



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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ON JEWISH EVANGELISM
BULLETIN**



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Yes to Jewish mission

In this issue of the Bulletin LCJE's seven Area Coordinators give their annual reports. We also bring some articles related to the Sixth European LCJE Conference, which was held near Stuttgart, Germany, 28-30 October 1996. It is our hope that these articles will stimulate the continued work for the salvation of Israel.

One of the arguments against Jewish evangelism is that since Judaism does not missionize, Jesus-believing Jews and the Christian Church should not do it either.

But everything is not said with that.

From time to time people from the Jewish community propose that serious efforts should be made to get non-Jews to convert to Judaism. It is interesting to note that some Jews counter such proposals on the ground that *if* Jews were to engage in active mission to non-Jews, they would no longer have an argument against Christian mission to Jews!

The issue has once again come into prominence. Rabbi Harold Schulweis, Los Angeles, one of the most prominent rabbis of Conservative Judaism in the USA, has said that Judaism should work actively to get non-Jews to convert to Judaism. According to *The Jerusalem Report* (14 November 1996) Schulweis says:

"I want to make clear that my approach is not opportunistic. I do not see converts as replacements for Jews lost to the Holocaust or to assimilation. These people are on a spiritual quest. They are not, as a rule, motivated by a wish to marry a specific Jewish spouse. They are attracted to a tradition that encourages question-asking, that does not burden people with inherited culpability (in the guise of the doctrine of Original Sin), and that values deeds and words, not just blind faith."

Although I am a Christian, I also value question-asking, deeds and words. However, I like Schulweis' central idea. For if you are serious about what you believe, it is natural to want others to share this faith.

This is true about Jews and Messianic Jews and Christians.

Kai Kjær-Hansen

Ruth: A Book of New Beginnings

By Rev. Peter Clarke, Buenos Aires, Argentina

The book of Ruth has been analysed, divided, and compared in a thousand and one ways, and its symmetries and contrasts studied in great detail. It is recognised as a work of art, and it is difficult to read it without being moved. Even E. F. Campbell, in his Anchor Bible Commentary, writes with a passion unusual in that series. We feel that we know Naomi, Ruth, and Boaz as human beings, even if we have to recognise that the writer is sparing with his words, and does not describe his characters in great detail. Also, we feel that the anonymity of plony almoni, the first kinsman-redeemer, is not accidental or because of ignorance, but the result of studied choice.

At various points in the book, someone makes a new beginning. At the outset, Elimelech and his family go to Moab because of famine in Israel. Were they really obliged to do this? Was it the beginning of a new life in a new country in obedience to God's will, or was it more a matter of seeking material comfort despite spiritual dangers? Naomi seems conscious of the possibility of having done wrong (1:20,21) although she may have been the victim of false guilt.

Naomi herself decides to return to Israel. After ten long years in Moab, this can be seen as a new beginning. Shuv is of course one of the key concepts in the book, the physical return to the land of Israel symbolising a return to the God of Israel.

Orpah and Ruth are clearly faced with a new beginning. Orpah rejects the possibility, but Ruth accepts the challenge. She decides to accompany her mother-in-law, to go to a new homeland, and, most important of all, to accept Naomi's God. Once Ruth's wonderful words of loyal commitment (1:16-18) are sealed with an oath, Naomi makes no further attempt to dissuade her.

Boaz also seems to be conscious of a new beginning, a new opportunity, when he meets Ruth. His opportunity is hers also, to make a new marriage, and a new home in the new land she has chosen. In 3:10 Boaz expresses particular gratitude towards Ruth. Was he childless, perhaps recently widowed? There is no material reason for this Israelite man of substance to be grateful towards a foreign girl. In 4:16,17 Naomi has a new beginning as a mother, for the child of Ruth and Boaz is treated as hers.

Finally, we find the greatest of all the new beginnings in the book, the genealogy which leads to David, the king who established a new dynasty for the Israelite monarchy to replace Saul, and who was the forefather of the Messiah, he who came to give us forgiveness and new life, and who will finally make all things new.

Ruth is read in its entirety at Shavuot, and this should help us to concentrate on the overall message, as well as on detail. How do we react to the challenge of new beginnings? With grudging acceptance? Do we look only for material benefit? Or do we see God's hand in all things, even at difficult times? Naomi, Ruth and Boaz are conscious of God's guidance in their affairs, even if they have to wait (3:18) to see how things will work out. Ruth's acceptance of the challenge of a new beginning, and her trust in the God of Israel, is an example to us all.

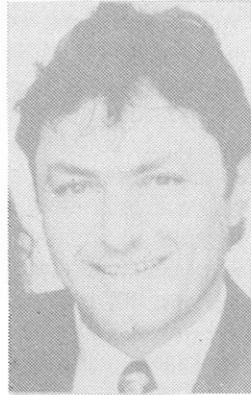
LCJE Australia/New Zealand 1996

By Lawrence Hirsch, LCJE Area Coordinator, Australia/New Zealand

Australia has a growing population of Jewish people. The official population in 1991 was 75,000 Jewish people. However, in the past five years there has been a continuous flow of Jews from South Africa and from Russia and from the Ukraine. A recent official figure of Russian immigrants is 8,000. If we also take into account that at least 25% of the population do not like to list their religious affiliation on government censuses (especially the older generation from Europe), we can estimate that the population of Jewish people in Australia exceeds 100,000.

Out of this number, we estimate that not much more than 1% of our people in Australia believe in Y'shua. We therefore are presented with a massive challenge in sharing the Gospel with Jewish people in Australia.

The Jewish believing community in Australia is rather fragmented and weak. In the past, the few ministries that are committed to Jewish evangelism have not worked together very well. There has therefore been a lack of networking, sharing of resources and strategies. This is where LCJE can play an important role - in



bringing those ministries and individuals together.

At the beginning of this year, I took over the task of area coordinator for Australia and New Zealand from Betty Baruch. I would like to thank Betty for all her dedication and commitment to the work of Jewish evangelism especially here in Melbourne. She should also be commended for initiating and maintaining the distribution of the Jewish Prayer Needs Bulletin. Hundreds of copies of this Bulletin are sent to more than 300 individuals and churches across Asia and the Pacific including Australia - linking Australasia in prayer. But let me say, from the responses we get, that the peoples of Asia and South Pacific really know how to pray. So this continues to be an important ministry that we continue at

a considerable expense. Up till now, money has come in from "somewhere" to pay for printing and postage and we will continue as long as there are finances to do so.

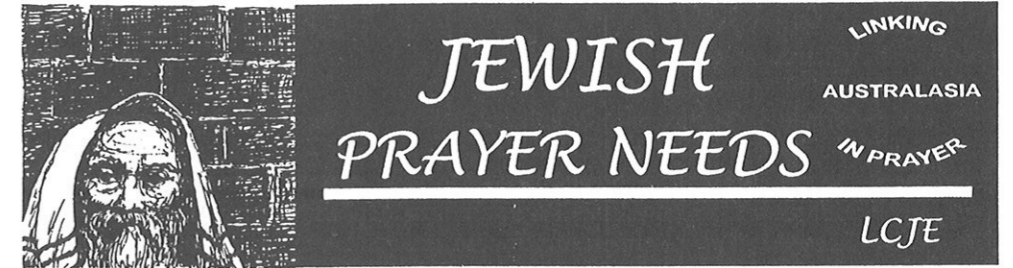
This has certainly been a growth year for LCJE here in Australia. At the beginning of the year we had about 2 paid members - as we close the year we have 10 members with 4 more individuals who are interested in membership. We have managed to link together some of the leaders of the various ministries involved in Jewish evangelism and we hope to develop a more effective network in 1997. Other possibilities for the future include an LCJE Australia/New Zealand conference (with an international guest speaker perhaps), and I would also like to see an Australian Declaration on Jews and Evangelism from the evangelical community here (this will be a little more difficult in a politically/culturally sensitive country).

In my capacity as Director of Celebrate Messiah Australia, as well as representing LCJE, I have travelled to most of the main cities in Australia. It has been helpful to meet with Jewish believers and others

who are seeking the salvation of our people. From my perspective, the profile of Jewish evangelism has been higher in Australia

that perhaps ever before. I believe we are standing on the brink of a move of God amongst Jewish people in Australia. I am not talking

about a massive flood of Jewish people into the Kingdom of God, but rather a harvest of handpicked fruit. To this end ... we labour.



LCJE Europe 1996

By John Ross, LCJE Area Coordinator, Europe

European Area Conference - Stuttgart, Germany.

The sixth European LCJE conference took place in Stuttgart on 28th to 30th October. The fact that a European conference on Jewish evangelism was taking place in Germany was a significant milestone in itself. When you add the quality of contributions from all who took an active part the result was one of the most promising European conferences yet held.

Participants balanced historical reflection with a vision for the future. Retrospective contributions came from people like Alfred Burchatz, a pioneer of post-war German involve-



ment in the field of Jewish evangelism. Active involvement in witness within Germany has resulted in a storm of protest from both Jewish and Christian leaders. However, the representatives of missions working in Germany emerged to have an even

firmer commitment to a sensitive but distinctive and clear witness to the Jewish people.

With representatives from most LCJE European member agencies, the conference's focus was however wider than events and opportunities in Germany alone. Reports and updates reminded delegates of Lord's blessing on the work in Europe.

Eastern Europe and the CIS

LCJE agencies, such as Jews for Jesus, are active in on-going ministry to Jewish people in Russia. Others have conducted various forays and campaigns in the

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countries of the Russian Federation including Siberia, Belarus, Moldova and the Ukraine. In Hungary the Lutheran church has re-entered the field of Jewish evangelism (their new workers attended the European conference only days after their marriage!). Christian Witness to Israel, in partnership with the Hungarian Institute of Missions, is planning to sponsor an academic research project at doctoral level into aspects of the history of Hungarian Jewish/Christian relations. Messianic Servant Ministries from Scotland have plans for high profile campaign evangelism. Participants from Bulgaria visited London to take part in Christian Witness to Israel's 1996 Summer School in Jewish Evangelism.

English Book Project

For some years the idea of commissioning scholars to contribute articles for a book on Jewish evangelism has been under consideration. Dr Walter Riggans was invited to act as editor and a number of specialists were contacted and a number of chapters commissioned. At the present time five chapters are to hand, others have yet to see the light of day. Some chapters will be re-allocated. Sadly, owing to

pressure of work, Dr Riggans has decided to stand down as editor. The area co-ordinator is seeking to keep the project alive. Most encouraging is the interest shown in the project by a major UK publisher.

A Changing of the Tide?

With the usual hostility to Jewish evangelism being expressed in the media in Germany, France and Britain. In August the UK based Council of Christians and Jews sought to ban its members from being engaged in evangelism. Those who did were threatened with expulsion. An extensive, if somewhat inconclusive, debate was carried on in both the Jewish and Christian press. A number of LCJE members were able to make contributions to the debate, including Richard Harvey (Jews for Jesus), John Fieldsend (CMJ) and John Ross (CWI).

However evidence has emerged during the year of a more tolerant attitude by some British Jewish people to the Gospel and evangelism. Rabbi Dan Cohn-Sherbok writing in Church Times argued that the Lubavitch sect had been wrong to link their messianic expectations to the late Rebbe but it had not crossed

the mind of main stream Judaism to expel the movement from the Jewish world. However, according to Cohn-Sherbok, Jewish Christians were also wrong in their belief that Jesus was Messiah but had been unfairly rejected by main-stream Judaism. The time had come for their rehabilitation by world Jewry.

In the Guardian Weekend (December 21 1996) Jonathan Freedland wrote a major assessment of Jewish Christianity entitled "The Jews for Jesus". Freedland interviewed both Moishe Rosen and the new Jews for Jesus executive director, David Brickner. Instead of ridiculing Jewish Christians as a bizarre marginal sect he acknowledged the growth of messianic Judaism was in fact directly related to the spiritual sterility of modern Judaism. "It has become a cliché of Jewish life that whatever the latest cult, cause or crusade, Jews will be there. Jews know that many among their people suffer a spiritual hunger that Judaism struggles to satisfy. And this, perhaps, is why today's Jewish Christian soldiers are marching onward with such vigour. Jews have spent several thousand years longing for the Messiah, and more and more of them are tired of waiting."

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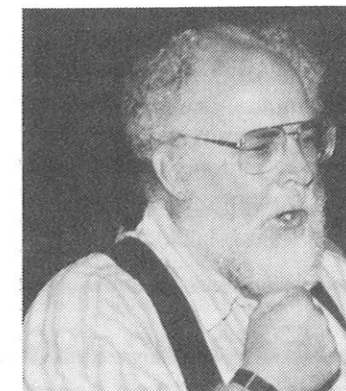
LCJE Israel 1996

By Arthur Goldberg, LCJE Area Coordinator, Israel

LCJE Israel is in a growing period. Many different parachurch organizations are at work in Israel and are vying for our time and energy. As the body in Israel grows, there are more conferences and activities to enhance and support and work alongside the local assemblies. As a result some members of LCJE have become involved in other activities and have allowed their dues to lapse and their memberships have been suspended.

LCJE fulfills a unique ministry. Since LCJE is not itself a mission, we can help foster cooperation and coordination between bodies and individuals that operate separately. LCJE has a strategic importance because it can cross lines and barriers and differences that are simply a matter-of-fact in Jewish work. We have a saying in the Israeli Army: "This is the situation, these are the resources we have - with these we will go up and conquer!"

We cannot first solve all the problems and differences and create an idyllic, spiritual situation, and then begin a more effective work. We must make do with what



exists and is available, and work as if the "night is coming, when no man can work." In the Israeli framework, we must improve and become more effective while we continue working. We must not wait for a better time and a more stable situation. "Do not pray for easy lives. Pray to be stronger men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks" (Phillips Brooks). Several years ago a member of the Knesset, Avraham Shapiro said: "After all - I am a citizen of the State of Israel. And we do live in a country where the events of one week suffice for an entire year in other lands.

During 1996 we experienced a radical change of government in Israel as the Likud party led

by Benjamin Netanyahu came into power. The Jerusalem March in October, brought between 250-300 Messianic believers into the streets of Jerusalem singing Messianic songs, and with our "Yeshua Hu Hamashiach" T-shirts, and "Hu Chai" hats.

Letters were sent to all the congregations and to many members and former members reintroducing LCJE Israel. On March 1st, LCJE held a meeting, hosted by King of Kings College, which presented materials and hands-on instruction about how to use the latest in Internet, e-mail, and multimedia technology. The interest level was very high (with about 40-50 in attendance) and the subject material is still influencing many of the believers.

A list of e-mail addresses has been compiled by LCJE, and is being added to almost daily. During 1997, a follow-up letter will be sent to members and potential members to encourage participation in LCJE, and to recruit new members.

1997 will bring a lot of challenges for the Israeli Messianic community, as in every new year, and also for LCJE Israel. We have many

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thought-provoking subjects to discuss. We have wanted and needed to have an LCJE Israel meeting and hopefully this will happen soon in 1997.

LCJE Israel is very privileged to be a member of two new activities that will enhance and promote unity in the body. An Israeli prayer

chain is being reestablished so that we can effectively and fervently pray for one another in special times of need. Also an e-mail network has been formed to promote unity in the body, build mutual acceptance, facilitate communication and practical mutual support, as well as plan for the times

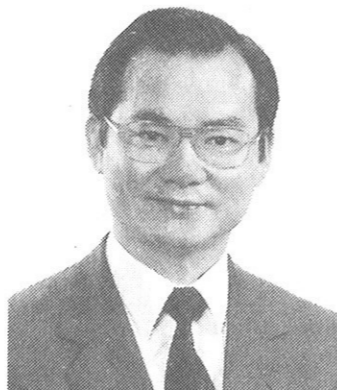
that are coming.

LCJE Israel's e-mail address for the present and until further notice is: azgold@actcom.co.il. Fax number is: 972-3-9793359. We will be very glad to answer any of your questions and are grateful for any input and communication.

LCJE Japan 1996

By Kenichi Nakagawa, LCJE Area Coordinator, Japan

We thank the Lord for helping us expand the ministries of LCJE Japan chapter in 1996. Our chapter is run basically by a committee consisting of five members from different denominational backgrounds. Committee meetings are held four times a year, in which we share up-to-date information, discuss strategies to expand our ministries and plan an annual retreat. Our own bulletin, which is rather humble compared to the International Bulletin, is published quarterly in Japanese. As of the end of 1996, we have 155 individual members (49 new members added) and 25 agency members (6 new members added). Below are two major topics which have taken



place in our chapter.

1. Annual retreat

Rather than having a retreat at one location, we tried to hold mini local meetings in different cities of Japan in order to introduce the issue of Jewish evangelism to as many Japanese Christians as possible. In May we invited Dr. and Mrs. David Freidman of King of Kings

College in Jerusalem to minister to us, and held eight local meetings in five cities namely Okinawa, Osaka, Nagoya, Tokyo, and Sapporo (Hokkaido). A total of 830 people attended those meetings, and 304 people said that they had developed an interest in Jewish evangelism and that they wanted to see this kind of meeting held more often. Praise the Lord!

2. LCJE Japan became an agency member of JEA.

In June we were admitted to a membership of JEA, Japan Evangelical Association. JEA is an association of the evangelical churches in Japan which has been representing the evangelical body of Christ not only to the secular society in Japan but

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also to the churches overseas. We spent some time with the committee members of JEA and succeeded in presenting our case as something biblical and essential to our Christian faith. Our sense of belonging to JEA and its endorsement to our ministries will automatically remove any prejudice our Japanese brethren might have had toward Jewish

evangelism. This is a very significant accomplishment.

We are planning to have our annual retreat in Tokyo from Feb. 7 through 9, 1998. After the retreat we will hold four local meetings in Osaka and in Nagoya. Our speakers are Peter Tsukahira and his wife Rita. Peter is a Japanese-American who now holds Israeli citizenship because of the Aliyah that he made with his

wife a few years ago. They now minister at the Carmel assemblies. We feel that because of their interesting cultural background, they can contribute much to the Japanese audience.

We will continue to help our Japanese brethren develop a sound biblical understanding concerning the Jewish people and their need of the Messiah. Thank you for your prayer.

LCJE South Africa 1996

By Andrew Barron, former LCJE Area Coordinator, South Africa

Dear LCJE Members and Friends,

It is with thanks to God, as well as some mixed emotions, that I report to you from my new position in Toronto, Canada. My mandate as Chief of Station of Jews for Jesus in Johannesburg ended in October 1996 and I have taken over our Jews for Jesus work in Canada. I will miss the challenges and adventures I had as your area representative in South Africa. I do look back on seven years of exciting and vigorous ministry. These years have been some of the most fruitful of my personal and professional life.



Some of you might remember my comments when I first reported on the field of Jewish evangelism in South Africa. I was saddened that most workers seemed to be moving about without purpose or plan.

There were many meetings, much discussion and multitudes of dialogue, but precious little Jewish evangelism. So many were cautiously shuffling along with the crowd, not courageously speaking to Jewish people.

Looking back, I suppose that many felt that since Jewish evangelism was hard and often fruitless, there was not much to expect. Those who cared about the salvation of the Jews of South Africa simply were not speaking to unbelievers. Perhaps many could not deal with the inherent pain and anguish that occurs when we become vulnerable to unbelievers and encounter

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the darkness and ambiguity of faithlessness.

What those of us involved in the work of the Gospel among our people witnessed in these seven years was nothing less than the redefining of a country and, along with it, the reinvigorating of the work of the gospel among the Jewish people. Nelson Mandela was released from prison early in 1990 and South Africa began a long journey of racial integration. The status quo had fallen away and God used this political and societal uncertainty and insecurity to come after His people. He drew them to Himself through those willing to make themselves vulnerable and visible. I would conservatively estimate that in the past 7 years about

500 Jewish people have come to Messiah through the work of the Church and those involved in the work of Jewish evangelism.

I commend to you Elijah Gould as the new area representative of South Africa. I have worked with Elijah for 5 years and I know him to be a man interested in a life of excellence. Elijah is more interested in God than himself. Elijah has a passion for the work of Jewish evangelism in his country.

There is a Jewish Expression that my brother Ole Kvarme taught me some years ago: "Quol Hatichlot qashot": 'All beginnings are hard'. There is something about being human that makes starting difficult. There is the loneliness of a new place, new decisions,

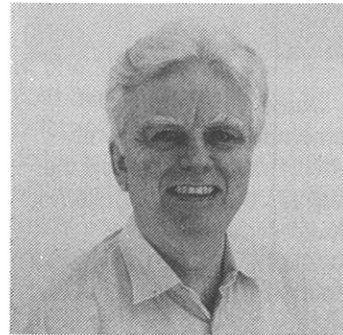
and the fear of wrong decisions. Yet under God new beginnings can be filled with promise and hope. As I meet the challenges of a new post and a new country I would appreciate your prayers for the work of Jewish evangelism in Canada.

I am thankful for the opportunity to work with Kai-Kjær Hansen, Ole Kvarme and the rest of the ICC and area coordinators these seven years. It is my prayer that we may depend on the Spirit and pursue excellence in all we set our hands to do. We have the resources, the prayer of the people and the power of the Holy Spirit to move ahead. May our endeavors be blessed as we seek the Kingdom of God in the days to come.

LCJE Argentina 1996

By Peter Clarke, LCJE Area Coordinator, Argentina

The news "For Export" from Argentina that many LCJE members will have read is of economic revival, and spiritual revival also. The reality is somewhat different. In fact, 1996 was a very difficult year for most people in Argentina. Such economic growth as there is benefits a



very small proportion of the population, mainly people who were rich already. Unemployment is high, and many work for a miserable wage. The cost of basic items such as fuel and transport has risen, in some cases by 20%, while wages have not altered. In the

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provinces, even more than in Buenos Aires, there is a poverty unknown in the past.

What of spiritual revival? Some churches, almost all of them Pentecostal, have congregations numbered in thousands, but the remarkable growth of the early 1990's has slowed. Some would say it has stopped. Respected leaders speak of seven thousand people who go from one church to another.

While it is important to ask "How many?", it is even more important to ask "Why?". Argentina is experiencing a phenomenon which has been known in Brazil for decades, namely, syncretism of Christianity with spiritism. In Brazil there is a combination of various forms of Christianity with Afro-Brazilian cults such as Macumba and Umbanda. The "mix" varies from spiritists who use a Christian vocabulary, to mainstream churches with a tinge of spiritism. Many people are seeking immediate solutions to their immediate needs, and the economic situation in Argentina is now such that, in their search for healing and prosperity, they turn to the churches, but also to a "curandero" (faith healer) or to a clearly occult group.

Various financial and sexual scandals have not

helped the public image of the evangelical churches, and the Roman Catholics have had their problems also. In the past, to say that one was an evangelical pastor normally produced respect. Today, it is just as likely to produce raised eyebrows or a smirk! Many of us now use some other form of introduction.

Jews, including Messianic Jews, do not live in a different world. There has always been a superstitious streak within Judaism, but Argentine Judaism is in addition affected by superstition in the surrounding culture. Messianic Jews also face the same economic difficulties as the rest of the population. In Argentina, many of them are poor, and have difficulty in finding the two or three dollars they may need if they have to take more than one bus to get to a meeting.

In May, our secretary, Guillermo Katz of Jews for Jesus, moved to the U.S.A., where he is working with the same mission in Miami, Florida. Victor Faur, the pastor of a messianic congregation, and member of our committee, has opened a new place of worship for his congregation.

It has not been an easy year for the Argentine Messianic Jewish Alliance.

Ten to fifteen people attend the monthly meetings, over half of them Jewish. There is some "new blood", but also a loyal nucleus of people who have been associated with the Alliance for twenty years or more. The LCJE appeals to basically the same group as the Alliance, and we do not wish to compete.

During the year we have been using a census form prepared by Guillermo Sedaca of the Christian Jew Foundation and myself. The aim of this census is to get information about Jewish believers in mainstream congregations, and also to assess attitudes in the churches towards Jews and Messianic Judaism. We have distributed it in churches and at conferences, including one on urban evangelism organised by the LCWE. Finance has precluded massive distribution by post, for ordinary local postage costs US\$ 0.75! The response that has been received has varied. Sometimes it has been encouraging, for example when pastors write from the interior of the country, saying that they do not have Jewish believers in their congregation, but that they nevertheless pray for the evangelization of the Jewish people. It is clear that most Argentine believers in Jesus

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are members of mainstream churches. Other responses give cause for concern, as, for example, when one finds acceptance of the idea that

"the Jews crucified Christ". It seems clear that there is still a great deal of work to be done to educate Christians about this issue.

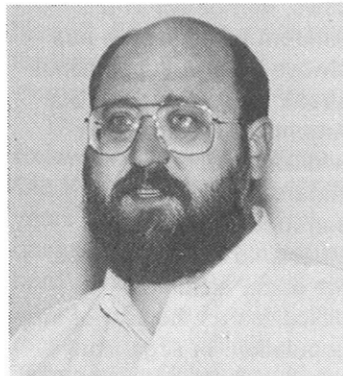
We hope to publish a more detailed report on this census when we have more results.

LCJE North America 1996

By Fred Klett, LCJE Area Coordinator, North America

North America contains the largest Jewish population in the world, the East Coast of the United States alone has a Jewish population equal to Israel. Partly due to the nature of our culture, Jewish evangelism here is an enterprise conducted by a very diverse group of believers. American individualism and an entrepreneurial mindset have facilitated the establishment of Jewish oriented ministries of every stripe and variety.

This should be no surprise in a region of the world where the church itself is represented by so many denominations and specialized ministries. We would naturally expect Jewish missions to reflect the broader North American body of Christ. In our Jewish missions community you can find individuals and agencies representing not only all of the major Protestant course, also the Messianic congregations.



gational movement, which itself can be further divided into distinctive elements, each with its own orientation, and numerous "independent" Jewish missions, as well. It is a great challenge simply to get a grasp of the Jewish missions community, let alone to know how to bring a measure of unity and cooperation!

What implications does all this diversity have? Negatively, it can result in competition between ministries similar to the competition we find between companies in

the market place, and this has historically been an unfortunate element of Jewish missions, especially in the United States. Positively it means whoever has a new idea has the freedom to pursue it - whether it is well or ill conceived!

A bright spot in the midst of all this diversity is the LCJE. We are the one forum where leaders representing the full spectrum of interest in Jewish evangelism can come together to share ideas and resources, network, engage in serious missiological discussion, encourage one another, and get to know each other on a personal basis.

Our 1996 Consultation in Chicago brought together approximately 55 representatives working in Jewish missions. We enjoyed excellent scholarly papers, stimulating devotionals, enthusiastic times of worship, and inspiring musical and dramatic

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presentations. Those who missed Alan Shore's one man play on the life of the Apostle Paul, "A Chosen Vessel," really missed an artistic and edifying treat!

The challenges I face as the LCJE-NA coordinator are manifold. Simply organizing a consultation in the midst of a busy schedule as a leader of a ministry is itself a daunting enterprise. This year the 1997 Consultation has come together a little earlier. I was able to send out the notice regarding the consultation well in advance of the meeting and this year we are mailing out the schedule of speakers a month in advance of our assembly. I am learning as I go and am trying to tighten up the process. We've computerized the mailing list since and have compiled an e-mail directory as well, but we continually need to update the list.

Using the Internet

E-mail has proven a useful vehicle to get the message out beyond our existing

constituency as we have encouraged those receiving notification to circulate the message to others they know who may have interest. We have also established a page on the World Wide Web at <http://www.goshen.net/Lausanne/lcje.html> and I am able to receive e-mail at FredCHAIM@aol.com. Our North American Secretary, Murray Tilles, is also online and can send out our catalogue of papers via e-mail. He can be reached for paper orders at DSQE77A@prodigy.com or by regular mail Box 49558, Atlanta GA, USA 30359.

What needs to be done in coming years? First we must maintain contact with those already involved and make sure their interest remains. The LCJE must be of practical benefit to those serving in Jewish missions. Ideally, at some point, it would be nice to see the papers made available via the Internet, but as yet we have not been able to obtain electronic copies of most of the presentations made. We

do not produce a regional newsletter, outside of notifications of upcoming consultations, and this would be a welcome addition provided someone volunteers to help produce such a publication. I would also like to see us develop LCJE-NA area coordinators representing smaller sections of North America, and perhaps practical local LCJE networks developed in major cities. In addition, we must broaden our tent and expand out membership. We welcome more participation from all sectors of our diverse Jewish missions community.

On behalf of the North American LCJE I greet my brothers and sisters participating in the LCJE from all over the world and ask your prayers for us as we go forward in the work. We will certainly remember to pray for you at our regional gathering. May God bless us and give us strength to work his fields of harvest, to the building up of Messiah's Kingdom.

LCJE Membership

Who should join LCJE?

- * Any agency directly involved in Jewish evangelism.
- * Any congregation which has applied itself to a ministry which includes Jewish evangelism.
- * Any scholar who has done work in the field of Jewish evangelism.
- * Any writer who has written on subjects which reflect on Jewish evangelism.

Contact LCJE: Kai Kjær-Hansen, Ellebækvej 5, 8520 Lystrup, Denmark
Tel +45 8622 6470 Fax +45 8622 9591 E-mail lcje-int@post3.tele.dk

New LCJE Area Coordinator in South Africa

By Elijah Gould, Jews for Jesus, Australia

It is my privilege to introduce myself to you as your new LCJE area representative in South Africa. My name is Elijah Gould. I grew up in Pietermaritzburg. After high school I studied law, but eventually studied classical dance. I attended the University of Cape Town and danced with PACT, the South African national dance team, for six years. During my years at PACT, many of the dancers in our company came to trust in Jesus. I was moved by their testimony and I began reading the Bible and trusted Jesus as my Messiah. I have studied at Moody Bible Institute in Chicago and have served with Jews for Jesus since 1991. I feel honored to lead our work here in South Africa.

In the past, South Africa has been a country which honored, upheld and promoted the Gospel. A large percentage of South Africans claimed to be church-going Christians and Christian devotions were a regular part of radio and television programming. On Sundays the bulk of programming had a Christian emphasis. This did not fail to have some impact on Jewish society.

As I write this, the Christian gospel no longer enjoys this privileged position. The new South Africa is a pluralistic society



where religious programming is equally divided among the major religions, and where the church faces a new role in the country. It remains to be seen how this will affect the ministry amongst my Jewish people.

Rising inflation and crime have had a more immediate impact on the new South Africa and we have seen a rise in Jewish emigration to safer shores. Those people that remain behind (about 100,000) experience a high level of insecurity as they continue to face a fast changing country and a diminished community.

We are experiencing a Jewish community that is in a minority and continually shrinking. They are a minority marked by deep concern about emigration, secularization and assimilation. In spite of this, most gentile Christians feel that the Jewish community is very cohesive and difficult to

penetrate. Yet in the past decade, workers in the field of Jewish evangelism have seen more openness to the gospel, more readiness to admit hunger and spiritual longing, and more willingness to explore Jesus. The face of the Jewish community is in flux and the gospel is penetrating an increasing number of Jewish hearts. Those of us who minister among the Jewish people of South Africa would agree that we have a window of opportunity as we lift up the name of the one who is our Rock in a troubled country.

There is still much work to be done and in recent years a vital messianic community has sprung up which is willing to stand up and be counted. There are messianic congregations in both Cape Town and Johannesburg and I know their desire is to be more visible and more vulnerable.

We know that we need a more vigorous testimony on the campuses. In other countries, constitutional rights make it possible to witness openly in public places. Here we are still investigating the legal ramifications that apply to South African public and campus life. In 1997, we aim to overcome these obstacles but we will continue to test the waters.

The messianic scene in

South Africa has produced Jewish Christian Artists of high caliber. We have not done enough to draw these people together and utilize their testimony. To this end we envision an annual Messianic Art event at local secular venue with appropriate publicity profile.

Though the work amongst Jewish people has been going on for some years, it is only in the past

12 months that Jews for Judaism has deemed it necessary to start a local chapter under Rabbi Craig Kacev. There is an obvious concern for the impact missionaries are having on the Jewish community.

It is my prayer that the rest of this decade will represent even more dramatic changes in the South African Jewish community. We have eager

and energetic workers for the gospel here and I know they are ready to meet the growing demands of a field white unto harvest. I look forward to reporting to you on the exciting work of Jewish evangelism in my country and I hope to meet many of you at our next international conference. Until then let us be encouraged as we exalt His name together in our world.

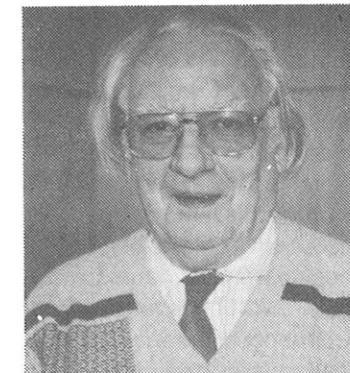
The Heart of Our Mission Among the Jews

By Alfred Burchartz, founder of Evangeliumsdienst für Israel (EDI)
LCJE European Conference, Bernhäuser Forst, Stuttgart, 30 October 1996

In John 20:21 Jesus addresses his disciples: "Shalom alechem! Peace be with you; as the Father has sent Me, I also send you."

Jesus' disciples were Jews. They had been born and grew up in the land of Israel, like Jesus himself. Jewish parents educated them according to the Jewish faith. Moses and the Torah, God's will for his people Israel revealed there, the Sabbath and the synagogue belonged to their lives. They knew the meaning of the temple in Jerusalem and of the offerings of the priests on behalf of the people.

Jesus called them to become and to be disciples. To follow him, to listen to him and to learn from him was their life now. It was Jesus who taught them to



understand their Jewish faith in a new and different way, different from that of the scribes and pharisees.

The centre of their faith remained the Torah, which with the teaching of Jesus they now saw in a new light: that in spite of all piousness man is still unable to live according to the will of God. He was born a sinner (Psalm 51:7), he lives within a wicked world and as a sinner

he will be responsible before God. Not only his good deeds but also his evil ones, his failures and his manifold entanglements in trouble and sin will follow him "that each one may be recompensed for his deeds in the body, according to what he has done" (2 Corinthians 5:10).

"So you shall keep My statutes and My judgments, by which a man may live if he does them" (Leviticus 18:5). There is another side to this embodiment of Jewish piousness that later startled the apostle Paul: who does not do the words of the Torah, will die by it. Romans 7:10: "and this commandment, which was to result in life, proved to result in death for me."

Man is lost in the eyes of God. Atonement by offerings, almsgiving and

prayer do not compensate for this. Martin Luther, too, recognized this after suffering under the burden of justifying himself by good deeds. Paul and his letter to the Romans helped the reformation to recognize: We will only be saved through God's grace, which was revealed in the sending (mission) of Jesus to Israel and through Israel to the world.

Experiencing this grace of God was what Jesus' disciples had to learn. They watched Jesus speaking to suffering and lost people with their conflicts of conscience and to their moral dilemma: "your sins are forgiven."

In their eyes the signs, like healings and miracles, were not only a confirmation of his authority to do so in the name of God, but they were also an anticipation of the coming salvation – the Shalom – into their presence.

For example: in the Jewish faith the Sabbath is a living anticipation of the coming eternal Sabbath peace and his rest, likewise Jesus' healings on Sabbath were the inevitable perfection of the Sabbath salvation. "Remember the Sabbath day, to keep it holy" (Exodus 20:8), i.e. that it shall bring salvation for you and for others. Future salvation experienced in the present made the disciples recognize: Jesus is the Messiah promised to Israel. "And we have believed and

come to know that You are the Holy One of God" (John 6:69).

Only forgiveness of sin is the door to receiving salvation already in the present. This is the reason for the call to repentance and the indication that the Kingdom of God is at hand. His sovereignty is salvation for Israel and the gentile peoples, but for Israel first (Romans 1:16).

Due to this it was taken for granted that the disciples were sent to Israel. It could not be brought to a standstill by the opposition and objection of the religious leaders in Israel.

"As the Father sent Me, I also send you."

Jesus' disciples saw the resurrected Christ and heard their calling to mission. "You shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). But: "beginning from Jerusalem" (Luke 24:47). Having experienced the resurrected Jesus they started reading and understanding their Jewish Bible in a different way than the teachers in Israel. The crucified and resurrected Jesus was the object and fulfillment of all promises in Israel's present and future (1 Corinthians 1:20).

But they understood even more: Jesus taught the pure origin of the Torah and lived accordingly in obedient dedication to God's will, even in suffering and death:

"not my will, but Thine be done" (Luke 22:42). His teaching and lifestyle were as congruent in his life as they were in no other Jewish life. "He humbled Himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:8).

In this way – and only in this way – the word in Leviticus 18:5 was fulfilled: "by which a man may live if he does them." God's answer to this work of this one and only Jew was: life, resurrection of Jesus! "Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9–11). In other words: Jesus' fulfillment of the Torah and the promises of the prophets were on behalf of his Jewish people. His life, his suffering and death were the atonement which God intended for Israel.

Nowadays it is said, that Israel would not need this, because it belonged to the father's house through the covenants with Abraham and Moses and would not need Jesus as their saviour. But this contradicts the New Testament and is therefore heresy.

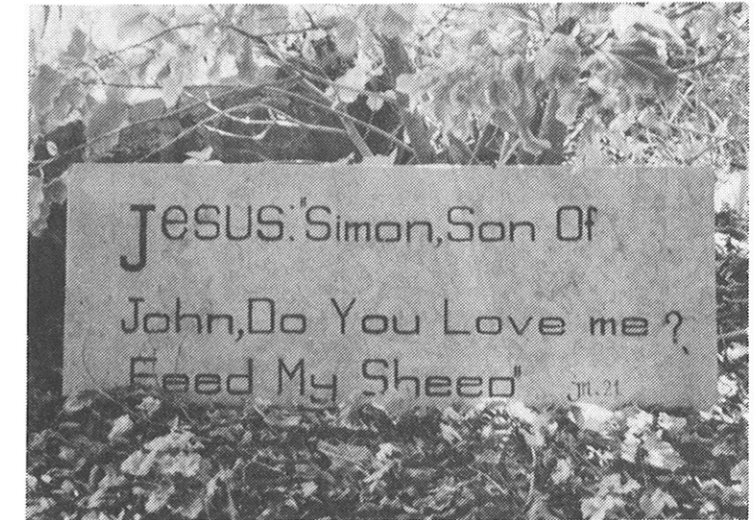
A church, knowing the sacrifice of Jesus and being aware of the fact that it is

built on the foundation which is the testimony of the prophets and apostles, with Jesus being the corner stone (Ephesians 2:20), has not only close connections to the old covenant people, because of the gospel. But also has a duty which must not be neglected: to be God's witness to the world and even more to be witness of the saviour to the Jewish people.

If Jesus is not the Messiah for the Jewish people, then he isn't the Messiah for the gentiles, either. If his sacrifice and his substitute suffering is not valid for Israel, it has no significance for the gentiles. Jesus, a Messiah only for the gentiles, this is heresy against the New Testament and the gospel. Nowadays one can achieve Jewish sympathy with a Christian–Jewish dialogue, but by this the "sola scriptura" (only the Bible) of the reformation is abandoned and the foundation of the church is destroyed. This means death to the church; it is not reformation but deformation.

"As the Father has sent Me, I also send you."

The apostles did not give up preaching the gospel in spite of rejection and persecution, neither did Paul, the "apostle to the gentiles". The body of Christ arising from the Jewish people was a church suffering under and for Israel. But they still had a hard time understanding that Jesus the Messiah of Israel might have died for the



From Tabgha where Jesus according to tradition met the disciples after his resurrection.

gentiles also. Paul, too, stuck to the priority "the Jews first".

"The Jew first" (Romans 1:16) or "beginning from Jerusalem" (Luke 24:47) – this did not mean a fixed amount of time during the first and second century. The preaching of the gospel for Israel was discontinued in the following time and for this a church is to blame, which became more and more hostile to the Jews and which understood the blindness that God decreed for Israel (Romans 11) not as a postponement and a chance for the Gentiles, but as God's judgement over Israel. This was the reason for anti-Semitism, pogroms and the rejection of Jewish Christians which went as far as the Holocaust, which was tolerated by the churches, either consciously or helplessly. Israel's rejection of the gospel sent the

apostle Paul to the Gentiles, but those who were motivated to follow him were always Jewish. Therefore a church of Jews and Gentiles developed.

Moshe Rosen from Jews for Jesus in the United States spoke at an anniversary of EDI in Stuttgart and said that the present philo-Semitism in the churches intends the same as anti-Semitism: a church free of Jews.

The issue we are considering more and more is, whether the churches – not only in Germany – are getting lost in a tragic blindness which must end in the destruction of our confession of Christ. This question applies to every missionary task, also to Muslims and to secular Christianity.

"As the Father has sent Me, I also send you!"

Two words of Jesus that

we should not ignore: "It is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance" (Luke 5:31.32).

In Matthew 15:24 and 18:11 Jesus says that his mission was to the lost in Israel, who also his disciples were to seek and to save (Matthew 10:6). But who are these sick people, the sinners, the lost? Only those who were aware of their sickness, their sin, their being lost and who came to Jesus and found healing, salvation, acceptance? Aren't they sinners, the sick and the lost, too, who do not realize it, thinking they would not need a saviour Messiah Jesus? The scribes and pharisees, the teachers in Israel and the radically pious zealots bound in rabbinic traditions, aren't they sick and lost and in need of repentance?

In his Sermon on the Mount (Matthew 5:21ff) Jesus so radicalized the two commandments on adultery and murder that even the supposedly righteous would have realized: "all have sinned and fall short of the glory of God" (Romans 3:23). Because "there is none righteous, not even one" (Romans 3: 10). "Both Jews and Greeks are all under sin" (Romans 3:9).

"As the Father has sent Me, I also send you!"

During a lecture in a congregation I was interrupted by a member of

the congregation who did not agree with a gospel ministry among the Jews: "If now after all that has been done to the Jews I should go to them with the gospel, I would be ashamed." I answered: "Please, stay at home. But if you would be called by God through Jesus into this ministry, may it be today or whenever, you will have to be obedient or reject a calling".

"Sent to Israel," this can't be a way we have chosen by our own. Without a calling and without certainty, that we have to go this way as followers of Jesus, we would be like a bell without sound. A ministry among the Jews will not advance your career or give you success, but it exposes you to challenges and hostility even from fellow



Shalom alechem! - From Tabgha at the Sea of Galilee.

Christians in churches and congregations.

"To follow in His steps" (1.Peter 2:21) often with pain and suffering, this is the way of Jesus Christ's mission among Jews and Gentiles and Christians, yes even among Christians! "Behold, we are going up to Jerusalem" (Mark 10:33), this means to join in carrying Jesus' cross for Israel. And also to join in his love which made him cry on the Mount of Olives looking at the holy city and the temple. But hope remains that the word now being proclaimed may overwhelm people and make them see the saving work of God in Jesus Christ. Maybe today or at latest on the day when He comes.

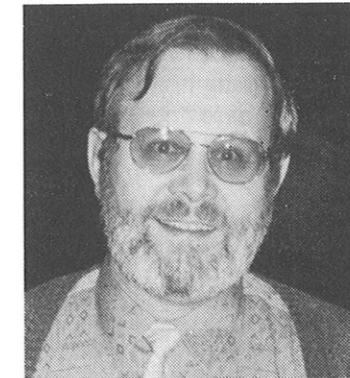
"As the Father has sent Me, I also send you."

Report from Germany

By Hartmut Renz, Evangeliumsdienst für Israel (EDI), Stuttgart

In Germany, for many decades it was just a few individual Jews who could be approached with the message of the gospel. Now, during the past five or six years, an entirely new situation has developed on the basis of the immigration of 50,000 to 80,000 Jews from the former Soviet Union. The number of Jews living in Germany has at least doubled, and many of the new immigrants are open for the gospel. This presents a totally new challenge to those groups doing evangelistic work among Jews. One first response to the new situation was a three-week training programme jointly carried out in Berlin by Chosen People Ministries (CPM), Arbeitsgemeinschaft für das messianische Zeugnis an Israel (AmZI) and Evangeliumsdienst für Israel (EDI). Among the close to 30 participants, 20 were from Switzerland and Germany, five from the Ukraine and two from Israel. Two people came to faith - most likely through this activity.

Furthermore, independently of this enterprise, a married couple from OM and a staff member of the missionary society "Licht im Osten" (Light in the East) and others had started working among Russian-speaking Jews. In the years 1994 to 1996, there came



into existence an intense network of services and relationships between those various initiatives and organisations all over Germany. At present, there are three full-time and several part-time Russian Jews working as evangelists among Jews. Besides, there are several other evangelists active among Jews, both full-time and part-time. The overall picture at the moment is like this:

Berlin: For about four years, several individuals have been active in friendship mission among Jews, particularly a co-worker of OM. For two years Vladimir Pikmann has been working full-time among Russian Jews on behalf of Chosen People Ministries. His ministry has been supported for a year and a half by an additional worker. By now about eighteen Messianic Jews gather in the congregation of "Beth Shomer Israel" every Sabbath. On Wednesdays

there is a Bible study program. Both co-workers make regular calls in residential homes, thereby establishing new contacts.

In the Stuttgart area, starting in December 1994, Anatoli Ouchomirski has been active as a full-time Russian-Jewish evangelist on behalf of the EDI. There are a few more part-time assistants from various groups and congregations. In Stuttgart for about two years there has been a monthly Messianic worship service in Russian. In March of 1996, an "Israelite-Messianic Congregation" was founded by those responsible for the service. There are home Bible study groups in Stuttgart, Korntal, Böblingen, Esslingen and Rastatt near Baden-Baden. Moreover, in Ulm and Reutlingen once or twice a month there is an invitation for dialogue.

In Frankfurt a.M. a non-Jewish full-time staff member makes home calls with German as well as Russian Jews. Every Sabbath a small Russian-Jewish group meets in his home. Several Jewish people are interested in further talks.

In Thuringia, Misha Shurawljow is working full-time in Nordhausen and vicinity as a Russian-Jewish evangelist on behalf of the AmZI. He makes calls to several residential homes,

but he also offers Bible study groups and children's hours.

In Chemnitz, Saxony, two Messianic Jews who have come from the Ukraine, make regular calls in residential homes, talking to people and handing out evangelistic literature.

In addition, there are initiatives and meetings of Jews and non-Jews in the following cities: Hamburg, Bremen, Hannover, Essen, Wuppertal, the Darmstadt area, the Koblenz-Bonn area, Würzburg and Villingen-Schwenningen.

During the past two years, supra-regional Messianic week-ends were held at Purim, Rosh Ha Shana and Chanukka. During the summer vacations, camps for children and young people were organised. This kind of work will be continued, but it will be more clearly structured by regions.

The Russian magazine "Menorah" is an important tool for bearing witness to the gospel among Russian-speaking Jews. It is being published in Korntal near Stuttgart by Jewish and non-Jewish believers. It is very suitable for home calls from door to door, above all in provisional residential homes. "Menorah" is published four times a year and has a circulation of 30,000. It is distributed in Germany, the Ukraine, North America and Israel. It is evangelistic, interesting and appealing to educated people.

German tracts for Jewish people are authored by Harald Fölsch who has worked as an evangelist among Jews in South Africa for 39 years. A few titles were imported. Very suitable are, for example, the books by Paul Taine and "Betrayed" by Stan Telchin. The book "Bearing witness to the Messiah for Jewish friend" tries to motivate German Christians to establish contacts to Jews and to enable them to bear witness to the Messiah among Jewish friends. It provides valuable insights into problems and opportunities of evangelizing among Jews.

Resistance and Problems
Unfortunately even now the majority of German evangelical Christians show little interest in bearing witness to the gospel among Jewish people. Most of them are very reluctant to establish contacts, an even less to bear witness to their faith. Feelings of guilt because the Shoa (Holocaust) have a paralysing effect. To many of them it is more important to bring Jews to Israel. Others try to show "true love" to Russian Jews on a large scale by helping them in a practical way and by deliberately not witnessing to Jesus among them. But they had to find out that their enormous efforts did not lead to a friendly relationship nor to spiritual openness, as they had expected. So far,

also the Russian-German congregations show only a reluctant interest in work among Russian-speaking Jews, even though it is exactly them who could bring in qualified linguistic and spiritual prerequisites.

At first, work among Russian-speaking Jews did not encounter much opposition. But then the leading Jewish newspaper in Germany published a number of harsh and polemical articles against the "missionaries". Most prominent in his resistance is the provincial rabbi Joel Berger of Stuttgart who seeks one opportunity after the other for launching unqualified attacks through newspapers, magazines and radio against the "seduction of un-informed Jewish People". To the official representatives of the Established Churches, evangelistic work among Jews is often extremely embarrassing. Some of those churches have stood up officially against Jewish evangelism. In the motherland of Pietism, in Wuerttemberg, a strong fraction within the church parliament, the synod, try to prevent the work of the EDI. But so far a considerable number of its members are backing the EDI. There is a diversity of opinions among the so-called free churches, even though in general they show more openness towards work among Jews than within the established church.

Summing up, it may be said that no one would have dared, four or five years ago, to hope for the possibility, in the near future, of any evangelism worth mentioning among Jewish people in Germany. But within an short period the situation has

changed considerably, due to the influx of numerous Jews from the former Soviet Union. God has opened doors and opportunities as never before, after the catastrophe of the Shoa. We are deeply put to shame and we ask God that he may

grant us wisdom, humility and love toward Jewish people, but also the courage and the faith that is necessary to walk through the open doors and make use of the opportunities which he has given us.



From the 6th European Conference, 28-30 October 1996 in Bernhäuser Forst near Stuttgart

Report from Frankfurt, Germany

By Richard Tomlinson
Associate Worker with Christian Witness to Israel (CWI)

I, together with my wife Esther and daughter Rebecca, moved to Frankfurt, Germany, from London in the summer of 1993. The main reason for this move was, under God, to establish an evangelistic ministry among Jewish people in this city. The move became possible when my wife was offered a teaching post at a Christian school in Frankfurt, so providing our main source of financial support.

From the time of our arrival God confirmed His calling by opening up

opportunities for witness to the Jewish community, which is between six and seven thousand and is Germany's second largest after Berlin. Soon after finding suitable accommodation for our family of three, we realized that we were within easy reach of a large complex belonging to the Jewish community where upwards of a thousand or more people live. Also, within nine months of our arrival, 150 Russian and other Jewish families moved into a brand new apartment block nearby.

So my ministry consists mainly of regular visitation to Jewish homes with suitable literature in various languages. We have many good contacts, some of whom are showing varying degrees of response to the message of the Gospel which I endeavour to share with them in a clear but sensitive way.

I am the representative for Jewish mission on the Frankfurt Evangelical Alliance and also an Associate Worker with Christian Witness to Israel.

"NORWEGIAN CHURCH MINISTRY to ISRAEL" BACK IN BUDAPEST AFTER 45 YEARS

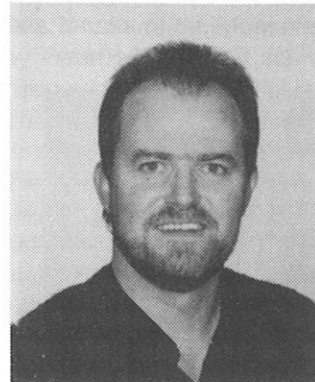
By Rev. Per Reinert Eriksen
Member of the NCMI's national board and member of LCJE

Saturday, November the 9th 1996, became a day of celebration for NCMI. This day Geza Endreffy – a young Hungarian theologian was ordained in the church of Kelenfoeld in Budapest. In a cooperation project between NCMI and The Lutheran Church in Hungary, Geza Endreffy is going to work at the Gisle Johnson Institute.

History

In 1922 Rev. Gisle Johnson arrived in Budapest. After a short time he got a lot of friends among the Jews in the capital, and respect among students, intellectuals and ordinary Jews. His many lectures in one of the bigger premises in Budapest gathered a mostly Jewish audience. And as a lecturer in Norwegian Language at the University of Budapest he obtained good relations with Jewish students. Both through his literary works and his services in Hungarian, German and French he also came in touch with them. With his special authority he was able to act *against* anti-Semitic groups as well as *among* the Jews, and he became a kind of leader for a Messianic group who spread the gospel further out among their own people.

Until World War II this



Per Reinert Eriksen

NCMI work among Jewish people in Hungary increased. But the drama of the war compelled another situation, and (abridging a long story) the NCMI's activities in Hungary came to an end in 1950.

However, the Gisle Johnson Institute in Budapest has been NCMI's property all the years after and a point of contact in Hungary.

The blessing of today

And now – after 45 years – by the mercy of God, NCMI again has a ministry in Hungary. For this we thank God, in the name of Jesus Messiah, and pray that this work will be a blessing to the church and the about 80.000 Jews in Budapest.

Geza Endreffy – who participated in LCJE's sixth European conference in Stuttgart last October –



Geza Endreffy

became interested in Israel and the Jewish people after a course at the Gisle Johnson Institute in 1992. And during the years of study he had contact with Jewish rabbinical students to learn the Hebrew language better.

Geza Endreffy is now engaged in building a new congregation i Budaoers, a suburb of Budapest. Today there is no Lutheran church or office in this place, but yet there are a few people who will be the first "stones" in the new congregation. There are many great challenges in this suburb, among other things because of drug-problems among the young generation.

In addition to this Geza Endreffy is going to work 1-2 days a week for the Gisle Johnson Institute. Preaching, teaching and information within the lutheran church

will be treated as most important, so that its members will be able to see their responsibility to the Jewish people. And Geza tells us that he will be in touch with the Jewish society trying to get personal contacts and establish a forum where Jews and Lutheran Christians may meet.

On november the 9th – only one week after the LCJE conference in Stuttgart – the Kelenfoeld church in Budapest was full when Geza Endreffy was ordained by bishop Imre Szebik. "The people, as well as the bishop himself, showed us that they stand together with Geza Endreffy in the many

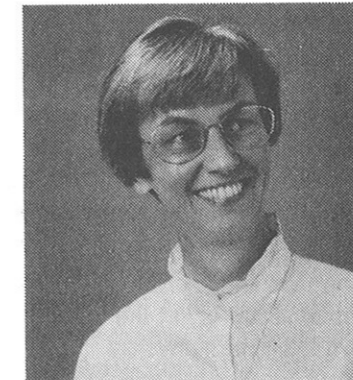
challenges and his daily work. And it is obvious that the "stones" in his new congregation have a lot of love for the Jewish people," says Rolf G. Heitman, acting secretary general in NCMI, who participated in the ceremony in Kelenfoeld church on this day in November.

Report from France

Update on France given at the LCJE Conference in Stuttgart, Germany, October 1996
By Francine Roulet, who works with Christian Witness to Israel (CWI) in France

The Jewish population in France is approximately 700,000 – roughly in the proportion of 1/3 Ashkenazi, 2/3 Sephardi. In Lyon, the community numbers about 25,000-30,000. There are eleven synagogues plus a few house gatherings, some of which belonging to the Habad movement.

Since we last reported about the climate of work in France, opportunities of witness have continued by the grace of God, and through His intervention, particularly among people with whom we have been in contact over many years. Although they are few, some have grown in depth. By way of example I can mention a man living near Grenoble: a combination of interventions has led him to realize better who Messiah Jesus is, whereas before he was grappling with peripheral



problems, and recently he was baptized together with his wife.

In Lyon, we seek to reach Jewish people while witnessing to all, from the local church. What is success is not easy to estimate. Establishing a lasting contact is quite hard! But now in October, I have started a new venture which we hope will prove useful: sending out a tract and a response card by means of which people will be able to

request further literature free or a visit to discuss matters further.

On the more general scene, the climate for evangelism is strongly influenced by clouds of suspicion, and more so as time goes on. The media tend to confuse sects and evangelical movements, especially if there is a scandal on the news, so that many bodies modify their attitude towards Christian organisations. Very recently when Jean-Paul Rempp went in to apply for the required permission to set up a bookstall in a street market in Ouillins, he was told that "nothing political or religious" would be allowed this year. No one was able to show him a specific law about this. We reckon that the fear of integrism is at the background. Already last year someone came to check our literature, not being sure

what to make of French literature displayed alongside Hebrew and Arabic! This year, eventually permission was granted! Other Christian concert organizers have had the same kind of hassles. Some township authorities are very reluctant to grant permissions to Evangelicals for the purpose of witness, a reluctance which does not affect Roman Catholicism, which is strange as the reason invoked is the now well known "laicity" (laity) of France. The Pope's visit, even if strongly criticized, received a good media covering, whereas the request sent to ARTE TV channel to screen "The Hiding Place" was turned down. The understanding of proselytizing is such that it bans the most objective witness to what the Bible says. Of course this affects Jewish evangelism, as you know. One wants to "respect" the others so much that the truth is in danger of being reduced to a matter of opinion.

On the positive side, Jean-Paul Rempp tries

whenever it is possible to attend the meetings of the LICRA association (against racism and anti-Semitism). Being present in that forum as a Protestant promotes understanding and reassurance.

In the specific context of France – and maybe even more so in the south – we can call on history as our witness, for some pages of it have been lived in the same way by Jews and Protestants, both groups have faced persecution and banishment. This being used adequately in apologetics can contribute to diminish some suspicion.

On the more personal level, when I visit Sephardi ladies I have in time become more conscious of the cultural and psychological differences between us. I often go alone and am sometimes at a loss when topics go in every direction, and how easily either materialistic or (at the other extreme) metaphysical preoccupations come to the fore! (This is of course in my limited day-to-day witness; it would be unfair to

generalize.) Bringing people to consider fundamental issues is maybe not so much the problem as to earnestly examine the solutions that the Bible offers to them. Some of the ladies I visit prefer astrology and Kabbalah to what God says in His word. They admit their ignorance about the Scriptures but supplement it with extra-biblical reading with a disastrous lack of discernment.

In the Bonne Nouvelle Church, I am encouraged by the several members who are in contact with Jewish folk and who seek to witness to them. My physical limitations are in a way compensated by the work others do by going door-to-door giving me Jewish addresses later on, as they come across them. By and by we acquire video material which we can use in evangelism; it is only disappointing to see that too few people respond to our invitations! My report has no risk of being triumphalistic, but I am sure we do the right thing, and we must not give up. The Lord *can* bring His plans to perfection!

Update on Jewish Evangelism in the UK

By Richard Harvey, Jews for Jesus, London

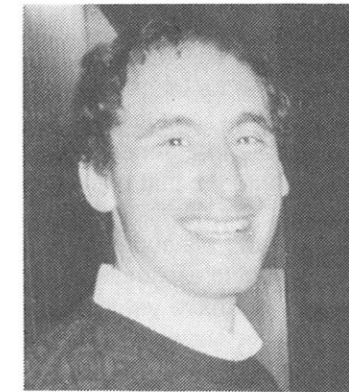
Let me give you an update on Jewish evangelism by highlighting four areas that concern those of us in this field.

First of all, we should be aware of recent demographic trends in the Jewish community. There are about 350,000 Jewish people in Britain, 250,000 of them living in London. In London the North West has 100,000, and Redbridge (20,000). The rest of the community is scattered around London, with 10% living south of the Thames and a third grouping in Ilford.

Barnet	48,000
Brent	14,400
Camden	11,200
Harrow	10,200
Haringey	5,700
Enfield	5,300
Redbridge	19,400
South London	21,000

The Jewish community began in the East End of London, moved on to Golders Green, and is now comfortably settled in the leafy suburbs of Radlett and Bushey.

The Jewish population has seen steady numerical decline since its high point coinciding with the baby boom in the 1950's. The following are the official figures for London and the UK, taken from the Board of Deputies Survey of 1986.



These are calculated on the basis of synagogue membership and burial figures, so the actual figures allowing for unaffiliated Jews will be at least 36% higher, according to the 1996 Institute for Jewish Policy Research survey.

The reality of this is that the Jewish community is an ageing community, losing members through death at the rate of 4,233 per year. A further loss to the community are those making Aliyah to Israel (1,000 per year) or moving abroad.

Marriages in synagogue have declined from 1,100 average in the 80's to 866 in 1995. Births are also down, even amongst the most orthodox Hasidic groups who are known for their large families. The figure is 2,400 births for last year, compared with 3,400 in the eighties. At this rate, the prophets of doom predict, the Jewish community will be non-existent by the year 2030. But we've heard that

sort of talk many times before.

What effect does this have on community attitudes?

The Jewish community is traditionally divided along the lines of Synagogue membership, but certain attitudes are found throughout each part of the Spectrum from ultra-orthodox to completely secularised.

Whilst at least one third of the Jewish community do not belong to any synagogue, the mainstream orthodox grouping of 40% is the United Synagogue, of which Jonathan Sax is the Chief Rabbi, and the Federation of Orthodox Synagogues. Further to the right are the Ultra-Orthodox, the Hasidim (3%), the Sephardi Synagogue (2%), Jews from North Africa and Spanish origin. The Reform movement, of which Lionel Blue is a rabbi, is the fastest growing with 12.5%, and the Liberal, to the left of Reform, has 4%. Louis Jacob's Masorti movement is 1%.

The Institute for Jewish Policy Research, February 1996, uses the categories

Secular	26%
Just Jewish	18%
Progressive	15%
Traditional	31%
Strictly orthodox	9%

Today for most Jews

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"religious observance is a means of identifying with the Jewish community rather than an expression of religious faith." That's why my father-in-law is happy to define himself as an "orthodox Jewish atheist."

We should also mention the newer groupings within the community, the Gay and Lesbian synagogues, although statistics are hard to come by, as the wider community is unsure whether to recognise them.

The figure for Jewish believers in Jesus I will put at 3,000-5,000, on the basis of Jews for Jesus own survey. Since Jews for Jesus has been in operation, just 5 years, we have seen something like 15 Jewish people per year make professions of faith, and many of you will have in your churches new believers from Jewish backgrounds. Twenty years ago David Harley of the Church's Ministry among the Jewish people was only able to locate 1,000 Jewish believers in Jesus. Today we can survey more than 1,000.

What has been the effect of the Decade of Evangelism on Jewish evangelism?

In 1992 George Carey's discontinued his patronage of CMJ, the Anglican mission to the Jews, which started in 1808. However it was intended, this was perceived by the Jewish community as a renunciation of evangelism. Others like the Bishop

of Oxford, Richard Harries, for the CCJ, said it was no longer appropriate to ask the question whether Jesus is the Messiah for Jewish people, and called for the churches to no longer "target the Jews" for the Gospel. The debate in the media and in the churches that ensued raised all the questions of strategy and methods of evangelism in a pluralistic society. We have yet to hear any definite answers from some quarters.

However, the Evangelical Alliance has been proactive in answering some of the issues raised, and in taking a stand in support of Jewish evangelism. Clive Calver is following in his predecessor, Lord Shaftesbury's footsteps and is on the Council of both CMJ and Jews for Jesus.

What has been happening recently in Jewish Evangelism?

Most Jewish people come to Christ through the witness of Christian friends and introduction to a welcoming local church. The main missions working amongst Jews provide training and outreach opportunities to equip the church. These are CMJ (Church's Ministry amongst Jewish People), CWI (Christian Witness to Israel), MT (Messianic Testimony), focus on Israel, and new kids on the block, Jews for Jesus.

Where you have two Jews you have three opinions, and it has been asked by one senior evangelical leader (RT Kendall) whether we are

"all singing off the same hymn sheet". The answer is that we are, but with a variety of different harmonies as regards eschatology, denominational affiliation, missiology. Some have a more Jewish lilt! The LCJE (Lausanne Consultation on Jewish Evangelism) linkage unites Jewish ministries under Romans 1:16 and Acts 4:12 and there is now a greater integration in our work.

There are now seven small messianic fellowships meeting in London (Golders Green Messianic Fellowship; Beth Yeshua in Edgware; Beth Shalom in North Finchley; London Messianic Congregation in Palmers Green; Beth Nizzachon in Stamford Hill; Tree of Life in Chigwell; Richmond Messianic Fellowship), and some 25 in UK.

There are now several well-known Jewish believers visible to both communities, such as Stan Telchin, whose book *Betrayed* influenced Helen Shapiro, the sixties pop star now "walking back to happiness", and author Michelle Guinness.

The presence of Jews for Jesus as the new kids on the block has added an extra element. Impact has been created by full-page advertisements in the Times and Independent, and most recently a Christmas 1996 ad in the Times. A TV documentary was made as they started in the UK (Joan Bakewell on "Heart of the Matter"). Advertisements

appeared on London Underground (which were withdrawn because of protests. We successfully received compensation through legal action. Our shop in Finchley Road,

Swiss Cottage, provides a visible point of contact and resource centre for those interested in the Gospel.

Four Pointers for Prayer
* Jewish Festival services

for Jewish believers and enquiring Jewish people
* New Jewish believers in Jesus
* Shop ministry
* New generation of Jewish community

New Magazine for the Messianic Community in Israel

Kivun - "Direction" is the name of a new Hebrew-language magazine published in Israel. The size of the first issue, which appeared in January, is 8 pages in color with pictures and a professional layout. To begin with the magazine will appear every second month, but the plan is to publish it 12 times a year and also to increase the number of pages from the 8 to 12 or more. To what extent this will be possible depends on the financial situation and the number of subscribers the paper will get.

The subtitle of the magazine is "The newspaper for Messianic Jews" and it is the hope of the editor, Tsvi Sadan, that the paper can be an expression of the Messianic community in Israel to communicate what the community is and also provide direction for the believers. The magazine will feature interviews, news clips related to the Messianic believers, and information on activities within the community. Adds and letters are encouraged. The subscription price is \$30 per year.

To subscribe to the new Hebrew language paper send a check for \$30 with name and address to: Kivun - P.O. Box 31644, Jerusalem 91001, Israel.

Bodil F. Skjøtt



Bookspreading and Bookburning

By Bodil F. Skjøtt, Caspari Center, Jerusalem

At the end of last year more than 1 million booklets with the title "HaShalom" were distributed anonymously in Israel, mainly through the mail. Most of the books were sent to addresses in the coastal region of the country but some were delivered also to addresses in Jerusalem. The title page gives a post-office-box address in Herzliya.

In the introduction it says that the book is sent with the hope that it will bring blessing to its reader and help him find the answers to his problems. The message in the booklet is a "normal" evangelistic message, and it soon becomes clear that the author believes Jesus to be the Messiah and that to know Him is to know real "shalom". As it was to be expected, especially the way in which the book was distributed provoked a loud outcry among Orthodox leaders and anti-missionary groups in the country.

Numerous protests and even public burning of booklets took place, encouraged by Orthodox rabbis, causing a reaction from other groups in Israeli society. As Joseph Shulam, leader of Netivyah Bible Instruction Ministry in Jerusalem, says in his Jerusalem News Letter: "It seems too incongruous to have Orthodox Jews burning books after the German Holocaust. Jews so



condemned the Book burning that German Nazis did before and during World War II. Now, in the land of Israel, Orthodox Jews are burning Christian books."

The press was quick to mention names of local believers who supposedly were connected with the mailing. David and Lisa Loden being two of them. They live in Natanya where also one of the anti-mission organizations are located so it was no surprise. As a result the local TV Station looked them up for an interview, asked for their response to the accusation and asked questions concerning the activities of the congregation.

In the end what was aired on TV dealt almost only with the congregation and thus provided David Loden with the opportunity to explain about the congregations: How they don't hate the religious Orthodox, that they believe Jesus to be the Messiah and that they are

Jews.

"The TV clip gave us a positive exposure," says Lisa Loden, "but it was somewhat ruined by an article in the weekly supplement to *The Jerusalem Post*, City Lights, which had a lot of misinformation. We felt a cooling down from some in the neighborhood, but it did not affect any of our personal relationships."

Asked about her opinion of the mailing Lisa offered this comment: "I find it unfortunate that such a big amount of money was spent and wasted in this way. So many books were just burned, and add to that the negative implications for the local Messianic community. It provided the anti-mission organization with an opportunity to label us as cultic, invasive and unwanted. Any evangelistic activities should be done in coordination with the local body and none of us know anything about this until it happened and the harm was done."

The Orthodox community received negative reactions to the burning of the books, which many thought a little too much. But they still have much more credibility in society than we have."

The Israeli television's Jerusalem station also called on Joseph Shulam and asked for his opinion on this kind of "missionizing" in



The booklet HaShalom is burned outside the Knesset in Jerusalem

Israel. It gave him, as he says in his newsletter, an "occasion to talk about our activities and faith". Shulam spoke against the "horrible attitude that brings people to burn books and to lobby the government of Israel to pass laws against Messianic Judaism that come very close to the laws passed in Nuremberg in the 1930's."

On the other hand, Joseph Shulam, too, is of the opinion that evangelism should be done in cooperation with the local body and that "these methods seem to do more harm than good to the Kingdom of God. It sure does get the attention of the opposition, and gives publicity to those who raise

the mega-dollars to push such a project through." But as far as enhancing evangelism in the country it is "like waving a red banner in front of an angry bull," says Joseph Shulam.

In the TV interview he mentioned that Netivyah has information that they give out to people who are interested. Some viewers must have heard that, for the following day Shulam received a couple of calls from interested people, among them also an Orthodox Jew asking for material.

"How this information will be used later we don't know and do therefore also not have any control over it. But the believing community in Israel is not an "underground

church". It has nothing to hide and does not need to send out anonymous mailings proclaiming the gospel.

"... the only thing Jewish here is Christ."

Said in Bethlehem by Israeli guide Micha Ashkenazi (The Jerusalem Post, 25 December 1996)

THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM
Financial Statements (Danish Crowns)
Year Ended 31 December 1996

Statements of income and expenses for 1996

Income	
Dues (paid in 1996)	132,900.75
Interest	6,830.62
Booklets, photocopies, Directory	1,302.92
Subscription	630.00
TOTAL INCOME	<u>141,664.29</u>
Expenses	
Reimbursement for administration, 1996	50,000.00
Travel and accommodation	36,983.44
Postage	27,665.75
Stationery and equipment	22,661.14
Bulletin, printing	19,145.00
LCWE, fee	2,903.25
TOTAL EXPENSES	<u>159,358.58</u>
LOSS FOR THE YEAR 1996	<u><u>17,694.29</u></u>

Balance Sheet at 31 December 1996

Assets	
Cash at bank	131,105.03
ASSETS IN TOTAL	<u>131,105.03</u>
Capital and Liabilities	
<u>Capital</u>	
As at 1 January 1996	71,141.02
Loss for the year 1996	17,694.29
	<u>53,446.73</u>
<u>Special Fund</u>	
As at 1 January 1996	53,946.30
	<u>107,393.03</u>
<u>Liabilities</u>	
Scandinavian Theological Conference/Book project	23,712.00
CAPITAL AND LIABILITIES IN TOTAL	<u>131,105.03</u>

Lystrup, Denmark, 4 January 1997

Kai Kjær-Hansen
 Kai Kjær-Hansen
 Treasurer

Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1996 presented by the treasurer.

Basis of opinion

I have planned and conducted my audit in accordance with generally accepted audit standards as applied in Denmark and included such auditing procedures as I considered necessary.

My audit has not given rise to qualifications.

Opinion

In my opinion, the financial statements have been presented in accordance with the accounting provisions of Danish legislation and give a true and fair view of the organization's assets and liabilities, financial position and result.

Aarhus, Denmark, 4 January 1997

Karsten Mumu
 Karsten Mumu
 State Authorized Public Accountant
 (Denmark)

MEETINGS

LCJE North America
 The next meeting to be held by the North American LCJE chapter will be in Philadelphia, 3-5 March 1997. For more information contact Fred Klett (address on back cover).

LCJE E-MAIL

LCJE International now has an e-mail address: lcje-int@post3.tele.dk

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