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From the coordinator

LCJE conferences

Since the latest Bulletin there have been two well-attended LCJE conference: in Los Angeles, where the North American chapter of LCJE held its 17th meeting from 12 to 14 March, and in Dijon, France, from 15 to 17 March, where the 7th European LCJE conference was held. The former at an airport hotel, not far from Hollywood, the latter in rural surroundings in a former Cistercian abbey.

A common feature at both conferences was the presence and vigour of young LCJE leaders. Articles in this issue of the Bulletin give glimpses from both conferences. The August issue will also have a couple of conference contributions which could not be fitted into this number.

And now the CEO conference in Norway is approaching. It is arranged by The Norwegian Church Ministry to Israel (NCMI). The host Rolf Gunnar Heitmann announces that there will be ample time for prayer and interaction. Each day will begin with a Bible reading. The eight main sessions of the conference are:

- 1) Methods and code of conduct with regard to finances, fundraising and stewardship.
- 2) Methods and code of conduct with regard to (a) recruiting new personnel and (b) relationship between ministries.
- 3) Success and failure in ministry - what I have learned from both
- 4) Material and methods.
- 5) Training and equipping workers
- 6) Overlooked areas and neglected groups
- 7) Promoting and defending Jewish evangelism in the media
- 8) Jews and gentiles in partnership.

For further information and enlistment, contact NCMI, isrmisj@newmedia.no.

Pray for a challenging and blessed conference for the CEO's.

Kai Kjær-Hansen

New LCJE coordinator in South Africa

By Loren D. Larkin, LCJE Coordinator, South Africa

In February LCJE South Africa got a new coordinator as Loren D. Larkin replaced Eliyah Gould. We want to express our thanks to Eliyah Gould for work he has done for LCJE since he became coordinator in 1997 - and welcome to Loren D. Larkin!

kk-h

It gives me great pleasure to greet you and introduce myself as the South Africa Area Coordinator. I also express my appreciation for Eliyah Gould for keeping the LCJE flame burning in South Africa and for his future input into LCJE.

It is a very exciting and challenging time to be a part of Jewish Evangelism in South Africa. Although I am a transplant from North America, where I served in the ministries of Southern Baptist Churches, I have a specific call to serve in South Africa. My initial call to the unreached Jewish population took place in the mid 1980's. My heart was further drawn to the Jewish world after studying the scriptures with Arnold Fruchtenbaum at Camp Shoshannah in 1985. I felt a specific calling to Israel, however, no opportunities were available.

I prayerfully completed my Bible education while asking God, the Father, to

prepare my heart and my family for His ultimate plan for us. After many years of praying and waiting, and in God's timing, we received the peace of Jesus Messiah when asked in 1998 to serve in South Africa among the unreached Jewish population. We were blessed to get to study for six months in Israel prior to coming on to South Africa.

There is much to learn from those already serving here, and we hope to be an ongoing asset to Jewish Evangelism. The potential for cooperation and an initial desire for the building up of LCJE are encouraging. This was evidenced by our recent LCJE South Africa meeting February 19, 2001. Although, the group was small, only six, the spirit and cooperation were focused and dynamic. Many names were shared as potential future LCJE members to be contacted and invited to our next meeting July 7, 2001. We also discussed many potential future issues to be developed and presented. The topic varied from Islam and how it effects Jewish evangelism to how to approach the Jews for Judaism in South Africa.

The future looks promising, but not without opposition by Jews for Judaism, the South African Jewish Board of Deputies and sometimes from within

Evangelical ministries themselves. Thus, a prayerful approach will lay a firm foundation for a strong LCJE-South Africa. I ask for your prayers as we approach ministries, church leadership and individuals concerning their future part in LCJE and Jewish Evangelism.

I count it a blessing to have attended the recent European LCJE Consultation in France. I met many wonderful people and learned how LCJE is working in their locations. I was also able to gain further insight into the Jewish Evangelism needs throughout the European countries. It is always interesting to see many of the same barriers and challenges, no matter where you are in the world.

I ask for your prayers that LCJE-South Africa could serve as an opportunity for Evangelicals to network, consult, cooperate and promote Jewish Evangelism throughout all South Africa.

I count it a privilege to serve you and LCJE in the power of our Lord and Savior Jesus the Messiah.

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Stages of Reconciliation Encounters between Israeli Jews and Palestinian Arabs

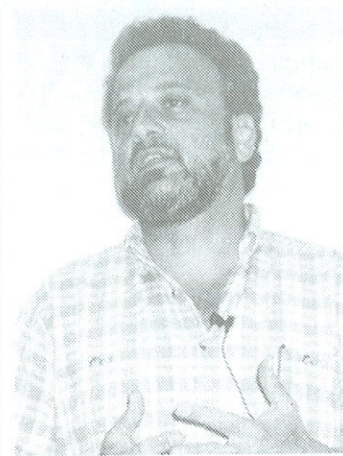
By Salim J. Munayer,
Musalaha – Ministry of Reconciliation, Jerusalem

We and others who are involved in reconciliation have observed certain trends when Palestinian Arabs and Israeli Jews enter into a reconciliation process. The journey towards reconciliation has often occurred in several stages.

In the first stage, people from both sides are often hesitant and need encouragement to meet with each other. However, they are usually willing to get together. In the initial meeting, people are curious, interested, have fun, and often are enthusiastic to participate in an activity together.

In the next stage, Israeli Jews find themselves surprised by Palestinians' grievances and charges against Israelis. They are overwhelmed at the Palestinians' stories, political and theological opinions, and at how strongly they express their feelings. This can be attributed to the lack of interaction and understanding of the realities of each other's lives.

The third stage usually finds the Israeli participants in a process of withdrawal, backing off from meetings because they are no longer



Salim J. Munayer

interested, see it as hopeless, or the issues have become too overwhelming and painful. As a result, Israelis respond by stating their own accusations and grievances against the Palestinians. They also share their strongly held theological and political positions. Each side reacts by saying that the other's withdrawal from the process was obvious and inevitable, that they will never understand and never accept one another. Each side accuses the other that they are blind to reality and to the truth of the Bible.

The question now is: how many are left in the process? Some who are unwilling to

continue working towards reconciliation have entered the process wanting to reinforce their theological, political and cultural positions. By not completing the process, they are allowed to remain in their theological and political corners, protecting their own perceptions and prejudice. However, embracing the other does not necessitate losing one's ethnic or spiritual identity; rather those who persevere in the reconciliation process find themselves strengthened and more secure in their own identity and faith.

Those who continue, enter the next stage of maturity, realize that they are bound to live alongside one another. At this point, people understand that both sides have genuine charges and grievances against each other. They also recognize the shortcomings of their own people, and that their side has also contributed to the breakdown of relationships and the violence of the conflict. They realize that they must find a way to correct and restore the relationship between the two peoples and are willing to take serious steps in order

to do so. Those steps include learning one another's history and life experiences, listening, and accepting differing perspectives and perceptions. They can also learn from each other about God and about Biblical truths. Making progress in reconciliation requires courage and risk; it means becoming vulnerable to 'the enemy,' being honest and open, yet sensitive and willing to listen.

A recent article in Christianity Today, quotes and paraphrases the theologian from the former Yugoslavia, Miroslav Volf. "The simple categories of

victim, oppressor, and even liberation must give way; instead we must recognize that even the enemy (the alienated 'other') is part of one's own identity," Volf asserts.... "At the deepest levels, our own wholeness depends on some strained recognition of the humanity of the other.... There are characteristically two main functions which religion may serve in the midst of such a clash," Volf says. "Christian faith and symbols may act as a cultural marker to reinforce an individual's identity – and thus continue to divide. Or, because of its central commitments, Christian faith may become

a resource to help enemies embrace: the grace inherent in vulnerable acceptance of the enemy flows when Christian faith (not Christian identity) informs choices, he says."

Our experience reinforces that those involved in reconciliation have developed a more secure identity, becoming more sure of who they are in their ethnicity and in the Lord. At the same time, they are more open and willing to embrace others, and to work together to restore relationships and to attempt to correct the damage that has been done.

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CHECK IN WITH WWW.LCJE.NET Or, the birth of a web site

By Theresa Newell, North America Area Coordinator

LCJE has entered cyberspace. We have our own web site with a name that is easy to identify: LCJE.net. And here is a brief story of how it all came about and what you may expect to find now and in the future on the site.

Since LCJE is an international network of those working in Jewish evangelism, it seemed right that there should be a central point of information and new developments, short articles, profiles of area

coordinators, a place to access conference papers by title and author.

This is what the International committee had in mind when it came together at the Caspari Center on Jaffa Road in Jerusalem in September, 2000. Present were: President Tuvya Zaretsky, International Coordinator Kai Kjær-Hansen, Lisa and David Loden, Arthur Goldberg, area coordinator of Israel, committee secretary Bodil Skjøtt, and

me. I attended as the guest of the committee representing North America. My assignment at the end of the day was to bring a proposal to the next ICC meeting that was scheduled to be held in Los Angeles, California, the day before the opening of the LCJE-NA conference in March 2001.

I had set up a "homepage" web site a year before our Jerusalem meeting. The motivation for setting up the site was to have a place to put the

catalogue of papers that had been given at previous North American conferences and to inform inquirers of upcoming conference data. My predecessor, Fred Klett, had compiled this list of authors and topics and had sent his work to me electronically. A Jewish believer set up the homepage whose address which took up two lines in my 2000 report in The Bulletin! But it was simple and cost nothing but a little time and energy.

At the March 2001 meeting, I presented a proposal for registering the domain name LCJE.net. I had checked and learned that this name was not taken. That was an encouraging sign.

The content of the new LCJE site

The proposal called for the site to include the following:

1. A cover page with the LCJE logo prominently displayed as well as internal links to all pertinent LCJE news, catalogue of papers, various resolutions from worldwide conferences on Jewish evangelism, and covenants and statement of faith to which LCJE subscribes.
2. Photos of recent conferences and events.
3. Membership information and registration forms for membership and conferences.
4. Catalogue of papers from past conferences by title, author and date. The

text of papers from the most recent conferences will be available to download from an Adobe Acrobat .pdf format.

5. General information about LCJE's history and purposes and specific information about upcoming conferences and events.

6. A newpage with monthly updates from ICC officers and area coordinators, profiles of LCJE coordinators, etc.

7. Resources or Links page both for inter-office communications (LCJE centers worldwide) and, as they are made available to LCJE, links to member agencies, congregations, training centers, etc.

While the above sounds like an ambitious plan, its implementation will be incremental. To stretch a proverb: Jerusalem wasn't built in a day!

The ICC approved the proposal in March with a minimum 2001 budget to get the website basically up and running. Someone who serves as webmaster for several ministries "captured" the domain name: LCJE.net. (I was advised that, in order to safeguard against a "shadow site," we should capture LCJE.org and LCJE.com as well. We secured all but the .com address. It was taken by a company in Bolivia! When I checked this site, I found that it was not in use. We pray that it will remain so or be used by a legitimate company that cannot be

confused in any way with Jewish Evangelism!) All existing material from the old "homepage" has been transferred to the new site, a new cover page designed, some photos and news release on our 2001 NA conference added. Dates for the 2002 North America conference and the 2003 International Conference appear on the site and most of the papers from our North America conference are there for the downloading. So we have begun. We look forward to receiving reports soon from all area coordinators to add to the site to make it truly international.

Please pray that this new LCJE website will be attractive, informative, and helpful in achieving the purposes for which LCJE was created and exists: to share information and resources, study current trends, stimulate one another's thinking on theological and missiological issues and strategize on a global level so that more Jewish people will hear and consider the Good News of Jesus.

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Jewish Evangelism in Europe in The Third Millenium Lausanne Consultation on Jewish Evangelism (LCJE) Seventh European Conference 15-18 March 2001

Statement

We, the 55 participants at the 7th European Conference of LCJE, came together out of 10 countries at Abbaye de La Bussière-sur-Ouche (near Dijon) in France in March 15th - 18th 2001 to discuss and exchange information about Jewish Evangelism in Europe in the 3rd Millennium. As Jewish and non-Jewish followers of Jesus the Messiah, we reaffirm our commitment to communicate the gospel, which according to Paul is "to the Jews first" (Rom 1,16).

We have been encouraged to hear about the work of the Holy Spirit among the Jewish people in different countries and we praise God for his mercy upon His people.

We considered "The Willowbank Declaration on the Christian Gospel and the Jewish People" from April 29th 1989 and we call upon the Christian churches in Europe to reconsider their commission to preach the gospel in the light of this declaration.

Abbaye de La Bussière-sur-Ouche, March 18, 2001
On behalf of the participants:

Hartmut Renz
European Coordinator of LCJE
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Seventh European LCJE Conference asks Christian churches to reconsider their commission

By Gerrit Roos, The Board for Israel
of the Reformed Congregations, Netherlands

In spite of Shoah: the Gospel

"We reaffirm our commitment to communicate the gospel, which according to Paul is "to the Jews first" (Romans 1:16)." With these words the 55 participants out of ten countries renewed their own commission, based

on the Bible. This took place during the seventh European conference of the Lausanne Consultation on Jewish Evangelism (LCJE), from 15 to 18 March 2001 near the French town of Dijon. This statement of the international group of people is quite different from the opinion of

many Gentile Christians. In their conception Gentile Christians have to abstain from every missionary activity in regard to Jewish people. The group of participants asks the Christian churches in Europe - where this is applicable - to give up this opinion.

This statement was heartwarming for us as participants on behalf of the Reformed Congregations (in the Netherlands). Johan de Jong, General Secretary of our Board for Israel and the undersigned often hear many other voices in our own country. Not only from the side of liberal theologians, but from reformed and evangelical Christians too. They state that it is forbidden to bring the Gospel to Jewish people. Because the Lord will do this work by Himself.

Not only non-Jewish Jesus-believers are responsible for the statement and the petition to the Christian churches. Of course, they participated in the conference. But the Messianic Jewish believers present were also responsible for the declaration. They didn't make any attempt to knock off something of the mission to witness to their brothers and sisters, the "beloved for the fathers' sakes", that Jesus of Nazareth is the Messiah. This is a strong argument for people who are in doubt about their duty to accept this statement and the call. Messianic Jewish believers and Gentile Christians agree and are of one mind and take a joint responsibility for the public statement. I wrote a one-page article about the conference and the statement in a Christian daily in the Netherlands (Reformatorsch Dagblad).

Wide spectrum

The meeting, held in a very old, characteristic monastery, Abbaye de La Bussière-sur-Ouche, by the European chapter of LCJE showed a wide spectrum of participants. Lutherans, Reformed people, but also Messianic Jewish believers wearing a kippa. We recognize the latter from our work and relations in Israel, Russia and Ukraine. Strict Reformed believers as we are, we have sometimes questions about such customs. Just like the wearing of prayer shawls and the justification of the seventh day as shabbat. We were pleased to understand that there is no judaistic motivation for it. It's only to underline the Jewish identity.

The participants strongly rejected substitution theology. Rightly. Nevertheless, there was no confusion or difficulty about the question that Christians have to proclaim the gospel to Jewish people too. Of course, there were questions about the right method and policy. It's not easy to reach other people in mutual respect. But there was no difference or indistinctness about the significance and importance of faith in Christ for Jewish people and Gentiles. There is only one, unique way to salvation for Jew and non-Jew: Jesus the Messiah. The participants of the conference reconfirmed this item with reference to the Willowbank declaration, adopted in 1989 in the United States.

The Willowbank Declaration

The Willowbank Declaration was drawn up by leading theologians from Norway, Kenya, the Philippines, India and other countries signed it. But also people like Dr. James I. Packer (Canada), Dr. Henri Blocher (France) Dr. David Wells (United States) and Murdo MacLeod (England) were a part of the group which was responsible for the text of the declaration. These names are well-known in the Netherlands. And this is a special stimulus to consider the meaning of the declaration very seriously.

The participants in the LCJE meeting didn't deny that Israel still is part of the eternal plan of the Lord. Before the incarnation of Christ, Jewish people had a unique covenantal relation with the Lord. Via Jesus Christ, the Mediator, He founded a new covenant with Jewish and Gentile believers. But "we deny that covenantal privilege alone can ever bring salvation to impenitent unbelievers", as it is said in the Willowbank declaration.

Right to proclaim

Do Christians still have a right to proclaim the Gospel to Jews in spite of the recent history of Holocaust and Shoah? Or do they have to be silent. The participants of the conference in Abbaye de La Bussière-sur-Ouche underlined that anti-Semitism on the part of

professed Christians has always been wicked and shameful. They affirmed that the church in the past has been much to blame for tolerating and encouraging it and for condoning anti-Jewish actions on the part of individuals and governments. Gentile believers who are guilty in this respect must ask forgiveness both before God and the Jewish community.

But with the Willowbank Declaration the conference denied that past failures rob Christians of the right, or lessen their responsibility, to share the Gospel with Jews today and in the future. On the contrary. The participants agreed that only in recognizing and confessing Jesus of Nazareth as Messiah will they bring some consolation in the sorrow of the history.

Program

The French Reformed pastor Jean-Paul Rempp from Lyon was especially responsible for the organisation of the meeting, I think. According to our experience most of the lectures had a more or less Reformed character. We welcomed it. But we are also aware that another conference, for example in Norway, possibly will show more Lutheran features. Maybe, however, there are only few essential differences.

Kai Kjær-Hansen, Denmark, said some words on behalf of the international LCJE. As did Hartmut Renz,

Germany, European coordinator of LCJE. And Sylvain Romerovski provided for three Bible studies on Isaiah 40-44. He is teaching in a seminary in one of the suburbs of Paris. Several relatives of his perished in German concentration camps.

We enjoyed these Bible studies! Not only because of the apologetical character of his lectures. But especially because it was an excellent decision to entrust the explanation of the prophet Isaiah to a Messianic believer. Regularly in the Netherlands we are confronted with the opinion that the Lord goes His own way with the nation of Israel. But it is solid like a rock to hear a Messianic Jewish believer proclaiming that not Cyrus, not Israel, but Jesus of Nazareth is the perfect Servant of the Lord and that Jesus, exclusively, gives salvation.

Finally

During the conference, it was an impressive experience to listen to the reports of representatives from other organisations in different countries, telling about their mission and activities all over the world. Wladimir Pikman of Evangeliumsdiens Beit Sar Shalom (Germany), Jonathan Bernd of Jews for Jesus, and Paul Morris of Christian Witness to Israel (England), Margaret Nurse (France), Loren Larkin, who is serving the Jewish people in South Africa on behalf of

the Southern Baptists (United States), pastors like Csaba Krasnui and Géza Endreffy from Hungary and several others. It will be very good to continue this kind of reporting during coming conferences. It's important to know what is happening in the world.

Instructive was the lecture by Kai Kjær-Hansen about the Messianic Jewish believer Joseph Rabinowitz (1837-1899), who had his mission in Moldova. This article contains no more than a personal impression, with a limited maximum of lines. So, I've no right to go deeper into the fascinating lectures of Frederic Baudin and others.

Was it all nice? As a true Reformed Christian, I know that all things are imperfect. To be honest, we cannot ignore that there were differences between the participants in Abbaye de La Bussière-sur-Ouche about some dogmatic and ethical items. But in this special point we recognized each other very well: the necessity to proclaim the Gospel: "to the Jews first".

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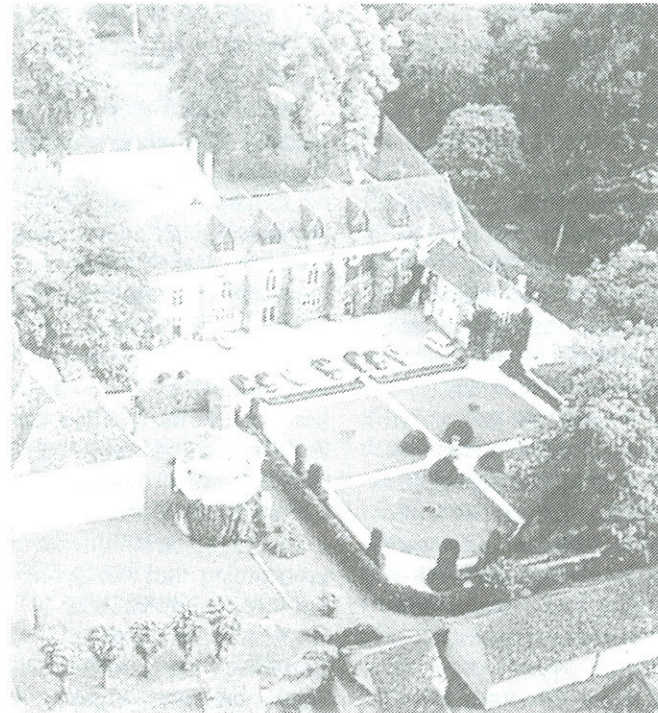
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A personal impression from the European LCJE Conference

By Ellen Süß, teacher in a Christian school in Freiburg, Germany, and friend of
Evangeliumsdienst für Israel

Behold, how good and how pleasant it is for brethren to dwell together in unity!... for there the Lord commanded the blessing, even life for evermore."
Psalm 133

Praise be to the God of peace, HaShem Shalom, and to His Son, the Prince of peace! It was great joy for me to see Jews and Gentiles from different missionary organisations and ten different countries, even from France, Denmark and Germany, United States and Russia, assembled together, dwelling together in unity and enjoying the marvellous French cuisine together at the LCJE Europe conference in beautiful Burgundy this March. Christ indeed is our peace and has made us two one and has destroyed the barrier, the dividing wall of hostility. During the four days of my first encounter with LCJE I was allowed to experience that God had reconciled us – only one generation after the Shoa and WWII – after reconciling us to Him. A special joy for me as a young German believer was the love and openness I received from an elderly French Jewish brother who as a Frenchman and a Jew would have double reason for



A former Cistercian abbey, built from the 12th century onwards, restored in the 19th century, recently reorganised, this splendid property in the heart of Burgundy, close to Dijon in France was the venue for the LCJE European conference in March.

reservations against me.

I thoroughly enjoyed the very interesting and well-balanced programme, for example:
– the updates from different countries served to our mutual encouragement. Though work among Jews is difficult, by reflecting and reporting to others one could see how God is moving and that the labourers' work is not in vain. We heard that

this is especially true in the Eastern European countries and in Germany with our increasing Jewish population from Russia. So let's make most of the opportunities and open hearts.

In the daily Bible study on Isaiah by Sylvain Romerovski we learnt more about the Messiah and the character of God which leads us to reverence and humility.

Mission strategies could be obtained through reflecting on the life and ministry of Joseph Rabinowitsch, a pioneer in Jewish evangelism in Europe

A very helpful and informative lecture on the current theological trends was delivered by Dr. Henri Blocher, one of the authors of the "Willowbank Declaration on the Christian Gospel and the Jewish people". He also introduced this declaration which is a helpful resource for arguments with Gentile Christians who deny our obligation to share the Gospel of Jesus Christ with Jewish people, as it clearly states the Biblical position.

One evening, Gil Bernard delighted us with his concert. I was happy to see how this popular French-Jewish singer uses his gift for God's kingdom in singing Scripture-based songs and

standing with Israel and Jewish missionary organisations.

Apart from the official programme it was good to have opportunities of making contact with different people who share the same vision and in some cases discover that other people have the same particular burden as oneself! e.g. telling Christian children and young people about Israel or means to reach young Israelis in their search for the truth while backpacking in Asia.

For me personally the French update was especially encouraging in terms of intercession: one organisation reported about their last campaign in Paris and I found out that the missionary I'm regularly praying for got the best results in the campaign.

I think this conference has helped us to continue to fix our eyes on Jesus and to

marvel about his deeds and not to get weary, also not in prayer.

May He help us to continue to love and forgive one another and so keep the unity so that the Jewish and Gentile world will see that we are really his disciples and are good witnesses so that many more Jews and Gentiles will be able to find salvation in Y'shua HaMas-hiach and enjoy God's peace and the joy of fellowship.

May God bless each and every one of the different ministries who join together in LCJE.

P.S.: I want to use this opportunity to say that I'm very grateful for each Jewish person who with the help of the Holy Spirit can forgive us Germans for what we've done to them and their families and now consider us as their brothers and sisters.

Ellen Süß
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LCJE and me

By Steve Shermett

Congregational leader Beth Sar Shalom, Tucson, AZ

So you've never been to an LCJE conference before and you are wondering what one is like? As a newcomer, at the NA-meeting, here are my impressions.

There isn't anything more inspiring than a gathering of believers from all over the world with a common vision, in this case to reach Jewish people with the Good News of Messiah. The fellowship among the saints was

wonderful. It didn't seem to matter that at times our accents kept us from easily understanding one another. We were there because we all had this in common, a love for the God of Israel and for the "Apple of His eye." Zech. 2:8. (There happened to be a mission agency there called Apple of His eye ministries. No pun intended.)

Jews and gentiles

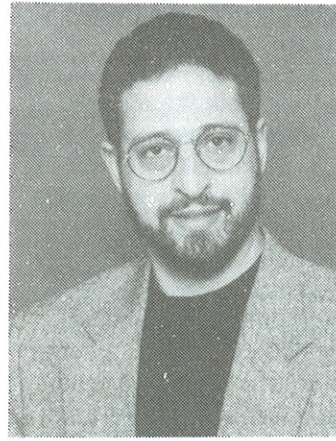
attended from North America, South America and such countries as Japan, Denmark, and Israel. A variety of organizations were represented: There were Messianic Congregation leaders from Arizona, Texas, Pennsylvania, New York and Maryland; Jewish mission agencies from all across the United States as well as from abroad. Ariel ministries was represented as was

Chosen People Ministries. Many Jews for Jesus were there along with their leader David Brickner. Even Zola Levitt and his wife were there. From A-Z (Ariel to Zola) there was no lack of experience, knowledge and diversity in unity.

Stan Telchin, author of the Messianic evangelistic classic *Betrayed* attended. Other authors I recognized were: Moishe Rosen, author of *Y'shua the Jewish way to say Jesus* (among other works) was there as was his daughter Ruth. Ruth's book on discipleship was freely given to all in attendance. I was also given Derek Leman's book on discipleship. I look forward to reviewing them. Zola Levitt is known and read by many. Yes, there were others, but space and my ignorance keeps me from mentioning them.

Many of the leaders in attendance have known one another for years and others were warmly drawn in to their fellowship. There was no arrogance evidenced—mission leaders, authors, pastors, professors and laity all sat around schmoozing, breaking bread and rejoicing in one another's ministries. I had a small taste of heaven that week.

My greatest regret was how quickly it ended. My second regret was that I didn't have time to properly meet and greet everyone. I would have enjoyed sitting down to a meal with more people and hearing their



Steve Shermett

stories.

Theresa Newell (LCJE-NA Coordinator) and her husband were the perfect hosts — kind, patient and making every one feel welcome and at home. The atmosphere we enjoyed is hard to explain. Suffice it to say it was peaceful and pleasant. Theresa and her husband helped it be that way.

You'll note I haven't even addressed the actual conference sessions yet! Much of what the LCJE gatherings offer is unplanned and informal. The energy of the participant's vision is almost palpable. I was inspired in many ways by the example of my fellow co-laborers for God's Chosen people.

Nevertheless, the sessions themselves were world class and phenomenal. I know of no where else that such a fine gathering of scholars and professionals in this area of expertise can be found. The knowledge disseminated was worthy of the finest colleges in the

world. We gathered together in one place for three days of practical, intellectual bliss.

Now, on to some of the papers. Everyone seemed challenged by Kirk Gliebe's (Founder of Devar Emet Messianic Outreach Skokie, IL) paper on reaching Jewish children. His research showed that Jewish children are often ignored by Messianic missions out of fear and legal concerns. He offered "safe and sane" solutions to these concerns and provided a format called "Club Macabee" to help

others get involved in reaching Jewish children honorably. Stan Meyer (Jews for Jesus station leader Ft. Lauderdale, FL) gave a very interesting paper on the life and beliefs of Britain's Jewish Prime Minister Benjamin Disraeli. Dr. Kai Kjær-Hansen taught us that there is a new openness to Jesus in Israel. Though this Jesus isn't the true Messiah of Israel he is loved, revered and even hailed as God by some modern Israeli authors. We can only hope that if the shadow has been found the substance might soon follow.

Tuvya Zaretsky (LCJE International President) discussed ministering to inter-faith and inter-cultural families. He gave some fascinating and alarming statistics and broached the subject of how we might make an impact for eternity on these couples and families. Greg Zhelezny (Leader of Congregation

Hope of Israel, Brooklyn, NY) gave a challenging paper on Jewish identity and ministering to CIS immigrants. In short he challenged Western Messianic Leaders to realize that Jews come in all stripes and colors and reaching them requires different approaches.

There was more—quite a bit more. I'm told the papers

that were given will soon be available on the LCJE's web site. I'd encourage you to check them out. But more importantly I'd encourage you to try very hard to join us next year in Orlando, Florida. As believers and leaders reaching people for God and discipling them is our mission. This mission is fine tuned according to the

parameters of Romans 1:16; "For I am not ashamed of the glorious message of Messiah: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the gentile."

See you in Orlando.

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Young Leaders in Los Angeles

By Gary Timm, Apple of His Eye Ministries, USA

For the third consecutive year, "Young Leaders" met together in a short pre-conference session at the Lausanne Consultation for Jewish Evangelism — North America conference in Los Angeles. The Young Leaders in North American Jewish missions and congregations meet to develop strategies for reaching the emerging generations of the Jewish community. In addition to developing strategies, the group shared ways in which their ministries are reaching out to people under the age of 35. Below is a brief explanation of this group and a summary of their discussion from sessions held Sunday afternoon and Monday morning of the conference.

The Young Leaders group was formed during the International Lausanne Consultation on Jewish Evangelism at Hofstra University in 1999. We met

to support one another as young workers in Jewish Evangelism and to network in exchanging ideas for reaching the younger generations of unsaved Jewish people. Each of us comes from a diverse background, Jewish or gentile, and represents a mission organization or a messianic congregation. We've all come to recognize the need to reach out to people our own age, 35 years and younger, with the life-saving message of the Gospel.

There have been many terms associated with the 35 and younger age group: Postmodern, Generation-X, and Generation-Y to name a few. In general, these people groups do not acknowledge an absolute truth and have bought into the lie that each person can decide what "truth" is for themselves. Many of the traditional Jewish evangelism models are not reaching these

postmodern generations, which is the reason the Young Leaders met at Hofstra in 1999.

Several ministries have begun work on college campuses. Derek Leman with Light of Messiah Ministries in Atlanta, GA, has started a Messianic Campus Fellowship at the University of Georgia and is working to equip Christians for Jewish evangelism at Georgia Tech and Emory University. To the north in Philadelphia, PA, Andrew Sparks and Jonathan Kaplan of Messiah Now Ministries have begun a student fellowship at Philadelphia Biblical University and are developing another group at the University of Pennsylvania. Brenda Forman of Shoresh Ministries is also beginning some campus outreach in Pittsburgh. And she is networking with a multi-denominational campaign for the Gospel in

Pittsburgh, ensuring that Jewish evangelism will be part of the campaign.

Kirk Gliebe is focusing on Jewish children in the Skokie, IL area and has developed an after school program called Club Maccabee. It is designed to reach out to unsaved Jewish children and to strengthen current believer's children in Messiah Jesus. Kirk is currently working on replicating this outreach with other Messianic Congregations. If you would be interested in finding out more about this fantastic outreach to Jewish kids, please call or write: Devar Emet Messianic Jewish Outreach P.O. Box 5353 Skokie, IL 60076 (847) 674-9146 or e-mail: club-maccabee@devaremet.org.

Apple of His Eye - NY, the ministry I'm with, and Marc Danzis of Beth-El Messianic are looking into a storefront in Queens, NY. We are looking into details of opening an Internet Café. These cafés are appealing to people between the age of 18-35. The Atlantic District of the Lutheran Church Missouri Synod is also working on an Internet Café in Brooklyn, NY, where there is a fast growing population of Gen-Xers and Gen-Yers already living and working.

Justin Kron of Chosen Peoples Ministries in Chicago, IL, is developing relationships with para-church organizations and movements to raise awareness about the need of Jewish evangelism. He is

also leading trips to Israel and recruiting young believers for service in Jewish outreach. Also leading trips to the Promised Land is Israel Turner of the American Messianic Fellowship. In addition, Israel is in the developing stages of an outreach to Israeli expatriates in India.

In San Francisco, Athena Kolbe, an Associate Student with Jews for Jesus and a student at Golden Gate Seminary, reports that her and several friends are reaching out at Raves and Rainbow Gatherings. For those who may not be aware, Raves are like major drug orgies with music and lots of young kids (13 yrs - mid 20's). Rainbow Gatherings are large ongoing gatherings of hippy kids also in the mid-teens to mid-twenties in rural areas where there are a lot of drugs, sex and music. Athena testifies that these kids are open to talking about God and Jesus and that we need to be available for these young people who are seeking.

On Monday morning of the LCJE-NA's conference, the Young Leaders met again. The group was joined by Moishe Rosen, former director of Jews for Jesus, to share a word of wisdom from his vast ministry experience. Moishe stated plainly that no matter what the up and coming generations are called (Gen-X, Gen-Y, or Postmodern), we must never lose sight of ministering to the individual. He stressed to

us the example of Jesus' ministry of servanthood. To paraphrase Moishe, "In order to be a leader, you must first be a servant."

Regardless of the label attached to any generation, the obvious people who can reach out to the younger generations ARE the younger generations of believers in Y'shua. We must start looking to the next generation of Jewish and Gentile believers who can minister personally to the ever-changing younger generations who have no sense of hope, no foundation of truth and no sense of God, let alone Y'shua. Whether ministry is done via the Internet, through writing, music, or whatever, the next generation is here and we have to reach out to them now. The Young Leaders plan to meet again at next year's Lausanne Consultation on Jewish Evangelism in Orlando, FL, to continue the Spirit-filled discussion of reaching people under the age of 35 with the message of Y'shua as the Jewish Messiah. Please prayerfully increase your ministry to the younger Jewish generation and pray for each of us who already are.

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Engaging the Emerging Jewish Generations

By Justin M. Kron, Chosen People Ministries, Chicago

"...men of Issachar, who understood the times and knew what Israel should do." I Chronicles 12:32

In addressing the subject of evangelism among the younger emerging generations of Jewish people, it should be clearly understood that we are all students of this task. Jewish evangelism among today's emerging generations is often like fishing on an unknown northern lake for the elusive Muskie. For those of you who aren't fishermen, that means that those of us desiring to effectively minister to emerging Jewish generations don't necessarily have a definitive fishing report to make your fishing experience unproblematic. If there is anything that I hope to accomplish in this brief analysis regarding ministry to the emerging generations of Jews, it is that we will all need to experiment with new "lures" and innovative techniques, while remaining intimately connected to the Messiah Yeshua.

Shaping Jewish Identity

Before I suggest how we can more effectively engage the emerging Jewish generations with the life-changing hope of the gospel I think that it is important that we remind ourselves of what is shaping and defining their identity.



Justin M. Kron

Joe Aldrich, in his book, *Life-Style Evangelism*, states, "The greatest barriers to evangelism are not theological, they are cultural." Those of us in Jewish ministry deeply understand the importance of this rule, and we realize that losing touch with the Jewish culture and its subgroups greatly minimizes our evangelism efforts. Like the men of Issachar, it is imperative that we understand the times we live in and learn to respond accordingly. To do this, we must ask ourselves-What is shaping the thoughts, ideas, and values of the Jewish community? How are the arts, music, media, economics, literature, and the new philosophies impacting Jewish identity and spirituality?

We are all aware that the majority of the Jews today are not religious. Recent studies show that 80 percent

of the American Jewish population never set foot in synagogue, even during the High Holy Days. Half intermarry, and less than a third of their children are raised as Jews. Jewish isolationism has been replaced by Jewish assimilation. Alan Dershowitz, in his controversial and enlightening best-selling book, *The Vanishing American Jew*, brought great awareness to the fact that the American mainstream community has warmly embraced Jews in America. According to Dershowitz, Jews in America have converted from Judaism to Americanism. Suffice it to say, emerging Jewish generations are significantly more influenced by American popular culture, than they are by rabbinical Judaism..

The identity of Jews in America is progressively becoming less distinct as they blend and mix with things that don't perpetuate a Jewish identity. In a recent interview with *GenerationJ.com*, Jewish actress, Heather Paige Kent, from the CBS television sitcom *That's Life* acknowledged of her and her husband - "We're the WASPiest sounding Jews." Heather Paige Kent, like thousands of other Jews in her generation, have blended in with the non-Jewish non-religious world around them. They don't

have mezuzahs on their doors or menorahs in their windows. Inwardly they realize that they are Jews, but outwardly there is little to show for it.

Postmodernism – difficult to define

Of even greater influence than that of Americanism is the emerging worldview known as postmodernism. Postmodernism is difficult to define, but its influence can be seen within every subculture of the emerging generations, and its influence upon young Jews is increasingly evident. In 1999, Lisa Schiffman released a book titled, *Generation J*, that gives us a personal look into the emerging postmodern Jewish experience. She writes:

"I'm part of a generation of fragmented Jews. We're in a kind of limbo. We're suspended between young adulthood and middle age, between Judaism and atheism, between a desire to believe in religion and a personal history of skepticism. Call us a bunch of searchers. Call us post-holocaust Jews. Call us Generation J.

You'll see us everywhere: Jews in search of a perfect clarity. We're turning away from the religion into which we were born. We're turning to Wicca, to New Ageism, to Buddhism, to nothing. We're burning sage sticks at home and pounding drums in the

forest. We're meeting with psychics, shrugging our shoulders at rabbis, listening to the music of twelfth-century nuns. If we believe anything, it's that Allen Ginsberg may return as someone else.

In our hearts, we know that we're missing something called Jewish pride. We're not unaware; we're ambivalent. We eat kasha varnishkes at home and pork fried rice outside. We drive German cars. We intermarry. We try to see in the darkness but are afraid there's nothing out there. We are, for better or worse, the future.

For now, we don't know what to believe. We tell ourselves if there is a God, we'd stop worrying. We'd imagine he'd leave messages on the wall – letters and shapes, things that look like upturned faces. We wonder if the constellations, the rhythm of tides, are reminders that God exists. We doubt it and push on."

Like it or not, postmodernism is significantly impacting the current and future generations of Jewish people. If you think that postmodernism is simply a marketing gimmick or a label invented by Madison Avenue executives, Dave Tomlinson, in his book, *The Post-evangelical*, would urge you to reconsider. He writes, "Those who think that postmodernism is a figment of the academic imagination, a passing fad, could not be

more wrong. Postmodernism has flowed right out of the musty corridors of academia into the world of popular culture; it is on the pages of youth magazines, on CD boxes and the fashion pages of *Vogue*." We must understand that postmodernism is not a label that is ascribed to a fixed generational demographic like the Baby Boomers or Gen Xers. Postmodernism is an emerging worldview that will increasingly dominate the mindset of those we will minister to in the century ahead.

Characteristics of the post-modern mindset

Before we consider how we can minister more effectively to the Jewish community in an emerging postmodern world, we should first understand the primary characteristics of the postmodern mindset. Stanly Grenz, in his book, *A Primer on Postmodernity*, defines postmodernism as "an intellectual mood and an array of cultural expressions that call into question the details, principles and values that lay at the heart of modern mind-set." The modern mind-set, which emerged during the Enlightenment period, is characterized by a single, universal worldview and moral standard; all knowledge is good and certain; truth is absolute; individualism is valued; and thinking, learning and beliefs should be determined

systematically and logically. According to Eddie Gibbs, the professor of Church Growth at the School of World Mission at Fuller Theological Seminary, Postmodernists:

- Redefine truth in terms of consensus and "whatever works for you"
- Reject propositional certainty as the ploy of the powerful
- Claim we should celebrate diversity and regard ambiguity as providing the fertile soil for continuing creativity
- Create his or her own meaning and associate with others to increase his or her power base in a fragmented society of competing interests
- Believe that everyone is entitled to his or her point of view
- Value image over substance, and community over isolation
- Are computer-savvy people connected by the World Wide Web of the electronic global village that provides a marketplace of ideas and a virtual reality that is paradoxically anonymous and intimate

Postmodernists don't see any contradictions with statements like the one given from Madonna in an interview with *60 Minutes* – "I go to synagogue, I study Hinduism. All paths lead to God."

The shift from modernism to postmodernism

It is difficult to pinpoint exactly when the shift from modernism to postmodernism began, but it is generally identified with those who were born after 1960. However, there are those who were born prior to 1960 who would reflect a postmodern mindset. For example, in the bestseller, *Tuesdays with Morrie*, Mitch Albom writes of his former college professor who died of Lou Gehrig's Disease: "Morrie borrowed freely from all religions. He was born Jewish, but became an agnostic when he was a teenager...He enjoyed some of the philosophies of Buddhism and Christianity, and he still felt at home, culturally, in Judaism. He was a religious mutt, which made him even more open to the students he taught over the years."

If we want to minister effectively to the Morrie's and Lisa Schiffman's of this world, then it is imperative that we stay in tune with the philosophical shift that is substantially impacting emerging Jewish generations. They still have the same basic needs and desires of previous generations. They long for purpose and spiritual fulfillment, and they want to be loved and embraced. Nevertheless, we need to rethink creative ways of engaging the postmodern culture for the Messiah-without "becoming"

postmodern ourselves. Yeshua remains the same, yet the methods we use to teach about Him and worship Him may need to change.

Methods to reach postmoderns

The following list identifies some of the methods that ministries are currently utilizing to reach postmoderns:

- Services and literature are designed primarily to reach those who have no previous religious experience
- Symbols are utilized to visually promote a sense of spiritual reverence
- Starting point is the Garden of Eden and the retelling of creation and origin of man and sin (Acts 17:22-34)
- Biblical terms are deconstructed and redefined in their language
- Evangelism is a process that occurs through relationship, trust and example
- Visuals, art, innovative worship, testimonies and stories are utilized to create a spiritual experience
- Demonstrating changed lives is the primary apologetic
- The Bible serves as a compass for direction and a means to experience God

(Compiled from Dan Kimball of *Graceland at Santa Cruz*)

Bible Church, California)

Anyone in the position to implement methods like these among emerging postmodern Jewish generations must first ask themselves—"Do I want to?" I know this seems like a simple question with an obvious answer, but it must be asked. Saying "Yes" to this question will likely require changes to way we do ministry. Eddie Gibbs, in his book, *ChurchNext*, addresses many of these changes, but most importantly he challenges us to "be prepared to be questioned at every point, not only in the area of basic beliefs but also in relation to obedience based on those beliefs. Does our *orthodoxy* translate in *orthopraxis*? Do we practice what we preach? Are we seeking to live by an unconditional and radical commitment to our beliefs, whatever the personal cost? Only in so far as Christians are prepared for their own position to be scrutinized at close quarters will they be in a position to persuade postmodernists to critique their own assumptions."

Engaging the Emerging Jewish Generations

Suggestions for effectively engaging the emerging Jewish generations:

1. Inform your constituents of the characteristics of the postmodern culture so that they will enthusiastically support your ministry

initiatives to the emerging generations

2. Create evangelistic literature that utilizes the stories of changed lives and personal encounters with God

3. Utilize the World Wide Web

4. Use surveys and questionnaires

5. Continue to encourage Christians to embrace and experience their Jewish roots and heritage, and to interact with other Jewish believers

6. Focus on issues that are pertinent to Jewish people (i.e. interfaith marriages)

7. Consistently participate and engage in Christian leadership circles and initiatives to establish relationships and strategic partnerships with local churches and ministries that are in the position to engage postmodern Jews

Young Leader's Network (www.youngleader.org)

Links together those who are thinking through the postmodern cultural shift

8. Empower emerging leaders—financially and authoritatively—within your ministry to have influence over the development of evangelistic strategies and initiatives

9. Focus on developing ministry teams and community environments where creativity can flourish and flexibility is encouraged

10. Take a class or read a book or two on philosophy and world religion

11. Stay in tune with popular culture

12. Keep an eye on emerging Jewish generations

13. Pray

Conclusion

In conclusion, we must consider the possibility that churches and non-Jewish ministries that make it a priority to minister to and communicate with the emerging postmodern culture will increasingly become more effective and proficient at reaching emerging Jewish generations than Jewish ministries and congregations that neglect to understand and address postmodernity's influence on the Jewish community. It is imperative that Jewish ministries learn to engage the postmodern culture, otherwise we will cease to have authority on speaking to the church on how to reach emerging Jewish generations. The future of Jewish ministry is, and will always be, dependent upon our desire to lean upon the Lord for deeper and clearer understanding of those we minister to. We must be willing to do whatever it takes to follow in the Messiah's footsteps as we engage emerging Jewish generations within the changing landscape of Jewish culture. The waters may be murky, but the fish are hungry and they *will* bite.

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Update on Media Report

By Susan Perlman, Jews for Jesus, San Francisco

This is a shortened version of Susan Perlman's *Update on Media Coverage in the Field of Jewish Evangelism*, which covers the time period of March 2000 through February 2001.

Countering the Messianic Movement

Between Dennis Prager's "divide-and-conquer" strategy, Dan Cohn-Sherbock's insistence on inclusion, and Rabbi Jacob Chinitz' "Jews-against-Jesus" piece, the Jewish community, including the Messianic Jewish community, had a lot of letter-writing to do.

Dennis Prager suggests that in order to counter the Messianic movement, the Jewish community should "divide" Jews who believe in the deity of Y'shua from Jews who just have and "erroneous" messianic belief in Y'shua. Members from the latter group should be likened to Lubavitchers, and should stand before a *bet din* (religious court) and swear to cease calling themselves Jews for Jesus, stop associating with Jews for Jesus, and keep from proselytizing. "We can love and embrace Jews with erroneous messianic beliefs. We can love and embrace

Christians. We cannot love or embrace charlatans" ("A New Approach to Jews-for-Jesus" *Moment Magazine* June-July 2000).

Moment printed an excerpt from Moishe Rosen's letter to the editor in their October-November 2000 issue, under the headline "Come to Christ." However, the entire letter sent to the Boston-based bears reading.

The Jewish Exponent carried a summary of Prager's article in their "Media Clippings" section, written by Robert Leiter, which ends with this line: "I'd certainly like to see Prager's email these days" (*The Jewish Exponent* June 15, 2000).

To coincide with the release of his Messianic Judaism book, Rabbi Dan Cohn-Sherbock's article in the *Church of England Newspaper* was destined to elicit controversy. Cohn-Sherbock maintains that Messianic Judaism should be included in a harmonious panorama of Jewish denominations. "Is the Jewish community right to place Messianic Judaism outside the fold? The central difficulty with such a rejection is that the various branches of contemporary Judaism are themselves deeply divided over the central tenets of the faith,"

he writes. His "can't we all just get along" sentiment allows for Messianic Judaism to be deemed just as authentic as any other from of Judaism (*Church of England Newspaper* 4/20/2000).

But Rabbi Cohn-Sherbock encourages the Messianic community to make itself more palatable by ceasing to proselytize, according to "Questionable Credibility" an article in the *Baltimore Jewish Times*, which also includes quotes from Rabbi Eric Yoffie, president of the Union of American Hebrew Congregations and Rabbi Sheldon Zimmerman, president of Hebrew Union College who both say the don't anticipate the acceptance of Messianic Judaism anytime soon. They also criticize Cohn-Sherbock for accepting a speaking engagement at the UMJC conference (*Baltimore Jewish Times* 8/11/2000).

The Church of England Newspaper of 5/19/2000 carried a letter of appreciation for Dan Cohn-Sherbock from Jonathan Bernd, UK Director of Jews for Jesus.

Prager wants to "approach" and Cohn-Sherbock wants to "include" but Rabbi Chinitz wants to "fight" the Messianic community. "If Jews for

Jesus are more than a fad but a real threat to Judaism, our politeness about Jesus must be dropped and the record put straight. It is not the distortions of his teachings that the Pharisees and we today could not and do not accept. It is the teachings themselves." Chinitz quotes from and attempts to refute the Sermon on the Mount (*National Jewish Post and Opinion* 5/3/2000).

Yecheil Eckstein
The International Jerusalem Post article on the establishment of a Jerusalem branch of International Fellowship of Christians and Jews was a good puff piece on Eckstein's organization, including an endorsement from Senator Joe Lieberman who calls it, "the best kept secret in Jewish life," According to the writer, Eckstein is in Israel shooting footage for more TV ads and infomercials, this time to aid those in Jerusalem who are impoverished. The number of Christian supporters of IFCJ is 200,000 and Eckstein explains to Jewish readers that Christians donate to his organization "in keeping with the Christian tradition of tithing based on Genesis 12, verse 3" (*International Jerusalem Post*, 11/300).

Another article on Eckstein appeared in the January 15th edition of the *Jerusalem Report*. Eckstein is said to have raised over

30 million dollars from evangelical Christians for Wings of Eagles. "Each day, he says, 1,500 envelopes containing checks and cash pour into his Chicago office. The surge in contributions is the result of Eckstein's direct appeals on televangelist Pat Robertson's Christian Broadcasting Network, where Eckstein hosts his own show. During the infomercials, Eckstein, at emotional pitch, describes acute hardships of Jewish immigrants." His staff of 30 are supposedly all Christians. The article goes on to describe some of his problems with other Jewish agencies. For example, according to Eckstein, Foxman at the ADL "is selling the dignity of the Jewish people and the state of Israel by pandering to Christians for money" (*Jerusalem Report*, 01/15/01).

Anti-missionary articles
The Jewish News of Greater Phoenix announced a Jews for Judaism talk by Julius Ciss at Young Israel where Ciss "will present an in-depth analysis of why Christian missionaries feel compelled to target the Jewish community and the methods they use to do this." According to Jews for Judaism there are over 900 missionary groups in North America. Ciss gives the story of how he became a believer in Jesus through the prompting of his girlfriend and then how he came back

to Judaism. Also included in this media packet are some excerpts from the fallacious 12-page Jews for Judaism newsletter that recently came to the Jews for Jesus office (JNGP 2/9/2001).

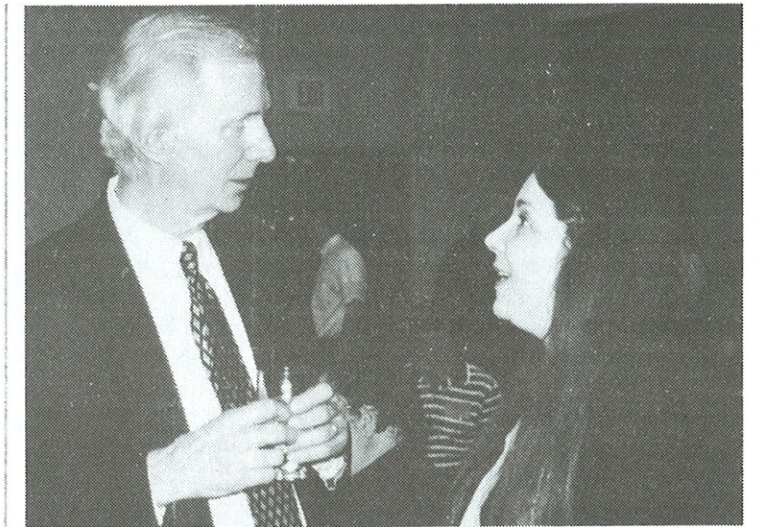
The Palm Beach Jewish News reported on the Chosen People conference where there were "60 Jews gathered outside" on the closing day. Luis Fleischman, head of the JCRC called the participants "naïve" and the speakers "shrewd and misleading." (2/6/2001) Another article that appeared in the Palm Beach secular paper on this event was entitled, "Jews for Jesus?" (*TC Palm* 2/6/2001) And a third article, written by Jonathan Kendall, rabbi of Temple Beit Hayam in Stuart, Florida, was well written and poses the kind of rabbinic challenges we can meet. He posits, "Some faith communities display what I regard as an uncommon degree of theological generosity. For instance, I have always taken pride in the Jewish belief that the righteous of all nations will inherit a portion of God's design for eternity. In other words, you don't have to be Jewish to enter the Kingdom of Heaven. To be sure, you do have to conform to certain basic practices which constitute decency, purity and integrity, but you don't have to be Jewish to enter heaven's gates." He goes on to contrast this with evangelicals who are not so

generous and how he wishes they would take seriously the "no" we (meaning the monolithic Jewish community) give as an answer. Throughout he presumes to speak for the Jewish people including his definitions of a Jew, etc. (*TC Palm* 2/6/2001).

Apparently, Murray Silberling and Light of Messiah Ministries did something right. *The Atlanta Jewish Times* responded to an ad placed in the *Atlanta Journal Constitution* by Light of Messiah Ministries, comparing it to ads placed by Jews for Jesus, and noting that these ads tend to come out around the Jewish holidays (*Atlanta Jewish Times* 10/13/2000).

Outreach Judaism's plans to protest the Jews for Jesus Rosh Hashanah service in New York City arrested the attention of *The Jewish Press* and *The Forward*, as well as *Newsday*, which interviewed Tovia Singer and Pastor David Epstein of Calvary Baptist Church (host to the event) ("Nothing is Sacred in Dispute of Faith" *Newsday* 9/27/2000).

The Forward editorial contains this interesting commentary about how such a protest undermines the spirit of the holidays: "Groups like Outreach Judaism have always exaggerated the 'threat' of Jews for Jesus... Outreach Judaism accuses Jews for Jesus of 'dishonest theological practices,'



Susan Perlman in conversation with Paul A. Cedar, chairman of the Lausanne Committee for World Evangelization (LCWE), who greeted the participants at the LCJE meeting in Los Angeles.

although it is unclear how a group that advertises its beliefs in its very name and holds Rosh Hashana services in a church can be seen as deceiving anybody. They may not hold with rabbinic Judaism, but that doesn't make them liars. Campaigns against 'messianic Jews,' however well-meaning, stand in sharp...contrast to the scores of important programs being held in synagogues..." ("Minding our own business" *The Forward* 9/29/2000).

As one can imagine, this piece did not make Tovia Singer happy. For more about his unhappiness, I refer you to his response in *The Forward* ("Editorial Underestimates Jews for Jesus Impact 10/6/2000).

Perhaps he was more pleased with the coverage in *The Jewish Press*: "Outreach Judaism Condemns Deceptive Efforts of Jews for Jesus" (10/6/2000).

Philadelphia Weekly's editor did a feature piece entitled "Who Are We This Time?" in which she profiled Andy Sparks and talks about how Jews for Jesus "admits to being a missionary group." The conclusion of the article has the writer speculating on why so many Jews are attracted to what she calls "this faux Judaism." One reason she gives is that they have not been exposed to their own faith in an affirmative way. She quotes Burt Seigal of the JCRC there as saying, "The majority of people who belong to Messianic

congregations were not actively Jewish to begin with. Most messianics I have met say they came from an Orthodox family; well, we all did at some point. If they had a great grandfather who was Orthodox...They try to establish their bona fides, to prove they weren't marginally Jewish" (*Philadelphia Weekly*, 12/20/2000).

Anti-Jewish evangelism efforts from Church officials
The Church of England, through its Archbishop's Council, has appointed Margaret Brearley as an honorary advisor on the Holocaust. It's important to know that Brearley has been an opponent of Jewish evangelism for years and this now gives her a platform in the Anglican church to use her influence to curb Jewish evangelism. A second clip with six letters to the editor addresses the issue. The diversity is quite interesting. The first writer sees the God of the Old Testament and the God of the New Testament as Mr. Hyde and Dr. Jekyll. The second writer, an Anglican minister, speaks forthrightly about the need for Jews to be included in the church's mission. The third is Carolyn Hewitt who is being ordained as an Anglican and is intending to spend her life and ministry in proclamation. The fourth again is positive toward Jewish evangelism and doesn't think the Holocaust is justification to keep silent.

The fifth thinks the Holocaust is justification to keep silent and Jews have had enough from Christians. And the final letter is so Anglican. Let me quote, "Within the Church of England, it is clear that at least three different positions on the complex question are held with integrity. Some -Dr. Brearley among them - believe that mission to Jewish people is inappropriate. Others believe that Jewish people cannot be excluded from the scope of Christian mission. Others again believe that Christians have a particular responsibility to share the gospel with Jewish people." This was signed by Michael Ipgrave who is the Interfaith Relations Adviser (*Church Times* 1/26/2001).

Passover: A Chance to Speak

As is apparent in the earlier in the section regarding media coverage of Outreach Judaism's protest of the Jews for Jesus Rosh Hashana service, Jewish holidays tend to lend opportunities for the Messianic Jewish voice to be heard. Passover season is particular evidence of this. Responding to the more and more common occurrence of Messianic or "interfaith" seders being held at churches during Passover, secular papers from Pennsylvania to Texas did stories on this activity. Focusing on the phenomenon more than actual faith, these pieces

were balanced, with quotes from rabbis and pastors about how the two faiths can learn to appreciate one another (*The Philadelphia Inquirer* 4/16/2000, *Amarillo Globe-News* 4/20/2000, *Press-Enterprise* 4/23/2000).

Several Jewish newspapers, however, took issue with churches having seder demonstrations, calling missionaries "wolves in sheep's clothing." Suggestions to counteract the proliferation of Christ-centered seder presentations included an increase in education among Christians about Judaism. ("When Does a Seder Cease Being One" *Chattanooga Shofar* 4/2000, "Messianic' Seders Opposed" *Intermountain Jewish News* 4/21/2000) *The London Jewish News* carried a warning from a rabbi for those who might attend a Messianic seder by mistake (4/28/2000).

Messianic Congregations highlighted

The theft of a Torah scroll from Congregation Emmaus in Seattle produced a story in the *Seattle Times* that was picked up by other papers including the *Fort Worth Star Telegram*, and generated an article in the *Jewish Transcript*. "That distinction [between Judaism and Christianity] is so genuine to many mainstream Jews that a story about a Torah being stolen from messianics elicited more enmity than empathy," said the *Seattle Times* article. The *Transcript*

article focused on how Hylan and Rita Slobodkin (Congregation Emmaus) came to believe in Jesus and establish the congregation that caused the confusion. The *Seattle Times* also printed a letter to the editor from a reader incensed that so much time and space was given to outlining Messianic Jewish beliefs. (See "You can't always judge a book by its cover" *Jewish Transcript* 4/14/2000, "Torah stolen from congregation that calls itself Jewish but embraces Jesus" *Seattle Times* 3/3/2000, "Letters to the Editor" *Seattle Times* 3/8/2000).

Joy of Israel (CT) and Tikvat Israel (CO) congregations were also featured in local newspaper articles. The *Hartford Current* article is informative and discusses the tendency among Messianic Jews and Gentiles to proselytize (3/24/2000). The *Intermountain Jewish News* article reports on Tikvat Israel's work to reach out to Russian Jews. "Pastor Anatoly explained their use of Jewish tradition within the service, "If we were in Africa, we would dress appropriately for down there. Here, because there are so many Jews, we want to appear more acceptable to them." This comment is juxtaposed next to an objection from a former FSU citizen, who says he has been to the congregation but Jews cannot believe in Jesus (6/30/2000).

Studies in and of the Jewish community

Only 38 percent of Jews support allowing the Ten Commandments to be posted in public schools, 39 percent of Jews would allow the teaching of creationism, and 22 percent would support vouchers that could be used at religious schools. These numbers, retrieved from a survey of 1002 Jews, are lower than non-Jews surveyed. An article in the *Boston Globe* says this study indicates that the American Jewish community is still strongly in favor of separation between church and state. "Jews...were concerned that the schools not be used to indoctrinate their children in...Christianity." (7/15/2000).

The Jewish faith among Generation "X" and older Jews is becoming increasingly more of a matter of personal spiritual experience, according to a study conducted in New York. *The Birmingham News* states that in this way, Judaism in the U.S. is becoming more like Christianity, which focuses on a personal relationship with God. Leaders in the traditional Jewish community fear this turn from outward to inward spirituality (6/30/2000).

"Facing facts on Intermarriage", published by *The Jewish Week*, reports that more than half of American Jews surveyed are lukewarm on the once-volatile issue of intermarriage. (11/10/2000)

However, a *New York Times* article, written a couple of months earlier, states that rumors of the death of Judaism purported by Dershowitz, etc., may be greatly exaggerated, and only time will tell what toll intermarriage will take ("American Jewry I (a) Fading or (b) Reviving. It's All in How You Read the Signs" 9/23/2000).

"Redefining God," a *Wall Street Journal* article, has this as its premise: "Dissatisfied with conventional images of an authoritarian or paternalistic deity, people are embracing quirky, individualistic conceptions of God to suit their own spiritual needs. Although a steady 90% of Americans continue to say they believe in God, the number of those who say no standard definition 'comes close' to their notion of the deity has more than doubled in the past 20 years according to market research from Roper Starch Worldwide, Inc." Included is a chart that lists people from Chad Curtis to Danny Goldberg to Pat Robertson to Dana Buchanan and their concepts of God (4/21/2000).

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