

Networking Jewish Evangelism



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Press Release

Jewish Evangelism Leaders Meet World-Wide

Keszthely, Hungary, 24 August 2007

- Over 160 participants from 18 countries, representing 16 agencies and congregations involved in Jewish evangelism participated in The Lausanne Consultation on Jewish Evangelism's (LCJE) eighth international gathering. The six-day meeting, with the theme "Jewish Evangelism – Telling the Story," was a time for leaders to relate stories from the field, consider trends, coordinate strategies and stimulate both theological and missiological thinking on issues related to their movement.

Notable was the participation of Doug Birdsall, Executive Chair of the Lausanne Committee for World Evangelization (LCWE), the parent body from which LCJE was launched in 1980. Birdsall encouraged participants as he affirmed a special place for Jewish Evangelism on the church's agenda:

"The story of Jesus Christ is a message to be shared with the whole world, but especially with the Jewish people, as it is the fullest expression of God's love relationship with His people."

His statement was particular fitting in light of the location and timing of this quadrennial conference. Eighty years earlier, the International Committee on the Christian Approach to the Jews (ICCAJ), a network launched by the International Missionary Council (a counterpart to the LCWE of today) met in Hungary with a similar mandate as those meeting in Hungary this past week. The 1927 conferees described a unique opportunity to share the gospel in the Europe of their day.

The 2007 conferees see an opportunity to bring the message of Christ to the present Jewish community around the globe.

Tuvya Zaretsky, president of the LCJE, explained, "The 1927 *Budapest Report* documented a growing interest among Jewish people worldwide regarding their destiny and a homeland. Now, on the eve of the State of Israel's 60th anniversary we rejoice in the stories of an unprecedented openness and opportunity as the gospel is penetrating Israeli society. The gospel of Jesus Christ is as relevant and as unique a spiritual hope today for the Jewish people as it ever has been."

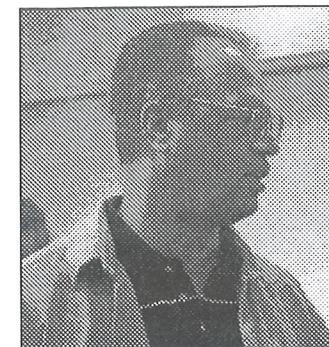
Learn from the Fig Tree

Charles Klingensmith, Chapter President, LCJE Japan

"Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see these things happening, you know that it is near, right at the door" (Mark 13:28,29 NIV).

For LCJE people in the northern hemisphere, summer is now ending; for LCJE people in the southern hemisphere, summer is now just beginning. Fig trees across the globe continue to teach their leafy, green lesson; do we continue to apply it to our lives? The lesson is namely this: whatever the future holds, the most certain fact is the return in glory of Yeshua, the Messiah of Israel, the Savior of the World, and the Judge of the living and the dead. I've written "the most certain fact", but more accurate is "the *only* certain fact." Relative to the certainty of Yeshua's return, even our own deaths cannot be called certain: because some of us might be caught up in the air at His return. Otherwise, though, we will die. Certainly. Even fig trees lose their leaves and their fruit, and the winter wind blows through bare branches.

Yeshua has given His church this honor: prepare



Charles Klingensmith

the world for His return. We who are living now have no promise even of tomorrow; the day to do His work is today. What is today's work? Telling the Story, the Old Old Story, of Yeshua and His love, His forgiveness, His gift of living hope.

To whom do we tell it? "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile" (Romans 1:16 NIV). Here in East Asia where LCJE Japan does its work, this Word "first for the Jew" remains true, even if Jewish people here are rare and Jewish life is absent. We know the whole church brings the whole gospel to the whole world, so surely this means that the almost wholly Gentile churches of

East Asia need to bring the gospel also to the world outside Asia, and specifically to the Jewish people throughout the whole world. And doesn't it also mean that Jewish believers in Yeshua need to bring the gospel not only to unsaved Jewish people but to the Gentile world as well? Why not to gentile East Asia, too?

We in LCJE Japan challenge our believing Jewish brothers and sisters to get more actually connected to East Asia, to the unsaved hundreds of millions of people here. The Jewish witness for the Jewish Messiah is especially powerful among Gentiles here, and an undeniable testimony to the faithfulness of the God of Israel. So, dear Jewish brothers and sisters, bring Yeshua to East Asia, too!

Also this. Pray for us, and help us in LCJE Japan to equip the East Asian churches to reach beyond their own national borders, to bring Yeshua to Jewish people who may be here, and also for us too to go out to the whole world.

"...you can boast of us just as we will boast of you in the day of the Lord Jesus" (2 Cor 1:14 NIV).

Charles Klingensmith
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Lake Balaton Conference Statement

Lausanne Consultation on Jewish Evangelism
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The Lausanne Consultation on Jewish Evangelism (LCJE) met for its 8th International Conference by Lake Balaton, Hungary, from 19 – 24 August 2007. The conference provided a platform for the unique network of organizations and individuals to gather information, coordinate strategies, consider trends, and stimulate theological thinking and missiological research in the cause of advancing Jewish evangelism.

The theme of this quadrennial conference was "Jewish Evangelism -Telling the Story." Doug Birdsall, Executive Chair of the Lausanne Committee for World Evangelization, spoke in support of Jewish evangelism saying, "The story of Jesus Christ is a message to be shared with the whole world, but especially with the Jewish people, as it is the fullest expression of God's love relationship with His people."

Consultation participants saw themselves in an historical context. In 1927 an international conference on Jewish evangelism was held in Budapest. Eighty years later LCJE participants met in Hungary and faced some of the same issues reported by their predecessors. The 1927 conference report spoke about Jesus' love for His own people and the conferees' dedication to tell Jewish people the good news. Eighty years later, the LCJE network shares that same commitment to Jewish evangelism.

Therefore, the Lausanne Consultation on Jewish Evangelism calls on the whole Church to join in presenting the whole gospel of Messiah Jesus to the Jewish people worldwide.

We affirm the good news of Jesus is the only hope for the salvation of the Jewish people. If Jesus is not the Messiah for the Jewish people, then neither is He Christ for the nations. Either Jesus is the Messiah for all, or He is not the Messiah at all.

We rejoice over the reports that Jewish people are coming to faith in Jesus and that the number of Messianic congregations is growing.

We assert that the worst possible Christian injustice to the Jewish people would be to deny them a hearing of the gospel, which is their only hope of salvation.

We encourage evangelism to all the children of Abraham according to the flesh and pray for efforts toward reconciliation between Palestinian Arabs and Israeli Jews in Christ.

We denounce contemporary expressions of anti-Semitism and prejudice against the State of Israel and urge the whole Church to join us in speaking against such sentiments, recognizing that they hinder Jewish people from hearing the gospel of Christ's love.

We commend the LCWE publication *Jewish Evangelism - A Call to the Church* (Lausanne Occasional Paper #60, 2004) to increase understanding regarding Jewish evangelism.

We challenge ourselves to minister with openness to God's call and a willingness to collaborate in new approaches for communicating Jesus' message in a post modern world.

We call on the whole Church to support and actively partner in creative, thoughtful ways to share the whole gospel with the Jewish people.

The Sower and the Seeds By Doug Birdsall, Executive Chair, LCWE

Doug Birdsall, Executive Chair of the Lausanne Committee for World Evangelization (LCWE), participated in the eighth international LCJE conference at Lake Balaton. The following is the last part of his evening address on the Sower and the Seeds (Matthew 13:4-23).



Doug Birdsall

No matter how the sower sows, or if the sower chooses to sow, the Creator is already at work *before* any sowing has even taken place. The Creator has created the seed. He has seen to having the field plowed, and he already knows that not all the ground will be fruitful. He has also promises us that his word will not come back empty (Isaiah 55.11).

His Spirit has empowered the seed and as gone before us. His Spirit fore knows who will respond to the good news, and who will not. Ultimately the fruitfulness of the seed is in the Creator's care, and we need only to be faithful to do what he has called us to do... to scatter abundantly.

As Charles Spurgeon wrote: [the sower] has to leave the seed in the care of the Lord who gave it to him, for he is not responsible for the harvest, he is only accountable for the care and industry with which he does his work....Our duty is not measured by the character of our hearers, but by the

command of our God. We are bound to preach the gospel, whether men will hear or whether they will forbear....Let men's hearts be what they may the minister must preach the gospel to them; he must sow the seed on the rock as well as in the furrow, on the highway as well as in the ploughed field."

Although some would downplay the need for Jewish evangelism, saying the ground is too hard among Jews or wrongly say that salvation is now for non-Jews, this is not the heart of God. When people speak to me about the difficulties of evangelizing the Jewish people, it often echoes the difficulties of evangelizing the Japanese people I experienced in my years as a church planter there – the hardness of heart, and very little visible fruit. And yet this passage encouraged me to keep on preaching the gospel.

The Jewish people are still the apple of God's eye, they are for whom Christ came to preach the good

news of the kingdom, and they are *still* those who need to hear the life-giving gift of the gospel. In the midst of what may seem to be very hard ground God continues to call us to be faithful in preaching the good news, because *he* will bring the harvest.

And the Lord promises a great harvest, greater than we can ever imagine. Even in the grand revelation of the apostle John, the Jewish people, from every tribe, the perfect number of those redeemed are first to be enumerated before the great multitude (Revelation 7.4-8):

"144, 000 from all the tribes of Israel. From the tribe of Judah 12,000 were sealed, From the tribe of Reuben 12,000, From the tribe of Gad 12,000, From the tribe of Asher 12,000, From the tribe of Naphtali 12,000, From the tribe of Manasseh 12,000, From the tribe of Simeon 12,000, From the tribe of Levi 12,000, From the tribe of Issachar 12,000, From the tribe of Zebulun 12,000, From the tribe of Joseph 12,000, From the tribe of Benjamin 12,000."

And it is with Israel will all

those from every nation, tribe, people and tongue will worship the Lamb.

This is our great hope, and this is the vision which we keep our eyes fixed upon

as we continue to faithfully scatter the seed of the gospel among the Jewish people and the world, as he will be faithful to bring his people unto himself.

To him be the glory forever and ever. Amen.

Doug Birdsall
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Stories from Hungary

By Géza Endreffy, Pastor, The Norwegian Church Ministry to Israel, Hungary

Due to a regrettable mistake, this paper was not included in the conference booklets.

First of all you all have to realize that Hungary is a very strange country. The language we speak is different from other languages; the nation around us speak nearly the same Slavonic language. And if you know a little about the history during the last millennium, you will know that Hungary played a very important role in the history of Europe. This role was a counterbuff from many points. Tatars, Turks, East and West, in these days too!

So the Hungarians has had to figure out how to stay alive. Therefore Hungary has always been a very integrated, tolerant and broad country. (Torda parliament in 1568, the first Religious freedom law in the whole world.) Foreign people can easily fit into the culture and society.

Even the Jews could feel comfortable here in the Carpathian Basin. There was a saying that here they



Géza Endreffy

feel more Hungarian than Jewish. So the assimilation rate was high. At the same

time we fought very much against each other. It is God's grace that we still exist. At such times the Hungarians needed to find somebody to blame why the things were so bad on. In these times anti-Semitism increased. (Of course not every time and not everything was blamed on them.) It all means that the Hungarian Jewish community is a very special community. This must be



The leader of the klezmer group, Irek Czubak

understood in order to have a right picture of us. Having said this, I want to tell two stories about Jews and Jewish people.

1. There was a very strong Jewish family. Both the mother and the father were Jews. The tradition, not the religion, was very important for them. The father was a very well-known lawyer. They had a daughter. The apple of their eyes. The parents gave everything to the young girl. But when she was a teenager, she was very depressed. In the beginning she asked her parents about God, but did not receive an adequate and fair answer. A girlfriend of hers saw these sufferings and brought her to a congregation in a historical church. They listened to the talks and the preaching and God's grace reached her, she accepted

Yeshua as her Messiah. It often happened that this young lady disappeared from home Sunday after Sunday. Her life changed, she became happy. After a while it became obvious to her parents that their daughter would go to church every Sunday. Then the father called this young lady to him and began to argue, and shout at her. In the end the father concluded with these words: If you do not quit being with the Christians I will kill myself. Even it was a kind of blackmail, the daughter began to pray for her parents and kept on going to church; the parents turned very Jewish. This is an ongoing story, we hope that the parents will find their Messiah in Yeshua too.

2. Here is another story that shows our context. In my congregation, a Lutheran

congregation in Budaörs, not so far from Budapest, there is a very big extended family. The time had come to have confirmation for the older children, so I began to visit the family at their home. A part of the family visited the Sunday service almost every Sunday, some of them were very active in the everyday life of the church, and gave financial support to us. So I visited them and recognized that maybe this family is a Jewish family. They had been Lutherans for many generations, I knew what their name had been earlier, and began to talk about the Jewish roots of Christianity and more about the Old Testament, and the role of the chosen people, etc. It went on for some time but after a while I noticed a little smile on their faces. The grandfather said to me: We noticed that you appreciate our Jewishness in the education of our children, but we feel very, very satisfied and OK with Jesus our master. We know what we know about our roots, but do not want to have more about it. We don't call it assimilation we are just doing fine, we know who we are that's it.

I hope these examples show very well the Hungarian context and give good you a good motivation to pray for the Jewish people in Hungary and for our work.

Thank you.

Geza Endreffy
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Susan Perlman and Peter Barbarics, Melba Tours, teaching Hungarian proverbs

Reflections on LCJE Lake Balaton 2007

It was a Privilege

By Cecilia Burger, Ministry to Jews, South Africa

It was a privilege to once again attend the International Conference of the LCJE. My first and last experience of such a conference was in 1986! It was good to make contact with brothers and sisters I haven't seen for a long time and to find that they are just as passionate about reaching Jewish people with the Good News as 21 years ago. I also value the new friends I made. Meal and tea times provided one with the opportunity to hear personal testimonies about people's lives and what God is doing in other parts of the world.

To be together specifically at Lake Balaton with brothers and sisters from different countries and backgrounds was also significant. Bob Mendelsohn shared with us at one of the prayer meetings one morning that when German families were divided after WWII Lake Balaton was the place where they would meet. The early morning prayer times as well as the praise and worship led by David and Lisa Loden set the tone for the day.

True to the theme of the Conference, *Jewish Evangelism - Telling the Story*, Avi Snyder and Rob Styler's dramatized presentation of the parables made



Cecilia Burger

me look at the parables in a new light.

In my opinion the academic papers on relevant topics were very well researched and presented. I also appreciate the humility and honesty of different speakers in presenting their papers. The papers were challenging. Mitch Glaser stated in his paper on *To whom are we telling the story?* that "we in the Jewish missions community have become somewhat alienated from the broader Messianic movement." I agree with him when he says that this saddens him and that it is a mistake not to take the Messianic movement seriously and that it is important for us in the Jewish missions movement to partner with the Messianic movement otherwise "we will become alienated from Jewish believers and organizations with whom we have most in common."

The insights from the lives of Jewish believers from the past shared by Kai Kjær-Hansen every evening were also very valuable. One evening he shared about the life of Rabbi Yechiel Lichtenstein and in conclusion said that "he lived so much in the hope of the people of Israel's future salvation that it had a negative impact on himself and his work for Israel's salvation in the present." Without saying it directly this presented a warning to us in Jewish missions.

I found the testimonies of how God brought individuals to Himself encouraging and inspiring. He still saves and prepares His people for service. Reports on the work of the Holy Spirit in different countries of the world made me want to echo the words of Paul in Rom 11v1 "I ask then: Did God reject his people? By no means! ..." All over the world Russian Jews are coming to faith in their Messiah and God is sending His workers to where the need is. How exciting!

What a blessing to hear about reconciliation between Arab and Jewish believers in Messiah in the paper by Lisa Loden. She told us that local Messianic congregational leaders are meeting with

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Arab pastors and leaders of Arab speaking congregations in Israel on an increasingly frequent basis. Arab and Jewish pastors will also on occasion exchange pulpits. Also a growing number of local Messianic congregations are making efforts to get involved with aid distribution that reaches the Arab community in Israel.

She also shared with us about the work of Musalaha, the only faith based reconciliation ministry in Israel bringing Arab Palestinian Christians from Palestinian territories and Gaza together with Arab Israeli Christians and Messianic Jews. There are specialized activities for children, women, leaders and families. It was particularly significant that dealing with themes of identity virtually all the participants saw their spiritual identity as primary.

In conversation with individuals and also through various presentations I, as a gentile believer, realized once again that the life of a Messianic Jew is not easy. In the Jewish community as well as in the Christian community one struggles to be accepted as a Jew. David Loden sang a new song at the end of the conference which summed up this struggle when he said that only looking in the face of Yeshua did he finally find his identity.



Rob Styler dramatizing one of Jesus' parables

In closing David Brickner delivered a particularly challenging paper, *Networking for Jewish evangelism – is there a future for LCJE?*, saying that a network is only as effective as the people making use of it. He said that we are unwilling to admit our failures to each other and also that we need each other. "A network like the LCJE is effective when its members value relationships and the opportunities the network affords and when we recognize that networks can be most useful when they foster partnerships." We need to become vulnerable to each other and share not only our successes, but also our failures. He also challenged us to give up our organizational identity to work together and thus serve in more locations than our agencies serve. We need to strengthen colleg-

ues in areas where they are frail and also receive strength where we need it.

I also appreciated the contribution by Doug Birdsall, Executive Chair LCWE. He made us aware that we, LCJE, are part of a much bigger network, LCWE and together, we are to bring the Gospel in a way that is relevant to the world we live in – to the Jewish people first and to the rest of the world. He mentioned what Billy Graham called the "Spirit of Lausanne" at the first Lausanne Congress. "Koinonia with a purpose- to move forward, encourage, challenge to bring hope to a world in need of healing, redemption, justice and life." I feel that the Conference was operating in the "Spirit of Lausanne" and I am encouraged to serve in the Kingdom of our Messiah Jesus.

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The LCJE is Alive and Dynamic

By Daniel Nessim, Executive Director, Chosen People Ministries, UK

Sok lúd disznót győz. If anything could describe the LCJE International consultation held in Hungary this August, this is it. The translation, "Lots of geese can conquer pigs" is as relevant as it is humorous. Together, we can overcome obstacles greater than ourselves.

Despite being a long standing member of the LCJE, this was the first international conference that I have been able to attend. In a sense, I felt that I was coming in my father's place, as he (Elie) has attended more than once in the past. That made the week quite significant for me from the outset. Now that I am home, I'll be mailing him a copy of all the papers, just as he regularly brought them home for me in the past. Speaking of 'papers' - I was prepared for papers, intellectual stimulation, and the privilege of meeting colleagues from around the world. I was in no way disappointed on that score!

As far as the papers presented, what can I say? It was a great lesson in the different approaches to the Jewish people that are being conducted around the world. Historical snapshot biographies of Jewish believers from a century ago



Daniel Nessim

gave context and perspective on the work we are engaged in today. I looked at those old world Jewish believers from a century past, and knew they were my brothers. They faced the same issues and challenges in making Messiah known among the Jewish people as I as a Jew do today. Some of their solutions and methods were the same as those that we Messianic Jews are experimenting with now. The fear arises in my mind - will another holocaust destroy what God is once again doing among the Jewish people, just as the last holocaust gutted the once vibrant Jewish believing community of last century? Thank God we don't know the future, but to know that our times are in His hands.

As a Jew who believes that Yeshua is Messiah and Lord, I have an intense desire to see more of my

nation have their eyes opened to Him. What an experience to sit in a small throng of those who have dedicated their lives to this same purpose. Missions that have worked to open the eyes of my nation for over a century or more were there. So were newer ministries with new ideas and approaches. Some present had for a lifetime been reaching the Jewish people, others were just starting out on a path that God had set them on. Certainly some of these works will reach some Jewish people, and some, maybe many, will come to know Yeshua, the Redeemer of Israel. Together, lots of geese can conquer pigs.

Relationship and Dialogue

I was *not* prepared for how intensely *relational* and *personal* the week was. From morning to night, except during the sessions, our time was spent in discussing issues, planning for the future, learning from each other, meeting new people, and generally getting to know more about this worldwide effort that is the church's expression of its charge to bring the Gospel to the Jewish people. Friendships were made, renewed, and strengthened.

New ideas for outreach and cooperation were shared and advanced. Meetings between agency directors (that in my home country (the UK) are notoriously difficult to arrange) were easily convened over the dinner table. Thought not too bad, the food could have been better, especially for a Jewish palate, but hey, it was worth it!

One of the aspects of relationship is that disagreements are inevitable. The closer the relationship, the more likely problems are. It was quite evident that many entrenched interests were represented in our group. Some of the missions (the one I work for included) are well over a century old. Some are newer, and are tempted to think they've got the tiger by the tail. Some are backed by established mainline churches, others by uncritical, 'anything goes' donors. In fact, in some ways some missions are backed by two millennia of entrenched attitudes. On the other hand, Jewish believers are also backed by five millennia of Jewish tradition. We'd be in error not to be aware of our diversity. How to make sense of it?

I felt sadness in my heart when I saw that some Jewish believers did not feel that their views were given a sympathetic hearing. There

comes a time when the bearers of the Gospel need to listen carefully to the recipients (we Jews). They need to trust the Holy Spirit's work and be extremely careful before criticising those that they have laboured so long to win to Yeshua. Maybe some feel that too much 'Jewishness' implies that the Jewish believer isn't 'converted' enough? I hope not, and, well, enough of my anxious thoughts. The point of the LCJE is that we talk. Dialogue, as Jocz pointed out long ago (*Mishkan*, Issue 3, Autumn 1985, p. 3) only exists when differing parties have a position to convey. That's why I intend to stay in the LCJE. We need to convey our positions to each other, and we need to be willing to listen to each other as well. As Buber put it, we must relate to one another as *Ich und Du*.

If there is one place for

dialogue to happen, it is the LCJE. There is no other forum where we can learn from each other, and even accept correction from each other. This dialogue is essential to the effectiveness of the great endeavour of reaching the Jewish people with the Gospel.

The Future

The LCJE is alive and dynamic. The international has demonstrated this beyond doubt to me. Outside, and a day after, my wife and I worshipped with Jewish believers just outside Budapest. This is what it's all about. In part they are the fruit of the mission (in this case the Scottish mission) to the Jews. What a joy as a Jew to meet other Jews, in a different country, who speak the same language, the language of the redeemed.

Daniel Nessim
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I Knew Nearly Nothing About LCJE

By Mark Lam, Executive Director, Chosen People Ministries (Hong Kong)

August 2007 is my very first time attending the LCJE. In fact, I knew nearly nothing about LCJE in the past. However, it has become a most eye-opening and precious moment in my ministry life, especially regarding Jewish missions work.

Packed with more than 160 fellow workers, the conference is a platform where we can meet, learn, fellowship, worship together, and challenge each other. I can meet many old friends and new friends. I have even got so many name cards. Simply speaking, I enjoy the atmosphere tremendously.

At the same time, despite our being so different, we have one thing in common for sure. We are all eager to see the Jewish people hear and accept the gospel of Jesus Messiah. The participants of LCJE come from different countries and backgrounds, and they may hold different theological views. They are also at different stages of Jewish ministries: some are very experienced but some are just green workers. However, the main goal of LCJE is still obvious at least to me: to work together to advance the cause of



Mark Lam

Jewish evangelism around the world. I sense the strong unity in the commitment to bring salvation to Jewish people by all participants.

In fact, there are two of us coming to LCJE from Hong Kong: Gordon Law and myself. We both admit that the conference deeply encourages us. It has refreshed and strengthened our burden in God's calling for us in Jewish ministry. We hear our fellow workers share their stories: both successes and struggles. Because of their perseverance, we realize that God works among them and through them. We have eaten meals together with some fellow workers, and fellowship with them is always an enjoyable time. Thanks to God, LCJE is a platform to give us encouragement and renewal.

Frankly, the schedule of meetings is a bit too long for

me. I enjoy each day, but the morning-till-evening programs make me feel stuffed up. Because there are many speakers and papers each session, I need to focus with prolonged attention. I just wish I could digest all of the sharings immediately, they are all excellent, but it seems very hard. Fortunately, a booklet is distributed to us each day with all the materials printed out. I can read it again. That is like a heavenly gift to me. Praise the Lord!

One of the highlights in LCJE is the conference song. It is so funny. The melody itself is familiar to Hong Kong people. And the lyrics create so many laughs. Participants are dancing, both young and old. Because of this song, all of the stressful thoughts give way to great joy.

During the ad-hoc further discussion on freedom and the law. I feel like experiencing the Jewish saying, "two Jews have three views." The various ideas are stimulating and challenging me to think through it. We close the discussion by singing "Hinei Matov" together. It is such a necessary and warm conclusion by expressing that we are one body in the bond of Jesus' love.

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To conclude, Hungary is a beautiful country. It is peaceful and comfortable. Locating LCJE conference here is a perfect idea. Not only I am so glad to have

attended the conference, but also to have joined LCJE's membership. I hope to keep abreast with the issues of Jewish evangelism around the globe. My desire and

prayer is that Hong Kong can play a strategic role in supporting Jewish evangelism, by God's grace.

Mark Lam

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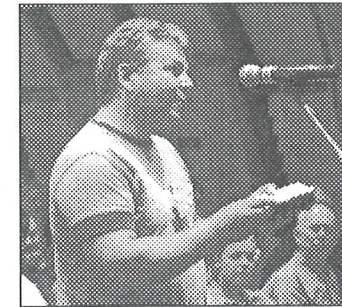
Did I Have an Agenda After All?

By David Scott, Director of The Church's Ministry among Jewish People, UK

What a thoroughly encouraging experience that was! There was so much to digest and understand – never mind the fact that there were many fellow-guests whose stories I did not get time to hear, whose current ministry 'ups and downs' I didn't get to celebrate or sympathise with. However, perhaps I should start at the beginning.

I had arrived in Budapest Airport having mostly recovered from the intensities of our own CMJ International Conference in England and then from my first foreign holiday with my young family. I made it to my flight, flew comfortably but arrived wondering whether I was fully ready to focus on, and imbibe, all that the conference had to offer?

It was a real pleasure to be met and greeted, as arranged, then taken gently and promptly to awaiting transport and to be on my



David Scott

way to our hotel. It was also my first opportunity to meet some of the other attendees and for us to talk awhile before the fatigue from flying, the climatic warmth and the gentle bounce of the cross-country jaunt brought a companionable silence to the journey. We arrived slightly later than planned as we stopped, en route, for a snack but when we did arrive there was the faint waft of klezmer music to greet us after we had checked in.

What was evidenced from the start, and throughout the conference,

was that this was a well-structured, imaginatively varied and well-run event. As the conference unfolded it became obvious that this was the fruit of careful, prayerful planning which was made further possible, and enjoyable, by the enormous wealth of talent in the organisers, the presenters and the guests.

Outside of my familiarity with previous LCJE documents I had virtually no preconceptions and was happy to take things as they came. However, it was encouraging to recognise some familiar faces as well as to begin making new friendships. The hotel was pleasant, clean and slightly 'functional' but I was not there to assess the facilities. My hope, in being there, was not only to be replenished by the Lord through fellowship of the 'one new man' but also to be re-envisioned and re-encouraged, through sharing a

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bigger picture made up of many stories, for the work we all have been called to by our Lord.

The music from the klezmer band was vivacious and sang with sonic laughter, the worship was deep yet uplifting and joyous, the drama was poignant and instructive and the talks reflected a variety of narrative styles from the autobiographical to the historical lecture, from the reflection of the art seminar to the intensely theological. This indeed was a feast for the heart, mind and soul. Which really only left the disco workout to the conference anthem "It's fun to be at the L-C-J-E", and the cycle ride to the hot springs and the excellent meals as food for the body!

Writing less lyrically and getting 'down to business', I did feel there was a slight overload in favour of the intellectual and there were times when it was difficult to digest the theological and missiological information. I don't think I'm confessing either a lack of depth to my own ministry experience or to possessing a small brain but maybe engaging in different modes of learning, such as discussion seminars or shared participative activities, might have assisted the understanding process. For sure, a lot of conversations happened informally during breaks and

over meal tables but perhaps there are other dimensions we could explore together at some future date. We could have taken a leaf out of the 1927 Conference's "Answers to Questionnaire" and examined themes, for example, of 'Spiritual Power' and 'Co-operation' but maybe that awaits us on another occasion.

I'm so very grateful that we have the printed booklets of the talks. It's not quite the same as hearing it "live" or interacting with a speaker but it does help me appreciate, at my own pace, what people were saying.

Did I have an agenda after all? Perhaps I wanted to be instantly at that place, alluded to by David Brickner on the last day, where we shared stories of some aspects of ministry which is not working out too well. Did I, after all, need help and advice in raising support, tackling issues of paying staff, finding working models of bi-vocationalism as well as hearing stories where ministries had worked together and washed each others' feet? Areas which we are possibly just embarking on again, after a long lay-off, in the UK.

We almost got that place in some discussions when certain fissures, which many of you have travelled with for some time, opened up because there was still

injury, or the possibility of injury, there. This is not to celebrate woundedness but to rejoice in finding the place where the healing happens, the trust returns and where unity can be found. (*Thank you Vladimir, Wes, Bob, Richard, Susan and Mitch for saying what you said when you said it.*)

At the risk of being unfair to all the excellent contributions I would like to indicate a few of the presentations that just had that slight extra edge for me. Firstly, I have nothing but the utmost respect and admiration for the attendees for whom English is not their first language. Also, in no particular order, the reports from our Hungarian representatives, Al Runge's narrative, Steve Cohen's wife's beautiful singing, seeing a younger generation of Believers, Avi & Rob's dramas, the Lodens' worship, Susan's cartoons, hearing about the Scottish Mission building a bridge over the Danube, Joshua Turnil's Judaeo-Hispanic singing, Kai & Bodil's punctuality, Bob Mendelsohn's gentleness, Darrell Bock's Monday paper and Mike Moore's Wednesday paper.

Thank you so much for your company those who were there. Thank you to those who decided the contours and arrangements of events because this event

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had the hallmarks of the Lord's goodness, and there was much unity to dwell in. The LORD bless you and

keep you. The LORD make his face shine upon you and be gracious to you. The LORD lift up His

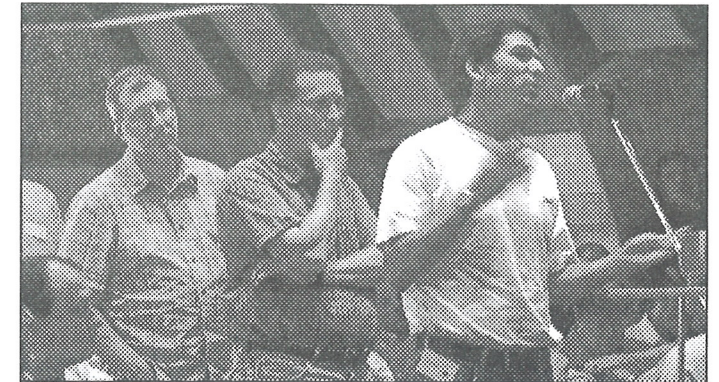
countenance upon you and give you peace.
*David Scott
DavidS@CMJ.org.uk*

A Neophyte's Impressions

By Joshua Turnil, Jews for Jesus Chief of Station, France

I appreciate the opportunity to write my neophyte impressions of the LCJE conference. It is hard to know what to expect coming into this conference when you consider the uniqueness of the forum and the unparalleled nature of the milieu. So I came without any reference points and looking forward to seeing my missions worldview expanded and my own ministry challenged.

The program was really quite excellent. The speakers had done their homework, the content was varied and it even included some tourism! I must say that there are some highlights of the conference that I preferred above all. Who wasn't moved by Kai's excellent presentations of missionaries gone before us or ministered to by Avi's and Rob's dramatisations of the morning parables? Above all, I must confess that I enjoyed the fellowship during meals and in-between sessions.



Joshua Turnil is queuing up for a comment

Generally, I was reassured to see all those in leadership at the conference to be well-dosed and objective. Even though, I was probably "arrested" more than most during the questions and answers, Kai was a gracious corrections officer. The artistic presentations was a refreshing relief to the verbal exchange. Testimonies are always a great encouragement to me and it is a good reminder that the Holy Spirit is turning our people's hearts to him all over the globe.

Nevertheless, when sharing stories and ministry experiences, there was very little sharing of problems. The general lack of description of obstacles and difficulties in our respective ministries (with the noticeable exception of Doug Birdsall) can be in many ways disheartening. Why the lack of prayer and prayer requests? Hagiographies do not necessarily do us good, but hearing that others in successful ministries go through hard times can be reassuring.

When it came to papers

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given and other presentations, I found a lack of objectivity and basic missiology. Being a missionary to the Jewish people and being a Jew myself doesn't make me an expert on Jewish evangelism. Sometimes being Jewish was an obstacle in some papers that tended to subjectivity. We should learn from our Gentile brothers. They come in to the field with everything to learn and emulate that proficient thirst for comprehension. It would be helpful to focus a little less on ourselves and a little more on the sociology that will help us understand our Jewish people.

Jewish ministries in general are characterised by the admirable energy and numbers contributed by the United States. Notwithstanding, European testimonies of Jewish believers coming to faith would have been

encouraging. We were in Hungary and it would have been good to have heard some local Jewish believers give their testimonies.

We are a global people and some of that was left out during the conference, this was clearer in some papers than in others. Beyond just hearing local Jewish testimonies, I think that we needed to have a more inclusive attitude. Language was sometimes inaccessible for those whom English is not their first language. The statistics and the papers that wanted to challenge were mostly American-based and dealt with American issues.

The LCJE statement had clear language and sensitivity to semantics and grammar. This is necessary and I am glad for the democratic process that contributed to its writing. This sort of paper in this context can be a daunting

task, but I think that it was well brought together. I am very glad for the statement.

As a young person and a young missionary, I came with my own world view. I recognize that this precluded me from apprehending certain subjects. Nevertheless, I must say that only about half of my questions were treated and I didn't see any brain storming or realistic description of what the potential of our movement is. In short, I would like to echo David Brickner's paper that said that we no longer dream. I did not dream of new possibilities although I must admit that the two videos on Yad HaShmonah and the Hassidic outreach hinted that there are still new horizons of ministry to discovered. I hope to be a part of that, but will the LCJE?

*Joshua Turnil
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12 Things that I got from LCJE 2007

By Roy Rissanen, Middle East Representative, FELM

After working one year as a Middle East Representative with FELM (The Finnish Evangelical Lutheran Mission), my immediate supervisor Ulla-Maija Saarilahti offered me an opportunity to participate in the LCJE conference. Our organisation is involved with



many different activities in the Middle East. We work both with the Jews and Arabs. My geographical responsibility covers Israel, Palestinian areas, Jordan and Cyprus. We work in half a dozen partnerships and in addition to that we also run our own projects. The work

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among the Jews has always been essential part of our activity since we started our work in the land in 1924 and we intend to continue to keep it as one of our core activities.

When I took the job, I had been working as a missionary for 13 years in Africa and Asia. My knowledge on Judaism and Middle East was very limited. The first year was quite a steep learning curve for me. The expectation of coming to the LCJE conference was to learn the facts and the present situation of evangelising work among the Jews. I also wanted and get to know the people who are involved in it. These goals were accomplished. But on top of that I got very much more out of the conference! I could not have envisioned beforehand the positive impact that the conference had to my work and our ministries. The LCJE is clearly a superb investment to our organisation. We see the direct benefits of networking, sharing of ideas and information dissemination in our results. Already after the first conference day so many positive things had happened that it was clear that sending a delegate to LCJE was a good economical decision. As the conference went on, day after day more positive development took place as I

met the right people, discussed the plans and took steps to follow them up with action. It was obvious that somehow God had paved the way in advance for the fast progress to happen. I believe that the LCJE conference will result in other powerful benefits, which have not materialised yet but will be visible in our work in the near future.

The conference had a vast positive impact on our organisation's mission, not only among the Jews but the Palestinians as well. I appreciate very much that the aspect on reconciliation was included in the program. I enjoyed the caring attitude, a great affirming spirit and the encouragement that the participants showed to each other.

This is my list of achievements as a result of coming to the conference:

1. Expanded contact network
2. getting the whole picture of Jewish evangelism
3. development of new kinds of cooperation with existing partners
4. Finding instant solutions to tasks that have been hanging a long time on my do-list
5. Conducting a series of fruitful meetings with key partners
6. Formation of new partnerships

7. Getting all the information, which helps in decision making and formulation of our own strategy
8. Finding new workers for the key positions
9. Brainstorming with others, designing new ways of how to do evangelising work
10. Gaining understanding of the roles and activities of other organisations
11. Making contact with book suppliers, who have the products that we have been looking for. This is a big help in our evangelising program
12. Clear situational understanding of evangelising work in Israel, which helps us to formulate our own strategy

My organisation benefits directly from participating in the LCJE conference. These benefits are clear and big. This kind of conference is the exact thing that we need to conduct our mission activities effectively. The conference was very well organised and all the presenters did an excellent job. I have only positive things to say about LCJE and I would be happy to recommend it to anyone who has a heart for the evangelising work among the Jews.

*Roy Rissanen
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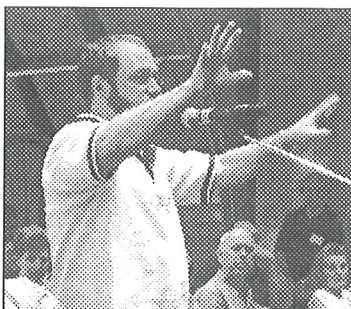
Networking For Jewish Evangelism - Is There a Future for LCJE?

By David Brickner, Executive Director of Jews for Jesus

Self-criticism is important if a network is going to function better. This is an extract from David Brickner's paper on the last day of the conference.

Imagine the following: The topic of thousands of prayer meetings is being answered. There is a great outpouring of the Holy Spirit amongst the Jewish People in Israel. It is like the book of Acts all over the land. Jews eagerly seeking out their kin and their friends to explain to them that what before was considered impossible nonsense is actually true. Then, as they meet with those to whom they seek to tell the good news they are surprised to find out those friends and relatives already know, already believe, and are already witnessing to other themselves.

The sheer volume of Jews coming to Christ makes one dazed. A revival of great magnitude has fallen on Israel. Israelis are flocking to the missionaries they had spurned. Messianic Rabbis are hopping around like rabbits. The existing fellowships and congregations are too few. The resources and personnel in the messianic community are exhausted. There is just not enough of anything to meet the needs of those who have a voracious appetite for Bible knowledge.



David Brickner

For some strange reason the terrorists can't act. They too, find the events unbelievable.

Within a short time, an international summit is held as all the leaders of all the various Messianic ministries need to get together and figure out what to do.

What opportunities might enable this disparate group of leaders and their congregations and organizations to share their experience and resources? Could the LCJE help foster the kind of cooperation this imagined situation demands? What obstacles need to be overcome so that cooperation could be the modus operandi?

Sadly, if the situation arose tomorrow, it is doubtful that we could make a unified response. Further in the future? Maybe, but not if things remain the way they are now.

The purposes of LCJE

The LCJE is a network and by our own definition the

purposes of our network are:

- to gather and catalogue information useful in Jewish evangelism and to furnish such material in an occasional publication;
- to provide a platform on which Jewish missions can meet to coordinate strategies;
- to monitor and report trends in the Jewish community;
- to stimulate theological and missiological research related to Jewish evangelism;
- to arrange consultations that will be useful to those engaged in Jewish evangelism.

To some extent this is what we have been doing and are currently engaged in here in Hungary. But a network is only as effective as the people making use of it, and therein lies the big problem which threatens the future possibilities of the LCJE. None of us really deeply believe that we need the LCJE because none of us really, truly believe we need one another. None of us believe we can trust one another with the sometimes less than impressive facts in our little patch of Jewish mission work. We show up often behaving as though we are among a group of donors looking to impress one another with the effectiveness of our own

organizations or programs.

There is an inherent dishonesty in all of this, not that we are lying to one another but that we remain unwilling to admit our failures to each other and be transparent enough to acknowledge, first to ourselves and then to each other that we need one another. The sad fact is that no one ministry here, including Jews for Jesus, is having significant success in making a substantial impact for the gospel among the Jewish community. If anyone gets saved, it's because they have responded to impressions usually made by an individual.

Jews for Jesus has succeeded at one small thing, and that is that we've made the Jewish community answer their own defensive allegation: "There are no Jews who believe in Jesus." But whether or not Jesus is the Messiah is a non-issue in our little patch—it doesn't cause conflict—it's not discussed. Our Jews for Jesus mission statement is a statement of aspiration rather than a description of what we have achieved. In short, no one, including Jews for Jesus has made Jesus an unavoidable issue to the Jewish community worldwide. But are any of us willing to admit our failures to one another? And if we can't admit our failures, then how can we strengthen each other, so that as a united testimony, we can move forward?

Mark Kinzer's book, Post

Missionary Messianic Judaism, should by its very title have made us angry. That title declares without any proof whatsoever that our life's work, the purposes of the institutions that we've founded, the use of the funds and resources that we've collected and marshaled is all in vain — obsolete. Not only that, but there's a new sheriff in town who's going to really get the job done. However, there is no new sheriff and there is no magic bullet to shatter the wall of resistance our people have between their hearts and the gospel.

We are all threatened by criticism when we should be looking for ways to be more effective, more faithful to our calling and less committed to seeing ourselves as heroes. The fact remains that messianic congregations are just as vulnerable to critical scrutiny as the rest of the Messianic movement's institutions. The emperor has no clothes, and unfortunately we are all behaving like emperors, somewhat unsure of our finery deep down, but willing to brazen it out as long as others will say how good we look. But that is exactly why we need each other and why what we have to give one another is of such great value.

Most of what we have to offer one another is intangible. It means a lot when a colleague knows your ministry fairly well and you've been open with them in what you're getting done

and not getting done. Once he or she knows how small your achievements really are, but still finds it worthwhile to encourage you and stand with you — that's worth a fortune.

We can also lend a credibility endorsement to one another. Each person can shout from a mountain-top "I'm doctrinally correct." but it doesn't mean anything until some professor of theology says "They are doctrinally correct." In our self-anointed, self-appointed authority we can declare all kinds of things about ourselves but they're all too often statements of aspiration, not statements of achievement. Yet if a respected colleague can say of my ministry, "They are doctrinally correct," people are more apt to recognize the legitimacy of the claim.

What I'm saying is that we need each other to put a check on what we say and how we live up to our own desire to be the best we can be. When we say we have 500 missionaries but 150 of those are volunteers who don't have the professional training of a missionary and 300 of them are people who get partial support anywhere from \$50 a month to \$500 a month we aren't being straight about our situation. Maybe we hope no one will notice, but we should notice each other. We should be able to say to each other, hey let's all pray together for more missionaries but we shouldn't claim what we don't yet have. Are we

willing to allow others to be honest with us and help us to be honest with others? Maybe not yet, but until we do that, we can at least affirm one another in the things that are right and good about each other.

Partnership

A network like the LCJE is effective when its members value the relationships and the opportunities the network affords, and when we recognize that networks can be most useful when they foster partnerships.

Partnership goes beyond networking. The primary focus of a network is to share information. The focus of a partnership is to take joint action to do something, and to do it better by working together. Partners need not give up their organizational identity to work together. In an effective partnership, workers know they are not alone. They know they can count on many others with more specialties, and in more locations, than their own agency serves. They know that they can be a source of strength in places where colleagues are frail and they can be strengthened by others in areas where they are frail. They know that together they can accomplish more than each can as a separate entity.

Partners can handle contacts that they pass on to one another. Would that we have enough qualified workers to do proper follow-up in a timely way after a

special outreach. Partners can use each other's materials, and they can work together to improve them. When more people use the same resource, they can share the cost of a project and lower the expense for each agency.

While our agencies would be the first to benefit through partnerships, many others would gain from them as well.

New believers with whom partnering agencies work will have a larger circle of fellowship. In a culture resistant to our message where the workers often feel isolated, there is a tremendous advantage in the wider circle of friends that can come through partnership.

Donors benefit because partnerships translate into stronger efforts and potentially more results for their missions giving. We all would like to see our resources have the greatest impact possible for the Kingdom. No one wants to see his or her donation diluted through inefficiency or duplication. Partnerships maximize the effectiveness of resources.

Yet despite these benefits, we resist partnerships. Concepts of unity without a scriptural basis in Christ have made some believers suspicious. Furthermore, organizational pride, egos, finances, and independent agendas or "conflicting interests" often keep us from healthy partnerships. But Scripture calls for believers to work

together in unity. Consider the words of the apostle Paul, "Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27)

Or consider John 17:20-23, where twice in four verses Y'shua prays that His followers may be one, in order that the world may believe and know that God the Father sent Jesus. Except for the Great Commission itself, this is one of the strongest statements Jesus made on missions. He hinged the credibility of our mission message on our oneness in Him. So how's our credibility?

Partnerships can be forged between people with a variety of cultural background, experience and theological perspective; yet each with a commitment to share the Good News of salvation through Jesus our Messiah. Partnerships work best when people attempt to celebrate their diversity, rather than trying to eliminate, minimize or delegitimize the ways in which their partners do things differently.

Occasionally in the history of the LCJE we have seen several ministries cooperate for specialized projects. Back in 1980's in London several agencies participated in the Messiah Has Come Campaign. In

Jews for Jesus, we were encouraged by the number of people and organizations who shared with us in our Behold Your God campaign around the world these past six years. Chosen People Ministries recently sponsored a gathering of congregations and ministries involved in work among Russian speaking Jews. But these efforts have been few and far between. They only hint at what more lasting partnerships might accomplish.

Ten million dollars

Think on this. What would happen if a wealthy group of donors approached the CEO's of the major Jewish ministries and told us, "We want to give a substantial amount of money to see the gospel proclaimed to the Jewish people, say ten million dollars. We will give this money with only one condition attached, that you all agree how the money is to be spent and that you work together to assure that it is wisely spent." Hey, it would be a nice problem to have. I would also like to think we have more and better reasons to try and work together. Who can put a price on the pleasure God receives when we are unified in Him, or the power the Holy Spirit releases when we set aside our differences?

If the purpose of ministry to the Jews is to make a significant impression on Jewish consciousness, then

all of us have failed. If it is possible at all to make this impression, we have to have a unified statement. The only way that can happen is if we can work together, partner together, not only as we speak to the Jewish community, but as we speak to the Body of Christ, urging them to put the issue of Jewish evangelism in its proper place. If the evangelical church around the world is saying something different than what we are saying, Jews won't pay any attention. The church must raise the challenge on the Messiahship of Jesus for the Jewish people to allow it to be an issue. We must partner together and partner with the church to fulfill the task God has entrusted to us. Are we up to the task or must it wait for another generation?

Rabbi Hillel could have been speaking to our situa-

tion when he said, "If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?"

The opening scenario I described in this address is not a pipe dream. For me it is a promise of God's word. There will come a day when a revival will break out in Israel and it will be beyond the ability of a divided Messianic movement to respond effectively. I can't say for certain, but I would like to believe it is a reality some of us will live to witness. Can we admit to one another that we are not at this time prepared or preparing for such a time? Can we agree with one another that we must begin to prepare? And if not now, when?

*David Brickner
DBrick@aol.com*



"I don't know what would be more difficult for us, figuring out how to spend ten million dollars well or agreeing to work together in spending it".

Election at the Eighth International LCJE Conference

In accordance with LCJE Rules and Procedures election to the International Coordinating Committee (ICC) was held during the Lake Balaton Conference. It took place during the business meeting on 23 August and had the following result: Tuvya Zaretsky and Kai Kjær-Hansen were reelected as President and International Coordinator. As new ICC members were elected Ann Hilsden, King of Kings Assembly in Jerusalem, and Mitch Glaser, President of Chosen People Ministries. They replace Lisa Loden from Israel who has served the ICC for a period of eight years, and Derek Leman who was elected four years ago at the international conference in Finland in 2003.

During the regional meetings later the same day elections were held to the positions as regional coordinators for the different LCJE chapters. Here the results were as follows:

At the LCJE-NA regional meeting prayer was offered for the two new officers, Jim Sibley and Kathy Graham. Jim Sibley takes over as area coordinator after Therese Newell and Kathy Graham takes over as secretary after Robert Specter. Both the outgoing officers have served the chapter for eight years.

Australasia (note new name for the area): Bob Mendelsohn
 Europe: Jean-Paul Rempp (new)
 Israel: David Zadok (new)
 Japan: Teiichiro Kuroda (reelected)
 North America: Jim Sibley (new)
 Latin America: David Sedaca (reelected)
 South Africa: Cecilia Burger (new).

Two chapters have also appointed a secretary. Kathy Graham, North American Director of Caspari Center, will serve as secretary for the LCJE-NA, and Pastor Charles Klingensmith will assist Teiichiro Kuroda in Japan.

The new European coordinator Jean-Paul Rempp is a pastor and on the staff with CWI in France. He replaces Hartmut Renz from EDI in Germany, who will continue to head the local German LCJE chapter at least until the end of the year. Finland also has a

local chapter headed by Juha-Pekka Rissanen. The position as coordinator for the Israel chapter has been vacant since David Boyd left Israel in 2006. Here David Zadok, who heads CWI's ministry in Israel, was elected as David's successor and the new David agreed to work to revive the Israeli chapter. In South Africa Cecilia Burger takes over after Roger Horwood.

We want to take this opportunity to thank the outgoing ICC members and the Area Coordinators for all they have done to promote Jewish evangelism and the cause of LCJE. At the same time we want to wish the new ICC members and Area Coordinators welcome and we thank you for your willingness to serve. We look forward to work with you over the next four years until the Ninth International Conference in 2011 – God willingly.

Kai Kjær-Hansen

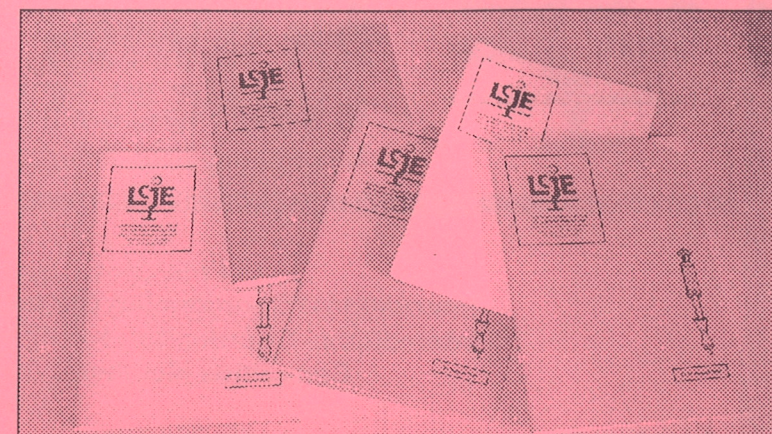


The papers from LCJE Lake Balaton 2007

All papers from LCJE Lake Balaton 2007 are published in five booklets, a total of 324 pages.

One set costs US\$ 20 + postage.

To be ordered from LCJE's international office (see back cover)



Visit LCJE's homepage
www.LCJE.net

LCJE Meetings

LCJE North America

7-9 April 2008 in Boston

2-4 March 2009 in Phoenix

Contact Jim Sibley

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LCJE Germany

11-13 December 2007. Contact Hartmut

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