

LCJE Bulletin

Issue 120, May-June 2015



Joseph Frey

The 10th International Conference in Jerusalem

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



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From the Coordinator

Joseph Frey - The Father of Modern Jewish Missions. Theresa Newell opens this issue of the Bulletin with an article on the remarkable life and ministry of famed Jewish believer Joseph Frey, considered by many to be the father of modern Jewish missions.

Diaspora Ministry. Dr. Sadiri Joy Tira, the Lausanne Movement Senior Associate for Diasporas and the Global Diaspora Network, next shares his thoughts on current diaspora ministry.

The Lausanne Movement and LCJE. Next, Susan Perlman walks us through some past events and recent developments in relations between the LCJE and the Lausanne Movement (LCWE), especially the long-standing bonds between our two groups even in the midst of controversy and the lessons learned through these experiences.

The Place of Story and Orality in Messianic Jewish Thought and Ministry. Finally, Bill Bjoraker closes out this issue with a fascinating look at some of the narratives related to the place of story and orality in Jewish ministry (the full version of Bill's and Susan Perlman's articles are currently available online at: www.lcje-na.org under "Papers" for 2015).

The LCJE 10th International Conference. Our 10th international conference will be held in Jerusalem from 16-21 August 2015 at the Hotel Yehuda. The date is fast approaching! An article on the major theme and sub-themes of the conference can be found on page 12, while the conference program can be found on pages 13-18.

The official written notice of the agenda for the LCJE Members' General Meeting on 19 August 2015 can be found on page 19 of this issue of the Bulletin. No additional agenda items were received from either the ICC or the membership by the prescribed deadline of June 17, 2015.

For conference presenters: upcoming deadline. For presenters at the 10th International Conference, we need your papers and presentations (in Word, PDF or PowerPoint formats) **by July 25, 2015.** Please send all files electronically to Brian Nowotny of CJF Ministries at the following email address: briann@cjfm.org

During a break at our 9th international conference at High Leigh in 2011, I visited the British Library and came across an 1807 book by James Bicheno titled, *The Restoration of the Jews, the Crisis of All Nations, to which is now prefixed, A Brief History of the Jews, from Their First Dispersion:* "...although no one can say how near, or how distant, the time may be, when God will fulfill his promises to the Jewish nation; yet it is certain there never were so many reasons for concluding it not to be very far off, as at present. We live in awful times." (London, 1807, 2nd ed., p. 229). With the rise of the terror-state ISIS, growing anti-Semitism, and hatred for Israel, we continue to live in awful times, but they are far different than what Bincheno had in mind when he wrote this more than two centuries ago. And yet we also live in times of enormous promise and opportunity! As we prepare for our tenth international conference, let us take hold of all that God has put into our hands in the great and high calling of worldwide Jewish evangelism until He calls us Home!

In our sure hope for the coming salvation of Israel.

Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

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Front cover photo: Joseph Samuel Frey

Joseph Frey — The Father of Modern Jewish Missions (1771–1850)

By Dr. Theresa Newell, CMJ USA

Overview

On April 14, 2015, I received an email from Dr. Richard Harvey reminding me that it was the anniversary of the founding of The American Society for Meliorating the Condition of the Jews in 1820. What Dr. Harvey didn't know when he sent that email from Tel Aviv was that it arrived just as I was opening a meeting of the CMJ USA Board of Directors in Skokie, Illinois! Both organizations reaching out to Jewish people – CMJ and ASMCJ - were founded by the same remarkable Jewish believer, Joseph Frey! I opened the board meeting by sharing Richard's message - the timing of which I took as a providential reminder.

Joseph Samuel Christian Friedrick Frey has been called "the Father of modern Jewish missions." Born in the Franconia area of Germany to an orthodox Jewish family, Frey became convinced that Jesus is the Messiah at the age of 25. He travelled to London from Berlin in 1801 with the intention of entering the service of The Missionary Society there. When he saw the spiritual condition of the Jews in London, he determined to stay there and preach the Gospel to his brethren – which he did under the auspices of the London Missionary Society. He quickly realized that a special ministry was needed to effectively reach his Jewish people. In 1809 he was instrumental in forming The London Society for Promoting Christianity Amongst the Jews, today known as CMJ, The Church's Ministry among Jewish People.

The First Messianic Congregation

In 1813, the Society dedicated a large property in Bethnal Green,



Joseph Samuel Christian Friedrick Frey

East London to outreach to the Jews. This center served for over 80 years as a center for Jewish mission. By July 1814, the Jews' Chapel was built on the property as the first place of worship to be used exclusively for Jewish believers. Frey was in the leadership of the first messianic congregation that met in this chapel. The congregation took the name B'nai Avraham - sons of Abraham.

From London to New York

While the Society that Frey founded began as an inter-denominational mission, by 1816 it came exclusively under Episcopal patronage. Whether forced out under scandal or by free choice (the matter is debated by Frey's biographers), Frey left London that same year for New York. There he assisted in the formation of a Presbyterian mission-

ary society for the evangelization of the Jewish people. He also served as pastor of a Presbyterian congregation in the city. Friends there encouraged Frey to return to his first call to work among his Jewish people. As a result of this quest, on April 14, 1820, The American Society for Meliorating the Condition of the Jews was chartered. By this time Frey was the author of a best-selling missionary biography and a recognized charismatic leader. Besides an outreach for the Gospel to the Jews in America, the ASMCJ was also spurred on by intelligence from Germany that a number of "Christian Jews" were considering immigrating to the United States for the purpose of forming a Christian-Jewish settlement.

The stated objective of the ASMCJ was thus something new:

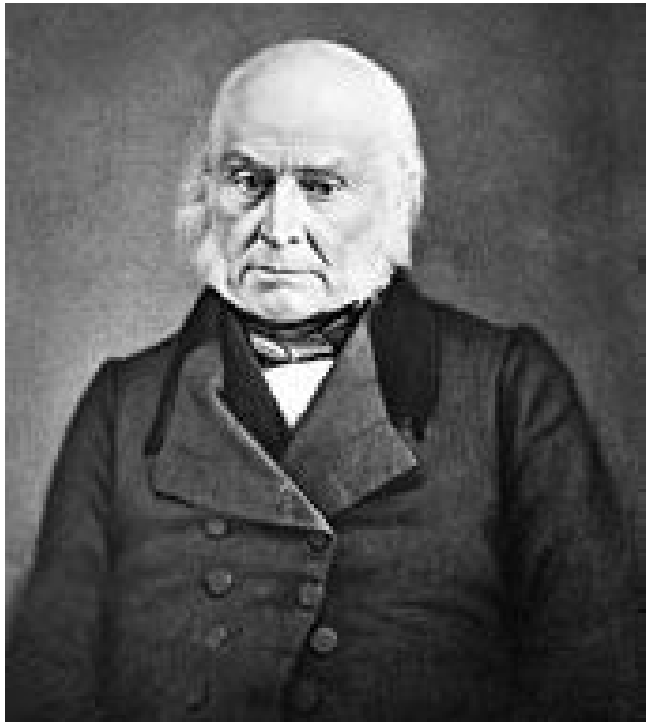
...to invite and receive from any part of the world such Jews as do already profess the Christian religion or are desirous to receive Christian instruction, to form them into a settlement and to furnish them with the ordinances of the Gospel and with such employment in the settlement as shall be assigned to them.'

Many notable Americans associated with ASMCJ

Many notable Americans connected themselves to this new Society, among them: Elias Boudinot, former president of the Continental Congress, who served as its president, and former President of the United States, John Quincy Adams. The presidents of Yale, Princeton, and Rutgers, as well as the former New York governor DeWitt Clinton, all served as honorary vice-presidents at different times. Peter Jay, who was the son of the famous diplomat John Jay, was the ASMCJ's treasurer. By the mid-1820s, the ASMCJ enjoyed prestige, publicity, and liberal support from several hundred auxiliary societies scattered in different states of the Union.

The challenge that these young Americans faced in the years between the American Revolution and its Civil War was how to create a country that protected the freedom of religious expression that its Constitution and Bill of Rights called for - how to be a nation tolerant of all faiths, unlike the Europe they had left behind. This particularly touched on the relationship between Christians and Jews. With auxiliary branches from Maine to Georgia, the ASMCJ worked to raise money to procure property for a colony to settle the European Jewish believers. In short, the Society's tolerant mission would evangelize and colonize Jews.

But this noble experiment was short-lived, and by 1826, Frey, seeing no progress being made to meet the lofty goals set forth by



Former U.S. President John Quincy Adams and the ASMCJ

ASMCJ, quit the cause. The next year he became a Baptist and served in that church in America until his death in 1850.

Stepping out of the limelight

Thus, having begun a large Jewish mission in England which soon sent missionaries to all parts of the world where Jewish people lived and the first mission to the Jews in the USA, Frey stepped out of the limelight. But he did not give up his preaching, travelling and longing for his Jewish people to come to faith in their Messiah Jesus. Dr. Bobby Adams wrote in his doctoral dissertation: "Frey himself, as a Baptist, preached some 5,000 times and traveled 50,000 miles in his efforts to persuade Christians to act responsibly toward Jews."

Dr. Jim Sibley notes that, in the period "between 1867 and 1921, the Southern Baptist Convention adopted ten resolutions that dealt with Jewish evangelism."

Made a difference

Joseph Frey made a difference in Jewish mission on both sides of the Atlantic. The organizations he helped found for this work exerted more influence than he could have imagined.

I would like to extend special thanks to Dr Richard Harvey and his research, which can be found at:

<https://messianicjewishhistory.wordpress.com/2015/04/14/april-1820-joseph-frey-founds-american-society-for-meliorating-the-condition-of-the-jews-otdm-jh/>

I also want to extend special thanks to Dr. Jim Sibley, who kindly shared his teaching notes on Frey with me.

*Theresa Newell
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Diasporas from Cape Town 2010 to Manila 2015 and Beyond

Dr. Sadiri Joy Tira, Lausanne Senior Associate for Diasporas and the Global Diaspora Network (GDN)

Editor's Note: When not ministering within the Land of Israel itself, Jewish missions are, by definition, seeking to reach Jewish people in the Diaspora. The worldwide Lausanne Movement has a well-developed missiology for trying to reach various people groups in their respective diasporas. A major conference on diaspora ministry was held in Manila in March 2015. Dr Sadiri Joy Tira reports on the state of global diaspora ministry in this article taken from the Lausanne Global Analysis (March 2015, Vol. 4, Issue 2), which has been abridged and adapted here. Readers can download the full article at the following link: <http://www.lausanne.org/content/lga/2015-03/diasporas-from-cape-town-2010-to-manila-2015-and-beyond>

Overview

Lausanne III highlighted ministering to and mobilising the diaspora people. However, this push came primarily from practitioners. Therefore, there arose a need for a collaboration of academics and practitioners in the study of diaspora and missions. Furthermore, informed and ongoing discussion of diaspora and missions was also needed through a growing body of literature. In anticipation of the challenges and opportunities presented by this need, the Lausanne Movement leadership tasked the Senior Associate for Diasporas to form a wider organization.

Road to Manila

The Global Diaspora Network (GDN) was organized during the conclusion of Lausanne III in order to broaden the diaspora network and to project the diaspora agenda beyond the event. It officially replaced the former Lausanne Diasporas Leadership Team (LDLT), which was a date-specific initiative devoted to preparation for Lausanne III. An International Board of Advisors composed of respected diaspora scholars and practitioners was formed.

A GDN headquarters/secretariat office established

The GDN headquarters/secretariat office was established in Manila and was officially registered under the Securities & Exchange Commission of the Philippines, providing the GDN with a legal



Dr. Sadiri Joy Tira

identity. Its Advisory Board inaugural session took place in France in February 2011. In June 2011, the Lausanne leadership officially announced that a Global Diaspora Forum would take place in March 2015 in Manila.

New diaspora institutes

The GDN has been instrumental in the formation of diaspora institutes at theological training institutions.

In 2011, the Jaffray Centre for Global Initiatives at Ambrose University College (Calgary, Canada) introduced its own diaspora missiology specialist and a series of diaspora courses offered at the college and seminary level. Later in 2011, Alliance Graduate School (AGS) in Manila unveiled its Institute of Diaspora Missiology (IDM).

This was followed by the 2012 launch of the Eurasian Diaspora Study Centre at the Ukrainian Evangelical Theological Seminary in Kiev, Ukraine. In 2014,

IDM transferred to Asian Theological Seminary (ATS, Manila, Philippines) from AGS. Finally, there are increasing numbers of evangelical students in doctoral programs of various seminaries who are writing diaspora-related dissertations. Their research and writing will be major contributions to the growing body of diaspora missiology literature.

Global Diaspora Forum 2015

As previously mentioned, the GDN convened the Global Diaspora Forum (GDF) from 24-28 March 2015 in Manila. The purpose of this global gathering of diaspora missiology scholars and practitioners was to assess and advance diaspora missiology five years after Cape Town 2010. The vision of the GDF 2015 was to gather the key evangelical leaders to engage, discuss, and mobilize the whole church to take the whole gospel to the whole world, specifically to peoples on the move. The Lausanne Movement and GDN are hoping that more than half of the key evangelical seminaries around the world will offer a course on diaspora missiology as a result of the GDF 2015, thus catalyzing the global church to embrace diaspora missions. More information about the forum may be found on the Global Diaspora Network website, www.globaldiaspora.net.

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The Lausanne Movement (LCWE) and LCJE: Bonding in the Midst of Controversy

Susan Perlman, Jews for Jesus

Editor's Note:

Susan Perlman's article chronicles some of the 'bumps in the road' over the years in LCJE's long-time relationship with the Lausanne Movement (previously known as the LCWE). This article has been abridged and edited for the LCJE Bulletin. The full article in PDF form, as well as an accompanying PowerPoint presentation, can be downloaded from the LCJE North America website at: www.lcje-na.org, under "Papers" for 2015.

In order to look at the relationship of the Lausanne Consultation on Jewish Evangelism to the larger Lausanne Movement, it's important to step back in time and see the genesis of the two groups.

The First International Congress on World Evangelization was held from July 16-25, 1974, in Lausanne, Switzerland. The conference brought together 2,700 evangelical Christian leaders to discuss the progress, resources and methods being used to evangelize the world. Billy Graham and John Stott were the key influencers in bringing that about.

Coming out of that congress, the LCWE was established, the Lausanne Covenant was produced and the missiological paradigm of unreached people groups was articulated. Jewish evangelism was a blip on the screen at that time; however, Victor Smadja did chair a workshop on Jewish evangelism at that event. Also present as participants in the congress were Tuvya Zaretsky, Baruch Maoz, Lyle Murphy, and a few others from our movement. While the Lausanne Covenant did not explicitly address reaching Jews for the gospel (nor did it single out Muslims or any other group of unbelievers) it was implicit in



Susan Perlman

its embrace of the need for Jews to be saved when it emphasized the fact that "World evangelization requires the whole Church to take the whole gospel to the whole world."

Following this historic gathering, a number of smaller conferences, sponsored by LCWE followed, such as the Willowbank Consultation on Gospel and Culture in 1978. However, the pivotal event for us, the one that brought in a viable relationship between those involved in Jewish evangelism and the larger Lausanne Movement, was the Consultation on World Evangelism held June 16-27, 1980 in Pattaya, Thailand. It was not called a congress but a consultation, and the focus was on holding some 17 mini-consultations concurrently - all devoted to theological issues and strategies for reaching particular people groups or segments of society, (e.g., reaching the cities, reaching nominal Catholics, reaching Muslims). There were 900 participants, but the smallest group by number was the one on Reaching Jews (17 participants). Yet the work done by this group also reflected the contributions of dozens more who worked as part of an international study group headed up by David Harley.

Coming out of the Pattaya meetings, we (the Jewish group) produced a Lausanne Occasional Paper on Reaching Jews as well as forming a task force on Jewish Evangelism, shortly to become the LCJE. This group found a way of cooperating under the larger banner of LCWE with its emphasis on evangelism, and we embraced the Lausanne Covenant as our basis for fellowship. It is interesting to note that while the Lausanne Movement has convened nearly thirty global working consultations since its inception, the LCJE is the longest standing group among them and the only one with a membership structure that has been self-funding. We have met for almost 36 years under the Lausanne name to discuss and to reflect on missiological and theological issues important to our movement, as well as to share practical case studies and provide a place where informal discussions can occur between those in our field for the purpose of furthering the cause of Yeshua among our Jewish people.

It is important to further note that we have met internationally every three to four years, with this summer's conference being our tenth international conference. Like the larger Lausanne movement, we meet as a cooperative network. We represent different organizations and denominations. Our methodologies are diverse. Our theological traditions are diverse as well.

We have learned to agree to disagree for the sake of cooperation on those things we hold in common. In this light, I want to outline where there have been problems and how we have sought to meet those challenges for the

Lessons Learned

Taking a proper course of action is paramount.

- A. Public attacks need a public response.
- B. We need to reach out to those who are in a position to respond.
- C. We need to pull together the best strategic advice possible in such situations

sake of getting the gospel heard by our people.

....

There have been any number of bumps along the journey, but I would be remiss to leave out some of the ways our relationship has been built up as well. One of the greatest bonds that were strengthened was the involvement of Doug Birdsall, (who became the chair of Lausanne in 2004) in our international meetings at Lake Balaton, Hungary, August 19-24, 2007. Doug's presence sent a signal to our constituency and to the greater Lausanne movement that we were joined at the hip.

Other developments that were significant included Tuvia Zaretsky being appointed as the first Lausanne senior associate for Jewish evangelism. In that role, he has contributed to some of the Lausanne publications and represented us at various gatherings.

There are 29 senior associates,

and they are listed as part of the leadership structure of the Lausanne Movement, along with 12 deputy directors and 12 board members.

LCJE's presence at the Third Lausanne Congress on World Evangelization in Cape town, South Africa from October 17-24, 2010 was significant as well. Of the 4,000 Christian leaders from around world, we had a disproportionately high number of participants. We also had a presence on the plenary platform with Dan Sered and Shadia Qubti speaking on the day that reconciliation was being addressed. We were also given a track of workshops to plan. And again, the conference document, the Cape Town Commitment, had a significant section on Jewish evangelism concerns. I will speak to certain aspects later, but when it comes to the need of Jewish people to be saved, the Cape Town Commitment says:

"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. 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."

Finally, by way of strengthening the bond of Lausanne and LCJE, I am excited to report that Michael Oh, the current chair of the Lausanne Movement, as well as Grace Matthews, Vice-Chair of their

Board of Directors will be at our Jerusalem meetings in August.

The Current Incident

This brings me to the events of late January of this year. An article that was written by World Vision vice-president, Steve Haas appeared in the January edition of *Lausanne Global Analysis*, the organ online magazine of the movement. It was actually a chapel message that Haas gave at Gordon College on behalf of World Vision that was reformatted for LGA. Entitled, "All of Me: Engaging the World of Poverty and Injustice", the piece deals with Christian engagement on issues of injustice and poverty and in addition to citing examples from Rwanda and HIV/Aids, he points a finger at Israel. For example, in referencing Christian Zionism, Haas says, "This theological position has backed the largest and longest occupation of another people group in modern history, an oppressive Israeli legal system which Tutu and many other church leaders have called 'apartheid on steroids.'"

On January 26th, *Israel Today* (both an online and print publication that is written for evangelical Christians who have a strong interest in Israel) had as its top story, "Leading Evangelism Movement Slams Christian Zionism." In their article they sharply criticized the Lausanne Movement, quoting from the Haas piece and also taking some statements from the Cape Town Commitment out of context as well drawing conclusions from others. They also borrowed some of their criticism from a blog that was published the same day by 'Dror' of Rosh Pina Project in England. In addition to the criticism from *Israel Today* and Rosh Pina Project, *Israel Breaking News* put out a critical online piece entitled, *Leading Evangelical Organization Calls on Christian Zionists to Repent for*

Supporting Israel" on February 1st. *IBN* presents itself as a giving a biblical perspective on the latest Israel news and caters to an evangelical Christian audience as well, however, their writers are not believers.

All the above documents are available online, and I will include links to them in my paper so that you can read them in their entirety; however, here are some salient points from the critiques:

1. In his article, Steve Haas assessed the plight of Palestinians as one in which he sees their political and economic disparity with Israel as a peace and justice issue. He uses inflammatory language like "apartheid on steroids" and casts Zionism as part of the problem. He cites faulty statistics like a 2009 Amnesty International report which purports that Palestinians get on the average 70 liters a day of water while Israelis get 300 liters per day. While he says that challenge of injustices is not onesided, he doesn't cite any examples perpetrated against Israel.
2. The Lausanne Movement is accused of having "an unhealthy negative obsession with Israel in recent years."
3. The Lausanne Movement is accused of having "taken aim at what it believes to be the sinful practice of Christian support for the State of Israel, or Christian Zionism."
4. The Cape Town Commitment is alleged to urge Christians to repent of their role "in Palestinian suffering" as a by-product of support for Israel.
5. The Cape Town Commitment allegedly equates Palestinian suffering with the Holocaust.

What followed was an email I sent to Michael Oh, chair of Lausanne, the same day as the *Israel Today* article came out. I might add that, at this same time, Lausanne was quietly facilitating a reconcili-

ation meeting of Palestinian and Israeli believers in Cyprus. My letter reads as follows:

Dear Michael,

I trust this note finds you well. I continue to pray for you as you lead our vital Lausanne Movement with its many joys and challenges. Unfortunately, I have a challenge to bring to you right now.

I read with great interest, the January 2015 *Lausanne Global Analysis* lead article by Steve Haas. "All of Me — Engaging a world of poverty and injustice." However, as I read, I was saddened to see how the article overgeneralizes, makes accusations without citing names and shows little acknowledgement of redemptive efforts on the ground by local Christians, whether in Rwanda or Israel or the Palestinian territories. I'm sure Steve Haas did not intend to invalidate the good work that nationals are doing in these places, but it disturbs me that no positive examples are cited other than World Vision's efforts.

Even more disturbing is his characterization of evangelicals when it comes to Israel. He displays an apparent bias that has been demonstrated by representatives of his organization on Israel in the past—a bias that is not in the spirit of Lausanne. I'd be glad to supply details but it goes beyond the purpose of this email. In short, this article does not represent the Lausanne Movement that I know and love—a place where believers of different persuasions can come together and engage in meaningful dialogue for the ultimate purpose: "The Whole Church taking the Whole Gospel to the Whole World." I don't see how this article helps the cause of evangelism, and I fear it could be harmful to the efforts at reconciliation that Lausanne is spearheading between Palestinians and Israelis. The Cyprus

reconciliation meetings are going on right now.

I wish the editors of Lausanne Global Analysis had taken the reconciliation event into consideration in timing and editing this article, and/or in seeking input from the Lausanne Senior Associate on Jewish Evangelism, Tuvia Zaretsky. (If I'm wrong in assuming they didn't, please accept my apologies.)

As a recipient of the Lifetime Service Award from Lausanne and as a charter member of the longest standing Lausanne network (the Lausanne Consultation on Jewish Evangelism), Michael, I urge you to do what you can to minimize the damage done by this article. Certainly any conciliatory words from you to the Cyprus conference participants now would greatly help. And, if I'm not being presumptuous, another article in Lausanne Global Analysis with a different perspective, filling in much of the information overlooked in the Haas article would provide a welcome and much needed perspective. For example a look at the damage that some forms of Christian Zionism do to the cause of Jewish Evangelism without playing on the political sympathies that work against reconciliation efforts would be a healthy addition. I would recommend Tuvia Zaretsky or Richard Harvey for such an assignment. I hope my letter is received as coming from someone who has an unwavering commitment to Lausanne and that includes a heart to see Arabs and Jews come to know our Savior. I am confident that you are looking to the Lord, and I have every confidence you will do what you see is right in the bigger scope of things.

Yours in our Messiah,
Susan Perlman

An exchange of many emails followed over the next few days. Advice was sought and given by many including the former chair of Lausanne, the current chair of Lausanne, members of their board, the editors of their organ publication, their communications experts, and a number of us in LCJE. Our international coordinator was kept apprised of the situation as it was in play. Advice was also sought from those at the reconciliation meeting going on in Cyprus. Suggestions on what kind of response Lausanne should take was bandied back and forth, and then Michael Oh framed their response to Israel Today and Israel Breaking News as follows:

Lausanne Movement calls for the whole gospel for both Jews and Palestinians

I'm concerned by your recent article 'Leading Evangelism Movement Slams Christian Zionism' on 26 January 2015 and would like to correct any misrepresentation of the Lausanne Movement that your readers will have received. I am writing to request your publication of this letter in full as a corrective to your article.

The Lausanne Movement is a global network of individuals and ministries from a wide range of denominations, nationalities, theologies, and strategic perspectives that shares an evangelical faith and commitment to work together to bring the whole gospel to the whole world, which includes both Jews and Palestinians.

Our publication Lausanne Global Analysis represents a diversity of evangelical viewpoints within the bounds of our foundational documents (The Lausanne Covenant, The Manila Manifesto, The Cape Town Commitment). Our priority is to encourage partnerships among evangelicals of all nationalities for global mission, not to

define singular positions on each of the issues covered in our foundational documents. The views and opinions expressed in Lausanne Global Analysis articles are those of the authors and do not necessarily reflect the personal viewpoints of Lausanne Movement leaders or networks. In some cases, such as the article you refer to, the viewpoints of some of our constituency are quite far apart. We have now added a disclaimer to the Lausanne Global Analysis so as to avoid future misrepresentation of the Lausanne Movement by outside sources.

I am particularly concerned about the inaccurate portrayal of The Cape Town Commitment found in your article, namely related to section IIB-2 in which 'Palestinian suffering' is mentioned. It is mentioned in a section on 'Christ's peace in ethnic conflict', which reads as follows:

'We acknowledge with grief and shame the complicity of Christians in some of the most destructive contexts of ethnic violence and oppression, and the lamentable silence of large parts of the Church when such conflicts take place. Such contexts include the history and legacy of racism and black slavery; the holocaust against Jews; apartheid; 'ethnic cleansing'; inter-Christian sectarian violence; decimation of indigenous populations; interreligious, political and ethnic violence; Palestinian suffering; caste oppression; and tribal genocide. Christians who, by their action or inaction, add to the brokenness of the world, seriously undermine our witness to the gospel of peace. Palestinian suffering is cited as one example in a list of many other contexts of ethnic conflict. In no way does The Cape Town Commitment call Christians to repent for supporting Israel nor does it link Palestinian suffering as a result of Christian support for Israel. Furthermore, there is

no rank of importance to the different contexts of ethnic conflict that we mention.

In addition, the Lausanne Movement does not and cannot prescribe how the nation of Israel should deal with the many sensitive internal challenges it lives with daily. However, we do have a commitment to ongoing, healthy discussion on Israeli/Palestinian reconciliation and to be bearers of Christ's peace in ethnic conflict.

The longest standing network in the Lausanne Movement is the Lausanne Consultation on Jewish Evangelism (LCJE), which was started in 1980 to share the good news of Messiah Jesus with Jews. We stand in unity with the LCJE in their ministry around the world among the Jewish people. Future articles from the LCJE have been commissioned for the Lausanne Global Analysis.

In the name of fairness and in demonstration of your commitment to high journalistic standards, I ask that you would make the necessary corrections to your article as well as publish this letter in full for your readers as soon as possible.

Sincerely,
Michael Oh
Executive Director/CEO

Both Israel Today and Israel Breaking News printed Michael's response or a link to it.

Both the international and North American LCJE websites carried the Michael Oh letter.

Also of note, World Vision distanced itself from the Steve Haas article saying "it does not adequately reflect World Vision's position and views toward the State of Israel and the Palestinian people and was published without proper World Vision approvals." World Vision went on to say, "broad statements such as those in the Lausanne piece oversimplify issues at hand, limit meaning-

ful dialogue, and harden staunch perspectives toward the conflict." World Vision also went on record as saying they don't support campaigns around boycotts, divestments and sanctions. They also said that they no longer endorse the film "With God on Our Side" because it does not present the Israeli perspective at all.

What lessons can we learn from this experience?

1. *Those of us in LCJE need to be clear in our understanding of the nature of the Lausanne Movement.* Michael Oh stated it well when he said, "The Lausanne Movement is a global network of individuals and ministries from a wide range of denominations, nationalities, theologies, and strategic perspectives that shares an evangelical faith and commitment to work together to bring the whole gospel to the whole world, which includes both Jews and Palestinians."

That wide range includes those who might hold to theology that doesn't resonate with ours. I can recall times when we have had some very spirited discussion at our LCJE meetings with regard to where some in the larger Evangelical Church place Israel in God's economy. Well we need to get over it. We need to be willing to graciously agree to disagree. We also need to remember that being part of a larger network like Lausanne gives us the ability to speak into a broader network that can also graciously agree to disagree. Most importantly, Lausanne gives us a platform to be a voice for Jewish evangelism in the wider church. The only non-negotiable in being part of this larger network is if Jewish evangelism is itself marginalized or thought to be unnecessary.

2. *Having history is important.* History is important. We have a long history with the Lausanne

Movement. When there have been areas of tension, we have seen success in working through them. We also have seen many examples over the years where our participation has been not only welcomed but also affirmed. Such history dictates that when a problem arises, we must withhold judgment and not succumb to a heat of the moment knee jerk reaction. I'd even go so far as to say, we need to believe the best of those who are our long-standing partners.

The Scripture tells us that love "bears up under everything, believes the best in all, there is no limit to her hope, and never will she fail." (1Cor.13:7). Our LCJE network needs to be the kind of network that believes the best of others who are our partners in the gospel.

3. *Taking a proper course of action is paramount.*

a. Public attacks need a public response—quickly yet with proper reflection. We need to keep engaged as a network so that when instances like this occur; we can work to have them addressed with dispatch. If we're not reading the publications, watching the media reports, etc., it may be too late to make a difference.

b. We need to reach out those who are in a position to respond. That means having a relationship with those in a position to fix it. That takes cultivation and intentionality when it comes to our relationships with those in the larger Lausanne Movement.

c. We need to pull together the best strategic advice possible in such situations. In this instance, many wise minds were in the mix. Proverbs 15:22 says, "Plans fail for lack of counsel, but with many advisers they succeed." The time and work of many went into this process—leaders in our movement, leaders in the Lausanne movement, experts in communications dynamics, etc. There was

a lot of back and forth and things were refined, improved upon and something that we all could embrace was the final result.

4. *Reflecting on the future and how we can avoid such situations.*

The article by Steve Haas got into the Lausanne Global Analysis without proper reflection by its editors. This means that they didn't see it as an issue for them. We need to keep engaged with Lausanne so that they are sensitized to such things in the future. We have begun that process with LGA and they have acknowledged that it would have been wise to have had the Haas article vetted by the Lausanne Senior Associate

for Jewish Evangelism given the subject matter. They have also agreed to have a disclaimer on future articles in LGA that acknowledges the articles are the views of the authors and not necessarily those of Lausanne. Thirdly, LGA is happy to give coverage to our conference in Jerusalem this summer as well as have multiple articles on Jewish evangelism related subjects from our LCJE network writers.

5. *We need to be encouraged that the Lausanne Movement does believe that the issue of Israeli/Palestinian reconciliation is important. It has given weight to this by facilitating an ongoing dialogue between the two groups.*

All that I've wanted to say in this paper can be reduced to this question. Do we want to walk away from the Lausanne Movement and forfeit all the influence it affords us to speak into the wider church? Or are we willing to do the hard work of continuing to build on the partnership that was established back in 1980?

I personally think it's a no brainer. What other respected world wide evangelical body is committed to the whole church taking the whole to the whole world, including our Jewish people?

Susan Perlman
susan.perlman@jewsforjesus.org



the
Lausanne
movement



LCJE

Main Themes of Our 10th International Conference

By Jim Melnick, LCJE International Coordinator



Conference Theme and Sub-themes

As we approach our 10th international conference in Jerusalem in August 2015, please be in prayer for our speakers and for all of the final logistics and preparations. This international conference will have one main over-arching theme and several supportive sub-themes.

Main Theme:

"From Jerusalem and Back — An Unchanging Gospel"

Our main conference theme is: "From Jerusalem and Back - An Unchanging Gospel." We will look at the history of the Gospel and Jewish evangelism beginning in Jerusalem and going forth to the nations, touching the world over the centuries, and then coming back to Jerusalem. Starting on Monday, August 17th, the conference program will follow an historical timeline, looking first at what happened in Jewish evangelism during the first three cen-

turies after the Resurrection. On Tuesday, August 18th, there will be a broad sweep of assessing portions of the the 4th through the 19th centuries. On Wednesday, August 19, we will look at the development of the Messianic movement in the 20th century and "The Return to Zion." Wednesday evening will be devoted to "The Next Generation" and looking ahead.

Sub-theme: ***Celebrating Jewish Ministry and Gospel Witness in the Land of Israel***

We shall also be using the occasion of our presence in Israel during our tenth international conference to especially celebrate what God has been doing in Jewish evangelism and outreach in Israel itself. This will include honoring a number of Messianic pioneers in the Land of Israel and weaving together "the Story" of how the Gospel, which first went forth from Jerusalem from Jewish witnesses to the whole world, has

now come back to the Land of Israel.

Sub-theme:

Celebrating LCJE's History

Finally, we shall be using the opportunity of our international conference to celebrate our own LCJE history!

The Conference Program

The conference program for our Jerusalem conference is found on the following pages, 13-18. While this will be very close to the final program, times and sessions are subject to change: please refer to the final program (which will be distributed at the conference) as your guide.

Let us pray for God's Hand to mightily guide us as we prepare to come to Jerusalem!

*Jim Melnick
lcje.int@gmail.com*

10th International Conference Program

Sunday, AUGUST 16, 2015 (Opening Day)

09:00-11:00	Current ICC Meets
11:00-12:00	Area Coordinators' Meeting
14:00-16:15	Registration – Voting cards distributed at registration to LCJE Members
14:00-16:00	Reception
16:00	Opening Session – Prayer Welcome to 10th LCJE International (TUVYA ZARETSKY, JIM MELNICK & DAVID ZADOK) President's Report (TUVYA ZARETSKY) Worship (Ann/Jaime Hilsden coordinating Worship/Music) Host Welcome to Israel (DAVID ZADOK) From 1995 to 2015: from Jerusalem to Jerusalem (DAVID ZADOK)
17:30-18:30	Break
18:30-19:45	Dinner and fellowship
20:00-21:30	Evening session Worship/Music Honoring the Messianic Pioneers in the Land 'Telling the Story' (BILL BJORAKER) Evening Speaker: (LISA LODEN)

Monday, AUGUST 17 (The First Three Centuries)

07:45	Prayer meeting - Opening: JIM/BOB MENDELSON/MARK & ROBYN WARREN
08:15	Breakfast
09:00-09:15	Worship/Music (ANN HILSDEN/JAIME HILSDEN)
09:15-12:30	First Morning Session - Moderator (JIM MELNICK)
09:15-09:45	Bible Devotion – (DAVID HARLEY)
09:45-10:00	Senior Associate for Jewish Evangelism in Lausanne Movement (TUVYA)
10:00-10:20	GRACE MATTHEWS, Lausanne Vice Chair. Bringing greetings from the Lausanne board.
10:20-10:35	Diaspora Ministries in the Lausanne Movement
10:35-11:00	Break / Fellowship
11:00-12:30	Second Morning Session: LCJE Business Meeting (Chaired by LCJE President) Brief report from former P&N Committee Election of New Procedures and Nominations Committee (from the floor) Report from the ICC and Financial Report– LCJE International Coordinator Conference Statement procedure explained; voting procedures explained Nominations received for ICC officers.
12:30-14:00	Lunch – fellowship time
14:00-17:45	Afternoon Session
14:00-15:00	Track I (Academic/Historical) T-I – "What happened during and right after the Apostles' time?" (TIM SIGLER, chair) "Jerusalem, Judea & Samaria" Presenter: (JOHN MONSON) Report for Dr. Oskar Skarsaune, editor of Jewish Believers in Jesus: The Early Centuries – Jewish believers from antiquity through the medieval period (ROLF HEITMAN to read Dr. Skarsaune's paper) Panel Discussion

- 14:00-15:30** **Track II (Practical/Congregational)**
T-II - Congregational Planting and Evangelism
PANEL DISCUSSION
"Israel and the Diaspora"
Ethiopian Falashan Pastor (ZACHARIAS BLALY)
"South Africa" (MICHAEL & TERESA SISCHY)
"Australia" (L. HIRSCH)
"North America" (ROY SCHWARCZ)
- 15:00 T-I - Where did things go wrong?
Moderator (DAVID ZADOK)
"A Synoptic History of the Jewish Mission" (ALEX JACOB)
"The Lost Gospel of Jerusalem" (JIM SIBLEY- ICB)
Reflections/ small group discussions
- 15:30 T-II – "How do we deal with opposition/persecution today? What lessons
we can learn?"
Moderator: JIM MELNICK, with introduction: 'BLERP: Bless, Love, Endure,
Rejoice, Pray'
Panel Discussion/Presenters: Israel & Opposition:
(HOWARD BASS, DAVID & LEAH ORTIZ)
France & Anti-Semitism (JOSHUA TURNILL)
Small group discussions
- 16:30-16:50 Coffee break
- 16:50-18:30 Global Jewish demographic trends today (WES TABER, Moderator;
RENAE KOOY)
Region: Israel. Introduction by Area Coordinator (DAVID ZADOK)
Region: South America: Introduction by Area Coordinator (DAVID SEDACA)
Former Soviet Union
 Russia/Western FSU (ALEXEY SHEPELEV)
 Russian Far East (LAWRENCE HIRSCH)
- 18:30 Dinner
- 20:00-21:30** **Evening session** Moderator (JIM)
20:00 - 20:15 Worship time
20:15 - 20:25 ROB STYLER
20:25 - 21:05 Honoring a Messianic pioneer (BILL BJORAKER)
Celebrating what God has done in Israel among the Jewish people: among
Falashan Jews, Russian Jews, Holocaust survivors
- 21:05 - 21:30 Main speaker (RICHARD HARVEY)
- 21:30 Late evening option: Hosting Israeli Travelers (HIT) program in New Zealand
(OMRI JAAKOBVICH, SCOTT BROWN)

Tuesday, AUGUST 18 (4th thru 19th Centuries)

- 07:45 Prayer meeting – Mark & Robyn Warren
08:15 Breakfast
09:00 - 09:15 Worship
09:30-12:30 **Morning Session**
09:15 - 09:45 Bible Reflection: EREZ SOREF

- 09:45 - 11:15 Track I.
 I. What happened during the 4th-19th centuries?
 "The Changing Jewish Demographic in the 4th-19th Centuries and Impact on Jewish Missions"
 "Jewish Believers: The Medieval Period and the Spanish Inquisition"
 (ZHAVA GLASER)
 "Felix Pratensis and Jacob ben Chaim" (JIM SIBLEY)
 "Caspari and His Theological and Practical Impact for Jewish Evangelism"
 (ROLF HEITMAN)
 Panel Discussion
- 09:45 - 11:15 Track II: Evangelism Panel: (Moderator - JOSEPH STEINBERG, CWI)
 - Evangelizing Israelis thru the Media - (EITAN BAR)
 - Evangelizing Israelis and Others thru Public Outreach - (JOHN PEX)
 - Evangelizing Jewish Young Adults - (RYAN KARP)
 - Soldiers & Youth - (JOEL GOLDBERG)
 Panel discussion
- 11:15 - 11:30 Break
 11:30 - 12:30 Regional Meetings and Election of Area Coordinators by Region
 (Break out into various rooms in the hotel for regional meetings)
- 12:30 Lunch and Fellowship
- 14:00 - 18:30 Afternoon Session**
 Track I (Academic/Historical) Track II (Practical/congregational);
 Track III (outside visit sign-up)
- 14:00 - 16:30 T I – Development of the Hebrew Christian Church in Europe, North and South America, the Puritan Hope (Moderator -THERESA NEWELL)
 "CMJ History – Its European Roots Come to North America" (THERESA NEWELL)
 "On the Restoration of the Messianic Movement in Chisinau, Moldova"
 (SHIMON POZDIRCA, Moldova)
 "The Puritan Hope and Jewish Evangelism" (MIKE MOORE)
 "Development of the Hebrew Christian Church" (DAVID SEDACA)
 Reflections and small groups
 Fellowship time
- T-II – Service Ministries in Jewish Evangelism and Congregational Life
 Presentations and Panels on Ministry Service:
 Moderator: (MICHAEL ZINN)
 "Working with Holocaust Survivors in Ministry" (MAXIM KATZ)
 "Aviv Ministry to Drug Addicts" (DOV BIKAS)
 Panel: "Helps Ministries: An Assessment"
 Lessons between ministry in Israel and the Diaspora
- Break
 "East meets West: The Aleph/Alpha Courses in Jewish Evangelism"
 JOSEPH STEINBERG (UK), THERESA NEWELL (U.S.) and JIM MELNICK –
 short explanations of these programs
 Fellowship time
- 13:00 - 16:30 T-III. Outside Visits and Lectures on Historical Ministries in Jerusalem.
 Coordinator (ALEC GOLDBERG)
 Lecture/Historical Visits. Leave after lunch.
 Historical Tour, Christ Church (REV. DR DON STANLEY) – with Yoel Seton
 Visit to Caspari Center (ALEC GOLDBERG)
 Visit to Pavilion/YUVAL/Arts Ministry in Clal Building (IRIT)

- 16:30 - 18:00 Introduction by North America Area Coordinator – Moderator - GARY HEDRICK
Region : North America
Additional presentations from North America
Introduction by European Area Coordinator (Moderator - JEAN-PAUL REMPP)
“Ministering to Israelis in Berlin” (V. PIKMAN)
Discussion Panel on Europe (JEAN-PAUL REMPP, V. PIKMAN, AVI SNYDER)
- 18:00 - 18:30 Spontaneous ‘Short sessions’ Moderator - JIM or CHRISTINE
6 SLOTS x 5 = 30 minutes. These will be opportunities for persons not otherwise presenting at the conference to have a few minutes to address the whole group about their ministry or project or a key insight to share. Sign-up will occur at the conference with brief explanations from those seeking to speak and approval of desired topics to share).
- 18:30 Dinner
- 20:00 -21:30 Evening Session** – Moderator: JIM
- 20:00 - 20:15 Worship
- 20:15 - 20:25 Rob Styler
- 20:25 - 20:40 Honoring the Messianic Pioneers in Israel (2 honorees) BILL BJORAKER
- 20:40 - 21:00 Greetings and short word: MICHAEL OH, CEO of Lausanne Movement
- 21:00 - 21:30 Main Speaker: MITCH GLASER
- 21:30 Late Evening Option

Wednesday, AUGUST 19 (The 20th Century)

- 07:45 Prayer meeting – Mark & Robyn Warren
- 08:15 Breakfast
- 09:00 - 09:30 Worship
- 09:30-12:30 Morning Session**
- 09:30 - 10:00 Bible Devotion – VICTOR KALISHER
- 10:00 - 10:40 The Return to Jerusalem: EFRAIM GOLDSTEIN
- 10:40 - 11:00 Break and fellowship
- 11:00 - 12:30 Choice of Tracks/Workshops:
T-1 Development of the Messianic movement in the 20th Century
(Academic/Historical)
Moderator – Steve Ger
“Overview of the Messianic Movement in the 20th Century” - STEVE GER
“Birthpangs of the Hebrew Christian/Messianic Movement” - DAVID SEDACA
“History of the Modern Messianic Movement in South Africa” - CECILIA BURGER
- Reflections, small group discussions
- T- II – ‘Congregation and Community’ (Practical/Congregational)
“A Fear of Loss of Community as a Hindrance to the Gospel in Jewish Evangelism”
(AMY DOWNEY)
Counterpoint: “Messianic Community-building as a Witness to Jewish Seekers”
(KIRK GLIEBE – North America)
“The Israeli Perspective”
“Mobilizing Messianic Youth in Short Term Missions”
(YOKHANAN STANFIELD)
“The Camping Experience in Israel”
Discussion, reflections, small groups
- 12:30 Lunch

- 14:30-15:50** **Afternoon Session** (first part: 14:30 – 15:50) Moderator: GARY HEDRICK
 Jewish demographic trends in the 20th century
 Region : Asia:
 Japan – CHARLES KLINGENSMITH
 China/Hong Kong – MARK LAM
 Korea - PAUL MORRIS
 Introduction by Area Coordinator: Region: AustralAsia – BOB MENDELSON
 Introduction by Area Coordinator: Region: South Africa – CECILIA BURGER
- 15:50 - 16:00 Break
 16:00 - 16:50 Specialty Areas of Jewish Ministry – Moderator – BODIL SKJOTT
 "New Resources and Developments in Hasidic Ministry"(JIM MELNICK)
 "Youth Ministry in Jewish Evangelism" (KIRK GLIEBE)
 "Jewish-Gentile Inter-marriage and Evangelism" (TUVYA ZARETSKY)
 "Pro-Life Ministry in Jewish Evangelism"
 Panel: "The New Anti-Semitism: Its Global Impact and the Response of Jewish Evangelism" (AVI SNYDER, chair)
- 16:50 - 17:00 Break
 17:00 - 18:00 Second Business Meeting – Announcement of the new Area Coordinators
 Jim/Tuvia open and pass to Procedures & Nominations Committee Chair
 Present the slate of ICC candidates – P&N Committee
 (if more than one candidate has been nominated, the candidates briefly address the conference voting members on behalf of their candidacies)
 Reading of draft of Conference Statement – Conference Statement Committee
- 18:00 - 18:30 Spontaneous Short sessions > 6 short sessions x 5 min each = 30 min
 18:30 Dinner
- 20:00-22:00** **Evening Session** - "The Next Generation" - Moderator: DAN SERED
 Worship - Band of young Israelis leading worship
 Honorees: Honoring Warren and Linda Graham; Victor Smadja
 Three speakers on the theme of "Building Up the Next Generation"
 - ELI BIRNBAUM
 - JAIME HILSDEN
 - MICHAEL HEDRICK
 Discussion Theme in Small Groups: "How Can We Ensure that LCJE Continues Strong into the Next Generation?" – Moderator – Dan Sered
 Wrap-up: 5 min
 Late evening option: Will be canceled if more time needed for Next Generation discussion

Thursday, AUGUST 20 (The 21st Century)

- 07:45 Prayer meeting – Mark & Robyn Warren
 08:15 Breakfast
 09:00 - 09:30 Worship
09:30-10:00 **Morning Session**
 09:30 - 10:00 Bible Devotion - HOWARD BASS

10:00-10:45	The Israeli-Palestinian Question A word on the Lausanne Movement and a response to the Israeli-Palestinian conflict - TUVVYA Moderator: Jim Melnick – A brief look at the Israeli-Palestinian conflict in light of Jewish evangelism; What are small steps we can take? Small Group Discussions at tables: “Where do we go from here?”
10:45-11:00	Break
11:00 -12:30	New Tools/Developments for Evangelism Evangelism and Electronic Media and Internet Evangelism blogs/Social Media outreach - “In Search of Shalom Update” – (LIFE IN MESSIAH REP) Publications – Moderator: David Zadok Comments on Traditional Publications (DAVID ZADOK) Update on Publications for Ministry (BARRY RUBIN) “Evangelism and the Arts” ANN HILSDEN and IRIT IFELT STRATEGY SESSION: “How can we work better together in light of what we have learned in reaching the Jewish people with the Good News?” Strategic Initiatives “Combined Strategic Initiatives in Messianic Work” (HERBBY GEER) “Working Better Together in Germany” (ARMIN BACHOR) Strategy Panel: TBD
12:30	Lunch
13:15	General Meeting: Prayer & Scripture: New ICC Officer Election
14:15-18:30	Fellowship and Free time Optional sight-seeing tours – TBD with Sar El Tours Israel Museum – DR TIM SIGLER
18:30	Dinner. Following dinner buses will take conference attendees to the Pavilion
20:00-22:00	Evening Session at the Pavilion – Moderator: JIM to open Worship music Main Speaker: DAVID BRICKNER: “Building on the Past: Looking toward the Future” Transition to Susan Perlman as Moderator Honoring LCJE’s History (Moderator - SUSAN PERLMAN) Slide Show from past LCJE International Conferences Honoring: Israeli pioneers and LCJE Task Force and first Messianic Jewish American halutzim in Israel.
22:00-22:15	Worship/Music closing
22:15-22:30	Post-session fellowship in hallway of Pavilion >> Buses return to hotel (No late night option)

Friday, AUGUST 21 (Conference Closing Day)

07:45	Prayer time
08:15	Breakfast
09:00-11:00	CLOSING SESSION
09:20-09:20	Worship Songs
09:20-09:45	Bible reflection – JOEL ROSENBERG
09:45-10:15	Conference Statement Presented
10:15-10:30	Adoption of Conference Statement by Voice Vote
10:30-11:00	Concluding Remarks by LCJE International Coordinator and LCJE President Charge to Participants and Members by DAVID ZADOK, LCJE Israel Coordinator and Country Host CLOSE IN PRAYER
11:00	(Hotel Checkout)

LCJE MEMBERS' GENERAL MEETING

Official Notice of Agenda - August 19, 2015

The official General Meeting of the LCJE will be held at the conference hotel (Hotel Yehuda) in Jerusalem on 19 August 2015. Ordinary General Meetings "shall be held during an international conference of LCJE." There will be two business meetings: the first to be held on Monday, August 17th, and the second on August 18th, in preparation for the General Meeting. Voting cards for the General Meeting shall be distributed at registration at the conference to the membership.

This notice constitutes official written notification to LCJE members of the agenda "not less than two weeks prior to the General Meeting," according to the LCJE Rules and Procedures (Section 2.7)

The "Standing Orders for the General Meeting" at an LCJE international conference can be found in Section 2.1 of the LCJE Rules and Procedures (<http://www.lcje.net/rules&procedures.pdf>).

Official notification of the General Meeting itself was made in the February-March 2015 issue of the LCJE Bulletin (p. 26), distributed to the membership. No additional agenda items were received by the International Coordinator as of the prescribed two-month prior deadline of June 17, 2015.

First Business Meeting, Monday, Aug. 17, 11:00-12:30 (chaired by LCJE President)

- Brief report on status of former Procedures & Nominations (P&N) Committee
- Selection of new P&N Committee members (from the floor)
- Report from the International Coordinating Committee (ICC) and Financial Report - LCJE International Coordinator
- Conference Statement procedures explained; nominations and voting procedures explained
- Nominations to be received by P&N Committee for ICC officers.

Second Business Meeting, Wednesday, Aug. 19, 17:00-18:00 (chaired by LCJE President)

- Meeting opened by LCJE President and passed to the chair of the P&N Committee
- Slate of ICC candidates presented
(if more than one candidate has been nominated for a position, the candidates briefly address the conference voting members on behalf of their candidacy).
- Reading of draft Conference Statement (Conference Statement Committee).

Agenda of General Meeting, Thursday, Aug. 20, 13:15-14:15 (chaired by LCJE President)

- Will be opened by reading of Scripture and prayer, duly recorded in the Minutes.
- Establishment of a quorum of three-quarters of all registered voting members attending an international conference (2.8)
- Report of P&N Committee
- New ICC officer election
- Presentation of new ICC; closing in prayer.

HOTEL YEHUDA - Conference venue in Jerusalem

The Hotel Yehuda is located at: 1 Haim Kulitz Road, in the Giv'at Masu'a area of Jerusalem
The hotel website is: www.byh.co.il/about Phone number: +972-2-6322777 Email: info@byh.co.il

Visit the Lausanne Movement website:
www.lausanne.org

Ten Narratives on the Place of Story and Orality in Christian and Messianic Jewish Theology and Ministry: Rediscovering the Lost Treasures of Hebraic Narrative Epistemology

By Bill Bjoraker, PhD
William Carey International University
Operation Ezekiel, Inc.

God made man because He loves stories.” (Elie Wiesel)¹

Editor’s Note:

This article has been abridged and edited for the LCJE Bulletin. The full article in PDF form, as well as an accompanying PowerPoint presentation, can be downloaded from the LCJE North America website at: www.lcje-na.org.

The Theme of Storytelling

Why is the theme of story and storytelling critically important in Christian and Messianic Jewish theology and ministry, and especially so in our time? Stories can be found in Scripture wherein are embedded concepts that will address any given category of systematic theology. Between 60% and 70% of the canonical Scriptures are in the narrative genre. The “People of the Book” are the people of the story. The theology of Israel is story-based. The Holy Scriptures comprise the master story of the universe by which all other smaller stories are given their meaning. The master story provides the necessary hermeneutical key for interpreting the other genre of Scripture by evoking the question—How does this passage or story follow the thread of God’s Master Story?

Yeshua the Messiah used stories as his primary teaching method. He used stories to teach both the *am ha aretz* (the common folk) in Galilee and also for the most

highly literate and erudite Torah scholars of his day in Jerusalem. He is the Master Teacher and our exemplar for our teaching vocations. The influence of the Western conceptual and analytic approach to theologizing, homiletics and teaching has been strong and prevalent in modern Western Christianity as well as within the contemporary Messianic Jewish movement. This approach is not to be disregarded or devalued. However, we need to retrieve some lost treasures to restore balance, holism and depth of impact on hearts and lives to our ministry of the Word.

In modernity, the focus has been on the following: the rational, scientific, analytic, logical, linear, and technological. There is an ancient and continuous biblical and Jewish storytelling tradition—the Aggadic/Haggadic and Midrashic tradition—whose focus is on the literary-artistic, aesthetic, the emotionally and relationally expressive, the big-picture, the holistic, and metaphor, imagery and story. Yeshua said, “Every Torah scholar disciplined for the kingdom of heaven is like the master of a household who brings out of his treasure both new things and old” (Matt. 13:52, TLV). Toward retrieving these lost treasures, toward re-digging the wells of Story, in this essay we shall consider ten “narratives”:

1. Narrative 1: Hebraic Theol-

ogy Is Based on Story

2. Narrative 2: The Hebraic and Jewish Roots of Story and Storytelling

3. Narrative 3: “Hear O Israel”: Orality Is Fundamental to Human Communication

4. Narrative 4: European Enlightenment Epistemology

5. Narrative 5: Hebraic Epistemology

6. Narrative 6: Jewish Midrash and Story

7. Narrative 7: The Power of Story

8. Narrative 8: Yeshua the Messiah and Story

9. Narrative 9: The Postmodern Moment and Its Prospects for Story

10. Narrative 10: Storytelling in Contemporary Jewish Ministry

Overview

The “Ten Narratives” in this essay cohere as follows: The first eight narratives give the theoretical grounding for the subject. The last two narratives make application for contemporary practice. Israel’s theology was formed by Israel’s storying the acts of God, together with their meaning, in community, and thus transmitting Israel’s identity and mission from generation to generation. The literature of Israel and Judaism has always comprised both Halacha (law) and Aggadah (story), and they are interdependent. Oral speech is the fundamental nature of

1. Rosemary Horowitz, ed., Elie Wiesel and the Art of Storytelling (Jefferson, NC: McFarland & Company, Inc., Publishers, 2006), 208.

human language. God created human beings by His spoken word. Thus humans, reflecting the Imago Dei, are endowed with the gift of language and capable of "I-Thou" relationships (Buber). Israel was a hearing-dominant society in harmony with the way humans are made and most authentically communicate. The medium and technology of reading and writing detaches verbal discourse from its personal source.

There are three forms of the Word of God—1) Yeshua the Messiah is the Living Word, who became flesh. 2) The inspired canonical Written Word, which is the authoritative standard for the testing of truth in teaching. 3) The Oralized Word, "Hear O Israel!," existed before the Written Word and completes its purpose. The purpose of the Book of the LORD is to know the LORD of the Book (which requires personal, verbal communication). The origin and study of Rabbinic literature was oral. Yeshua delivered his teaching orally and it was transmitted orally (he said his words are "spirit and life"); he did not write a book.

In contrast to the European Enlightenment epistemology of disengaged reason, Hebraic epistemology is receptive of divine revelation and is a narrative epistemology that embraces story as a way of knowing, and is testimony to the fact that "reason is the organ of truth, but imagination is the organ of meaning" (C.S. Lewis). There are lost treasures to recover in the Jewish hermeneutical tradition of midrash aggadah and the imaginative reconstruction of gaps in Biblical stories. Story/storytelling is a more effective way to bring truth home to human hearts than the "naked truth" of propositional statements. Stories and songs, told

and sung in a manner or medium well-oriented to its audience and under the right conditions, most effectively mobilize groups to catalyze culture-change.

Yeshua is the Master Teacher and was not a conceptual theologian; he was a metaphorical theologian and a storyteller. Yeshua's parables are like a house, into which people are invited and from which they can look out at the world from several different windows. Humans are homo narrans, and so story will always and everywhere be relevant, though styles of discourse and media may change. Our postmodern moment of history has created a search for new meta-narratives and provides an auspicious context to re-tell the master story of Scripture and for ministry of the Word through storytelling.

Jewish people have always been at the vortex of history-making and culture-making movements. In this "Digital Era," a major way the Christian and Messianic Jewish movements will advance the Kingdom of God and be a "light to the nations" is through creatively re-telling the Biblical Story and stories to the current and succeeding generations.

Narrative 1: Hebraic Theology is Based on Story

How did Israel come to know the Creator as Adonai Elohim, as Avinu Malkeinu, and how did Israel develop its theology? The Creator called Avram in Ur of the Chaldees. Avram listened to the voice of God and began the journey. God continued to speak to the other patriarchs, revealing Himself and His purposes. But contrary to the religions of the ancient Far East, inner subjective experience was not the major means of revelation. God's objective outward acts in space-time history determined

the content of inner revelation. Mystical experience was not the focus, but rather the very earthy, participatory, messy, and concrete events that included Abraham's journeying to a place and a destiny as yet undisclosed to him, his learning by struggle and trial how to respect his wife, and the significance of an heir. Jacob's wrestling with God to be transformed into Yis-ra'El, and later Joseph's suffering at the hands of his brothers and his moral testing in Egypt, all in God's providence prepared Jacob's clan to be forged by blood, sweat, and tears into a nation. This is revelation in and through the real, the tangible, and the actual.

After the patriarchal period God began to reveal Himself on a larger scale to the nation of Egypt and to the people of Israel, forming Israel into a nation by His mighty acts among them and for them. The powerful saving acts of God in the events surrounding the exodus from Egypt constitute the foundational narrative of Israel. History was the primary arena in which God revealed himself. History is never a bare record of neutral facts. It always includes the meaning of those facts. The telling of those revelatory events and their God-given meaning produced Israel's theology. As the saying goes, history is "HisStory."

G. Ernest Wright, who studied under the great archaeologist W.F. Albright and participated in excavations in Israel (then Palestine) in the 1930s and later was professor of Old Testament at Harvard University, has fully researched and explained this theological formation process. He states,

[Theology] is fundamentally an interpretation of history, a confessional recital of historical events as the acts of God, events which lead backward to the be-

ginning of history and forward to its end. Inferences are constantly made from the acts and are interpreted as integral parts of the acts themselves which furnish the clue to understanding not only contemporary happenings, but those which subsequently occurred. The being and attributes of God are nowhere systematically presented but are inferences from events. (2)

An example of this process of theologizing from history and story is Moshe Rabbeinu who taught the people of Israel that when they came into the land promised to them, they were to bring a tithe of the firstfruits of their produce in a basket to the place God designated. They were to offer it to the priest, who would set it before the altar. But then this striking practice is commanded,

Then you are to respond before the Adonai your God, and say, "My father was a wandering Aramean, and he went down into Egypt and lived there as an outsider, few in number there, few in number. But there he became a nation—mighty and numerous. And the Egyptians treated us badly, afflicted us and imposed hard labor on us. Then we cried to Adonai, God of our fathers, and Adonai listened to our voice heard our voice and saw our affliction, our toil, and our oppression. Then Adonai brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, and with signs and wonders. He brought us into this place and gave us this land—a land flowing with milk and honey" (Deut. 26:5-9, TLV, Italics added).

Note that this was an oral-aural community event, not an isolated individual reading a text in a study carrel. The people are commanded to annually recite, to tell the story of their father Jacob, of his family's decent into Egypt,

and then of the story of their great deliverance from slavery to Pharaoh which forged the Israelite peoplehood. The telling—or the storying—of the acts of God in their history formed the theology of Israel.

The stories of Genesis are archetypal and prismatic, but the identity of Israel is grounded in this bedrock story, this root story of the exodus from Egypt. This is Israel's master story. And as Michael Goldberg says, "master stories not only inform us, they form us." This story runs through Jewish tradition like a river. Recall how the liturgy for Shabbat Eve Kiddush in the Siddur retells it, "Blessed are You, HASHEM, our God, King of the Universe, Who... gave us His holy Sabbath... a memorial of the exodus from Egypt..." This master story of historical events gives meaning and direction to the people in the present and hope for the future. Because God acted thus before, we trust He will so act again.

To the present time, each year at Passover, the Jewish people are commanded to tell their children the story of the nation's founding, of God's awesome deliverance from Egypt. "And you shall tell your son on that day..." (Exod. 13:8). The Hebrew verb is "vehiggadta"—to "tell." Hence the Passover event and the "Haggadah" is the oral "telling" and annual retelling of the story that reinforces the Jewish people's identity. And each Jewish feast or holiday provides an opportunity to recite and retell another story of God's gracious acts on behalf of His people. This was the rationale for the pilgrimage festivals. This retelling and reenacting through ritual and liturgy is how theology was created and how it is transmitted from generation to generation...

Hebraism and Hellenism

There has long been dissention

between Hellenism and Hebraism and between "Athens and Jerusalem." Though there are clear differences, and Hellenism must be critiqued, these counterpoints have often been wrongly framed as a black and white matter: Hebraism is good; Hellenism is bad. However, a reflective caveat is needed here—there was surely a providential encounter between Biblical faith and Greek thought. The pivotal story of when the apostle Paul was barred from going further into Asia and was instead led through a vision to Macedonia, "Come over to Macedonia and help us!" (Acts 16:6-10), is perhaps symbolic. Paul's Jewish apostolic band entered the Greek world, and the developing Christian Faith was shaped for all time. We may identify this encounter as the beginnings of the synthesis between Christianity and Hellenism, which, though there are negatives, was not all bad. Jewish communities had encountered Greek thought two or three centuries earlier. Philo of Alexandria and others absorbed the Greek spirit.

Because the Greeks were created in the image of God, and because of general revelation (Rom. 1:19-20), the Greek thinkers were able to achieve a discipline of rationality or use of reason that, when used under the authority of Biblical revelation, was enriching to theological understanding. As is said, "All truth is God's truth," and rigorous use of reason to explore, investigate, hypothesize, and learn as much as possible about creation and about reality was an enrichment to people of faith.

The Great Commandment to "love Adonai Your God with all your heart, all your soul and all your understanding," assumes a rigorous use of the mind, or reason as part of holistic devotion to God and stewardship of His gifts.

2. Ernest G. Wright, *God Who Acts: Biblical Theology as Recital*, Studies in Biblical Theology (London: SCM Press, 1952), 57.

Followers of Messiah will not espouse an anti-intellectualism that devalues higher education in the liberal arts, advanced scholarship and research in the social and natural sciences. The Jewish people are known as the "People of the Book." They are also "people of books," valuing literacy and education. The fact that we write and read systematic theologies is due to the Greek heritage. So as we seek to recover and embrace more of the Hebraic epistemology, it is not rejection of the rigorous intellectual disciplines of learning, but a matter of bringing them under the authority of the Hebraic revelation and integrating them in practice with the "Ten Narratives" in this essay.

The Apostle John chose the word "logos" to begin his Gospel. "In the beginning was the Logos. The Logos was with God and the Logos was God" (John 1:1). Logos means both "word" and "reason." God is a God of reason, intelligible in His words and deeds. His character is intelligible. He does not act arbitrarily or inconsistently with His character. His created universe is intelligible; its principles and order can be known through the study of the natural sciences.

The New Covenant Scriptures are written in Greek, in God's providence, and they bear the imprint of the Greek spirit. Yet the Greek texts bear the imprint of the Hebraic mind of their authors. There is a harmony between the best in Greek use of reason and Biblical faith. The integration of faith and reason has served in the successful development of Western civilization and in the university tradition. This is a gift of the synthesis between Greek and Hebrew thought. I could not write this present essay without the benefit of the higher education in this tradition, which I was privileged to receive. Those who

have benefited from a liberal arts education and engaged in advanced study and research at institutes of science and technology, have greatly contributed to human flourishing. We can be grateful for this for this integration, as we have reaped the fruits of their labor. However, as modern Western secular humanism advanced, Hebraic treasures were left behind.

Narrative 2: The Hebraic and Jewish Roots of Story and Storytelling

The Hebraic roots of storytelling pre-date the Written Torah by many centuries. The archetypal stories of Adam and Eve, Cain and Abel, of Noah and the Great Flood, of the Tower of Babel, the stories of the families of Abraham, Isaac, Jacob, and Joseph were transmitted orally over generations by good storytellers before ever they were written down in the form we have them in the Torah.

As the literature of Israel and Judaism developed, two broad genres of writings emerged—Halacha and Haggadah. Chaim Nahman Bialik (1873–1934), by all accounts modern Israel's most celebrated national poet, wrote in 1917 a now classic essay entitled "Halacha and Haggadah." He observed how often the two genres are considered antithetical—law and story—as if they are irreconcilable opposites. Bialik writes,

Halacha wears a frown, Aggadah a smile. The one pedantic, severe unbending—all justice; the other is accommodating, lenient, pliable—all mercy. The one commands and knows no half-way house; her yea is yea and her nay is nay. The other advises and takes account of human limitations; she admits something between yea and nay. The one is concerned with the shell, with the body, with actions; the other with the kernel, with the soul, with intentions. On

one side there is petrified observance, duty, subjection; on the other perpetual rejuvenation, liberty, free volition....(3)

....

Theology is embedded in the stories. Stories can be found in Scripture wherein are embedded concepts that will address any given category of systematic theology such as soteriology, ecclesiology, pneumatology, eschatology, etc. Recalling the stories undergirding these more abstract concepts provides an anchor in the Hebraic narrative epistemology. Stories provide the grounded roots of the realities that are referred to or interpreted in the propositional statements. Story is always primary and primal; analytic propositions and deductions are derivative.

....

Modern Western society is a literacy and text-dominant society. Israel was a hearing-dominant society. Though written or printed texts became very important later in Jewish history, the Hebraic tradition involves the hearing ear more than the distancing eye. Biblically, we see God always speaking personally to His people, not writing to them. The Shema reads "Hear O Israel! ..." not "Read O Israel! ..." That Israel was a hearing-dominant society is in harmony with the way humans are made and how they most authentically communicate. There are very few times in Scripture where God or Yeshua wrote anything: The Ten Commandments, the handwriting on the wall in Daniel, and Yeshua writing in the sand in front of the woman caught in adultery. Yet the phrase "Thus says the LORD" is repeated over 400 times.

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3. Chaim Nachman Bialik, *Revelment and Concealment: Five Essays*, trans. Zali Gurevitch (Jerusalem: Ibis Editions, 2000), 45.

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