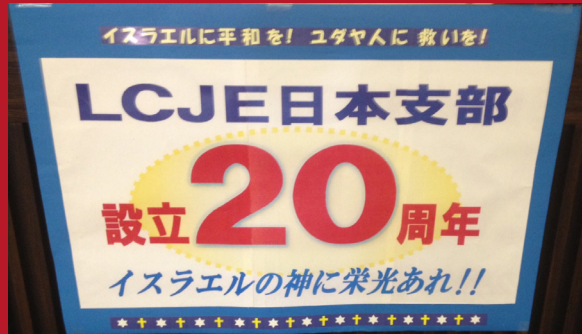


LCJE Bulletin

Issue 118, November 2014



Networking Jewish Evangelism

LCJE

Lausanne Consultation
on Jewish Evangelism





LCJE Bulletin
Issue No. 118
November 2014

© Lausanne Consultation on
Jewish Evangelism

Editor: Jim Melnick
Design: Chris Skjøtt

Printed by: Wave Printing &
Graphics, Fredericksburg, VA
USA

Published February, May,
August, and November

Address: P.O. Box 5501
Falmouth, VA 22403 USA

Individual membership US \$25
annually; subscription US \$15
payable to LCJE

Payment: By check or bank
wire transfer; see www.LCJE.net
(under "Contact")

CONTENTS

- 2 From the Coordinator
- 3 Devotional from Japan
- 4 Update on Barnett Case
- 6 FOIA and U.S. State Dept.
Documents on Yad L'Achim
- 10 Moldova - The Restored
Messianic Movement at 130!
- 13 Who Would Have Believed?
- 15 LCJE Japan at 20
- 16 LCJE AustralAsia: Additional
Comments on CATC
- 18 LCJE South Africa Mowbray
Conference
- 21 Meeting with Michael Oh
in Nagoya, Japan
- 22 Erratum; Upcoming LCJE
Meetings
- 23 Next Year in Jerusalem!

lcje.int@gmail.com

From the Coordinator

Barnett Case. A year ago we published an article about Jews for Jesus volunteer Barry Barnett's unprecedented arrest, imprisonment and expulsion from Israel by immigration officials for merely holding up in public a banner that proclaimed salvation in Yeshua. In this issue we are publishing an update to that case. Barry's appeal of the deportation order against him is currently scheduled to be heard by the Israel Supreme Court on February 9, 2015.

Yad L'Achim. Also in this issue we are publishing portions of U.S. Department of State documents concerning the anti-missionary group Yad L'Achim ("Hand to the Brothers"), obtained over a period of years via the Freedom of Information Act (FOIA). These provide fascinating reading for all concerned about the freedom to evangelize in Israel.

Moldova - 130th. We have two articles covering the recent celebration of the 130th anniversary of the first Messianic congregation established in Kishinev (Chisinau), Molodova in 1884. Many consider that event to be the beginning of the restoration of the Messianic movement.

LCJE Japan - 20th. LCJE Japan celebrated its 20th anniversary in September 2014 with special meetings in Tokyo and Osaka and your International Coordinator as guest speaker. It was a great joy to meet so many of the members of LCJE Japan. The Jewish population of Japan is miniscule; however, the members of LCJE Japan regularly pray for the rest of us around the world who are involved in Jewish evangelism, and they deeply understand the role of the Jewish people in God's salvation plan. While in Japan, I also had the pleasure of meeting with Lausanne Movement CEO and Executive Director, Michael Oh, who is based in Nagoya.

LCJE AustralAsia. In this issue we have two updates from our report on the AustralAsia conference published in the August 2014 issue. The first is a broader discussion of the Christ at the Checkpoint (CATC) conferences (pp. 16-17), and the second is a correction concerning Scott and Margie Brown, who serve in New Zealand (see Erratum, p. 22).

LCJE South Africa. The LCJE South Africa Biennial Conference, held in Mowbray, near Cape Town, from 31 Oct. - 1 Nov., was well attended and focused on Jewish believers sharing their testimonies on how they came to faith in Jesus as the Messiah.

Next Year in Jerusalem. Our conference theme for the LCJE 10th International Conference will be "From Jerusalem and Back: An Unchanging Gospel." Registration information will be available soon.

Personal Note. The first part of this issue is devoted to religious liberty as it impacts Jewish evangelism. I would like to take a moment to share with you, my LCJE family, the news of the sudden loss of my brother, Bob Melnick, 58, who was killed in an auto accident on October 19, 2014, leaving a widow and five children. Bob was a believer, and, as a lawyer, was a tireless champion on behalf of religious freedom. I ask your prayers for our family as we deal with his loss. I praise the Lord for Bob's life and testimony, and, though we grieve, I also rejoice that he is now Home and at rest from his labors.

In our sure hope for the coming salvation of Israel. *Jim Melnick*
Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

Front cover top photo: LCJE Japan 20th anniversary sign (Osaka, Japan on September 23, 2014). The sign says in Japanese: "Peace for Israel! Salvation for the Jewish people! LCJE Japan 20th Anniversary. Glory to the God of Israel." The second photo is the logo for the 130th anniversary of the restoration of the Messianic Movement, held in Chisinau (Kishinev), Moldova, from November 14-16, 2014, where Kai Kjaer-Hansen and others spoke on the enduring legacy of Joseph Rabinowitz and the Jewish believers of the 'Community of Israelites of the New Covenant' in the 1880s.

LCJE Japan at 20!

By Charles Klingensmith, LCJE Japan

LCJE Japan Founded

LCJE Japan was founded on October 23, 1994 in the port city of Yokohama. That Sunday at Totsuka Baptist Church in Yokohama about 70 or so people gathered in response to an invitation from the Rev. Kenichi Nakagawa, a prominent Japanese Christian journalist, author, and broadcaster. About half of these people were pastors, and all were people who had shown some interest in Jewish evangelism.

Japan - so far from the large Jewish population centers of the world, and having probably never more than a thousand or so Jewish residents at any given time (tourists, business people, a few exchange students), and also one of the countries of this world into which the gospel has made the fewest inroads, with one of the smallest Christian populations in the world (less than one percent), this Japan nevertheless has an active LCJE chapter, which this past September celebrated its 20th anniversary. God is so faithful!

Twenty years ago the need was to educate the Japanese churches on some unchanging fundamentals. These were the topics advocated when LCJE Japan was set up: resisting anti-Semitism, whether it emerges in popular culture here in Japan or is imported from abroad; providing a balanced view of the State of Israel from a biblical perspective, as well as from a contemporary political point of view, especially in light of the consistently pro-Arab and pro-Palestinian viewpoint of the Japanese media; teaching the Japanese Christian public at large about the ongoing cul-



Charles Klingensmith

tural life of the Jewish people and contemporary Jewish life in Israel and the diaspora; encouraging Japanese Christians to intercede for the Jewish people, and getting that kind of prayer on local churches' agendas; encouraging Japanese churches to connect to Jewish evangelism, either to send workers or to support organizations already in the field; providing a conduit for funds from concerned Japanese to Jewish mission organizations operating in foreign countries or in Israel.

In 1994 no organization in Japan had such a vision. When LCJE Japan was established, it was perhaps the only nationwide Christian organization with a focus on the gospel and the Jewish people. Since that time, several other groups related to the Jewish people have been established among Japanese church bodies, mostly centered on encouraging support for the State of Israel among the Christians of this country. That is something to be grateful for, but LCJE Japan maintains its worldwide view of the Jewish people, whether in the diaspora or in the Land, as direct heirs of the ongoing promises of God, and as needing to hear, explicitly, frankly, the gospel of the Messiah of Israel.

For that, Jewish evangelism is needed front and center! Indeed the gospel is "for the Jew first" (Romans 1:16), and advocating that simple but earth-shaking 'Letter to the Romans' approach to world mission remains our on-going task.

An Even Keener Urgency Today

The urgency felt here in Japan twenty years ago when LCJE Japan was founded is keener now for all of us in the LCJE network throughout the world. Anti-Semitism worldwide is uncannily growing. The State of Israel can no longer assume the support it once received among gentile Christians in Europe and North America, especially among the under-30 generation. The right to an explicitly Jewish culture in the diaspora is being challenged again in countries that years ago witnessed the near extermination of that culture and of Jewish life. Churches and church bodies overwhelmingly gentile in character in every region of the world still have difficulty acknowledging that the gospel is Jewish, that Jesus is, first of all, the Messiah of Israel. All that is most treasured in the lives of Japanese Christians—the Word of God, prayer, baptism, the Lord's supper, fellowship in the Holy Spirit, the praise of the True God—has come from the Jewish people. But isn't it that way anywhere in the world? We want to share these treasures again with the Jewish people! Pray for us!

*Charles Klingensmith
rehoboth@gol.com*

Update on the Barry Barnett Case: Appeal Scheduled Before the Israel Supreme Court

By Jim Melnick, LCJE International Coordinator



CAMPAIGNER TAKEN TO PRISON IN ISRAEL WITHOUT CAUSE

The outrageous arrest and detention of Barry Barnett

One year ago we published an editorial titled, "Thoughts on the Arrest of Barry Barnett" (LCJE Bulletin, November 2013, Issue #114, pp. 4-6). Barnett, a British citizen and UK member of Jews for Jesus, was participating as a volunteer campaigner in the Jews for Jesus "Behold Your God" Israel Campaign near the city of Be'er Sheva when he was arrested on November 20, 2013, simply for holding up a banner proclaiming Yeshua. Israeli authorities held him in Ramle Prison in an immigration-holding unit on a fabricated charge, "illegal messianic activity." After a lower court appearance, the State of Israel changed its charge and claimed that Barry was "working" because he had held up a banner, which the immigration authorities absurdly claimed was in violation of his B2 visa.

After his arrest, Barnett was banned from Israel for ten

years. He left the country on December 2, 2013. According to an October 6, 2014, report in the Morning Star News about his appeal, Barry stated that his case is not only about his own situation but "about the right of religious expression." A hearing in his case in the Israel Supreme Court is currently set for February 9, 2015. (1)

Initial reaction

At the time of the initial incident, Israel Director of Jews for Jesus Dan Sered made these comments: "I am shocked at this outrageous behavior. As an Israeli, I have been proud that our country allows for freedom of religion, yet those who seized Barry and took him to prison have done a shameful thing. Our outreach in Israel is 100% legal, and Barry, though a British citizen, is not an illegal worker in Israel.

With his B2 visa he is permitted to exercise his faith, which is what he was doing... he was doing missionary activity, and that is legal to do in Israel." (2)

A conspiracy to deny religious freedom?

According to Christianity Today, the anti-missionary group Yad L'Achim "had followed the Jews for Jesus teams to their campaign sites in Israel" from the very start. Christianity Today stated: "Yad L'Achim has worked to deny Messianic Jews...the right to return to Israel and to deny spouses of Messianics immigration visas." The group is known "to picket and severely harass Messianics at their homes and congregations" and has also been "linked to different government agencies revoking the licensing of Messianic-owned businesses." At least one element of Yad L'Achim receives funding from the government as part of the Israeli national budget, although it is not a government entity. There appear to be

close ties between Yad L'Achim and some sympathetic Israeli government officials who would seek to deny religious rights to foreign believers visiting Israel under the guise of alleged immigration law violations. Christianity Today stated: "Informing on Barnett would fix a pattern of cooperation between Yad L'Achim and the government that has been well documented by the Israeli media."⁽³⁾

The minimum standard expected in a democracy

The ability to express one's views in public is the minimum standard that one expects in a democratic society - where all views deserve the right to public expression unless they are criminal in nature. But with the arrest and expulsion of Barry Barnett, Israeli authorities have crossed a line.

In my view, it will not be sufficient for the Court to decisively rule in Barnett's favor and merely allow him to return to Israel. While this would be a wonderful victory, the officials who contrived this phony case against him should also be reprimanded and the original judge in the case should also be sharply rebuked.

An appeal to the Israel Supreme Court

Whatever the Israel Supreme Court decides in the Barnett case, the basis of the appeal is not expected to be precedent-setting but rather procedural. In other words, the Supreme Court decision may not necessarily be applicable to other similar situations.

In Barry Barnett's case, the appeal will center around the fact that he is now being denied re-entry to Israel based on "illegal Messianic activity" - since the Israeli officials who filled out the charges against him ap-

parently wrote that in the official file against him - not that he allegedly violated his B2 visa by 'working' after entering Israel (the latter circumstance was the phony reason that Israeli immigration officials told the news media for Barnett's arrest and detention). However, when the authorities wrote up the charge or deportation order, they apparently wrote "illegal Messianic activity" as the reason for his deportation.

Major procedural error?

As such, Israeli immigration officials may have committed a major procedural error in how they wrote up the charge, since there is no such thing as "illegal Messianic activity" as an expression of one's religious beliefs. To deny that would be to essentially deny that there is religious freedom in Israel.

As I stated in November 2013, if the case against Barry Barnett is not reversed and if no action is taken against the officials who arrested and detained him, then one must sadly - and with great grief for all of us who love Israel - conclude that the country is going down a path where the most basic of democratic rights - freedom of speech, freedom of assembly, and freedom of religion - can be trampled on by some officials with no consequences.

Let us hope that the Supreme Court of Israel will do the right thing and take a principled stand for religious liberty.

The role of Yad L'Achim

In commenting on the Barnett case, Dan Sered earlier stated that he thought that "Yad L'Achim used their own power and influence to get the immigration police to do this."

What does Yad L'Achim actu-

ally do behind the scenes in its attempts to thwart Jewish evangelism in Israel? The next section of this issue provides a unique look at some of this activity as viewed by the U.S. Department of State in official documents released under the Freedom of Information Act (FOIA). Some of the documents released on the following pages helped shape the State Department's annual International Religious Freedom report on Israel, which has begun to track some of Yad L'Achim's activities against evangelism in Israel.

*Jim Melnick
lcje.int@gmail.com*

References

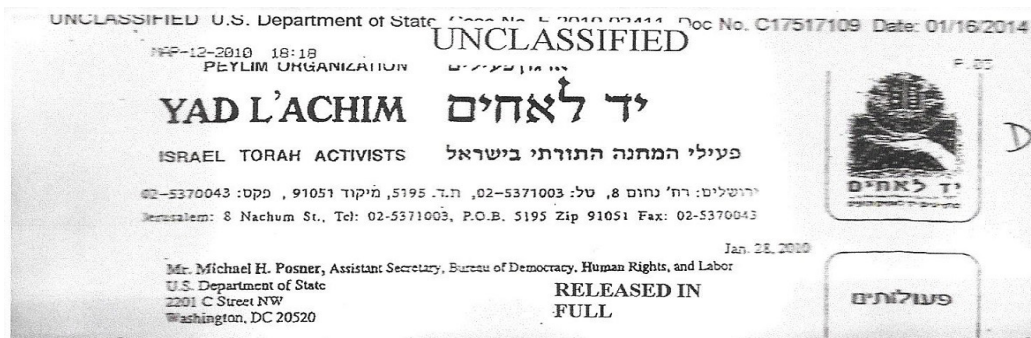
1. "Messianic Jew Deported from Israel Will Appeal to Supreme Court," Morning Star News, CrossMap, Oct. 6, 2014 <http://www.crossmap.com/news/messianic-jew-deported-from-israel-will-appeal-to-supreme-court-12617>
2. See the following sources for more on the initial incident itself: Jews for Jesus press release, 22 November 2013, <http://www.jewsforjesus.org/about-jews-for-jesus/press/jews-for-jesus-campaigner-taken-to-prison-in-israel-without-cause>; an update following Barry's release from prison is at: <http://www.jewsforjesus.org/about-jews-for-jesus/press/campaigner-released-on-bail-from-prison>
3. Christianity Today online article, November 26, 2013, "Israel Orders Deportation of Jews for Jesus Missionary." Available at: <http://www.christianitytoday.com/gleanings/2013/november/israel-orders-deportation-of-jews-for-jesus-missionary.html>

The U.S. State Department FOIA Documents: Yad L'Achim and Jewish Evangelism in Israel

By Jim Melnick, LCJE International Coordinator

"Yad l'Achim and other anti-missionary activists may also have allies, tacit or active, in the Interior Ministry and police departments...Contacts in Messianic and Christian congregations in Arad and Be'er Sheva have long complained that police in those cities fail to take seriously hate crimes against their members."

U.S. Department of State Cable from US Embassy Tel Aviv 001147, dated 30 May 2008, FOIA Case No. F-2009-06086. Released per appeal on April 15, 2014.



Freedom of Information Act (FOIA) Requests

This article looks at a series of documents that were requested and then eventually released under the U.S.-based Freedom of Information Act, or "FOIA". These documents were obtained via specific letter requests to the U.S. Department of State concerning the role of Yad L'Achim and anti-missionary activity with respect to Jewish evangelism in Israel over a period of a number of years.

These documents cover anti-missionary attacks and related activities in Israel and behind-the-scenes information on various events. Some of the documents discussed in this article have already been released, while others are being discussed or published here for the first time.

The Appeals Process

The State Department denied one of my original FOIA requests. I appealed their decision. This was

done at almost no expense - only the cost of a postage stamp! Unfortunately however, that appeals process took over three and a half years. Some of the cables that had been withheld were finally released after an Appeals Review Panel that involved three U.S. ambassadors. Sometimes FOIA documents are released much more quickly if there is a battle for them in federal court, but for now I have chosen not to go that route.

What Some Officials Are Saying - and Doing - Behind Closed Doors

At least as far as the United States is concerned, the Freedom of Information Act process is a mechanism set up to 'shine a light' for the public on what the U.S. government is doing in its governmental policies and actions. And, because of the unique relationship that still exists between the United States and Israel, using the FOIA process can also indirectly provide special insights and

greater accountability into what some Israeli officials and groups such as Yad L'Achim are doing behind closed doors.

Harassment and Violence Noted

For example, a U.S. Embassy Tel Aviv 2008 cable stated: "While anti-missionary groups such as the ultra-Orthodox Yad l'Achim ("Hand to the Brothers") sought to uproot Messianic Jewish and Evangelical Christian congregations in Israel, their activities have gone largely unnoticed by mainstream Israeli society. Targeted congregations have suffered harassment and occasionally even vandalism or violence at the hands of Yad l'Achim activists, but such incidents rarely made the national press. Despite the harassment, the number of Messianic Jews and Evangelical Christians has grown in recent years through both immigration and conversion..."

E.O. 12958: DECL: 05/27/2013
TAGS: KIRF, PGOV, IS
SUBJECT: BIBLE BURNING HIGHLIGHTS GROWING ANTI-MISSIONARY
SENTIMENT IN ISRAEL

Classified By: DCM Luis G. Moreno for reasons 1.4 (b) and (d).

1. (SBU) SUMMARY: The May 15 mass public burning of New Testaments in the Tel Aviv suburb of Or Yehuda highlights a growing trend toward anti-missionary incitement in Jewish neighborhoods throughout Israel. Other notable incidents include the October firebombing of a Jerusalem church shared by Baptists and Messianic Jews (i.e. Jews who believe Jesus was the Messiah) and the March 20 bombing of a Messianic Jewish home in the West Bank settlement of Ariel, in which a 15 year-old boy was gravely wounded. Contacts in Messianic Jewish and Evangelical Christian congregations throughout Israel describe a worsening situation and allege complicity or complacency on the part of police, local governments and the Interior Ministry. For their part, anti-missionary groups such as the ultra-Orthodox Yad l'Achim appear more determined than ever to escalate their campaign against Christian and Messianic congregations that they see as "cults" determined to "steal Jewish souls." END SUMMARY.

Classification Extended on :
05/20/2013 ~ Class: ~ Authority:
DSCG 11-1 ~ Declassify on:
5/30/23

Background

APPEALS PANEL ACTION: ADDITIONAL
INFORMATION RELEASED B1, 1.4(D), B6

UNCLASSIFIED U.S. Department of State Case No. F-2009-06086 Doc No. C17817826 Date: 04/15/2014
resident -- over plans by a Messianic Jewish organization to open an information center there.

Bureaucratic Complicity and Police Complacency

6. (S) Yad l'Achim and other anti-missionary activists may also have allies, tacit or active, in the Interior Ministry and police departments, where clerks and police officers have wide discretion in deciding which national benefits a person is entitled to and which crimes are worth investigating, given limited resources. Contacts in Messianic and Christian congregations in Arad and Be'er Sheva have long complained that police in those cities fail to take seriously hate crimes against their members. Following the Ortiz incident, several members of other congregations throughout the country complained to the press of similar problems in their communities. In a recent meeting with PolOff, [redacted]

[redacted] noted a dramatic increase in violent assaults and other crimes against their members in the past year (up from 1-2 a month in early 2007 to 8-10 now), and complained of an almost complete refusal by police to investigate or apprehend the perpetrators.

7. (S) Messianic Jews and evangelical Christians also regularly complain of discrimination in the workplace and by officials in the Interior Ministry and local governments.

Yad L'Achim Complained to the U.S. State Department about the Latter's "International Religious Freedom Report" on Israel

YAD L'ACHIM COMPLAINS TO U.S. STATE DEPARTMENT (January 28, 2010):

"As stated, our main efforts are aimed at bringing Jews who've come under the influence of missionaries back to their roots... To our great sorrow, instead of asking for details of our work, you publicized a one-sided report, large portions of which are either incorrect or inaccurate... The missionaries are taking advantage of your report - including its implicit support for their efforts - to advance their cause.

"Moreover, your report caused harm both to a friendly U.S. government and to Yad L'Achim (some of our donors have withheld contributions as a result of the negative publicity). Clearly, the U.S. government has no interest in aiding and abetting those who lure Jews from their faith, especially after the Holocaust destroyed a third of our people. In the name of fairness, I ask that you publish this letter in your publications. Urgently awaiting your response."

Rabbi Shalom Dov Lipschitz, former Chairman, Yad L'Achim

STATE DEPARTMENT RESPONSE TO RABBI LIPSCHITZ:

*"The Department of State's Religious Freedom report is mandated by a statute that defines violations of religious freedom in terms of international instruments, including the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR). The UDHR states that religious freedom includes freedom to change one's religion or belief, and the ICCPR that '[n]o one shall be subject to coercion which would impair his freedom to have or adopt a religion or belief of his choice.' Based on these instruments, **international religious freedom includes freedom to change one's religion, and to make converts, or proselytize...***

"The U.S. Department of State expends great efforts to assure accuracy in its reports. If you are aware of factual inaccuracies in light of the definition stated above, we would welcome your bringing them to our attention."

Peter J. Kovach, Director, Office of International Religious Freedom, Bureau of Democracy, Human Rights and Labor, U.S. Department of State.

**(U.S. Department of State Case No. F-2010-02411.
Doc. No. C17517114).**

LINK to the latest U.S. State Department 'International Religious Freedom Report' on Israel

The 2014 report has not yet been published. The 2013 report IRF Report can be found at:
<http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2013&dclid=222293>

Two key insights from this correspondence

There are two extremely important insights to take away from the correspondence reproduced above between Yad L'Achim's late chairman, Rabbi Lipschitz, and U.S. State Department officials.

The first is this: exposing some of Yad L'Achim's activities, as discussed in the International Religious Freedom (IRF) Report, had a direct impact on some Yad L'Achim donors, as stated by the then chairman of Yad L'Achim himself in the letter cited above.

There is clearly a segment of the donor community to groups such as Yad L'Achim that may support

their efforts to oppose Jewish evangelism - but only to a point. When some of those activities are made public in an official government report, some donors apparently do not want to be associated with the organization.

It is thus important to continue to publicize or otherwise disseminate information about attacks on religious freedom to publications that are already concerned about such abuses, as well as to government offices such as the Office of International Religious Freedom at the U.S. State Department, as well as similar entities in other nations and around the world.

The second key insight from

this correspondence has to do with the affirmation, made by the State Department in its reply back to Rabbi Lipschitz, of the international *"freedom to change one's religion, and to make converts, or proselytize."*

Thus, regardless of a given nation's or government's specific policies or laws with respect to public evangelism or one-on-one sharing of the Gospel, these legal instruments reflect an internationally recognized right to religious freedom. This has applicability to Jewish evangelism throughout the world.

Implications of the FOIA Documents for Jewish Evangelism

Implications of the reports

There are numerous implications of the State Department FOIA documents for Jewish evangelism:

1. That which is hidden will be revealed

First, we must realize the spiritual principle that that which is hidden will eventually have light shown upon it and be revealed. (Luke 12:2)

2. Appealing to the authorities

Given the usual level of opposition to Jewish evangelism, sometimes we may assume that the authorities will also be opposed to what we are doing. Sometimes they may be, but this is not always the case.

Sometimes certain authorities are simply unaware of or may be indifferent to our evangelistic activity, or, on the positive side, they may fully support our religious freedom. In any event, it is fully their responsibility to uphold the law (Romans 13).

If they do not, or if they are indifferent, then it is our responsibility to appeal to them to do their jobs. If their initial response is wrong or unjust, that is not necessarily the time to give up (every situation will be unique in its own way), but we should continue to pray.

It may also become clear that a given situation calls for becoming a persistent (but hopefully not obnoxious) pest! In this instance, we have the wonderful Scriptural example of the widow and the unrighteous judge in Luke 18, where the judge said to himself: "...Though I neither fear God nor have regard for the people, yet because this widow keeps on bothering me, I will give her justice, or in the end she will wear me out by her unending pleas." (Luke 18: 4).

Yeshua used this as an example for us to understand how much more God wants to answer our pleas for justice! And of course, this must be our first step: to cry out to the Lord for justice: "Won't God give justice to his chosen ones, who cry out to

him day and night? Will he delay long to help them?" (Luke 18:7)

But in addition to our prayers, God Himself has set up authorities to whom we can appeal, and that avenue is another aspect of our Gospel witness. Being persistent about the things that are important to us is actually another dimension of our testimony, even if our appeals are denied or seemingly ignored.

3. The significance of internal government discussions

The spate of documents released under my FOIA requests included various internal State Department emails that mentioned Yad L'Achim. One email was in response to a press report from Compass Direct News that discussed Israeli Messianic attorney Calev Myers of the Jerusalem Institute of Justice and his petition to Israeli Attorney General Yehuda Weinstein. In that petition, Myers had asked Weinstein to declare Yad L'Achim a terrorist organization based on the reported statements of convicted Jewish American terrorist and murderer Jack Teitel, who claimed that he was active in the organization for some five years (Yad L'Achim has denied a connection to Teitel).

The Compass Direct News story also carried comments about Messianic pastor and leader Howard Bass's past lawsuit against the Sephardic rabbi of Be'er Sheva and Yad L'Achim seeking an apology for the 2005 riot of a mob of ultra-Orthodox protesters against Yeshua's Inheritance congregation.

Although Bass ultimately lost that case in court in what was a highly unjust decision (1), the significance of the case was not lost on U.S. officials who could clearly see what was going on. One of those government officials - having read the news story about what happened in the Be'er Sheva incident, then

recommended the news story to his colleagues (as noted in the email): "Just in case you didn't see this, I think this should go into the IRF [International Religious Freedom] report."

So, even though the legal case was lost in this instance, the courage and persistence of Howard Bass and the Be'er Sheva congregation clearly made a strong impression on those State Department officials who read about it and were committed to monitoring such abuses.

4. Lesson learned

This demonstrates how important even one news story can be in influencing government officials. The lesson here is that, whenever we face opposition in Jewish evangelism, if the issue is worth publicizing, even if others pay little or no attention, even one reputable press account of what occurred may hold great sway with the authorities. And the Freedom of Information Act may further assist that process.

This should encourage us greatly as we seek to stand for religious freedom in our proclamation of the Gospel to the Jewish people, even in the face of sometimes intense opposition.

Reference

1. For more background on the Be'er Sheva congregation's court case and its aftermath, see Donna Diorio's article, "The State of Religious Freedom in Israel" | "A So-Called 'Price Tag' Attack on Messianic Believers in Be'er Sheva," May 27, 2014. <http://israelwatchersecondopinion.blogspot.com/2014/05/the-state-of-religious-freedom-in.html>

Kishinev (Chisinau), Moldova: The 130th Anniversary of the Restoration of the Messianic Movement

By Rabbi Shimon Pozdirca

Translated from Russian by Jim Melnick

The 'Community of Israelites of the New Covenant'

Nearly 130 years ago, on 24 December 1884, the 'Community of Israelites of the New Covenant' was registered in Kishinev. This historical fact was interwoven into the name of our conference, which took place from 14-16 November 2014 in the center of the capital of Moldova, Kishinev (Chisinau). The conference was called, "130 Years since the Restoration of the Messianic Movement."

The Kishinev Messianic Jewish Congregation 'Bnei Brit Chadasha' ('Sons of the New Covenant'), led by myself, was the initiator and organizer of the conference.



Shimon Pozdirca

The idea for the conference

The idea for such a conference began germinating some time ago. From one side, we have always been interested in questions related to Joseph Rabinowitz and his activities - where the 'Bethel' prayer house was located, what kind of fruit came from his ministry, why the congregation ended for a time without him? It particularly excited us that we live and serve in the very same city where he did all of this ministry prior to us, where the Messianic movement got its second chance. Years earlier we had attempted to connect with Kai Kjaer-Hansen, author of the book, *Joseph Rabinowitz and the Messianic Movement*. in order to better examine this theme. The time came when God arranged everything.

The impact of the 2014 LCJE European Conference in Kiev

Earlier, this past spring - from 28 April to 1 May 2014, an important

LCJE conference took place in Kiev, Ukraine, where this outstanding brother - Kai - was one of the speakers. It was at this moment that we already began to prepare for this conference. There was also the influence of our mentor, Pastor Oleg Valentinovich Shcherbakov. When we visited his "New Testament" Church in Nikolayev, Ukraine, in November 2013, Pastor Shcherbakov very firmly and sincerely told us that such a conference must be held. My wife Natalya also played a very large part in organizing this conference, inasmuch for her, more than others, there was a desire to look into whatever remained in the archives of Rabinowitz about the 'Community of Israelites of the New Covenant.'

In the end, we were able to publish the book, "The Collected Discourses of Joseph Rabinowitz". In it, materials

were introduced which had never been published before in the Russian language. In the course of archival research, we also discovered a plethora of very interesting materials, testifying to the continuing work among the Jews of Bessarabia even after Rabinowitz. We found testimony of a very close collaboration between the missionary Leon Awerbuch and the first Baptists of Kishinev. As new historical fragments of this glorious picture from the past emerged, we better understood how important this conference would be. Our very history inspired us to continue to work on this jubilee. While preparing for this event, we frequently saw how things were arranged with God's help.

A multi-faceted event

I want to share my impression of the event itself. From the beginning we viewed the conference as a multi-faceted and many-sided event, one that was oriented toward ministers and believers from various denominations. Therefore, not all participants apprehended the presentations of Kai Kjaer-Hansen, a Doctor of Theology and an academic, but for another portion of ministers present, particularly those from Baptist and Pentecostal backgrounds, Kai was very well accepted and understood.

Kai's participation was very important for all of us, since he has studied the history of Rabinowitz and the Messianic movement since the end of the 1970s and has taught about



1884 - 2014

КОНФЕРЕНЦИЯ В КИШИНЕВЕ
CONFERENCE IN CHISINAU

14-16 НОЯБРЯ
NOVEMBER 2014

130th Anniversary Logo for the Messianic Movement Restoration Conference Celebration held in Kishinev (Chisinau), Moldova in November 2014.



Moldovan television program 'ACTUAL', discussing Joseph Rabinowitz and the 130th anniversary. November 17, 2014. From left to right: Rabbi-pastor Boris Grisenko (senior-pastor and founder of the Kiev Messianic Jewish Congregation 'KEMO' in Kiev, Ukraine); Dr Kai Kjaer-Hansen; ACTUAL program moderator; Rabbi Shimon Pozdirca, leader of the Kishinev Messianic Jewish Congregation 'Bnei Brit Chadasha' in Kishinev (Chisinau), Moldova; Pastor Oleg Valentinovich Shcherbakov, Pastor of the 'New Testament' Church in Nikolayev, Ukraine.

The Russian language caption for YouTube version of the program reads as follows: "From 14-16 November [2014], Messianic Jews from many countries celebrated the 130th-year anniversary of the formation by Joseph Rabinowitz of the first community of Messianic Jews in Kishinev. In the current segment of the program ACTUAL, you can find out about who Joseph Rabinowiz was and what kind of influence he had on Jews in Moldova and around the world and what the Messianic movement represents."

significant fragments of Messianic history and theology.

Such people impact the worldview of many ministers and exert influence on people through the introduction of their ideas, as Rabinowitz himself influenced people.

Global Representation

Delegates came from eleven countries, 27 cities and 49 congregations. These included: Ukraine, Russia, Romania, Denmark, Argentina, France, Finland, Switzerland, Germany, England and Moldova. Representatives from various European ministries to the Jewish people also participated. One of the co-workers from a mission in Finland, worried about the growth of replacement theology in Scandinavian countries, asked for background reports from brother Kai, since he is one of those theologians who teaches about salvation and ministry to Israel.

Fiona Sorbala on Joseph Frey and John Wilkinson

Acknowledging the international aspect of our conference, among the speakers were guests from Great Britain and France. Fiona Sorbala, representing Chosen People Ministries, reported on the history of the Mildmay Mission and its sources. She spoke about Jewish believer in Yeshua Joseph Samuel Frey, who in 1809 founded the London Society for Promoting Christianity Amongst the Jews. The Mildmay Mission itself and the person who founded it - John Wilkinson in 1885 - became friends with Joseph Rabinowitz, was encouraged by his testimony. Wilkinson later provided serious support to the Messianic synagogue in Kishinev. Sor-



Kishinev (Chisinau), MOLDOVA

bala, citing Wilkinson, spoke about the "extreme necessity of supporting the Church of Messianic Jewish ministers, for the sake of the salvation of Jewish people."

Jean-Paul Rempp: Anti-Semitism in France

The next speaker was Jean-Paul Rempp from Lyon, France. Jean-Paul is the European Co-ordinator of LCJE. He spoke on the contemporary realities of Jewish life in his country. France has the third highest Jewish population in the world, which today has been colliding with anti-Semitism and Nazism, primarily originating with Muslims.

Jean-Paul shared facts and figures of the statistics of acts of anti-Semitism in France and underscored the necessity for all Christian believers to turn their attention toward Israel and the Jewish people and not remain non-participants in its difficulties. He urged them to cease being 'neutral' or indifferent in our attitude toward God's Chosen People.

The 18th, 19th and 20th centuries

Through the course of the entire conference, I gave an historical review of the development of the Messianic movement in the 18th, 19th

and 20th centuries and how this influenced Moldova, including such themes as "From the First Church to the Period of the Moravian Brothers," "From the Moravian Brothers to Rabinowitz," "From Joseph Rabinowitz until Lev Awerbuch" and "Lev Awerbuch."

Besides reports by speakers from Denmark, England and France, God very strongly revealed His plan and purpose for Israel and the Church through Pastor Shcherbakov, who is also the bishop of the Union of Independent Churches of the city of Nikolayev, Ukraine. Pastor Shcherbakov spoke about the importance of the combined ministry of the Church and Israel. In his presentation he examined the historical sources of the disconnectedness of Jewish and non-Jewish components in the Body of Messiah.

The culmination of Pastor Shcherbakov's word to us was a joint prayer by the pastors of the churches represented in the hall, a prayer for Israel and for their Jewish brothers in Yeshua.

The final word was from the senior rabbi from the Kiev Jewish Messianic Congregation (KEMO), Rabbi Boris Saulovich Grisenko. Rabbi Grisenko spoke about how ministry to Jews is such a blessing for believers from various churches. He also spoke about the permanence of God's order, the permanence of the succession of blessing, citing the Apostle Paul in his Epistle to the Romans; also, about the fact that, already by the 4th century the Church had become a state institution and, as a result, began to abandon its Biblical Jewish roots through a gradual substitution of what God had ordained with human views.

As we desired, the worship and presence of God was tre-

mendous at the conference. The ministry of various dance and musical groups was very important, inasmuch as they were channels of heavenly joy, bringing an atmosphere of a very Jewish, spiritually healthy family. The performance of "Maslina" was particularly touching in a performance of the Nikolayev group 'Simkha'. And it was a very special moment when, during the first evening in the tense silence of the hall, the words of Joseph Rabinowitz's preaching "Yeshua - Our Brother" sounded forth, performed by my father, Michael Pozdirka. This was very heartfelt. It was, by the way, Kai's idea not to just read a dry synopsis of a sermon, but to revive the words themselves through a small dramatization.

Touching the churches of Moldova

It is still too early to assess all of the impacts from this event. One key goal was to reach the

churches of Moldova on issues related to the importance of ministry to Israel. I believe that this is God's plan. We have already received some very interesting responses from those pastors who were with us at the conference.

First conference on such a scale in recent memory

The ministers who attended have asked for audio and video materials; they want to deepen their understanding of this question by listening to the conference again. Not only were various evangelical denominations represented at the conference but also various Messianic ministries. This was the first conference in our country in my memory on such a scale, where Messianic ministries from Baptist, Pentecostal and other evangelical unions got together. The goal, which we achieved in part - inasmuch as we understood it, was a step in the right direction, and we need to continue this. The reaction of

churches, pastors and other ministers was very positive.

Supporting congregations and ministries

In conclusion, I want to thank everyone who helped us. We got a lot of support from the Odessa Messianic Jewish Congregation, "The Light of Messiah" (Rabbi Valentin Sviontek); the Kiev Messianic Jewish Congregation (Rabbi Boris Grisenko); the "New Testament" Church of the city of Nikolayev (Pastor Oleg Shcherbakov); Pastor of the Baptist Church of the city of Kishinev, Ivan Nedeglo; the Finnish Mission Patmos, and our German friends, Horst Kul'man, Ilya Alyman and Florina Olovka. They all represented various denominations and congregations, and their assistance to us was truly godly unity in Christ.

With love in Yeshua,

*Shimon Pozdirka
rabbi@mashiahmd.com*

Who Would Have Believed? - Joseph Rabinowitz and the Messianic Movement in 1884 and Its Commemoration in 2014

**By Dr Kai Kjær-Hansen,
LCJE International Coordinator Emeritus**

Who Would Have Believed?

In 1984 probably no one in Kishinev marked the centenary for which Joseph Rabinowitz received the authorities' permission in 1884 to hold the first service of the Israelites of the New Covenant. Who, then, during the Soviet era, would have believed that a congregation with the name 'Brit Chadasha' would be formed in Chisinau (Kishinev) in present-day Moldova and that this and other Messianic congregations would then mark the 130th-year anniversary?



Kai Kjær-Hansen

Returning to Kishinev (Chisinau), Moldova

This is, however, what happened in mid-November this year when I had the privilege to participate as speaker. I had not thought that I would ever see Kishinev again. I visited the town in 1992 and wrote about it in the LCJE Bulletin, No. 29, 1992 (the article can be accessed at www.lcje.net).

It is one thing to celebrate an anniversary. It is something quite different to search for one's spiritual roots. For several years, Shimon Pozdirka, leader of the congregation Brit Chadasha, assisted by



Joseph Rabinowitz

other members of the congregation, has worked on a project aiming at examining Rabinowitz's works in detail and publishing them, writings which have so far been inaccessible for most people. At the conference the participants received a book in Russian with the title *Rabinowitz's Speeches*, which, according to the publishers, includes sermons and articles that have not been published in Russian since the beginning of the 20th century. It will be interesting to follow the continued work in this area. With careful digging, new material will probably come to light. Due to changed social, political and religious circumstances compared with 1884, Rabinowitz's work cannot be duplicated just like that. But his main concern remains challenging: he is "orthodox" in Christology and soteriology, which makes space and freedom for observance of Jewish practices – freedom to do this, yes, but at the same time not to consider it an obligation for Jesus-believing Jews. It will be interesting to follow the development in the Messianic congregations in Eastern Europe in the decades to come.

Christmas Eve 1884

The first public and legal gathering in Kishinev for the Israelites of the New Covenant could be held on the evening of the very day on which the written permission arrived. This was on Christmas Eve, 1884. The hall was packed. Christmas carols were sung. Messianic prophecies from the

Tanach about the coming of the Messiah were read in Hebrew. The Christmas gospel was also read in Hebrew. Rabinowitz gave an address in Yiddish lasting about an hour and a half in which he applied the readings to his Jewish audience. In his sermon Rabinowitz also dwelt upon the question which is otherwise used in the Pesach Haggadah. The question: how is Pesach night different from other nights? had, in this Christmas sermon, become: How is Christmas night different from other nights?

Wechsler's "Who would have believed?"

A few months after Rabinowitz had been allowed to hold public services in Kishinev, Jakob Wechsler, in 1885, translated a couple of Rabinowitz's sermons from Yiddish to Hebrew. Wechsler had been an opponent of Rabinowitz and had come to the services to gather information so that he could fight Rabinowitz, but instead he came to faith. In his preface to two of Rabinowitz's sermons, Wechsler says in 1885:

A few months ago who would have believed that the Messianic movement which is emerging among us would have assumed larger and larger dimensions from day to day? As an honest man [Nathaniel] asked the honest question over 1800 years ago: "Can any good thing come out of Nazareth?", so many asked: "Can light come forth from Kishinev and the Word of the Lord from Bessarabia?" Others said: "This movement has no viability; it will soon be blown out and extinguished." But the words of the Lord the Messiah still apply: "If these should hold their peace, the stones will cry out," in this case the stones of the prayer house, Bethlehem, which Mr Rabinowitz has erected – these shout and proclaim for time and eternity. They give our hearts hope of soon seeing a large Messianic congregation in Israel. Who would have believed before that around 100 Israelite men would each Sabbath assemble in a house built in honour of Jesus the Messiah? Who would have believed before that a Jew would hear from the mouth of his Jewish brother the name of Jesus the Messiah being lauded on his lips without pursing his lips and stopping his ears...?

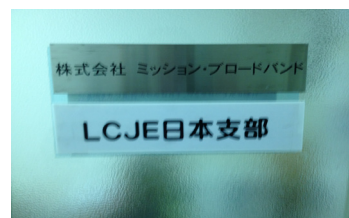
Well, who would have believed – in Kishinev 130 years ago – that this could happen? And who - 30 years ago - would have believed that this year, 2014, would see a commemoration of Rabinowitz's first sermon in Kishinev 130 years ago?

Let us believe and pray that what happened for Jakob Wechsler 130 years ago may happen for new "Wechslers" in Chisinau and elsewhere in Eastern Europe today and in the future.

*Kai Kjaer-Hansen
kqh@israel.dk*

The 20th Anniversary of LCJE Japan

By Jim Melnick, LCJE International Coordinator



The celebration of the 20th anniversary of LCJE Japan was held in Osaka, Japan in September 2014 (Main photo from left to right: Pastor Isaac Ishiguro, LCJE Japan; Jim Melnick, LCJE International Coordinator; Rev. Charles Klingensmith, LCJE Japan Secretary; Teiichiro Kuroda, LCJE Japan Area Coordinator; Brother Takase, LCJE Japan member. and former Osaka orchestra concertmaster. Upper right: Tokyo LCJE Japan meeting; Lower right: LCJE office in Osaka.

Special meetings in Tokyo and Osaka

During September 2014 we celebrated the 20th anniversary of LCJE Japan! The celebration was held in special LCJE meetings in Tokyo and Osaka and was organized by LCJE Japan Area Coordinator Teiichiro Kuroda, LCJE Japan Secretary Charles Klingensmith and Pastor Isaac Ishiguro, LCJE Japan News Editor and the head of Mino Mission in Japan.

In addition to the specific

LCJE meetings, where I shared on such topics as the role of Russian Jewish believers in reaching Jewish people today with the Gospel. I spoke in numerous Japanese churches and meetings. CDs of the LCJE talks were produced for distribution to believers throughout Japan. There are over 500 believers throughout Japan on the LCJE Japan mailing list. It was also wonderful to visit the LCJE Japan office in Osaka and to see the

scope of our network in Japan.

Why LCJE Japan?

The Jewish population of Japan is almost non-existent. So why is there an LCJE Japan? - because these dear saints love the Word of God and understand the true role of the Jewish people in God's plan for the nations! They earnestly and faithfully pray for those of us involved in Jewish evangelism in other parts of the

world. What a joy it was to sing Messianic songs and hymns with these Japanese brethren! Another wonderful personal highlight for me was playing "Jerusalem of Gold" on the violin together with Brother Takase, a former concertmaster in Osaka.

In a nation with huge Shinto and Buddhist majorities, as well as a large secular population, these Japanese believers have also felt the strong sting of discrimination - they understand what it means to be in the minority. This is another point of identification they have with the Jewish people.

See copies of LCJE News (in Japanese) at:

www.lcjejapan.com/kiji.html

To download a recent PDF, go to:

<http://www.lcjejapan.com/LCJE178.pdf>

Jim Melnick
lcje.int@gmail.com

The LCJE AustralAsia Conference and Additional Reflections on CATC/CACP



Editor's Note:

In our last issue, we published a report on the Fourth LCJE AustralAsian Conference (Bulletin #117, August 2014, pp. 4-5), held near Sydney, Australia. This report included two brief perspectives on the widely publicized 'Christ at the Checkpoint' (CATC/CACP) conferences, which have been held in Bethlehem (www.christatthecheckpoint.com). We reprint those original comments, titled "Reflections on CATC," below. The opinions are those of Kon Michailidis and Rahel Landrum, which were summarized by Natasha Michailidis in her overall report of this past summer's AustralAsia conference.

We received a critique on this report. Upon further investigation, it was learned that more was discussed at the AustralAsian conference about CATC/CACP than was included in the original report. We then reached out to Dr. Darrell Bock, who was both the keynote speaker at AustralAsia and who also has attended CATC, for his thoughts on the issue. We are publishing Dr. Bock's comments on the subject on the opposite page.

It should be emphasized that LCJE has no official position with respect to the CATC/CACP conferences. We are a network devoted to Jewish evangelism. That is our purpose. However, among our members we have a wide variety of opinion and activities, and that fact is reflected in how this particular incident and discussion unfolded.

'Reflections on CATC' [RE-PUBLISHED]

We next heard from Kon Michailidis, pastor of "Yeshua Tsidkenu" congregation in Sydney. He gave his reflections on the "Christ at Checkpoint" (CATC) Conference. His observation was that the stated goal of the conference to bring understanding and reconciliation, while sounding good in theory, in practice turned out to be terribly biased and distorted, was an attempt to delegitimize Israel, often not even addressing Israel by name, preferring the name 'Holy Land'. He further stated that, in his view, even if unintentional, the conference might stir up more radical Islamic terror, and that depicting Christ at the Checkpoint was just the type of imagery that in the past was associated with, or resulted in, anti-Semitism.

Rahel Landrum also shared this topic. She saw the problem as a crisis of identity. The Arab Christians are identifying themselves as Arab Palestinians with a strong affiliation to their ethnic Arab Muslim brothers and their desire is to be freed from under "occupation." The primary identifier in one's life determines one's thoughts and actions and alliances. One's identity as a believer in Jesus should take priority over any other identifiers to which one clings.

Natasha Michailidis

Another View on CATC/CACP: Dr. Darrell Bock

Sometimes there are questions, especially from my fellow Messianic Jews and among Gentile believers who support Israel, that attending this conference gives credibility to the Palestinian position espoused at CACP, but I went well aware of these to give voice to the position that Israel has right to the Land based upon Scripture. I also attended because Gary Burge and I were in graduate school in Aberdeen together, having discussed these issues for over thirty-five years with each other, and it was at his invitation that I attended.

The fact is this is a significant meeting in the region and refusing to attend and engage only allows one viewpoint to get an airing. Their visibility is already quite prominent, so one attending or not is not a matter of giving credibility, but making a choice to engage mostly brothers in the Lord on a topic of clear contention among believers that also is a particularly difficult subject for all the participants. Since the gospel is about reconciliation between Jews and Gentiles at its core, these are important conversations to have, especially when disagreement runs as deep as it does for me and those who were attending that conference.

At the LCJE held outside of Sydney this year, I also was able to share my experience in Bethlehem with those who attended the Australian meeting. Discussions were frank as were the questions at both venues, not surprising given the passion the topic evokes on all sides. At CACP I heard many things I disagreed with, but also had the opportunity to argue that Scripture supports Israel's right to the land and noted that, when many around you seek to annihilate you, then concerns about security are quite legitimate. I also listened to the usual arguments about Israel's moral responsibility to, so to speak, "earn the right to live in the Land" - assuming God gave the Land to the Jewish people based upon the Bible. I was able to inject the idea that biblical justice cut both ways and that terrorism was at the core of Israel's self defense.

At the LCJE, Bob Mendelsohn and I discussed Supersessionism, or what is sometimes called Fulfillment Theology. Here we noted that fulfillment does come through the Messiah, as many at the CACP would argue, but that this same Christ upholds the covenants commitments God has made to Israel, as does the apostle Paul. The point is important, because often both sides talk past each other, as Messianic Jews and Gentile Christian Israel supporters highlight God's covenant commitment on the basis of the Hebrew Scripture alone, while those who see the Church replacing Israel argue that Israel has lost her place in promise because she has rejected Jesus, while appealing to NT texts and arguing those NT texts should control the conversation.

What each of those positions fails to note is that the one through whom blessing comes still held out hope for Israel as Luke 13:34-35, 20:20-24 and Acts 1:6-8 show. This is something Peter affirms in Acts 3:18-22, as well as Paul in the famous Romans 9-11 text. So Christ can be the fulfillment (Gal 3), the church can be full participants in covenant blessing (Eph 2:11-22), AND there can be a hope for Israel as well (see texts noted above). These blessings include the promise of the Land, and I encouraged those holding to the usual CACP position to deal more fully with these promises to the Jewish people as well.

I also understand that there are some who believe that the presence of any of us who are pro-Israel at the CACP conference might be used to suggest that we also support the Palestinian anti-Israel narrative. I do not, but took the risk as I hoped to affirm our mutual love for the Messiah and yet challenge some of their positions through engagement with Scripture.

Darrell Bock

The LCJE South Africa Mowbray Conference

By Cecilia Burger, LCJE South Africa Coordinator,
Michael Sischy and Janette Ross

‘Our Journey - Meeting the Jewish Messiah’

This was the title of our South African LCJE conference from 31 October to 1 November in Cape Town. The focus was on Jewish believers in Jesus sharing their testimonies. The idea was to listen to their testimonies and then to engage in conversation with these believers in order to learn from their experiences, so as to be more effective in reaching Jewish people with the gospel of Messiah Jesus. About 150 people attended the conference.

Shabbat service - with Beit Ariel Messianic Congregation

The conference commenced with a Shabbat service together with Beit Ariel Messianic congregation. There was excitement in the air as Jewish and Gentile believers worshipped Messiah Jesus together. For some, this was the first time they attended a Messianic congregation. Michael Sischy, director of Jews for Jesus in South Africa, was the speaker and spoke on the parasha (prescribed Bible-reading in the synagogue) for the week. Focusing on Abraham’s life and calling, we realized once again the importance of waiting upon the Lord.

Testimonies from Six Jewish Believers

On Saturday, six Jewish believers shared their testimonies of how they came to faith in Messiah Jesus. Thereafter they an-



Cecilia Burger

swered questions. As they shared, I became aware of the unique work of God in the life of each individual. Two of the speakers became very orthodox, prior to their salvation, trying to satisfy the longing in their hearts, but without success. Upon meeting Messiah Jesus, this longing was immediately satisfied. When asked, “What did you benefit from your Jewish heritage?”, Aden Friedman replied, “All the knowledge I had was unveiled by the Holy Spirit.” What he learned before now made sense in the light of Messiah Jesus.

Get the Message Out

The question was asked, “Do you as Jewish believers celebrate the Shabbat or Sunday?” Michael Sischy replied that there will always be differences in opinion on some issues. We cannot prescribe to people what to do. To this Aden added that the most important thing is to “get the Gospel message out”. Nadav Ben-Guri also emphasized, “Love us and tell us the truth about Jesus”. Manfred Nochomowitz also challenged everyone present to take the Gospel to the Jewish people.

The role of Christians

Christians played a significant role in almost everyone’s journey in coming to faith in Jesus. When Christian friends spoke to them about Jesus, their first reaction was shock, bewilderment, indifference or “Who do you think you are to talk to me about God?” The reason being that they grew up with the idea that Jewish people don’t believe in Jesus! However seeds were being sown in their lives which later bore fruit. These Jewish believers saw a quality of peace in the lives of Christians which they wanted. They started reading the New Testament and so discovered the fulfilment of the prophetic Scriptures in the Tenach (Old Testament). For all of them it was a process; nothing happened overnight.

Unfortunately, some Christians also caused hindrances in their journey to faith in Messiah by anti-Semitic remarks, such as calling them “Christ killers”. One Jewish believer was also put off by Christians targeting only Jewish people with the Gospel.

Relationship with the Church

The conviction was expressed that Jewish believers can help to restore the Jewishness of the Church. With their rich heritage, Jewish believers have a specific contribution to make to a congregation. On the one hand, Christians are excited about the idea of having a Jewish believer in their midst, but sometimes go overboard by putting Jewish believers on



Mowbray Conference (31 October - 1 November 2014)

a pedestal, which is totally unacceptable. Yet, on the other hand, Jewish believers sometimes hear Christians saying, "You are now one of us and no longer Jewish." The Church needs to be educated. Concern was expressed about the lack of knowledge in the church about Israel and the Jewish people, forgetting God's promises to the Jewish people. Manfred makes sure that the congregation where he worships will not forget that the Gospel is first to the Jew and then to the Gentile.

Relationship with Family

Anticipating rejection from their families, these Jewish believers did not tell their families immediately about their newfound faith, and when they did, rejection followed. In some cases, family members, aware of the change

in the life of the Jewish believer who never stopped praying for them, also came to faith in Messiah Jesus. Listening to stories of ongoing rejection made me more aware of the needs of fellow brothers and sisters in Jesus and strengthened the desire in me to draw alongside them and to encourage other Christians to do the same.

*Cecilia Burger
simchaministry@gmail.com*

More Reflections from the Conference:

"God seemed so far away and distant, like He had forgotten us and left us to our own devices..."

"I looked at the people in the room and I saw that they had shalom... which I did not have."

"I read about Abraham being a friend of God and David being a man after God's own heart... And I wanted that"

"I wanted to be closer to God so I became frum... But I did not get closer to God.."

"When I went into a synagogue I did not sense the presence of God... But when I went with my Christian friends to church, there was definitely something there which I did not find in the synagogue..."

"It was as if I had been sitting in a dark room for years and now the light had been switched on..."

"Why does God not speak to us anymore, I asked my mother?"

The above thoughts and sentiments were shared by a variety of speakers, some younger, some older at the recent South African LCJE conference held in Cape Town. While diverse in background, country of origin, gender and degree of religious upbringing, all had this in common - they had a longing to connect with and know the God of Abraham, Isaac and Jacob as our forefathers had, and they were all Jewish.

Their journey stories of meeting Messiah kept the conference attendees spellbound as they shared their struggles and triumphs on the way to Messiah and beyond. The role of the church in helping and hindering the Jewish believer in their faith journey was also explored and assessed.

All in all, this was a very encouraging conference to exhort the church of Jew and Gentile alike to continue preaching the good news of Jesus, the Messiah of Israel and Saviour of the world.

Michael Sischy



Mowbray, Cape Town, SOUTH AFRICA

More Reflections

It was, as always, good to link up again with the local LCJE people. The group is still all too small, but it was an encouraging and challenging time of fellowship. What was particularly encouraging – if unusual – this year was that the “input” came from the floor rather than from the platform, as Jewish believers from very different backgrounds shared their pilgrimage to faith.

As we listened, we were challenged as questions from the floor and the facilitators, who each introduced one of the Messianic believers, revealed with grace and honesty the ways in which the church and Christian people had helped facilitate or sadly hindered their path to faith in Yeshua. It was good to hear and face these things in a spirit of openness and fellowship and I pray that this will encourage all us in the body of Messiah and help us fulfill our part in the work for the growth of the body of Messiah. For me it is crucial that both in the church and in the Messianic groups we realize that we are the body of Messiah and that this unity will speak both to the church and be a witness to the wider Jewish community.

Janette Ross



A view of Cape Town, South Africa, from 2010 during the Third Lausanne Congress

Meeting with Michael Oh, Lausanne Movement CEO/Executive Director in Nagoya, Japan

"Jewish evangelism is part of our DNA..."



Isaac Ishiguro

Michael Oh

Jim Melnick

Visit with Michael Oh, Lausanne Movement CEO, Nagoya, Japan

While visiting Japan as part of the 20th anniversary of LCJE Japan, I had the opportunity to meet with Michael Oh, the new Executive Director/CEO of the Lausanne Movement. Michael is based in the city of Nagoya. Along with Pastor Isaac Ishiguro, head of the Mino Mission in Japan and the editor of LCJE Japan News, we spent nearly two hours together discussing Jewish evangelism, the role of LCJE within the greater Lausanne Movement and some of Michael's vision for future world evangelization. This was a very encouraging meeting. Michael made one statement that I thought was particularly relevant for sharing with our whole network, when he said that within the Lausanne Movement, "Jewish evangelism is part of our DNA."

Our LCJE President, Tuvia Zaretsky, continues to serve as the Senior Associate for Jewish Evangelism within the broader Lausanne Movement.

Global Diaspora Forum (GDF2015), Manila, Philippines. 24-27 March 2015.

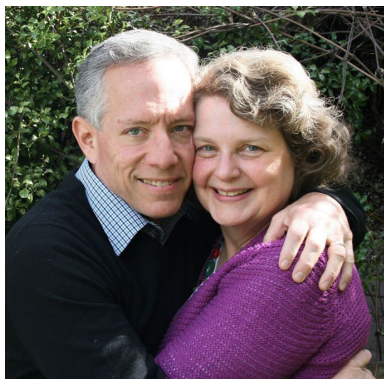
The Global Diaspora Forum is a part of the greater Lausanne Movement. They will be holding a major conference on ministry to the world's diasporas in Manila in March 2015. Given the fact that so much of worldwide Jewish evangelism takes place in the Jewish Diaspora, there may be interest among some members of LCJE to know about this conference or otherwise to be informed of the current state of global diaspora studies and missiology.

*Jim Melnick
lcje.int@gmail.com*

Visit the MAIN LAUSANNE MOVEMENT Website at:

www.lausanne.org

Erratum



Scott and Margie Brown

Scott and Margie Brown - serving in New Zealand

In the August 2014 Bulletin article that discussed the recent LCJE AustralAsian conference (page 5), your editor mistakenly identified Scott Brown's wife, Margie Brown, confusing her with Marion Hall. Marion attended the Fourth AustralAsian Conference in Sydney, Australia, and had her picture taken with Scott. This led to my misidentification.

My sincere apologies to Scott and Margie, as well as to Marion, for any misunderstanding this error may have caused.

Jim Melnick
lcje.int@gmail.com



UPCOMING LCJE MEETINGS

LCJE North America

April 20-22, 2015 in Vancouver

THEME:

"This Year in Jerusalem
Messiah at the Exclamation Point -
Evangelism and Reconciliation
in the Land"

See www.lcje-na.org

Contact Gary Hedrick

garyh@cjfm.org

LCJE 10th International Conference

August 16-21, 2015 - Jerusalem

THEME:

"From Jerusalem and Back:
An Unchanging Gospel"

Contact: Jim Melnick

lcje.int@gmail.com

The LCJE 10th International Conference

CONFERENCE THEME

"From Jerusalem and Back, An Unchanging Gospel"



JERUSALEM, ISRAEL **16-21 AUGUST 2015**

CONFERENCE REGISTRATION INFORMATION is being mailed to **LCJE MEMBERS** along with their 2015 membership dues packet.

For non-LCJE members, please contact:
Jim Melnick, LCJE International Coordinator, for information on how to register for this conference:
Email: lcje.int@gmail.com OR write to:
LCJE P.O. Box 5501, Falmouth, VA 22403 USA

Networking Jewish Evangelism

LCJE

Lausanne Consultation
on Jewish Evangelism



President Tuvya Zaretsky tuvya.zaretsky@jewsforjesus.org
International Coordinator Jim Melnick lcje.int@gmail.com
International Committee Members
Ann Hilsden ahilsden@kkcj.org
Mitch Glaser mitchglaser@chosenpeople.com

Area Coordinators

AustralAsia Bob Mendelsohn australia@lcje.net
Europe Jean-Paul Rempp jpnremppbn@wanadoo.fr
Hong Kong/China Mark Lam marklam99@yahoo.com.hk
Israel David Zadok David@ha-gefen.org.il
Japan Teichiro Kuroda lcjejapan@hotmail.com
Latin America David Sedaca david@chosenpeople.com
North America Gary Hedrick garyh@cjfm.org
South Africa Cecilia Burger simchaministry@gmail.com

International Coordinator & International Mailing Address

Jim Melnick, LCJE, P.O. Box 5501, Falmouth, VA 22403, USA
lcje.int@gmail.com

Website www.LCJE.net

ISSN 1016-2089