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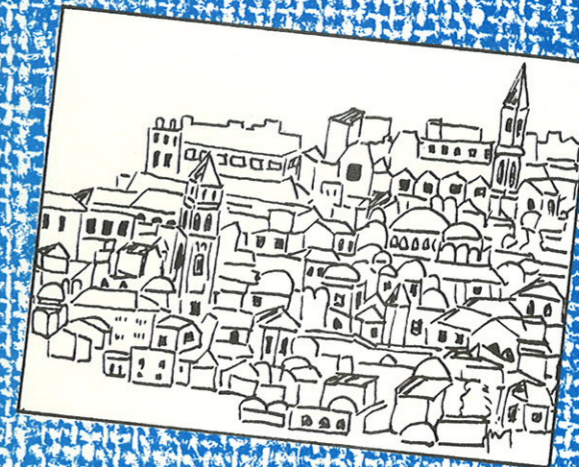
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# LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

ISSUE No. 2  
AUGUST 1984



FOCUS ON  
ARGENTINA



ISRAEL  
1986  
INTERNATIONAL  
CONSULTATION  
PLANNED



Let  
the Earth  
hear  
His Voice

# CONTENTS

From the Steering Committee	2-4
Theological Education by Extension in Israel	5
News from Israel	6-7
Focus on Argentina	8-9
A Certain Street in Melbourne	10-11
The Back Page	12

DESIGN AND LAYOUT BY ELIZABETH HILL  
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# from the STEERING COMMITTEE



The Steering Committee of the LCJE met in London from May 28th to 30th 1984. The main topics of discussion included the current situation of individual and society membership of the LCJE; the 1986 international consultation; and the bulletin and its relationship with the new journal, 'Mishkan'.

## Membership of the LCJE

After considerable discussion, the Steering Committee decided that:

- 1) Those who are to be accepted as members of the LCJE must fulfil the qualifications as laid down in the LCWE Booklet no.7 and be recommended by two present members of the LCJE.
- 2) Society and congregational membership should be encouraged wherever possible rather than individual membership. This is of particular importance if the LCJE is to fulfil its function, especially in the context of its budget of \$25,000 for the next two years. Those societies which are committed to Jewish evangelism, and which feel the need of fellowship and partnership with each other, are particularly encouraged to take out society membership of the LCJE.
- 3) Where a society or congregation has joined the LCJE, individuals belonging to that society or congregation should not normally apply to join as individual members. They will automatically receive copies of the bulletin through their society, provided of course that their society orders sufficient quantities of the bulletin!  
(N.B. Could those individuals in this category who have already joined the LCJE please note that they will henceforth receive their mailings through their societies and no longer directly from the LCJE office.)
- 4) If individuals belonging to member societies still wish to be registered as individual members, and to receive their own mailings directly from the LCJE office, they will need to pay their own separate dues.

## 1986 International Consultation

The third international consultation of the LCJE is planned to take place in Israel from August 18th to 28th 1986. This follows the 1980 mini-consultation in Thailand and the 1983 Newmarket conference.

The exact venue has yet to be finalised, but it is hoped that the conference will take place in either Jerusalem or Galilee. We are expecting three hundred delegates to attend, of whom the majority will be missionaries, leaders of Messianic fellowships, theologians and others with a direct concern and involvement in Jewish evangelism.

A Programme Committee has been appointed for the conference, consisting of members Ole Chr. M. Kvarme, Moishe Rosen and Walter Barker. Much thought has already been devoted to the structure of the programme, and the Programme Committee will be having a second meeting in Israel in October of this year.

The Steering Committee decided to seek a budget of \$15,000 to underwrite the expenses of the conference.

It is hoped that, under the good hand of God, this conference may well be the most significant conference on Jewish evangelism to be held this century, if not for hundreds of years! It was, after all, in Jerusalem that the commission of the Church began!

Further details of the conference will be given in succeeding issues of this bulletin. David Harley or Ole Kvarme would value your suggestions regarding the conference.

## The Bulletin

The Steering Committee appointed Elizabeth Hill as the new Editor of the LCJE Bulletin.

The bulletin is to be produced quarterly. To facilitate its distribution, copies will be sent directly to the headquarters of member societies, for inclusion with their regular mailings to their staff. Societies have already been asked to specify the number of copies they require.

Please continue to send news items, information, changes of address, etc. (N.B. The editorial address is now B.P.375, 75232 PARIS Cedex 05, FRANCE.)

### ABOUT THE NEW EDITOR...

Elizabeth Hill read for a Master's degree in theology at Oxford, specialising in the study of the Hebrew Scriptures and the archaeology of the Ancient Near East! She spent nearly 2 years as a volunteer at Stella Carmel Conference Centre, Haifa, before returning to her native England to join the staff of a lively Anglican church near Manchester. After completing her studies for ordination in the Anglican church, she was accepted by the Church's Ministry among the Jews for missionary service in Paris. A talented musician and communicator, she is involved in evangelistic and educational activities there.



# MISHKAN

The Steering Committee decided that the first year's subscription to 'Mishkan', the new theological forum on Jewish evangelism, should be given free

to all members of the LCJE. This decision followed considerable discussion on the respective roles of the LCJE Bulletin and 'Mishkan'.

It was recommended that book reviews, substantial articles and the bibliographies relating to Jewish evangelism that are being prepared by Dr Louis Goldberg and Dr Gerald Anderson should be carried in 'Mishkan', while shorter articles and topical news items should be published in the LCJE Bulletin.

It is hoped that after the first year, LCJE members will take out their own subscription to 'Mishkan'. If they have already taken out such a subscription, this will be carried over to the second year.

This offer will only be available to those who become members of the LCJE before September 30th 1984.

## Next Meeting

The next meeting of the Steering Committee of the LCJE will take place in Israel from March 18th to 22nd 1985.

## Congratulations

...to Menahem Benhayim, Secretary in Israel of the International Hebrew Christian Alliance, on being invited to join the Lausanne Committee on World Evangelisation. Mr Benhayim brings the total number of Jewish Christians on this central committee up to two, the first being Susan Perlman, Assistant Co-ordinator of the LCJE.

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### EDITORIAL APOLOGY

We're sorry that we inadvertently omitted to include the name of the reviewer of David A. Rausch's book, "Messianic Judaism: Its History, Theology and Polity", in Issue No.1 of this bulletin. The reviewer was the Rev. Mitch Glaser, Minister-at-Large with Jews for Jesus in San Francisco.

## THEOLOGICAL EDUCATION BY EXTENSION IN ISRAEL



Caspari Center  
מרכז קספרי

The Caspari Center for Biblical and Jewish Studies in Jerusalem is now offering a Theological Education by Extension (TEE) programme for local believers. The plans for an Israeli TEE were developed by a small group of evangelical theologians from the Lutheran Church in Israel in conjunction with

local evangelical congregations and assemblies. In order to meet the needs for training and education within the unique biblical-geographical and cultural context of modern Israel, new study material has been developed which aims to give proper help in understanding the Jewish roots of the Christian faith, and in developing genuine expressions of that faith and ministry in the Israeli-Jewish setting.

The aim of TEE is to provide a study programme which can equip Israeli believers with Biblical knowledge; help them to mature in their faith; and enable them to develop a responsible, evangelising lifestyle in their local context. It was recognised that many of the local believers who were requesting training and study help had commitments in the form of families, permanent jobs and significant responsibilities in their fellowships. This fact forced the Caspari Center to look for alternatives to the traditional Bible School and correspondance course systems. The extension model for study and training was therefore chosen (a model which is already known in Israel through the Open University - 'HaUniversita HaPtucha') - the study material is taken by a tutor to a tutorial group of students in their local setting, making it possible for them to enter into a long-term study programme without neglecting their families, jobs and fellowships.

The first unit of the TEE programme (designed to take two years of study) includes courses such as 'An Introduction to the Study of the Bible', 'Genesis', 'The Psalms and Worship', 'The Gospel of Luke', 'The Acts of the Apostles' and 'Paul's letter to the Romans'. Study books (published by Hagefen Publishing) have been specially prepared to guide students in self-study and in the tutorial groups. A second unit is being planned with courses on theology and ethics, and possibly more practical courses on ministry and evangelism, as well as further Biblical studies.

Further information about the TEE programme in Israel can be obtained from the Director of the Caspari Center, Rev. Ole Chr. M. Kvarme, P.O.Box 44, Jerusalem 91000.

# NEWS FROM ISRAEL

## The Borderland of Faith

In the wake of harassment of Jewish believers in Tiberias, Nahariya and Jerusalem in the months of December and January, considerable interest has been expressed in their movement by the Israeli media.

A scheduled encounter between Jews and Christians of various backgrounds had to be cancelled when two of the Orthodox Jews dropped out (refusing to share the platform with a Messianic Jew), followed at the last minute by three of the Christian panelists.

The cancellation of the programme led to the writing of a lengthy article in the respected daily newspaper, Ha'aretz, which (it is hoped) reflects a significant new trend in public attitude towards Jewish believers in Israel.

Describing the estimated 1500 Messianic Jews as "inhabitants of the borderland of faith operating in the no-man's-land between Judaism and Christianity", the writer continued: "After all we had heard and the stereotypes we had learned, we expected to meet a peculiar, unusual kind of people. The truth is, however, that the vast variety of backgrounds represented within the movement would make a classification of its members extremely difficult. There are Ashkenazim and Sephardim, young and old, native Israelis and immigrants, members of kibbutzim and even ultra-orthodox residents of Jerusalem's Me'a She'arim quarter..."

Three believers were interviewed: Menahem Benhayim, Victor Smadja and a young woman, R.P., whose initials only were given ("What would the neighbours say to the Polish parents?"). Cataloguing the background and spiritual experiences of all three, the writer allowed them also to speak for themselves. R.P. testified, "I became a complete Jewess, and it was Yeshua who gave me back both my Jewish and Zionist identity".

Also interviewed was researcher in comparative religions, Professor Zvi Werblovsky. He "calls the fierce Jewish reaction towards the movement intolerant and silly. 'You can be a Jew who throws rocks on the Sabbath, a Jew who believes in Karl Marx - and only faith in Jesus excommunicates a Jew?' In his opinion, the persecution only serves to strengthen those who are infected by Christianity and makes them martyrs. It also does not exactly demonstrate moral superiority when Judaism changes from being a persecuted religion into being a persecuting religion. On the other hand, it is understandable that, after centuries of church anti-semitism and persecution of Jews, it arouses rejection and opposition to meet a Jew who, out of the conviction of his heart, adheres to the ideas of that same church." The article left open its final question: "Is it possible to be a Jew and at the same time believe in Yeshua the Messiah, keeping one's Jewish identity?"

(Quotations from Ha'aretz 16.03.1984, translated by Helmut Iffert)

## Bible Society Survey

Twelve per cent of Jewish homes in Israel have a New Testament, according to a study just published by the Bible Society in Israel, dealing with ownership and readership of religious literature and attitudes to religious institutions. The study was undertaken by a professional research institute among a representative sample of Israeli Jews, with 1,153 women and men responding in personal interviews.

Six out of ten New Testaments were reported to be in Hebrew, two out of ten in English. About half were bound together with the Tenach (Old Testament), the other half were separate New Testaments.

When asked the question, "Have you ever read anything from the New Testament?", twelve per cent answered, "Yes, some." A further eleven per cent responded, "Yes, very little." Parts of the New Testament are sometimes used in secular schools during history or religious education classes. When asked about the desirability of this, 43% viewed the use of the New Testament in schools favourably, while 57% thought it was undesirable.

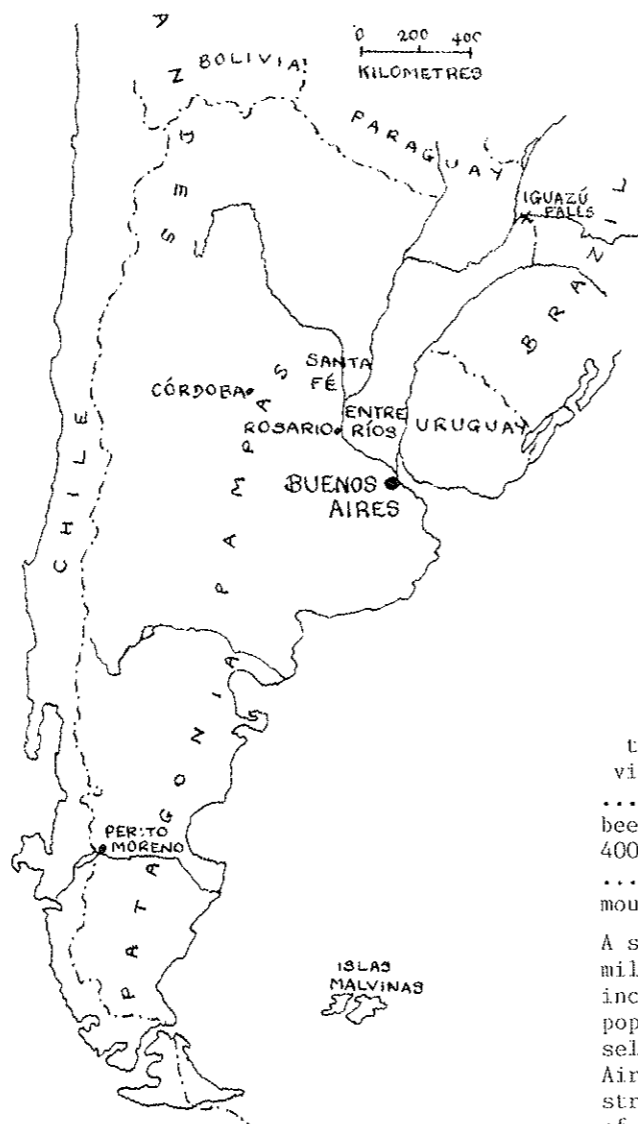
Nearly half of those interviewed thought the distribution of New Testaments to be harmful to Israeli society, and said that they feel bothered by the Christian missionaries, while 63% think that Christian missionaries in Israel do not have the right to operate as they do.

## Secret Document ?

Menahem Benhayim writes:

The anti-mission society, Yad L'Achim Peilim, recently "discovered" the LCWE Booklet 'Christian Witness to the Jewish People', translated it, and advertised it as "a shocking, secret document of the Mission aimed at the spiritual destruction of the Jewish people". The booklet is, of course, only one of many dealing with evangelism to a broad cross-section of humanity, and it has been available to the public for some three years.

# FOCUS ON ARGENTINA



by Peter Clarke

## ARGENTINA IS:

28 million people...  
 the Iguazú Falls...  
 cities... desert...  
 a great wheat-producing  
 country... fertile land...  
 shanty towns... capable of  
 producing 90% of her petrol  
 needs... luxury dwellings...  
 the Perito Moreno Glacier...  
 villages... the Islas Malvinas  
 ... "once-upon-a-time" a great  
 beef-exporting country...  
 400,000 Jewish people... jungle  
 ... middle class housing  
 mountains...

A spacious country, over ten  
 million of whose inhabitants,  
 including 80% of the Jewish  
 population, have crowded them-  
 selves into the capital, Buenos  
 Aires, where you can walk the  
 streets in safety at any time  
 of the day or night...

## ARGENTINA IS:

rather difficult to describe  
 briefly!

Argentina is a Roman Catholic country, but only 5-10% of the  
 population ever attend church. The Argentine episcopate is very  
 conservative, although a greater variety of attitudes is found among  
 the parochial clergy.

In all, there are perhaps a million Protestants in Argentina, the  
 largest groups being Baptists, Brethren and Pentecostals.

"The Christian church, it has to be said, is not all that attractive  
 to the Jews of France"... or to those of Argentina. (See 'Focus on  
 France' in Issue No.1 - Ed.). Plus ça change! Likewise, "evangelism  
 is seriously hampered by the image that Jesus is a baby in the arms  
 of a statue of the Madonna", or, one may add, a dead figure on a  
 crucifix.

Argentina was open for large-scale immigration from the 1880s to the  
 1930s. Jewish immigrants began coming in significant numbers in  
 1889, when agricultural settlements were set up in the provinces of  
 Entre Ríos, Santa Fé and elsewhere. The largest group came from  
 Russia in the early years of this century. Later, many Jews came  
 from Poland and, in the 1930s, from other European countries.  
 Although the majority of Argentine Jews are Ashkenazim, some are  
 Sephardim. Today, while most live in Buenos Aires, there are  
 fairly large Jewish communities in Rosario, Córdoba and other cities.

The level of religious observance among Argentine Jews is low. Many  
 parents do not even have their sons circumcised. There are plenty  
 of Orthodox synagogues, but the congregations are small and usually  
 without a rabbi. However, the Conservative movement is growing,  
 is holding on to its young people, and is showing vitality and  
 creativity in its worship and community life. The largest of the  
 Conservative synagogues, Bet-El, has a regular congregation of 600+.

Many Argentinians hold underlying prejudices about the Jewish  
 community, being willing to believe with no evidence that, for  
 example, "the Jews control the economy". It is only in recent  
 years that statements such as "the Jews crucified Christ" have been  
 eliminated from catechetical literature. In addition, there are  
 various small, but highly organised, anti-semitic groups. Some have  
 links with right-wing elements in the Catholic church, others with  
 Neo-Nazi movements. Anti-semitic feeling has surfaced within the  
 Argentine military establishment. Under the 1976-1983 regime, while  
 it cannot be proved that people were arrested just because they were  
 Jews, it is clear that Jewish prisoners were treated worse than others.

There are not many Jewish believers in Argentina, and most are content  
 to be typical members of mainstream churches. Recently, however, a  
 few young Jewish believers have appeared who wish to worship and  
 witness in a way which shows that they have not ceased to be Jewish.  
 We pray that there may soon be something which can truly be called  
 a 'Messianic fellowship' in Buenos Aires. Various Christian agencies  
 are working among the Jews of Buenos Aires, but none are strong  
 numerically. There is much that needs to be done in evangelism,  
 in combatting anti-semitism, and in helping the churches to share  
 the gospel with the Jewish people.

(Peter and Christine Clarke have been working with the Church's  
 Ministry among the Jews in Buenos Aires since 1965.)

# CERTAIN STREET IN MELBOURNE

by Betty Baruch  
Regional Co-ordinator of the LCJE for Australia

After seventeen years of literature distribution, we are well-known in the area, and have made many Jewish friends. We have our detractors, of course.

There have been some who have objected strongly to being offered Christian literature on their 'own' street, and have called upon their friends to add weight to their arguments. Now and again, someone would insist that we had no right to speak of Jesus in that predominantly Jewish district. This was not meant to be taken in a legal sense; but there came a day when we found that legally they had a case.

We discovered that, for five years, we had been contravening a bye-law when we distributed literature in that area. In almost any other Melbourne suburb, there is liberty for almost anyone to give out tracts and other literature, but in St Kilda, where we had set up our Sunday afternoon outreach, there was a bye-law in force forbidding it.

I was not used to dealing with officialdom, and the day I went along to talk with the official at the Town Hall, I was grateful that friends were praying. Finding the right desk (eventually!), I explained my situation to the man behind it.

He looked at me a long moment over his spectacles. "So you're the one who has been giving out Christian literature in Acland Street!"

"Don't look so surprised," he went on. "There's not much going

on in St Kilda that I don't know about. The only reason we haven't put a stop to your activities is that we hope something of your message will stick. Our city would be a better place if that happened."

He opened a folder beside him, swung it towards me and said, "It's the last portion of that bye-law that will interest you most, where it says, EXCEPT BY PERMISSION IN WRITING OF COUNCIL. What you need to do is to ask Council for that permission."

Then and there he helped me draft a letter which he felt would meet with Council's approval. Within a week, we had our reply. The letter stated that St Kilda Council had no objection to our work continuing in Acland Street!

That was twelve years ago, and over the years we have had encounters of many kinds - with Moonies and Hare Krishnas; with JWs, Mormons and Children of God; with atheists and gays; and with the young woman who said she would not rest until she had us off the street. These last years must have proved very restless ones for her! And of course we have met with our own people, the Jews, many of whom have taken literature and stopped to talk.

There was one man who, seeing us handing out tracts, had asked if we were Jewish. When we affirmed that we were, he continued, "Then why are you giving out Christian literature?" We told him, as we tell all who ask that question, that we had found something so wonderful that we wanted to share it with every Jewish person we met.. the truth about our Messiah, Jesus. "Listen," he said, "for years I've been telling my friends that it's time we Jews rediscovered this Jesus! He belongs to us! The goyim have had him long enough." He loaded himself with our literature and called his wife over. At his insistence, she also took books to read.

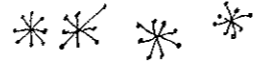
Another Sunday, a Jewish woman accepted a tract, then sat down with me to talk. She told me that her late husband had been a secret believer in Jesus. "He always wanted to tell everybody what he believed, but I always said no, it was no-one's business what he believed. So, to please me, he stopped. But our friends all knew. At my husband's funeral, a woman came up to me and asked, 'Why did you have him buried here in the Jewish section? He should be with the Christians. That's what he was, wasn't he?'. She now regrets not allowing her husband to confess his faith openly, but she says she could never follow the Lord for fear of what her daughter would say. She might be stopped from seeing her grandchildren.

I regret never having known her husband, but perhaps he was one of those many Jewish men who come quietly to take a Yiddish or Hebrew New Testament, thank us, and walk quickly away. They provide a change from those who loudly maintain that our literature should be given to Gentiles, not Jews. To which we unfailingly reply, "Should we discriminate against our own people, then? Is that what you want us to do?"

Some months ago, two of us who were witnessing on the street were 'moved on' by traffic wardens. After prayer, we decided it was time for a renewal of our council permit. Now we have our letter of 'no objection' dated 1984, and we are grateful for the continuing freedom to make the Messiah known among our own people in this way.

# The BACK Page

CORRECTION: Risto Santala has not in fact edited study material for the Caspari Center and its TEE programme (as we erroneously stated in Issue No.1). He has been busy writing his second book, "The Messiah in the New Testament and Rabbinical Writings", which is due to be published shortly by Yanetz Press.



*A new evening school of Jewish Studies is being conducted under the auspices of Christian Witness to Israel New Zealand (a branch of CWI International).*

*The Hatikvah School of Jewish Studies is open to all who can say with Paul, "My heart's desire and prayer to God for Israel is that they might be saved".*

*The course involves a study of Scripture and of various aspects of Jewish history, religion and customs (with optional Hebrew classes). The first yearly programme has recently begun in Auckland, with students attending every Monday evening and preparing for a termly examination.*

*Topics include 'Why Jewish evangelism?', 'Introduction to Doctrines and Principles of Judaism', 'Religious attitudes of the modern Jew' and 'Israel and its effects upon the Christian and his attitude to Jewish Evangelism'.*



An Orthodox Jewish scholar argues in a new book that the resurrection of Jesus is a historical fact. The author, Pinchas Lapide, a New Testament specialist who teaches in West Germany, denies that Jesus was the divine Son of God or the long-awaited Messiah of the Jews. He does, however, suggest that Jesus is the Messiah of the Gentile church.

The book, "The Resurrection of Jesus: a Jewish Perspective", was published first in German in 1977 and has recently been translated into English.

Lapide says his work has rocked the boat in some Jewish scholarly circles. "I don't know of anybody in the history of Judaism who has not got into trouble for saying something new", he says. "But I have written that God raised Jesus from the dead because I'm thoroughly convinced it's true."

(Religious News Service)