

**Update on Media Coverage
in the field of Jewish Evangelism**

presented by
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This media report covers the time period of March, 1994 through February, 1995. Between these dates, over 675 English language newspaper articles were published and approximately 80 radio interviews conducted, as well as dozens of cable television talk show interviews on topics related to Jewish evangelism.

This year I've chosen to concentrate on the following categories: Schneerson-the Aftermath, Congregational News, Countering Missionaries, Testimonies, On Radio and Significant Feature Articles.

1. Schneerson-the Aftermath

There were literally hundreds of articles done in response to the death of the Lubavitcher Rebbe. In an article in the *Detroit Jewish News* on June 17, 1994, Rabbi Dannel Schwartz of Temple Shir Shalom said of him, "He didn't make himself the Messiah. His followers did. His followers put perfect faith in him. The potential is there for all rabbis, doctors, lawyers - those in a position to make life-affecting decisions...There's a saying, 'a rabbi's only as good as his next miracle.' Obviously, Schneerson was good. People followed him."

Also on June 17, 1994, a full-page advertisement appeared in the *Jewish Press*, proclaiming Schneerson would be resurrected and reveal himself as Messiah and lead the people to redemption. The implications of that were taken up not only in the *Jewish Press*, but in the *Forward*. The front page article was entitled, "Rabbis Blast Lubavitcher Messianism" with a subhead, "Warn Resurrection Talk Echoes Christian Themes."

One of the loudest opponents to the resurrection theory, with regard to Schneerson, is David Berger, professor of history at Brooklyn College and Graduate School. Berger, who wrote *Jews and Jewish Christianity*, together with Michael Wyschogrod, maintains that the new teachings of the Lubavitch will make it easier for Jews to consider Christianity. He reasons thusly, "...because one of the fundamental Jewish arguments in response to Christian missionary efforts was that Jesus could not be the Messiah because he died

before redeeming the world, by saying the late Rebbe is Messiah aborts the standard Jewish response."

In another article, Berger went on to say, "The belief in a dead Messiah cannot be allowed a shred of legitimacy within Judaism. It must be extirpated in its infancy."

On a lighter note, the *Jewish Week* reported in the July 29-August 4, 1994 issue that "Messiah Business [is] Hurting." The Crown Heights outlet for Messianic bumper stickers, key chains, tambourines and general chatchkes found its doors padlocked and its electricity cut off for refusal to pay several months worth of rent and Con Edison bills.

The October 28, 1994 issue of *Sh'ma-A Journal of Jewish Responsibility*, was devoted to articles reflecting on the situation since the Rebbe's death. The lead article by Neil Gillman, who teaches Jewish Philosophy at J.T.S., was entitled "When the Messiah Dies." He contrasts the death of Jesus with the situation confronting the Chabad community and concludes that "The single most regrettable offshoot of this entire episode is that for many Jews, the eschatological impetus itself has become suspect."

Meanwhile, in a January 13, 1995 article entitled "The Moshiach Controversy Lives On," Ari Goldman reports that in Crown Heights and in Kfar Chabad, the Rebbe's face still appears on billboards and posters, accompanied by the words, "Techef Ashuv (I will return)," and in the daily prayers offered at 770 Eastern Parkway, the words of the messianic song, "Yechi," are often called out.

On the other hand, the head of Chabad in Yorba Linda, California says, "no one shouts 'Yechi' here. There is no question that we are deeply in pain over the loss of the Rabbi, but to suggest that 99.9% of the Lubavitch are waiting for the Rebbe to return as Moshiach can only be said in that place down the road from here, Disneyland."

It is likely that more articles will appear throughout this year and beyond with regard to the Lubavitcher movement and their messianic hopes.

A word of commendation to Kai and Bodil and the Caspari Center for putting together the Schneerson book in such a timely manner.

2. Congregational News

There are several articles that came out this year which centered on Messianic congregations, and most of them appeared in Jewish publications. I will cite a few.

The *Jewish Sentinel* printed a story on how the *Montreal Gazette* refused an advertisement from Kehilat She'ar Yashuv Messianic Congregation after receiving a complaint from the B'nai B'rith League for Human Rights. The advertisement was an invitation to come to a Passover seder and included a menorah, Star of David and fish symbols. The League is quoted as saying, "Our sole concern is with publication of an advertisement containing false or misleading statements or representations. In this instance the ad contains nothing that would advise the unwary that this is a Christian rather than a Jewish sponsored seder." Percy Johnson, the leader of the congregation is quoted as saying that he strongly disagrees that the ad is misleading.

The *Kansas City Jewish Chronicle* did a piece entitled, "Jesus or Judaica, What does controversial new store sell?" In it, Jerry Feldman, who is identified as a leader of Adat Yeshua Congregation, is profiled as the manager of the Shalom Emporium which "sells merchandise which promotes the belief in Jesus as the Messiah alongside traditional Judaica items." The Kansas City Rabbinical Association has opposed the shop and are quoted as saying, "We should not support a group which is committed to converting Jews to beliefs contrary to Jewish Judaism."

However, an interesting dilemma for the editor and publisher of the *Kansas City Jewish Chronicle* is that, while he agrees with local rabbis and their "outrage over the store," he is "put in the awkward and painful position of accepting advertising from this organization. Because we are the only Jewish newspaper in Kansas City, to deprive them of their right to buy ads would be to inhibit their right and their ability to conduct business, since their prime customers are Jews." The editor goes on to say that "we really have no choice but to accept their advertising."

On July 15, 1994, William Frankel, a Brit, wrote an article for the *Jewish Chronicle* of London entitled, "Minhag for the Melting Pot." Frankel visited the States and among other things, went to a worship service at Beth Messiah Congregation in Rockville, Maryland. He found out about the service through a Bolivian woman who was working at his temporary Washington home. He goes to a service, hears "Ein Keloheinu" sung and realizes that the words were transliterated on a large screen behind the musicians. He comments on the preponderance of "Hallelujahs" during the service, alternating readings between the Pentateuch and the Gospels and the rapture of the worshippers. "It could have been a scene from 'Elmer Gantry,' but with a Hebrew accent, as could the sight before the service ended, when a black congregant was invited to perform the Torah service."

Frankel goes on to share the contents of the guest packet that was handed to him before leaving and concludes the article by saying, "None of the Washington Jews to whom I spoke of this experience knew of any committed Jew who had become involved with the Beth Messiah Congregation. Its Jewish supporters appear to have come from the unaffiliated. Nor is it simply a version of 'Jews for Jesus,' for most of its adherents are not Jews. The phenomenon can, perhaps, best be classified under the heading 'only in America.'"

One of the most extensive series of articles on messianic congregations came out in the south Florida papers known as the *Jewish Journal*. The front page of both *Broward Jewish Journal* and *Palm Beach Jewish Journal North* ran several articles on Jewish evangelism and congregational work being done in the area. The *Jewish Journal* claims to be "America's largest Jewish newspaper."

The large headline reads, "Jews Believing in Jesus—Community leaders say don't mix Christianity with Judaism." To the far left is a cross; to the right is a Star of David. An article by Suzanna Spiro on Ayts Chayim leads off by describing the services. For instance, "...at Ayts Chayim, men wear yarmulkes and prayer shawls, several traditional Jewish prayers are said in Hebrew and a Torah scroll is paraded around. A person without much knowledge of Jewish practice and liturgy might not be able to tell that this was anything other than a Jewish service. After all, words and phrases that would be a dead giveaway,

like 'Jesus Christ' and 'New Testament' are scrupulously avoided except in Hebrew translation."

However, a refreshing testimony by Frieda, a 70-plus worshipper at Ayts Chayim, is also included. She says, "If anyone had told me years ago I'd believe in Yeshua, I'd say you were meshugge. I came from an Orthodox Jewish home and sent my children to yeshiva...I was born a Jew. I'll die a Jew. You don't convert what you're born into." She then goes on to say that what does make her different is her personal relationship with God. The article also includes some of the testimony of Avi Mizrachi, from Israel, who was a guest in the congregation that day.

It also includes a section on Melech Yisrael of West Palm Beach and recounts the story of Trudi Lewkowitz, who attended a service there and was misled into thinking that it was a traditional Jewish congregation. They do say, however, that if you phone Melech Yisrael today and ask what type of synagogue they are, "the woman on the phone will tell you that it's a messianic congregation which believes in Jesus." Charles Kluge gives a bit of his testimony and points out that the congregation, which he leads, is 55 to 60% Jewish.

The *Palm Beach Jewish Journal North* feature article on Temple Aron Kodesh in Lauderdale Lakes shows a photograph of the facility where the congregation meets and recounts what the messianic service was like. They pointed out that in Harvey Koelner's sermon he spoke about "the recent demographic study which showed that the fasted growing Jewish population in South Florida was now living in Western Broward County where Aron Kodesh is located." Among the stories told is one by Elaine Cohen whose Russian cousins were taken to an Aron Kodesh service by a Russian believer. According to Cohen, the Russians were duped into coming to services because of a promise of possible employment.

According to Koelner, 65% of the people who attend Aron Kodesh are Jewish. His testimony is also included in the article. Ellen Farber's testimony is included, as well.

Also profiled in this article is Aaron Schwarzbaum, who is executive director of a group that "saves the Jewish lives who come into his path." Schwarzbaum says, "I have never in 21 years met a Jew who believes in Jesus because of the verses. They claim they do but basically it comes down to it feels good in here," while, as the reporter indicated, beating his chest

emphatically. Schwarzbaum says that there are between 125,000 and 400,000 Jews who have been “lost to the missionaries in the last 20 years since the San Francisco based Jews for Jesus was founded and the other messianic movements took off gaining popularity.”

Finally, on this topic I want to point out an article that appeared in the *Spectator*, a British paper, on December 3, 1994, entitled, “Rabbis in the headlights.” Shema Yisrael synagogue in Hove is profiled. According to this article there are 40 small messianic congregations in Britain. Most of them are springs of the American movement which claims a world wide membership of over 100,000. The article tells a little bit about the service and the opposition to messianic Judaism in the UK.

It’s important to note that all of the articles that focused on the messianic congregations and appeared in Jewish publications sounded the same note. Namely, that to be involved in a messianic congregation means one is trying to be deceptive and misleading about the person of Christ. Most of the incidents of deception or blurring of distinctives cited in these articles are not verified. There is some editorializing, but when you can’t attack the message—namely that Jesus is who he claimed to be—then the attack has to be directed to either personalities or the forms one uses, the methods or materials employed. Which brings me to the next section of articles.

3. Countering Missionaries

Jews for Judaism’s rabbi Tovia Singer continues to advertize his anti-missionary materials and announce his workshops and seminars in many of the Jewish publications. He is quoted in a significant number of them, however, I believe most of the quotes have been taken from press releases sent out to both Jewish and secular publications. A good example is in the June 11, 1994 issue of *The State*, the Columbia, South Carolina paper. In an article entitled, “Group seeks to reclaim lost Jews,” Singer says that there are 125,000 of us in the U.S. today and that 50,000,000 born-again Christians are “obsessed with converting the nation’s 5,000,000 Jews.”

A most amusing counter-missionary article appeared as an editorial in the *Jewish Press* on November 18, 1994 entitled "Yad L'Achim Uncovers Missionary Master Plan In Israel." When this piece came out, didn't those of us who work in the field of Jewish evangelism look very carefully to find out what our master plan was by reading this Yad L'Achim expose? In essence, what they did was take the Chosen People Ministries newsletter that dealt with their Shalom 2000 program and subsequently "uncovered" it as the master plan for missionary work in the next six years. They called the material "classified information." Considering the fact that the Chosen People newsletter must go out to at least tens of thousands of people, the counter missionaries have come up with a new definition of classified.

An article that was undoubtedly read by many of the 33,000,000 readers of *Modern Maturity*, the AARP monthly magazine, in June, 1994, entitled, "Let Us Prey," included a section on how cults prey on older people in old-age homes. A four paragraph portion under the section, "The Institutional Connection," tries to insinuate Jews for Jesus into this nefarious operation. The writers say that Jews for Jesus, though not "meeting all definitions of a cult," has "recruiting practices [that] are indicative of tactics cult or cult-like organizations use." It also included some comments from Ellen Kamentsky, who was a professing Jewish believer and later renounced the faith. Though some letters to the editor appeared in a later issue of MM, the effect of this article on the movement was quite negative to those who had no first-hand experience with Jewish Christians.

On June 15, 1994 the *National Jewish Post & Opinion* did an article entitled "Favorite Adversaries meet again," in which Arlene Peck, one of their regular columnists, interviews Moishe Rosen. She is a friendly adversary, and a photograph of her in front of the Jews for Jesus headquarters as she poses in tight leather pants and a broad smile says it all.

December 16, 1994 is another anti-ad that should make us smile. It was in the *Cleveland Jewish News* and included a portion of the Jews for Jesus advertisement with Stan Telchin's face in a wreath and some of the copy from the ad. Beneath it it says, "If it's December it must be an ad from Jews for Jesus." The article quotes Mark Powers from Jews for Judaism and calls

for individuals to write letters or call the publications to complain when such ads appear in the future.

In the countering missionary category, I've also selected a full page ad that appeared in the *Detroit Jewish News* on May 20, 1994 that had the statement in large reversed-out letters saying, "Some guy from Jews for Jesus was on campus last week. You know, Dad, he made a lot of sense." From that there is a bit of copy which goes on to say, "They're not the words you want to hear, not if you want your kids and their own kids to be Jewish. Not if you want the Jewish people to survive." A pitch is then made for Jewish education and making a financial pledge to the allied Jewish campaign.

The final article in this section appeared in the January 6, 1995 *Jewish Press*. It features a group called the Jewish Action Group. According to the J.A.G., there are over 150,000 Hebrew Christians in the United States. J.A.G. was established by Israel's Yad L'Achim. As they say, "...bringing over 40 years of experience to the United States in combating groups that attempt to separate Jews from their heritage and people." Given that Yad L'Achim is the same group that uncovered the master plan for evangelism for the next six years, you can just imagine the caliber of their disciples— J.A.G. activists in the United States. According to this *Jewish Press* article, a Hanukkah party being held by the Hope of Israel (the Russian ministry of Jews for Jesus in Brighton Beach) was "foiled...and none of the intended guests joined the party." Interestingly, all references to Jews for Jesus were written out as "Jews for J---s." Is that like G-d? According to believers who were present at the event, the details as stated in this article are fallacious, but it makes for very interesting and amusing reading, nonetheless.

4. Testimonies

It is particularly encouraging to see any number of testimonies of Jewish believers in mainline Christian publications, reinforcing to the larger church the fact that there are Jews that come to believe in Jesus and who have a commitment to seeing other Jews consider him as Messiah, as well.

On August 21, 1994, Steven Greenhut did a feature article for the *Pentecostal Evangel* entitled, "Sharing the Gospel with our Jewish Neighbors." He gives his own testimony, having come to know the Lord in the Philadelphia area and offers some pointers to non-Jewish Christians on how they can share their faith with their Jewish friends.

Christianity Today, August 15, 1994, did an interview with Peggy Wehmeyer, who is a broadcaster on "ABC's World News Tonight." The story of the discovery of her Jewish identity has appeared in any number of secular publications, as well.

There is also a delightful story in a Christian newspaper, called *Maranatha Manna*, on Norman Schimberg. The article is entitled, "Local Jewish Man Finds his Messiah." Schimberg's extensive testimony tells of how he first considered Jesus at age 70. He is now 72.

The April, 1994 edition of *Decision* magazine includes the testimony of Michael Brown, who pastors Adat Y'shua ha Adon in the San Fernando Valley. It appears that his testimony is a reprint from a 1991 the Southern Baptist Convention publication. However, in this broader Christian arena, it will speak into the homes of a significant number of born-again Christians, who will see that upon becoming a believer, Michael trained for the ministry in a mainline Christian seminary, was ordained through a mainline denomination, and yet has a strong commitment to presenting the gospel in a Jewish way to our people and ministering to a congregation that is committed to its Jewish roots.

The most recent edition of *Decision* includes the testimony of Dr. Louis Goldberg in the context of a series examining the importance of the Bible in

the lives of believers. This, too, will have a far-reaching impact in showing positive Jewish Christian role models to the larger Christian church.

Two final testimonies that I would like to mention appeared in secular publications. The *Dallas Morning News*, May, 1994, profiled radio talk show host, David Gold. Gold, who is well known in the Dallas area as a conservative "talk jock," came to faith in 1994. He remarks on how he is still concerned about telling his father, who is retired in Florida, about his faith in Christ, knowing that his dad probably won't take the news very well.

The other testimony is that of Marvin and Margie Rudolph, which appeared in the *Birmingham News* of June 5, 1994. This Jewish couple came to faith a number of years ago, but never went public with it. They have been publishing the *Jewish Star* since 1976 and have been believers for many of those years. It was only in 1994 that their faith became public, and this has sparked a number of articles and discussions on radio talk shows in the Birmingham area. The *Jewish Star* has a circulation of 8,000. Local rabbi, Jonathan Miller, is quoted in the article as saying of the Rudolphs, "I wouldn't consider them any more Jewish than I would consider the Pope." However, the Rudolphs share their testimony, going all the way back to confirmation at Temple Beth El in Birmingham as youths.

5 On Radio: An Easter Sunday Surprise

I have one radio interview for you to listen to, and the transcription of it is enclosed with your clippings. This was done on Easter Sunday morning, May 3, 1994 on Radio 4 in London. The interview was between the Bishop of Oxford, Richard Harris, and the U.K. Director of Jews for Jesus, Richard Harvey. Harris is known as an opponent of missions to the Jews and serves on the Council of Christians and Jews in England. Here goes...

6. Significant Feature Articles

There are four significant feature articles that came out that I'd like to cover in this report. One came out in the winter of 1993, in the publication *Reform Judaism*, and I did not refer to it last year. However, it has been reprinted, in part, in at least 50 different publications in 1994, and therefore merits discussion here. It is entitled, "Inside Jews for Jesus," by Sheri Ross Gordon. You'll notice any number of articles with her byline in 1994 that quote from part of this piece.

It begins by telling the Ellen Kamentsky story, as it's written in her book, *Hawking God*. It casts Jews for Jesus and other missions in very cold and calculating metaphors. For instance, when dealing with finances, she speaks of missionary contributions as "good return on their investment." The Liberated Wailing Wall are referred to as "another lucrative fundraising tool." The article includes a sidebar called, "other Hebrew Christian Groups to Avoid" and features Stuart Dauermann as some sort of lounge pianist/leader of Ahavat Zion Messianic Synagogue. According to the sidebar, "One-third of the messianic synagogues in the united States were created by the Assemblies of God, the denomination of former TV preachers Jimmy Swaggart and Jim Bakker. The North Carolina-based American Board of Missions to the Jews and the Friends of Israel Gospel Ministry in New Jersey, together with Jews for Jesus, spend \$24 million a year targeting Jews." Moishe Rosen is described as a "Jew turned Baptist." Zola Levitt, Jewish Voice Broadcast and Messianic Vision are also cited in less than flattering terms.

There is another sidebar from the Union of American Hebrew Congregations' Department of Interreligious Affairs Committee on Cults and Missionaries, in which they offer information, resources and a video to be used by member congregations in the "battle against the deceptive techniques of cults and missionary groups." This article was particularly mean-spirited and provided a plethora of less than truthful information of an inciting nature.

The August, 1994 issue of the Jewish magazine, *Moment*, also did an extensive piece entitled, "Jews who Choose Jesus," by Alan Edelstein. It begins by recounting the setting for "Messiah '93" in Grantham, Pennsylvania. A dramatic photo of Robert Cohen of Jacksonville, Florida,

holding up a Kiddush cup, is on the lead page. The article goes on to describe Jews for Jesus as "the most visible and, among the Jews, the most reviled of 150 groups specifically targeting Jews for conversion." Philip Abromowitz, of New York's J.C.R.C., estimates that messianic Jewish groups spend \$100 million a year to missionize Jews. Some other "major messianic proselytizers" include "Sol Roth's Messianic Vision, U.M.J.C., Lederer Missionaries, Ariel Ministries and Chosen People Ministries."

The figures given for the number of Jewish believers in the United States vary. M.J.A.A. is quoted as saying well over 100,000. Tovia Singer says 150,000. Mark Powers says 250,000. And Jews for Jesus says 35,000. New York's messianic Beth El Congregation is profiled, as is Shuva Yisrael in Baldwin, New York.

Sura Grodin, who is described as attending Shuva Yisrael, led by David Rosenberg on Long Island, is quoted as saying, "I left the church because I felt it didn't acknowledge Judaism, whatsoever. It was very Christological. It had no use for the Old Testament." The article then goes on to quote Bruce Cohen in New York, explaining what he means by keeping "Biblically kosher" and Michael Schiffman of Kehilat Y'shua Messianic Congregation in Manhattan, responding to whether messianic Jews celebrate Hanukkah or Christmas. David Rosenberg then points out that the messianic movement has matured enough for groups like Jews for Jesus to feel confident in referring contacts to them these days.

There are any number of inaccuracies, such as an account of how a messianic group offered \$3,000 to each of eight Russian Jewish families who agreed to have their sons baptized. They refer at one point to Sol Roth and Lederer Missionaries.

The article also includes an excerpt from Elie Wiesel's book, *Smashing the Idols*, in which he calls us soul snatchers, dishonest and hypocrites. The Beresford case is also explained. Art Bernstein, a Jew who had confessed faith in Christ and was later seduced by David Zaslow, a proponent of a mystical approach to the Jewish renewal movement, says, "It is tragic that I had to hire a private rabbi to gain such knowledge."

Remember Sura Grodin, who had problems with Christology earlier? Toward the end of the article she meets Tovia Singer and becomes a Ba'alei Teshuvah. He really had a real theological battle on his hand with this one, didn't he?

The article ends by posing some questions. The author muses out loud that messianic Judaism is facing a similar quandary to that of normative Jews, "How can it sustain its distinctly Jewish character when so many of its members are Gentiles? Are the children and grandchildren of today's messianic Jews going to have any interest in maintaining a Jewish identity?" Congregations that have established messianic yeshivas, like the Chalutzin Academy of Beth Yeshua in Philadelphia speak with confidence of their staying power. The writer, however, points out that many believe that distinctly messianic congregations will fade away as "younger generations assimilate into mainstream Christian denominations." As to threat level of messianic Judaism, the final comments are these. "Ultimately, it is less a threat than it is a challenge, goading us to confront questions of God and spirituality that have long been cast aside."

I have saved what I perceive as the more positive, lengthier feature articles for last. *New Voices* is a national Jewish newspaper that goes out to tens of thousands of Jewish students at secular universities. Last July, Alexandra Wall, senior staff writer with *New Voices*, came to the Jews for Jesus office in New York in the heart of the Campaign. She interviewed myself, Stephen Katz, Joshua Sofaer, Michael Levitz and Moishe Rosen. To give you an idea, she said, "While I was hoping to instantly hate [Rosen] and all the people in the building, it is disappointing to realize that I am immediately taken in by their warmth. The instant Jewish click is there. I feel that connection binding us, uniting us, except for one tiny, minor discrepancy. They believe in Jesus Christ."

Ms. Wall allows each of those she interviewed to give an extended testimony and edits those testimonies minimally. Most encouraging were the testimonies of the two college students she spoke with-- Michael Levitz, who is a business major at U.C. Santa Barbara and Joshua Sofaer, a Jewish studies and history major at Brooklyn College. Sofaer tells how he came to know the Lord and then even shares the prayer of repentance that he offered. The reporter is really taken by his story. She comments on his involvement in a major that has him with students who will challenge his beliefs. She says, "I am amazed by his tenacity and chutzpah to be able to defend his belief in Jesus in a class on traditional Judaism taught by a rabbi. Sofaer is quoted as saying that he hopes his presence in Jewish studies classes causes his fellow

students to challenge themselves on their own beliefs. "Seeing someone intelligent in class, who believes in Jesus, shows them that it's not a cult, or a brainwashing group, but that we thoughtfully go about what we do," he says.

The final cover story came out most recently in the *Jerusalem Report* January 26, 1994 issue. The *Jerusalem Report* is the competing magazine to the Jerusalem Post International Edition. Its lead story was entitled, "For the Love of Jesus" and had several contributing writers. Vince Beiser wrote from New York, Yossi Halevi did a section from Jerusalem and Alexander Lesser covered Moscow.

The Israeli writer profiled David and Martha Stern. Halevi points out that the number of messianic Jews in Israel remains small but is growing. The Russian piece includes the testimony of Vladimir Leibovsky, who works with Avi Snyder in Moscow. This included a positive testimony of a Russian who came to faith in Y'shua.

However, the majority of the article centers on Jewish ministry in the U.S. The first paragraphs profile David Rosenberg's son, Matthew, and go on to talk about their messianic congregation in Long Island. According to the article, there are "at least 207 [messianic congregations] in the United States." In some ways, the article tries to set the Jewish mission agencies against the messianic congregations and vice-versa. Most are not buying it. The article does a brief history, as well as a modern-day account, of the movement of Jews to the person of Christ and features some quotes by Bruce Cohen, David Chernoff, Jeff Forman and others. Some of the statements they allow us to make are quite good. For instance, Forman speaks about being unfairly stigmatized, "I feel it's a double standard. Jews who believe Rabbi Schneerson is the Messiah are accepted as Jews. How many Jews don't believe in God at all, yet are accepted as Jews? Reform and Conservative Judaism were not accepted in Israel for many years, and still the only people who can perform marriages are Orthodox rabbis. Who defines belief?"

The writer profiles the "typical messianic Jew" as "one being raised in a normal, middle-class Jewish home with at best a superficial Jewish education, a perfunctory bar or bat Mitzvah, and is now working as a pharmacist, teacher, banker or similarly mainstream occupation." Joel Chernoff is quoted as saying, "We feel we are a significant and growing part of the mainstream Jewish community and our prophetic destiny is to become a major part of it."

The February 23, 1994 issue of the *Jerusalem Report* included three letters in response to the article. One was from a rabbi, one was from a Jewish believer and another was from a Gentile believer. Let me read the Jewish believer's brief letter.

I applaud your courage and integrity in printing an honest report on Messianic Judaism. Such objective reporting on this highly charged issue is rare.

As a Messianic Jew I am personally saddened by the inevitable rejection I face from many of my own people to whom, I am so deeply bonded, but am least heartened to be rejected for real ideological differences rather than self-defensive ignorant fabrications.

-Rachel Wolf, Cincinnati

Conclusion

I don't know how many of you enjoy "Dry Bones," but after the death of Schneerson, a particular "Dry Bones" cartoon came out that I found very hopeful. It starts out with a drawing of Hassidic Jews carrying placards with the Rebbe's face on them. It says above it, "They thought he would be revealed as the Messiah." The next panel says, "We looked on with both nervousness and trepidation. The next panel says, "But now that the Rebbe has been laid to rest, let's admit the truth." And lastly, "It would have been nice if they had been right."

I hope that does reflect more of the thinking than we are even aware today—that there are those among our people who are looking to find out that there truly is a Messiah.

