

LCJE Bulletin

Issue 103, February 2011

Networking Jewish Evangelism



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on Jewish Evangelism



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Ninth International LCJE Conference 7-12 August 2011

The Ninth International LCJE Conference will be held a little north of London, UK, at High Leigh Conference Centre. It is located in Hoddesdon, Hertfordshire, and is easily accessible, whether it is from the centre of London or from the different London airports. The train journey from London takes about an hour.

Theme and program

The theme of the conference is "Mission and Jewish Evangelism – Always and Everywhere".
The program is available at www.lcje.net

Prices with accommodation

The prices include conference fee, all meals and coffees, accommodation (5 nights) and conference booklets.

In single room: 660 GBP (United Kingdom Pounds)
In double room per person: 560 GBP

Day guests

Enquiries from day guests about participation in the conference will not be considered till June 1, 2011. There is no guarantee for participation. The savings compared to participation with accommodation is minimal.

Registration

Registration and full payment are to be made by 1 April 2011. We welcome registration as soon as possible.

Kai Kjær-Hansen
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High Leigh is a place with atmosphere, and it is far from the first time Jewish evangelism has been in focus in these old buildings.

The Cape Town Commitment

A Confession of Faith and a Call to Action

Toward the end of January 2011 "The Cape Town Commitment – A Confession of Faith and a Call to Action" became available.

During the Lausanne Movement's third congress, during October 2010 in Cape Town, those of us who are involved in Jewish evangelism made an effort for this commitment to include a clear call to Jewish evangelism, so that it is said



that the Jewish people still stand in need of reconciliation to God through the Messiah Jesus.

We were not disappointed. The important words about Jewish evangelism are found at the beginning of main section II in the second part of the Commitment (II. Building the peace of Christ in our divided and broken world: 1. The peace that Christ made).

The section is reproduced below.

kk-h

II. Building the peace of Christ in our divided and broken world

1. The peace that Christ made

Reconciliation to God is inseparable from reconciliation to one another. Christ, who is our peace, made peace through the cross, and preached peace to the divided world of Jew and Gentile. The unity of the people of God is both a fact ('he made the two one'), and a mandate ('make every effort to preserve the unity of the Spirit in the bond of peace'). God's plan for the integration of the whole creation in Christ is modelled in the ethnic reconciliation of God's new humanity. Such is the power of the gospel as promised to Abraham.[60]

We affirm that whereas the Jewish people were not strangers to the covenants and promises of God, in the way that Paul describes the

Gentiles, they still stand in need of reconciliation to God through the Messiah Jesus.

There is no difference, said Paul, between Jew and Gentile in sin; neither is there any difference in salvation. Only in and through the cross can both have access to God the Father through the one Spirit.[61]

A) We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people. And in the spirit of Romans 14–15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.

Reconciliation to God and to

one another is also the foundation and motivation for seeking the justice that God requires, without which, God says, there can be no peace. True and lasting reconciliation requires acknowledgment of past and present sin, repentance before God, confession to the injured one, and the seeking and receiving of forgiveness. It also includes commitment by the Church to seeking justice or reparation, where appropriate, for those who have been harmed by violence and oppression.

B) We long to see the worldwide Church of Christ, those who have been reconciled to God, living out our reconciliation with one another and committed to the task and struggle of biblical peace-making in the name of Christ.

[60] Ephesians 1:10; 2:1–16; 3:6; Galatians 3:6–8. (See also Section VI on the issue of unity and partnership within the Church.)

[61] Ephesians 2:11–22; Romans 3:23; Romans 10:12–13; Ephesians 2:18.

A Challenge, a Charge, a Promise

By David Sedaca, LCJE Latin American Coordinator

"But now be strong, O Zerubbabel," declares the LORD. "Be strong, O Joshua son of Jehozadak, the high priest. Be strong, all you people of the land," declares the LORD, "and work. For I am with you," declares the LORD Almighty. Haggai 2:4-5

At the time these words were pronounced, some of the children of Israel had returned to the land and began rebuilding the city and temple, but due to lethargy and opposition, their enthusiasm dwindled and the Lord had to call on the prophet Haggai to encourage them to go back to finish the task. The task of rebuilding Jerusalem and the temple is similar to the calling that we have received to rebuild the new spiritual Israel. Today, as during Haggai's time, we have received a challenge, a charge, and a promise.

Not all the Jews throughout the Babylonian empire obeyed the calling to go back to Jerusalem. Today, only a fraction of Judaism has accepted the New Covenant offered by God and written in Jewish hearts (Jer. 31:31). But those who obey have to do it wholeheartedly. It is a challenge to all, the leaders and the people. We all have a role to play in rebuilding Israel's spiritual temple that is fallen down. Haggai repeats his challenge three times, to include all the people. The problem the people had was that once they were settled into their new homes and began to care for their own interests, God's challenge did not seem "that" urgent. Do we have the same sense of urgency for the salvation of Israel as we once



David Sedaca

had? Are we so satisfied with what we have received that we forget what we have been called to?

Today, as in the time of and Haggai (Ezra 4:1-6), there is opposition from outside. Traditional Judaism does not and will not accept us. Sometimes we try hard for acceptance, but we forget that Jesus called us to be his witnesses, not his lawyers or apologists! We may also receive opposition from the church. Some churches may have a distorted opinion of what we are doing, but let's build bridges, not walls. We are all part of the Body of Messiah. We are all part of the church. Our role is not isolation, but integration that respects our uniqueness and calling.

There may be problems within Jewish evangelism. It is noteworthy that once we are comfortable, the vision changes. There are may be leaders who are just sitting by the sidelines waiting to see what will happen. Today we are confronted by strange theologies (Ephraimites, Talmudists, strong charismatics, personality cults), so we must take a stand

for what we believe – otherwise we have believed in vain.

Haggai's message from the Lord was "be strong." We are dismayed when we see the work that lies ahead, but discouragement arises when we do not fully understand God's command: Be strong! This is the same command that the Lord gave his people all along. Neither Cyrus nor Darius promised armies or workers, the work had to be done by those who received the calling. Our strength comes from God, not from ourselves. Zechariah, a contemporary of Haggai, had the same message. In Zechariah 4:6 we read, "So he said to me, 'This is the word of the LORD to Zerubbabel: "Not by might nor by power, but by my Spirit," says the LORD Almighty.'"

Finally, there is the promise: "For I AM with you." Success in Jewish evangelism will not be the result of having acquired the knowledge to handle all problems, nor because we will finally be accepted by traditional Jews, nor because the Gentile church has come to terms with its Jewish brethren. We will fulfill our calling when we realized the fact that GOD, the Great I AM, is with us. God's promise is not just to guide us, but to take us by the hand; not to give us advice, but to be with us. The promise is in the present tense: "ʾaniy ʾitʾkem nʾʾum Yahweh tsʾbaaʾowt" – "I AM WITH YOU, SAITH THE LORD OF HOSTS."

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STATEMENT

The Ninth European Conference of the Lausanne Consultation on Jewish Evangelism (LCJE) 15–18 November 2010

The Uniqueness of Christ, Post-Holocaust Theology, and Anti-Semitism in Europe

From 15th to 18th November 2010, 84 participants from 18 countries, including Israel, met in Krakow, Poland, under the auspices of the Lausanne Consultation on Jewish Evangelism (LCJE). They gathered to exchange information and reflect on the uniqueness of Jesus Christ in relation to the evangelization of the Jewish people in post-Holocaust Europe at a time when anti-Semitism continues to be a factor even within some churches.

It was significant that the delegates should gather in a land where, in living memory, so many Jewish people lost their lives on such a monumental scale. Papers presented covered a diverse range of subjects relating to the conference theme, and it was particularly gratifying to have Polish evangelicals participating in the event. At the conclusion of the confer-

ence, the delegates issued the following statement:

We, the participants of the 9th European Conference of the Lausanne Consultation on Jewish Evangelism, as Jewish and Gentile followers of Jesus the Messiah, rejoice in

- The growing number of Jewish people coming to faith in their Messiah in places that witnessed some of the worst atrocities of the Holocaust period.
- The renewed interest of Eastern European churches in reaching Jewish people with the gospel.
- The renewed desire of the mission organisations represented at the conference to cooperate more closely to make Messiah known to Jewish people.

Furthermore, we, the participants, affirm

- The Jewishness of our Saviour, Jesus (Yeshua), the Messiah and Redeemer of Israel.
- The uniqueness of Jesus the Messiah as the only way to God for both Jews and Gentiles.
- The necessity of formulating, in the shadow of the Holocaust, a biblically authentic understanding of the Jewish people and their relationship to God.
- The obligation to oppose more firmly than ever all expressions of anti-Semitism, particularly among professing Christians.

We therefore call upon the churches of Europe not to be ashamed of the gospel of Messiah but to proclaim it boldly as "the power of God for the salvation of all who believe, to the Jew first and also to the Greek."

For further reading: The Willowbank Declaration on the Christian Gospel and the Jewish People (www.lcje.net/willowbank.html); The Berlin Declaration on the Uniqueness of Christ and Jewish Evangelism in Europe Today (www.worldevangelicals.org/commissions/tc/berlin.htm). Papers from the 9th LCJE conference will be posted on the LCJE website (www.lcje.net).

LCJE Ninth European Conference in Krakow

Feed-back compiled by Jean-Paul Rempp, LCJE Coordinator for Europe

It seems that the LCJE Krakow Conference impressed more than one mind, and was a great blessing to each and every participant. I asked three of them, who had never before attended such a conference and who came from countries that had never or rarely been represented until now, to share with us something about what this conference meant to them.

Anna Cieslar, Olive Tree Fellowship, Warsaw, Poland



Agnieszka Krajewski - guide for the participants on their way to Auschwitz.

The 2010 LCJE conference in Poland was a very special event for the Polish group. In many evangelical congregations in Poland there is a rise of interest in Jewish people. It seems the Lord has answered the prayers of a few who, a long time ago, started to intercede for care for Jewish people among Polish believers.

1. It was a special joy for us to meet the believers from all over Europe involved in witnessing about Jesus to



Jean-Paul Rempp organized the conference in Krakow.

the descendants of Abraham, Isaac, and Jacob. It's good to know God is in charge of this work. He leads it and he calls people to do it!

2. The word cooperation, repeated in "flashlights," opened for the Polish new horizons, especially in the area of cooperation with different countries. Maybe we had not felt it is possible, due to our insufficient language knowledge or more difficult financial situation and lack of a tradition of settled missions. Anyhow, this conference allowed us to get closer.

3. Faith building factor was the information on Messianic congregations in Europe. As believers we would like to support them, knowing that salvation came to us from the Jews (John 4:22).

4. It was important for us to hear from Israel and about Israel. Very encouraging testimonies about the life and ministry of people who God placed in Israel motivated us to follow in the steps of Paul, who said: "My heart's desire and prayer to God for the

Israelites is that they may be saved" (Rom. 10:1).

The conference was also an opportunity for us to share some difficulties we face: namely, there is still a lack of understanding of the importance of this ministry in Christian circles.

During the breaks and social time we spoke also about some difficulties we all face in contacts with Jewish circles. The reasons for that are complex, and we had a chance to hear about that also during the sessions.

It's always difficult to sum up a conference. But our Polish group had a very positive attitude overall.

- What will be the fruit for our country?
- Was it an incentive for our ministries?
- Where would our new contacts and friendships lead us?

Well, these are not just rhetorical questions. In our nation of 38 million there are many tasks to do; the first is to bring to faith all those who call themselves Christians. We also have to deal with our past.

The Nazi concentration camp Auschwitz-Birkenau was located very near Krakow. In that museum, one can read words from the Bible on the wall: "Your brother's blood cries out to me from the ground."

But in all humility, we confess there is a blood that speaks louder than the blood of Abel. And thanks to that,

we have courage and vision for a better future for Christian-Jewish relations and for witnessing about the Jewish Messiah.

We are very grateful to the LCJE board for the willingness to organize this conference in our country. We wish more conferences like it would be organized in our country!

On behalf of the Polish group,

*Anna Cieslar
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Florin Suciu, Jewish Messianic Congregation, Bucharest, Romania



The LCJE conference was held in the old Jewish center of Krakow.

Blessings in the Mighty Name of Y'shua Ha'Mashiach!

It's been almost two months since I was at the LCJE Conference in Krakow. To be part of such an event was at first a dream that only God could make true. I did my part, prayed and believed in God to make it possible, and there I was, on the 15th of November, 2010, on my way to Krakow. Anytime I thought about this conference I had complete peace in my heart, and getting to know people and

places I had only read about was a great expectation. At the same time, I wanted to be part of the group that would visit the former Nazi extermination camps Auschwitz-Birkenau, and Schindler's factory in Krakow.

As soon as I arrived at the hotel in Krakow I met the brother who organized this conference and other participants who had just arrived, and was greatly pleased to meet them and talk to them as if I had known them for ages. As the opening of the conference was planned to start in the late afternoon, I left my luggage there and walked out to "smell" the former Jewish quarter of Krakow, Kazimierz, of which I had read weeks before arriving. Though I was very tired physically, I was out for more than three hours, visiting synagogues and bookstores, crying a little over what once stood there and is now lost.

The conference was a real success in many ways. Beside the desire to know some people and the way they serve the Lord among the Jews, I was eager to hear the teaching, testimonies, etc. The two full days passed very fast, the quality of teaching was much superior to what I thought of or what I knew. I won't dare to mention any names of those who taught; each one had something unique and special to give, something that penetrated the heart, opened the eyes, and changed at least some of us. At least I am not the same after this conference. The fellowship that we had while eating together opened the door to conversations that led to a deeper knowledge of each other,

encouraging and comforting, guiding and leading us to future projects together. The testimonies from Israel, Russia, and former communist countries were very well received.

Before Krakow

This was my very first participation in an event that focused on Jewish Evangelism. I came to know Y'shua as my personal Lord and Savior in 1994, and in the summer of 2007 I was led to my roots; since the fall of 2007 I have served full time in one of the Messianic Jewish congregations in Bucharest. Before Krakow, I never knew there are so many believers interested in sharing the Good News with the Jews. Probably the main cause is the fact that I live in Romania, and there is very little done for the Jews here. Being in Krakow and finding out so many ministries focused on taking the gospel to the Jews was a greatly planned divine appointment for me. Except for the five Messianic Jewish congregations in Romania, most of the Protestant churches are "closed" or indifferent to the Jews that still live here, and, in this area, not much is going on.

The Orthodox Church (the main religious denomination in Romania) has been led for too many centuries by the Replacement Theology heresy, and though we, as Messianic Jews, have had some meetings with them since 2006, there is still a long way to go. I am saying this just to show that compared to the Romanian born-again believer's ignorance concerning the Jews, in other parts of

the world the mission to the Jews has gray hair. This event opened my eyes to the great lack of teaching that exists in Romania's neo-Protestant church, and to the anti-Semitic attitude that still haunts many believers and even leaders.

The last day of our stay in Poland included a trip to the Auschwitz-Birkenau Museum. To this day I have read quite some books on the Holocaust, have heard old Jewish people share their testimony on what they faced during those years, and was part of different initiatives to make known what the Holocaust meant for the Jewish people, yet visiting this place (a place where my ancestors might have perished) was an unforgettable experience, a landmark for the rest of my life. Since then I already have had the privilege to share in some Christian gatherings and urge the believers to repent on behalf of the nation for being part of something like this.

What a great privilege, honor, and responsibility to be part of such an event. Thank you so very much for allowing me to be part of it.

Joyfully in his service,

Florin Suci
mesialuiisrael@gmail.com

Antonino Memme, Pastor of the Reformed Baptist Churches, Chieti, Italy



Antonino Memme (right) and Giacomo Ciccone from Italy

It was a real privilege for me to attend for the first time the Ninth European Conference of the LCJE, held in Krakow in November 2010, together with my dear friend and brother in Christ Giacomo Ciccone and 82 other participants from all over Europe.

There are several reasons for our enthusiasm about the conference:

1. I could learn for the first time the important work of testimony done by so many churches and missionaries working among Jewish people in Europe and other parts of the world.
2. The possibility to meet Messianic Jews personally and have fellowship with them during the conference.
3. The strong biblical and theological presuppositions expressed by Prof. Henri

Blocher in his two studies; to understand clearly the role of Israel in God's plans was so impressive to me. I warmly thank God for the gift of Prof. Blocher, who enlightened us about these important subjects.

4. The conversation with other participants about the several subjects developed during the conference was very rich.

5. Enjoying a good Jewish supper in a typical Jewish restaurant in old Krakow was another wonderful experience that allowed us to have useful conversations and exchanges of personal information about our ministry and work.

6. Another strong experience was the visit to the Nazi concentration camp of Auschwitz, and Schindler's factory in Krakow, where we could see with our own eyes the horror experienced by so many Jewish people during War World II.

At the end I wanted to express my deep gratitude to God and the organizing staff of the conference for the hard work which made it possible for us to receive so much during that beautiful and useful time in Poland.

I hope to have another chance to participate again in the future.

Warmly,

Antonino Memme
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Most of the papers from the Krakow conference are available at www.lcje.net

The Problems Linked to Jewish Evangelism in Post-Shoah Polish Society

By Emanuel Machnicki, The Olive Tree Ministry, Poland

There is a lack of systematic reflection from Polish evangelicals' point of view on Jewish evangelism as a distinct phenomenon, not to mention the post-Holocaust theology dilemma. Before WWII, there were Jewish missions on Polish soil, some of them conducted by Hebrew Christians associated with various churches. In the post-Shoah period Jewish evangelism has been almost non-existent in Poland, with a few exceptions. Although Jewish ministries like ours have operated for more than three decades, the development of the work is still at an early stage. For most of the time it has been like an underground activity, often being misunderstood even by our fellow brothers and sisters. The situation improved after the fall of communism, and in recent years the interest in so-called Jewish topics has started to grow very rapidly.

Poland occupies an exceptional place in Jewish historical memory. It is said that because of our common history, Polish-Jewish relations may either be very good or very bad, but never indifferent. The Jewish people and the Polish people lived side by side here, on Polish soil, for almost a thousand years. They were interwoven with each other in all walks of life, and Jewish influence



Emanuel Machnicki

significantly contributed to Polish culture, economy, science, and society. Many Jews became sincere Polish patriots, loving this country to death. Before WWII the Jewish people comprised 10% of the total population of Poland, and in the capital city, Warsaw, they made up one third of the population. Almost the entire community of Polish Jews perished in the Holocaust, leaving only a remnant of survivors. The trauma of the Holocaust, and an outbreak of post-war anti-Semitism in Polish society, cast a deep shadow on Polish-Jewish common history, as well as our present relations and the Jewish perception of our country. In the Jewish collective memory this is the very place that stands for hell on earth. For some of them, here is the proof that God cannot exist. Is it possible to preach the

gospel here?

"The field is the world" (Matt.13:38), Jesus once said in a parable. However improbable it sounds, no place on earth has been excluded from sowing the seed of God's truth. So, what kind of field is Poland today for Jewish evangelism? A minefield, I would say. You have to be extremely cautious in this land which is the biggest cemetery for Jewish people, where wounds haven't healed, where pain hasn't eased.

Obstacles to Jewish evangelism

Several factors contribute to the complexity of the evangelistic situation assumed in our subject. First of all, we cannot put aside the context of the Polish-Jewish relations. The first obstacles we come across are the contradicting aspects of Polish and Jewish sensitivities in regard to the past. The chief editor of the leading opinion-forming Polish newspaper, who is of Jewish background himself, once said that on the Jewish side, there is a mechanism of rejected love working here, which makes the issue even more delicate and difficult to solve. When a Pole meets a Jew with some Polish experiences, it often feels as if there is an invisible explosive between them that needs to

be defused first. On the other side is Polish national identity, which is infused with a 19th-century romantic view, claiming that there is a deeper meaning to our national calamities. Supposedly, we suffer for the sake of other nations. We are the "Christ" of the nations. This false messianism, which once helped us survive the loss of independence, today is a source of a destructive megalomania that prevents us from accepting that someone else, the Jews for instance, could suffer more than we did. Therefore many debates end up as arguments over who suffered more or who is more guilty.

As evangelical Christians we start from a different point. We believe that only by God's power can our hearts be released from the bounds of false pride and lies. Only his unconditional love and faithfulness to his covenants is the true source of our value and security as human beings. Also, only because we humbled ourselves before God to ask him for forgiveness of sin and salvation in Christ are we able, by his power, to humble ourselves before other people and sincerely ask them for forgiveness, acknowledging our nation's guilt.

Sometimes I wonder if we really are a "post-Shoah society." Historically we are, of course. But not in terms of feeling the gravity of or empathy for Jewish suffering, or feeling the need for and the relevance of reconciliation. As a nation, we

haven't mourned our Jewish co-citizens and neighbors yet. We pray for this spiritual breakthrough for our nation. Therefore, the sincere willingness to confess and to ask for forgiveness must be, and so far has been, an integral part of our testimony to the Jewish people. Without it, it becomes another message of triumphalism and the anti-testimony of the worst kind.

In these circumstances, it is extremely important to know how to engage in conversation with Jewish people. How to break the ice. In fact, this moment is crucial for the whole communication process, and this is another obstacle to overcome. As evangelical Christians, we want to express our genuine friendship and love for the Jewish people. However, you can expect that in this case it might be much more difficult than normal. Most probably it will take much time and effort to build a bridge of trust or even to be able to start a conversation. When we speak about building relationships and bridges of friendships and mutual understanding, we mean something serious. It cannot and must never be meant just as an evangelistic technique.

That would be hypocrisy. If you are not respectful of the person's dignity, if you treat somebody just as a missionary object, then you are misguided, and the true love of God is not in your heart, nor the humility of the Messiah. Our Jewish interlocutors are very careful to know

what our true motives are. Because of the emotional ties mentioned above, it's not unimportant for Jewish people to know how we feel about them.

Unique needs

Although we speak of a tiny remnant of Jewish people here, the Jews you meet may be of very different backgrounds with completely different life stories. They often experience difficulties in defining their own identity. Some of them are atheists, some lost faith because of the Holocaust, some are Catholics, and some just recently discovered they are Jewish and don't know what to do. We need to be very sensitive to all these factors. Since the fall of communism, there has been a progressing revival of Jewish life and culture in Poland. Many have rediscovered the value of Judaism and became zealous neophytes. What would you tell them, and how? It's essential, therefore, to know how to find common ground with your interlocutor and how to adjust your language to the person's need without compromising eternal truth. Since every meeting is so unique and unpredictable, the guidance of the Holy Spirit is very advisable.

The second type of Jewish people you are likely to meet in Poland are tourists from all over the world. There are also a growing number of Israeli tourist groups visiting our country. Basically there are two approaches on the Israeli side toward this

tourism: one reflects more or less the national policy of the State of Israel, and views Poland as another deterrent from the Diaspora solution. Besides, the so called Holocaust trips serve as incentives for aliyah and serve to strengthen a pro-Zionist attitude in young Israelis.

Actually, this has been the dominant approach so far. It poses a problem for any efforts to do outreach.

Contact with such tourists or with Israeli youth on state-sponsored trips is virtually impossible and viewed with reluctance. However, a new trend is emerging in the younger generation of Israeli grass-roots activists, who are more open to contacts with Polish youth on social grounds. This approach is oriented toward building a common future and focusing on more universal problems.

It opens a possibility for Polish evangelical pro-Israel youths to establish lasting relationships with Jewish youths.

Polish Christian culture

Here in Poland, the social setting itself poses a challenge for evangelical believers. It is estimated that 90% of the Polish people belong to the Roman Catholic Church. Polish society within



the shifted boundaries of post-war territory became nationally, socially, and religiously homogeneous, a situation which reinforced social aversion to any diversity. Therefore, with the Jews we share some of the problems of living as a tiny minority in this monolith. Although rarely persecuted, evangelical Christians have always been stigmatized by the majority in their local environment. Therefore, an evangelical who stands up for Israel may risk a double portion of dislike. When you oppose to anti-Semitism, you may risk an accusation that you're Jewish yourself.

Of course, quite a large part of the Roman Catholic Church adheres to Pope John Paul II's teaching regarding the Jewish people and the new theology of Israel. These circles are called "The Open Church." The Catholics receptive to this position are very eager to learn about the Jewish roots of the Christian faith and are willing to reject the categories of replacement theology. They approach the Jewish people in terms of post-Holocaust dialog, in accordance with the documents of the Vaticanum Secundum and subsequent teachings.

For most of the Jewish people, however, Polish Catholics and the legacy of their former attitudes toward the Jews stand for all Christianity. Therefore, in our conversations with Jewish people, when confessing the guilt of our nation it is not easy to emphasize at the

same time our distinctiveness as evangelicals. The distinctiveness of our evangelical message should not be perceived as an attempt to lessen the guilt of Christendom.

The conservative part of Polish society is less receptive to these new developments and is resistant to more positive views of the Jewish people. Among them the old stereotypes are deeply rooted. In the modern age of electronic communication they are exposed to and likely to adopt new forms of anti-Semitism, such as anti-Zionism or the latest conspiracy theories. In such circumstances, our every gesture of solidarity with the Jewish community here or the State of Israel is very precious. In times of the growing danger of denial or diminishing of the Holocaust, anyone who visits Polish soil – the silent witness of this unspeakable mystery of evil – takes the responsibility to be a spokesman against the lie.

The Polish evangelical community is our particular concern. As I said before, we are still only 1% of the population. Nonetheless, we are convinced that it is the local church or fellowship that forms the natural base and provides support for our ministries. The problem is that among Polish evangelical Christians the understanding of God's love for Israel has been very minimal for decades. The establishment of the State of Israel in 1948 and the 1967

breakthrough went unnoticed in regard to personal faith, not to mention theology. As I said, just in recent years interest in the Jewish roots of our faith has started to grow very rapidly. This is an opportunity as well as a challenge for us. Most of the problems of the Messianic movement, or the Torah movement, have not emerged yet. However, the lack of proper teaching already raises here and there fears of Judaizing. Although the gloomy edifice of replacement theology has been verbally torn down, it left us with the enormous rubble of old language, categories, interpretations, and mental habits that need to be cleaned up. If we want to go out and be a witness to the Jewish people, we have to strive to clean up our own backyard.

The priority of Jewish evangelism

We acknowledge that apostle Paul asserts a certain priority (Rom. 1:16) for the witness to the Jewish people. We believe that every local church should demonstrate sensitive obedience to the enormous debt we owe the Jewish people by including a generous allocation to prayer for Israel and witness to the Jews. After all, "salvation is from the Jews." Christian love instead of arrogance should foster "envy and jealousy" among the Jewish people for what we possess in Christ (Rom.11:11).

We long for the day when they will hear deep in their

hearts the tender voice of God himself speaking quietly but firmly: "I am Joseph, your brother." We long for the day when Messiah will return and the entire people of Israel will know the Lord. We also praise God that in the meantime he has been and is so gracious as to raise up the witness, work-

ing providentially through a multitude of circumstances to reach his people, and that we can be part of it. Here in Poland, although feeling the pressure of history, we want to strive to conform our theology to the "whole counsel of God" rather than to the intellectual climate of the moment.

Can we afford NOT to show God's love here in such a place? Is there a better revelation of his love, given to Jew and non-Jew alike, than Messiah Yeshua's atonement which restores our true identity as God's children?

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Some flashlights from Ukraine

Possibilities of cooperation in Europe

By Piotr Borek, Shalom Ministry Association, Ukraine

Ukraine, as a nation, was at the height of its prosperity between the 11th and the 13th centuries. After the invasion of the Mongolian Golden Horde of Batu Khan, the former Ruthenian lands were incorporated into Lithuania and Poland. On the basis of the Treaties of Lublin in 1569, Polish gentry began to reclaim these lands, especially Volyn and Podillia. A great number of Jews were invited to be a part of the economic development of the lands owned by the nobility.

The heyday of Jewish society in these lands was brutally stopped with the uprising of Bohdan Khmelnytsky, from 1648 to 1654. As a result of this uprising, much of these lands came under Russian rule. The rule of the tsar was characterized by the restriction of Jewish liberties, such as where the Jewish people could settle, as well as its pogroms. The largest pogroms took place at the beginning of the

20th century in Odessa and Kiev. After the overthrow of the tsar, the new Bolshevik powers did nothing to favor the Jews either. They treated them as "a strange and bourgeois element of society." However, the worst period for Ukrainian Jews was to come.

During World War II, Ukraine was divided into German and Romanian occupation zones. In the Romanian zone, of which the largest part was Podillia and Bessarabia, the Jews had a greater chance of surviving the Holocaust. Even so, the number of Jews who were murdered in massacres carried out by the Einsatzgruppen death squads, in collaboration with the local population, is estimated to be around 1,500,000.

After World War II

The year 1945 brought liberation from German and Romanian occupation. Unfortunately, because of strong Soviet influences, Ukraine

became another Soviet republic that was completely dependent on the Moscow regime. Communist powers completely restricted all freedom in Jewish communities, and they also initiated large-scale persecutions and repressions, especially during the Stalinist period. Unlike other national minorities, Jews had their identification papers marked with their Jewish identity ("paragraph 5") and were denied the opportunity of higher studies at some selected universities. They were often treated as "the enemies of the nation" and "spies who were at the service of the capitalist West."

This situation was changed only in the 1990s as a result of the perestroika initiated by Mikhail Gorbachov.

At present there are 46,000,000 people living in Ukraine, and Jews make up about 0.25% of the population.

The economic reforms in Ukraine have been largely

unsuccessful, so much of the Ukrainian populace, including the Jews, are still living on the edge of poverty. The average Ukrainian salary is between 700 and 1000 hryvnias per month (i.e., 65 to 95 Euros per month). Medical and social care are at a very low level.

It should be mentioned that some Jewish organizations, such as Hesed and others, provide, as far as they are able, some financial help for their brothers in need.

Shalom Ministry Association

Since it is our calling to bring blessing and comfort to the Jewish people from Oswiecim, the Polish town associated with the well-known symbol of the Holocaust – Auschwitz – we, as the Shalom Ministry Association, have decided to provide practical help and support for the Jews in Ukraine.

Since 1999 we have been actively supporting a soup kitchen in Shepetovka, where 50 people receive hot dinners and suppers during the week, from Monday to Friday. Since 2000 we have been supporting a soup kitchen for 160 people in Vinnitza, where 400,000 people live, including 3,500 Jews.

We are grateful for God's mercy that enabled us to open another soup kitchen for 20 people in 2008, in Mohylev Podolsky.

These soup kitchens are not just places where we serve meals – we also take

care of those who come. Meals are delivered to the homes of those who are ill or disabled. We also help them by giving them packages of basic food items. We are grateful to God for 555 food packages delivered every month to 14 towns in the Vinnitza region.

The loved ones who receive this help are usually elderly, lonely, and living in abject poverty. Unfortunately, instead of improving with the passage of time, their situation, including their illnesses and their general health, are getting worse every day. That is why we have decided to start a medical project, working together with a Messianic congregation in Vinnitza, to provide health care to many needy members of the Jewish community in that city. In the future we hope to expand the medical help to the surrounding region.

When Ukraine achieved independence in 1991, a lot of Jews emigrated to Israel as well as to countries in Western Europe. However, the people who are lonely, too old, or too sick to emigrate still remain there. Shall we leave them on their own? It is particularly to these lonely and forgotten people that we try to minister with acts of mercy.

Our desire and motto is to spread the Good News about the Messiah of Israel – Yeshua. We want to be active in showing love in a practical way, according to the principle in the New Testament which says: "Suppose

a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?" (James 2:15–16). We are grateful to God that we can lead this ministry in a biblical way, because our actions speak louder than words. This approach also gives us a large number of individual contacts through which we can express our motivation for ministering to the Jews. And this motivation is Yeshua himself, their Messiah and Savior.

God's Word says: "Cast your bread upon the waters, for after many days you will find it again" (Ecc. 11:1). By casting this bread, in this case both physical and spiritual, on the waters of Jewish Holocaust survivors in Ukraine, the Lord has given us back the growth of seeds that have been sown. Last year in Shepetovka, a small group of Jews decided to follow their Messiah, Yeshua. We believe that the Lord will give more growth from his Word, not only in Shepetovka, but also in every place where we have sown.

Other ministries

In conclusion I would like to mention other ministries that have put their efforts into helping the Jews in Ukraine, although perhaps in different ways from ours. Among them are organizations that are helping the Jews to emigrate to Israel, such as Ebenezer, Operation Ezra,

and Christians for Israel. We are also thankful for Jews for Jesus, who make evangelization such a priority among Jewish people. One of the organizations we are familiar with, and which also provides practical help for the Jews in Ukraine, is Akzion Versicht, and then there is the humanitarian aid organization Chevra. Since I do

not have all the necessary data to hand, I realize that I may have passed over many other worthy organizations that are also working for the Jews in Ukraine.

We live in times of liberty, peace, and open borders that favor the building up of the kingdom of God in the region of Ukraine, perhaps as never before – and an

important part of this is the church's ministry to the descendants of Abraham, Isaac, and Jacob. That is why, as the Shalom Ministry Association, we are open to any kind of cooperation that will help to bring practical love to the Jewish people and serve in the salvation of Israel.

*Piotr Borek
hatikva@wp.pl*



84 participants from 18 countries, including Israel, met in Krakow, Poland, under the auspices of the Lausanne Consultation on Jewish Evangelism (LCJE).



The European LCJE conference in Krakow in November 2010 concluded with an optional tour to Auschwitz. Jurek Schulz of Amzi in Hamburg participated. This is his own story about his family under the Holocaust

Auschwitz – my everlasting depression

By Jurek Schulz, Amzi Focus Israel, Hamburg

Most people have nice photos and neatly framed pictures of their relatives. A whole series of pictures is part of their gallery, decorating the walls of their home.

Many are able to trace their genealogies and family trees over centuries – I am jealous of them! I never had anything like that! My tree of life was burnt in the ovens and

gas chambers of Auschwitz. This unfathomable grief and terror beyond words, that is the dark room within myself, my solitary confinement. I seldom bring this out into

the open; this is the first time I have written about my emotions.

Very deep in my soul there is a hidden place, a dark room of solitary confinement. Even as a child I was drowning in sadness. During adolescence I tried by to escape this "dark room of despair" deep down in my soul; I was hostile to people and very self-destructive. As an adult, I tried to escape this "pit of helplessness" for years. And today? I am grateful to God that I have learned to live with the everlasting depression of Auschwitz!

My journey toward the past

During the European LCJE conference in Krakow in November 2010, I had the chance to visit the city of Krakow for the second time in my life. It was also possible for me to go to Auschwitz and Birkenau. For me personally, the topic of Auschwitz is strongly emotional, charged by the fate of my ancestors. It eventually formed and influenced my journey through life. The memory of the largest killing field of mankind falls more and more into oblivion. There are only a few descendants of the murdered victims who know their names, and not much is left to remind us of them.

My father was born into a typical middle-class Polish-Jewish family. My grandfather, Jacob Ben Menachem Koptschak, was born in Warsaw in 1882; my grandmoth-



Jurek Schulz

er, Hinda Marim (nee Gershon), was born in Krakow in 1891. They married in 1911. Jacob Koptschak became an ordained rabbi and ran his own horse breeding business in Krakow. The young couple gave birth to five children: Ruben, Aron, Regina, David and Sara. Hinda's parents, Gershon and Rachel, also lived in Krakow. I found two names of members of the Gershon family with the help of the administration at the Jewish burial ground in November 2010. These names are the only remaining proof of the existence of my family in Krakow. Later, the two young brothers started a business as coiffeurs, and soon had several barber shops in Warsaw.

Hell was raised when German troops invaded Poland on September 1, 1939. On September 6 they began the destruction of the Jews. Jacob and Hinda were shot right before the eyes of their relatives, in the backyard of their stables. For Hinda's parents (Gershon and Rachel) and three

of their children – Aron, Regina, and Sara – this was the beginning of dispossession, humiliation, internment in a ghetto and then concentration camps; finally, they were murdered in the gas chambers of Majdanek and Auschwitz. Ruben and David went underground in Warsaw for a certain period of time, but they lost touch with each other. To this very day the whereabouts of David are unknown. Ruben joined the Polish-Jewish underground fighting for the British, and too soon he ended up as a Russian POW. Again he escaped and went underground, and finally – Auschwitz! At the death camp he had to shave the heads of newly arrived prisoners being sent to death.

After the liberation of the death camps of Auschwitz in January 1945, Ruben, my father, was 31 years old. He was the only surviving member of his extended family. He was sent to a DP-camp in Southern Germany. In these camps for "displaced persons" (refugees without a home) a new beginning was initiated. A new identity, a new name, a new life, a new passport as a "stateless refugee" in Germany – a status that he kept all his life. Many years later he met my mother in the south of Germany. She had gone through a childhood overshadowed by fear of death and starvation in Berlin. Before the war, as a little girl, she became an object of ridicule by her "Aryan" peers at school. Together with her

mother, who was from Lithuania, she had to fight against hunger and for survival during endless nights of bomb attacks on Berlin. These two people, traumatized by war and completely uprooted, were courageous enough to build a new future.

A new life

I was born twelve years after the war. We lived in Frankfurt/Main in a state-subsidized apartment with one bedroom; there were four of us living in 52 square meters! In our tenement house there were eight other Jewish families as well as a Sinti family. Most of the adults were survivors of concentration camps in Eastern Europe. These survivors were fighting for a "normal daily life" in their Jewish communities, though numbers were tattooed on their arms and at night terrible screams of nightmarish pain were heard in the hall and stairway. Our neighbor was haunted by Parkinson's disease. The rabbi was only able to walk with crutches. There was a permanent atmosphere of disguised anxiety and distrust. With the 1960s ending, there were anti-Semitic attacks on us: again we were chastised as "Jews" despite our striving for normalcy. Some were even driven to complete despair by these incidents!

My childhood and adolescence were nonetheless positively influenced by the Jewish community. I still recall those days as very pleasant. Even though none

of us had any relatives, others had become "Grandma" and "Grandpa" or "Uncle" and "Aunt." We enjoyed full recognition, love, and understanding. During the synagogue service, we as kids were always given sweets or money.

The beginning of change

When I was 15, I became a car mechanic. Later I traveled the seven seas as an engineer on the crew of a ship. I was given a New Testament for the first time in my life at a port in France. I clandestinely began to read it on board my ship, but was ashamed of my curiosity. Through the synagogue I learned that there is a living God above. The God of Abraham, Isaac, and Jacob, and of Moshe and of the prophets – him I knew! Suddenly I read of things I had never heard of before. I read about Jesus the Jew, the son of God, the Jewish disciples, the miracles and wonders in the Promised Land. Before, I had known Jesus only as the God of the Christians, who were always basically anti-Semites. To me, Auschwitz was the work of baptized men and women who were church members. Reading the New Testament, though, I was in some way attracted to Jesus as a person. I was amazed and fascinated by him.

When I was a youth, I had set myself apart from the Jewish community and lived in assimilation and conformity. At the same time, I somehow lost my way and

was like a leaf in the wind, without any destination or aim in life. In these "wandering" years a lot of sin and guilt was piled upon my back. When I had the chance to join a Christian community sharing an apartment I participated in this project. The community was established by two women, a Messianic Jew and a Christian. Both had suffered under the National Socialist regime. Their love for Jesus encouraged me to follow their role model. Through both of them I learned more about the Good News in the context of the whole Bible. I began to understand the crucial meaning of Jesus more intensely. One day, after we read the daily portion of the Scriptures, I experienced consciously the forgiving of my sins by Jesus. Such a peace was bestowed upon me, a shalom I had never known before – I was born anew.

A fulfilling service

After that experience I studied pedagogy and theology. For seven years I worked in the leadership of a Christian congregation. Then I worked as the leader of a community care center to rehabilitate drug addicts. It was always important for me to help Christians become aware of all forms of anti-Judaism and anti-Semitism. After Jesus had been made an "Aryan" during the Third Reich in Germany, there was no escape – even not for baptized Jews. Hence I have been instrumental in churches,

congregations, and communities, helping Christians to discover the Jewish nature of Christianity. The more the church grasps "Jesus the Jew and his Jewish message," the more she goes back to the roots that once were cut off.

For nine years I have been working full time with AMZI (www.amzi.org). This organization supports, develops, and teaches about the global

Messianic movement. I have opportunities to inform others about the Messianic impetus in churches and congregations. By carrying out my Jewish-Messianic work, I am able to overcome the everlasting depression of Auschwitz. I have hope that many more Christians will learn that the Messianic Jew is their brother, and that Jews will discover that Jesus the Jew is their Messiah. He

alone can provide us with the basis for a renaissance of mutual understanding between Jews and Christians, and only he can stretch out the unifying bond of oneness that is so desperately needed by us all.

*Jurek Schulz
schulz@amzi.org*

New LCJE Agency member

Tzedakah Ministries

By Amy Downey, General Director



The vision and purpose of Tzedakah Ministries can be found in its name – Tzedakah – because the Jewish people are, whether they recognize it or not, seeking a “. . . righteousness [which] is the fulfillment of the terms of a covenant between God and humanity . . .” (Holman Bible Dictionary). Tzedakah Ministries has a burden to see the Jewish people restored to a righteous cov-



Amy Downey

enant relationship with him – one that is only possible through Messiah Jesus.

What is unique about Tzedakah Ministries is that we believe that the best avenue for accomplishing this work is through local Christians and churches. For as Oswald J. Smith once wrote, “Any church that is not seriously involved in helping fulfill the Great Commission has forfeited its biblical right to

exist." Therefore, Tzedakah Ministries' vision statement is:

To equip his church to reach his people

Tzedakah Ministries seeks to accomplish this statement through providing Christians with the Scriptural knowledge, spiritual resources and practical applications for the presentation of the Gospel to the Jewish People and to provide for the discipleship of new Jewish believers.

The core values of Tzedakah Ministries reflect this vision and approach:

- Recognizes the primacy of Jewish evangelism communicated by Jesus in the Great Commission and reinforced by Paul in Romans 1:16b – "to the Jew first."
- Believes that the local church body is the primary means through which to reach Jewish people with the Gospel.

- Accepts the responsibility of teaching, preparing and equipping churches and Christians to share the message of Messiah Jesus to the Jewish people.

- Supports the rights/privileges of the Jewish people to the land of Israel that was unconditionally granted by God to the descendants of Abraham, Isaac and Jacob.
- Witnesses to all those they come in contact because the message of the Gospel is "also for the Gentile."

God has opened many doors in order to make this vision and this approach a reality. For example, Mystery Solved: Who is the Jewish Messiah? is a evangelistic tract on DVD that is designed to reach those who might throw away a traditional "paper" tract but will at least watch a 5-minute DVD once. This DVD also equips Christians and churches with a comfortable way to share the gospel that is both non-threatening and

easily explained by anyone who believes in Jesus. It is also now available on YouTube!

Tzedakah Ministries has also produced more than a dozen unique evangelistic tracts ranging from providing a gospel answer to the Jewish mysticism cult Kabbalah to showing how Jesus' Hanukkah appearance was a pronouncement of both his Messiahship and deity. These tracts have been translated into Spanish and are in the process of being translated into Portuguese. We are even now looking for volunteers to help us translate the materials into Russian and French.

Tzedakah Ministries is not the largest Jewish mission in the world, but we seek to follow God's will because we have a large task ahead of us.

*Amy Downey
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yahoo.com*



See review on page 22

WWW.ISAIAH53.COM 212.223.3036

שְׁעֵי תַת

מִדָּלֵלֶיךָ

וְהָיָה לְרֵשֵׁת אֲחִיכֶם עִוֵּה לְחַסֵּם דָּא לְפִתְּ אֲבִירָא

THIS CHAPTER WILL CHANGE YOUR LIFE.
GET YOUR FREE COPY OF ISAIAH 53 EXPLAINED

THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM
Financial Statements (Danish Crowns)
Year Ended 31 December 2010

Statements of income and expenses for 2010

Income

Dues	178,991.04
Interest	767.72
Subscription, booklets, photocopies	2,344.00
TOTAL INCOME	182,102.76

Expenses

Reimbursement for administration	(80,000.00)
Travel, accommodation and ICC meeting	(54,155.49)
Postage	(24,618.90)
Bulletin, printing	(45,339.50)
Stationery and equipment	(13,345.97)
Website	(13,026.00)
TOTAL EXPENSES	(230,485.86)

LOSS FOR THE YEAR 2010	(48,383.10)
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Balance Sheet at 31 December 2010

Assets

International Conference 2011	177,936.14
Cash at bank	48,402.63
ASSETS IN TOTAL	226,338.77

Equity and Liabilities

Equity

At 1 January 2010	245,066.16
Loss for the year 2010	(48,383.10)
	196,683.06

Liabilities

International Conference 2011	9,315.91
US Account, Caspari	20,339.80
EQUITY AND LIABILITIES IN TOTAL	226,338.77

Lystrup, Denmark, 2 February 2011

Kai Kjær-Hansen
Treasurer/International Coordinator

Independent auditor's review report

To the members of The Lausanne Consultation on Jewish Evangelism

We have reviewed the financial statements of The Lausanne Consultation on Jewish Evangelism for the financial year 1 January - 31 December 2010. The financial statements have been prepared in accordance with the Danish Financial Statements Act.

The financial statements are the responsibility of the Treasurer/International Coordinator. Our responsibility is to issue a report on the financial statements based on our review.

Scope of review

We conducted our review in accordance with the Danish Standard on Review Engagements, RS 2400, "Engagements to Review Financial Statements". This Standard requires that we plan and perform the review to obtain limited assurance as to whether the financial statements are free of material misstatement. A review is limited primarily to inquiries of organisation personnel and analytical procedures applied to financial data and thus provides less assurance than an audit. We have not performed an audit and, accordingly, we do not express an audit opinion on the financial statements.

Conclusion

Based on our review, nothing has come to our attention that causes us to believe that the financial statements do not give a true and fair view of the Organisation's financial position at 31-12-2010 and of its financial performance for the financial year 1 January - 31 December 2010 in accordance with the Danish Financial Statements Act.

Aarhus, 2 February 2011

Deloitte

Statsautoriseret Revisionsaktieselskab

Karsten Mumm

State Authorised Public Accountant

Book review: Isaiah 53 Explained

Reviewed by Daniel Nessim, Executive Director of Chosen People Ministries, UK

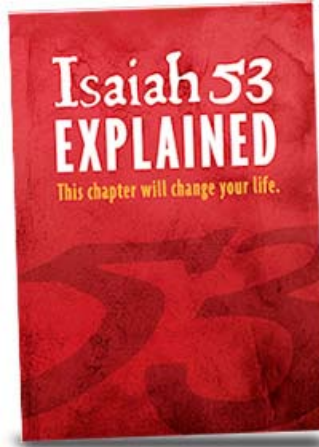
Isaiah 53 Explained: This chapter will change your life, by Mitch Glaser, is a 164-page evangelistic tract – yet far more. It is the fruit of thoughts first laid out to us by Dr. Glaser at the LCJE International Conference in Finland in 2003 (available on lcje.net). In fact, some lines from that paper are used almost directly word for word in the book.

The keystone to an evangelistic outreach being pursued via traditional and social media, Isaiah 53 is designed to bring Jewish people to a greater awareness of Isaiah 53 and the Messiah the prophet portrays.

In keeping with the times, the first 50 pages of the book do not deal directly with the text but with the presuppositions that a Jewish person might have in approaching the topic under discussion. What are the Scriptures? What is prophecy? Who was Isaiah? In certain chapters there is a lack of fluidity due to the wide range of issues being addressed, but on the whole the work is eminently readable and engaging.

Does Yeshua Fulfill Isaiah 53?

It is only after these preliminaries are dealt with that



the book begins to assume a more familiar form. Chapters 5 through 7 are the heart of the book and describe the Servant of the Lord, the sacrifice of the Servant, and atonement, all from the prophet Isaiah. After an interlude that addresses the credibility of the New Testament comes the crux of the matter: "Does Yeshua Fulfill Isaiah 53?" (chapter 9). The remaining chapters speak personally once again, confronting objections, applying the implications to the individual, and speaking to the new Jewish believer in Yeshua.

This is not a book for the average Christian; that is not its audience. It has limited usefulness to a Jewish believer in Yeshua as well. However, for those Jewish people who do not know Yeshua as Messiah, if they read

it, it will provide real food for thought. Written largely with a North American audience in mind, it is yet applicable to Jews around the world who share so much in common as a people.

Jewish evangelism is in a state of flux, for both the church and the synagogue are in flux. Christians are overall becoming more cautious about supporting outreach to Jews, and Jews are becoming more influenced by orthodoxy – but also more open to considering new ideas. In this environment an approach that addresses issues directly but in a winsome and agreeable manner is welcome.

Will this book be a success? If it is, it will be due to the Spirit of God at work in the readers' hearts. When and where it is not, it will not be due to any significant error or inadequacy of the writing. In short, this is the best book on Isaiah 53 for evangelistic purposes available today.

*Daniel Nessim
DanielN@chosenpeople.
org.uk*

General Meeting/Business Meetings at High Leigh, 2011

LCJE members are hereby notified that business meetings will be held in connection with the Ninth International LCJE Conference, August 7–12, 2011, at High Leigh Conference Centre, UK.

Agenda according to LCJE Rules and Procedures

“The International Coordinator shall receive items to be considered for inclusion on the agenda not less than two months before a General Meeting. After discussion with the President, the International Coordinator shall circulate the agenda, in writing, to all members not less than two weeks prior to the General Meeting.

“Items for the agenda received by the International Coordinator less than one month in advance of a General Meeting may, unless withdrawn, be considered as notices of motion for debate at the next but one General Meeting. Notices of motion will be indicated on the agenda of the next General Meeting. The International Coordinator may be asked to provide the Procedures and Nominations committee with proof of the late arrival of agenda items if so required.

“Items for the agenda requiring a decision (proposals) must be submitted with the name of both proposer and seconder.”

From: LCJE Rules and Procedures
2.7. Agenda

Mishkan

is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations. Mishkan is published by Pasche Institute in cooperation with Caspari Center for Biblical and Jewish Studies and CJF Ministries.
Annual subscriptions available at www.mishkanstore.org.

LCJE Meetings

LCJE North America

28-30 March 2011, in St. Louis
5-7 March 2012, in San Diego
Contact Jim Sibley
jimsibley@pascheinstitute.org

LCJE International

7-12 August 2011, at High Leigh
Conference Centre, Hoddesdon,
Hertfordshire (North of London, UK).
Contact lcje.int@gmail.com

Visit LCJE's website at www.lcje.net

Networking Jewish Evangelism



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