



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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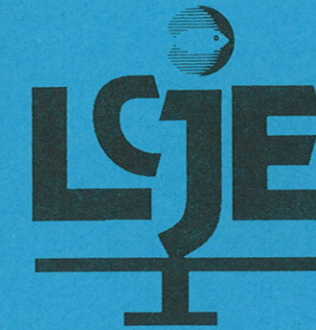
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**LAUSANNE CONSULTATION
ON JEWISH EVANGELISM
BULLETIN**



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CONTENTS

Holland 91	2
Holland and Beyond	3
Why I believe in LCJE!	4
During the Gulf War	6
The Mission in Israel and the New Immigrants	7
LCJE Report on Local Meeting February 23, 1991, in South Africa	9
North American Committee Report "For Such a Time as This": The Present Situation	13
Update on Media Coverage of the Messianic Jewish Movement	15
The Israeli Diaspora in North America: New Challenge and Opportunity	16
JOPPA, The "Jewish Outreach Partnership in the Philadelphia Area"	21
Press Release	27

Holland 91

Holland 91
is not a minor event
Don't miss it

It is still possible
to register
for the conference
USD 430 per person
in a double room
Immediate registration
is necessary

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Tel (45) 86 22 64 70
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Fourth International LCJE Conference
5-9 August 1991
Conference Centre Woudschoten, Zeist, Holland.

See Press Release on p. 27



Holland and Beyond

We are preparing for the Holland conference and look forward to being together in Zeist. When we meet in August, we shall pray, think and plan together for the LCJE and for Jewish Evangelism beyond Holland. But these prayers, thoughts and plans should also be part of our preparations for the Holland conference.

The LCJE comprises a great number of resourceful people, and we share a common vision for the Gospel and the Jewish people. This vision includes an urgency in our commitment, considering the biblical importance of the task and recent developments both in Eastern Europe and in the Middle East. But where do we want to move after Holland?

A developing network?

I wonder if we have sufficiently developed the LCJE as a network for Jewish Evangelism? We have developed areas on a geographical level. But could we not make more use of the combined resources in fields like literature, theological study, education, creative methods in outreach ministries, and now also with regard to the USSR and Eastern Europe - to mention some examples. But such development of our network is not only dependent upon persons committing themselves to the common vision but upon persons who are also willing to devote time for the sake of our unity and for the strength of our ministries. Let us pray for the guidance of the Lord in this!

People, always people!

The Zeist conference will also mark a shift with regard to some area coordinators, and an international coordinating committee is to be elected. Pray for the right persons to take up these responsibilities, persons who can keep the network together and strengthen our united witness!

When the Lord acts, he calls and uses human beings. This is also true when he says, "See, I am doing a new thing!"

Ole Chr. M. Kvarme,
International Coordinator

Why I believe in LCJE!

By Arthur F. Glasser, Dean Emeritus,
School of World Mission, Fuller Theological Seminary

In the early decades following World War II evangelicals all over the world began to sense that a new day was dawning for the inchoate movement they represented. In contrast theological liberalism was dying of self-inflicted wounds. Its refusal to accept the utter fallenness of human beings (even after Auschwitz!) coupled with its denial of the uniqueness and finality of the Incarnate Son of God conspired to reduce its performance of the Church's mission to the meeting of temporal needs. It had no real answer to the intense God-hunger of people and could only express dismay over the distressing reality of declining church membership. Its posture of uncritical tolerance in the face of religious pluralism meant that it was unable to provide a vigorous exposure of the deceptive blandishments of the New Age movement.

But as evangelicals grew in number in virtually every major denomination and among many independent congregations, they too were beset with problems of identity, superficiality and endless fragmentation. Fortunately, the unswerving devotion of many evangelicals to evangelism meant that the movement overall kept growing. Despite appalling



leadership scandals, many were finding that personal encounter with Jesus Christ was both liberating and life-transforming. Charismatic / Pentecostal evangelicals were becoming a vast movement of their own, and their leaders were impressive, to say the least. Their reminder of the Person and work of the Holy Spirit and the discovery that the gospel of grace was the good news of the Kingdom of God, broadened significantly the older pietistic preoccupation with "Jesus"

and "me". In this vibrant Trinitarianism all were finding that the Bible was vindicating its claim as the powerful and unchanging Word of God.

Lausanne 1974

Then came the Lausanne Congress for World Evangelism (1974) and its determination to go beyond an earlier gathering in Berlin (1966) and its struggle to produce an acceptable definition of evangelism for evangelicals worldwide. Over 4,000 attended. Although its theme, "Let the Earth Hear His Voice", sounded like the challenge of one of Israel's great prophets, I only found about fifteen Jewish people attending its workshops on Israel and Jewish evangelism worldwide. But we were buoyant in spirit; we felt very much at home in that vast gathering from all parts of the world. We applauded its leaders' plan to draft a Lausanne Covenant that would embrace the theological, evangelistic and social concerns of evangelicals. Our small group got excited and drafted a statement - hopefully for inclusion - that would express evangelical gratitude for our Jewish roots and underscore the priority of the gospel's relevance to the Jewish people. It was not accepted. Even so, we had no

desire to go elsewhere. We persuaded ourselves that eventually Lausanne would become more biblical!

Pattaya 1980

Then came the LCWE study conference in Pattaya, Thailand (1980). This time the theme was drawn from the New Testament: "How shall they hear?" Again, the theme was taken from the writings of a Jew! Would Pattaya be different? This time the Jewish presence was larger, more significant and more productive. LCJE was formed. Bulletin No. 7 was drafted on Evangelizing the Jewish People, and plans were made to insure a busy and productive future.

Lausanne II, Manila 1989

But would the evangelical movement worldwide accept the abiding validity and urgency of Jewish evangelism? Could a representative cross-section of Lausanne's theologians be drafted to develop a comprehensive theological statement on the issues that concerned us most? This seemed at first to be but a dream, but eventually it happened! At Willowbank, after days of debate, this dream was realized. Later that same year (1989) Lausanne II was convened and its happy outcome was the inclusion by the congress of a strong statement on the essentiality of Jewish evangelism. Messianic Jews the world over now found themselves and their evangelistic concern rightly established in the

midstream of historic, biblical Christianity.

The Future

Whether the Lausanne movement needs to convene any further international gatherings is a moot question. Perhaps the focus of its future should be on regional issues and specific peoples. But nothing in present trends indicates that LCJE does not have a tremendous future. This future is guaranteed as long as LCJE members sense the significant contributions it can make to their efforts to evangelize the Jewish people.

Why so? Are not all of us aware of the growing attraction of Jesus Christ to increasing numbers of Jewish people? And does this not mean that LCJE's member organizations are going to be busier than ever in the days ahead? And will not the basic question be increasingly put to LCJE by Jews and Gentiles everywhere who are engaged in Jewish evangelism? "How can we be more effective and more helpful to one another in our pursuit of this significant task?"

I am deeply persuaded that only LCJE members can give to one another the assistance they need. This means that LCJE will become increasingly indispensable in the days ahead. Why so? Because no one mission or church group or individual witness has developed a fully adequate approach to our common quest for effectiveness in Jewish evangelism. At best each one has limited knowledge and perception: we

see through a glass darkly and only know in part. But I think of what has already happened!

Through the Lausanne movement our earlier fragmentation has begun to diminish. Each successive encounter under LCJE auspices has reduced our fears and suspicions of one another and increased our trust and delight in one another. We no longer fear that our legitimate diversities threaten our essential unity. Whereas in our earlier isolation from one another, we only knew impoverishment, we have now gained increasingly wonderful enrichment through listening and learning from one another. Mutual interdependence is growing. How could it be otherwise?

Hence, I endorse LCJE heartily. It has come to the Kingdom for such a time as this. In our day God is increasingly preparing his ancient people for their glorious tomorrow when he will consummate all human history in his Son, Jesus Christ our Lord. And in that day all Israel shall see his face.



During the Gulf War

By Bodil F. Skjoett, Jerusalem

During the Gulf everybody in Israel talked about God and his protection of Israel and its people. Newspapers carried articles about miracles, and busses had signs saying "Israel trust in God" instead of commercials. The Habad movement quoted the medieval anthology Yalkut Shimoni, which says that Israel was not to despair, because the time of redemption was at hand. They



They called on Israel to realize the miracles of the war and act accordingly.

Gregory, a new immigrant from Russia, says in a newspaper article that what happened during the war is the major reason for his new faith in God as a Jew.

Now the war is over. So much was written and spoken about openness during the war in Israel. What happened to it?

Andy Ball, leader of the Bible Shop in Tel Aviv

Although there was a different atmosphere during the war with people talking about and sensing the hand of God, the Bible Shop was very quiet like all other shops in the neighbourhood. People went to the supermarket and from there home.

Now things are back to normal again, and I mean normal. The Bible Shop is visited by 50 to 100 a day, the same number as before the war, and the questions people ask are much the same as before. We are not selling more Hebrew Bibles than before the war either, only our sale of Russian Bibles are picking up again, which has nothing to do with the war. In December last year we sold 450 Bibles in Russian, which is more than we normally sell in a year.

If there will be a reaction to the situation during the war, I believe it will come later. People are still working through what happened.

Baruch Maoz, Pastor of Grace and Truth Christian Assembly, Rishon LeTzion

I don't agree with those who say that the war created a real openness among the people of Israel towards God. In what we saw and heard of people's reaction during the war I saw no real evidence of such. I will not say there was any spiritual substance in people's talk about miracles and the hand of God in what happened.

The reaction we saw among the population of Israel was a natural psychological process that everybody undergoes in a situation of stress.

Tali Abadi, Secretary at the Caspari Center, Jerusalem

During the war people in Israel realized that their lives were saved only because of the miracles that God performed, and that we can't rely on our own strength. But they didn't take the miracles as something extraordinary since, according to most opinions, "God should help His people". Neither did they see a need to repent, and the religious Jews only talked about observing the commandments as a way back to God.

As a congregation we didn't use that situation to bring the Gospel, but as individuals we had many opportunities to talk about God, His love for His people Israel and the way of repentance.

I haven't seen people coming to the congregation and really looking for the truth. But our responsibility is to bring the Gospel anyway. The results are for God to see.

Wayne Hilsden, Pastor of King of Kings Assembly

"The odds on God's existence have improved immensely"

"Nes gadol m'shamayim" - a great miracle from heaven". More than once we heard that instinctive cry on the lips of the homeless, yet scratchless victims of the war.

There are fewer atheists in Israel in 1991 than there were last year. I admit I haven't conducted a very scientific survey, but from conversations with my Israeli neighbours and friends, the odds on God's existence have improved immensely; I'd estimate by a factor of 39 - scuds, that is.

Take my friend Michael. During the war he headed a special army unit of psychiatrists and social workers called in for emotional damage control. Visiting the scenes of devastation Michael and his men saw up close what CNN's censors had to cut.

Michael is a confessed secular Zionist and can't abide the religious. But when a missile crashed into his own neighbourhood, flattening several houses nearby, Michael had to call his Christian pastor friend: "It was a miracle. My neighbour's house collapsed on him - even killed his dog, yet he walked away without a scratch. There is a God. There's got to be!"

* * *

The Mission in Israel and the New Immigrants

The massive wave of immigration from Russia continues. Jewish Christians and mixed families in which one of the spouses are Christian have been joining local congregations. It is presumed that an even larger number have no idea of the existence of Israel Jewish Christian congregations and are, therefore, without fellowship. A greater number who have chosen to emigrate from Russia end up in the USA. Efforts are being made to inform such potential immigrants of the existence of Israel congregations. To that end, a list of the congregations and their addresses is being prepared in Russian. Other material is also being written.

Grace and Truth in Rishon LeTzion has called one of its members - a recent immigrant from Russia - to work as an

evangelist among the immigrants. Most of his expenses will be met through the generosity of Patmos International (Finland). Suitable tracts and leaflets are being prepared.

Menno Kalisher has initiated the translation into Russian of a booklet titled *Torah and Jewish Identity in Christ*. Victor Smadja has announced the future production in Israel of over 30 titles in Russian of Yanets Press. HaGefen Publishing is negotiating the resale of books and tracts in Russian, produced by Christian organisations outside of the country.

Israel Update, February 1991.

* * *

The ultra-orthodox weekly YOM HASHISHI (22.1.91) published a report about alleged intensified mission activity during the Gulf war. The missionaries and the Messianic Jews have combined to distribute thousands of missionary tracts in letter boxes, and even dared to enter the Western Wall plaza among the women with their poisonous literature and conversations, but they were routed. While hundreds of missionaries have fled the country because of the war, a sufficient number have remained to exploit the situation for their nefarious purposes. In the Haifa area, local papers have reported on the mystical sects and the missionaries who are offering help to those who are in spiritual and material distress because of recent events.

THE MISSION AND THE NEW IMMIGRANT: A local Haifa weekly (YEDIOT HAIFA) reports that a missionary sect called "MESSIANIC JEWS" is active in Haifa and is centered in the Carmel and Hadar Hacarmel neighbourhoods, where they are trying to strike the "soft underbelly" of the population, especially new immigrants from the USSR. Not only do they distribute tracts and place posters on bulletin boards, but they visit the new immigrants in their homes, call them on the phone, offering them material benefits, such as electrical implements and other help. In reply to a question by the

newspaper, Haifa's chief rabbi Sher Yeshuv Cohen expressed shock at the revelation. "After the Holocaust, they are trying to convert Jews to Christianity even in the Land of Israel and in Haifa," he commented. He added that he would instruct local rabbis to alert their congregations to the danger and conduct an information campaign among the new immigrants in Haifa. A reproduction of the front of a tract headed "WHERE ARE YOU NOW?" is also provided (30.11.90). Similar items of alleged enticement of new immigrants appeared in the ultra-orthodox press on 31.12.90, 1.1.91, 3.1.91, 8.1.91.

THE MISSION AND THE WAR: From Copenhagen in Denmark, Eliyahu Zhavi, the Scandinavian correspondent of HAARETZ (16.1.91) reported that of the 1,380 Danes registered with the Danish Embassy in Israel, at least 1,200 have ignored the advice of the Danish Foreign Ministry to leave Israel with the outbreak of hostilities in the region. Among them are missionaries of the Danish Mission to Israel who have come to Israel without revealing their true aims, but their names and addresses are published openly in the Danish Mission periodical. *UCCI News Clippings, No 11, February 1991.*

* * *

"BLUNT HIS TEETH!": In a full-page blast, reporters for the orthodox weekly YOM HASHISHI (22.3.91) attacked the project of Baruch Maoz and HAGEFEN to open a dental clinic with the support of a Finnish Christian group (Patmos) for serving new

immigrants in Israel. Baruch Maoz, "well-known Messianic, is introducing a new subtle method for blunting teeth ... and promoting the mission"; and his own teeth need blunting... *UCCI News Clippings No 12, March 1991*



Baruch Maoz is the Israel Area coordinator for LCJE

Israel Update

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UCCI News Clippings

Edited by Menahem Benhayim. Distributed by FELM, P.O. Box 584, Jerusalem 91004, Israel.

From LCJE South Africa

LCJE Report on Local Meeting, February 23, 1991, in South Africa

By Andrew Barron, who works with Jews for Jesus and is the South Africa Area Coordinator for LCJE

The South African chapter of the LCJE met on February 23, 1991. To my knowledge this was the first LCJE gathering of its kind in South Africa. Five societies (Church's Ministry Among The Jews, Come Communications, The Hebrew Christian Alliance, Jews for Jesus South Africa, and Messianic Testimony) working for the gospel among the Jewish people met for a morning of prayer, reports and interaction. Our goals were:

1. To discuss the history of Jewish evangelism in South Africa and to discuss our respective visions for Jewish evangelism in the upcoming decade and how the cultural, social, and political climate in South Africa affects Jewish ministry here.
2. To discuss networking among the Jewish missions in South Africa.
3. To share respective ministry reports and pray for one another.
4. To compile an exhaustive list of Jewish mission agencies in South Africa.
5. To discuss strategy for



increasing LCJE membership in South Africa.

These five main points are expounded below:

1. Background and Vision

The decades of the 60's and the 70's were a time of growth and strengthening for Jewish missions in South Africa but the 80's represented a reversal. The question that confronted us was: Why did the decade of the 80's show such a stagnation in Jewish mission activity in South Africa?

Our answer is based upon attitude more than apathy.

The experience in South Africa has convinced us that Christians here feel a burden to 'love' Jews above and beyond a burden for seeing them evangelized. Several social, religious, and theological factors come into play which feed this attitude. Our group compiled five:

- a. The notion of 'comforting' Israel (Isaiah 40:1) came into vogue strongly in the past decade as a means of easing the conscience of the South African Church.
- b. The Jewish community in South Africa tends to be cliquish and does not often mix socially with the Gentile community.
- c. Although small (2-3% of the white population), the South African Jewish community is strongly overrepresented as an economic and social force.
- d. The Jewish people here tend to be more Zionistic and more religious than Jews in North America.
- e. There is a strong prayer group movement in South Africa. Many faithful Christians meet weekly to pray for Israel but few are doing direct evangelism.

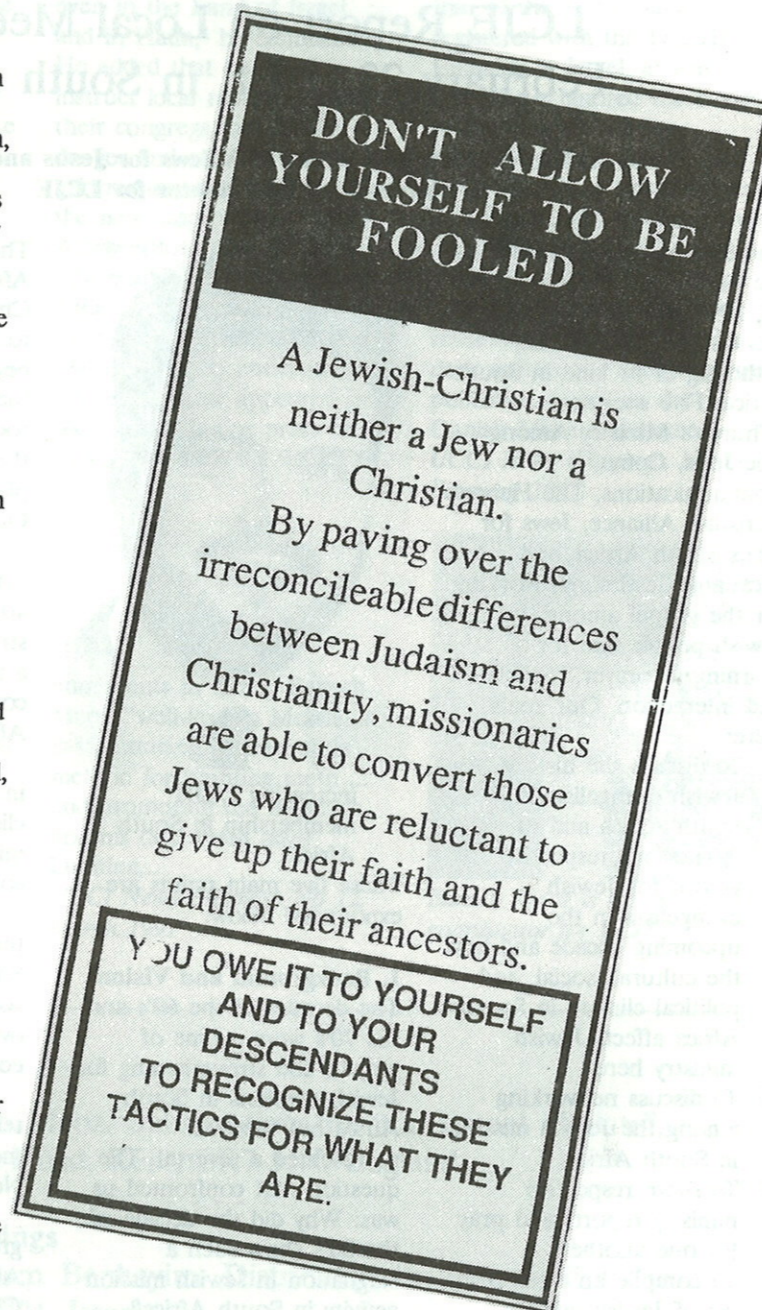
From LCJE South Africa

We noted that the fear of offense and the combination of these other factors listed above often make the church in general feel inadequate in the task of Jewish evangelism, but this new decade has brought many new challenges to the field because of a new openness among Jewish people of all ages and religious backgrounds. We are thankful to God for this opportunity presented to us!

Many Jewish people are emigrating due to the economic and social uncertainty of 'the new South Africa'. The social changes are happening at a particularly rapid pace. Many Israelis and some Russian Jews are immigrating to South Africa. As the infrastructure of the apartheid system is removed many people in the present political, economic, and social power structures are searching for security beyond themselves.

Many university-aged Jews are experiencing a type of "counter culture" similar to the movement in the USA circ. 1968-1973. These young people, while not actively religious, are strongly Zionist and are searching for values beyond themselves as well.

It is our vision that the opportunities presented by the rapid social changes will not be lost by the church. We have seen that in 1990 the image of Jewish missions has been given a fresh hearing in



A page from a Jews for Judaism tract that is used in South Africa

From LCJE South Africa

the church. We are excited about the future of Jewish missions in South Africa!

2. Networking

We have been deficient in networking and relating as those involved in a common task. The LCJE South Africa agreed to meet every six months in order to pray together and share our common vision.

3. Respective Reports

In our reports it was noted that during the past year we are meeting many more Christians who are excited about witnessing to Jews. The image of Jewish Missions is gaining greater respectability. Church missions committees are re-evaluating their priorities. Jews for Jesus South Africa noted that the Jewish press in South Africa is recognizing the evangelism of Jews as a greater problem than ever before. Two public meetings held by Jews for Jesus South Africa in March

of this year were pamphleted by Jews for Judaism. The South African Union of Jewish Students has written anti-missionary articles in publications published late in 1990. This fresh presence of opposition was a great encouragement to all in attendance!

4. List of Jewish Missions in South Africa

The most exhaustive list our group could compile included 13 agencies working among Jewish people. (The Good News Society, Maayan Y'shua, The Church's Ministry Among Jews, The Andrew Murray Church, Jews for Jesus South Africa, Beit Ariel Messianic Congregation, Come Communications, The Christian Jew Foundation, Diakonissen Mutterhaus, The Hebrew Christian Alliance, Rhema Bible Church Jewish Fellowship, the Messianic Testimony, and Prayer Union for Israel.)

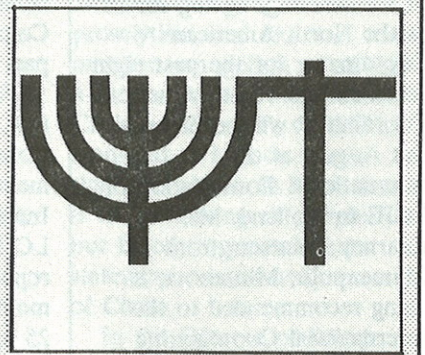
5. Membership

Membership in LCJE is increasing slowly. At this date there are three paid member agencies (Jews for Jesus South Africa, The Cape Peninsula Reformed Congregation (Andrew Murray), and Church's Ministry Among The Jews) and three paid individual members (Rev. Austen Massey, Mrs. Elizabeth Block, Miss Maisie Pillemer) in South Africa. It was agreed that a larger network of LCJE members was needed. All Jewish mission leaders in South Africa as well as certain pastors, scholars and Christian leaders will be approached about membership.

I am pleased to report a successful start to the LCJE chapter in South Africa. It is my prayer and hope that LCJE South Africa will play a leading role in networking and providing progressive and relevant information to the Church in South Africa.

What's in a Logo?

Organisations and individual members are invited to give a brief explanation (max 150 words) of the name and the symbolism of their organisation's or church's logo. Logo and article should be sent to the editor before 1 October 1991.



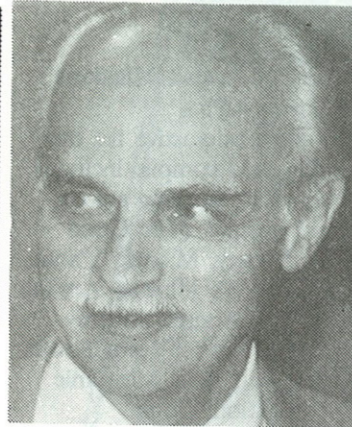
Lausanne Consultation on Jewish Evangelism - North American Committee Report

Atlanta, Georgia, February 27-28, 1991

By Dr. Jack Estep
General Director of Conservative Baptist Home Mission Society

The Eighth Annual Meeting of the North American Committee of the Lausanne Consultation on Jewish Evangelism met February 27-28, 1991. The Airport Holiday Inn, Atlanta, Georgia, was the setting, where 38 men and women came together for the two days. Schools, denominations, Messianic congregations, and the major Jewish missionary agencies of North America were represented in the meeting.

Dr. Arnold Fruchtenbaum, the North American Coordinator for LCJE, moderated the two-day meeting. Dr. Fruchtenbaum stepped down from his leadership position at the end of the meeting, having served as the North American Coordinator for the past eight years. A new North American Coordinator will be named this August at the International Consultation of LCJE in Holland. Mr. Kearney Frantsen, from Minneapolis, Minnesota, is being recommended to the International Coordinating



Committee for consideration as a new North American Coordinator. A further recommendation is that Miss Roxanne Tretheway be considered as the Associate Moderator.

A motion was passed by the attendees to express their sincere thanks to Dr. Fruchtenbaum for his diligent work and faithful ministry on behalf of the North American Committee of LCJE for these past eight years.

For the second year in a row, Dr. Kai Kjaer-Hansen from Denmark attended the meeting, representing the International Committee of LCJE. Dr. Kjaer-Hansen reported on the present LCJE membership, which consists of 25 agencies and 185

individuals. He urged all of those in attendance at the meeting in Atlanta to become members and to pay the necessary dues as soon as possible. He also reviewed the plans for the International Consultation scheduled for August 5-9, 1991 in Woudschoten, Zeist, Holland. He encouraged as many representatives as possible from North America to join with those from Western Europe, Eastern Europe, and Israel for this very beneficial time together.

On the first morning, Mr. Milt Maiman, of Harrisburg, Pennsylvania, led the group in a devotional study considering the question, "Why are you in the ministry?" Loving God, wanting to serve God, and being called of God were factors which Mr. Maiman suggested will cause us to be content where God has placed us.

A report on the history of Jewish evangelism by the Episcopal church was presented by Philip Bottomley. He suggested that anti-Semitism runs deep in the Episcopal church, and that the church always seems to side quickly with the

Palestinians and their causes. In 1988 the Episcopal church called for a decade of evangelism. Mr. Bottomley is not only seeking to encourage Jewish people to recognize Jesus as the Messiah, but he is seeking to educate Episcopalians about the Jewish people and their needs.

A second report was given by Mr. Robert Solomon of Atlanta, Georgia, on the history of Jewish evangelism in the Deep South. He mentioned that there had been Jews in the Deep South since they came from Spain in the early 1700s. Because of strong anti-Semitic feelings and the influence of the Ku Klux Klan, Jewish people in the South have kept a very close relationship. Today there are 60,000 Jews living in Atlanta, Georgia. Mr. Solomon reported that since 1981, with the ministry of Beth Hallel Messianic

Congregation, 367 people have come to acknowledge Jesus as the Messiah, with more than 25% of these being Jewish.

Miss Susan Perlman gave her annual report on the media, and then briefly interviewed Miss Gail White, the religious editor for the "Atlanta Constitution". The interview focused on the question, "What do we need to know for good interviews by the press?"

On the second day of the conference, Dr. Arthur Glasser of Fuller Seminary, challenged his listeners to become pro-active in proclaiming the news of the Kingdom. He related that our concern for and our reaction to world history often reduces the impact of our Lord's imperatives for our lives. He focused attention on the many usages of the word "conquer" in the New

Testament - indicating that this concept could motivate us in ministry.

Reports were then given on JOPPA (Jewish Outreach Partnership in the Philadelphia Area), by Fred Klett, and the history of the Emmanuel congregation in Baltimore, Maryland, by Barry Rubin. Kai Kjaer-Hansen presented a paper on "An Encounter Between Rabinowitz and Lichtenstein: Key Issues for Us Today," while Mrs. Lyn Bond shared a biographical sketch of Alfred Edersheim. Mr. Rich Robinson shared an extensive paper on "The World View of the Mishnah and the World View of the New Testament: Basic Questions and Problems".

The Ninth Annual Meeting of the North American Committee of LCJE is scheduled for March 23-25, 1992, in Los Angeles, California.

"For Such a Time as This": The Present Situation

At the meeting of the North American LCJE Chapter in Atlanta in February 1991, Rev. Philip Bottomley, Executive Director of CMJ/USA, presented a paper entitled "A History of Jewish Evangelism by the Episcopal Church". On the present situation Philip Bottomley said: Within the Episcopal Church (PECUSA), the dominant

view of the relationship between Christians and Jews is that only dialogue is appropriate. In the early 1970's the then Presiding Bishop established an Advisory Committee on Christian-Jewish Relations. This Committee, under the Chairmanship of Bishop Burt, retired Bishop of Ohio, produced *Guidelines for Christian-Jewish Relations*, which were adopted at the

1988 General Convention. The Guidelines strongly affirmed dialogue, denounced proselytism, and did not mention evangelism at all. In a section entitled "Authentic Christian Witness", CMJ/USA managed to include words that our witness as Christians is to be "among all peoples", but failed to get included a statement on the uniqueness of Christ.

In the Diocese of Rhode

From LCJE North America

Island, a group for Christian-Jewish dialogue has been established by the Bishop, George Hunt. This group is called "The Abrahamic Accord". The stated purpose of this group is "A heart to heart talk which uncovers the real basis for a more of harmony between Christianity and Judaism" (See Lassen-Willems' "Toward an Abrahamic Accord", Oct 1987). Although this allows room for evangelism, it is clear from the resolution affirmed by the 197th Convention of the Diocese for Rhode Island entitled "God's Covenant with the Jews" that the "Two-Covenant Theory" is the theological basis of the Accord, and that evangelism is explicitly excluded. This is even more clear from an article in the February 1991 *Episcopalian* by Bishop Hunt, entitled "Evangelizing Jews should not [emphasis mine] be part of the 'Decade'". Bishop Hunt concludes, "Mature Christian faith requires a comprehension that the only way to God may turn out to entail a number of ways to the only God!"

The February 1991 issue of *Episcopal Life* (previously the *Episcopalian*) asked the question: "Do Christians have the responsibility to proselytize Jews, as well as the uncommitted?" The spokesman for the negative was the widely acclaimed theologian and advocate of

the two-covenant theory, Dr. Paul Van Buren. He says, "My reason for rejecting any conversionary intention towards Jews is that I do not want to deprive myself, my church, or the world of the most concrete, enduring and living sacrament that God has given us of God's involvement in and care for God's creation: the Jewish people." (Surely the living Sacrament is Jesus the Messiah!)

The Episcopal Church at its 1988 Convention committed itself, as did the rest of the Anglican Communion subsequently, to making the 1990's a 'Decade of Evangelism'. Hence, this debate about what constitutes appropriate evangelism for Episcopalians. At a conference convened by the "Evangelical Fellowship in the Anglican Communion" (EFAC) in Mombassa, Kenya, in April 1990, entitled "Evangelism with Theological Credibility", Mrs Simcha Newton, a Jewish believer, presented a case study on CMJ/USA. In the final report from the conference, it was stated that "... Jesus is the Saviour of the world because he is the Messiah of Israel. He cannot be one and not the other ... If evangelism among Jews is disallowed, it cuts the nerve of all other evangelism." (See *One Gospel - Many Clothes*, p. 168.)

The Primates of the Anglican Church have made the following excellent

statement in connection with the Decade of Evangelism:

To evangelize is to make known by word and deed the love of the crucified and risen Christ in the power of the Holy Spirit, so that people will repent, believe, and receive Christ as their Savior and obediently serve him as their Lord in the fellowship of his Church. The primacy of evangelism derives not from a desire simply to increase Church members, but from God's unique provision of eternal life in Jesus Christ.

It seems very much that God has raised up CMJ/USA for just such a time as this - to continue to remind the Church of the command of her Lord to take the Gospel to the Jewish people first.

Mr. Robert Mendelsohn concludes his paper as follows:

Why can't evangelism be seen as giving someone an opportunity to say 'yes' to Christ? This implies the opportunity to say 'no' as well, therefore it must not be imposed, but offered ... I submit that the reason the Episcopal Church is seeing dwindling membership rolls across this country is that we are more interested in politeness, urbanity and getting along than in following Jesus in His commands. Although there

From LCJE North America

are many that are important, the one command that was central to His calling, His commission, His life was the command to share the gospel with every creature ... to all nations *beginning in Jerusalem*. Or, as St. Paul understood, the gospel is the power of

God unto salvation to everyone who believes, 'to the Jew first, and also to the Gentile'. To this let us be devoted.*

To this CMJ/USA says a loud "Amen"!

* Robert Mendelsohn, *The Rise and Fall of Evangelism of*

the Jews by the Episcopalian Church in the United States. Mr. Mendelsohn wrote this paper in 1988 for Dr. Paul Pierson's course in the Historical Development of the Christian Movement at Fuller Seminary, Pasadena, California.

Update on Media Coverage of the Messianic Jewish Movement

Susan Perlman's media report at the Atlanta meeting covers the period of April 1990 to February 1991. The following is Susan Perlman's conclusion.

Approximately 420 articles have been published on our movement in the secular press since the last report and another 30 articles in the Christian media. Media still stands as a major vehicle for the gospel message to be heard by our Jewish people.

Most reporters for secular publications, in a desire to give a balanced representation, tend to bend over backwards in favor of the anti-missionary viewpoint. However, oftentimes they do not feel a need for any sort of balance when the comments are from a rabbi. When the Chicago Tribune columnist interviewed Rabbi Rachlis, he felt no compulsion to call up a Messianic Jew and get his or her opinion on the matter.

A few more reflections on the scope of media coverage in the year ahead.

Anti-missionary groups are hungry for press coverage. Expect them to aggressively pursue it. The anti-missionary opposition are recognizing its value more and more. They are initiating a lot of the interviews and in some cases co-opting interviews that were intended to profile Messianic Jews. As anti-Semitism goes on the increase, many in the Christian community will back off the press on affirming anything that speaks positively about Jewish evangelism. The view that "we Christians don't have to cause the Jews any more grief" will fall on receptive ears.

People like Eckstein are continuing to make an impact on evangelicals. Some of the publications known to be in the evangelical camp are publishing articles by Christian writers that just don't go far enough when it comes to the

uniqueness of Christ. A recent article in *Evangelical Action*, the NAE publication, is a case in point. This of course has direct bearing on how the Christian reader views the necessity for Jewish evangelism.

Some bright spots on the horizon is the broader participation in the media arena of various segments of our movement. The full page position paper that the MJA got into the *Jerusalem Post* will continue to bear fruit for the gospel. Zev Isaac's new publication, *The Messianic Times*, is an attempt to cover our movement in a more comprehensive way than ever before. Christian magazines are seeing that articles about Jews and Jewish evangelism are of interest to their readers and this will help instruct and motivate Christians who care about Jews knowing the Savior. Let's make the most out of the media opportunities before us!

The Israeli Diaspora in North America: New Challenge and Opportunity

By Bill Bjoraker

This is my home. This is my country.
These are my people. My own family.
I know them by heart. I am at home.
Home. Home. Let me out. Let
me out of here.

J. Lind, *The Trip to Jerusalem**

There is a new Jewish diaspora today. It is not a diaspora caused by the direct judgement of God as was the Babylonian exile of 586 B.C. or the dispersion following the Roman destruction of Jerusalem in 70 A.D. Nor is it one caused by forced expulsion at the decree of rulers such as that from Spain in 1492. It is rather an Israeli, primarily sabra, diaspora from "Eretz Israel" to the cities of the West, primarily North America.

The phenomenon of emigration or "yerida" ("going down" in Hebrew, the opposite of "aliyah") from the State of Israel increased relatively dramatically after the Yom Kippur War of 1973 and has been a continuing trend throughout the 1970's and 1980's. There is a sufficient number of Israelis established in several cities now such that a critical mass exists which will draw others

after them. It is likely that Israelis will continue to come through the 1990's. I will contend that this poses a great opportunity for Jewish missions.

But first, why this migration from the Promised Land?

Push and Pull

Migration is not a new activity or solution for Jewish people, but one etched into their consciousness through historic and personal memory. Dissatisfaction with many factors of life in Israel has had the effect of pushing people out. I lived in Tel Aviv for eight years during the 1980's and I know first hand the difficult social, economic and political conditions in Israeli society today.

The cycle of constant war with the Arab states without and the Palestinians within aggravates the sense of insecurity. The Lebanon War

of 1982-83 caused a deep polarization in society when Israel for the first time launched an offensive war without the customary national consensus. Many drew parallels to America's experience in Vietnam. The ongoing Intifada is now in its fourth year and is demoralizing for many. In the recent Gulf war, with Iraq's scud missile attacks on Tel Aviv and Haifa, the national psyche of Israel has also taken a direct hit. In all her other wars, Tel Aviv was the protected heartland. This time it was the front.

The economic crunch and the heavy tax burden is crushing for many. About 60% of an average wage earner's income goes for taxes. The extremely high cost of housing is very discouraging for young couples starting out. There are limitations on opportunities because of the

small size of the country. Now with 200,000 Soviet immigrants to absorb, and an expected 1.5 million more in the next few years, there is even more competition for jobs and housing. There is the byzantine inefficiency of the bureaucracy, and the absence of civility in everyday life. Mail, telephone, and medical services are often frustratingly inefficient. There are frequent strikes involving basic services like education. There have been bitter tensions between the religious and secular segments of the population. There is frustration with an unresponsive political system badly in need of reform. These factors and many more make life in modern Israel a constant struggle.

On the other hand there is the pull of expected opportunity abroad, especially in America. Many for whom the Zionist Dream has not materialized are lured by the American Dream. Whatever may be the reality on purely objective grounds, America remains in the perception of many what it was to their grandparents from Warsaw or Istanbul - the Golden Land. For many the hope is financial gain or material ease. For others it is expanded career horizons. For some it is more safety and security. For some it is adventure, for others it is escape.



Bill Bjoraker

How many Israelis are there in North America?

The actual number of Israeli migrants¹ residing in America is difficult to determine because there is a stock population (more settled and long term), and a flow population (more temporary or in transit). Good demographic research, however, has been done.

University of Southern California sociologist, Pini Herman, an Israeli immigrant to the U.S., did a Master's thesis on Israeli migration to the U.S. and Los Angeles. His research indicates there are 116,000 living in the USA on a long term basis (1988:5).² This does not include Canada, whose big

cities have a number of Israelis. Israelis travel "chutz la'aretz" (abroad) frequently. There are over 100,000 Israelis entering the U.S. each year as tourists. Most of these visit areas where Israelis live. Obviously not all the tourists stay, but about two thirds of the Israelis who come to sojourn in the USA will stay, while one third will emigrate from the USA, the majority of these eventually returning to Israel.

It appears to the casual observer that there are more than there in fact are on a more settled basis. This is one reason for the inflated statistics popularly given. (The conventional wisdom has estimated 300,000 in New York, and 250,000 in Los Angeles.) Another reason is that *yerida* is an emotional issue in Israel, and this has had the effect of magnifying the numbers.

With a conservative estimate of 120,000 Israelis living in the USA by 1991, the distribution is as follows: 70% of all Israeli migrants to the USA reside in three states, New York, New Jersey, and California. About one third of these are in California. The majority of these are in Los Angeles. The conservative estimates are: 51,000 in New York/New Jersey, 33,000 in California, and 36,000 in other cities, notably Chicago, Miami, and Philadelphia.

What makes the Israeli Migrants a unique people group?

Every significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of shared language, ethnicity, residence, class, situation, or a combination of these, is a separate people group. Israeli migrants in North America share common characteristics. They are a Hebrew-speaking minority in the larger Gentile environment. Most cluster in their own areas and maintain primary relationships with other Israelis. In Los Angeles, for example, there are three regular Hebrew language newspapers, and two radio stations.

Most resist assimilation to the general American culture and still identify themselves as Israelis even after living here for twenty years or more. Many leave to get a break, a breather, make some money and intend to return. But a set date and concrete plans to do so are put off. Thus many are perpetually uprooted, with a "living out of the suitcase" mentality. Depending on how fortunes transpire, many will "adjust" their status after a few years.

Their Jewish identification patterns are different from both the stay-at-home Israelis and from American Jewish patterns. While in Israel, their

Bill Bjoraker has been endorsed by LCJE North America to convene a special "Consultation on Evangelization of the Israeli Diaspora" sometime in 1991 or early 1992 (date to be announced). The purpose will be for equipping, resourcing, and networking people called to Israeli evangelism. For more information or possible contribution, write:

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Jewishness was taken for granted. In this new diaspora, they feel a greater need to identify than they were accustomed to in Israel. Their observance differs from American Jews in that it is more infused with their political and national identity than with the religious style of American synagogues. Most are not members of American synagogues, but emphasize rather the home

oriented traditions.

The shared experience of *yerida* produces similar attitudes toward Israel and Zionism, which can be described as an ambivalent love-hate relationship. There are many shared felt needs, shared aspirations and feelings of loss, and often of identity conflict.

A field ripe to harvest?

Several general indicators of receptivity to the gospel have been observed from mission field experience and research to hold true across nearly all cultural groups (McGavran 1990:179-192). A number of these factors are characteristic of the Israeli migrants in North America.

Young people are generally more open than elderly ones. A predominance of younger people in the age range of 20-39 years characterizes the Israeli migrant community (Herman 1983:97). Many are singles who just finished their army service and are seeking adventure or searching for answers or identity.

Change brings receptivity. People experiencing a high level of stress due to personal or family transition experiences, culture shock, job insecurity or the like, are often more responsive. This is true of Israeli migrants. Immigrants are more open because they are uprooted and are therefore changing and looking for new lifestyles and values. Witness the great

receptivity of the Soviet Jewish immigrants now streaming out of the USSR.

A people who have lost faith (in anything) are more open to a new faith. Many of these Israeli emigrés are disillusioned with Israel or have lost faith in the Zionist Dream. They are searching for new answers to fill the void. Often whoever reaches them first with a new faith will win them. Many are drawn into the New Age movement, some to Kabbalah and Habad Orthodoxy. A good number of these are also winnable to Yeshua the Messiah.

Though there are differences between diaspora peoples, the following proves very encouraging for those of us who are planning to evangelize the Israeli diaspora.

A number of contemporary examples dramatized the heightened responsiveness that normally exists among diaspora minority peoples. Consider the Japanese. On the islands of the Rising Sun, Christianity remains a tiny minority. Less than 1 percent of the population actively professes Christ after more than 100 years of modern missions. Yet a recent study of the more than 700,000 Japanese living in Brazil indicates that about 43 percent profess some form of Christianity (mainly Roman Catholic) even though more than 98 percent of those who

immigrated were non-Christians. Even if one narrows the figure down to those actively attempting to practice their faith, there still are a minimum of 8 percent within the circle of faith, an astounding 800 percent more than in the homeland. (MARC Newsletter, November 1977:6,8)

Challenge for the 1990's

There is very little that is yet being done in a systematic way in the Hebrew language to specially target these people for evangelism. They are indeed an unreached people group. They are in fact a hidden people, largely overlooked.³ There is evangelism in Israel. There is evangelism in English in America. But here are more than 120,000 Israelis who are more receptive and reachable than those at home (this not counting the 100,000 Israeli tourists passing through each year, also likely to be winnable). One significant advantage is the legal freedom to evangelize in North America, in contrast to the legal complications which often hinder efforts in Israel.

Each people requires and is worthy of a tailor-made, and sensitively contextualized strategy of evangelism. With the right planning, the right evangelists, and the right methods, led by the Holy

Spirit, I believe that a Hebrew-speaking house church movement could grow and multiply throughout several American cities in the 1990's. I am presently working through the Rock of Israel Ministries, Inc., developing an evangelism and church planting project among the 30,000 Israelis in the San Fernando Valley region of Los Angeles.⁴

Several of my Israeli friends came to faith in Yeshua during their after-the-army travels in the 1970's in Amsterdam. They went home to Israel and were instrumental in leading many of their family and friends to faith in Messiah Yeshua. One of them, Ilan Zamir (now living in the Toronto area), returned to Amsterdam in the early 1980's and spent a fruitful year evangelizing Israelis there. With the larger number of Israelis in the USA, and with established Jewish missions here, there is much greater potential for a significant harvest.

Many Israelis who come to faith in America will likely return to Israel to evangelize their social networks there. Thus the effort here should be seen as a benefit also to the emerging Israeli Church. Teams of Israeli evangelists could be sent from congregations in Israel on short term mission assignments. This could serve to form and strengthen links

between Israeli and American messianic congregations.

We in Jewish evangelism must rise to this occasion. To paraphrase what Mordechai said to Queen Esther, "Who knows but that we in Jewish missions in North America have come to the Kingdom for such a time as this?"

Notes

* As quoted in Sobel 1986:1

1. I use the term "migrant" throughout to refer to all Israeli born persons now residing in North America, whatever their legal status, e.g. immigrants who are now naturalized American citizens, permanent residents ("green card" holders), students, various work visas, tourists overstaying their visas, undocumented or otherwise illegal aliens.
2. Herman used data from the Israeli Central Bureau of Statistics, the U.S. Census Bureau and other U.S. Government survey data. Independent demographic data was compared. For a full account, see his work cited below.
3. Another hidden and unreached people are the 40,000 Parsi-speaking Iranian Jews of Los Angeles.
4. Results of the research done for this project will be beneficial to anyone planning to evangelize Israelis in North America. For copies of the

papers presented by Bill Bjoraker to the "Eighth Annual North American Coordinating Committee Meeting of the LCJE" (February 1991), note the titles in the "1991 Update to Catalog of Reports", and write to the North American Coordinator's Address.

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Papers

Papers given at the North American LCJE meetings can be obtained from the Area Coordinator, Arnold Fruchtenbaum (address on back cover). Copies and postage have to be paid for.

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91

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JOPPA, The "Jewish Outreach Partnership in the Philadelphia Area"

By Rev. Fred Klett

The History of JOPPA
Philadelphia has the fifth largest Jewish population in the world and the third largest in the United States. In 1984 four Philadelphia based missionaries to the Jewish people decided it would be good to sponsor an evangelistic campaign together, similar to the Jews for Jesus Summer Campaign. Art Banks, who worked with the Christian Jew Foundation, and Fred Klett, at that time working with InterVarsity as a Jewish evangelism specialist, were alumni of the Jews for Jesus New York Campaign. Herb Links, director of the Messianic Jewish Center, agreed to host the campaign. Mitch Triestman, then with Chosen People Ministries, also agreed to participate and help with the training. That August we started a small campaign. We scraped together about 25,000 tracts and came up with about fifteen volunteers. We divided up the contacts at the end of the campaign according to mutual consent.

We also decided it would be good to get together on a regular basis for prayer and fellowship. In a short time I came up with the name

"JOPPA", an acronym standing for the "Jewish Outreach Partnership in the Philadelphia Area" and wrote up a brief charter. We invited other ministries in the area to join our monthly meetings, and soon Ron Elkin, working out of a Tenth Presbyterian Church, and Abe Sandler of Alliance Jewish Ministries were aboard. We met with Jim Leaman of the Shofar Committee of the Mennonite Church at the LCJE consultation in England, and Jim has been involved ever since and lately has been the most frequent host of our monthly meetings. The current participants in JOPPA are:

- * Alliance Jewish Ministries - Rev, Abe Sandler (Christian and Missionary Alliance)
- * Ammi Ministries - Ron Elkin (Oriented toward the Presbyterian Church in America)
- * CHAIM - Rev. Fred Klett (Oriented toward the Presbyterian Church in America and the Orthodox Presbyterian Church)
- * CMJ/USA - Jim and Dona Smith (Episcopalian)

- * Congregation Beth Emmanuel - Jeff Friedman (Assembly of God congregational planting work)
- * Congregation Beth Messiah - Rev. Herbert Links (Presbyterian Church in America)
- * Beth Shiloh/Hebrew Christian Fellowship - Rev. Harris Brody
- * Beth Yeshua - Jeff Forman
- * Messiah's Lighthouse - David Stuart (Christian and Missionary Alliance)
- * The Shofar Committee - Rev. Jim Leaman (Mennonite)

JOPPA participants represent the bulk of those working in Jewish ministry in the Philadelphia area. Jean Kiefer, of the Lutheran Institute for Jewish Evangelism, has been supportive but has not usually been able to get involved due to time constraints. Chosen People Ministries has been making some changes in the Philadelphia area, so they currently do not have a staff person active in JOPPA. We hope this will change soon. Two other Jewish works in the area do not let their representatives participate. They are of a separatist and

fundamentalist orientation and do not wish to cooperate in any way with either charismatics or Messianic congregations, though some JOPPA members have had informal contact with these groups.

The Philosophy of JOPPA

JOPPA is an "underground organization". Although we had a charter signing a few years back, many of the current ministries involved have not signed the charter. We have been talking about staging a "covenant renewal" ceremony in the near future. JOPPA is made up more of individuals who are involved in Jewish ministry, rather than organizations. Perhaps there would be some advantage to becoming more formal, but perhaps the looseness of our structure is also part of what makes it work.

As far as legal status is concerned, we have not formally incorporated. We may need to consider doing so at some time. Keeping JOPPA simple and with a small budget is an advantage. For your information, according to the IRS publication 557, *Tax Exempt Status for Your Organization*, "Some organizations are not required to file form 1023 (the application for recognition of exemption). These include: "Any organization (other than a private foundation) normally having annual gross receipts

of less than \$5,000." As I understand this, once such a group incorporates as non-profit on a state level, it is automatically tax exempt on a federal level as long as the budget is kept under \$5,000. So far we have not seen the need to go forward with this. We did bring a suit against SEPTA, which controls the local train stations, in order to gain access for evangelism. They settled out of court. (We won.) It may be necessary to formally incorporate if we wish to pursue such a case further in the future.

We have a simple charter and by-laws which set forth our doctrinal basis and our general philosophy. Let us consider several points in the charter and by-laws.

Unity in the Body of Messiah is, of course, our central focus. We all have our particular theological distinctions. However, focusing on our common commitment to see Jewish people come to the Lord, we seem to get along. Indeed, the most tension has been between those involved in similar ministries, since we have many of the same constituents!

An unusual feature is that we only do anything by unanimous consent. Some may find this hard to imagine, but this has served us well and forces us to work together.

Standing side by side in

evangelism is another key. JOPPA is not just a coffee clutch. We cooperate together in the street. Projects such as the campaign give opportunity to make unity more than just a word. Although all ministries have not been able to participate as fully as we would like in the campaign, all must at least be supportive of this effort.

What does JOPPA Do?

JOPPA has three main events. The first is the monthly meeting, the second is the yearly Unity Banquet, and the third is the campaign.

The Monthly Meeting

Once a month representatives from the various ministries get together for bagels, general kitzing and shmoozing, a little midrash, some davening, and planning events. We take turns bringing the devotion and providing the nosh. We have also rotated the meeting place, though some locations are more central than others. Early morning meetings seem to fit best in most people's schedules. We have had special lunch meetings, such as when David Brickner from Jews for Jesus came to town and wanted to meet the various ministries.

Eating together at our monthly meetings has been a boon to fellowship. There is something about sitting at a table together sharing food which encourages unity. I'm

sure we can all attest to the fact that often almost as much is accomplished at mealtimes at a conference as is accomplished during the plenary sessions!

Prayer together is, of course, absolutely essential. It is hard to hold distance between yourself and another brother or sister in the Lord when you are praying for him.

The Banquet

We started having banquets in 1985. I must credit Ron Elkin with this idea. The banquet has developed into an event with a two-fold purpose. First it is a time to express unity among the Jewish ministries in the area on a broader basis. The monthly JOPPA meeting only includes leaders representing the various ministries. The banquet provides a way to include "lay" people in this expression of unity. Secondly, through the offering taken up at the banquet, we have been able to fund the campaign. All monies collected go directly to the purchase of the tracts for the campaign. JOPPA has no overhead.

We inform the banquet speakers we invite that they are to focus on unity in Jewish ministry. Theoretically they are to avoid issues JOPPA participants may not all agree upon. We have a policy to try to have speakers from outside the geographical area, preferably from

ministries other than those represented in JOPPA.

Our first banquet speaker was Moishe Rosen. Moishe has been a great boon to JOPPA, so it is fitting that he should be the first. Previous to Moishe speaking at the banquet he had spoken at New Life Presbyterian Church. The offering taken was donated to JOPPA. This gave us \$1,200 toward the campaign. When Moishe spoke at the banquet he refused an honorarium. Both of these gestures really got us going financially and enabled us to go on with the campaign. For several years now we have also had Shivat Tzion, a singing group from Beth Yeshua perform. Not only have they not charged for their fine performance, but Beth Yeshua has paid for their dinners. We also owe them a great thanks. After Moishe we had Rich Nichol, Ray Gannon, Barry Leventhal, and Bob Mendelsohn. This year we decided to try something different, so we invited Alyosha Ryabinov to give a concert and share a few words with us. The 1991 banquet included T'Chiat Ami, a Messianic dance troupe from Beth Yeshua.

Our largest banquet had about 200 in attendance and the smallest was about 90. This year we had over 130 people.

The Campaign

Art Banks and I had been to New York with Jews for Jesus for their campaign. Herb Links had also been exposed to this form of evangelism and Mitch Triestman had been involved with the (then) ABMJ step program. The four of us were the original founders of JOPPA and joined together for the first campaign. Art Banks and I ran the campaign together for the first couple of years. I have been heading up this effort since Art left the ministry. We have had a total of seven summer campaigns so far, and two one-day mini-campaigns led by Ron Elkin. Ron is scheduled to work with me in leading the campaign this year. This is a group effort so we try to have as many ministries as possible involved in training our campaigners. All ministries involved in the campaign pitch in and help. We accomplish more together through a unified witness than any one of us could accomplish alone.

How does a cooperative campaign work? Each ministry recruits volunteers who represent that particular ministry, but on the street we all wear the same shirts and identify ourselves as "a coalition of believers in the Jewish Messiah". On the street no one knows we are from different groups. The only thing we tell the public is

that we are Jewish and Gentile believers from different congregations, all united in our love of the Jewish people and our desire for people to know the Jewish Messiah. Any contacts generated by a particular campaigner are given to the ministry he represents. In this way there is an incentive for ministries to recruit volunteers. The more they recruit, the more they benefit from the campaign.

Recruits are asked to fill out an application and to pay a minimal fee toward the cost of evangelistic and training materials and their T-shirts. Most of the campaign funding comes from the offering taken at the banquet. We put the volunteers through one full day of training and assign them some reading materials, such as Moishe Rosen's *Share the New Life with a Jew* and Dan Juster's *Jewishness and Jesus*. In addition to the training, every recruit signs up for a minimum of one full day, which includes four sorties on the street. Some sign up for several days. One can participate for the whole week if one desires. The one day requirement allows people who may not otherwise be able to participate in such an effort to get involved.

We have had a number of veterans who participate year after year. For these people we have a "Track 2" program which involves some leadership training, some

review, some more advanced apologetic, and time to help produce evangelistic picket signs for our yearly evangelistic demonstration.

We conduct a Jews for Jesus style campaign, but on a much smaller scale. The actual evangelism involves the wearing of the T-shirts, handing out broadsides, and engaging people in gospel conversations. Contacts are later followed up by each ministry involved. One year we tried including street drama as part of Track 2, but we have not included this again because of the limited training time. One day isn't enough to prepare for drama, and since we have different people signed up for each day of the campaign, team drama is also ruled out. The evangelistic demonstration, which is really a form of drama, seems to be the best way to go. The advantage to a demonstration is that it can involve a large number of people, and takes little training - providing the person leading it knows what he is doing. We have had as many as 25 campaigners on a given day of campaign and as little as 2. Such a variation makes for some interesting logistical problems, so when in doubt of what to do with so many recruits, demonstrate! The demonstrations have not failed to produce unsaved Jewish contacts and have been one of our most effective tactics.

We often go with a Fourth of July theme and try to tie it in with whatever is going on in Philadelphia during the Independence Day week. One year we combined a "Death Busters" broadside with a demonstration protesting death! We had fun with this one. Our Mennonite brother came up with the chant "Hell? No! We won't go!" I think we were hard to ignore, which is half the battle in apathetic Philadelphia. Another year we went with a Batman tract and were handing these out on the very evening the Batmobile was visiting South Street, also known as the "Hippest Street in Town".

Since we started campaigning in 1984, we have given out over 333,000 broadsides and 55 unsaved Jewish people have given their names for follow up. One tract has gone out for every Jewish person in our area.

Advantages of an Organization Like JOPPA
JOPPA encourages a sense of community among Jewish ministries. Most of the Jewish works in the Philadelphia area are small. Many have only one or two staff. This is a mission field in which it is particularly stressful to feel alone. Through JOPPA, it is easier to feel that the other ministries in the area are our co-laborers in the gospel rather than our competition.

There is still competition and there are differing philosophies of ministry, of course, and this has sometimes caused stress, but having a cooperative forum makes it a little easier. At the very least we can refer to each other as "my brother xyz" or "my sister so and so" rather than just "the people from that other Jewish ministry". Making it personal helps a great deal. It is easier to feel animosity towards a depersonalized stranger that towards someone you pray for and do evangelism with. Each of us needs the understanding that we are part of a greater cause, the Kingdom of God, rather than just "my ministry". We all tend to want to build our *own* kingdoms. It is good to be reminded that we are all part of the same effort.

Sharing information is a great advantage. We will sometimes find we have contacts in common, and there always seem to be problem people who float from one ministry to another. As with the LCJE, we can discuss which approaches to evangelism work and which do not. We share information about new materials, relevant books, the latest activity of the anti-missionaries, articles in the Jewish press, conferences, etc. At our last meeting one member was informed of the existence of the book *Stand Firm*, by Eliezer Maass, dealing with

anti-missionary arguments. His congregation was looking for just such a resource for an upcoming class on apologetics. It was through LCJE that some of us knew about this book in the first place.

JOPPA is there to welcome newcomers to the community of Jewish ministry. Recently the Assemblies of God sent a new worker to our area. He was told about JOPPA and we were able not only to welcome him, but also to help acquaint him with the Jewish community in the area. Jewish community leadership has been helpful to us in providing a fine demographics study of the Jewish community in Philadelphia. We have been able to share this information with the new arrival. If they knew what their study is being used for they would plotz!

Obviously, there is much to say in favor of a unified witness. As parts of the body of Messiah, we all need each other. The whole is greater than the sum of the parts.

Disadvantages and Ongoing Struggles

JOPPA is not utopia. There are always problems when human beings get together - even two! Some personalities, like oil and vinegar, don't easily mix, but shake them up together and add a little spice, and you have salad dressing!

Time commitment and

individual agenda are always obstacles to joint efforts. Each ministry has its own demands. Most of us must please our superiors, area directors, etc. Not everyone has been able to be involved with the campaign. There is always a temptation for those who always seem to show up and do the work to resent those who are not as committed. Only the Holy Spirit can help us here. Keeping the unified agenda simple and to a minimum helps. Probably two events a year are enough. We tried twice to sponsor a Picnic, but it didn't seem to work very well. Few showed up. Perhaps it could work as an evangelistic event, or instead of a banquet.

Separatists have not been able to participate. JOPPA, by nature, is broadly evangelical. We include charismatics and non-charismatics, Messianic congregations and Main Line church ministries. Various millennial positions and views of Israel are represented, just as with the LCJE. Some aren't willing to work with those who do not represent their own particular brand of Christianity.

There is also the danger of a large ministry dominating. So far this hasn't been too big of a problem. Having banquet speakers from out town, and if possible from outside of the ministries participating has been a good policy. Our policy of

From LCJE North America

unanimous consent also helps. In addition, representatives from smaller works may be able to be more flexible and devote more time to JOPPA projects.

Another danger is a lack of sensitivity for the diversity involved. We have tried to set guidelines for banquet speakers emphasizing this is a coalition on ministries representing the broad evangelical spectrum, but this has not been fool proof. Some have not been as sensitive to the degree of diversity represented as we would have liked.

Real competition between ministries exists.

Unfortunately, this is not going to go away any time soon. JOPPA forces us to try and work it out. JOPPA is not the Heavenly Jerusalem, but JOPPA, the city in Hebrew known as "Yaffa" was the port of entry for those invading Jerusalem by sea. It means "beautiful" in Hebrew, and I believe our attempts at encouraging unity and cooperation among Jewish works in Philadelphia is indeed beautiful in God's eyes. Pray for us. I'm sure the evil one would like to bring division. We cannot take what we have had for the past seven years for granted.

A Proposal for the LCJE

We in Philadelphia would like to encourage the formation of additional local partnerships in Jewish ministry. We know

there have been some cooperative efforts in other cities from time to time, but much more could be done. Perhaps the LCJE could pass a resolution encouraging such local cooperative forums. Perhaps the specific form JOPPA has taken is not suited to the needs of your area. Perhaps a cooperative campaign cannot be arranged. But I'm sure there must be *some* sort of common evangelistic project all could agree on. And could it hurt to gather together locally on a periodic basis, at least to pray and share information? Why not begin by having participants from the same area present at this consultation covenanting together to form such a group. May I suggest you get together at meal times and discuss this possibility?

There has been too much unhealthy competition and division between Jewish ministries. It is fine when we try to outdo each other in love, in evangelism, and in service to the Lord, but this is not always the controlling attitude. Indeed, our field of endeavor has often been just as divided as is the church itself. Sometimes we act more like businesses. Rivalry and unnecessary multiplications of ministries have hurt our overall cause, as it has hurt the cause of the body of the Messiah as a whole. Remember how the Apostle Jacob (also known as James)

warns us, "Where you have envy and selfish ambition (also translated or rivalry), there you find disorder and every evil practice" (James 3:16). Let us pursue unity at the national and international levels through the great blessing of the LCJE, and let us seek ways to work together for the sake of the gospel in our respective communities as well. May God grant us grace to truly be a family, the children of the Messiah.

HOLLAND 91

The papers and the introductions of the workshops at the LCJE conference in Holland will be published in 4 or 5 booklets. Please fill in the enclosed order form.

Per set: USD 15,
For 10+ sets:
USD 10 per set.

Please make your order to the LCJE office, Denmark, before 1 July 1991. Payment on receipt of the booklets.

Press Release

Lausanne Consultation on Jewish Evangelism to meet in Zeist

A strategic meeting of mission leaders, missiologists, pastors and mission workers from around the globe who are concerned with the task of Jewish evangelization will take place 5 August to 9 August at Woudschoten Conference Center, Zeist. This will be the fourth international conference of the Lausanne Consultation on Jewish Evangelism (LCJE).

The consultation is being organized by a task force which grew out of a study group on "Christian Witness to the Jewish People" at the Thailand '80 Consultation on World Evangelization sponsored by the Lausanne Committee for World Evangelization. The study group produced a booklet on Jewish Evangelization (Lausanne Occasional Paper #7) and formed itself into a task force with a five-fold purpose:

1. To gather and catalogue information useful in Jewish evangelism and furnish such material in an occasional publication.
2. To provide a platform on which Jewish missions can meet to coordinate strategies.
3. To monitor and report trends in the Jewish community.
4. To stimulate theological and missiological research related to Jewish evangelism.
5. To organize consultations that will be useful to those engaged or interested in Jewish evangelism.

In addition to its tri-annual international conference, LCJE meets on a regional basis annually and has published an international directory of Jewish mission societies and congregations and individuals interested in Jewish evangelism and related fields. They also publish a quarterly bulletin.

The international coordinator of LCJE, Ole Chr. M. Kvarme of Oslo, Norway, reflecting on the ten plus years of LCJE's existence, has said,

Ten years ago we experienced a warm and constructive fellowship and we have since seen significant progress for the ministry of Jewish Evangelism. Trust has been built among people involved in this ministry, Jewish Evangelism is more firmly placed on the agenda of the evangelizing church, and the movement of Jewish believers is growing. He went on to stress the theme of this year's consultation, "See, I am doing a new thing."

"This word of God was spoken to the exiles in Babylon," said Kvarme, "Today it speaks to us anew, even when events in the Gulf and the Middle East, in the Baltic States and the USSR again are changing the world."

The Zeist conference will address such cutting edge issues as the challenge from Eastern Europe and the current Middle East situation and implication for Jewish evangelization.

Payment

Individual membership of LCJE (subscription to the LCJE Bulletin included): USD 25 annually. Subscription for the Bulletin alone: USD 15. Cheques should be sent direct to the LCJE office, Denmark (address on back cover). Cheques may be made out in one's own currency. Personal cheques are accepted.

Our bankers are:
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SWIFT-address: DABADKKK
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Correction

Barry Rubin's book, "You Bring the Bagels, I'll Bring the Gospel", can be purchased from:
Lederer Publication & Productions
6204 Park Heights Avenue
Baltimore, MD 21215 USA.
The price is \$6.95 (plus \$1.75 p+h)

LCJE North American Chapter

Next meeting: March 23-25, 1992, Los Angeles, California