goldsteins try to maintain the type of environment that will aid their children in growing up happily and successfully.
6. Their foremost goal is to maintain a happy home, knowing that if you are nice people everything will be all right.
7. Mrs. Goldstein is very active in P.T.A. activities and is also very civic minded. She is a member of the League of Women Voters in this area, and was one of the leaders of the recent campaign to legalize abortions. Mr. Goldstein is very proud of her, and does not begrudge the many long hours she spends working for the good of the community as he knows that, if you are a nice guy, everything will be all right.
8. If you talk to any of the Goldstein's neighbors they will tell you, "Oh, yes, the Goldsteins - we like them - they are both very nice people and are easy to live with."

9. Do you know that the Goldsteins even put up a tree during the Christmas holidays to "go along with the season"? They call it a Hanukkah bush. It looks like a Christmas tree, and it is certainly a tree they can be proud of. They even give gifts during the holiday season." The Goldstein's know that since they are nice people everything will be all right.
10. Mr. Goldstein will tell you, if you ask him, that he does not believe in discussing religion or politics inasmuch as this type of discussion can only lead to controversy.
11. Synagog? No, none of his family goes to Synagog, they haven't been there since they were children. Oh he remembers the old days when he went through his Barmitzvah. His parents had forced him to go to Synagog and he hated going then and hasn't attended since. To please his parents he still takes his family to his parents home to celebrate Passover, for he knows that if he is a nice guy, everything will be all right.
12. I guess we could call the Goldsteins agnostics. They are not really sure what they believe, they are not even sure there is a God. They know very little about heaven or hell, even though they have heard stories that there might be a heaven. They don't concern themselves much with such thoughts as they know that if you are a nice guy, everything will be all right.
13. The description of Mr. and Mrs. Goldstein so far is the side that they want to present to the outside world. Inside they are often hurting, concerned, worried just as much as some of their Gentile friends. Not too long ago Mr. Goldstein's most favorite aunt passed away, and deep in his heart he wondered, "What's happened to her?" The old answers were not enough for him - the old answers that if you are a nice guy everything will be all right.
14. Mr. Goldstein knows, deep in his heart, that everything will not be all right if you are just a nice guy. He worries about doing the right thing, and he knows that he can't always do the right thing. Mr. Goldstein feels what St. Paul said there is no distinction - whether you are Jew or Gentile "all have sinned and fall short of the glory of God." (Romans 3:23)
15. The only solution to the needs of Mr. and Mrs. Abe Goldstein is Jesus Christ. He is the way to peace with God and to the assurance of eternal life with him. Only in Jesus Christ will everything be all right.
16. It is our privilege to share the Good News of God's love in Jesus Christ with Mr. and Mrs. Abe Goldstein. It is not easy since they

have a lot of Jewish culture that sometimes is our responsibility to try to understand them and in patience and love help them to find out how everything is all right.

17. Our Lord said, "Go and make disciples of all nations" and that includes Mr. and Mrs. Abe Goldstein.

JEWS FOR JESUS

Moishe Rosen, Chairman

Mr. and Mrs. Adolph Baker
214 West 9th Street
Owensboro, KY 42301

December 3, 1980

Dear Mr. and Mrs. Baker:

I know this letter is uninvited, and I hope it doesn't come as an affront to you. I was invited to write you directly by a friend who felt I might be able to tell you something of why I believe Jesus is the promised Messiah of Israel.

If God is important at all, then He is most important of all. If Jesus is not the Messiah of Israel, then we should proclaim to the whole world that Christianity is a fraud perpetrated in the name of God. But, if Christ is the Messiah, then each person, Jew or Gentile, has the obligation to believe, receive and serve Him.

For me, it was not an easy decision to believe in Jesus. I did not want to face the consequences of becoming an outcast from my own people. I was certain my family would disown me and my friends would think I was dishonoring the God of my fathers and rejecting my Jewish identity. Maybe you, Mr. and Mrs. Adolph Baker, are in that same place.

I made myself not to pay attention. I CHOSE to be offended when people tried to speak to me about Christ. I resented their statement that Jesus is the Jewish Messiah. I said, "We Jews will decide who the Messiah is. We are not going to let Christians make that decision for us." What I couldn't see was that neither Jews nor Gentiles have the right to select one to be the Messiah. That choice is God's. Our

If you pray that prayer and read the enclosed materials with an open heart, I think you might be surprised by the joy God wants to give to all who believe.

With this letter, I am enclosing a reprint of an article published in the New York Times answering the 20 questions we are most often asked, and one edition of our ISSUES publication. I am taking the liberty of putting you on the list to receive ISSUES. If you would rather not receive it, please let me know. We want to be careful not to intrude. I am merely attempting to reach out to you and share something which is important.

With this letter goes my prayer that you might find the joy, the peace, the abundant life I have found in Christ, the Messiah of Israel.

Sincerely yours,

Moishe Rosen

MR:dvl
Encl

P.S. I would be happy to enter into dialogue through correspondence and try to help you understand what God is saying in the Bible.

60 Haight Street San Francisco, CA 94102
(415) 864-2600

SAMPLE WELCOME LETTER

Dear _____,

Baruch ha shem! We of our Messianic Synagogue so appreciated your attendance that we thought we would let you know. We hope you enjoyed being part of us and that you will consider yourself welcome from now on.

The purpose of our Messianic Synagogue is to be God's instrument for healing and peace in both the Jewish and the Gentile communities. It is also our God-given task to share the Scriptural truths of Messianic Judaism with all people and to raise up our children according to the traditions of our people.

Please consider us your friends and let us see you again soon.

God bless you,

SAMPLE FRIENDLY LETTER OF WARNING
TO GOSPEL REJECTORS

Dear _____,

Our synagogue is a Jewish congregation of believers in the Tenach. Besides our week-end synagogue services, we also meet locally in Jewish homes for Torah study and for chavrutot, and we would enjoy YOU being with us!

We wish that we could tell you all the wonderful blessings that the God of Abraham, Isaac and Jacob has showered on us: the physical healings, the answers to prayer, the love, the joy he has given to us all. Some, who first came to our Jewish home Torah study, skeptical of our motives, are now the happiest and most ardent friends we have.

They too have come to believe the marvelous Good News about the God of Israel — that he sent his own eternal, life-giving Word among us as a Man so that if YOU believe his Word YOU will not perish but have wholesome, abundant life. In the light of this offer of love, God says that there can be no indifference. The Jewish Messiah Yeshua (Jesus' Hebrew name), who is the Divine Word of God In-Person, declares, "He that is not with me is against me." To make no decision to trust and obey the Jewish Messiah Yeshua is in reality a rejection of him. If you choose to reject such love, the God of Israel will honor your choice forever, to your eternal shame and regret. We are far too concerned about you to see you do that!

The Scriptures teach that although many of the Jewish people believed in Yeshua, some refused to obey him because they feared their own people and because they valued their reputation with men more than they valued the honor that comes from God. However, Yeshua declares: "If you love me, you will obey my commands!" Yeshua loved you enough to die for you. But do YOU love Yeshua? He will judge your love on the basis of your obedience to his commands. If you refuse to obey him, he will refuse to believe that you love him. One of Yeshua's commandments to us is that we not stay away from believers' meetings. Please don't disobey him. Transportation to our get-togethers is available to you (call _____). The very wonderful Jewish people of our synagogue care about you and have provided a free Bible for you upon request.

Please accept this letter in the same spirit of love and concern with which it is sent to you. Our purpose is to serve YOU! Please let us know how we can help you.

Your friends,

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Beth Avraham Synagogue 1075 SW 87 Ave—395-1500

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Beth El Congregation

2400 Pine Tree Dr. MB—532-6421

Beth Israel Congregation

770 40 St. MB—538-1251

Beth Jacob Congregation Orthodox

311 Washington Ave. MB—672-6150

BETH KODESH CONGREGATION

Rabbi Sam Shalom
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1101 SW 12 Ave—858-6334

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935 Euclid Ave. MB—538-1521

Beth Torah Congregation

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Beth Yehuda Congregation

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B'Nai Israel & Greater Miami Youth Synagogue

13217 SW 84th Ln—595-9356

Cohen Jacob C. Community Synagogue

1532 Washington Ave. MB—534-0271

Congregation Knesseth Israel

1550 W. 84th St—557-2190

Congregation Ohr Shalom

Rabbi Rashi Y. Shapiro
317 W. 47 St. MB—538-1000

Coban Sephardic Hebrew Congregation

Orthodox
715 Washington Ave. MB—531-4732

Killer Jewish Student Center of University of

Miami 1100 Miller Dr. CG—665-6448

Israeli Center Temple

Daily Services—Conservative
Rabbi Solomon H. Waldenberg
3175 SW 25 St—645-1529

Knesseth Israel Congregation

Orthodox
Daily Services—Morning & Evening
Rabbi David Lehrfeld
2415 Euclid Ave. MB—538-2741

Metropolitan Community Synagogue of Greater

Miami 1404 W. Dixie Hwy—931-9318

North Bay Village Jewish Center

7800 Hispanola Ave. N. Bay Vlg—861-4005

Ohev Shalom Congregation

Rabbi Phineas A. Weberman
Orthodox—Services Daily & Sabbath
7055 Benita Dr. MB—865-9851

Sefardic Rabbinat Of Greater Miami

1401 NE 35th Ave. WMB—651-2684

Sephardic Jewish Center

645 Collins Ave. MB—534-4092

Sephardic Jewish Center of North Miami Beach

571 NE 171st St. NMB—652-2099

Sky Lake Synagogue

Rabbi Dov Bloch
Orthodox—Services Daily Shabbat
And Holidays
1850 NE 183rd St—945-8712

Synagogues—(Cont'd)

TEMPLE ADATH YESHURUN

Conservative - Rabbi Simcha Freedman
DAILY SERVICES - Morning 7:10 am
Evening (Call for Times)
SABBATH SERVICES 8:30 am
HEBREW SCHOOL
NURSERY SCHOOL - DAY CAMP
ADULT SCHOOL
1025 NE Miami Gardens Dr—947-1435
1025 NE Miami Gardens Dr—947-4431

TEMPLE ADATH YESHURUN

Religious School
1025 NE Miami Gardens Dr—947-4431

TEMPLE BETH EL

Main Office 3950 N. Kendall Dr—667-6667

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TEMPLE BETH SHALOM

Rabbi Dr. Morton M. Wasky
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TEMPLE BETH SHALOM

Rabbi Leon Kronish
Services 8:15 PM-Fri. 10:45 AM Sat.
4141 Chase Ave. MB—538-7231

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Rabbi Chas. Rubel-Conservative
Minyan T. AM-S. PM-Fri. 8:15 PM-Sat. 9 AM
6438 SW 8 St. WMB—261-9821
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TEMPLE EMANU-EL

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TEMPLE ISRAEL OF GREATER MIAMI

137 NE 19 St—573-5900

TEMPLE Knesseth Israel

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Rabbi Dr. David Raab
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Rabbi Mayer Abramowitz
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620 75 St. MB—866-2156

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Dr. Eugene Lubovits - Rabbi
Conservative-Daily Minyan-Youth Group-
Sabbath Service Fri. 8:15 pm Sat. 8:45 am
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TEMPLE ADATH YESHURUN

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DAILY SERVICES - Morning 7:10 am
Evening (Call for Times)
SABBATH SERVICES 8:30 am
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NURSERY SCHOOL - DAY CAMP
ADULT SCHOOL
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222

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hear Lamb come and hear Lamb come and hear LAMB Come and hear Lamb come and hear Lamb lamb Lamb



see lamb come and hear Lamb come and hear Lamb come and hear Lamb come and hear Lamb Lamb

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APPENDIX

It is the prayer of Ray Gannon and I that your sheul will have many bus ministers who will be faithful in gathering the lost sheep of Israel in order that they may be entrusted to feed them and go out from your midst to shepherd flocks all over the world.

October, 1974

Phil Goble
Encino, California

Exhibit A

APPENDIX

SAMPLE PHONE MINISTER PRESENTATION

"Hello, is this Mrs. _____? I'm Mrs. _____ from _____ Messianic Synagogue, and I'd like to invite you to our _____ (day) _____ evening Torah study. We meet at the lovely home of Mr. and Mrs. _____ in _____, and we have an unusually warm time of study and interchange and refreshments together ... doesn't that sound appealing to you? We can pick you up in our mini-bus, of course, and bring you home. Could you be ready between 6:30 and 7:00 p.m.?
(Ignore excuses at this point.)

Mrs. _____, I want to give you my telephone number ... do you have a pencil? It's _____ (give your phone number) _____ Now, could you please give me your street address? Is that a house or an apartment? (Ask for the apartment number.) Mrs. _____, could you give me your nearest cross street? (Now, you're ready to prayerfully and emphatically deal with excuses.)

Mrs. _____, is there any reason you couldn't come this week? (Check your Scripture sheet to begin dealing with her excuses.) I see, I know what you mean. But Mrs. _____, remember what the Word of God says ... (Read or quote the Scripture appropriate to her excuse.)

(At this point, she will probably pull out another excuse. Be ready for it with your Scripture sheet.) I understand, Mrs. _____, and I appreciate what you're saying. Still, though, the Word of God says ... (Quote the Scripture appropriate to her second excuse.)

(Is she still excuse-hunting?) Then say, Mrs. _____, if this week is bad for you, let's set it up for the following week.

(Is she still excuse-hunting?) Mrs. _____, tell me frankly ... how much probability is there that you could come if I should call you later? I see. One final question, Mrs. _____, and this is very important. Do you have any needs that you would appreciate prayers for? (help her:) Financial? Physical? Depression? Spiritual? (When she tells you her need, say this:) Well, Mrs. _____, I just want to quickly share with you what the Word of God says about your need. (Read the appropriate Scripture.) Now, Mrs. _____, I want you to have my word on one thing. _____ evening at our Torah study, there's going to be a house full of Jewish people praying for your need in Yeshua's name, so expect a miracle, okay? I'll be talking with you. Goodbye."

POCKET HOOKS FOR PRAYING FISHERMEN
(MEMORIZE OR READ)

"IS THERE ANY REASON WHY YOU COULDN'T COME?"

A. *Too busy?* "You are anxious and troubled about many things; but one thing is necessary: choose what cannot be taken away from you" (Luke 10:41-42). "Cast all your cares upon him because he cares about you" (1 Peter 5:7).

B. *Afraid of converting?* "We are the true Jews who worship God in the Spirit, whose pride is in Yeshua Ha Mashiach, and who put no confidence in mere externals" (Philippians 3:3).

C. *Too much to give up?* "But what shall it profit a man, if he shall gain the whole world and lose his own soul?" (Mark 8:36).

D. *I have my own ideas.* But the Lord says, "I will give them one heart and one way that they may fear me forever" (Jeremiah 32:39). "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

E. *Not now—maybe later?* "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

F. *Involved in a cult?* "If anyone teaches a gospel at variance with the gospel we preached to you, let him be accursed" (Galatians 1:8). "Let no one be found among you who practices divination, or a fortune teller, or an augur, or a sorcerer, or a charmer, or a medium, or a witch, or a necromancer. For whoever does these things is an abomination to the Lord" (Deuteronomy 18:10-12).

G. *Back-slidden baptized believer?* "Do not stay away from our meetings, as some do, but rather come encourage one another; for if we willfully persist in disobedience after receiving the knowledge of the truth, no sacrifice remains; only a fearful prospect of judgment and a fierce fire which will consume God's enemies" (Hebrews 10:25-27).

H. *Yeshua was just a man?* "Unto us a child is born and his name shall be called Almighty God" (in Hebrew 'el gabor') (Isaiah 9:6). "And now Father, glorify me in thy own presence with the glory which I had with thee before the world began" (John 17:5).

I. *Won't explain?* "Shall not God search this out? For he knows the secrets of the heart" (Psalm 44:21).

(Continued on next page.)

"DO YOU HAVE ANY NEEDS THAT YOU WOULD APPRECIATE OUR PRAYERS FOR?"

P. *Illness?* If you will diligently listen to the voice of the Lord thy God, and will do that which is right in his sight and will give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

Q. *Depression?* Mental suffering can help us grow in obedience. The Scripture says, "Even Yeshua learned to obey through what he suffered and so qualified to become a source of unending salvation to those who obey him" (Hebrews 5:8-9).

R. *Financial?* "And my God will supply all your wants out of the magnificence of his riches in Yeshua Ha Mashiach (Philippians 4:19). "Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matthew 6:33).

S. *Spiritually oppressed?* "Resist the enemy in the name of Yeshua and he will flee from you" (James 4:7).

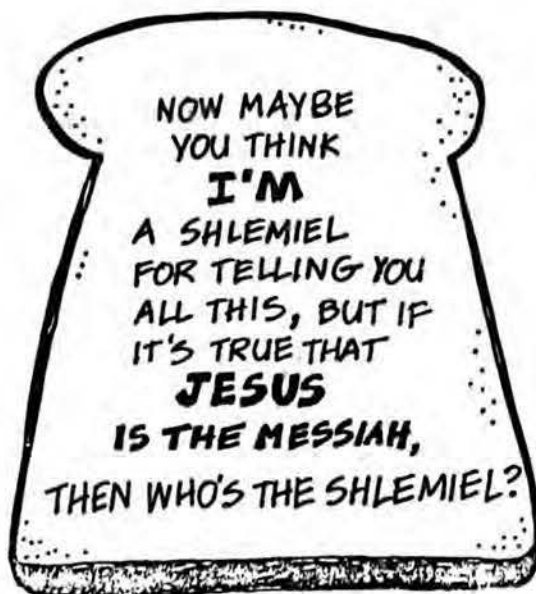
T. *New believer needing spiritual nurture?* "And those who accepted the Gospel took the mikveh-bris of water immersion and they met persistently to hear the apostolic preaching, to have fellowship, to celebrate the Lord's Seder and to pray" (Acts 2:41-42).

IS THERE ANY OTHER
GOD'S SOLUTION TO OUR
SHLEMIEL-NESS, NAMELY THE
MESSIAH JESUS!

SO IF YOU WANT TO **STOP**
BEING A **SHLEMIEL**,
RECOGNIZE **JESUS** AS THE
ONLY ONE WHO CAN TAKE
AWAY YOUR SINS.

"ALL OF US LIKE SHEEP
HAVE GONE ASTRAY, EACH
OF US HAS TURNED TO
HIS OWN WAY, BUT THE
LORD HAS CAUSED THE
INIQUITY OF US ALL TO
FALL ON HIM."

ISAIAH 53:6



CALL OR WRITE:

EX-SHLEMIELS FOR JESUS
COMMITTEE
IRVING D. KUGLER, CHAIRPERSON
1907 CHESTNUT ST.
PHILADELPHIA, PA 19103
(215) 561-2665

JEWS FOR JESUS ©1977

WE HAVE FOUND THE MESSIAH!
(WHICH TRANSLATED MEANS CHRIST)
JOHN 1:41

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**ARE YOU A
SHLEMIEL**



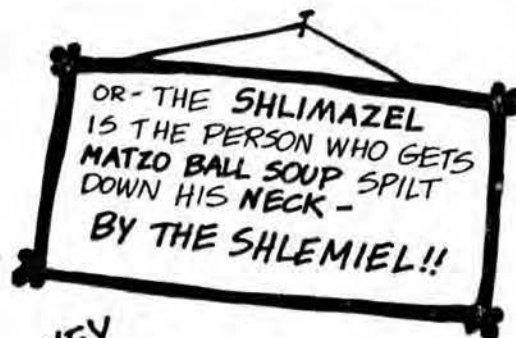
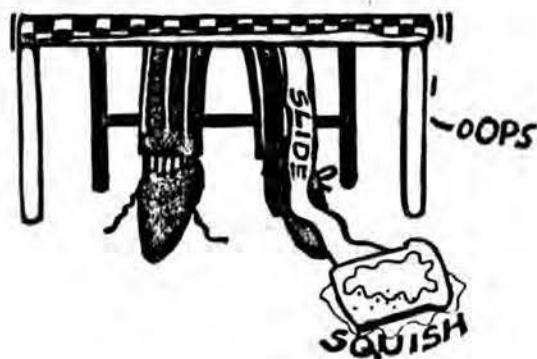
**OR A
SHLIMAZEL**
????

NOW A SHLIMAZEL

IS THE POOR FELLOW,
WHO, WHEN HE DROPS
HIS BUTTERED BREAD,
IT LANDS **BUTTERED
SIDE
DOWN**



THE **SHLEMIEL** DOES
THE SAME THING, ONLY HE'S
BUTTERED **BOTH
SIDES
FIRST!**



THE **EXPERTS** TELL US THAT THE
TERM "**SHLIMAZEL**" COMES OUT
OF **MEDIEVAL JEWISH ASTROLOGY.**



THEY SAY THE **SHLIMAZEL**
IS BORN UNDER AN **UNLUCKY STAR** -
AND TRY AS HE MIGHT - HE CAN'T
BREAK THE **BAD LUCK SYNDROME.**

ON THE OTHER HAND THE
SHLEMIEL IS AN INEPT BUNGLER.
HIS PROBLEMS DON'T REST WITH THE
STARS - HIS TROUBLES ARE



NOW **NONE OF US** WANT TO BE
EITHER A **SHLEMIEL** OR A
SHLIMAZEL. BUT THE FACT IS

ALL OF US ARE SHLEMIELS!!!



THAT'S RIGHT! WE HAVE "**TSURIS**"
(THAT MEANS **TROUBLE**) BECAUSE OF
OUR OWN SINS. WE HAVE BEEN
INEPT IN HANDLING OUR LIVES AND
WE'VE **BUNGLED** OTHER PEOPLES
LIVES IN THE PROCESS.

**BUT WHAT MAKES US
SHLEMIELS MORE THAN
ANYTHING ELSE...**

Q: Isn't Jesus really only
for the Gentiles?

a: Nope. The Messiah was
promised to the Jews and
came as a Jew, through a
Jewish woman, to the Jewish
people. And when the Jews
did not accept him (which
came as no news to anyone
who had read Isaiah 6), he
offered salvation to the
gentiles. But that same
offer is still good to any Jew
who is interested!

We say that the main
thing you ought to know
about Jesus is that you
can and should believe
in him. He is the promised
Jewish Messiah. He is
the ultimate sacrifice
by which men can be
justified and through
whom Jews and Gentiles
can return to God.*

*and about THIS, we're serious

*
Explained by
your friendly
neighborhood
Jews for Jesus
as a public service
steffi geiser

©

Everything
you always
wanted to
know about
Jesus*

* BUT WERE AFRAID TO ASK *

* YOUR RABBI.

Perhaps

your Rabbi has often expressed a certain unwillingness to enter into discussion on the above subject.

(Of course, you can hardly blame him.)

After all, the one thing that all rabbis manage to agree upon nowadays is that they don't believe in Jesus... and neither should you. But then, if a rabbi did believe, who would let him be a rabbi?

Maybe you think it's right for your Rabbi to be the ultimate authority on what NOT to believe... but maybe not.

Q: Did Jesus really have blond hair, blue eyes and a fair complexion?

a: No. Jesus came from the Middle East, was Jewish, wandered in the wilderness for forty days without food, and probably looked more like Baruch Goldstein than Jeffrey Hunter!*

* please see forthcoming pamphlet entitled "Everything you always wanted to know about Baruch Goldstein..."

Q: Is GOD really alive?

a: Why not ask him?

Q: Was Jesus' mother really a virgin?

a: Most people find this very hard to believe, but the fact is that the news that Mary was going to conceive a son came as no greater surprise than to Mary herself. But with all the strange things that happened in the Old Testament, it's funny that this should strike Jews as incredible.

Q: Did Jesus really say things from the Old Testament?

a: Not only did Jesus often quote Old Testament prophecy, but he spoke of himself and his very own being as the fulfillment of all inspired scripture.

Q: From what I know about Jesus, it seems to me that he would be the first to agree that anyone who is sincere can know God. Isn't that true?

a: That shows how much you know about Jesus! First of all Jesus knew all about man's "sincerity" and he called the most religious leaders in Israel "hypocrites". He also said of himself:

I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them... I am the way, the truth and the life: no man comes to the Father, but by me. John 10:7,8,14,16

"THE FREE GIFT OF GOD IS
ETERNAL LIFE THROUGH
JESUS CHRIST OUR LORD" *
*
*

If you are willing to trust in
Him you'll never be **DE**flated
in value... and you won't have
to be **DE**pressed!

What is more, he paid your
"union" dues, and when you
"join" Him you automatically
become a member of the
growing brotherhood of
UNITED WORKERS of GOD
(come visit our local chapter!)

NEW POLITICS OR
NEW ECONOMICS
can't help you change the wages
of ETERNITY.

JESUS CAN!

Have a happy, secure &
prosperous forever.

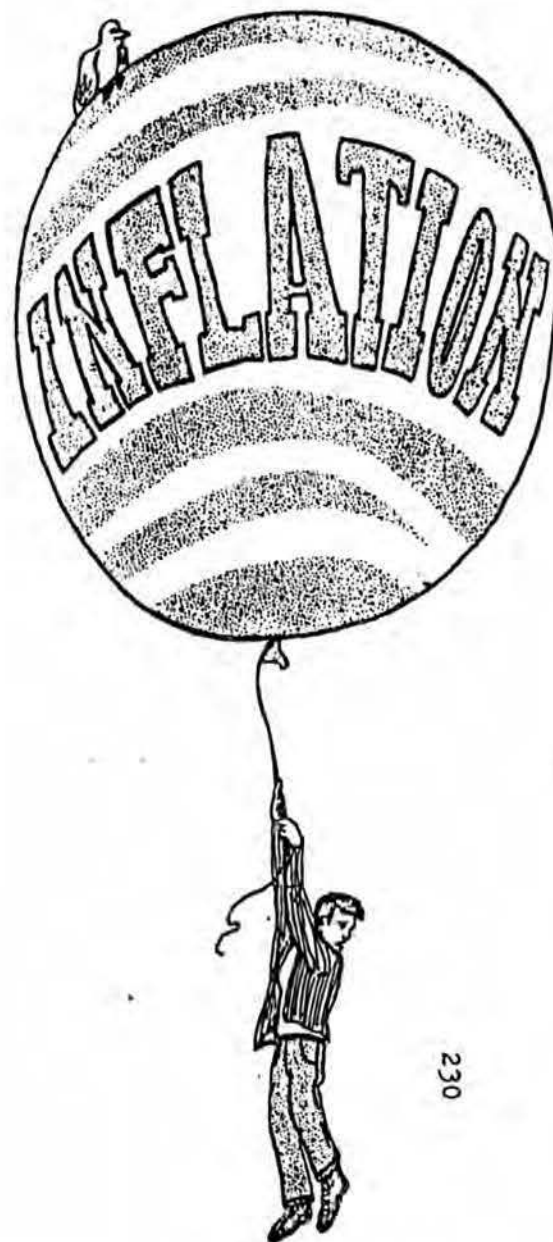
Jews FOR Jesus

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prices are too high for people to buy what they want.

DEflation is when prices are Low but people don't have enough money to buy what they want.

REcession is when prices are going down but

people still don't have enough money to buy what they want.

DEpression is when too many people don't have jobs and prices are Low but people don't have enough money to buy what they want.

INflation

DEflation

REcession

& **DE**pression ALL AT THE SAME TIME IN OUR COUNTRY RIGHT NOW.

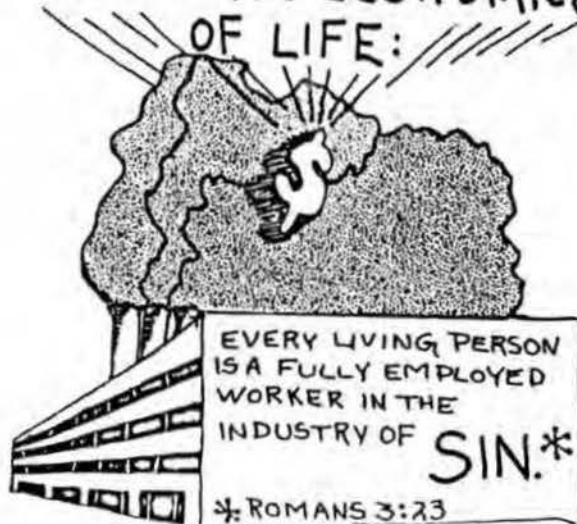
probably we still won't have enough money to buy what we want.

(maybe it's because we don't know what we want or how much of it we really should have...)

The problem is not
WAGE-PRICE-INDEX.

There are some wages, some prices that stay the same:

these are the
SPIRITUAL ECONOMICS OF LIFE:



but nobody will like it *
"The wages of sin is death" *

DEATH is the ONLY wages' where we get **ENOUGH** (BUT THEN IT IS NOT WHAT WE WANT.)

GOD has His own cost of LIVING. He set and paid a price for us to have all the living we could ever want.

Jesus negotiated the contract for us. It's called the **NEW COVENANT.**

He collected the wages of **SIN** at Calvary. They were the wages due US.

He nullified the old contract of **DEATH.** He rose from the dead with His wages of **LIFE** which He offers to us as a gift.

* * * Romans 1:23

This offer may
sound familiar,
since it has been
available for
centuries...

How long are
YOU going to
wait to Trust
Someone who
will REVOLUTIONIZE
your life and
give you LOVE
from ABOVE?

...not only that...

JESUS
guarantees a
Special Bonus
Offer of
ETERNAL
LIFE

We Are
JEWS for
JESUS...

Doubters are welcome



Please do not litter

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BR-035

IF
BEING
BORN
hasn't given
You much
Satisfaction...



Try being
BORN AGAIN!

Atheists
Buddhists
Catholics
Jews
Protestants
YOU

are all eligible
for this
EXCITING
EXPERIENCE

God wants all of
us to have this
opportunity!
All you have to do
is TRUST



"That's all?"

THAT'S ALL!
And you will
become a NEW
CREATURE with
a Fuller and
Happier Life!

"Trust
Who?"



TRUST JESUS!

Ask Him to come
into your life
and be the ONLY
SPIRITUAL
RULER in it!

NOT your friend
NOT a guru
NOT your mother
NOT the pope
NOT your rabbi
NOT ANY
OTHER
MERELY
HUMAN
BEING!



"Why should
I trust Jesus?"

Because
JESUS alone is
GOD, who became
a MAN, as it
was Foretold
in the Old
Testament.

Micah 5:2
Isaiah 9:6
Isaiah 53
Zechariah 12:10
etc.
etc.

He is the
Messiah of
the Jews and
the Savior of
all people who
ask Him into
their lives!

233

"I've heard
this before."



Passover

Why is this night different
since Y'shua observed it?

by Rich Robinson

"In days to come when your son asks you, 'What does this mean?' you shall say to him..."

(Exodus 13:14)

The number four plays a significant role in Judaism. There are the four species of vegetables for Sukkot; four kingdoms in the book of Daniel; four Torah portions in the *tefillin*;^{*} four Matriarchs. At Passover, we find this number in abundance. In the course of the Seder we have four sons, four cups of wine, four expressions of redemption (Exodus 6:6-7) and perhaps the most famous "four" of all—the Four Questions.

As the Seder developed over the centuries, the Four Questions underwent many changes and were altered as different situations arose.¹ For example, originally one question dealt with why we ate roasted meat.² After the destruction of the Temple, that question was deleted and one about reclining was substituted. Today, the Four Questions (phrased as observations) are asked by the youngest child in the family:

Why is this night different from all other nights?
On all other nights, we may eat either *chometz* or *matzoh*; on this night, only *matzoh*.
On all other nights, we eat all kinds of vegetables; on this night, we must eat *maror*.

On all other nights, we do not dip even once; on this night we dip twice.
On all other nights, we may eat either sitting or reclining; on this night, we all recline.

The father then explains the Passover story.

(continued on page 2)

^{*}This and all other italicized Hebrew terms will be listed in a glossary on page 5.



דגאלתי

There are other questions that the rabbis could have chosen as well. In the spirit of rabbinical adaptation, here are some additional questions that both children and adults might ponder.

Why do we place three matzot together in one napkin?

There are any number of traditions about this. One tradition holds that they represent the three classes of people in ancient Israel: the Priests, the Levites, and the Israelites. Another tradition teaches that they symbolize the three Patriarchs, Abraham, Isaac and Jacob. Yet another explanation is that it is a depiction of the "Three Crowns": the crown of learning, the crown of priesthood, and the crown of kingship.³ And a fourth option is that two of the *matzot* stand for the two weekly loaves of Exodus 16:22, and the third *matzoh* represents the special Passover bread called the "bread of affliction."⁴ And if those are not enough to keep one's imagination running, here's another. Rabbi Abraham Isaac Sperling suggested that the three *matzot* stand for the three "measures of the fine meal" which Sarah prepared for Abraham's angelic guests (Genesis 18). The reason for this interpretation lies in the rabbinic tradition that this event occurred on the night of Passover!⁵ Out of all these explanations, how can we decide which is the right one, or is there yet another?

Why is the middle matzoh, the afikoman, broken in the course of the Seder?

Are we breaking the Levites, or Isaac, or the crown of learning, or one of the guests' cakes, or the bread of affliction? Or are we symbolizing the parting of the Red Sea (another explanation)?⁶ If any of these explanations are correct, why is the *matzoh* hidden away, buried under a cushion, and then taken out and eaten by all, as the Sephardic ritual puts it, "in memory of the Passover lamb?"

Where is our pesach, our Passover sacrifice, today?

The Torah prescribes that a lamb is to be sacrificed and eaten every Passover as a memorial of the first Passover lambs which were killed (Deuteronomy 16:1-8). In reply, it is said that without a Temple we can have no sacrifices—



yet some have advocated that the sacrifice still be made in Jerusalem even without a Temple.⁷ Since the Passover sacrifice, like others, involved the forgiveness of sins, it is important that we do the right thing. Some feel that the *pesach* had nothing to do with forgiveness. But in Exodus Rabbah 15:12 we read, "I will have pity on you, through the blood of the Passover and the blood of circumcision, and I will forgive you." Again, Numbers Rabbah 13:20 cites Numbers 7:46, which deals with the sin offering, and then adds, "This was in allusion to the Paschal sacrifice." Clearly the rabbis of this time period regarded the *pesach* as effecting atonement, and Leviticus 17:11 confirms that "it is the blood that makes atonement for the soul."⁸ Today, however, we have only a shankbone, the *zeroah*, as a reminder of the Passover sacrifice, and roasted egg, the *chaggigah*, in memory of the festival offerings. But nowhere did God say that we could dispense with sacrifice. So, where is our *pesach* today?

The answers to these questions can be found by examining how and why the Seder observance changed dramatically in the first century.

The Seder celebrated by Jesus and his disciples

The "Last Supper" was a Passover meal and seems to have followed much the same order as we find in the Mishnah. In the New Testament accounts, we find reference to the First Cup, also known as the Cup of Blessing (Luke 22:17); to the breaking of the *matzoh* (Luke 22:19); to the Third Cup, the Cup of Redemption (Luke 22:20); to reclining (Luke 22:14); to the *charoseth* or the *maror* (Matthew 26:23), and to the Hallel (Matthew 26:30).

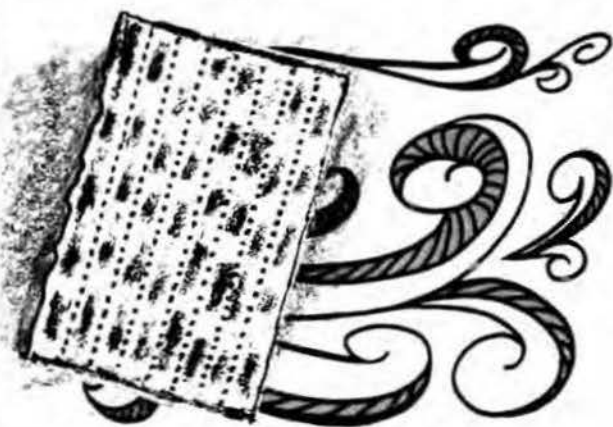
In particular, the *matzoh* and the Third Cup are given special significance by Jesus:

And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my



דלקחתי





body given for you; do this in remembrance of me." In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you" (Luke 22:19-20).

The Passover Lamb

The early Jewish believers in Jesus considered him the fulfillment of the Passover lambs that were yearly sacrificed. Thus Paul, a Jewish Christian who had studied under Rabbi Gamaliel, wrote, "Messiah, our *pesach*, has been sacrificed for us" (1 Corinthians 5:7). John in his gospel noted that Jesus died at the same time that the Passover lambs were being slaughtered in the Temple (see John 19:14) and that like the Passover lambs, none of his bones were broken (the others being crucified had their leg bones broken by the Romans—John 19:32, 33, 36). The idea behind all this was that just as the Israelites were redeemed from Egyptian slavery by an unblemished lamb, now men could be freed from slavery to sin by the Messiah, the lamb of God.

The cessation of the Temple sacrifices

The first Christians were considered a part of the Jewish community until the end of the first century when they were expelled by the synagogue. Until the Temple was destroyed, these Messianic Jews worshipped regularly with those Jews who didn't believe in the Messiah. In fact, there were entire congregations that worshipped Y'shua and they continued in their observance of the regular Jewish festivals. In such a setting, much interchange of ideas was possible. Jesus declared over the *matzah*, "This is my body." Since the Jewish believers of that time saw Jesus as the Passover lamb, it followed that they would see the *matzah* as symbolic of Jesus, the Passover lamb. In turn, with the destruction of



the Temple and the cessation of sacrifices, the larger Jewish community might well have adopted the idea that the *matzah* commemorated the lamb, even if they discounted the messianic symbolism.

The Afikoman Ceremony

As mentioned earlier, the significance of the middle *matzah* and the ceremony connected with it is shrouded in mystery. The derivation of the word *afikoman* itself sheds some light. The word is usually traced to the Greek *epikomion* ("dessert") or *epikomioi* ("revelry").⁹ But Dr. David Daube, professor of civil law at Oxford University, derives it from *aphikomenos*, "the one who has arrived."¹⁰ This mystery clears further when one considers the striking parallels between what is done to the middle *matzah* (*afikoman*) and what happened to Jesus. The *afikoman* is broken, wrapped in linen cloth, hidden and later brought back. Similarly, after his death, Jesus was wrapped in linen, buried, and resurrected three days later. Is it possible that the current Ashkenazic practice of having children steal the *afikoman* is a rabbinical refutation of the resurrection, implying that grave-snatchers emptied the tomb?

These factors strongly suggest that the *afikoman* ceremony was adopted from the Jewish Christians by the larger Jewish community which also adopted the use of the three *matzot*. Jewish Christians contend that these three *matzot* represent the tri-une nature of God, and that the *afikoman* which is broken, buried and brought back dramatically represents Jesus the Messiah.

The question then remains: What will it take to convince you?

NOTES

1. Daube, David, *The New Testament and Rabbinic Judaism* (University of London, 1956), p. 187.
2. Klein, Mordell, ed., *Passover* (Leon Amiel, 1973), p. 69.
3. Rosen, Cecil and Moishe, *Christ in the Passover* (Moody Press, 1976), p. 70.
4. Klein, p. 53.
5. Spertling, Rabbi Abraham Isaac, *Reasons for Jewish Customs and Traditions*, (Bloch Publishing Co., 1968), p.m 189.
6. *Ibid*.
7. Klein, p. 28.
8. Morris, Leon, *The Apostolic Preaching of the Cross* (Eerdmans, Third ed., 1965), pp. 131-132.
9. Gaster, Theodor Herzl, *Passover: Its History and Traditions* (Abelard-Schuman, 1958), p. 64.
10. Daube, "He That Cometh" (London Diocesan Council for Christian-Jewish Jewish Understanding, no date).





A JEWISH BELIEVER'S PASSOVER

By
Mitch
Glaser

Electricity filled the air as my family and I entered my grandparents' home in Brooklyn, New York. It was the first night of Passover, the Festival of Redemption, and I eagerly anticipated the events of the evening. Passover has always been an exciting time for me: family, food, and most of all, participating in an ancient and beautiful ceremony.

My grandfather rose to his finest moment of patriarchal grandeur as we gathered around the seder table. When I was a child, he represented the very soul of faith to me. In his eyes I saw the wisdom of our sages, who since the time of Abraham sought to serve the living God. My heart swelled as his gentle voice began chanting the Hebrew prayers. I was proud to be a Jew, one whose ancestors were redeemed from the Egyptian bondage.

This was my first seder since becoming a believer in Jesus. Amid the drone of ancient Hebrew prayers, my thoughts took me to another Passover which took place many years before. My mind's eye pictured Jesus, seated around his last Passover seder with the disciples. I gazed as my grandfather lifted the first cup of wine, called the "cup of blessing," and cried, "*Baruch Atah Adonai Eloheinu Melech haolam, borei p'ree hagafen.*" (Blessed, art Thou O Lord our God, King of the Universe who hast created the fruit of the vine.)

I recalled Jesus saying, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God. . . . Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes" (Luke 22:15-18).

The gentle gleam of the holiday lights reflected the pensive faces of my relatives. As was the custom, we passed the *urchatz* (a pan filled with water) from person to person for the ritual cleansing of hands. I chuckled as my uncle once again spilled the water on his lap. My grandfather yelled, "Harry, you're supposed to wash your hands, not your clothes!" Grandfather's humor echoes in my mind even yet.

"Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God: so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him (John 13:3-5)." I'm awed by this example of humility.

It was time to dip the *karpas* (parsley) in salt water. The *karpas* represented life—the salt water, tears. By doing this, my family and I recognized that our ancestors shed bitter tears during their bondage in Egypt. Solemnly we dipped and ate together.

Grandfather then held up the *matzoh-tash*. His hand moved slowly, fingering the embroidered satin pouch. He bypassed the first compartment and never touched the third as he took out the middle piece of *matzoh*. I watched as he cautiously broke the cake of *matzoh* in half, placing one half back into the *matzoh-tash* and wrapping the other up in a white linen napkin.

As a child I would impatiently watch as my grandfather walked stealthily across the living room, searching for an obscure nook in which to hide the *matzoh*, for the real festivities began after the meal when Grandpa allowed the children to search for the missing piece of *matzoh*. I smiled at my young cousin and knew from the twinkle in his eye that he was remembering the silver dollar Grandpa always awarded to the one who found the *afikoman*. My smile turned to an awestruck daze as I pondered the broken piece of *matzoh* and its significance.

The words of Jesus stirred my thoughts, "This is my body given for you; do this in remembrance of me" (Luke 22:19). A chill surged through my spine as I realized that his body was broken for my sin, buried and yet brought back to life from the dead.

I stared at my family, possibly in the same way Jesus had looked at his own family on a similar occasion. In a curious way, I felt my heart knit to his.

With the *yechatz* (breaking of the middle *matzoh*) finished, we all perked up as my grandfather told the Passover story. It began with my little cousin Yitzli

asking four questions. My uncle smiled proudly at his son. With firm authority, my grandfather recounted for us the deliverance of our ancestors from Egypt.

Halfway through the story, my grandmother got up and moved confidently toward the kitchen. The aroma of a savory Jewish meal was in the air. She always left at this point, because soon after Grandpa finished she was to begin serving the meal. After Grandpa completed the story, we took the second cup of wine and tasted of the bitter herb (freshly ground horseradish). The herb was to symbolize the bitterness of the bondage that preceded redemption.

Next came the Passover meal itself. One could almost hear the blasts of ancient Hebrew trumpets in the distance as my grandmother brought out the meal. First came a variety of appetizers. Then the chicken soup with *matzoh* balls. I stared with delight as she passed around the turkey and gravy, cranberry sauce and *tzimmes*. For dessert, we ate special cakes made without leaven.

My mother passed me a drumstick. Enthusiastically, I clutched the bone and, I must admit, thoroughly enjoyed devouring every last shred of meat on it. Within ten minutes, I put down a clean white bone. My eyes moved from the turkey bone to another bone, also empty and stripped, which rested on the seder plate. This is called the *zeroah*. It is to remind us that we do not sacrifice the Passover lamb anymore.

I remembered how God told Moses and Aaron to take an unblemished lamb and slaughter it on the 14th day of *Nisan* (the first month—Exodus 12:6). The blood of this lamb was to be placed on the two doorposts and lintel of the house (Exodus 12:7). The blood protected the firstborn sons of my people from the judgment God was to bring upon the Egyptians (Exodus 12:23). The parallel seemed almost incredible to me as I reflected:

"He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth" (Isaiah 53:7).

"The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'" (John 1:29).

"For Messiah, our Passover lamb, has been sacrificed" (1 Corinthians 5:7).

Our meal ended with the singing of the beautiful

Passover songs of both pathos and joy—the torment of bondage and the vitality of liberation. We concluded our singing with the prayer of grace after meal. Then we turned our attention to my grandfather as he lifted and blessed the third cup of wine.

Traditionally, the third cup is called the "cup of redemption." As the smooth, sweet liquid filled my mouth, I remembered the bitter price Pharaoh's son paid for the redemption of the Jewish people. The tragic death of Pharaoh's son provided the final impetus for the release of my ancestors. The glory of freedom required the payment of a weighty and permanent price.

"In the same way, after the supper he took the cup saying, 'This cup is the new covenant in my blood, which is poured out for you'" (Luke 22:20). How shocked the disciples must have looked as they heard these words fall from Jesus' lips! The price of this redemption was greater than before, as it cost God the life of his only son. The scope of this redemption was broader—it includes all peoples, Jews and Gentiles, who put their trust in him. His words make so much sense in light of the third cup.

After the fourth cup and the singing of some more songs (Hallel Psalms), my grandfather turned and smiled at the small children at the table. It was at this mysterious moment that they got up from their chairs and opened the front door of the house for Elijah the prophet. Slowly, the door creaked open and the vibrant spring air filled the room. With anxious and expectant hearts we sang:

"*Eliahu ha navi, Eliahu ha Tishbi, Eliahu, Eliahu, Eliahu ha Giladi.*"

(Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite, may the prophet Elijah come soon.)

Every Jewish family hopes that on Passover Elijah will come to herald the Messiah, Son of David, who will gather us all home to Eretz Yisrael. But Elijah did not enter through the doorway. No one was there to gather us home to Jerusalem.

Yet one did come in the spirit and power of Elijah. His name was Jochanan (John) and it was he who heralded the Messiah's coming almost 2,000 years ago. My family's doorway remains empty to this day. And sadly, they'd rather no one be there than hear the call of my Messiah:

"*Hineni!* (Here I am!) I stand at the door and knock. If anyone hears my voice and opens the door, I will go in and eat with him, and he with me" (Revelation 3:20).

GLOSSARY OF HEBREW TERMS

chaggigah—roasted egg representing the festival offering; also symbolic of mourning for destruction of the Temple.

charoseth—mixture of apples, cinnamon, nuts and wine representing the mortar of Egypt.

chometz—any fermented product of grain, all

leavening agents; hence, that which makes "sour."

maror—bitter herbs, usually ground horseradish.

matzoh—literally "without leaven"; a flat wafer of unleavened bread (plural *matzot*).

pesach—the holiday of Passover; the Paschal lamb.

tefillin—phylacteries consisting of inscriptions on

parchment encased in two small leather cubicles attached to the arm and head when at prayer.

zeroah—literally "arm"; the roasted shank bone on the seder plate representative of the Paschal sacrifice.

In The Little Shtetl Of Vaysechvoos



A rabbi once remarked, "Jews who long have drifted from the faith of their fathers. . . are stirred in their inmost parts when the old familiar Passover sounds chance to fall upon their ears."

For the people of Vaysechvoos, as for Jews everywhere, the first seder night was very special indeed. Each house was made spotless and bright. All chometz (leaven) was removed and all the special Passover dishes and utensils were brought out. The families eagerly awaited the gathering 'round the table and the lengthy and elaborate telling of the Passover story. The boys tingled with delight and anticipation, and spent hours in practice, chanting the manishtana (four questions) with feeling and expertise. The girls helped their mothers with preparations for the delicious Passover meal. So it was in each home in the shtetl of Vaysechvoos as Passover approached.

Yankel, the son of Shimon the butcher (whose Passover seders were known for their dignity



All chometz was removed.

and great length) was walking home from cheder when he happened by one of his playmates, Perchik, the son of Lazar the Boot Maker. Perchik was a few years older than Yankel. He was already working as an apprentice in the craft of boot making.

"Yankel," Perchik asked quietly, "do you *really* believe that Eliahu Ha Navi could come this Passover to announce the coming of Messiah?"

Yankel wondered if Perchik's question was sincere. "Perchik may be testing me," he thought. "If I say yes, he may laugh and call me a baby for believing fairy tales. On the other hand, he continued, if I say no, and he really is serious about the question, he may run and tell the rabbi and then I will really be in trouble."

After a while, Yankel answered, "Well, Perchik, it really doesn't matter what I think, does it?" Pleased with himself for evading the question, Yankel continued home, dismissing the matter from his mind.

The night of the seder came at last, and as the men made their way home from the synagogue to begin the household celebration, they passed a stranger in the shadows along the road. They sauntered by him, engrossed in conversation, each wishing him a "good yontif," but paying little attention to him otherwise. The stranger did not speak and soon was the only one left out in the cold spring night.

In the home of Shimon the Butcher, the seder table was laid out with all the Passover finery. The wine cups all shined with the brilliance of newly polished silver. The seder plate, handed down from Yankel's great grandmother, Freida, seemed to convey its rich history to all who were seated around the table. The pillows at each seat were filled with genuine goose feathers. And what could one say of the meal to come? After

all, if the town butcher didn't eat the finest meat available, who would? Yes, the butcher's family was to celebrate the Passover with much splendor.

All that night the stranger stood outside the house of none other than Shimon the Butcher waiting for the traditional invitation, "Let all who hunger, come and eat," for he was hungry, but, more than that, he knew that if only Shimon's son, Yankel, would see him, then faith would be kindled in the heart of this small boy. And if Yankel would believe, then who knew but that the heart of every person in the village might also be stirred. And with that faith, what miracles might come to Vaysechvoos?

The time came for the youngest son to open the door to invite Eliahu Ha Navi, Elijah the Prophet, to enter. As Yankel approached the door of his home, he thought again about the question his playmate Perchik had asked. Did he *really* believe that if he opened the door Eliahu would be standing on the outside, waiting to come in, to take his place at the table, to herald the coming of Messiah? He thought of the answer he had given Perchik, "It really doesn't matter what I think, does it?"

Yankel left the kitchen and walked into the outer room and to the door. He gripped the latch, but his hands froze upon the handle and the muscles in his arms grew suddenly weak. "It really doesn't matter what I think," echoed loudly in his thoughts once again. "It doesn't matter at all." His hand dropped from the handle of the big wooden door. He shook his head and ran back to his family in the kitchen.

"There's no one, Papa," he said, matter-of-factly. "No one is outside."

The stranger remained outside the door until all the lights went off in the house of Shimon the Butcher. Then, grieved beyond telling, he sadly left the little village of Vaysechvoos.

The next morning Yankel was the first to awake. Although the Passover feast had afforded the rest of the family a heavy night's sleep, he had slept poorly. Still wearing his nightshirt, Yankel left the bed and tiptoed to the door hoping that a breath of spring air would clear the sleepiness from his mind. He opened the door slowly so as not to awaken anyone.

As he squinted into the early morning sun, Yankel was surprised to see Perchik in the road, halfheartedly kicking a stone, careful not to awaken the village and call attention to his play which some would see as a desecration of the holy season.

"So Yankel," Perchik chided with a faint smirk, "did Eliahu show up last night?"

Annoyed by Perchik's taunting, Yankel raised his voice louder than he wanted to, realizing now that his restless night was somehow linked to troubled thoughts about how he'd responded to Perchik's question the day before. "There wasn't anyone at the door!" he replied, his face reddening slightly. For some reason, he was ashamed to admit that he'd not even bothered to open the door at the appointed time in the ceremony.

Turning away from Perchik, Yankel closed the door behind him. He tiptoed to bed and crawled in beside his brothers. Somehow it was better to go back to sleep than to be troubled by restless thoughts of a door and of an ancient prophet whose message of hope brought no peace to his heart that Passover season.



"Yankel closed the door behind him that he failed to open the night before."

AN ISSUES

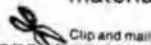
BOOK REVIEW



CHRIST IN THE PASSOVER by Moishe and Ceil Rosen
(Chicago: Moody Press), 112 pp. \$2.95

Christ in the Passover might seem to make as much sense as "Buddah in the Sukkah" to some people. On the other hand, Christianity does have its roots in Judaism. Nobody denies that all the first believers in Jesus were Jewish. The Rosens believe that, in fact, "Christ in the Passover" makes a great deal of sense. Once you get beyond the seeming disparity of the title, you begin to find out why.

For starters, the authors bring together a lot of material that you don't usually find under one cover.



Please send _____ copies of **CHRIST IN THE PASSOVER** at \$2.95 + \$.45 postage and handling per book to:

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Between the pages of this nontechnical tome, you'll find such topics as the institution of Passover; how it was celebrated in the time of Jesus (the end of the Second Jewish Commonwealth); how it's carried on today; how the Last Supper and Passover are related (in contrast to Da Vinci's portrayal, we Jews have never eaten broiled fish and loaves of bread at a Seder); and the Messianic position that the ancient Passover lamb finds its greater counterpart in Jesus, "the Lamb of God."

This book is easily read in one evening, and includes a comprehensive glossary, index and bibliography, plus a chart of the main Jewish holidays with the authors' viewpoint on their present day application. The chapters are laid out in such a way that you can readily find the general subject you're interested in and turn to that first. For instance, if you'd like to know about the symbolism behind many of the Passover items, chapter 3, "Passover, God's Object Lesson" discusses the meaning of the lamb, the bitter herbs, and the unleavened bread with instructive word pictures:

Leaven in the Bible is almost always a symbol of sin. . . . The Hebrew word for leaven is *chometz*, meaning "bitter" or "sour." It is the nature of sin to make people bitter or sour. Leaven causes dough to become puffed up so that the end product is more in volume, but not more in weight. The sin of pride causes people to be puffed up, to think of themselves as far more than they really are (page 29).

Indeed, *Christ in the Passover* is a veritable pot-pourri of information. American Jews, for instance, tend for the most part to be unaware of the rich heritage of Sephardic Jewry. But here they will learn that typical Sephardic fare includes tomatoes, eggplant, dates and figs, and that Sephardim recite over the *aphikoman*, "In memory of the Passover sacrifice eaten after one is sated" (pages 81-82). And did you know that "from a passage in the Mishnah (Pesachim 7:13), it would appear that the wine (in the early centuries C.E.) was warm because the water was heated" (page 51) or that, in the same era, the number of Jews who made the yearly pilgrimage to Jerusalem for the Passover was about "two million. . . (swelling) the city's population to almost four times its normal size" (page 42)?

The Rosens clearly relish such bits of Judaica, and take pains to emphasize the Jewishness of what they believe. "The Jewish believer in Jesus," they tell us, "finds deeper significance and reinforced faith in seeing God's commandments and the customs of His people, Israel, in the new light of salvation in Christ. These things are relevant to our faith, not in opposition to it" (page 60).

For those interested in purchasing this book, please fill out the coupon on this page.

—R. Robinson

A Messianic Erev Shabbat Service

Like the first Jewish believers in Yeshua, we who are adherents of Messianic Judaism do not fail to acknowledge both the Sabbath and the Lord's Day. By meeting not only on Sunday but also on Friday night, Jewish believers point to the continuity of their Jewish faith, preserving both its past and its future as they witness to the fullness of their Judaism for the benefit of the salvation of their local Jewish community.

Note: In Yeshua's time there was opportunity for free prayer along with the synagogue fixed prayers.

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PRAYER ON ENTERING THE SYNAGOGUE

vah-ah-nee b'rohv chahs-d'chah ah-voh vey-teh-chah ehsh-tah-chah-veh
ehl hey-chahl kahd-sh'chah b'yeer-ah-teh-chah. mah toh-voo oh-hah-leh-
chah yash-ah-kohv meesh-k'noh-teh-chah yis-ra-el. vah-ah-nee b-rohv
chahs-d'chah ah-voh vey-teh-chah ehsh-tah-cha-veh ehl hey-chal kad-
sh'chah b'yeer-ah-teh-chah, ah-doh-nye ah-hahv-tee m'ohn bay-teh-chah
oo-m'kohm meesh-kahn k'voh-deh-chah. vah-ah-nee esh-tah-chah-veh
vech-rah-ah ev'r'chah leef-nay ah-doh-nye oh-see. vah-ah-nee t'fee-la-tee
l'chah ah-doh-nye et rah-tsohn elo-heem. b'rahv chas-deh-chah ah-ney-
nee beh-eh-met yish-eh-cha.

As for me, in the abundance of thy loving kindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

How goodly are thy tents, O Jacob, thy tabernacles, O Israel! As for me, in the abundance of thy loving kindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy loving kindness, answer me in the truth of thy salvation.

SILENT MEDITATION
PSALM 122

sah-mach-tee b'ohm-reem lee beyt adonai neh-lech. ohm-doht ha-yoo
rag-ley-noo be-shah-rye-yeesh ye'roo-shah-lye-yeem. y'roo-shah-lye-yeem
hah-b'noo-yah k'eer sheh-choo-brah lah yach-dahv. sheh-shahm ah-loo
sh-vah-teem sheev-tay yah ay-doot l-yees-ra-el l-hoh-doht l-shem ah-do-
nye. kee shah-mah yahsh-voo kee-soht l'meesh-paht kee-soht l'vayt dah-
veed. shah-ah-loo sha-lom y-roo-shah-lye-yeem yeesh-lah-yoo oh-hah-vah-
yeesh. y'hee sha-lom b'chay-lech shal-vah b'ahr-m'noh-tah-yeesh. l'mah-
ahn ah-chye v'ray-eyeh ah-dahb'rah nah sha-lom bach. l'mah-ahn beyt ah-
do-nye eh-lo-hey-noo ah-vah-k'shah tohv lahch.

I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God I will seek thy good.

PRAYER ON ENTERING THE SYNAGOGUE

וְאֲנִי בֵּרַב חֲסִדֶּךָ אָבוֹא בֵּיתְךָ
אֲשֶׁתַּחֲוֶה אֶל־הֵיכַל מִדְּשֶׁךָ בִּירְאָתְךָ:

מִדְּמִטְבוֹ אֶהְיֶה יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל: וְאֲנִי
בֵּרַב חֲסִדֶּךָ אָבוֹא בֵּיתְךָ אֲשֶׁתַּחֲוֶה אֶל־הֵיכַל
מִדְּשֶׁךָ בִּירְאָתְךָ: יי אֲתַבְּתִי מַעַן בֵּיתְךָ וּמְקוֹם
מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע אֶבְרַכָּה
לְפָנֶיךָ עֲשֵׂי: וְאֲנִי תַפְלִיתִי לָךְ יי עַת רְצוֹן אֱלֹהִים
בְּרַב־חֲסִדֶּךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

SILENT MEDITATION
PSALM 122

שְׂמַחְתִּי בְּאֲמָרִים לִי בֵּית יְהוָה נֶלְכָּךְ:
עֲמֻדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם:
יְרוּשָׁלַם נִבְנְיָה כְּעִיר שֶׁחִבְרָה־לָּהּ
יְחִידוֹ: שָׁשִׂים עָלוּ שְׁבָטִים שְׁבַט־יִשְׂרָאֵל
עָלוּ לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יְהוָה:
כִּי שָׁמָּה יֵשְׁבוּ כִסְאוֹת לְמִשְׁפַּט
כִּסְאוֹת לְבֵית דִּין: שְׁאֵלוּ שְׁלוֹם
יְרוּשָׁלַם יִשְׁלִי אֶהְבֶּךָ: הִיר־שְׁלוֹם
בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: לְמַעַן
אֲתִי וְרַעֲי אֶרְבָּה־נָּא שְׁלוֹם בְּךָ:
לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשָׁה טוֹב
לָךְ:

BENEDICTION ON KINDLING THE SABBATH-LIGHT

bah-rooch ah-tah ah-doh-nye elo-hey-noo meh-lech hah-oh-lahm ah-sheer
kid-shah-noo b'mitz-voh-tahv v'tsi-vah-noo l'had-leek ner shel shah-baht.

Blessed art thou, O Lord our God, King of the universe,
who hast sanctified us by thy commandments, and hast com-
manded us to kindle the Sabbath-light.

BENEDICTION ON KINDLING THE FESTIVAL-LIGHT

bah-rooch ah-tah ah-do-noy elo-hey-noo me-lech ha-olahm a-sheer kee
d'-shah-noo b-meetz-voh-tahv v'tsee-vah-noo l'haht-leek ner shel (shab-
baht vah) yohm-tohv.

Blessed art thou, O Lord our God, King of the universe,
who hast sanctified us by thy commandments, and hast com-
manded us to kindle the Festival-light.

On the first night of the Festival, add the following:

bah-rooch ah-tah ah-do-noy elo-hey-noo me-lech ha-olahm she-he-ch'yah-
noo v'kee-y'mah-noo vuh-hee-gee-ah-noo lahz-mahn ha-zeh.

Blessed art thou, O Lord our God, King of the universe,
who hast kept us in life, and hast preserved us, and hast
enabled us to reach this season.

SHALOM ALECHEM

sha-lom a-le-chem mai-a-chey ha-sha-ret mai-a-chey el-yohn mee-mel-ech
mai-chey ham'la-cheem ha-ka-dosh bah-rooch hoo. bo-a-chem l'sha-lom
mai-a-chey ha-sha-lom mai-a-chey el-yon. mee-meh-lech mai-chey ham'la-
cheem ha-ka-dosh bah-rooch hoo. bar-choo-nee l'sha-lom mai-a-chey
ha-sha-lom mai-a-chey el-yohn mee-meh-lech mai-chey ham'la-cheem
ha-ka-dosh bah-rooch hoo. tzet-chem l'sha-lom mai-a-chey ha-sha-lom
mai-a-chey el-yon mee-meh-lech mai-chey ham'la-cheem ha-ka-dosh
bah-rooch hoo.

Peace be with you, ministering angels,
Messengers of the Most High,
The King of Kings
The Holy One, blessed be he.*

May your coming be in peace, etc.
(*repeat)

Bless me with peace, etc.
(*repeat)

May your going be in peace, etc.
(*repeat)

BENEDICTION ON KINDLING THE SABBATH-LIGHT

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו
במצותיו, וצונו להדליק נר של-שבת:

BENEDICTION ON KINDLING THE FESTIVAL-LIGHT

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו
במצותיו, וצונו להדליק נר של (בערב שבת שבת ה)
יום טוב:

On the first night of the Festival, add the following:

ברוך אתה יי אלהינו מלך העולם. שהחיותנו,
וקיימנו, והגיענו למן הנה:

SHALOM ALECHEM

שלום עליכם מלאכי השרת מלאכי
עליון ממלך מלכי המלכים הקדוש ברוך
הוא : נ"ס

בואכם לשלום מלאכי השלום מלאכי
עליון ממלך מלכי המלכים הקדוש ברוך
הוא : נ"ס

ברכוני לשלום מלאכי השלום מלאכי
עליון ממלך מלכי המלכים הקדוש ברוך
הוא : נ"ס

צאתכם לשלום מלאכי השלום מלאכי
עליון ממלך מלכי המלכים הקדוש ברוך
הוא : נ"ס

LECHAH DODI

l'chah doh-dee leek-raht cah-lah p'nay shab-baht n'kah-b'lah: sh'mohr
v'zah-chor b'dee-boor eh-chad. heesh-mee-ah-noo el ha-m'yoo-chad ah-
do-nye echad oo'sh'moh echad l'shem oo-l'teef-eh-ret v'leet-hee-lah.
leek-raht shab-baht l'choo v'nayl-chah kee hee m'kohr hah-b'rah-chah
may-rohsh mee-keh-dem n'soo-chah sohf mah-ah-seh b'mah-cha-shah-
vah l'chee-lah. meek-dahsh meh-lech eer m'loo-chah koo-mee ts'ee mee-
tohch hah-hah-feh-chah rahv lach she-vet b'eh-mek hah-bah-chah v'hoo
yah-chah-mohl ah-lye-yeech chem-lah, heet-nah-ah-ree meh-ah-far koo-
mee leev-shee beeg-day teef-ahr-taych ah-mee ahl-yahd ben yee-shye
hayt hah-lach-mee kar-vah ehl naf-shee g'ah-lah, hit-oh-rah-ree² kee vah
oh-rech koo-mee oh-ree oo-ree oo-ree sheer dah-ber-ee k'vohd ah-do-nye
ah-lye-yeech neeg-lah, loh tev-shee v'loh teek-ahl-mee mah teesh-toh-
chah-chee oo-mah teh-heh-mee bach yeh-che-soo ah-ne-yay ah-mee
v'niv-n'tah eer ahl tee-lah, v'hah-yoo leem-she-sah sh'oh-sah-yeech v'rah-
cha-koo kol m'vahl-ah-yeech yah-sees ah-lye-yeech elo-hah-yeech keem-
sohs cha-tahn ahl kah-lah, yah-meen oo-s'mohl teef-roh-tsee v'et sh-doh-
nye tah-ah-ree-tsee ahl yahd eesh ben pahr-tsee v'nees-m'chah v'nah-gee-
lah, boh-ee v'sha-lom ah-teh-ret bah-lah gahm b'seem-chah oo-v'tsah-
hah-lah toch eh-moo-nay ahm s'goo-lah boh-ee cha-lah boh-ee cha-lah.

Come, my friend, to meet the bride, let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance: the Lord is One, and his name is One to his renown and his glory and his praise. (Come, etc.)

Come, let us go to meet the Sabbath, for it is a wellspring of blessing; from the beginning, from of old it was ordained — last in production, first in thought. (Come, etc.)

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily he will have compassion upon thee. (Come, etc.)

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw thou nigh unto my soul, redeem it. (Come, etc.)

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. (Come, etc.)

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. (Come, etc.)

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. (Come, etc.)

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. (Come, etc.)

LECHAH DODI

לְכָה דוּדִי לְקִרְאָת כְּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה: לֵכָה
שְׁמוֹר וְזָכוֹר בְּרַבּוֹר אֶחָד. הַשְּׁמִיעֵנִי אֶל חֲמִיחֹר. יי
אֶחָד וְשְׁמוֹ אֶחָד. לְשֵׁם וְלִתְפָּאֶרֶת וְלִתְהִלָּה: לֵכָה
לְקִרְאָת שַׁבָּת לְכוּ וְנִלְכֶה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרָאשׁ
מִקְדָּם נְסִיכָה. סוּף מַעֲשֶׂה בְּמַחְשָׁבָה תַּחֲלָה: לֵכָה
מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צֵאִי מִתּוֹךְ תַּחֲפֻכַת רַב
לֶךְ שַׁבָּת בְּעֶמֶק הַבְּכָה. וְהוּא יִחְמוֹל עָלֶיךָ חֲמִלָה: לֵכָה
הִתְנַעֲרִי מֵעַפְרֵי קוּמִי. לִבְשֵׁי בְגָדֵי תְּפָאֶרֶת עִמִּי. עֲלִיד
בְּיֹשֵׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל־נַפְשִׁי נֶאֱלָה: לֵכָה
הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָא אוֹרֶךְ קוּמִי אוּרִי. עוֹרִי
עוֹרִי שִׁיר דְּבָרִי. בְּבוֹר יי עָלֶיךָ נִגְלָה: לֵכָה
לֹא תִבְשִׁי וְלֹא תִפְלָמִי. מֶה תִּשְׁתַּחֲוֶה וּמֶה תִּתְהַוֶּה. בָּה
יִחְסוּ עֲנִיִּי עִמִּי. וְנִבְנְתָה עִיר עַל־תְּהִלָּה: לֵכָה
וְהָיָה לְמִשְׁפַּחַת שְׂאִימָךְ. וְרָחֲקוּ כָל־מְבַלְעֶיךָ. יִישֵׁשׁ
עָלֶיךָ אֱלֹהֶיךָ. בְּמִשְׁוֹשׁ חֲתָן עַל־כְּלָה: לֵכָה
יִמִּין וְשְׂמָאל תִּפְרוּצִי. וְאַתִּי תַעֲרִיצִי. עַל יַד־אִישׁ
בֶּן פְּרִצִי. וְנִשְׁמַחָה וְנִגִּילָה: לֵכָה
בּוֹאִי בְּשָׁלוֹם עֲמֹרֶת בַּעֲלָה. גַּם בְּשִׁמְחָה וּבְצִחָה. לֵכָה
תּוֹךְ אֲמוּנִי עִם סִגְלָה. בּוֹאִי כְלָה. בּוֹאִי כְלָה: לֵכָה

(Lechah Dodi continued)

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride. (Come, etc.)

PSALM 96

sheer-oo lah-doh-nye sheer cha-dahsh sheer-oo lah-doh-nye kol ha-ah-retz, sheer-oo lah-doh-nye bahr-choo ah'moh bas-roo mee-yohm l'yohm ye-shua-toh. sahp-roo vah-goy-eem k'voh-doh b'choi ha-ah-meem neef-l'oh-tahv, kee gah-dohl ah-doh-nye oo-m'hoo-lahl m'ohd noh-rah hoo ahl kol elo-heem. kee kol ehl-hay ha-ah-meem eh-lee-leem vah-doh-nye shah-my-eem ah-sah, hohd v'hah-dahr l'fah-nahv ohz v'teef-eh-ret b'mlk-dah-shoh. hah-voo lah-doh-nye meech-p'choht ah-meem hah-voo lah-doh-nye k'vohd v'ohz. hah-voo lah-doh-nye k'vohd sh'moh s'oo meen-chah oo-voh-oo l'chats-roh-tav, heesh-tah-cha-voo lah-doh-nye b'had-raht koh-desh chee-loo me-pahn-ahv kol hah-ah-retz. eem-roo vah-goy-eem ah-doh-nye mah-lach ahl tee-kohn te-vel bahl tee-moht yah-deen ah-meem b'may-shah-reem. yees-m'choo hah-shah-ma-yeem v'tah-gel hah-ah-retz yeer-ahm hah-yahm oo-m'loh-oh. yah-ah-lohz sah-dye v'choi ah-sher boh-shz y'rah-n'noo koh-ah-tsay yah-ar. leef-nay ah-doh-nye kee vah kee vah leesh-poht hah-ah-retz yish-poht teh-vel b'tse-dek v'ah-meem beh-eh-moo-nah-toh.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth.

PSALM 96

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ שִׁירוּ לַיהוָה
כָּל־הָאָרֶץ: שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
בְּשִׁירוֹ מִיּוֹם לְיוֹם יִשְׁוּעָתוֹ: סִפְרוּ
בְּנוֹת כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְהוָה וּמְהִלָּל מְאֹד נֹרָא
הוּא עַל־כָּל־אֱלֹהִים: כִּי וְכָל־אֱלֹהֵי
הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה:
הוֹדוּ־הָדָר לִפְנֵי עוֹ וְתִסְפְּאוּ
בְּמִקְדָּשׁוֹ: הָבוּ לַיהוָה מִשְׁפָּחוֹת
עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעוֹ: הָבוּ
לַיהוָה כְּבוֹד שְׁמוֹ שְׂאֵר מִנְחָה וּבָאוּ
לְחִצְרוֹתָיו: הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרָתוֹ
קָדַשׁ חֵילוֹ מִפְּנֵי כָל־הָאָרֶץ: אָמֵן
בְּנוֹת יְהוָה מִלֵּךְ אֱחָד־תִּכְוֶן תִּכְבֵּל כָּל־
תְּמוֹנֹת יָדִין עַמִּים בְּמִישְׁרִים: יִשְׁמְחוּ
הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֶם הָיָם
וּמִלְּאוּ: יַעֲלֶה שָׁדִי וְכָל־אֲשֵׁר־בּוֹ אֵן
יִרְנֶנּוּ כָּל־עֲצֵי־עֵר: לִפְנֵי יְהוָה וְכִי כֹא
כִי בָא לִשְׁפֹט הָאָרֶץ יִשְׁפֹט תִּכְבֵּל
בְּצִדִּיק וְעַמִּים בְּאִמּוֹנָתוֹ:

PSALM 92

lov l'hoh-doh-ah lah-doh-nye oo-l'zah-mer l'shem-cha ahl-yohn. l'hah-geed bah-boh-ker chas-deh-cha ve-eh-moo-nah-l'chah bah-lay-loht. ah-lay ahi-sohr vah-al-lay nah-vel ah-lay hee-gah-yohn b'chee-nohr. kee seem-mach-tah-nee ah-doh-nye b'fah-ah-leh-cha b'mah-ah-say yah-deh-cha ah-rah-nen. mah gahd-loo mah-ah-seh-cha ah-doh-nye m'ohd ahm-koo mahch-sh'voh-teh-cha. eesh bah-ahr lo yay-dah oo-che-seel loh yah-veen et zoht. beef-roh-ach r'sha-eem k'moh ay-sev vah-yah-tsee-tsoo kol poh-ah-lay ah-ven l'he-sham-dahm ah-day ahd. v'ah-tah mah-rohm l'oh-lam ah-doh-nye kee he-neh oh-y'veh-cha ah-doh-nye kee-he-neh oh-y'veh-cha yoh-veh-doo yeet-pahr-doo kol poh-ah-lay ah-ven. vah-tah-rem kee-aym kar-nee bah-loh-tee b'sheh-men rah-ah-nahn. vah-tah-beht ay-nee b'shoo-rye bah-kah-meem ah-lye m'reh-eem teesh-mah-nah ahz-nye. tsa-deek kah-tah-mahr yeef-rach k'eh-rez bahl-vahn-nohn yees-geh. sh'too leem b'vayt ah-doh-nye b'chats-roht eh-loh-hey-noo. yahf-ree-choo. ohd y'noo-voon b'say-vah d'shay-neem v'rah-ah-nah-neem yee-yoo. l'hah-geed kee yah-shar ah-doh-nye tsroo-ree v'loh ahv-lah-tah boh.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands, O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever: but thou, Lord, art most high for evermore. For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like the horn of a unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him.

PSALM 92

שוב להודות לדתה ולומר לשמך
עליון: להגיד בבקר חסדך ואמונתך
בפילות: על-עשור ועל-גבול על
הגן בכנור: כי שמחתני דתה
בפעלך במעשי ידך ארנן: מה-גדלו
מעשיך דתה מאד עמקו מחשבתך:
איש-בער לא ידע וכסיל לא יבן
את-זאת: בפרח רשעים. כמו עשב
יוציצו כל-פעלי און להשמדם
עדי-עד: ואתה מרום לעלם דתה: כי
דתה איבד. דתה כידנה איבד
יאבדו ותפרדו כל-פעלי און: ותתם
בראים קרני בלתי בשמן רענן:
ותבט עיני בשורי בקמים עלי מרעים
תשמענה אזני: צדיק בתמר יפרח
בארץ בלכנן ישנה: שתולים בבית
דתה בחצרות אלהינו יפריחו: עוד
יטבון בשיבה רשנים ורעננים דתו:
להגיד כד-ישך דתה צדי ולא-עלתה
בו:

PSALM 93

ah-doh-nye mah-lach gay-oot lah-vesh lah-vesh ah-doh-nye ohz heet-ah-zahr ahf tee-kohn teh-vel bahl tee-moht. nah-chohn kees-ah-cha meh-ahz meh-oh-lahm ah-tah. nahs-oo n'hah-roht ah-doh-nye nahs-oo n'hah-roht koh-lahm yees-oo n'hah-roht dach-yahm. mee-kohl-oh may-eem rah-beem ah-dee-reem meesh-b'ray-yahm ah-deer bah-ma-rohm ah-doh-nye ay-doh-teh-cha neh-em-noo m'ohd l'vay-l'cha nah-ah-vah koh-desh ah-doh-nye l'oh rech yah-meem.

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

THE INVOCATION TO PRAYER

The Reader:

bar-choo et ah-doh-nye ha-m'voh-rech.

Bless ye the Lord who is to be blessed.

The Congregation:

bah-rooch ah-doh-nye hah-m voh-rahch lee-lahm-vah-ed. bah-rooch atah ah-doh-nye elo-hey-noo me-lech ha-olahm ah-sher bld-vah-roh ma-ah-rev ah-rah-veem b'chach-mah poh-tey-ach sh'ahr-eem oo-veet-voo-nah m'shah-neh ee-teem oo-mach-ah-leef et haz-mah-neem oo-m'sah-dehr et ha-koh-cha-veem b'mish-m'roh-tay-hem bah-rah-kee-ah klr-tsoh-noh. boh-rey yohm v'lye-lah goh-lehl ohr me-p'nay cho-shech v'cho-shech me-p'nay ohr. oo-mah-ah-veer yohm oo-meh-vee lye-lah oo-mahv-deel bayn yohm oo-vayn lye-lah. ah-doh-nye ts'vah-ohit sh'moh, ayl chye v'kah-yahm tah-mid yeem-lohch ah-ley-noo l'oh-lam vah-ed. bah-rooch ah-tah ah-doh-nye ha-mah-ah-rev ah-rah-veem.

Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arranges the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

PSALM 93

יְהוָה מֶלֶךְ נָאוֹת לִבָּשׁ לִבָּשׁ יְהוָה
עַל הַתְּאֵדָה אֶחָד־תִּכְנֶן הַכֹּל בְּלִתְמוֹט:
נִכְּן בְּסֵאֵךְ מֵאֵן מְעוֹלָם אֶתָּה: נִשְׂאוּ
נְהַרְוֹת יְהוָה נִשְׂאוּ נְהַרְוֹת קוֹלָם
יִשְׂאוּ נְהַרְוֹת דְּכִיָּם: מִקְלֹת־מִים
רַבִּים אֲדִירִים מִשְׁבַּר־יָם אֲדִיר
בְּמַרְוֹם יְהוָה: עֲדִתְךָ נִאֲמָנוּ מֵאֵד
לְבֵיתְךָ נִאֲוֶה־קֹדֶשׁ יְהוָה הָ לְאֶרֶץ
יָמִים:

THE INVOCATION TO PRAYER

The Reader:

בְּרַכּוּ אֶת־יְיָ הַמְּבֹרָךְ:

The Congregation:

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּרַבְּרוֹ מַעֲרִיב עַרְבִים בְּחִכְמָה
פֶּתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחֲלִיף
אֶת־הַזְּמָנִים וּמַסְדֵּר אֶת־הַכִּכְבִּים מְשַׁמְרֵתֵיהֶם
בְּרַמְקָע בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וּלְיָלָה גּוֹלָל אוֹר
טַפְּנֵי־הַשֶּׁשׁ וְהַשֶּׁשׁ מִפְּנֵי־אוֹר. וּמַעֲבִיר יוֹם
וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ צְבָאוֹת
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם
וָעֶד: בְּרוּךְ אַתָּה יְיָ הַמְּעִרֵב עַרְבִים:

BLESSING GOD, THE TEACHER OF ISRAEL

ah-ha-vah't oh-lahm bayt yees-ra-el ahm-cha ah-hahv-tah loh-rah oo-mitz-voht choo-keem oo-meesh-pah-teem oh-tah-noo lee-mahd-tah. ahi keyn ah-doh-nye elo-hey-noo b'shach-bey-noo oo-v'koo-meh-noo nahs-yach b'choo-keh-cha v'nees-mach b'deev-rey loh-rah-teh-cha oo-v'mitz-voht-teh-cha l'oh-lahm vah-ed. kee chehm cha-yeh-noo v'oh-rech yah-mey-noo oo-va-hem neh-geh yoh-mahm v'lye-lah. v'ah-hah-vah-t'cha ahi tah-seer me-meh-noo l'oh-lah-meem. bah-rooch ah-tah ah-doh-rye oh-hev ah-moh yees-rah-el.

With everlasting love thou hast loved the house of Israel, thy people; a law and commandments, statutes and judgments hast thou taught us. Therefore, O Lord our God, when we lie down and when we rise up we will meditate on thy statutes; yea, we will rejoice in the words of thy law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

THE TEN COMMANDMENTS

ah-noh-nee ah-doh-nye elo-hey-cha

I am the Lord thy God.

loh-yee-yeh l'chah elo-heem ah-chay-reem ai pah-nye

Thou shalt have no other Gods before me.

loh tee-sah et shem ah-doh-nye elo-heh-cha lah-shahv

Thou shalt not take the name of the Lord thy God in vain.

zah-chor et yom ha-shah-bat l'eah-d'shoh

Remember the Sabbath Day to keep it holy.

cah-beyd et ah-vee-cha vuh-et eem-meh-cha

Honor thy father and thy mother.

loh teer-tzach

Thou shalt not murder.

loh teen-ahf

Thou shalt not commit adultery.

loh teeg-nohv

Thou shalt not steal.

lo tah-ah-neh v'ray-ah-cha aid cha-ker

Thou shalt not bear false witness against thy neighbor.

lo toch-mode

Thou shalt not covet.

BLESSING GOD, THE TEACHER OF ISRAEL

אהבת עולם בית ישראל עמך אהבת תורה
ומצות חקים ומשפטים אותנו למדת. על כן יי
אלהינו בשכבנו ובקומנו נשים בתורה ונשמח
ברברי תורתך ובמצותיה לעולם ועד. כי הם
חיינו וארץ ימינו. ובהם נהנה יומם ולילה.
ואהבתך אלי תסיר ממנו לעולמים: ברוך אתה
יי אהב עמו ישראל:

THE TEN COMMANDMENTS

אני ידעה אלהך

לא ידעה לך אלהים אחרים על פני:

לא תשא את שם ידעה אלהך לשוא

וקור את יום השבת לקדשו:

כבד את אביך ואם אבך

לא תרצח:

לא תנאף:

לא תגנב:

לא תענה ברעך עד שקר:

לא תחמד

THE SHEMA, OUR CONFESSION

sh'mah yees-rah-el ah-doh-nye elo-hey-noo ah-doh-nye echahd

Hear, O Israel: the Lord our God is one Lord.

bah-rooch shem kah-vohd mal-choo-toh l'ohlahm vah-ed

Blessed be his Name whose glorious kingdom is for ever and ever.

yeshua ha mashlach hoo ah-doh-nye

Yeshua the Messiah is Lord.

DEUTERONOMY 6:5-9

v'ah-hav-tah et a-doh-nye eloh-heh-cha b'chol l'vahv-cha oo-v'chol nahf-sh'cha oo-v'chol m'oh-deh-cha. v'ha-yoo ha-d'vah-reem hah-eh-leh ah-sher ah-noh-chee m'tsahv-cha ha-yohm ahl l'vah-veh-cha. v'she-nahn-tahm l'vah-neh-cha v'deeb-ar-tah bahm b'sheev-t'cha b'vey-leh-cha oo-v'lech-t'cha vah-deh-rech oo-v'shach-b'cha oo-v'koo-meh-cha. oo-k'shar-tahm l'oh-tahl yah-deh-cha v'ha-yoo l'toh-tah-foht bayn ah-neh-cha. oo-ch'tav-tahm ahl m'zoo-zoht bay-leh-cha oo-veesh-ah-reh-cha.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

THE SHEMA, OUR CONFESSION

שמע ישראל יי אלהינו יי אחד:
ברוך שם כבוד מלכותו לעולם ועד:

ישוע המשיח הוא אדני

DEUTERONOMY 6:5-9

ואהבת את יהוה אלהיך בכל לבבך ובכל-
נפשך ובכל-מאדך: והיו הדברים האלה
אשר אנכי מצוה היום על-דבבך: ושננתם
לבניך ודברת בם בשבתך בביתך ובדרכך
בדירה ובשכבך ובקומך: וקשרתם לאות
על-ידיך והיו לטעטפת בין עיניך: וכתבתם
על-מזוזות ביתך ובשעריך:

DEUTERONOMY 11:13-21

v'ha-yah eem shah-moh-ah teest m'oo ehl mltz-voh-tye ah-sheer ah-noh-
chee m'tsah-veh et-chem ha-yom l'ah-hah-vah et ah-doh-nye elo-hey-
chem oo-l'ahv-doh b'chol l'vavh-chem oo-v'chol nahf-sh'chem. v'nah-
tah-tee m'tahr ar-ts'chem b'ee-toh yoh-reh oo-mahl-kosh v'ah-sahf-tah
d'gah-neh cha v'teer-sh-cha v'yeez-ta-reh-cha. v'nah-tah-tee ay-sev b'sah-
d'cha leev-hem-teh-cha v'ah-chal-tah v'sah-vah-tah. he-sham-roo lah-
chem pehn yeef-teh l'vav-chem v'sahr-tehm vah-ah-vahd-tehm elo-heem
ah-che-reem v'heesh-tah-cha-vee-tehm lah-hem. v'cha-rah ahf ah-do-nye
bah-chem v'ah-tsahr et ha-shah-mayim v'loh ye-yeh mah-tahr v'ha-ah-
dah-mah loh te-teyn et y'voo-lah va-ah-vad-tem m'hey-rah mey-ahl ha-
aretz ha-toh-vah asher ah-doh-nye noh-teyn lah-chem. v'sahm-tehm et
d'vah-rye eh-leh ahl l'vavh-chem v'ahl naf-sh'chem oo-k'shar-tehm oh-
tahm foht ahl yed-chem v'ha-yoo l'toh-tah-foht bayn ay-nay-chem.
v'lee-mahd-teem oh-tahm et b'nay-chem l'dah-behr bahm b'sheev-t'chah
b'vay-teh-cha oov-lech-t'cha v'deh-rech oov-shach b'cha oov-koo-mecha.
oo-ch'tahv-tahm ahl m'zoo-zoht bay-teh-cha oo-veesh-a-recha. l'mah-
ahn yeer-boo y'may-chem vee-v'may v'ney-chem ahl ha-ah-dah-mah ah-
sher neesh-bah ah-doh-nye lah-ah-voh-tey-chem lah-tet lah-hem key-may
hah-shah-ma-yim ahl ha-ah-retz.

And it shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates, that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth.

DEUTERONOMY 11:13-21

וְהָיָה אִם-שָׁמַעְתֶּם תְּשָׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
מִצְוֶה אִתְּכֶם הַיּוֹם לֵאמֹר לֹא-תִהְיֶה אֵתֵיְכֶם אֱלֹהִיכֶם
וְלַעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטָּר-
אֶרֶצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְגָה וְתִירֹשֶׁהָ
וְיִצְהָרָהּ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלָתָּ
וְשִׁבְעַתָּ: הִשְׁמְרוּ לָכֶם פְּרִיפְתָהּ לִבְבְּכֶם וּסְרַתֶּם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:
וְיָרָה אֶת-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
מִטָּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְרֵתָהּ מִתֶּרֶם
מֵעַל הָאָרֶץ הַטְּבֵה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמַּתֶּם
אֶת-דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם
אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְמוֹטֶפֶת בֵּין עֵינֵיכֶם:
וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם
וּבְלִכְתְּכֶם בְּדֶרֶךְ וּבְשֹׁכְכֶם וּבְקוֹמְכֶם: וְכָתַבְתֶּם עַל-
מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי
בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאֲבֹתֵיכֶם
לֵאמֹר לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

NUMBERS 15:37-41

va-yoh-mer ah-doh-nye ehl moh-sheh leh-mohr: dah-ber ehl b'nai yees-ra-el v'ah-mar-tah ah-lay-hem v'ah-soo lah-hem tsee-tseet al-kahn-fay veeg-day-hem l'doh-roh-tahn v'naht-nou a-tsee-tseet ha-kah-nahf p'teel t'chay-let. v'ha-yah lah-chem l'tsee-tseet oor-ee-tem oh-toh ooz-char-tem et col meetz-ohnt ah-doh-nye vah-ah-see-tem oh-tahm v'loh tah-too-roo ah-chah-ray l'av-chem v'ah-chah-ray ay-nay-chem ah-sher ah-tem zoh-neem ah-chah-ray-hem. l'mah-ahn teez-k'roo vah-ah-see-tem et col mee-tzoh-tah vee-h'yee-tem k'doh-sheem lay-loh-hay-chem. ah-nee ah-doh-nye e-loh-hay-chem a-sher hoh-tzay-tee et-chem may-eh-retz metz-ray-yeem lee-h'yohnt lo-chem lay-loh-heem ah-nee ah-doh-nye elo-hay-chem.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

GOD OUR REDEEMER

eh-met veh-eh-moo-nah kol zoht v'kah-yahm ah-ley-noo kee hoo ah-doh-nye elo-hey-noo v'ayn zoo-lah-toh vah-ah-nach-noo yees-rah-el ah-moh ha-poh-dey-noo mee-yahd m'lah-cheem mahl-kay-noo hah-goh-ah-ley-noo mee-kahf kol heh-ah-ree-tseem ha-el hah-neef-rah lah-noo meetza-rey-noo v'hahm-shah-lem g'mool l'chol ol'y'vey nahf-sheh-noo hah-oh-seh g'doh-loht ahd ayn chey-kehr v'neef-lah-ohnt ahd ayn mees-pahr. hah-sahm nahf-sheh-noo bah-cha-yeem v'loh nah-tahn lah-moht rahg-ley-noo. ha-mahd-ree-chey-noo ahl bah-moht ol-y'vay-noo vah-yah-rem kar-nei-noo ahl kol sney-noo. ha-oh-seh lah-noo nee-seem oo-n'kah-mah b'fah-roh oh-toht oo-mohf-teem b'ahd-maht b'nai chahm. hah-mah-eh b'ehv-rah-toh kol b'cho-rey meetz-rah-yeem v'yoh-tsey et ah-moh yees-ra-el me-toh-cham l'chey-root oh-lahm. hah-mah-ah-veer bah-nahv beyn geez-rey yahm soof et rohd-fey-hem v'et sho-ney-hem beet-hoh-moht tee-bah. v'rah-oo vah-nahv g'voo-rah-toh sheeb-choo v'hoh-doo leesh-moh. oo-mahl-choo-toh b'rahitz-ohn keeb-loo ah-ley-hem moh-sheh oo-v'ney yees-rah-el l'chah ah-noo sheer-ah b'seem-chah rah-bah v'ahm-roo choo-lahm.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and

NUMBERS 15:37-41

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כְּנֵפֵי בְגָדֵיהֶם לְדֵרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וְרָאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לַבְּנִיכֶם וְאַחֲרַי עֵינֵיכֶם אִשְׁרֵי־אֹתָם וְגַם אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

GOD OUR REDEEMER

אֵת וְאִמְנָה כָּל־זֹאת וְקִים עֲלֵינוּ כִּי הוּא ה' אֱלֹהֵינוּ וְאֵין זֹלָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ הַפּוֹדֵנוּ מִיַּד מַלְכִּים מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִם וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אֹיְבֵינוּ נִפְשָׁנוּ הַעֲשֵׂה גְדֻלּוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הֵשֵׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא־נָתַן לָמוֹת רַגְלָנוּ. הַמְדְּרִיכָנוּ עַל־בְּמוֹת אֹיְבֵינוּ וְיָרֵם מַרְגְּנוּ עַל כָּל־שֹׁנְאֵינוּ.

הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בַּפֶּרַע אֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי־חָם. הַמַּכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם נִיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם: הַמְעַבִּיר בָּנָיו בֵּין גְּזָרֵי יַם־סוּף אֶת־יְהוָה פִּיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתוֹלָמוֹת מַדְּעָה. וְרָאוּ בָנָיו גְּבוּרָתוֹ שְׁבָחוּ וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָכֶם:

(God our Redeemer continued)

wonders without number; who holdest our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

MEE CHAH-MOH-CHA

mee chah-moh-cha bah-eh-leem ah-doh-nye mee chah-moh-cha neh-dahr bah-koh-desh noh-rah t'hee-loht oh-seh feh-leh. mahl-choo-t'chah rah-oo vah-neh-cha boh-key-ah yahm leef-ney moh-sheh zeh eh-lee ah-noo v'ahm-roo. ah-doh-nye yeem-lach l'oh-lam vah-ed. v'neh-eh-mahr kee fah-dah ah-doh-nye et yah-a-kohv oo-g'ah-loh mee-yahd chah-zak mee-meh-noo. bah-rooch ah-tah ah-doh-nye ga-ahl yeesh-rah-el.

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, this is my God! and said, the Lord shall reign for ever and ever.

And it is said, for the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

HAHSH-KEE-VEY-NOO

hahsh-kee-vey-noo ah-doh-nye eh-loh-hey-noo l'sha-lom v'hah-ah-mee-dey-noo mai-key-noo l'cha-yeem. oo-f'rohs ah-ley-noo soo-caht sh'loh-meh-cha v'tahk-ney-noo b'ay-tsay toh-vah meel'fah-neh-cha v'hoh-she-ay-noo l'mah-ahn sh'meh-cha. v'hah-gen ba-ah-dey-noo v'hah-sehr mey-ah-ley-noo oh-yev deh-vehr v'che-rev v'rah-ahv v'yah-gohn v'hah-sehr sah-lahn meel-fah-ney-noo oo-may-ah-cha-rey-noo. oo-v tsayl k'nah-feh-cha tahs-tee-rey-noo kee ayl shohm-rey-noo oo-mah-tsee-ley-noo ah-tah kee ehl melech chah-noon v'rah-choom ah-tah. oo-sh'mohr tsey-tey-noo oo-voh-ey-noo l'chah-yeem oo-l'sha-lom mey-ah-tah v'ahd oh-lahm. oo-f'rohs ah-ley-noo soo-caht sh'loh-meh-cha. bah-rooch ah-tah ah-doh-nye hah-poh-reys soo-caht sha-lohm ah-ley-nu v'ahl kol sh-moh yeesh-rah-el v'ahl y'roosh-ah-la-yeem.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel;

MEE CHAH-MOH-CHA

מִי-כְמֹכָה בָּאֵלִים יְהוָה מִי כְמֹכָה נֶאֱדָר בְּקֹדֶשׁ
נֹרָא תְהִלָּת עֲשֵׂה פֶלֶא: מַלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ
יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עַמּוֹ וְאֶמְרוּ:
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמֶר כִּי-פָדָה יְיָ אֶת-יִיעֲקֹב
וְנֹאמֶר מִיד חֹק מִמֶּנּוּ: בְּרוּךְ אַתָּה יְיָ נֹאֵל יִשְׂרָאֵל:

HAHSH-KEE-VEY-NOO

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכָּנוּ
לְהַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ. וְתִקְנֵנוּ בְּעֲצָה
טוֹבָה מִלִּפְנֵיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהֵן בְּעֵרְנוּ
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְהָרַב וְרָעַב וְיָגוֹן. וְהִסֵּר
שָׁמַן מִלִּפְנֵינוּ וּמֵאֲחֵרֵינוּ. וְהִצִּיל בְּנִפְיָךְ תַּסְתִּירֵנוּ כִּי
אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם
אַתָּה וְשׁוֹמֵר צִאֲתֵנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם: וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ: בְּרוּךְ
אַתָּה יְיָ הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ
יִשְׂרָאֵל וְעַל-יִירוּשָׁלַם:

(Hahsh-Kee-Vey-Noo continued)

save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings, for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

On Sabbaths:

v'shahm-roo b'nay yees-rah-el et hah-shah-baht lah-ah-soht et hah-shah-baht l'doh-roh-tahm b'reet oh-lahm. bay-nee oo-vayn b'nay yees-rah-el oht hee l'oh-lahm kee shey-shet yah-meem ah-sah ah-doh-nye et hah-shah-my-yeem v'et hah-ah-retz oo'v-yohm hahsh-vee-ee shah-vahv vah-ye-nah-fahsh.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

On Passover, Pentecost and Tabernacles, say:

vye-dah-behr moh-sheh et m'oh-day ah-doh-nye el b'nay yees-rah-el

And Moses declared the set feasts of the Lord unto the children of Israel.

On New Year:

teek-oo vah-choh-desh sho-far bah-keh-seh l'yohm hah-gay-noo. kee chohk l'yees-rah-el hoo meesh-pot lay-loh-hay yah-ah-kohv

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

On the Day of Atonement:

kee vah-yohm ha-zeh y'cha-pehr ah-lay-chem l'tah-hehr et-chem. mee-kol cha-toh-tay-chem leef-nay ah-doh-nye teet-ha-roo

For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord.

On Sabbaths:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

On Passover, Pentecost and Tabernacles, say:

וַיְדַבֵּר מֹשֶׁה אֶת־מִקְעֵדִי יְיָ אֱלֹהֵי בְנֵי יִשְׂרָאֵל:

On New Year:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֹסֶה לַיּוֹם תִּגְנוּ: כִּי הָאֵל
לְיִשְׂרָאֵל הוּא מְשַׁפֵּט לְאַהֲרֵי יַעֲקֹב:

On the Day of Atonement:

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם. מִכָּל
חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ:

THE AMIDAH

The Congregation will stand for the Amidah.

ah-doh-nye s'fah-taye teef-tahch oo-fee yah-geed t'hee-lah-teh-cha. bah-rooch ah-tah ah-doh-nye elo-hey-noo vah-loh-hey ah-voh-tay-noo, eloh-hey ahv-rah-hahm eloh-hey yeets-chahk vay-loh-hey yah-ah-kohv, hah-ayl hahg-dohl hah-gee-bohr v'hah-noh-rah ayl ehl-yohn, goh-mayl chah-sah-deem toh-veem v'koh-nay ha-kohl, v'zoh-chayr chahs-day ah-voht oo-may-vee goh-ayl leev-nay v'nay-hem l'mah-ahn sh'moh b'ah-hah-vah.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Repentance, say:

zakh-ray-noo lah-chaye-yeem mel-lech cha-fayts bah-chaye-yeem v'chaht-vay-noo b'say-fer ha-chaye-yeem, l'mah-ahn-cha elo-heemchaye-yeem

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God. mel-ek oh-zayr oo-moh-shee-ah oo-mah-gayn, ba-rooch ah-tah ah-doh-nye, mah-gayn ahv-rah-hahm. a-tah gee-bohr l'oh-lahm ah-doh-nye m'chaye-yeh may-teem a-tah rahv l'hoh-shee-ah.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after Sh'mini Atzereth until the First Day of Passover add:

mah-sheev ha-roo-ach oo-moh-reed hahg-gah-shem

Thou causest the wind to blow and the rain to fall.

m'chal-kayl chaye-yeem b'cheh-sed m'chay-yay may-teem b'rah-chah-meem rah-veem, soh-maych nohf-leem v'roh-fay choh-leem oo-mah-teer ah-soo-reem oom-kah-yaym em-oo-nah-toh lee-shay-nay ah-fahr, mee chah-moh-chah bah-ahl g'voo-roht oo-mee doh-meh lahch mel-ek may-meet oom-chah-yet oo-mats-mee-ach yeshua

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

THE AMIDAH

The Congregation will stand for the Amidah.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַתָּה יי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַתָּה יי עֶקֶב הָאֵל הַגָּדוֹל וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה כָּל הַזֶּכֶר חֲסִדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On the Sabbath of Repentance, say:

וּזְכַּרְנוּ לְחַיִּים. מֶלֶךְ הַפֶּן בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהֵי חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶלֶךְ אֲבוֹתֵינוּ: אַתָּה גָּדוֹל לְעוֹלָם אֲדֹנָי מַחְיֵה מֵתִים אַתָּה רַב לְחַיִּים:

From the Sabbath after Sh'mini Atzereth until the First Day of Passover add:

(מְשִׁיב הָרוּחַ וּמְרִיד הַגֶּשֶׁם):

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים סוֹכֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲזוּרִים וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל יְבוּרֹת וּמִי דוֹמֶה לָּךְ מֶלֶךְ מְמִית וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה:

On the Sabbath of Penitence add:

mee cha-moh-cha ahv hah-rah-chah-meem zoh-chayr y'tsoo-rahv lah-
chaye-yeem b'rah-chah-meem

Who is like unto thee, Father of mercy, who in mercy
rememberest thy creatures unto life?

v'neh-eh-mahn ah-tah l'ha-cha-yoht may-teem, bah-rooch ah-tah ah-doh-
nye, m'cha-yay ha-may-teem. ah-tah kah-dohsh v'sheem-cha kah-dohsh
ook-doh-sheem b'chahl yohm y'ha-lah-loo-cha seh-lah, bah-rooch ah-tah
ah-doh-nye, hah-ayl ha-kah-dohsh.

Yea, faithful art thou to quicken the dead. Blessed art thou,
O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise
thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus.

ha-mel-ech ha-kah dohsh

the holy King.

GENESIS 2:1-3

ah-tah kee-dahsh-tah et yohm hahsh-vee-ee leesh-meh-cha, tahch-leet
mah-ah-say sha-mah-yeem vah-ah-rets, oo-vay-rahch-toh mee-kahl haye-
yah-meem v'kee-dahsh-toh mee-kahl hahz-mah-neem, v'chayn cha-toov
b'toh-rah-teh-cha. vaye-choo-loo ha-shah-may-yeem v'ha-ah-rets v'chal
ts'vah-ahm. vaye-chahl elo-heem baye-yohm hahsh-vee-ee m'lahch-toh
ah-sher ah-sah vaye-yeesh-boht baye-yohm hahsh-vee-ee mee-kahl
m'lahch-toh ah-sher ah-sah. vaye-vah-rech elo-heem et yohm hahsh-vee-
ee vaye-kah-desh oh-toh kee voh shah-vah mee-kahl m'lahch-toh ah-
sher bah-rah elo-heem lah-ah-soht.

Thou didst hallow the seventh day unto thy name, as the
end of the creation of heaven and earth, thou didst bless it
above all days, and didst hallow it above all seasons, and thus
it is written in thy law:

And the heaven and the earth were finished and all their
host. And on the seventh day God had finished his work which
he had made. And God blessed the seventh day, and he hal-
lowed it, because he rested thereon from all his work which
God had created and made.

A PRAYER FOR THE SABBATH

elo-hay-noo vay-loh-hay ah-voh-tay-noo, r'tsay veem-noo-cha-tay-noo
kahd-shay-noo b'meets-voh-tey-cha v'tayn chel-kay-noo b'toh-rah-teh-
cha, sahbay-noo mee-too-veh-cha v'sahm-chay-noo bee-shoo-ah-teh-cha
v'tah-her lee-bay-noo l'ahv-d'cha beh-eh-met, v'hahn-chee-lay-noo ah-
doh-nye elo-hey-noo b'ah-ha-vah oov-rah-tsohn sha-baht kahd-sheh-cha,
v'yah-noo-choo vah yees-rah-el m'kahd-shay sh'meh-cha, bah-rooch
lah-tah ah-doh-nye, m'kah-desh hahsh-shah-baht.

Our God and God of our fathers, accept our rest; sanctify
us by thy commandments, and grant our portion in thy law;

On the Sabbath of Penitence add:

(ס' קמך אב הרחמים. וזכר יצירי למים ברחמים.)

ונאמן אתה להחיות מתים: ברוך אתה
מתיה המתים:

אתה קדוש ושםך קדוש וקדושים בכל יום
יהללוך סלה: ברוך אתה יי האל הקדוש:

On the Sabbath of Penitence conclude the Blessing thus:

(המך הקדוש)

GENESIS 2:1-3

אתה קדש את יום השביעי לשםך. תכלית
מעשה שמים וארץ. וברכתו מכל הימים וקדש
ספר הזמנים. וכן כתוב בתורתך:

קבלו השמים והארץ וכל צבאם: וכל
אלהים ביום השביעי מלאכתו אשר עשה
וישבת ביום השביעי מכל מלאכתו אשר
עשה: ויברך אלהים את יום השביעי
ויקדש אותו כי בו שבת מכל מלאכתו
אשר ברא אלהים לעשות:

A PRAYER FOR THE SABBATH

אלהינו ואלהי אבותינו. רצה במנוחתנו. קדשנו
במצותיך ותן חלקנו בתורתך. שבענו משובך
ושמחנו בישועתך. ומהר לפנינו לעבודך באמת.
והנהיגנו יי אלהינו באהבה וברצון שבת קדשה
ויגדונו בו ישראל מקדשי שםך: ברוך אתה יי
מקדש השבת:

(A Prayer for the Sabbath continued)

satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

r'tseh ah-doh-nye elo-hay-noo b'ahm-m'cha yees -ra-el oo-veet-fee-lah-tahm, v'ha-shayv et ha-ah-voh-dah leed-veer bay-teh-chah, v'ee-shay yees -rah-el, oot-fee-lah-tahm b'ah-ha-vah t'kah-bel b'rah-tsohn, oot-hee l'rah-tsohn tah-meed ah-voh-daht yees -rah-el ah-meh-cha.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On the Sabbath coincident with the New Moon add:

elo-hey-noo vay-loh-hay ahv-voh-tay-noo, yah-ah-leh v'yah-voh v'yah-gee-ah l'yay-rah-eh v'rah-tseh v'yeesh-sha-mah v'yee-pah-keh v'yee-zah-cher zeech-roh-neh-noo oo-feek-doh-neh-noo, v'zeech-rohn ahv-voh-tay-noo, v'zeech-rohn mah-shee-ach behn dah-veed ahv-deh-cha, v'zeech-rohn y'roo-sha-lye-ee eer kahd-sheh-cha, v'zeech-rohn kahl ahm-m'cha bayt yees -rah-el l'fah-neh-cha, leef-lay-tah l'toh-vah l-chayn ool-che-seed ool-rah-cha-meem l'chaye-yeem ool-sha-lohm b'yohm.

On New Moon say: On Passover say: On Tabernacles say:
rohsh ha-choh-desh chahg hahm-mah-tsoht chahg ha-soo-koht
ha-zeh, zahch-ray-noo ah-doh-nye elo-hey-noo boh l'toh-vah oo-fahk-deh-noo voh leev-rah-chah v'ho-shee-ay-noo voh l'haye-yeem, oov-d'vahr yeshua v'ra-cha-meem choos v'cha-nay-noo v'rah-chem ah-lay-noo v'hoh-shee-eh-noo, kee eh-lay-cha ay-nay-noo, kee el mel-ech cha-noon v'rah-choom ah-tah.

On the Sabbath coincident with the New Moon add:

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of the

(On New Moon:) Be mindful of us on this day of the New Moon.

(On Passover:) On this Feast of Unleavened Bread.

(On Tabernacles:) On this Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך ואשי ישראל ותפלתם באהבה תקבל ברכון ותחי לרצון המיד עבודת ישראל עמך:

On the Sabbath coincident with the New Moon add:

אלהינו ואלהי אבותינו יעלה ויבא ויגיש ויראה וירצה וישמע ויפקד ויזכר וזרוננו ופקדוננו וזכרון אבותינו וזכרון משים בן דוד עבדך. וזכרון ירושלים עיר גדולה וזכרון כל עמך בית ישראל לפניה. לפליטה טובה לחן ולהסד ולרחמים לחיים ולשלום ביום

On Tabernacles say: On Passover say: On New Moon say:

ראש החדש | חג המצות | חג הסוכות
הזה: זכרנו יי אלהינו בו למנוחה. ופקדנו בו לזכרה. ורשיענו בו לחיים. ונדבר ישועה ורחמים חס וחננו. ורחם עלינו ורשיענו. כי אלקי עינינו. כי אל מלך המון ורחום אלהי:

v'teh-che-zay-noo ay-nay-noo b'shoov-cha l'tsee-yohn b'rah-cha-meem.
bah-rooch ah-tah ah-doh-nye ha-mah-cha-zeer sh'kee-nah-toh l'tsee-yohn.

And let our eyes behold thy return in mercy to Zion.
Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

moh-deem ah-nahch-noo l'chah sha-ah-tah hoo ah-doh-nye elo-hey-noo
veh-loh-hay ahv-voh-tay-noo l'oh-lahm vah-ed, tsoor cha-yay-noo mah-
gen yeesh-eh-noo ah-tah hoo l'dohr vah-dohr, noh-deh l'cha oon-sah-per
l'hee-lah-teh-cha ahl chay-yay-noo hahm-m'soo-reem b'yah-deh-cha v'ahl
neesh-moh-tay-noo hahp-p'koo-doh-tah, v'ahl nees-say-cha sheh-b'chahl
yohm eem-mah-noo v'ahl neef-l'oh-teh-cha v'tohv-voh-tay-cha sheb-
b'chahl et eh-rev vah-voh-ker v'tah-ha-rah-yeem ha-tohv kee loh chah-
loo rah-chamay-cha, v'ham-rah-chem kee lo tahm-moo cha-sah-day-cha
may-oh-lahm kee-vee-noo lach.

We give thanks unto thee, for thou art the Lord our God
and the God of our fathers for ever and ever; thou art the
rock of our lives, the shield of our salvation through every
generation. We will give thanks unto thee and declare thy
praise for our lives which are committed unto thy hand, and
for our souls which are in thy charge, and for thy miracles,
which are daily with us, and for thy wonders and thy benefits
which are wrought at all times, evening, morn and noon. O
thou who art all-good, whose mercies fail not; thou, merciful
being, whose lovingkindnesses never cease, we have ever hoped
in thee.

v'ahl koo-lahm yeet-bah-rach v'yeet-roh-mahm sheem-cha mahi-keh-noo
tah-meed l'oh-lahm vah-ed.

For all these things thy name, O our King, shall be con-
tinually blessed and exalted for ever and ever.

On the Sabbath of Penitence add:

ooch-tohv l'chaye-yeem toh-veem kahl b'nay v'ree-teh-cha

O inscribe all the children of thy covenant for a happy life.

v'chohl ha-chaye-yeem yoh-doo-cha seh-lah, vee-hah-lah-loo et sheem-
chah beh-eh-met ha-el y'shoo-ah-tay-noo v'ez-rah-tay-noo seh-lah, bah-
rooch ah-tah ah-doh-nye, ha-tohv sheem-cha ool-cha nah-eh l'ho-doh-t.

And everything that liveth shall give thanks unto thee for
ever, and shall praise thy name in truth, O God, our salvation
and our help. Blessed art thou, O Lord, whose name is all-good,
and unto whom it is becoming to give thanks.

sha-lom rahv ahl yeesh-rah-el ahl-cha tah-seem l'oh-lahm, kee ah-tah
hoo me-lech ah-dohn l'chahl ha-sha-lom, v'tohv b'ay-nay-cha l'vah-rech
et ahl-cha yeesh-rah-el b'chahl et oov-chahl sha-ah beesh-loh-meh-cha.

Grant abundant peace unto Israel thy people for ever; for
thou art the sovereign Lord of all peace; and may it be good
in thy sight to bless thy people Israel at all times and at every
hour with thy peace.

וְתַחֲנוּנָה עֵינֵינוּ בְּשׂוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים; בְּרוּךְ
אַתָּה יְיָ הַמַּחְיֶה שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר חַיֵּינוּ מִנֵּן
יִשְׁעֵנוּ. אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל־חַיֵּינוּ הַמְּסִירִים בְּיָדְךָ וְעַל־
נִשְׁמוֹתֵינוּ הַמְּקִיּוֹדוֹת לָךְ. וְעַל־נִסְיָךְ שֶׁבָּכַל־
יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְמוֹבִירֶיךָ שֶׁבָּכַל־
עַתָּה עָרֵב וְבָקָר וְצֹהֲרִים. הַטּוֹב כִּי לֹא־
כָּלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא־תָבוּ חֲסָדֶיךָ
מִעוֹלָם קִיּוּנוֹ דָּךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֶי תַּמִּיד
לְעוֹלָם וָעֶד:

On the Sabbath of Penitence add:

וּכְתוּב לְחַיִּים טוֹבִים קֹדֶם בְּנִי־בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדֶה סֵלָה וְיִהְיֶה אֵת שְׁמֶךָ בְּאַמֶּת
הָאֵל יִשְׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ הַטּוֹב
שְׁמֶךָ וְלֹךְ נָא לְהוֹדוֹת:

שְׁלוֹם רַב עַל־יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ
אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עַתָּה וּבְכָל־שָׁעָה בְּשְׁלוֹמָהּ:

On the Sabbath of Penitence add:

b'seh-fer chaye-yeem b'rah-cha v'sha-lom oo-fahr-nah-sah loh-vah ree-
zah-cher v'nee-kah-tehv l'fah-nay-cha ah-nach-noo v'chah-ahm-cha bayt
yees-rah-el l'chaye-yeem loh-veem ool-sha-lom, bah-rooch a-tah ah-doh-
nye oh-seh ha-sha-lom

In the book of life, blessing, peace and good sustenance
may we be remembered and inscribed before thee, we and all
thy people the house of Israel, for a happy life and for peace.
Blessed art thou, O Lord, who makest peace.

bah-rooch ah-tah ah-doh-nye ham-va-rech et ah-moh yees-rah-el bah-sha-
lom

Blessed art thou, O Lord, who blessest thy people Israel
with peace.

elo-hye, n'tsohr l'sho-nee meh-rah, oo-s'fah-tye mee-dah-behr meer-mah,
v'leem-kah-l'ye naf-shee tee-dohm, v'naf-shee keh-ah-fahr lah-kohi tee-
yeh, p'tach lee-bee b'toh-rah-teh-chah, oo-v'mee-tsvoth-teh-chah tir-dohf
nahf-shee, v'chol ha-choh-shveem ah-lye rah-ah, m'hey-rah hah-fer ah-
tsah-tahm v'kahl-kel l'ah-cha-shahv'tahm, ah-seh l'mah-ahn sh-meh-
chah, ah-seh l'mah-ahn ee-neh-chah ah-seh l'mah-ahn k'doo-shah-
teh-chah, ah-seh l'mah-ahn loh-rah-teh-chah, l'mah-ahn yeh-chal-tsoon
v'dee-deh-chah hoh-she-a y'meen-chah vah-ah-neh-nee.

O my God! Guard my tongue from evil and my lips from
speaking guile; and to such as curse me let my soul be dumb,
yea, let my soul be unto all as the dust. Open my heart to thy
law, and let my soul pursue thy commandments. If any design
evil against me, speedily make their counsel of none effect,
and frustrate their designs. Do it for the sake of thy name, do
it for the sake of thy right hand, do it for the sake of thy holi-
ness, do it for the sake of thy law. In order that thy beloved
ones may be delivered, O save with thy right hand, and answer
me.

yee-yoo l'rah-tsohn eem-ray fee v'heg-yohn lee-bee l'fah-neh-chah, ah-
doh-nye tsoo-ree v'go-ah-lee, oh-seh sha-lohm bee-m-roh-mahv, hoo yah-
ah-seh sha-lohm ah-ley-noo v'ahl kol yees-ra-el v'eem-roo a-men.

Let the words of my mouth and the meditation of my
heart be acceptable before thee, O Lord, my Rock and my
Redeemer. He who maketh peace in his high places, may he
make peace for us and for all Israel, and say ye, Amen.

On the Sabbath of Penitence add:

ובספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב
לפניך אנהנו וכל עמך בית ישראל לחיים טובים ולשלום:
ברוך אתה יי עושה השלום:

ברוך אתה יי המברך את עמו ישראל בשלום:

אלהי. נצור לשוני מרע ושפתי מדבר מרמה
ולמקללי נפשי תדום ונפשי בעפר לכל תהיה: פתח
לבי בתורתך ובמצותיך תרדוף נפשי וכל תחושבתי
עלי רעה מתרה הפר עצתם וקלקל מחשבתם.
עשה למען שמך. עשה למען ימינה. עשה למען
קדשך. עשה למען תורתך. למען יחלצון ידידיך
הושיעה ימינה וענני: יהי לרצון אמרי פי והגיון
לבי לפניך יי צורי וגאלי: עשה שלום במרומי
הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן:

y'hee rah-tsohn meel-fah-neh-chah, ah-doh-nye eh-loh-hey-noo veh-loh-hey ah-voh-tey-noo, sheh-yee-bah-neh bayt ha-meek-dash beem-hey-rah v'yah-mey-noo, v'ten chel-key-noo b'toh-rah-teh-chah. v'shahm nah-ah-vahd-chah b'yeer-ah, kee-may oh-lahm oo-che-sha-neem, kahd-moh-nee-yot v'ahr-vah lah-doh-nye meen-chah y'hoo-dah vee-y'roo-sha-lyeim kee-may oh-lahm oo-ch'sha-neem kahd-moh-nee-yoht.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

TORAH READING
HAF-TORAH READING
SERMON

MOURNER'S KADDISH

yeet-gah-dahl v'ye' n-dahsh sh'may rah-bah b'ahl-mah dee v'rah cheer-oo-tay v'yahm...ek mal-choo-tay b'chah-yay-chohn oov-yoh-may-chohn. oov-chay-yay d'chahl bayt yeesh-rah-el. ba-ah-gah-lah oo-veez-mahn kah-rev v'eem-roo. ah-mayn. y'hay sh'may rah-bah m'vah-rahch l'ah-lahm ool-ahl-may ahl-may-yah. yeet-bah-rahch v'yeesh-tah-bach v'yeet-pah-ahr v'yeet-roh-mahm. v'yeet-nah-say v'yeet-ha-dahr v'yeet-ah-leh v'yeet-ha-lahl sh'may d'kood-shah b'reech hoo l'ay-lah meen kol beer-cha-tah v'shee-rah-tah. toosh-b'cha-tah v'neh-che-mah-tah dah-ah-mee-rahm b'ahl-mah v'eem-roo, ah-mayn. y'hey sh'lah-mah rah-bah meen sh'mah-yah v'chey-yeem ah-lay-noo v'ahl kol yeesh-rah-el v'eem-roo, ah-mayn. oh-sheh sha-lohm beem-roh-mahv hoo yah-ah-seh sha-lohm ah-lay-noo v'ahl kol yeesh-rah-el v'eem-roo, ah-mayn.

Mourner: Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. and Mourner: Let his great name be blessed for ever and ever.

Mourner: Blessed, praised and glorified, exalted, extolled and honored, adored and lauded, be the name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel: and say ye, Amen.

May he who maketh peace in his high places, make peace for us and for all Israel; and say ye, Amen.

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש במהרה בימינו ונתן חלקנו בתורתך: ישם נעבדך ביראה בימי עולם וכשנים קרמוניות: וערבה ליי מנחת יהודה וירושלים בימי עולם וכשנים קרמוניות:

MOURNER'S KADDISH

Mourner:

יתברך ויתקדש שמה רבא. בעלמא דייקרא קרעותה. ומליך מלכותה. בחייכון וביומיו. ובחיי דכל בית ישראל. בעלמא ובזמן קריב ואמרו. אמן:

Cong. and Mourner:

יהא שמה רבא, מברך לעלם ולעלמי עלמיא:

Mourner:

יתברך ויתקדש. ויתפאר ויתרומם. ויתנשא ויתעלה ויתהלל שמה דקדשא. בריך הוא. לעלא מן כל ברכתא ושירתא.

תשבחתא ותהמחא. דאמירן בעלמא. ואמרו. אמן:

יהא שלמא רבא מן שמיא. וחיים עלינו.

ועל כל ישראל. ואמרו. אמן:

עשה שלום במרומו. הוא יעשה שלום. עלינו.

ועל כל ישראל. ואמרו. אמן:

THE LORD'S PRAYER

ah-vee-noo sheh-bah-shah-mye-eem yeet-kah-dash sh'meh-chah tah-voh
mahl-choo-leh-chah yeh-ah-seh r'tzohn'chah k'moh vah-shah-mye-eem
ken bah-ah-retz. et lechem choh-keh-noo ten lah-noo hah-yohm oo-
s'lach lah-noo et choh-voh-tey-noc kah-ah-sher sah-lach-noo gahm ah-
nach-noo l'chah-yah-vey-noo. v'ahl t'vee-ey-noo lee-day nee-sah-yohn
kee eem chal-tsey-noo meen hah-rah kee l'chah hah-mahm-la-chah
v'hah-g'voo-rah v'hah-teef-eh-ret l'ol-mey oh-lah-meem ah-meyn.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

AHLEYNOO

ah-lay-noo l'shah-beh-ach lah-ah-dohn ha-kohl lah-tayt g'doo-lah l'yoh-
tser b'ray-sheet sheh-loh ah-sah-noo k'goh-yay ha-ah-ra-tsoht v'loh
sah-mah-r' k'meesh-p'choht ha-ah-dah-mah shel-loh sahm chel-kee-noo
kah-hem v'ah-lay-noo k'chahl ha-moh-nahm. vah-ah-nach-noo kohr-
eem oo-m'ah-lah-chah-veem oom-oh-deem leef-nay me-lech mal-chay
hahm-lah-cu-em ha-kah-dohsh bah-rooch hoo sheh-hoo noh-teh shah-
mye-eem v'yoh-sayd ah-retz oo-moh-shahv y'kah-roh bah-shah-mye-eem
mee-mah-ahl oosh-chee-naht oo-zoh b'gahv-hey m'roh-meem. hoo elo-
hey-noo ayn ohd. eh-met mal-kay-noo eh-fes zoo-lah-toh. kah-kan-toov
b'toh-rah-toh v'yah-dah-tah ha-yohm vah-ha-shayv-tah el l'vah-veh-cha
kee ah-doh-nye hoo ha-loh-heem bahsh-sha-mye-eem mee-mah-ahl v'ahl
ha-ah-rets mee-tah-chaht ayn ohd.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude.

For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he.

Who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his law, and thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else.

THE LORD'S PRAYER

אָבִינוּ שֶׁבְּשָׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ: תְּבָא
מַלְכוּתְךָ יְעֲשֶׂה רְצוֹנְךָ כְּמוֹ בְּשָׁמַיִם
כֵּן בָּאָרֶץ: אֶת-לֶחֶם חֲקֵנוּ תֵּן-לָנוּ
הַיּוֹם: וְסִלַּח-לָנוּ אֶת-חַבּוּתֵינוּ כַּאֲשֶׁר
סָלַחְנוּ גַם-אֲנַחְנוּ לְחַיֵּינוּ: וְאַל-
תְּבִיאֵנוּ לַיְדֵי גְסִיּוֹן כִּי אִם-חֲלָצְנוּ
מִן-הָרָע כִּי לָךְ הַמַּמְלָכָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת לְעוֹלָמֵי עוֹלָמִים אָמֵן:

AHLEYNOO

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה שֶׁלֹּא שָׁם חֲלָקְנוּ כְּהֵם וְנִגְרָלְנוּ
בְּכַל-הַמוֹנִים:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ
מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.

שְׁהוּא נוֹמֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
מִמַּעַל וּשְׂכִינֵת עוֹז בְּגִבְהַי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אִמֵּת מִלְּפָנֶי אָפֶס זֹלָתוֹ. בְּפִתּוֹב בְּתוֹרָתוֹ
וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֱלִילִיבָבָה כִּי יִי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

WE THEREFORE HOPE IN THEE

ahl kayn nahk-veh l'cha ah-doh-nye elo-hay-noo leer-ohht m'hay-rah
b'teef-eh-ret oo-zeh-cha l'ha-ah-veer geel-loo-leem meen ha-ah-rets v'ha-
eh-lee-leem kah-roht yee-kah-ray-toon. l'tah-kayn oh-lahm b'mahl-choot
shah-dye v'chol b'nay vah-sahr yeek-r'oo veesh-meh-chah. l'hahf-noht
ay-leh-cha kahl reesh-ay sh-rets. yah-kee-roo v'yee-doo kahl yohsh-vay
tay-vayl kee l'chah teech-rah kahl beh-rech tee-shah-vah kahl lah-shohn.
l'fah-neh-cha ah-doh-nye elo-hey-noo yeech-r'oo v'yee-poh-loo. v'teech-
vohd sheem-cha y'kahr yee-tay-noo. vee-yahk-b'loo choo-lahm et ohl
mahl-choo-teh-cha. v'teem-lohch ah-lay-hem m'hay-rah l'oh-lahm vah-ed.
kee hahm-mahl-choot shel-cha hee ool-ohl-may ahd teem-lohk b'cha-
vohd. kah-ka-toov b'toh-rah-teh-cha ah-doh-nye yeem-lohk l'oh-lahm
vah-ed. v'neh-eh-mahr v'hye-yah ah-doh-nye l'meh-lech ahl kahl ha-ah-
rets. bah-yohm ha-hoo yee-yeh ah-doh-nye eh-chahd oosh-moh eh-chahd.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bend, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy law, the Lord shall reign for ever and ever. And it is said, and the Lord shall be king over all the earth; on that day shall the Lord be One, and his name One.

KIDDUSH

bah-rooch ah-tah ah-doh-nye elo-hey-noo meh-lech ha-oh-lahm boh-ray
p'ree ha-gah-fen. bah-rooch ah-tah ah-doh-nye elo-hey-noo meh-lech ha-
oh-lahm ah-sher keed-sha-noo b'meets-voh-tahv v'rah-tsah vah-noo v'shah-
baht kahd-shoh b'ah-ha-vah oov-rahts-ohn heen-chee-lah-noo zee-kah-
rohn l'mah-ah-seh v'ray-sheet, kee hoo yohm l'chee-lah l'mik-ray-ay
koh-desh zay-cher lee-tsze-aht meetz-rah-yeem. kee vah-noo vah-chahr-
tah v'oh-tah-noo kee-dahsh-tah me-kohl ha-ah-meem v'sha-baht kahd-
sh'cha b'ah-ha-vah oov-rah-tsohn heen-chahl-tah-noo. bah-rooch ah-tah
ah-doh-nye m'kah-desh ha-sha-baht.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us the holy Sabbath as an inheritance, a memorial of the creation — that day also being the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us

WE THEREFORE HOPE IN THEE

על-כן נקוה לך יי אלהינו לראות מהרה בתפארת
עזך להעביר גלולים מן הארץ והאלילים פרות
יברתנו. לתקן עולם במלכות שדי וכל-בני בשר
יקרא בשמך. להפנות אליך כל רשעי ארץ. ויברו
וידעו כד-יושבי תבל כי לך תכרע-פל בך תשבוע
כד-לשון: לפניך יי אלהינו יכרעו ויפולו. וליכבד
שמך יקר ויתנו. ויקבלו כלם את-עול מלכותך.
ותמלוק עליהם מהרה לעולם ועד. כי המלכות שלך
היא ועד-עמי עד תמלוק בכבוד: בכתוב בתורתך
יי ימלך לעולם ועד: ונאמר והיה יי למלך על-
כל-הארץ. ביום ההוא יהיה יי אחד ושמו אחד:

KIDDUSH

ברוך אתה יי אלהינו מלך העולם בורא פרי הנפץ:
ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו ורצה בנו וישבת קדשו באהבה וברצון
הנחילנו ופרון למעשה בראשית. כי הוא יום תחלת
למקראי קדש וזכר ליציאת מצרים. בירבנו בתורת
ואותנו קדש מכל-העמים וישבת קדשך באהבה
וברצון הנחלתנו: ברוך אתה יי מקדש השבת:

(Kiddush continued)

and sanctified us above all nations, and in love and favor hast given us the holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

THERE IS NONE LIKE OUR GOD

ayn keh-loh-hay-noo, ayn kah-doh-nay-noo ayn k'mahl-kay-noo, ayn k'moh-shee-aye-noo. mee che-loh-hay-noo, mee chah-doh-nay-noo mee ch'mahl-kay-noo, mee ch'moh-shee-aye-noo noh-deh leh-loh-hay-noo, noh-deh lah-doh-nay-noo noh-deh l'mahl-kay-noo, noh-deh l'moh-shee-aye-noo ba-rooch elo-hay-noo, ba-rooch ah-doh-nye-noo ba-rooch mahl-kay-noo, ba-rooch moh-shee-aye-noo ah-tah hoo elo-hay-noo ah-tah hoo ah-doh-nay-noo ah-tah hoo mahl-kay-noo ah-tah hoo moh-shee-aye-noo ah-tah hoo she-heek-tee-roo, ah-voh-tay-noo l'fah-neh-cha et k'toh-ret ha-sah-meem.

There is none like our God, none like our Lord, none like our King, none like our Saviour. Who is like our God, who like our King, who like our Saviour? We will give thanks unto our God, we will give thanks unto our Lord, we will give thanks unto our King, we will give thanks unto our Saviour. Bless be our God, blessed be our Lord, blessed be our King, bless be our Saviour. Thou art our God, thou art our Lord, thou art our King, thou art our Saviour. Thou art one unto whom our fathers burnt the incense of spices.

ADON OLOM

ah-dohn oh-lahm ah-sheer mal-lach b'teh-rehm kohl y'tseer neev-rah. l'et nah-ah-sah v'chef-tsoh kohl. ah-zay me-lech sh'moh neek-rah. v'ah-chah-ray keech-loht ha-kohl. l'vah-doh yeem-lohch noh-rah. v'hoo ha-yah v'hoo hoh-veh. v'hoo yee-yeh b'teef-ah-rah. v'hoo eh-chad v'ayn shay-nee l'hahm-shel loh l'hach-bee-rah. b'lee ray-sheet b'lee tach-leet v'loh ha-ohz v'hahm-mees-rah. v'hoo ay-lee v'chye goh-ah-lee. v'tsoor chehv-lee b'ayt tsah-rah. v'hoo nee-see oo-mah-nohs lee. m'naht koh-see b'yohm ehk-rah. b'yah-doh ahf-keed roo-chee. b'ayt ee-shahn v'ah-ee-rah. v'eem roo-chee g'v'ee-yah-tee. ah-doh-nye lee v'loh re-rah.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

THERE IS NONE LIKE OUR GOD

אין באלהינו. אין באדונינו. אין במלכנו. אין במושיענו: מי באלהינו. מי באדונינו. מי במלכנו. מי במושיענו: נודה לאלהינו. נודה לאדונינו. נודה במלכנו. נודה למושיענו: ברוך אלהינו. ברוך אדונינו. ברוך מלכנו. ברוך מושיענו: אתה הוא אלהינו. אתה הוא אדונינו. אתה הוא מלכנו. אתה הוא מושיענו. אתה הוא שהקמירנו אבותינו לפניך את קטרת הסמים:

ADON OLOM

אדון עולם אשר מלך. במרם בלי יציר נברא: לעת נעשה בחפצו כל. אזי מלך שמו נקרא: ואחרי ככלות הכל. לבדו ימלוך נקרא: והוא ה' והוא הנה. והוא יהיה בתפארה: והוא אחד ואין שני. להמשיך לו להתפירה: בלי ראשית בלי תכלית. ולו העז והמשכה. והוא אלי וחי נאלי. וצור חבלי בעת צרה: והוא נפי ומנום לי. מנת בוכי ביום אקרא: בידו אפקיד רוחי. בעת אישן ואעירה: ועם רוחי גייתי. יי לי ולא אירא:

(Adon Olom continued)

And he is my God — my Redeemer liveth — and a rock in my travail in time of distress:

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

BENEDICTION

NUMBERS 6:24-26

y'vah-reh-ch'chah ah-doh-nye v'yeesh-m'reh-chah. yah-ehh ah-doh-nye pah-nahv eh-leh-chah vee-choo-neh-chah. ye-sah ah-doh-nye pah-nahv eh-leh-chah v'yah-seym l'chah sha-lom.

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

BENEDICTION

NUMBERS 6:24-26

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּךָ: יְאֹר יְהוָה
פָּנָיו אֵלֶיךָ וְיַחֲנֶכָּךָ: יֵשֶׁא יְהוָה פָּנָיו
אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם:

Today, we are glad
to REPORT, MORE and MORE
GOYIM are

REMEMBERING

that JESUS
is the JEWISH MESSIAH
~ That He is the GOD of
Israel ~

They are remembering that GOD
called them to Love the Jewish
people and to be GRATEFUL that
GOD chose them to be



among the CHOSEN PEOPLE.
The Bible speaks of a time when the
time of the GOYIM shall be
completed (Romans 11) and many
many more JEWS will be
for
JESUS

like it was in the old days

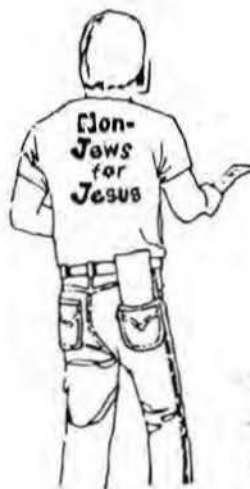
MANY WILL BELIEVE IN THE MESSIAH
OF BOTH JEWS AND GENTILES WHO CAME
AND DIED FOR THE SINS OF ALL MEN SO
THAT ALL MEN MIGHT HAVE

everlasting life (John 3:16)
(1 John 2:2)

SO THAT ALL MEN
CAN BE RECONCILED TO HIM AND TO ONE ANOTHER
Ephesians 2:16

Whether you are a JEW
or a GOY -

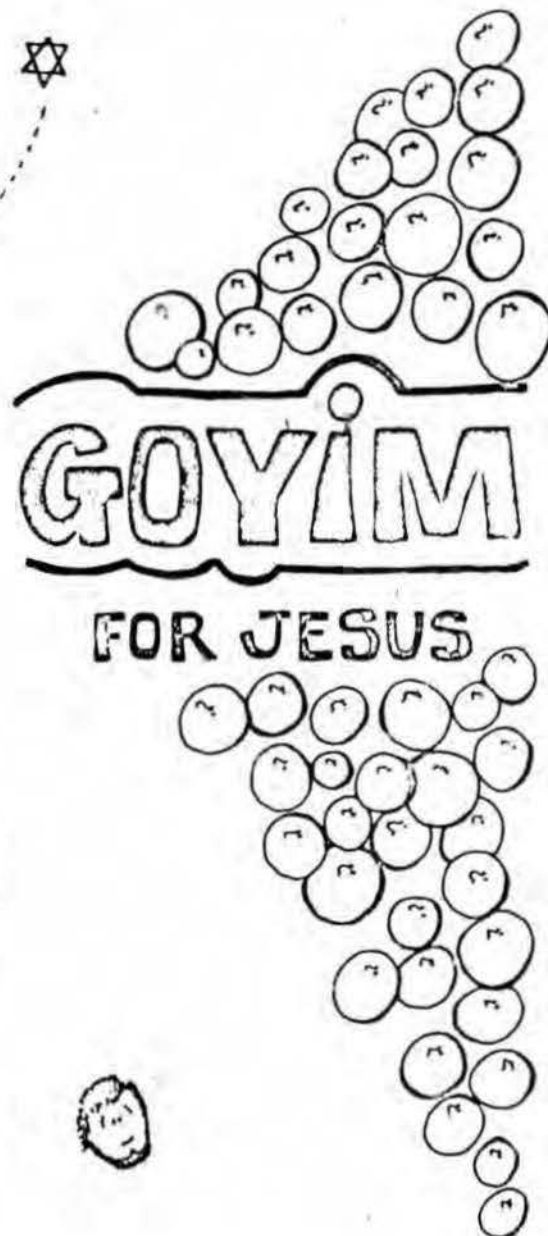
YOU CAN BE FOR JESUS,
the risen
MESSIAH



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art by ECKER



Goyim (goy'im) 1. Gentiles, non Jews. Those who are not born into the people with whom GOD made a covenant thru Abraham, Issac, and Jacob.

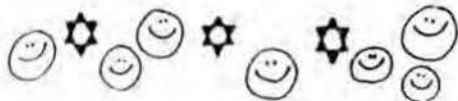
For (fawr) 1. To be in favor of, committed to, to stand UP on behalf of, 2. Pro.

Jesus (jee'zuss) Also, Yeshua. 1. Name meaning salvation. 2. Messiah of Israel. 3. Son of Man. 4. Son of GOD. 5. GOD 6. Main Character of the Bible.

Since there is nothing like coming to the POINT - we thought it

IMPERATIVE to exclaim, **PROCLAIM**, & **CLAIM** the fact that many Gentiles are believing in the

JEWISH MESSIAH



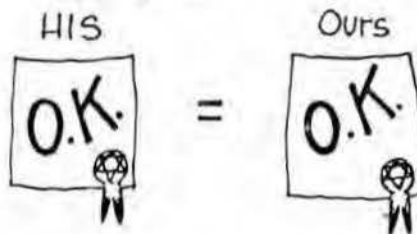
At first Many of us **Jews for Jesus** thought it to be UNUSUAL, even-blasphemous, But what's **OK** by Him is **OK** by us.

IT **DID** TAKE A LITTLE GETTING USED TO: ALL THOSE BLONDE, BLUE-EYED BELIEVERS BLESSED BY THE Love OF THE GOD of ISRAEL:

All those pork-eating preachers of the prophecies of the

OLD TESTAMENT, all those former idol-worshippers getting into the worship of the promised **SON OF DAVID!?!**

But since it was part of HIS plan, it should be in our plans too.

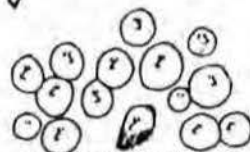


At first there were only a few **GOYIM FOR JESUS** compared to the *large*,



LARGE number of **JEWS FOR JESUS...**

By and By ~ there got to be **MORE and MORE**



GOYIM FOR JESUS

...AND the music and the prayers started to change...



AND before long it started getting difficult to remember that the Savior was a Jew...

(THAT HE HAD COME INTO THE WORLD AS A JEW TO TELL THE JEWS THE MESSAGE OF SALVATION FIRST!)