

LCJE Bulletin

Issue 112, May 2013

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



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From the Coordinator

Somewhere over the years I was placed on the mailing list of the U.S.-based publication, *B'Yachad: The Newsletter of the Jewish National Fund*. A recent issue was titled, "How do we engage the next generation?" It expressed concern over what it said is a current American "teenage wasteland" with regard to their Judaism and the need to change this. More trips by Jewish teenagers to Israel are viewed as a means for creating "a strong, significant, and sustained impact on connections with the Jewish people, Judaism, and Israel for many decades." The author provided a number of practical ways for trying to achieve these goals. In the area of Russian Jewry, numerous Jewish organizations have established a whole host of projects and grants to try to strengthen Jewish identity in the next Russian Jewish generation. One example is a program intended to "develop and enhance Russian-speaking Jewish teenagers' connections with one another and deepen their understanding of the Jewish tradition of Tzedakah."

What do these examples from the Jewish community show us? Clearly, a great deal of thinking, planning and investment has gone into these programs, which can be considered experiments - some may succeed; others may fail. The main point is that they have a goal and are working towards it, adjusting their approaches as needed. We face a similar need in LCJE.

This issue of the *Bulletin* focuses on the next LCJE generation, one of the key themes of our CEO conference in St. Chrischona, held near Basel, Switzerland, from 27-31 May 2013. Our president, Tuvya Zaretsky, introduces this discussion in his article: "The Next LCJE Generation," and I provide a response in "Passing the Baton."

In this issue we also include two highly relevant articles that are already putting ministry to the next generation into practice. The first is an article about the Grassroots Messianic Unity movement, described by Aaron Trank, and the second is by the father-son team - Jean-Luc and Philippe Israel - who are doing Jewish ministry in France.

A very important anniversary occurred this May - the 70th anniversary (1943-2013) of the destruction of the Warsaw Ghetto. In his article, "Honoring the Fallen of the Warsaw Ghetto," Mitch Glaser guides us through the history of this tragic event. Combined with additional selections from his 2012 article, "Heroes of the Holocaust: Poland, the Warsaw Ghetto and Yeshua," we get a glimpse into what little is known about Jewish believers in Jesus in the Ghetto.

In other developments, there is growing interest within LCJE to share information on academic programs that may be of interest to the LCJE community. Going forward, we will have a regular page on academic programs in the *Bulletin*, and we invite member input. This issue also gives an update to the exciting 'Messiah Comes' (Messiah.com.es) ministry. Finally, the August 2013 issue of the *Bulletin*, will provide highlights from the Lausanne Movement Global Leadership Forum recently concluded in Bangalore, India.

In our sure hope for the coming salvation of Israel. *Jim Melnick*

Visit the LCJE website: www.lcje.net

Thoughts from St. Chrischona: Acts 20 as a Model for Leadership

By Jim Melnick, LCJE International Coordinator

A break from the usual

We take a break in this issue from our usual devotions prepared by one of our LCJE area coordinators. Instead, I am going to share some of my thoughts from our concluding devotions at the May 2013 LCJE CEO conference held in St. Chrischona, Switzerland. For our last time together before we departed the conference, I looked at the well-known passage from the Apostle Paul's farewell to the elders at Ephesus, recorded in Acts 20.

A model for leadership

This passage is perhaps best known for its focus on Paul's admonition to the Ephesian elders regarding wolves who would later come in after the sheep and the need to be on the lookout for future attacks.

The passage is also very well-known for the emotional departure recorded at the end of the chapter after Paul told the elders that "they would see his face no more." (v. 38).

For purposes of this particular devotion, however, I would like to look at other aspects of this passage beyond the better-known ones in order to focus on certain aspects of leadership that Paul demonstrates for us here - especially those characteristics that we can model in our own ministries and witness.

Specifically, we want to look briefly at the key areas of: presence and availability, investment and modeling.

But before that, we can consider how Paul set his goals in this case (under God's sovereignty, of course) and how the Lord helped him to fulfill them.

Developing Kingdom-based goals that are reinforcing

Paul had set a goal that, if it were possible, he would be in Jerusalem on the day of Pentecost. To do this, however, he had determined that he should *not* sail to Ephesus itself but needed to sail past that city in order to stay on his self-imposed timetable. (v. 16)

Yet he also had a very important secondary goal - to still meet with the elders from Ephesus one last time. He knew in his heart that he needed to say farewell to them and could not *not* meet with them! This was very important to him, as well as reaching Jerusalem in time for Pentecost. How could he achieve both goals?

Paul developed a plan that encompassed both goals - he ended up sailing to Miletus and then sent for the elders to come to him instead. While the text does not tell us specifically, the inference is that they came to him right away or as soon as they possibly could after they got the word.

The key point for us in this instance is that Paul did not allow his primary goal (getting to Jerusalem by a specific date) to overcome or obliterate his very important secondary goal (meeting with the Ephesian elders one last time).

Flexibility in leadership

Rather, he demonstrated flexibility in leadership and, certainly through prayerful planning under the guidance of the Holy Spirit, he found a creative way to achieve *both* Kingdom-oriented goals. This is a model for us to consider in other contexts that we may face as leaders.

Presence and availability; investments of time, energy and love

As soon as he saw them, Paul reminded his brothers of the substantial investment of time, personal energy and love that he had poured into them over the years. This also is a key aspect of the Acts 20 leadership model.

He told them: "You yourselves know from the first day I set foot in Asia how I was with you all the time," and how "for a period of three years I did not cease to admonish everyone night and day with tears." (v. 31) He also had gone "house to house" (v. 20) with them, clearly making a substantial investment of time in one-in-one ministry to families and individuals in Ephesus. He had been fully available to them during this time.

Living it out day by day

For us as leaders, Paul's reminder strikes home - or at least it should. He first modeled his example of leadership by living it out with these elders and others in the congregation and their families day by day; then, when that period of mentorship and discipleship had passed, he reminded them of what he had done for them and with them in the Lord; he then used the example of that shared background with them as a basis for maximum credibility as he urged their heeding of his words of warning in preparing them for the future.

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The St. Chrischona CEO Conference: Why Are We Here?

By Tuvya Zaretsky, LCJE President

Overview

The Lausanne Consultation on Jewish Evangelism (LCJE) is the only global network in existence today in which mission executives who are involved in the field of Jewish evangelism may consult together in order to:

- Share information and resources...relevant for Jewish evangelism
- Study and report on current trends...related to Jewish evangelism
- Stimulate one another's thinking on theological and missiological issues
- Strategize on a global level so that more Jewish people will hear and consider the Good News of Messiah Jesus
- Arrange consultations that will be useful to those engaged in Jewish evangelism

Historically - how we came to be here

Historically, we came to be here, because in 1999, at the sixth international conference, held at Hofstra University, some LCJE member mission agency CEOs asked your ICC to convene a consultation just for them. Subsequent meetings were held in Norway (2001), then twice in France (2005 and 2009).

Evidently, those three meetings served you well. We are told that partnerships and collaborations for ministry were an outcome. Communication with colleagues in the same field has improved. Seminars on funding and competition for workers have eased some fears. Prayer for one another has been encouraged and is increasing. So, we are here first of all, because you asked for it...for the



Tuvya Zaretsky

fourth time. One of our LCJE purposes is "arranging consultations that are useful to those engaged in Jewish evangelism."

I really don't have to tell you that it takes a significant commitment of time and money for you all to be here. So, I pray you make the most of this strategic opportunity for the good of the gospel among Jewish people.

Our purpose here

Professionally, you are here to enhance use of the resources that the Lord has given to you and your organizations. Your awareness of opportunities for ministry might increase and some of you may find partnerships that can help you do more. Those are some of the aims for coming here.

Rich Kunz wrote a refreshing report about his first LCJE experience at the 9th International Conference. He shared in the LCJE *Bulletin* how, as a result of the conference, he realized four creative partnerships for his work back in Argentina. He said, "I came away from the daily sessions with about a dozen ideas that I would

cheerfully steal from the various presentations."

The Program

First, a note of thanks: the work and commitment for developing sessions, location logistics and booking reservations have been almost entirely the effort of our past ICC International Coordinator and the secretary/administrator Bodil Skjøtt. On behalf of the ICC and all who are here, I want to thank Kai Kjær-Hansen and Bodil for their diligent work in arranging this consultation.

Starting Tuesday we are going to study and report on current trends in the social and political context of Jewish Mission today. In the afternoon, we will share information and resources about communication in donor relations and about ministry partnerships in media.

Honoring our third LCJE purpose, to stimulate one another's thinking on theological and missiological issues, we will be presented with views and open discussions about terms like replacement theology and Christian Zionism. I will remind you that exposure to various perspectives in a discussion should increase awareness and not necessarily arrive at agreement. Our goal should be to enlarge understanding of issues and not to arrive at a consensus. I will say more on that in a moment.

Wednesday afternoon we have a tour planned to see a bit of Basel. Thursday will be our opportunity to strategize together. Following up on your suggestions from the High Leigh meeting, we will address five areas. What can

you, the current LCJE member agency leaders, do to involve your next generation of Jewish evangelists. Hopefully, you will be challenged and supported with suggestions to provide opportunities for younger leaders and women in our field. We will think about discipleship and means of providing development for mission workers.

Bodil, I want to thank you for your preparation of our daily Bible reflections. I look forward to hearing as you illustrate some strategic ways in which the Lord intentionally involved women in ministry. Though the context of those Biblical lessons was local, the principles can be applied on a global level as well.

And socially, we are here to renew relationships and to discover new colleagues in the field of Jewish evangelism. So, it is also okay to take time to enjoy the scenery and to be refreshed by time for recreation.

I am delighted to see here Amin Bachor, General Secretary of Evangeliumsdienst Fur Israel based in Stuttgart, Germany. The report of his experience at the 9th International Conference at High Leigh caught my attention. (LCJE *Bulletin* #105, September 2011) He wrote, "I appreciated the high level of mutual respect and love among those holding different positions on many Biblical or missiological issues regarding Jewish evangelism." Amin said he saw the

same characteristics at the LCJE European Conference that was held in Krakau also in 2011.

It should be expected that you will find a diversity of mission methodologies, of ecclesiological and eschatological orientations or unique styles of homiletics in message presentation within a diverse international network such as the LCJE. That should be viewed as refreshing.

Those features can stimulate creativity, which is generally regarded as a good thing in gospel presentations. All of us may come away with new insights if we allow ourselves to say in response to papers or conversations, "I never thought of that before!"

Here are some suggested ground rules for our sessions:

1. Show respect to your fellow workers in the cause of Messiah Jesus.
 - a. Respect your time limits – so as not to take away from others. Every presenter has invested time to prepare for his or her report. Well, almost everyone...
 - b. Express your respect for the person, even when their ideas or perspectives are different from yours – [Rob! He shows respect while skewering and roasting his friends]
2. Our aim is to stimulate thinking, not necessarily to form consensus or agreement of opinions.

- a. You are not going to change anyone else's opinion or who they are
- b. We are not all the same – thank God – and our diversity is what broadens our understanding and stimulates creativity.
- c. This should be a safe opportunity for us to test our own beliefs or ideas with others.

3. When you disagree with a viewpoint, please do so with an appreciation for your fellow worker and brother or sister.

- a. Only the Lord is always right – and it is your choice if you want to disagree with Him.
- b. We are all motivated by Jesus words in John 14:6, "I am the Way, the Truth and the Life. No one comes to the Father but through Me."

Spiritually, why are we here...?

Led by the Holy Spirit, we all believe that Jesus is the unique Savior for all people, Jews and Gentiles. He alone is the salvation hope from sin for the believing remnant of every nation, including the Jewish remnant. All of us are in the field of evangelism because we have been touched by the grace of God, through His gift of faith.

So, we are here, confessing Jesus is Lord and believing in the power of His resurrection. We have taken seriously His call to make disciples until He returns. We are here to find ways to fulfill that call so that more Jewish people will hear and consider the Good News of Messiah Jesus.

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St. Chrischona, Switzerland

The Next LCJE Generation

By Tuvia Zaretsky, LCJE President

Overview

In preparation for this report I solicited insights from younger mission staff, young adult workers and ministry mentors working with younger mission workers. I invited their insights about how we might better involve the next generation of Jewish mission workers in the LCJE network. I'm first reporting some of their general observations and looking for appropriate avenues where we can serve them. Then I'm suggesting actions that you as member Mission CEOs can take along with recommendations for LCJE regional and ICC leadership. My goal is to stimulate your thinking, benefit from feedback in the following discussion and to eventually see implementation of some of these ideas.

General observations about the next generation

- *Defining term:* Most of our senior LCJE members are from the post-WWII baby boom generation (1946-1963 - "the Boomers"). A post-Holocaust perspective and the founding of an independent Jewish State helped to shape their worldview. Their mission experience included the significant growth in Jews coming to faith in Jesus beginning in the 1970s.

Generation X, born between 1964-1981 is now between their early thirties and turning 50 years old. Many have already assumed significant positions as younger leaders in the field of Jewish evangelism. The fall of the Berlin Wall, shifting international politics and increasing interconnection of global finance have contributed to their worldview.

The Millennial generation or Gen Y was born between 1982-2004. It is the age group now entering mission service. This is the next generation of future leaders.

I am not thinking so much about how to pass LCJE leadership on to the next group of leaders. That, I believe is going to occur naturally as current leadership steps aside for others who are younger and already in leadership. In this discussion, I am thinking about how to introduce the value of the LCJE network to a younger generation of people who are engaged in Jewish evangelism.

- Observers told me that Millennials are a more secularized generation than were their parents. They tend to be less biblically literate than the previous generations and therefore are hungry to discover the Bible. They want answers for their doubts and someone who will take seriously their questions about faith.

- Millennial Christians want to discover where they fit in God's plan and how they can use their spiritual gifts. They prefer spiritual discovery through an experience with God, which they can share and discuss with their friends. They would say that they are motivated more by a call of God on their lives than a "call to the mission field."

- Millennials already value social networks. They are the generation that relates online with friends on FaceBook, creative ideas on Pinterest, and virtual armies on "League of Legends." Riot Games reported logons by five million concurrent global

players on daily average in March 2013. Participants were simultaneously located in various continents, with the largest segment in Asia, followed by Latin America, especially Brazil, Europe and with less than 10% located in North America. All of those young players are playing together at the same time around the globe, spending more than a billion hours online in competition with one another.

Millennials get their news, local, national and global from online sources instead of local newspaper or even television. Democratization of information (per Thomas Friedman) has made them more aware of cross-cultural differences and broader international human connections. They already participate in global networks. So do we as the LCJE. We need to consider how our network can better serve the newer generation of our mission workers.

Messianic Millennials

- One Gen X mission leader observed that, as a generalization, many in the next generation of Jewish believers are second generation Messianic Jews, the children of Jewish believer families.

- If they are, then their parents are likely to be a Jewish-Gentile couple in more than 50% of the cases. They express their Jewish identity is very different terms from the previous generation. "Yiddishkeit," an Ashkenazi expression for Jewishness, is not part of their Jewish identity.

- They identify with one another as a unique community that extends beyond the social bounds of their school or neighborhood. They see themselves as fitting more in the margins of

the wider Jewish community.

- Generally, they do not share the same social loyalties that work for their parents. They particularly want no part of congregational or organizational disagreements that have previously occurred among their parents' generation.
- Their Messianic believer social networks are formed at youth programs or camps for Messianic youth. Eventually, they will form their own factions, but right now they are more likely to identify with each another as a distinct and unique generational group of Messianic Jews.

Relationships

- Eli Birnbaum, a Gen Y messianic younger leader told me that relationships are especially important to the younger generation of Jewish believers. Those relationships with older believers are especially important when they can trust a mentor. He said, "We need to be inspired to do what God desires from us. We want to do something useful with our lives."

They want their ideas to be heard and discussed among wiser friends. One way that we can serve the newer generation of mission workers and leaders is by investing our time and interest through relationships with them.

Opportunities

- Some of the younger Jewish mission workers said that they want to be trusted with opportunities to lead the discussion and to give messages that are taken seriously. They don't want to wait until they are 50 to be promoted.

Next we will look at some suggestions to serve and involve the next LCJE generation.

Some suggestions

The following suggestions take three primary approaches. First, the next generation of LCJE needs to know the value of this unique network. Second, it needs opportunities to feel like their involvement counts for their benefit and the LCJE network. Third, they have expressed the desire for mentoring relationships, like the ones from which some many of us benefitted in our earlier years of experience.

The Lausanne Consultation on Jewish Evangelism was created 33 years ago in 1980 to serve mission workers, academics and administrators in the field of Jewish missions. Some of us who are the senior LCJE generation might possibly take what we have learned and benefitted from the network experience for granted. I think we want to keep ourselves sharp, while introducing a new cycle of learning for training and developing younger mission workers. The primary responsibility for doing this is on us as leaders and our backgrounds and training. The LCJE network can encourage and provide useful resources as we ask for and invest in those opportunities that will benefit us all in the field of Jewish evangelism.

Create appreciation for LCJE

- It is up to you as senior LCJE leaders to foster appreciation for this network among your younger workers. They need to hear you tell them what you value most about the regional and international meetings. I heard Moishe Rosen say, "If there wasn't an LCJE, we would need to create one." He would tell me the value of meeting with other colleagues, sharing our mutual concerns, learning from one another and encouraging each other. It is easy to forget that the LCJE is not just another

mission organization. It isn't even an organization. It is only a network that is created by all of us, participating actively together for the good of Jewish evangelism. Younger workers will attend LCJE meetings, because they see your esteem for the network and high regard for the opportunity.

• Investment

It takes some trust to bring your younger workers to the LCJE regional and international meetings. It costs you time away from the field and additional money. You all understand that those costs are only increased when you bring your younger workers with you to LCJE. However, you also know that investment is need in the next generation of your missions and for the future LCJE as a resource serving you all.

- **Orientation:** I am encouraging you to identify people that you are developing for leadership on your staff, or even interns, who could benefit from exposure to the LCJE network. As you mentor your younger leaders, give them an orientation to the value of LCJE consultations. Prior to regional or international meetings, help your younger leaders understand what they will see and experience at consultations. Help them get the most out of the experience. During the meetings, take time to discuss what they are learning. Hear their perspective. Share with them what you are gaining from the opportunity. After LCJE consultations, again take time to review what you both can take away from the experience. Encourage them to report through the *Bulletin* their insights for the benefit for others in their age group.

LCJE has established five clear purposes. We need to intentionally teach the younger workers about what LCJE does and why we come together:

- *Sharing information and resources*
- *Studying and reporting current trends*
- *Stimulating one another's thinking on theological and missiological issues*
- *Strategizing on a global missiological level so that more Jewish people will hear and consider the Good News of Jesus the Messiah*
- *Arranging consultations that are useful to those engaged in Jewish evangelism*

The Value of an Opportunity

- We are being told that younger mission workers appreciate opportunities. The LCJE network meetings can provide safe and welcoming venues to provide opportunities where we can hear the perspectives of younger workers. We must encourage their exploration of new ideas for evangelism methods. They hear what has been done in Jewish missions and what current methods are employed. However, we need to hear their ideas about how things could be done "better" or differently.
- I think regional networks should provide intentional opportunities at their annual meetings for reports by young workers. This feature could be called, "Reports from our developing mission workers: perspectives and efforts in the field." Mission leaders should help prepare younger staff to report their views of what is happening with suggestions for topics or improvements in their presentations. Program

planners should be counting on you to recommend your topics and younger staff. Ask them to share about new technologies that are available for evangelism. What do they see as new and appropriate social avenues for gospel ministry presentation? Then, come to meetings prepared to hear from them, encourage them and appreciate their efforts.

- I am suggesting the same inclusion for opportunity by the ICC in the planning for the next international consultation for 2015 and to the International Coordinator as editorial policy for the LCJE *Bulletin*. I think we need to give the younger workers an opportunity now to be heard by us and by their peers, especially if we expect them to develop as leaders for the future LCJE network. We need help from you as mission CEOs to identify and encourage your developing younger leaders. This is one way that the LCJE experience can serve you.

- Young developing leaders have said that they want to learn from experiences. They still want to learn from you and others in the LCJE network. I think that they will enjoy the learning experience more if they can share your enthusiasm for this network. You can encourage them by offering them opportunities to sometimes present reports that you or other senior workers in your organization might have given. Demonstrate to your younger leaders their value to you and that they are fully accepted participants in the LCJE network.

- LCJE members need to express to our younger participants that we recognize how things change, how older patterns can morph and sometimes fade while giving way to new

methods. We are counting on them to keep telling the gospel to Jewish people when we are gone...if the Lord doesn't return first! We need to ask them how we can serve them to help prepare for that task.

Importance of mentoring relationships

Younger mission workers are most encouraged through relationships and especially by people who will help them trust in God. As LCJE veterans, I encourage you to mentor your younger leaders - men and women, training them concerning the value of networking. Bring your trainees to the regional or international meetings and also encourage them to network with their peer group. Ask them for their perspectives and what they are learning. Don't expect them to have the same views that we seasoned workers hold. Appreciate their perspective as a unique cultural expression and a valid LCJE network partner. Point out people and ideas that they might appreciate at the meeting. Help them to speak up and share their questions and ideas at LCJE meetings. Help them see the potential value from their time spent as part of the network.

- Younger mission workers say that they need to know that they are appreciated. They are going to make mistakes. They are passionate to try new things, but want wisdom from others who can help them avoid needless errors. They need a platform to try out those ideas, where they can be heard and gently encouraged by people whom they trust. LCJE consultations can be a safe place to do that.



LCJE CEO Conference, St. Chrischona, near Basel, Switzerland, 27-31 May 2013

- Aaron Abramson told me that younger mission workers want someone to inspire them. They are ready to serve the greater cause of Jewish evangelism. Perhaps we could set aside one of our papers on theological or missiological issues in order to give the younger members in our network something about intentional discipleship and spiritual formation.

The Value of a Network (Community)

I am not suggesting a separate developing leaders track at the 2015 international consultation because we need their integrated involvement and they need our attention and affirmation. However, the ICC will need

your input about their ideas for contributions to the programs.

- I have to ask you as mission leaders to be honest about any fears that we might have about bringing younger workers to LCJE meetings. What do you risk by their being exposed to changes taking place in the field or new methodologies? Could that produce agents for change in our organizations from what they see, learn or think? Are we willing to change in order to be more relevant or effective in the work of Jewish evangelism?

- If the Lord Jesus does not return in the next 25 years, most of us who pioneered the LCJE network or contributed to the field of Jewish evangelism over

the past 50 years will be retired or in heaven. By that time, the younger developing leaders of today will be leading the field and heading your organizations. This network can help you prepare them. It is up to you to see the value of it and invest in their participation now.

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Visit the LAUSANNE MOVEMENT Website at:

www.lausanne.org

10th LCJE European Conference (Kiev, Ukraine)
April 28, 29, 30. 2014
May 1, 2014 - optional tour

The Next Generation: Passing the Baton

By Jim Melnick, LCJE International Coordinator

LCJE CEO Conference, St. Chrischona, Switzerland, May 2013

Overview

My presentation will include both a response to some of the key points of Tuvya Zaretsky's paper, as well as additional insights of my own on how we can rise to meet the challenge of engaging the next generation in being involved in and 'catching the vision' of LCJE.

What is the "Baton"?

What is this "baton" that we are (or will be) passing? In a limited sense, and from a parochial view, this would include some of our methods and structure, as these relate to the heritage of Jewish missions and the 'cause', so to speak, of Jewish evangelism. But at a more fundamental level, many of our forms and methods will eventually pass away or be altered by future generations until the Lord returns, but the word of our testimony will remain. And it is this testimony, this witness, that we must deliver intact in its truest and purest form to the next generation.

We are all witnesses not only of our own personal salvation experiences and how we have been touched by the call of Jewish evangelism upon our lives on an individual basis, but we are also witnesses of the collective call upon our lives that we share as a community, as a 'mispochoh'. This both forms and informs our purpose in having the LCJE serve its role as a network and as a framework for our mutual encouragement and the 'enlargement' of our joint

callings (to borrow a phrase and an idea from Alex Jacob and his 'enlargement theology').

The testimony of our present-day generation

What is this testimony that we must labor on in order to deliver it intact to the next generation? It is certainly a work-in-progress. I agree with Tuvya that much of it must be built on relationships. The next generation is hungering for those relationships - both among themselves and with us - and we must take the time to build them. This is the investment that is called for.

Taking the time to make this investment or even perceiving that it is necessary is actually an important part of our witness and testimony, and that is how it will be received by those who are waiting for it. We will make mistakes in this process along the way. But that is OK. As a popular U.S. public awareness campaign for adoption says: "you don't have to be perfect to be a perfect parent. There are thousands of teens in foster care who don't need perfection. They just need you..." For scores or hundreds of young people, both Jewish and Gentile, who share our passion and commitment to Jewish evangelism but who are not quite sure why they need LCJE, they just need us to start with! - meaning blocks of our quality time and attentive ears to their needs and concerns.

A meeting in Dallas

In March of this year I attended a one-day loosely structured gathering of U.S.-based Messianic leaders, held in Dallas, Texas, at Baruch HaShem Messianic Synagogue. The meeting, put together by Marty Waldman and his staff, included a number of young people who have grown up in the Messianic movement who are beginning to take on various leadership roles themselves. Marty's goal for the gathering was open-ended and centered around not just a discussion of reconciliation between various ministries and individuals but rather specific confession and an expressed desire for healing in relationships, beginning with himself. There were many passionate and moving statements made by many of the participants at this gathering - and I hope these types of meetings will continue in the future - but for our purposes now I would like to focus on what a couple of the younger people present at this meeting said.

They spoke of their deep respect and affection for the 'fathers' (and 'mothers!') of the movement - and I include in this context both the Messianic movement itself and the cause of Jewish evangelism worldwide. Some of these 'fathers' they had in mind were present in the room; others have already passed into Glory. After sharing their love and esteem, however, they also shared their frus-

trations and disappointment over broken relationships and attitudes that they cannot understand and want no part of. Growing up in a blessed Messianic home, they nevertheless expressed how frustrating and unhelpful it was as young people when they asked why - in a relatively small community - they could not associate with certain other like-minded believers or groups, they were told, 'well, we do not work with them.' But why that was the case was either never fully explained or was very unsatisfactorily explained by their parents or by the authority figures in their communities or internal groups.

Later, as they matured and began to make their own contacts and relationships with their peers in those 'other' groups (since as adults they now had freedom to associate that they lacked previously), they realized that they had no desire to carry forward the slights, resentments and hurts of their parents' generation. Instead, they built their own relationships with individuals in those other groups, and they longed for their parents' generation and for those whom they look up to so much to also take the same steps while they still can. Marty Waldman himself expressed this deep concern that he and others of his generation - mostly our generation - say words of healing, forgiveness and reconciliation *now* while we still have the opportunity to do so. This is a key part of passing on our testimony intact to the next generation.

LCJE's role

I think that LCJE can and is helping facilitate that process. LCJE is 'tailor-made' to help

ties that LCJE affords us, walls come down, misunderstandings are resolved, and small crooked ways are made straight as we spend quality time in various settings with each other, and this process itself is a key part of our testimony - one that transcends structures or agendas. We need to build on that strength and track record as we seek to find the best ways to 'pass the baton'. As we take delight in each other, while continuing to let iron sharpen iron, we help prepare ourselves for that Day when we all sit down together in the great banquet Feast of the Lamb.

Overcoming indifference

Sometimes when I seek to recruit a young person to LCJE - such as occurred at the last Borough Park Symposium in New York - that person or persons will listen politely as I explain to them who we are and what we are trying to do. I invite them to come to an LCJE meeting sometime and share more about their ministry or goals and meet others with similar goals for Jewish evangelism. They will usually say something along the lines of 'Yes, I've heard of LCJE', but a reading of their face says 'why would I want to join LCJE?' I will ask them about their ministry and hopes and dreams and give them my card, but I usually don't hear anything back. Part of the issue at times may be that I just need to pursue them, but it is also true that sometimes there is a real indifference. Perhaps there is a perception among some of these young people that LCJE is for that 'older generation' but not for them - or so they may think - because they have already

established their own internal support networks through social media and or similar means or venues. If this is indeed the perception - and I am not sure that it is, but I share it with you as a concern, I am dedicated to doing my part to try to change it. This is something that I think we all need to be sensitive to.

There may be many factors behind this apparent indifference or hesitation. Some of the factors may relate to us (how we relate, or don't relate in some cases!), some of them may have to do with the next generation of younger leaders themselves and their own perceptions of what they need and what 'works' for them, so to speak. Some of these factors may simply have to do with the times and the extremely rapid changes in how people in general now work, socialize and communicate. We need to try to put our collective fingers on all of these factors and together seek ways to overcome them while also not fretting over them too much in the process.

Passing on 'The Jewel'

If we can do that, then I think we will have found the most edifying way to 'pass the baton' and the word of our testimony to the next generation. LCJE is a great jewel and treasure, and, as we delight in what we have and build on those strengths and communicate that delight to our various spheres of influence, we will attract those of the next generation who share our same or similar hopes, dreams and goals for Jewish evangelism around the world. Let us be devoted to the treasure that God has put into our hand, and He shall bring about its increase in His time!

Grassroots Messianic Unity

By Aaron Trank, Jews for Jesus

Overview

In March 2013, about 80 young Jewish believers gathered in Seattle to pray, worship, and fellowship with one another. There was no conference fee because this wasn't a conference. This gathering was the latest meeting of Messianic believers planned by the Grassroots leadership team.

What is "Grassroots"?

"Grassroots" is a Messianic unity movement that has no organizational structure or oversight but is led by a leadership team currently made up of young leaders from the UMJC, MJAA, Tikkun, Jews for Jesus, and Chosen People Ministry organizations. Not everyone on the leadership team currently holds an official leadership position within his or her respective organization, but each person on the team is an influencer who has demonstrated commitment to his or her organization. The leadership team plans agenda-less gatherings in cities across the United States approximately once a year for the purpose of building unity between individuals within the Messianic Congregational and Missions movements through intentional relationships.

Building unity through intentional relationships

Grassroots began as an effort to build unity through intentional relationships between young adults within the UMJC and MJAA after four young Messianic believers of the same age from the East Coast, two from a UMJC background, and two from an MJAA background, met for the first time in Israel in December, 2005 and were astonished that they hadn't known about each other before. The first Grassroots



Aaron Trank

gathering occurred ten months later in October 2006. But over the years, the vision of Grassroots has expanded: first to build unity throughout the Messianic Congregational movement and later to build unity between the Messianic Congregational and Missions movements.

Putting aside past offenses

At each step along the way, building unity has required putting aside the offenses of our predecessors, engaging in meaningful conversation, and doggedly refusing to let theological differences be the basis for dissolved relationships.

The principle of building unity through intentional relationships developed organically after several years of gatherings revealed to the original leadership team that Grassroots was bigger than a simple set of non-conference gatherings: it also represented a unity movement for a younger generation of Messianic leaders.

Individuals on the Grassroots leadership team serve as curators of and advocates for the Messianic Grassroots unity movement: promoting the cause of unity within each of our respective organizations and spheres of influence and encouraging other young Messianic leaders to do

the same.

Up to this point, none of the Grassroots gatherings have produced articulated published statements because the emphasis of the gatherings has been on the organic development of unity through relationships. But the heart of the Grassroots movement is reflected in a statement that Troy Wallace, a member of the Grassroots leadership team, made this past March in Seattle: "I believe in a diverse Messianic Judaism that dwells in unity."

A wide spectrum

The diversity of Grassroots represents a wide spectrum of theological beliefs and practices in terms of both Jewish and Charismatic expression. This diversity is manifest not only in the gatherings but also on the leadership team, and yet we remain united through mutual friendship and care, and recognize our unity in purpose.

For the Kingdom of God

Since my involvement in Grassroots began back in 2009, the inherent value of Messianic unity promoted by the Grassroots gatherings hasn't simply been relational but is recognized as also being purposeful. It is for the benefit of the Kingdom of God that we seek unity - for the purpose of being better witnesses to our Jewish community and seeing more Jewish people come to faith in the Messiah.

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Two Generations Together: Jewish Ministry in France

By Jean-Luc and Philippe Israel, Life in Messiah International

Editor's Note: This article looks at the father-son team of Jean-Luc and Philippe Israel - two generations working together in Jewish ministry in France.

Jean-Luc Israel: My wife Annie and I have been working for the last 16 years with Life in Messiah International, serving as "tentmakers." I have been serving as a medical doctor (General Practice) near Paris among many Jewish families. Now the time of transition to full-time ministry has come, and we will be working as a team with our eldest son Philippe and his wife Analee who joined Life in Messiah several years ago.

France's Jewish population

The Jewish population in France numbers around 650,000-700,000 and constitutes the third largest Jewish population in the world. Our goal is to extend our outreach in various ways, including:

- * keeping up with discipleship of the many individuals already impacted
- * teaching in various churches in France
- * developing short messages on the Web (YouTube, Facebook, etc.) aimed at reaching French-speaking people worldwide
- * connecting on the field with others involved in Jewish-oriented missions in order to increase the effectiveness of our efforts (within France there are not more than a dozen people involved in Jewish outreach in the whole country).

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Jean-Luc and Philippe Israel

"Muchan" – Ready to cultivate a faith that dares

As my father has noted, there are only a handful of full-time workers in France trying to reach the Jewish population with the Gospel of Messiah Yeshua. So, when my friend Ryan Karp (CPM New York) contacted me two years ago to tell me about a special Messianic conference that would be held in my home country for Jewish believers between the ages of 18 to 33, I was thrilled, to say the least!

"Muchan" is the Hebrew word for "ready." And ever since I started to collaborate with Life In Messiah International in 1998 (at age 17), I have been ready to see more people willing to reach out to my ethnic people (the Jewish people) in my birth country (France) with the Good News of the Messiah of Israel and the Nations, Who came and "died for our sins according to the Scriptures, was buried, was raised on the third day according to the Scriptures" (1 Corinthians 15:3-4)

Muchan Conference in Paris

On December 26, 2012, the Muchan conference was held in

Paris, our home town. For the next six days, we worshipped, prayed, listened to speakers from around the world and got to know many Jewish believers from 17 different countries, including Australia, Israel, England, Wales, Finland, USA and others. Many of these young Jewish people are the only believers in their families, so seeing scores of other Jewish believers was very encouraging for them. My wife Analee and I were able to present our ministry and to share the needs and ways we could use help in furthering God's Kingdom in France. Volunteers from various countries offered to come on short-term ministry trips to help us in the future, and one young man from England is actually applying to be on staff with our ministry.

There is great hope and encouragement looking ahead to the days, months and years to come. The harvest is plentiful, and we pray that more Jewish people will know, love and follow their Messiah.

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Messiah.Com.es

By Arlie Francis, Disciple Daily

Messiah.Com.es Initiative

Each year, thousands of young Israelis who have completed their active duty military service leave home to explore the world and discover their place in it. Thousands make their way to many exotic destinations, including New Zealand. Enter a very committed and creative family of believers in Messiah Jesus, hosts to hundreds of Israeli backpackers in recent years in their home north of Auckland. Serious students of the Bible, they have equipped themselves for the opportunities that God gives them to present the Gospel to their guests. They do so in a loving and sincere manner, directly from the Hebrew Scriptures. Many of their Jewish house-guests are amazed to find Gentile believers in Jesus who are so knowledgeable about their culture, history, religion, and even the country of Israel itself. Lasting friendships have been established between the entire family and the Jewish people whom God directs to their door. These friendships have yielded fruitful discussions about Israel's Messiah Who has already come and Who is coming again!

A Jewish frame of reference

So here is a question: given the opportunity to give testimony to a Jewish person, would the Gentile believers you know be able to do so effectively? Lacking an Old Testament foundation for understanding the New Testament, a Jewish frame of reference for the entire Bible is virtually non-existent in the Church at large. Sadly, this is the result of centuries of poor



Arlie Francis

Bible education in the largely Gentile-dominated Body of Messiah.

A multi-purpose resource

In recognition of the critical need for a resource that would help Gentile believers in Jesus share their faith with Jewish people, my Kiwi friends (who prefer to remain anonymous) and I went to work on a bold plan. We discussed the great need for a multi-purpose resource to address the woeful absence of emphasis on Jewish evangelism in the Church around the world. Over the course of a year, through a lot of prayer and work, 'Messiah Comes' was created to address this critical need. From around the Messianic community, many Jewish believers were recruited as contributors to the project. As it came together, excitement began to build.

Ready for use

Now, Messiah Comes is ready for your use as a witnessing tool to reach Jewish people with Messiah's message. I have personally witnessed the interest it generates with Jewish people here in the United States and also in Israel.

Here is how it works: the twenty-two characters of the Hebrew Aleph-Bet have each been paired with a Messianic prophecy from the Old Testament. Most of the Messiah Comes prophecies that are used have already been fulfilled in Yeshua's first coming. Several point to His second coming as well. An interactive website has been produced that explores each one of these prophecies from a Jewish perspective. The website is: **www.Messiah.Com.es**

A gift to the Church

Jewish believers from around the world provided the commentary for each one of the Messianic prophecies, along with an appeal for Jewish people to believe. In essence, 'Messiah Comes' is a large-scale, web-based evangelism tract. The Messiah Comes evangelistic website is a gift from all of the collaborators on this project to the rest of the Church. Our only request is that you use it!

Report on North American impact

As Gary Hedrick shared in his LCJE North America report for 2012, "...several of our ministries in North America continue to promote the Messiah Comes Initiative, mostly with links from our ministry web pages to www.Messiah.Com.es. This is the site that's hosted in New Zealand (so it's truly an international effort) and features the testimonies of twelve prominent Jewish believers: Arnold Fruchtenbaum, Tuvya Zaretsky, Gideon Levytam, Stephen Ger, Jonathan Sarfati, Sam Nadler,

MESSIAH.COM.ES

TWELVE JEWS SPEAK | ABOUT THIS SITE | CONTACT



David Brickner, Mottel Baleston, Michael Rydelnik, Dovid Rosenzweig, Olivier Melnick, and David Sedaca. The site is generating hundreds of “hits” per month. Who knows what the Lord may be doing behind the scenes as these gospel seeds are planted around the world?” (from “Annual Report for 2012 for LCJE North America,” LCJE *Bulletin*, February 2013 issue, p. 18).

Anyone can use ‘Messiah Comes’ effectively

Here is the really good news - anyone can use Messiah Comes effectively. To create interest and inquiries among Jewish people, believers in Messiah Jesus use a number of creative ‘Messiah Comes’ resources that include t-shirts, posters, and business cards. The imagery on all of the Messiah Comes evangelistic resources feature the Aleph-Bet letters along with a “teaser” for the Messianic prophecy it represents. Of course, the website is also identified. By wearing the t-shirt, curiosity is created,

which frequently stimulates interaction between the people wearing it and the Jewish people who see them. Should this occur, wearers of the t-shirt are encouraged to have a small supply of Messiah Comes business cards to hand out. Could it be any simpler?

22 Commentaries paired with the Hebrew Aleph-Bet

The ‘Messiah Comes’ platform was designed for use by seasoned Jewish evangelists and also by those just getting started. Not only is Messiah Comes an outstanding evangelistic tool, but it is also a valuable educational resource for the entire Church. The twenty-two commentaries provide students of the Bible with a platform for learning about Messianic apologetics. Equipped with effective arguments for Jesus as the long-awaited Messiah of the Jewish people, Gentile believers who use Messiah Comes will grow in their own understanding of the Jewishness of the whole Bible.

Better understanding of God’s plan for all of history

Missiologically, Messiah Comes not only empowers Gentile believers to share their faith with Jewish people, it also strengthens their witness among the nations. Equipped with the complete panorama of the Jewish background of the Scriptures, believers in Messiah will have greater confidence in their understanding of the God of Abraham, Isaac, and Jacob and His plan for all of history. They will have greater confidence in sharing their faith with anyone, anywhere, be they Jew or Gentile.

If anyone has any questions about Messiah Comes, feel free to contact me directly.

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Honoring the Fallen: The 70th Anniversary of the Destruction of the Warsaw Ghetto

By Dr. Mitch Glaser, President, Chosen People Ministries

Editor's Note: This article on the 70th anniversary of the destruction of the Warsaw Ghetto in 1943 also includes portions from Dr. Glaser's 2012 article, "Heroes of the Holocaust: Poland, the Warsaw Ghetto and Yeshua." An excerpt of that was published in the May 2012 *Bulletin* (Issue 108, p. 15). The full earlier article can be downloaded at the LCJE.net website under "Papers" (2012).



The Great Synagogue - Warsaw

Overview

The achievements and witness of Jewish believers during the Holocaust and especially in the Warsaw Ghetto are essentially unknown to most present-day Jewish believers. We stand on the shoulders of these heroes of the Holocaust - the Jewish believers of the Warsaw Ghetto - and their story, as much or as little as we know, must be told. First, we shall look at a brief history of the destruction of the Ghetto itself.

Destruction of the Great Synagogue in Warsaw

On May 16th, 1943, the Nazis forces, led by General Jürgen Stroop, blew up the Great Synagogue on Tlomackie street in Warsaw and destroyed what remained of the Jewish presence in the Ghetto after 27 days of intense fighting. The Great Synagogue was destroyed to symbolize the triumph of Stroop's troops over the Jewish Ghetto fighters.

According to Moshe Arens, writing in the *Jerusalem Post* article in 2003, Stroop was a committed Nazi who went

beyond usual duty in destroying the Ghetto:

Stroop was the archetypal Nazi - a sadistic anti-Semite who took joy in hunting Jews, whom he considered sub-humans. He remained unrepentant right up to his execution in Warsaw, after being convicted of war crimes. In the Warsaw Mokotow prison awaiting his trial, he regaled his cellmates with stories of how he had succeeded in liquidating the Warsaw Ghetto.

One of those cellmates was a Pole named Kazimierz Moczarski. Moczarski was accused at the time of conducting activity against the Polish Communist regime. In his book titled, *Conversations with the Hangman*, Moczarski recounted Stroop's description of how he had dynamited the great synagogue on Tlomackie Street. Moczarski wrote that Stroop's eyes "sparkled with enthusiasm. 'What a wonderful sight!' I called out 'Heil Hitler!' and pressed the button. A terrific explosion brought flames right up to the clouds. The colors

were unbelievable. An unforgettable allegory of the triumph over Jewry. The Warsaw Ghetto has ceased to exist. Because that is what Adolf Hitler and Heinrich Himmler wanted." (1)

This is a Tish B'Av anniversary - another day when we remember that the enemies of Israel tried to destroy the Jewish people. They failed because the God who chose the Jewish people preserved them. And so we say, She-hechyanu, "Blessed are You, Lord our G-d, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion." Yet, at the same time we grieve over what we lost.

According to reports, 56,065 Jewish people were captured, 5-6,000 killed in the fighting, 7,000 were shot and thousands of others were sent to Treblinka, where the Jewish people of the Ghetto had been sent over the last year to their deaths in the gas chambers.

Mordechai Anielewicz
The hero of the Jewish

resistance was Mordechai Anielewicz, who was a young Jewish political activist. (2)

The organization led by Anielewicz was called the *Zydowska Organizacja Bojowa*, known as the ZOB - the Jewish Combat Organization. Its counterpart organization was called the *Zydowski Zwiizek Wojskowy*, ZZW – the Jewish Military Union. The ZZW grew out of the Jewish Revisionist Party (Betar), a more right-wing Zionist group.

Combined, these two groups had approximately 750 fighters, poorly armed and with minimal support from the Polish resistance. (3)

Mass deportations

The Ghetto was sealed off on November 16, 1940. Mass deportations continued from July 22 through September 12, 1942, when more than 300,000 inhabitants of the Ghetto were killed in the Treblinka concentration camp.

Only 60,000 Jewish people then remained in the Ghetto, and the Germans reinitiated deportations on January 18, 1943, when the Jewish fighters under young Anielewicz's leadership (4) began their active resistance. They were successful in disorienting the Germans and at first they believed that they had stopped the deportations, but unfortunately, they had not.

The Nazis regrouped and planned to destroy the Ghetto within three days. They were going to begin their renewed efforts on April 13th, the beginning of Passover. However, those plans changed: the Jewish resistance fought valiantly and held out for a full month.



Mordechai Anielewicz
Flickr.com photo

Last letter to a friend

In his last letter to his friend and co-leader of the ZOB, Yitzhak Cukierman, penned on April 23, 1943, Anielewicz wrote,

It is impossible to put into words what we have been through. One thing is clear, what happened exceeded our boldest dreams. The Germans ran twice from the ghetto. One of our companies held out for 40 minutes and another for more than 6 hours. The mine set in the 'brushmakers' area exploded. (5) Several of our companies attacked the dispersing Germans. Our losses in manpower are minimal...I feel that great things are happening and what we dared do is of great, enormous importance.... Beginning from today we shall shift over to the partisan tactic."

He next emphasized their operational needs: "*...What we need urgently: grenades, rifles, machine-guns and explosives.*

It is impossible to describe the conditions under which the Jews of the ghetto are now living. Only a few will be able to hold out. The remainder will die sooner or later. Their fate is decided. In almost all the hiding places in which thou-

sands are concealing themselves it is not possible to light a candle for lack of air. With the aid of our radio we heard the marvelous report on our fighting by the "Shavit" radio station. The fact that we are remembered beyond the ghetto walls encourages us in our struggle. Peace go with you, my friend! Perhaps we may still meet again!

He concluded with what has become a rallying cry for generations of future defenders of the Jewish people:

"The dream of my life has risen to become fact. Self-defense in the ghetto will have been a reality. Jewish armed resistance and revenge are facts. I have been a witness to the magnificent, heroic fighting of Jewish men in battle. (6)

Last Stand: Mila 18

They made their last stand at Mila 18, an apartment that served as their headquarters (which was the inspiration for the book, *Mila 18*, by Jewish author, Leon Uris), and it was there that Anielewicz and dozens if not hundreds of his fellow fighters committed suicide rather than fall into the hands of the Nazis – a modern Masada! He died on May 8, 1943. This signaled the end of armed resistance by those Jews left in the Ghetto.

A stone lies at the site of the bunker adjacent to Mila Street and commemorates the fallen. The text on the stone is a moving and fitting testimony to those brave Jewish fighters who fought to their deaths:

"Grave of the fighters of the Warsaw Ghetto uprising built from the rubble of Mila Street, one of the liveliest streets of prewar Jewish Warsaw. These

ruins of the bunker at 18 Mila Street are the place of rest of the commanders and fighters of the Jewish combat organization as well as some civilians. Among them lives Mordecai Anielewicz, the commander-in-chief.

"On May 8, 1943, surrounded by the Nazis, after three weeks of struggle, many perished or took their own lives, refusing to perish at the hands of their enemies. There were several hundred bunkers built in the ghetto found and destroyed by the Nazis. They became graves. They could not save those who sought refuge inside them, yet they remain everlasting symbols of the Warsaw Jews' will to live. The bunker at Mila Street was the largest in the Ghetto; it is the place of rest of over 100 fighters, only some of whom are known by name. Here they rest, buried where they fell, to remind us that the whole earth is their grave.

Marek Edelman, who wrote extensively about the Ghetto and the Resistance in the pamphlet, "The Ghetto Fights," (7), co-founded the ZOB with Anielewicz and survived the destruction of the Ghetto. He remained in Poland and later became one of the leaders of the Solidarity movement. The woman who initially published the document wrote the following about Edelman's brief history: *"I am not acquainted with the young author of this booklet; one of the leaders of the Jewish Uprising. He brought me a typewritten copy, and I read it all at once, unable to interrupt my reading for a single moment."*

The text read as follows: *"I am not a writer. This has no literary value. However, this non-literary narrative*



*The Mila 18 Stone grave marker**

achieves that which not all masterpieces can achieve. For it gives in serious, purposeful, reticent words a record, simple and unostentatious, of a common martyrdom, of its entire involved course. It is also an authentic document about perseverance and moral strength kept intact during the greatest tragedy in the history of mankind. (8)

A personal pilgrimage

This past March I travelled to Warsaw with my wife Zhava and Vladimir and Inna Pikman, who lead Beit Sar Shalom (part of Chosen People Global Ministries) in Berlin, Germany. The Pikmans have family in Poland, and Zhava is working on her doctoral dissertation on the Holocaust and related themes. I completed my Ph.D. dissertation more than a dozen years ago and wrote on Jewish Missions during the first 50 years of the 20th century, focusing on Continental Europe. Quite a bit of my research focused on the role of Jewish missions and Messianic Jews in the Holocaust.

The Messianic movement in Poland

It was at that time that I first came to learn about the Messianic movement in Poland and throughout Europe. I was especially moved by their testimony in Poland and gradually developed a heart connection

to the missionaries and the Jewish believers in Poland and Warsaw especially who endured such terrible suffering and death.

Martin Parsons, a non-Jewish ordained missionary to the Jewish people with CMJ, the historic British mission to the Jewish people, provides a thumbnail sketch of Jewish missions in Poland two years prior to the Nazi invasion in a paper presented to the meeting of the International Missionary Council Christian Approach to the Jews:

"The American Board of Missions (Chosen People Ministries today) has a center in Warsaw on the east of the river. They have room for some inquirers, in addition to general evangelistic work. The Mildmay Mission (Messianic Testimony today) has a hall in the Jewish quarter in Warsaw and their work mainly touches poorer Jews. The American European Fellowship is in Warsaw and works particularly among children. They have a villa at Radoso, which is used in the Summer for children's work. The Bethel Mission in Lodz has an evangelistic center and a colony.

In addition, in Poland there is one Pentecostal evangelist, one member of the Open Brethren, one member of the Closed Brethren and a few private evangelists living by faith. The four missions in Warsaw work together in close cooperation. The shape of this is in the form of monthly-united prayer meetings and monthly evangelistic meetings.

In Lvov there is active co-operation between the Church Mission to the Jews (CMJ) and the Danish Mission (DIM) with their joint monthly evangelistic meeting. (9)

There is so much more than can be said about these ministries, but for our purposes it is simply important to know that a vibrant Messianic movement and missionary effort amongst the Jewish people existed before the war.

Naturally, I was drawn to ask whether or not there was some type of active presence of Jewish believers in the Warsaw Ghetto. It seemed to make sense that there would have been a strong presence of Jewish believers in Ghetto as there were probably more than a dozen Messianic congregations and missions operating in Warsaw alone during the years between the two World Wars. I wondered about what happened to these Jewish believers? My assumption was that most were forced into the Ghetto and died there or were sent to Treblinka and certain death along with their fellow Jews.

But what may have happened in the Ghetto? Did their testimony end with the formation of the Ghetto walls or did it continue throughout these few terrible years. There is considerable evidence that their witness continued. I have always wanted these heroes of the faith to have the opportunity to tell their story and to hear what happened during the sad days of the Ghetto. I also want to find some way for the testimonies of these Jewish believers to be shared with future generations of Messianic Jews and other believers.

Rachmiel Frydland and the Warsaw Ghetto

At one time, all we really knew about this time were the stories told by the very godly



The author at the Warsaw Ghetto, March 2013

and humble Rachmiel Frydland who went to be with the Lord a number of years ago. His book, *Joy Cometh in the Morning*, and other articles and personal stories I had the privilege of hearing were about all I knew about life in the Warsaw Ghetto for Messianic Jews.

Frydland recounted his incredible visit in and out of the Ghetto: *"By God's enabling, I secretly slipped into the ghetto and was able to speak comfort to a few of the Jewish believers still alive. Other Jewish brethren heard the message and believed in Messiah Jesus. My friends in the ghetto insisted I leave. They said that if God had preserved me thus far, I would be a witness to the woes they now experienced. At the end of the war, I could tell the story of their suffering. I was probably one of the last to leave the ghetto. It was only shortly afterward that the Germans obliterated the entire Jewish area."* (10)

Peter Dembowski's History

Later, I also came across the

book, *Jewish Christians in the Warsaw Ghetto* (2005), by a devoted Catholic historian, Peter Dembowski, who taught at the University of Chicago until he passed away a few years ago. (11) In 2012, I wrote a paper that drew in part from Dembowski's book. That paper, written for the LCJE North America conference that year - which had the Holocaust as its theme - was titled, "Heroes of the Holocaust: Poland, the Warsaw Ghetto and Yeshua." This can be read in its entirety in the online LCJE archives. (12) But at the time I wrote that paper, I had not yet personally visited Warsaw.

As stated in my earlier paper, Dembowski's work is both monumental and informative. It is perhaps the best source of information in English regarding Jewish believers in the Warsaw Ghetto, gathering together what limited material is available. Clearly this was a labor of love and devotion in the case of Dembowski, who lived through these terrible events himself. (13)



The Walls Still Speak: This apartment building façade in one of the few remaining structures of the Warsaw Ghetto memorializes some of the residents who never returned

Another key source for information about Jewish believers in Jesus in the Ghetto, and in particular, Catholic Jews, may be found in the book titled, *The Story of One Life*, written by Dr. Ludwik Hirszfeld and published in English in 2010. (14) Hirszfeld penned this work in 1943-44, having escaped the Ghetto immediately before the Nazi *Aktion*. According to Dembowski, the most important chapters in this book are those that describe the life of the author as a Christian Jew in the Ghetto. It is unique as it is a rare biographical work by a Jewish Christian. (15)

Another work of interest

cited by Dembowski is by Jewish historian Havi Dreyfus Ben-Sasson and her article titled, "Christians in the Ghetto," published in *Yad Vashem Studies*. Ben-Sasson is a staff member of the International School for Teaching the Holocaust at Yad Vashem (16)

Visiting what remains of the Ghetto

Finally, my dream of visiting Warsaw came true this past year. Thanks to the efforts of Kazimierz Barczuk (who also works with Chosen People Global Ministries) and whose testimony can be read on the LCJE web site (17), we had a great guide and toured what

was left of the Ghetto. This included some of the remaining walls, the churches where the Protestant and Catholic Jewish believers worshipped and much more! We visited the Jewish Heritage Institute where the full works of Emmanuel Ringelblum, the archivist of the Warsaw Ghetto, are preserved. Ringelblum wrote the *Journal from the Warsaw Ghetto* (*Togbukh fun varsherver geto*). This journal and a trove of source documents were hidden from the Nazis in milk cans and discovered after the war. (18)

We also visited the site where a tall glass building now stands, at the place where the Great Synagogue on Tlomackie street



One of the Ringelblum milk cans

used to tower magnificently over Jewish Warsaw.

We visited Mila 18 and the site of the traditional memorial to the Warsaw Ghetto. While there, we also visited the new Museum of Polish Jewry which opened on April 19, 2013, to commemorate the 70th anniversary of the Warsaw Ghetto uprising. It is well worth visiting. (19) A recent article in the *Jewish Week* newspaper provides an excellent overview of the museum and the pertinent information needed if you find yourself able to visit what is now one of the most important Jewish sites in Europe. (20)

One site in the Ghetto area is an apartment house where the faces of the residents are emblazoned on the brick of the façade and the apartment house is left standing as a memorial to those who never returned home.

The Walls Still Speak

One of the most moving experiences we had on our brief tour of the Warsaw Ghetto was standing at the few remaining walls of the Ghetto. I can barely describe the emotions I felt, knowing that just 70 years ago, my people were herded like animals inside this red brick cage and the only relief from their horrid imprisonment was to be

sent to their deaths in Treblinka. Standing there demanded a holy silence, and you could almost hear the walls telling the story of Jewish suffering and heroism.

It is difficult to discover the silver lining in this dark cloud. But, remembering the heroes of the Holocaust, those who fought for their people and those who stood for Yeshua inside the Ghetto gives me some degree of comfort. We might never know a lot about the Jewish believers in the Warsaw Ghetto, but I do believe there

is still much to be discovered about their lives and witness in there. It is comforting to know that one day the full story of Messianic heroism will be known, and I look forward to that day.

Until then, it is good to honor and remember the heroes of the Ghetto and to be inspired by their bravery and courage.

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*Photos by the author unless noted otherwise in the text or endnotes



ENDNOTES

1. Moshe Arens, "The Changing Face of Memory: Who Defended the Warsaw Ghetto?" *Jerusalem Post*, May 2003 (this essay was written to commemorate the 60th anniversary of the Warsaw Ghetto uprising). See http://www.freeman.org/m_online/may03/arens.htm
2. "Anielewicz, Mordechai". *YadVashem.org*. http://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%20205739.pdf
3. Formed in the summer of 1942 in response to renewed deportation of Jewish people to Treblinka. See <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005188>
4. Anielewicz was appointed commander of the ZOB in November 1942.
5. This was describing one of the areas where Jewish slave labor had to work on behalf of German industry.
6. M. Anielewicz, *Ghetto*, April 23, 1943 [M. Kann], 'Na oczach swiata' ("In the Eyes of the World"), Zamosc, 1932 [i.e., Warsaw, 1943], pp. 33-34.
7. See <http://www.writing.upenn.edu/~afilreis/Holocaust/warsaw-uprising.html>. Also see the YouTube video interview at: <http://www.youtube.com/watch?v=KkAPTRRk7Ts>
8. Zofia Nalkowska, *LODZ*, November 1945, <http://www.writing.upenn.edu/~afilreis/Holocaust/warsaw-uprising.html>
9. IMCCAJ Vienna Conference (1937).
10. *MessianicAssociation.org*, <http://www.messianicassociation.org/bio-frydland.htm>
11. Peter F. Dembowski, *Jewish Christians in the Warsaw Ghetto, An Epitaph for the Unremembered*, University of Notre Dame Press, 2005.
12. Mitch Glaser, "Heroes of the Holocaust: Poland, the Warsaw Ghetto and Yeshua." Paper presented at the 2012 Lausanne Consultation on Jewish Evangelism, North America conference held in San Diego, March 5-7, 2012. http://www.lcje.net/Heroes%20of%20the%20Holocaust_Poland_The%20Warsaw%20Ghetto%20and%20Yeshua.pdf
13. As noted in my previous "Heroes of the Holocaust" paper, Dembowski served as Distinguished Service Professor (Emeritus) in the Department of Romance Languages and Literatures at the University of Chicago. Born and raised in Warsaw, Dembowski was involved in the underground activities of the Polish Home Army and participated in the Polish uprising. He was twice a prisoner of the Germans - first at the infamous prison known as Pawiak, where comrades bribed corrupt Gestapo officials to win his freedom, and later at Stalag XB Sandbostel, where he remained until the prison was liberated by the British. Upon liberation, Dembowski joined the Polish Army in the West. He was twice decorated with the Polish Cross for Valor and the Silver Cross with Swords.
14. Ludwik Hirszfild, *The Story of One Life*, edited and translated by Marta A. Balinska, ed. William Schneider (Rochester, NY: University of Rochester Press, 2010).
15. See <http://www.amazon.com/Ludwik-Hirszfild-Rochester-Studies-Medical/dp/158046338X>.
16. Havi Dreyfus Ben-Sasson. 2003. "Christians in the Ghetto: All Saints Church, Birth of the Holy Virgin Church, and the Jews of the Warsaw Ghetto." *Yad Vashem Studies* 31: 153-173. See <http://www.yadvashem.org/yv/en/about/institute/studies/issues/>. Ben-Sasson's biography is at: http://en.auschwitz.org/m/index.php?option=com_content&task=view&id=537&Itemid=33. Dembowski also suggests the following additional sources: Marian Malowist, *Assimilationists and Neophytes at the Time of War - Operations in the Closed Jewish Quarter* - written in Polish and composed shortly before the summer of 1942 by a Jewish believer who later became a professor of history at the University of Warsaw. He translated his essay, and it is included in a collection of documents taken from the Ringleblum Archives. Other sources (primarily in Polish) include: Iwona Stefanczyk, *Christian Jews in the Warsaw Ghetto* (1997); Ruta Sakowska, *The Christians in the Ghetto* (1993), pp. 138-140; Marian Fuks, "Christians in the Warsaw Ghetto," found in *From the History of the Great Catastrophe of the Jewish People* (1996), pp. 63-67. Dembowski states that Fuks is a descendant of "baptized Jews."
17. Kazimierz Barczuk, "My Testimony." www.lcje.net/KR2010Testimony%20-%20Kazimierz%20Barczuk.pdf
18. See Emmanuel Ringelblum, *Notes from the Warsaw Ghetto: The Journal of Emmanuel Ringelblum*, edited and translated by Jacob Sloan (New York: IPicturebooks, 2010). See also: The Emanuel Ringleblum Jewish Historical Institute, <http://www.jhi.pl/en>. The photo shown of one of the milk cans used to store the Ringelblum Archive is found on Wikipedia at: http://en.wikipedia.org/wiki/File:Milk_can_used_to_store_documents.JPG
19. "Polish Jewish Museum Opens as Warsaw Ghetto Uprising 70th Anniversary Nears," *The Jewish Daily Forward*, April 13, 2013. <http://forward.com/articles/174913/polish-jewish-museum-opens-as-warsaw-ghetto-uprising/>
20. Steve Lipman, "Turning a New Page in Poland's Jewish History," April 17, 2013, *The Jewish Week*, <http://www.thejewishweek.com/news/international-news/turning-new-page-polands-jewish-history>

Note on Academic Programs of Interest to LCJE Members

Editor's Note: This is a placeholder for a future page covering some of the key academic programs relevant to Jewish evangelism and the global Messianic movement. This will be a 'work-in-progress.' LCJE members and readers of the *Bulletin* are invited to send information on academic programs or related activities that they think might be considered for possible inclusion in this list. It is hoped that both the *Bulletin* and the LCJE website can serve as forums for dissemination of information about relevant academic programs. Send information to: lcje.int@gmail.com or to LCJE, P.O. Box 5501, Falmouth, VA 22403 USA.

Visit the LCJE website: www.lcje.net

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UPCOMING LCJE MEETINGS

LCJE North America

March 3-5, 2014, in Chicago
Contact Gary Hedrick
garyh@cjfm.org

LCJE CEO Conference

27-31 May 2013
St. Chrischona, Basel, Switzerland
Just Completed!

LCJE Europe

April 28 - May 1, 2014
Kiev, Ukraine
Contact: Jean-Paul Rempp
jpnremppbn@wanadoo.fr

LCJE 10th International Conference

2015 - Jerusalem, Israel
Dates - To be determined
Contact: Jim Melnick
lcje.int@gmail.com

Networking Jewish Evangelism

LCJE

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