



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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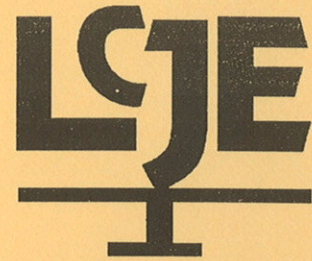
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ON JEWISH EVANGELISM
BULLETIN**



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CONTENTS

From the Coordinator	2
20/20 and Jewish Evangelism	3
A Perspective of	
The Lutheran Church	5
The Vision Vacuum	12
Doing Jewish Evangelism	16
Messianic synagogue vandalized	21
Lebanese Christians in Israel	23
Betty Baruch: 1927-2000	26

From the Coordinator

LCJE 20 years

As of this summer, LCJE grew out of her teens and turned 20. It happened without any ado, but may nevertheless be worth noticing. Whether the teens really are past is for the future to show.

16-27 June 1980 the Lausanne Committee for World Evangelization (LCWE) held a conference in Pattaya, Thailand. Among a total of 17 mini-consultations one of them was about *Reaching Jewish People*. 18 persons participated in this mini-consultation, and they drew up the report *The Thailand Report on Jewish People*, which was published by LCWE in 1980 as Lausanne Occasional Paper, no 7.

But not only that.

They decided to form the Lausanne Committee Task-Force on Jewish Evangelism (LCTJE), which later - in connection with the international conference in Newmarket 1983 - was abbreviated to the Lausanne Consultation on Jewish Evangelism (LCJE).

Over the 20 years since then there have been six international conferences and a number of area conferences. It goes without saying that a lot might have been done better. However, this is neither the occasion for self-praise nor self-criticism. But as it has often been said: if LCJE was not there, it would have to be invented.

Since its early beginning in Lausanne, Switzerland, 1974, LCWE has had its ups and downs. But LCWE still exists - and so does LCJE, perhaps more alive and kicking than the other groups which also put out reports in Pattaya in 1980. For Tom Houston, who two years ago retired as Minister at Large for Lausanne, wrote in an e-mail of 31 May 2000:

"I have just received and read with pleasure and profit the LCJE Bulletin 60 (June 2000). I always find the Bulletin stimulating. I was particularly impressed by the article by Derek Leman on Generation X and Jewish ministries. Again the Bulletin shows that the LCJE is one of the bodies that most consistently implements the Lausanne vision and spirit."

Let us take note of that - and zealously continue to make Jesus known among his own people.

Kai Kjær-Hansen

20/20 and Jewish Evangelism

By Theresa Newell, LCJE-NA Coordinator

It all began in early March with a call from Jim Sibley, North American Board of Southern Baptist overseeing Jewish ministry. "You will be getting a call from Steve Brand, a producer at ABC's 20/20. He has just called and wants to film my talk at the LCJE-NA conference." Momentarily, the call came. After Steve told me what he was calling about, I said, "You know this isn't a Southern Baptist issue; this is a Gospel issue." He was surprised to hear that I was an Episcopalian and that there would be very few Southern Baptists at our conference which dealt exclusively with Jewish evangelism topics. I asked how he knew about the LCJE-NA conference and that Jim was one of our speakers. "The Internet is a wonderful thing," was his response, referring to our new web site where the conference program appeared. "We are hardly a secret society. I'm glad you looked," I said. I also asked if Peggy Wehmeyer was working with him on this as I had heard that she was an evangelical who oversaw ABC's religion department. "Yes, Peggy is my boss."

After getting the wholehearted ok from the other panel members who would be sharing time with Jim, I left a message on Steve's cell phone that he



and his ABC crew would be welcome at the session in Atlanta March 14. He and his film crew from the local ABC affiliate arrived at 7 a.m. in the lobby of the Atlanta Airport Ramada Plaza Hotel where the conference was about to begin its second day. They shot part of the worship time, led by The Light of Messiah worship team from Atlanta, all of the panel which included talks by Jim, Steve Cohen of Apple of His Eye Ministry and Marcia Lebar of Shores Ministries. (The panel's topic was "Doing Jewish Evangelism from a Denominational Base"). Then Jim and a Southern Baptist leader were interviewed for over two hours later that day at another location in Atlanta. Conferees stopped for prayer for those interviews several times throughout the day.

Several months went by then came a message on my voice mail. It was Brand's voice: "The show will be aired tonight. Sorry to give you short notice and I

apologize that we were not able to use much of the footage from Atlanta. Maybe on a later show." I got word out by email to as many as I could giving the alert to watch the show. On May 12 the show was aired on ABC's 20/20 hour long Friday night slot. Had Brand said there was some cutting? Only 90 seconds were given to Jim and the comments of the other Southern Baptist leaders. The LCJE-NA conference did not appear at all! So what did they show? A case study of a 12 year old Jewish boy (called "Zach") who had received Jesus as Savior at a Southern Baptist church near Dallas, Texas. As a result he delayed his bar mitzvah. His Hebrew teacher took on the fight which led Zach to deny his belief in Jesus and condemn those who had "targeted" him at the church. (He had been invited by friends and accepted freely.) The Reform rabbi interviewed by 20/20 said that there are many ways to God and that to "proselytize" must be wrong. Janet Parshall's America, a nationally syndicated Christian radio talk show headquartered in the Washington, D.C. area, picked up the program and interviewed Jim Sibley and David Brickner, Director of Jews for Jesus, the next week. "It is a matter of

whether Jesus is the only way as the Bible says," Ms. Parshall remarked. In his interview with Parshall, Jim Sibley pointed out the following facts:

When Brand initially phoned him he said the show would be about the Southern Baptist Convention's efforts to evangelize Jewish people and people of other faiths (Buddhists, Moslems, etc). Jim asked Steve Brand if he wouldn't want to talk to people from other denominations about their outreach to Jewish people, but Steve declined. (I pointed out this same factor in several of my conversations with Brand as well.)

One of the most important facts which was never mentioned in the story of "Zach" is that his mother was raised

a Southern Baptist and converted to Judaism. She would certainly have known what a meeting at a Southern Baptist Church was about. He went to the meeting at which he received Jesus as his Savior with her knowledge.

An edited version of the 20/20 show was presented at the June Convention of the Southern Baptist Convention which showed a more balanced portion of the tape. It must go on record that the twist that was put on the hours of taping was an example of the worst kind of investigative reporting. Leaving facts off, ABC under Wehmeyer's and Brand's direction produced not a professional piece of responsible reporting but a travesty of sensationalism

and scurrilous tele-exposeism for which they should both be ashamed.

Nevertheless, those who represented the gospel of Messiah did reasonably and with compassion and grace. For this, at least, we should be grateful.

Audio cassette

The audio cassette of the radio interview that David Brickner and Jim Sibley did on the Janet Parshall show can be ordered by writing to:
Janet Parshall America
1901 N. Moore Street,
Suite 200-A
Arlington, VA 22209
Send \$5.00 (US) and ask for tape of show of May 16, 2000 featuring David Brickner and Jim Sibley.



The Light of Messiah worship team at the LCJE-NA conference in Atlanta, March 2000

A Perspective of The Lutheran Church – Missouri Synod's Involvement With Jewish Missions in North America

By Steve Cohen, The Apple of His Eye Mission Society,
St. Louis, Missouri

Eine Kleine Background:

"We want to act in a Christian way towards them and offer them first of all the Christian faith, that they might accept the Messiah, who, after all, is their kinsman and born of their flesh and blood and is the real seed of Abraham of which they boast... We still want to treat them with Christian love and to pray for them, so that they might become converted and would receive the Lord." So said Dr. Martin Luther in the last sermon of his life delivered in Eisleben on February 15th, 1546, just three days before his death.

Luther's attitudes concerning the Jewish people spanned a vast spectrum from compassion and love to ignoble and quite abrasive. Yet throughout his life, he held out high hopes that he would see a mass returning of the Jewish people to their Messiah! While today we disavow some of his rasher statements, we would not dismiss his heart... that all Israel might be saved.

Luther did not see a mass conversion of Jewish people. Still, the fruit from his vision carried forward in seeing of German Jewish



people coming to faith such as Carl Caspari (1814–1892), Old Testament scholar; the church historian Neander (1789–1850), Frederick Philippi (1809–1882) a New Testament exegete and defender of the Lutheran Confessions; and Franz Delitzsch (1813–1890) who was under consideration for being called to teach at Concordia Seminary in St. Louis by C. F. W. Walther himself.

The first organized efforts to reach Jewish people in North America came from the Norwegian-Lutheran piety movement. In 1878, a conference was held in Stoughton, Wisconsin, which led to the organizing of the "Zion Society for Israel." The goals were to encourage, promote and conduct a

missionary program among the Jewish people of the world. Because American Lutherans were mainly concerned with reaching those of their own ethnic background, the various bodies developed little enthusiasm for reaching Jewish people. Thus, much of the work that was supported was outside the US in Russia and Romania where interest could be stirred. The Zion Society eventually turned over their overseas work to European missions. A close liaison with the Norwegian Israel Mission was kept with centers at various times in Baltimore, Brooklyn, Chicago, the Twin Cities, and Omaha.

In 1881, the Central Illinois District of the Lutheran Church-Missouri Synod (LCMS) sent a petition to, "consider the responsibility for establishing a Synodical means for enlisting and coordinating the interest and obligation of every Christian to bear witness to his Jewish fellowmen." The Synod delegated the responsibility of organizing Jewish mission work to its districts. The net result was that only a handful of workers served from 1881 to 1981. In 1884,

the Synod did establish a "Kommission fuer Juden-mission" which functioned until 1932.

This reflects both the polity and policy of the church and surfaces a tension that North American church bodies need to consider: the cultural mandate of our society towards individual rights and tolerance of those who believe differently from us is in conflict with the Biblical mandate to bring the Gospel to all, including the Lost Sheep of Israel. The LCMS still struggles to cultivate the reality of priesthood of all believers who would bring the gospel to the lost in their locale. Perhaps specialized Jewish mission agencies and emphasis would not be necessary if local evangelism initiatives intentionally included Jewish people.

Inside the structure of the LCMS, it takes a lot of initiative to get the attention of those who would make the decisions to allocate the resources needed to help get started. The LCMS is a church body in which the individual congregation is at the top of the organizational pyramid. Who would be willing to champion as difficult a task in the light of all the other church work to be done? Where is the missiological priority of Romans 1:16?? As one theologian told me recently, it ultimately boils down to a spiritual issue... is the Bible authoritative in our lives and are we willing to be obedient

to God's call (read commission) and reach out to all with His love?

Early Workers of the LCMS

In 1863, Daniel Landesmann became a Jewish Christian while residing in Jerusalem. He served for 18 years as a missionary among the Jewish people in Constantinople under the Scottish Society for Jewish Missions. Samuel Keyl, a Missouri Synod emigrant missionary invited Landesmann to come to the US and work in Jewish missions. When he arrived, he expected to find an assignment waiting for him. He soon learned that "outsiders did not break into the synodical ranks of membership without first passing formidable doctrinal tests."

The Central Illinois District of the sponsored Landesmann to attend Concordia Seminary in Springfield, Illinois for training in Lutheran doctrine. However, Landesmann, already in his 40's and already having 20 years of missionary service under his belt, preferred to do the mission work. In May of 1883, the New York City pastoral conference took the initiative into their own hands. Three congregations undertook his missionary support until his death in 1896.

He was never ordained by the LCMS. His status, that of "evangelist", is a lay designation which is the best any layman can receive even in the church today. During his 13-year ministry,

37 Jewish people were baptized in Lutheran churches. One was Rabbi Nathaniel Friedman who came to New York City from Russia. He became a missionary with the LCMS until 1941. The Missouri Synod also conducted outreaches in Chicago from 1930-1939 under Isadore Schwartz and in St. Louis from 1930 to 1934 under Kenneth Frankenstein.

Mission Activity Since 1973

In response to a resolution to a 1973 Synodical Convention, a Task Force for Jewish Evangelism (TF) began under the leadership of Dr. Erwin Kolb, Secretary for the Board for Evangelism Services (BFES) for the LCMS. Funds were provided for a committee to meet 2-3 times a year in various locations. The main emphasis of the TF was to study and develop materials to assist the nearly 6,000 LCMS congregations in understanding and involving themselves in Jewish evangelism.

The TF produced a Manual on Witnessing to Jewish People, which caught the attention of Rabbi James Rudin of the JCRC's Task Force on Cults and Missionary Activity in the 1970's. He called for a "private meeting" to discuss the LCMS initiatives in Jewish evangelism. The meeting turned out to be an ambush. Rudin said he would only meet secretly

without media exposure, but he called for a press conference immediately after that meeting! The media fallout sent some LCMS church leaders and local pastors reeling while others were trying to figure out why the Jewish leadership was so upset. What had gone wrong? A hard lesson was learned that day. Good relationships can be maintained with Jewish leaders who seek dialogue only so long as Jesus - the Way, the Truth and the Life - is excluded from the dialogue.

I was first introduced to Dr. Kolb in 1979. He came out to San Francisco to spend a week with Jews For Jesus during Avodah, a time of staff re-training. Dr. Kolb invited me to visit one of the TF meetings in St. Louis. As a result of that visit, I became a member of the TF.

We gave conferences in different locations throughout the US, had workshops, Oneg Shabbat evenings, had displays at various Synodical conventions including the Lutheran Women's Missionary League conventions. The TF members were given opportunities to give workshops at the early Great Commission Convocations - tri-annual national gatherings focusing on evangelism. We sought to do what we could to give rise and bring influence for the cause of Jewish missions.

One way we sought to keep the eyes of the church at large on Jewish missions was to encourage

congregations to bring forth memorials to the Synodical conventions. They would be included in the workbook for the convention itself. Those memorials would then be up for floor votes.

The most critical of the numerous resolutions passed to date was the Resolution 3-09 at the 1983 St. Louis convention. This resolution disavowed Martin Luther's anti-Semitic statements:

Whereas it is widely but falsely assumed that Luther's personal writings and opinions have some official status among us (thus, sometimes implying the responsibility of contemporary Lutheranism for those statements, in not complicity with them); but also

Whereas, it is plain from scripture that the Gospel must be proclaimed to all people - that is the Jew also, no more and no less than others (Matt. 28:18-20) and

Whereas this scriptural mandate is sometimes confused with anti-Semitism; therefore be it

Resolved that we affirm that the basis of our doctrine and practice are the Scriptures and the Lutheran Confessions and not Luther as such; and be it further

Resolved that while, on the one hand, we are deeply indebted to Luther for his rediscovery and enunciation of the Gospel, on the other hand we deplore and disassociate ourselves from Luther's negative statements about the Jewish people,

and, by the same token, we deplore the use today of such sentiments by Luther to incite anti-Christian and/or anti-Lutheran sentiment...

The LCMS was the first Lutheran body in North America to pass such a resolution.

[In the 1990's, the ELCA passed a similar statement. In 1999, I had the opportunity to tour the National Holocaust Museum in Washington D.C. While on the top level, I viewed a brief film on Hitler's rise to power. That film implied a direct link between Luther's 1543 statements in On the Jews and Their Lies (Vol. 47 of Luther's Works) and the Holocaust. At the end of the film was a commendation to the ELCA for their position against anti-Semitism. The LCMS was not mentioned in this film for obvious reasons: The ELCA subscribes to the dual covenant theory calling efforts to evangelize Jewish people offensive and wrong! I am proud to say that the LCMS firmly holds to the Biblical position of John 14:6- No one comes to the Father but through Jesus.]

Two tracks to advance one cause...

Since task forces are by nature temporary committees and their future was always unclear, the members of the TF wanted to ensure that the initiatives in Jewish evangelism carried forward! So a new organization was formed outside the Synodical

structure: Lutherans Involved in Jewish Evangelism (LIJE). Rev. Bruce Lieske and two other former TF members headed this up and left the TF in 1982.

When it became clear that the TF was not going to be abandoned, there now existed two tracks: one inside the structure of the church [the Synod] and one alongside the structure of the church. It took some time to try to define roles and tasks that the groups would share. Eventually LIJE found their niche in developing school curricula that emphasized the Jewish roots of the Christian faith.

Dr. Kolb retired in 1989 and I became the chairman. There was also a change in the focus of the TF when it was moved out from under the Board for Evangelism Services and placed under the Board for Mission Services (BFMS).

We had temporary links to a couple of individuals in the BFMS including Dr. Leonard Harms, currently the missions executive for Lutheran Church Canada, and Dr. Rodney Rynearson who spearheaded deaf and blind ministries for the LCMS.

We participated in the new direction of the church following the path of Church Extension through Leadership Development (CELD). We attended seminars to help sharpen skills in these areas. Much of the material presented seemed to fit fine in

traditional church settings, but seemed lacking when put to work in a cross-cultural setting.

Reaching out...

In 1989, I sat with Dave Born, pastor of Our Savior Lutheran Church in Rego Park, NY and member of the TF, at Kennedy Airport in between two flights. I outlined what it would take to conduct our first ever short-term mission training event in New York City. The Synod provided the funding for these events. Dave took notes on paper napkins and later transcribed them. (Oh how I wish we had those notes now!) When we discussed what name we should give, it came quickly to us that since New York City is known as The Big Apple, we would call this The Apple of His Eye taken from Deuteronomy 32:10 In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye... [15]

The title was the name of our very first produced filmstrip and seemed most appropriate for our mission effort then. Today it reflects the LCMS emphasis of including Jewish people in the overall mission of the church. While Jewish missions may never be on the front burner of the LCMS, we seek to have it on the stove top until Y'shua returns!

In 1989, Dr. Harms led us

through a series of sessions to develop a ten-year strategy statement. We shifted from creating materials to developing leaders, opening new mission stations and planting new Lutheran messianic congregations. We envisioned developing ten sites by the year 2000. This was quite a leap of faith for this historic Lutheran body that, in the preceding one hundred years, had but a handful of individual workers among the Jewish people.

Mr. Milt Kohut was the first one invited to step forward. He served by primarily speaking in congregations in the Los Angeles area. He gave encouragement to the congregations of that district and brought a renewed emphasis to the need for Jewish people hearing of Y'shua.

In 1990, I received a call to open a new mission station in the Atlantic District in New York City. I declined the call since the start-up funding available would not support a family with five children. Mr. Marc Danzis did accept the call and opened The Apple of His Eye - New York City. Marc began a congregation in Rego Park, Beth El, that continues to exist today and now as a congregation of the Atlantic District.

Marc opted out from being under The Apple of His Eye umbrella once the congregation as established. His focus shifted away from

the evangelistic thrust of Apple of His Eye. This is something that would only be remedied through team ministry.

Darla Lucero, (nee Schmidt) was brought on board and started ministry in the Chicago area in September of 1992. She recalls being invited to a TF meeting held in NYC. Darla was briefly interviewed and her heart for Jewish missions was apparent to us all. Therefore, that day we asked her how soon she could move to Chicago to get started. Darla was trained in the church and commissioned as a Deaconess and this helped her when she moved to Chicago to gain a hearing in area congregations.

As funds became available, Rev. Steve Baldoff came along side to serve in Chicago. He showed much enthusiasm and spoke Russian, a valuable tool for ministry in the Chicagoland area. Steve's effectiveness was hampered by some personal problems which, if we had had our screening and training act together, we might have foreseen. He did nothing to raise personal support and once his startup funds were depleted, his contract with the Northern Illinois District was not renewed.

We now have a process in place to qualify thoroughly candidates via short-term mission events, extensive application and referral process and an in-depth

interview. New workers must attend a pre-field deployment training session in St. Louis. These sessions are tailored to the individual needs taking into consideration prior training, experience and life service. This was a hard but vital lesson to learn.

In the 1990's, Dave Tengbom stepped forward to serve in Los Angeles. Dave was ordained in the ELCA, and the LCMS decided that he would not be simply given the right hand of fellowship for ordination. The leadership called for him to take an additional 36 hours of classroom training in a colloquy program. It was not easy for Dave to be involved in a startup of a new ministry, take classes and care for his family, too.

In 1992, the LCMS made an historic shift in North America. In the past, missions only took place outside the USA. Now the world was coming to us and the USA was redefined as a mission field, too. Dr. Robert Scudieri was named North American Secretary and a system of Counselors and Field Counselors was expanded. The counselors were specialists who served a given field of ministry full time - i.e. Hispanic, deaf, and blind ministries. The field counselors were volunteers with expertise in a given field: Korean, Chinese, Hmong, Muslim, American Indian and Jewish for example. The focus of these workers was to work with

District Mission Executives so that they in turn would carry the ball and take the initiative to facilitate ministries in their district. [I served as Field Counselor for Jewish Missions from 1992 to January of 2000.]

However, here we face the historic problem of a century ago: a lack of enthusiasm for this ministry among many of the district leaders. I would not say that there is a lack of interest. The problem, in my opinion, is that when a central person is the channel through which ministry is to take place, including the beginning of new traditional ministries... what else can go on their plate? There is a lot of competition for their time and attention. The TF and Field Counselor spent many hours seeking to win the hearts of those in leadership positions to begin mission efforts in their Districts. We still seek to demonstrate to leaders today the Kingdom values through our mission efforts. To the Jew first was not just a slogan for the past, but a mission strategy even today.

For Instance....

In a survey the TF took in the 1980's of the Synod's member churches, of those churches that did respond... over 50% had Jewish people in their parish, only 2% indicated that they had Jewish people worshipping with them. The buildings were built, the pastors sent... but the Jewish people

certainly did not come!

The TF tried to win the hearts of the Canada East District to start a new mission effort among Jewish people in Toronto or Montreal. Dave Born and I made an hour-long presentation to their Mission Board. At the end, the Mission Exec asked, "What current ministry do we stop in order to start something new? We just don't have the extra dollars for new ministries."

The traditional method for new mission starts was to secure the dollars, buy the property, build the first worshipping unit and send in the pastor. If you build it they will come was the generic modus operandi. But we were presenting a new model of incrementally decreasing District support leading to missionary self-support done in a partnership with the Mission Society.

A Renewed Model Needed...

We in the TF began calling for a new model (actually an old model revived) that of establishing a Mission Society to partner with the Districts and give the support/encouragement/emphasis essential for a new ministry. In this era, little attention had been given to the model we were presenting... that the District and local congregations assist in supporting the mission effort during the

startup period. During that period, the missionary was personally to develop his/her support base. Thus, ministries like these could become self-supporting even if there were not a congregation of 200 worshipping each week to give support to a mission leader.

The other shift from traditional Lutheran new mission starts was to what is called the missionary mode. The worker is to raise up and train other leaders. He would serve a specific geographical area (field), and when the time was right, he would move on to make another start in a different location. This is in contrast to the historic LCMS model of doing ministry: one parish – one pastor.

The Apple of his Eye Mission Society Begins

In 1996, Moishe Rosen negotiated for my release after 20 years with Jews For Jesus, to serve with the LCMS. The focus of the Apple of His Eye Mission Society (AOHEMS) is to recruit, train and deploy missionaries, assist in planting new Lutheran Messianic Congregations and equip the LCMS for effective outreach to the Jewish people.. Since we are developing a missionary training center, seeking to give administrative assistance centralized for the various mission stations, develop and maintain a database and secure funding

for new mission starts and establish a web site, AOHEMS took on national aspects quickly.

We have hosted short term mission events, 10 Days in July, to train Christians for witness and use as a sieve to consider possible future workers. In 1999, 18 participants came to St. Louis and in 10 days they distributed 57,000 Gospel tracts and received the names of 721 people for follow-up 13 of those contacts confessed Christ right out on the streets of St. Louis. They went door to door in the Jewish community and called on Jewish homes by phone offering free messianic literature. This is an annual event. In 2001 it will be held in New York City.

More workers...

On December 12th 1993, Rev. Bruce Lieske was called by the Florida/Georgia District to serve as a missionary. Bruce received \$150,000 in start-up funds disbursed over a four-year period while he developed his personal missionary support. His current emphasis is on developing messianic friendship groups in congregations. He also continued leading LIJE.

Another worker who was a recent graduate of one of the LCMS colleges was recruited to work with LIJE. The agreement was for her to receive missionary training in St. Louis for a year. Sadly, nine months after she began

her training, she went through a faith crisis when her brother was killed and family members applied heavy pressure concerning her faith. She decided to step down.

Darla was invited to come to St. Louis because the church building she was operating out of was sold by the English District. I invited her to come for two years to help build the ministry and she did. We had no money, so to speak, so she got a part time job working at Concordia Publishing House while working part-time in our office. A year later, funds were available for her to work full-time in St. Louis.

Darla was involved in an auto accident that took quite a toll. Though she was not seriously injured, it took some time for her to return to work. News of the accident led to her having her hearts desire. A past relationship was rekindled and those sparks led to a fire that culminated in marriage in August of 1999. In order to prepare for that relationship, Darla moved back to Chicago two years after we asked her to begin.

Rev. Kevin Parviz, a Jewish believer from the Denver area, was a student at Concordia Seminary in St. Louis when I was introduced to him. Kevin came from a parochial teaching background before pursuing parish ministry as a second career. Because the LCMS BFMS was testing a new program in partnership with

the seminary, funding was available for two people to take part in a new "missionary track". In effect, instead of going on vicarage the third of four years, the last two years would be switched. The third year was to include studies that emphasized missions and the fourth year was to be a mission effort that was convertible to a full-time call.

Kevin did his vicarage/ internship with the Apple of His Eye in St. Louis and on April 18th, 1998, a month prior to his graduation, the first services were held at congregation Chai V'Shalom. Kevin was called by the Missouri District to lead that ministry and follow through with the mission and ministry plan developed at the 1998 summer Church Planters Institute held in Irvine California. Since Kevin began his ministry, has received calls to other congregations, but feels God's call to continue serving in St. Louis.

Early in the 1990's, the TF held a meeting in Dallas to seek to win the hearts of the Texas District to begin Jewish missions. It took some time for that meeting to come to fruition. In 1997, Rev. Don Peymann, then pastor of Pilgrim Lutheran Church, a chair of the Texas District Task Force on Jewish Missions came to St. Louis to take part in the 10 Days in July outreach. When the hoped for worker chose to not accept the call to

Texas, Don prayerfully decided to step down from 29 years of congregational ministry. He took the call to begin The Apple of His Eye – Houston in January, 1998. Don, a gentile, had conducted parish ministry within one mile of the Jewish Community Center and developed a heart to reach Jewish people. He now has an office in a strip mall, volunteers to assist, is developing small groups for outreach. His salary is graciously given by the District and he is doing deputation for program support development.

In 1998, Gary Timm and Ted Martin took part in our 10 Days in July outreach. As a result of that event, Ted, a Jewish believer, had a re-awakened desire to be involved in Jewish missions and re-opened The Apple of His Eye in Los Angeles in 1999. In February of 2000, Gary is re-opening The Apple of His Eye – New York City. Gary had nearly a year of training and eastern US deputation prior to his deployment.

We have just received word that immigration papers are ready for Mr. Yuri Butsak to come and work in the Atlantic District among Russians. Since there is a substantial Russian Jewish community in Queens, Yuri will be working with Gary and Marc, too. It is hoped that Congregation Beth El will soon have a Russian component. Yuri, Gary and Ted participated in the 1999

Mission Planters Institute in Irvine California in the summer of 1999. This week long intensive training event yielded a detailed working plan for their ministries.

The Apple of His Eye Mission Society and the Caspari Center in Jerusalem are forming a partnership to enhance mutual ministries and expand the base of opportunities for the future.

And we covet your prayers for the upcoming historic International Lutheran Conference on Jewish Evangelism to be held in Yad ha Shmoneh, just outside Jerusalem in 2001. The objective is to raise the banner for the return to the Biblical principles of including Jewish

people in the mission of the church; denouncing the two covenant theory touted by liberal Lutherans; network among workers and theologians and seek mission partnerships for future ministries worldwide. This conference is the by-product of a small gathering of Lutherans at the 1999 International LCJE meeting at Hofstra University.

Conclusion:

The long-term vision I have for the LCMS calls for planting teams of people to serve in a given region. Those teams would be made up of people with different gift mixes. In particular we wanted to see that there would be a pastor type and

an evangelist type teaming together. Both gifts needed to be fully expressed in building an effective ministry base. Today most churches in the LCMS have excellently trained pastors, but hardly any evangelists.

The whole field of Jewish missions could be enhanced if mission agencies would partner with congregations for joint, intentional ministries while respecting doctrinal differences.

1 Corinthians 15:58 - Therefore my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord. For in the Lord, your labor is not in vain.

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and praying for Rita. I struggled a bit over that (I had mentally decided upon my lunch menu!) but when the time came, I reluctantly drove past the drive-thru at McDonald's and began an afternoon of interceding for her. Interspersed with intercession were bouts of hungry confusion over whether I had genuinely heard God. At about 5:30 PM the phone rang. A woman with a heavy Israeli accent introduced herself as Rita, my new Hebrew teacher. "I hope you don't mind that I have called you at home," she said, "but I see by the check you left that your husband is a minister." She hesitated. "I wonder if you would mind if I asked you a few questions about Jesus?"

Stanley is a Jewish man, a leader in the Jewish community in his city, who, when his gentile wife died, found himself in the office of the rector of the Episcopal church she attended. The rector, a veteran of many Shoresh trips with a resulting zeal for Jewish evangelism, struggled with Stanley to find a way to plan a funeral which honored his wife's vibrant faith in Jesus while also honoring Stanley's Jewish heritage and convictions. After the funeral Stanley visited again. "There's a great deal I don't understand", he said, "but as Christians go, the people in this church seem to be the real thing. I've never experienced anything like the

love I've seen here. I want to join you. How do I do it?" These stories form the backdrop of my comments because they demonstrate the need for the Church to be seriously equipped for evangelistic conversations with Jewish people. It is not enough for those of us in Jewish evangelism to see the Church as a source for Jewish contacts, although that is important. It is not enough for us to see the Church as source of financial support, although her support is crucial. As the Lord awakens in His Jewish people a hunger for relationship with Himself, gentile Christians will increasingly be called upon to have evangelistic conversations themselves with the Jewish people in their lives. Preparing them for those conversations is part of our call as a ministry. In fact, any vision for the Church which falls short of preparing it to answer Rita and Stanley is insufficient.

THE NEED TO MAKE THE GOSPEL CASE FIRST Challenges Peculiar to 'Mainline' Denominational Work

While Shoresh is now interdenominational, it began in this country as an Episcopal ministry. In this regard we have perhaps had a harder row to hoe than other denominational ministries because of the pervasive theological liberalism in our national leadership. The concept of

evangelism itself is often seen to be offensive. It has been redefined to mean only one's personal witness to one's personal, but non-normative, experience. Others brand evangelism as arrogant triumphalism. Moreover, Jewish evangelism is generally thought to be unconscionable. Jewish evangelism is seen as offensive in light of the Holocaust. If one accepts the pervasive lie that it is impossible to believe in Jesus and remain Jewish, then both Hitler and Jewish evangelists can be seen as eradicating Jews. The denominational leadership will also frequently fears that Jewish evangelism will threaten years of interfaith dialogue with the Jewish community.

For example, when news of the Shoresh ministry in Pittsburgh became known, I received stacks of angry letters. While some were from the Jewish community, most were from churches in my denomination! I found that, once again, as has so often been the case in our history, our emphasis on Jewish evangelism drew us into discussion with church leaders about the uniqueness of Jesus and the exclusiveness of His claims. Is Jesus the Jewish Messiah? Could we possibly believe that and not believe He is for the Jews? We were arguing for orthodoxy. God has clearly called us to testify to Him in these

THE VISION VACUUM

Jewish Evangelism from a Denominational Base

By Marcia Lebhar, Executive Director of Shoresh, formerly CMJ/USA

RITA AND STANLEY Faces Behind Our Vision

I'd like to introduce you to two people whose stories are never far from my thoughts. Both Rita and Stanley, and their quests for the truth about Jesus the Messiah, challenge the Church to prepare for life-changing conversations with Jewish friends.

God captured my heart for Jewish ministry when I toured Israel for the first time and learned of the ongoing



work at Christ Church in Jerusalem. Theresa Newell, then Director of CMJ/USA,

prayed me onto that trip, and upon our return we joined a Modern Hebrew class together at the local Jewish Community Center. Our instructor was an Israeli woman named Rita. I don't remember much about the first class except that Rita was talking with someone as I left, so I deposited my payment on the desk and figured I'd meet her next time. As I drove away, however, God challenged me to spend the day fasting

situations and we have won some battles! But converting liberal church leadership is not our call. While these conversations provide unique opportunities, as a steady diet they prove to be a distraction and were part of what led us to reorganize as an interdenominational ministry.

EQUIPPING RELUCTANT SAINTS Challenges Common To Us All in Denominational Ministry

If one assumes that among those who believe they are called to share their faith with others, a somewhat smaller percentage of people will be ready to share it with Jewish people, the task of equipping the Church for Jewish evangelism is daunting. Can you guess what percentage of Baptists in the pew say that they have ever shared their faith with another person so as to call for a decision? The answer is only 4%. In all other Protestant denominations, the statistic drops to 2%. To make matters worse for us, I have been told that the average Episcopalian asks a friend to church once in every 27 years! At the same time we are told that something like 85% of Jewish believers in Jesus were brought to faith through the witness of a gentile friend or family member. This says to us in Shoresh that our job is to equip the saints for the unique opportunity and

calling that is theirs in this age. We are not choosing to teach in the Church instead of directly witnessing to Jewish people. Rather we take seriously that the Church must be taught to have an answer for Rita and Stanley because Rita and Stanley are turning to them. Consequently when our Shoresh staff member Brenda Forman does a sortie or any sort of direct evangelism in Pittsburgh, one of her goals is to be training gentile believers alongside her.

Unlike far-flung unreached people groups who have never heard the Gospel, the Jewish people are an unreached people group within reach of the gentile Church! The Church needs training for the cross-cultural ministry in its midst. While looking to the Church for resources and referrals may be useful, it represents a poverty of vision if it is all we do. We need to wrestle with the implications of the Church's reluctance to witness at all as well as provide tools and encouragement for effective witness to the Jewish people.

The Messiah of Israel has reunion with His people on His heart. Like Joseph who saved the whole gentile world of his day and then enlisted their help in staging a reunion with his Jewish brothers, Jesus has a role for the gentile Church in the reunion with His brothers which His Word promises is coming. We must have a

prophetic voice in the Church... a voice which calls her back to the Romans 1 priority of taking the Gospel 'to the Jew first'. Charles Simeon, a British Evangelical leader at the time of CMJ's establishment, was once waxing eloquent at a missions meeting, talking about the need of the 8 million Jews of the world to hear the Gospel, when someone pointed out that there were 800 million non-Jews in equal need. Simeon is reported to have replied, "What if the 8 million are, in God's strategy, the KEY to reaching the 800 million? What then?" This is the word we have for the church that cares about the Great Commission. Rita and Stanley must be a priority for us because they will bear unique fruit.

OUR OWN PATH Where's the Fruit?

Several years ago, the Shoresh staff and board of directors responded to what we felt was God's call to us to see what He was doing and to 'bless' and encourage it. We observed that those who participated in our Jerusalem based study tours came home on fire with enthusiasm for supporting the work and sharing the Gospel with the Jewish people. They had been taught by Jewish believers in Israel and had heard the testimonies of Jewish people from around the world who had responded to the love of Jesus. Our study tour

'alumni' often became actively engaged in Jewish evangelism and sought our support in their own witness. While it opened us to misunderstanding about being 'just' a Christian tour ministry, we began to see that each group which returned home from such a study trip represented an open door to us to equip the saints for Jewish evangelism in their own part of the world. As we have experimented with the training of these ready-made enthusiastic groups, we have found that the material available falls into one of two categories. Either it is very practical but has no helpful Jewish background information, or it provides good training in Jewish thought and perspectives but is weak in giving practical tools for witness. As a result we are working in cooperation with several other ministries to create a seminar which will open the door to a deeper understanding of the Jewish world while providing some very concrete evangelism training. Our target for completion of these materials is the end of 2000. As well, we regularly take groups of leaders to Israel and make an effort always to include strategic leaders from parts of the world where there are large Jewish communities. Our inclusion of a South American leader on a Shoresh tour resulted in an invitation to train churches in Santiago, Chile

in Jewish evangelism. That has resulted in one woman coming to know the Lord and many others hearing about Him in the five months since our time there. Now more leaders in that city have joined us in Israel study and the Church there is embracing a new vision for direct evangelism. Our inclusion of African leaders has led to the beginning of training for a Ugandan woman with a clear call to Jewish evangelism. In all our teaching and training we are working closely with the Shoresh office in Jerusalem and its Alexander College programs (named for the first bishop of the Diocese of the Middle East, former Rabbi Michael Solomon Alexander), which now can offer courses for seminary credit through Trinity Episcopal School for Ministry.

THE ZIONIST / PALESTINIAN DIVIDE Refusing To Politicize the Great Commission

Perhaps the Anglican/Episcopal Church differs from most represented at LCJE in that most of its leadership, policy, and in many ways its history, is politically outspoken and pro-Palestinian. Because Shoresh offers teaching in Israel on the Jewish background and context of the gospels of Jesus, it is frequently assumed to be Zionist politically. We find that in Anglican/Episcopal circles frequently church tour groups visit Palestinian

refugee camps and experience a highly politicized teaching and touring program. Such travelers rarely hear of Messianic believers or of the Messianic movement in Israel. In contrast, we make scrupulous efforts to avoid the politicizing of the biblical teaching program we offer at Shoresh. We talk almost exclusively about the 1st century Hebrew roots and context of the life and teaching of Jesus. We ask what the Hebrew 'lens' allows us to see in the scriptures that the Western 'lens' obscures. We introduce Shoresh participants to those who are working to see reconciliation between Jewish and Arab peoples. We are finding, however, that there are those in the Anglican world who would dismiss Jewish evangelism and Jewish roots study of the New Testament as little more than Zionist sentimentalism and right-wing politics. As a result of our denominational history, we are engaged in a dialogue with international church leadership that exhorts them to refuse to politicize the Great Commission mandate and to wrestle with the claims of the scriptures that God has a continuing purpose for the Jews. While this is sometimes both painful and time-consuming, we see it as a strategically important argument to make in the Anglican Communion and beyond.

**A FULLER VISION
A Church Equipped for
Jewish Witness**
At the international meeting of LCJE in New York this past summer, many speakers reflected on the next millennium and referred to the strategic importance of

the gentile Church in the continuing task of Jewish evangelism. One speaker spoke of the gentile Church as ready to be "utilized". I believe our challenge as ministries relating to denominations is to see that the gentile Church is trained so

that it can be of use to the Lord Jesus (and to other ministries) in encouraging the reunion with His people for which we know His heart longs. Rita and Stanley need us to be prepared.

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Doing Jewish Evangelism from a Denominational Base

By Jim R. Sibley, North American Mission Board, Southern Baptist Convention

A Historical Perspective
In an article published in June of 1986, Susan Perlman and David Harley did a wonderful job of surveying the modern history of Jewish evangelism and missions.¹ In that article they remind us that prior to the Holocaust, ministry to the Jewish people was primarily conducted by denominations. Following the Holocaust, due to the inroads of liberalism and the ecumenical movement in many of the major denominations, interest in Jewish evangelism quickly waned.² This may be graphically seen in the rise and fall of the International Missionary Council's Committee on the Christian Approach to the Jews, as it became associated with the World Council of Churches.³

When attention is turned to Baptists, and more specifically to Southern Baptists, we may see some of the same effects, but they



were mollified to a large extent by the autonomy of local congregations. Baptist denominations exist through the voluntary cooperation of local churches. Rather than a denominational hierarchy exercising control over the churches, the seat of authority in Baptist life is occupied by the local church. The denominational agencies exist to "elicit, combine and direct"⁴ the resources of

the churches.

A few years ago, my wife and I had the opportunity to spend a few days in New England. Although we only had a couple of hours for our first visit to Newport, Rhode Island, we were able to visit the First Baptist Church, the oldest Baptist church in the United States. Newport, of course, was founded by Roger Williams, a Baptist, and, it should come as no surprise that it also hosts the oldest synagogue building in the United States, the Touro Synagogue. The congregation was established in 1658 and the current building was built in 1763.⁵ That is more than a coincidence! Baptists have been staunch defenders of religious liberty for all, and it is no wonder that the first Jewish settlers who came to Rhode Island found a safe haven with those who were willing to fight and die for the right to worship according to the dictates of

one's conscience. This was the original meaning of the word, "tolerance." It was acknowledging the rights of those with whom you disagreed to practice their religion freely.

In more modern parlance, it seems the word has come to signify the abandonment of any claim to absolute truth. "Tolerance" means that no one is right and no one is wrong. Our differences, it seems, are either historical accidents or a matter of our own subjective preferences. Although there are exceptions, the vast majority of Southern Baptists have not bought into this relativistic pluralism that has become so pervasive in our society.

Joseph Samuel Christian Friedrich Frey, "The Father of Modern Jewish Missions," was born Jewish, and later came to faith in his Messiah, Yeshua. He first became an Anglican, then (1827) a Baptist, and served Baptists until his death in 1850. Dr. Bobby Adams, whose doctoral dissertation is worth consulting, says something very significant about Baptists of the 1800s and about Frey's contribution to the shaping of Baptist attitudes concerning the Jewish people:

"In the organizations that Christians formed to relate to Jews and Judaism, top-level leadership was Baptist. This indicates that Baptists desired the conversion of Jews. Baptists over the

nation shared this concern. Frey himself, as a Baptist, preached some 5,000 times and traveled 50,000 miles in his efforts to persuade Christians to act responsibly toward Jews. In the year 1833 Frey made a trip through Virginia, North Carolina, South Carolina, Georgia, and Alabama to New Orleans, and returned through Alabama, Tennessee, Kentucky, and Ohio. While on this 8,000-mile trip he visited 276 churches and preached 300 times."⁶

Did all of his traveling and speaking have any effect on Southern Baptists? Listen as Dr. Adams surveys official pronouncements made by Southern Baptists in the years that followed:

"In 1867, Baptists resolved to 'labor and pray more earnestly for the conversion of Jews.' In 1873, Abraham Jaeger, a converted Rabbi, addressed the annual convention session on the subject of the conversion of the Jews. Following his address, the Convention was asked to direct the Board of Domestic Missions to employ Jaeger to work among the Jews. He was not employed. In 1875, Crawford H. Toy offered a resolution to direct the Home Mission Board to seek those who would work among the Jews. In 1882, a similar resolution was adopted. This time, however, the Foreign Mission Board rather than the Home Mission Board was asked to 'seek

missionaries to Israelites in this and other countries.' Six resolutions were adopted between 1894 and 1921 asking that mission work be begun in Palestine."⁷

So, between 1867 and 1921, there were ten resolutions that dealt with Jewish evangelism. No further resolutions dealt with Jewish evangelism until 1996. In response to these early resolutions, the Home Mission Board employed Dr. Jacob Gartenhaus as their first missionary to the Jews. This eventually led to an entire department of Jewish evangelism, led by Gartenhaus, until his retirement in 1949. In his autobiography, he says, "As it happened, soon after I retired from the Home Mission Board after twenty-eight years, the Jewish Department was effectively done away with through a merger with other departments."⁸

At about this time, more liberal theological persuasions and ecumenical sympathies were in the ascendancy in the leadership of the agencies of the Southern Baptist Convention. Following several decades of struggle within the Southern Baptist Convention, I believed the time had come for the denomination to take a clear stand regarding the need of the Jewish people for the gospel and of our responsibility to pray for them and to articulate the gospel to them, as we might be able. The resolution was an attempt to bring clarity

where there had been some confusion and to restore a concern Baptists had traditionally held. It was certainly not an attempt to say that we were only going to focus on the Jewish people, but merely to correct something that had been neglected.

Actually, the neglect of Jewish evangelism by all of the major denominations following the Holocaust had had the effect of marginalizing Jewish believers and Jewish ministries. The lack of active support from the major denominations gave credence to the charge that it was indeed impossible to be both Jewish and a follower of Yeshua (Jesus), and those who objected were written off as either deranged or dishonest.

A Biblical and Theological Perspective

If we are truly monotheists, then those who worship other gods worship falsely, and need to be directed to the one, true God.

Evangelism

Monotheism and compassion drive our desire to share the Good News with all people. Each individual bears responsibility for the knowledge of God they possess. A decision to turn to God through Jesus the Messiah must be a completely uncoerced decision for it to have validity.

The message of salvation and forgiveness for sin that is available through faith

in Jesus the Messiah is to be proclaimed to all people, of every race and religion, on the face of the earth. Nevertheless, in this universal assignment, priority was to be given to the Jewish people (Romans 1:16). In fact, in the New Testament, there are two kinds of missions – not home missions and foreign missions, but Jewish missions and Gentile missions.

Furthermore, I believe that there is an important distinction that must be made between “evangelism” and “proselytism.” The former has to do with proclaiming this Good News of salvation through faith in the Messiah of Israel. “Proselytism,” in my opinion, is concerned with seeking members for one’s own organization, such as the Church of Jesus Christ of Latter Day Saints (the Mormons), for example. We do not say that one must become a Baptist to be saved, in fact, we are certain that not all Baptists are going to make it! We are not primarily concerned with “making Baptists,” but with proclaiming the Good News to all. That allows us to rejoice with our brethren of other denominations when they celebrate growth through evangelism.

Prayer

There are admonitions to pray for the Jewish people in any number of passages in both the Hebrew Scriptures

and also in the New Testament. Praying for the Jewish people is an act of compassion and concern – it is certainly not a “hate crime”! In Romans 10:1, Paul tells us, “Brethren, my heart’s desire and my prayer to God for them [i.e., the Jewish people] is for their salvation.” This is the only place in the New Testament where we find specific prayer for the salvation of unbelievers. Commenting on this verse, Douglas Moo says Paul wants “his predominantly Gentile Christian readers to know that he takes no delight or satisfaction from Israel’s fall. Quite the contrary, . . . Paul remains passionately committed to the salvation of the Jews.”⁹ C. E. B. Cranfield adds, “In this prayer for Israel’s salvation he has set an example for the Church to follow. A church which failed to pray for Israel’s salvation would be a church which did not know what it means to be the Church of Jesus Christ.”¹⁰

Who is a missionary?

Following the adoption of the Resolution on Jewish Evangelism, a reporter asked me how large my staff was. When I told him that he was speaking to the entire staff, he asked, perplexed, “Well, then, how large is your budget”? When I told him it consisted of my salary, a small operations budget (to cover telephone and office supplies), and a travel budget, he was

incredulous. “How do you propose to convert the Jewish population of North America, single-handedly and with no more funding than you have?” I then explained to him a very important point: Southern Baptists believe (even if they do not act as if they do) that every Christian is a missionary. My job is to motivate and equip Southern Baptists to do the work themselves. In other words, among Southern Baptists alone, we have a potential six or seven million missionaries.

Where would I get such an idea? Ephesians 4:11 and 12: “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.”

The reason God gave the Church evangelists and pastors and teachers (and they are to be considered “gifts”) is so that they can equip the believers, so that the believers can do the work of ministry. The primary responsibility of the “professionals” in Ephesians 4:11–12 is the training of the “laity.” To be sure, this training should involve modeling responsible, consistent and effective evangelism, discipleship, prayer, etc. These “professionals” are not “gifts” to the Church in the sense that they are to do these

things so that “ordinary” Christians don’t have to do them. Instead, they are gifts to the Church because they are to help the “ordinary” Christians do that for which what they were created, and that which should give them supreme satisfaction.

A Missiological Perspective

Although dialogue with Jewish groups who do not believe in their Messiah and networking with Christian denominations and organizations that are involved in Jewish evangelism are important aspects of my responsibility, the focus must always be on motivating and equipping Southern Baptists to share the Gospel with their Jewish friends and neighbors.

This is accomplished through literature, courses in our seminaries and colleges, and in seminars in churches, associations, and state conventions. We are also involved in planting Messianic congregations that are related to the Southern Baptist Convention. One day, perhaps, we will bear a greater resemblance to the New Testament model – a Church that openly exhibits the unity that exists between both Jews and Gentiles who believe in Yeshua HaMashiach (Jesus the Messiah). In the meantime, we have work to do.

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Notes

1. “To the Jew First” by Susan Perlmutter and C. David Harley in *World Evangelization* (A Publication of the Lausanne Committee for World Evangelization), 13:43, pp. 1, 3–4.
2. Unfortunately, for the leadership in some denominations, all interest in evangelism seems to have dissipated.
3. Cf. *For the Love of the Jews: A Theological History of the International Missionary Council’s Committee on the Christian Approach to the Jews, 1927–1961*. This is an unpublished doctoral thesis submitted to the University of Birmingham, England by Allan R. Brockway, September 1992.
4. This phrase, whether as past tense, gerund, or present tense, can be traced to W. B. Johnson, an early Baptist leader. It is used in the constitution of the Triennial Convention (1814) and in the constitution of the Southern Baptist Convention (1845).
5. Cf. *Touro Synagogue of Congregation Jeshuat Israel; Newport, Rhode Island; Founded 1658* (Published by the Society of Friends of Touro Synagogue National Historic Shrine, Inc., 1948). Cf. also *The Story of the Jews of Newport* by Morris Gutstein (New York: Bloch Publishing Co., 1936).
6. Bobby Adams, *Analysis of a Relationship: Jews and Southern Baptists* (Unpublished doctoral dissertation; Ft. Worth, TX: Southwestern

Baptist Theological Seminary; Dec.1969), pp. 78-79.
 7. Ibid., pp. 86-87.
 8. Jacob Gartenhaus, *Traitor? A Jew, A Book, A Miracle* (Chattanooga, TN: International Board of Jewish Missions, 1980), p. 211.
 9. Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament, edited by N. B. Stonehouse, F. F. Bruce, and G. D. Fee (Grand Rapids: Wm. B. Eerdmans, 1996), p. 631.
 10. C. E. B. Cranfield, *The Epistle to the Romans*, The International Critical Commentary, edited by J. A. Emerton and C. E. B. Cranfield (Edinburgh: T. & T. Clark, 1979), p. 513.

LCJE Directory

We have not finished collecting material for the new LCJE Directory, so it is still possible for those who have not already responded to be included in it. The new one will contain only LCJE members - agencies as well as individuals. According to plan, this directory will be available in two forms: paper and data file. Once a year there will be an update.

So if you want to be included in the new LCJE Directory, please send the relevant information to LCJE International: lcje-int@post3.tele.dk - or Box 11, DK 8520 Lystrup, Denmark. Fax +45 8622 9591.

TO THE JEW FIRST IN THE NEW MILLENNIUM

Celebrate Messiah Australia, together with an international ministry, Chosen People Ministries, will be hosting a missions conference on Jewish evangelism. This is the first conference of its kind to be held in Australia.



This historic conference will explore the **Biblical mandate** for Jewish evangelism as well as incorporate a seminar on **how to witness to Jewish people**. The highlight and conclusion of the conference will be an evangelistic rally and **Feast of Tabernacles** celebration.

This exciting event is also sponsored by the *Lausanne Consultation on Jewish Evangelism*.

For More Information:
www.celebratemessiah.com.au
 Email: enquiries@celebratemessiah.com.au

Messianic synagogue in Jerusalem vandalized

By Joseph Shulam, Roeh Israel, Israel

Reprint of Jerusalem Newsletter, July 24, 2000 edited by Joseph Shulam

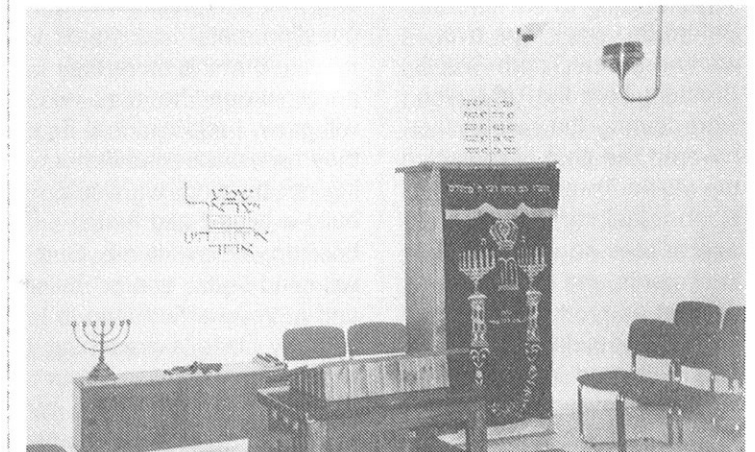
The month of July this year started when June ended. June ended for us in Jerusalem with an attempted arson of our building and with the theft of our Torah Scroll.

The Torah Scroll we had
 Now the Torah Scroll that we had was written in Krakow, Poland, in the year 1941. Just before the Germans invaded Poland, the Rabbi of the Krakow old Synagogue finished checking a Scroll that had been written by one of the local scribes. The Rabbi checked it and stamped it Kosher with the stamp of the local Synagogue in Krakow, Poland. Just a short time later the majority of the large Jewish Community of Krakow was burned in the crematoriums of Auschwitz, Birkenau, and Bergen Belsen. This Scroll of the five books of Moses was purchased by our Congregation in Jerusalem in 1983 from the money of Ahuva Ben-Maier, who dedicated the Scroll to her deceased husband Emmanuel Moshe Ben-Maier. The persons who broke into our building on the night of June 26th came to burn our building down. They saw that we have a Torah Scroll and their Orthodox Jewish conscience

struck them.

Burning a Torah Scroll is a very big sin. These religious criminals wanted to take out the Torah Scroll before they poured the five large Coke bottles of gas on the bag of rags and cotton-wool that they brought with them and set the whole thing on fire. In our Torah cabinet there was only one Torah Scroll, but there were two Torah Scroll covers, and the bandits imagined that we have two Torah Scrolls and took the time to take both supposed Torah Scrolls out of the small hole in the window that they broke. When the alarm system sounded they knew that their time was limited, and it was up before they had the opportunity to set the fire.

On the night of June 26th at 02:50 a.m. my phone rang. I was already in bed, but not of a long time, because I normally go to sleep every night well after 01:00 a.m. I got dressed and drove to our building. By 03:05 I was already at the building and the police had two cars driving around the neighborhood looking for a man running down the street with a Torah Scroll. The alarm company men were there, and every one was looking with flashlights through the broken shutter and window. We opened the building and turned on the lights to see that the Torah Scroll was missing from the cabinet and there was a red box that spilled its content of five large Coke bottles full of



Interior of Roeh Israel's meeting-hall. Above the cabinet with the Torah are the Ten Commandments and on the wall to the left Shema Israel.

fuel on the floor.

For me the next day was full of appointments with every major news agency and television station in Israel. You see, my dear brothers and sisters, just two nights earlier a Conservative Jewish Synagogue in Jerusalem was set on fire. Our case was instantly connected with what happened to the Conservative Synagogue, and the news people were eager to make this connection. So, on the night of June 26th every news broadcast on radio and television had the story and had an interview with me. It was the first time that Israeli media gave us a good rap and stated things the way we wanted things to be stated. They said: "a second Jewish Synagogue was broken into last night and a Torah Scroll was stolen from it. It is a Synagogue of Jews who believe that Yeshua is the Messiah and Savior."

The new Torah Scroll

Before the week was over we had a new Torah Scroll. Brothers from the USA who were touring the country covered the cost of replacing the stolen Torah Scroll. The Roeh Israel congregation appreciates so much the sentiments and the willingness of all brothers and sisters who help both financially and in every other way. We have celebrated the entrance of a new Torah Scroll into our congregation, and we did not even have one worship service without

a Torah Scroll.

The Rabbi from whom we purchased the first Torah some 20 years ago called and offered to let us borrow a Torah Scroll so that we would not be without a Torah Scroll this Shabbat. We got one from him and we paid for it with money that one of our brothers who was visiting the country at the time donated for it. We are now praying for a second Scroll – so that our enemies might not rejoice over us and so that we shall have two Scrolls during the Holidays this September – October.

One of the Orthodox Jews who has been persecuting us met me in the street with a big grin on his face. He said: "Your Torah Scroll was stolen!" I said, yes it was and you know who did it. He continued to grin when he asked, "What are you doing without a Torah Scroll in your worship service?" We have a new one, and I am on my way to buy the second. His grin turned into a question mark! I continued to tell him that the more they persecute us, the more we will grow. I told him that if they have succeeded in burning our building, we would build a bigger and better building, if they kill me, God will send better and healthier and more qualified men to take my place in preaching to Israel that Yeshua is our Messiah and Savior.

We should all know that this is a "war zone" and that we are in a battle. It is not a battle for our "ministries" --

it is a battle for the very soul and salvation of Israel and of the World. Let us stand up with the general and author of our Salvation, Yeshua ben David, Melech Israel!

The major damage to our congregation and to Netiv-yah was not done by the Orthodox bandits who broke in and stole the Torah. The major damage was done by the insurance company which, after we issued the claim for the damages and the theft, required us to make such security installations that Fort Knox would not be ashamed of. We had to put an infrared beam parameter around the whole building, change shutters on all our windows, buy a steel safe for the Torah, and install video cameras in and around the building. The total cost of all these security arrangements was over 25,000 dollars. At one point they required us to have a guard all night long or at all times when we were not in the building. This is all a part of the harassment that the devil is putting upon us in order to make us stop preaching that God loves the world and has provided a Savior from Israel to save us all.

We are not going to stop proclaiming the love of God for all men and especially for the Jewish people who have suffered so much harassment at the hands of so-called Christians in history.

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Lebanese Christians in Israel

By Bodil F. Skjøtt, the Danish Israel Mission and Caspari Center

On May 23 this year, the Israeli army left the security zone in Southern Lebanon, where they had been present since the Lebanon war in the early 1980s. To the joy and relief of many in Israel it brought home the soldiers, and the withdrawal even happened without any casualties on the part of Israel.

But the decision to withdraw and the very speedy way in which it happened left the supporters of Israel in South Lebanon, the SLA army, in a dilemma and with a very difficult decision, a decision many of them only had hours or half hours to make: To flee together with the Israeli soldiers or to stay behind and be left on the northern side of the borders when Israel on the morning of May 24 closed the gate that until then had allowed free communication between the so-called security zone and Israel.

In the end more than 5,000 members of the SLA army including their spouses and children found themselves on the Israeli side of the border and under the protection of the Israeli army. They were placed in more than 20 different "camps" in Northern Israel, mainly resort areas or vacation spots and different hotels. They were provided food, clothes and all other

necessities by the army. Financially, they have been treated like employees of the Israeli army and given a salary or pension according to the service they have given to the state of Israel.

When talk is about Christians living in Israel, the issues have more often than not been how difficult it is for Christians either to be granted citizenship or even residency in the country. Over the last decades the Christian community in the area has decreased dangerously because Christians have left the area either for political or for social reasons. It can therefore be surprising to learn that the members of the SLA army and their family – regardless of their religion – have been offered not only residency but citizenship in Israel, although not voting rights.

Regardless of how good or almost ideal the situation can seem for these more than 5,000 people, reality is very different. This was something that people from the Israeli Bible Society discovered when they went to visit these people in some of the places where they have been lodged.

What can we do?

When Azar Ajaj, an employee of the Bible Society in Galilee, first heard about the arrival of the SLA

families on the Israeli news, a question he asked himself was how can the Christian community in the country reach out to these people. How to do something for them? Yes, they had cooperated with the Israeli army, and they had been part of the war events in Southern Lebanon. It is not difficult to see why they were seen as traitors and war criminals by many in the Arab Christian community in the region, including the Arab Christians in the Galilee, to which Azar himself belonged. But they were also refugees who had lost everything in the flight and were now without anything.

At first it was not known where the refugees were, but when Azar and others learned about three places on the northern border, it was decided to go and visit them there to see what could be done for these people. To begin with they brought Bibles in Arabic to distribute to those who wanted. As Doron, General Secretary of the Israeli Bible Society says, "Whether or not these people had a Bible before they fled or whether or not a Bible would be what they would go back and look for had they had the time, the fact was that they were here without Bibles, and although there are Muslims and Druses among the SLA

soldiers, most of them were Christians. The mandate of the Bible Society is to supply all people everywhere with Bibles, and that is what we could do – at least.

The Christian Arabs who came to visit were met with appreciation by people from the army, who were grateful for whatever others could do for the refugees, especially when it came to meeting their spiritual and social needs. But they were also met with suspicion by the Lebanese who very much felt and still feel they have been betrayed and brought into this situation. They feel that they are not welcome by anybody, especially their own Christian community, the Marionite Church, which unfortunately is very much the truth.

What the people from the Bible society also saw when they first went to visit the camps were children being bored with nothing to do, nowhere to go and nothing to play with. The visiting group – made up of people from the Bible Society, an outreach team, and individual members from the local Arab Christian community – brought books to read, and crayons and coloring books with Bible stories were distributed in order to reach out to them and give them some indication that they care for them.

The hardest thing to see, says Azar, was how these people have lost not only all their possessions, but also

trust in everybody and hope for the future. We met dark and gloomy faces with no smiles. We soon realized that what these people needed was not to have their material needs met, although there will always be people who will tell you that they do not have enough of this or that. But what they need more than anything else is encouragement, to see that somebody cares even though they can't provide an answer for their future.

A tour organized in cooperation with the army and the Bible Society

The Bible Society in Israel later decided to organize a tour for SLA families in one of the "camps" in Tiberias. The tour was organized in cooperation with the army who provided the buses, and those that wanted to come along – many are afraid to leave their camps – were invited for a trip to Jerusalem. The trip included a visit to the municipality, a tour of the Christian sites in the city and most of all a meeting with members of the different congregations using the Baptist Church in Jerusalem. One of these congregations is a Hebrew-speaking, Messianic congregation.

Doron, the general secretary of the Bible Society in Israel who worked together with the leaders of the SLA families and the Israeli army to organize the visit, admits that organizing social events like this trip is

not part of the mandate of the Bible Society. "But we very much felt the need and saw how we could do this in cooperation with other individuals. It was not easy to make this happen. The logistics with the army and the municipality was one thing, But we also wanted to make sure that we avoided any embarrassing situation for the people, especially as we toured the Old City in Jerusalem. Many had come reluctantly as they are very suspicious. But we hope that what we did can be an encouragement for these people and can inspire other Christians – individuals or organizations – to reach out to these people who, regardless of what they have done and how this is perceived, are people in need of hospitality, friendship, social contacts and trust in and hope for a future after what they have just experienced.

For the time being nobody is talking about the issue of the SLA families in Israel. It is true that compared to the other problems of the region this is insignificant. But it is equally true that nobody really wants to see this as their problem. Those among the SLA families who belonged to the Druse society have been accepted by their own Druse society is very much in accordance with the Druse religion. But the majority belong to the Christian community, and here they have been met with no or

very little acceptance, and the philosophy of many in the local Christian community seems to be – at least for the time being – that these people should pay for what they did. The exceptions are to be found within the evangelical Arab Christian community. Some individuals are reaching out as are a few organizations, but whatever is being done is being done quietly. So far the Bible Society and those who have worked with them are among the few who have reached out.

The future

When asked what will happen to these families in the near future, Azar Ajaj did not have many encouraging answers. "It is obvious that the best thing would be if

these families could go back home and rebuild their houses, families and lives again. This is also what most of them want to do. But at the moment this does not seem to be an option. Most likely a political solution is needed for this, and at the moment nobody in the political framework has these people as their priority. Quite the opposite: Nobody talks about them."

In the meantime they can stay in Israel and even become citizens if they wish, but the language barriers, the social and religious barriers between them and the Israeli society are very big, and unfortunately the Christian community to which they are closest culturally and socially have not welcomed them. A few hun-

dreds have left, but for most of them this is not an option. They have nowhere to go.

Regardless of the past and whatever the future can be for these – perhaps a political solution is needed – at the moment they are people in need especially of hospitality and friendship. What has been done by the Bible Society and other local believers and institutions should serve as a model and inspiration for all believers in the Christian community – whether Palestinian or Jewish. One can only hope that the beginning talks of different groups and congregations adopting families can mature. It needs a way to overcome the suspicion on the part of the Lebanese, and it takes the willingness of the local believers.

ICC meeting in September in Jerusalem

On 12–13 September LCJE's International Coordinating Committee (ICC) meet in Jerusalem. The new ICC, which was elected at the Sixth International LCJE Conference in New York August 1999, consists of Tuvya Zaretsky (President), Kai Kjær-Hansen (International Coordinator) and committee members Pirkko Säilä (Patmos, Finland) and Lisa Loden (Caspari Center, Jerusalem) with Bodil F. Skjøtt, Denmark, as secretary.

Even though LCJE is a loose network, there are a number of business issues which need to be treated and ratified. One of the main points on the agenda will be a discussion of where to hold the Seventh International LCJE Conference.

Please pray that the ICC may make the right decisions at the meeting in Jerusalem!

Betty Baruch: 1927-2000

By Lawrence Hirsch, LCJE Australia/New Zealand coordinator

Betty Baruch was a Jewess from Poland, born 5 November 1927, who moved to Australia nearly 70 years ago. She lived around Melbourne most of her life and got saved nearly 50 years ago. She passed on to be with her Saviour and Lover on Monday 19 June, and all who knew her and her ministry will miss her for sure.

The funeral was Thursday 22 June, and a moment of praying for her (still) unsaved family would be good just now.

Betty migrated to Australia from Poland with her mother when she was only 5 years old. They lived in Horsham (VIC), where Betty went to school. She was trained as a schoolteacher. It was whilst she was boarding at her first teaching post that she came to faith in Jesus through the continued witness of her flatmate. She went to serve God in India, returned to Oz to study at Bible college, returned to India to teach, then returned to Oz in 1965 after her father's death.

She led her mother to the Lord weeks before the elder passed on, and Betty worked tirelessly among our people on Acland Street in St Kilda and many other venues. She conducted small Bible studies in her flats until she stepped down from ministry only a few

years ago. She served God faithfully to the end.

At the funeral service Pastor Andrew M.H. Lian read II Timothy 4,1-8 and Mark 12,29-30, and said in conclusion:

"As I was meditating on the passage in preparation for this devotion I remembered once the Lord Jesus Christ was asked the question by a scribe "What commandment is the foremost of all?" and the Lord Jesus answered "The foremost is *Hear, O Israel, I the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.*

I can say that Betty has kept the foremost of all the commandment before the Lord God of Israel. She has loved the Lord her God with all her strength and with all her heart and with all her soul and mind. Because in fighting the good fight she has fully expended all her strength. In keeping the faith she has totally invested with all her heart and in finishing the course she has diligently applied all her soul and mind. Indeed Betty has kept the Lord's commandment in her walk with the Lord.

Today, we draw great encouragement from Betty's life and she has issued a challenge to us all. How are

you? Fighting a good fight, finishing the course and keeping the faith?

When I read the previous few verses from II Timothy 4, particularly verses 2 & 5, "preach the word, be ready in season and out of season, reprove, rebuke, exhort, with great patience and instruction... But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry" I felt as if Betty was giving us the final exhortation and challenge us to fight the good fight, to finish the course and to keep the faith, and believing in God's promise of the crown of righteousness for those who loved Christ's appearing. And I'm sure Betty, who is now safe in the arms of the Lord Jesus, will be awarded with the crown of righteousness.

Thank God for Betty's life. Amen.



Betty Baruch, ca. 1990

Betty Baruch 1927-2000

Betty Baruch participated in LCWE's Consultation on World Evangelization, Pattaya 1980, and was one of the 18 persons in the Mini-consultation on Reaching Jewish People, by whom LCJE was founded. Right up to LCJE's Fifth International Conference in Jerusalem 1995, Betty was LCJE area coordinator for Australia/New Zealand. In her term as coordinator she initiated, in 1992, *Jewish Prayer Needs* - a prayer letter sent to a large number of individuals and churches in the South Pacific area.

Betty was one of the founders of LCJE. For that and for what she has accomplished in our context, we give thanks to God.

Kai Kjær-Hansen

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MEETINGS

LCJE North America

Next meeting: 12-14 March 2001 in Los Angeles. Further information: Theresa Newell (see back cover)

LCJE Europe

Next meetings: 15-16 March 2001 in France (young leaders) followed by meeting for all, 16-18 March 2001, in France. Further information: Hartmut Renz (see back cover)

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