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The Willowbank Declaration

On 29 April 1989 *The Willowbank Declaration on the Christian Gospel and the Jewish People* was adopted by the group of scholars – Christian as well as Jewish believers in Jesus – who had been together at the Consultation on the Gospel and the Jewish People. Several of the participants in the consultation had, and still have, a close connection to LCJE, among them three successive LCJE presidents, namely Murdo McLeod, Ole Chr. Kvarme and Tuvya Zaretsky.

In the preamble to the Declaration it is said, among other things: "This Declaration is made in response to growing doubts and widespread confusion among Christians about the need for, and the propriety of, endeavours to share faith in Jesus Christ with Jewish people." This widespread confusion has not decreased as the years went past.

The Declaration as such consists of 27 short articles – some of them may have been worded differently if they had been formulated here at the beginning of the third millennium. But this does not alter the fact that the Declaration is a clear calling for Christian churches to get involved in Jewish evangelism.

That the Willowbank Declaration is still worth listening to and committing oneself to has – in this twelfth year after its publication – become clear in various LCJE contexts.

1. At the European LCJE meeting in March in France, the conference statement referred to the Willowbank Declaration in these words: "we call upon the Christian churches in Europe to reconsider their commission to preach the gospel in the light of this declaration".

2. At the Lutheran meeting in July in Israel (see pages 15–16) there was also a reference to the Willowbank Declaration: "We call on our respective churches to adopt in principle *The 1989 Willowbank Declaration ...* and to act accordingly."

3. Also at the CEO meeting in Norway in August did people during the discussions refer to the Willowbank Declaration. But since this meeting did not issue any statement, there is of course no official reference to the Declaration.

So the Willowbank Declaration has left its mark in LCJE contexts. Let us not just pay lip-service to it.

Kai Kjær-Hansen

Walking together – working together Reflections on CEO conference

By Rolf Gunnar Heitmann,
General Secretary
The Norwegian Church Ministry to Israel (NCMI)

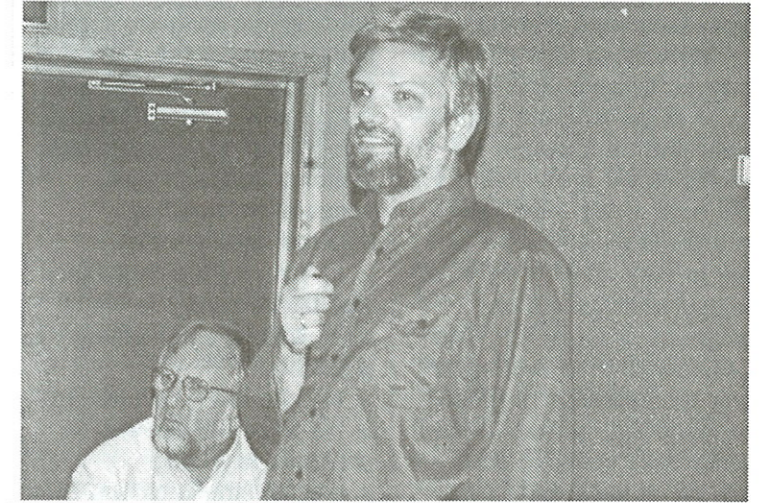
30 executives and leaders from 17 organisations and churches worldwide involved in Jewish evangelism, gathered in Norway on August 9–13. The Norwegian Church Ministry to Israel (NCMI) was challenged by the LCJE network to arrange this first CEO-conference in the LCJE history.

More than 50 years have passed since mission leaders met in Edinburgh (1949), discussing options of starting mission work and creating new mission bodies in the newly established state of Israel. The situation after World War II made in a way a vacuum for several organisations involved in Jewish evangelism. The great mission field in Eastern Europe was closed to foreign organisations. A new field and strategy had to be found.

Most of the leaders were reluctant to the question raised in Edinburgh. However, Norwegian missionary Magne Solheim, who had been working in Romania for some years, refused to listen to the majority:

– Even if all of you say "no", I will still say "yes" and go to Israel.

And he went.



Rolf Gunnar Heitmann, the organizer of the CEO conference, with the newly elected chairman of NCMI, John Edvard Olsen, in the background.

At the beginning of the 21st century many things have changed. The state of Israel is established as a democracy with freedom of religion, even if it still sometimes causes problems for those who confess the name of Yeshua or want to do evangelism. The closed borders to Eastern Europe are once again opened. More individuals, organisations and churches are involved in Jewish evangelism than ever. At the same time many church leaders are opposing Jewish evangelism. New organisations are working together with well-

established organisations with the aim that the Jewish people might be saved. More Jews confess faith in Yeshua, and gentile and Jewish believers are working together to a much larger extent than before.

In post-modern society, individualism, relativism and pluralism challenge us more than ever to find a strategy and methods for our time to approach the Jewish people with the Gospel. In that respect we are at a turning point in Jewish evangelism, as we were fifty years ago.

The aim of the conference was therefore to share visions, map out the situa-

tion, discuss strategy and methods, work on reconciliation, create new relations and stimulate cooperation – all related to Jewish evangelism in our time.

Did we succeed? To a large extent I will say yes. At least new ideas and processes were created.

We walked together. And listened to each other in order to get to know each other and the different ministries we are involved in. We have many meetings and conferences where we talk to each other, very often without conclusions or decisions or follow-up. This CEO conference was not only a conference of great sermons and speakers, but a conference enabling us to talk WITH each other as a basis for mutual understanding and creating new relations, cooperation and collaboration.

Talking together was therefore followed up by walking together. The beautiful scenery and peaceful surroundings of the conference center stimulated and strengthened personal relations and reflections, and

we could even share with each our failures and successes in our ministries.

But talking and walking is not enough. On the background of well-prepared inputs and reflections from the different participants and interaction among all of us present, new ideas were elaborated and strategy and methods discussed with the aim of working together. We searched for options of cooperation, avoiding duplicating each other.

In this way the conference was also a school for all of us – working and learning together.

In spite of the differences in the organisations and churches regarding traditions, structures and strategies, we all felt a common need for working closer together and renewing our common vision of the salvation of the Jewish people and our commitment to evangelize the Jewish people in our time.

In that respect we therefore not only focused on THE strategy but on different strategies in order

to reach different groups in the pluralistic Jewish community in the world today. It was especially focused on New Age-inspired Judaism and the Jewish travellers. People travelling are very often more open to the Gospel than at home.

A reminder was given to all of us as leaders of mission organisations: Don't forget the Jews living next to you – those in your own surroundings! Its often easier to share the Gospel with strangers than with people you know and that you will meet again tomorrow.

The CEO conference created new relations and stimulated and strengthened efforts in cooperation and serving each other. This was the first CEO conference, but probably not the last. We need each other and depend on each other with all our differences, but at the same time united in the one body of Yeshua with a common commitment to proclaim the Gospel to the Jew first.

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Talking together

Working Together

By Tuvya Zaretsky, President of LCJE

How good and pleasant it is when brothers live together in unity! (Psalm 133:1)

Contributions from the opening meeting at the CEO conference in Oslo, Norway, August 2001



Tuvya Zaretsky

INTRODUCTION

On behalf of the Lausanne Consultation on Jewish Evangelism I would like to thank John Edvard Olsen, Rolf Gunnar Heitmann and the staff of NCMI, especially Endre Fyllingsnes, for hosting and coordinating this conference for us. For your hours of logistical work in coordinating the program, making housing arrangements, airport pick-ups, sending out faxes, responding to phone calls and staying on top of a tidal wave of email. Thank you all.

WHERE

I understand that Norway is a country that embraced the Gospel about a thousand years ago. It is known for an indomitable spirit, and the city of Oslo especially as a cradle for the promotion of peace. Here are found the International Peace Research Institute, the Nobel Peace Prize and the site for the heroic diplomatic attempts that produced the Oslo Peace Accords for the PLA and Israeli negotiators. And let us not forget the Lausanne Consultation on

We are an association of agencies, congregations and individuals who are in substantial agreement with the Lausanne Covenant and are committed to that vision, specifically in the field of Jewish evangelism and to cooperating and networking with others who share that commitment. This is our 21st year of affiliation. Member networks exist in South America, North America, Europe, Israel, South Africa, Japan and Australia/New Zealand. We produce a quarterly LCJE Bulletin and a Prayer Update. We have met six times for international conferences beginning in Pattaya (1980), Newmarket (1983), Easneye (1986), Zeist (1991), Jerusalem (1995) and at Hofstra University in New York (1999).

the Work of the Holy Spirit in Evangelization that was held here in Oslo, Norway in May of 1985.

I'm also mindful that Oslo is home to the art museum for the work of Edvard Munch (1863 to 1944). Although I don't know what to think about his tortured mermaids, dying children and tormenting vampire women, I am familiar with his most famous work "The Scream." How well it sometimes expresses our reaction to the tsuris of our chosen field of ministry in Jewish evangelism!

WE

We are gathered here under the framework of the Lausanne Consultation on Jewish Evangelism. The LCJE is an outgrowth of the Lausanne movement. We share the vision of Lausanne to encourage Christians everywhere to pray, study, plan and work together to evangelize the world.

At that last international, on 16 August 1999, mission CEOs and congregational leaders met to provide the LCJE International Coordinating Committee with helpful feedback. The following points came out of that discussion:

1. We need more and longer breaks during the international meetings. We want to allow an opportunity to reflect on the stimulating reports and messages.

2. More seating should be provided to allow people to sit in twos or threes for

small group discussions. We need time to reflect and think together on practical application of some of the material that have been presented.

3. We need more reports on practical methodology.

4. A prayer summit was proposed.

5. We need a retreat for CEOs and leaders with Board members or wives.

It was out of that last suggestion that this meeting came into being. Our brothers and sisters, colleagues in the field of Jewish evangelism here in Norway offered to coordinate the meeting. By my preliminary count we represent 17 agencies or congregational ministries from 9 different countries.

We are all directly involved in Jewish evangelism. Among us are congregations that have applied themselves to ministry in Jewish evangelism. We are scholars who have worked in the field of Jewish evangelism. We are authors who have written on subjects that reflect on Jewish evangelism. We are CEOs, Leaders and Members of LCJE networks.

WORKING TOGETHER

In July of 1974 I was 27 years old and had been walking with Jesus for just three and a half years. I was sent, in Moishe Rosen's place, to attend the International Congress on World Evangelization in

Lausanne, Switzerland.

At the time, I could not appreciate the historic significance of what was taking place. I knew it was big. We heard that four thousand Christians from around the world had gathered. There were Christians together from every continent. It was my first encounter with fellow believers from places like India, Korea, Lebanon, Viet Nam, Cambodia, Syria and Egypt.

The resulting Lausanne Covenant addressed 15 concerns regarding evangelism. Point #7, covered the topic of Cooperation in Evangelism. It is worth reading on this occasion to set the framework of our focus:

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our Gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same Biblical faith should be closely united in fellowship, work and witness.

We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We

urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

Six years later, the Lausanne Consultation on World Evangelization met again in Pattaya, Thailand. In July, 1980, out of that meeting came the Lausanne Consultation on Jewish Evangelism. The purposes of LCJE are:

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

Fifteen years after the original World Congress in Lausanne, Switzerland, the Second International Congress on World Evangelization was called in Manila in July of 1989 with 3000 people from 170 countries gathered. The

Manila Manifesto defined as public declaration the convictions, intentions and motives of the Lausanne moment. Two documents came out of that meeting. The first was a series of 21 succinct affirmations organized around the theme "Proclaiming Christ Until He Comes." The 17th of those affirmations stated "We affirm the urgent need for churches, mission agencies and other Christian organizations to cooperate in evangelism and social action, repudiating competition and avoiding duplication."

The second publication from Lausanne II elaborated on those affirmations in 12 sections organized on the theme "Calling The Whole Church to Take the Whole Gospel to the Whole World." It is worth noting here that Point #9 was titled Cooperation in Evangelism. It is important to keep in mind that the context for that section addressed some issues that are not pressing us today to the same degree. They were concerned about a "hangover from the Colonial past" that made a simplistic distinction between First-world sending agencies and Two-third world receiving counties. They were grappling with the extent to which Evangelicals could cooperate with mission efforts among the Roman Catholic and Orthodox churches. They also questioned the membership



How good and pleasant it is when CEO's play and sing to the glory of the Lord – after a hard day's work

of Evangelical churches and denominations within the World Council of Churches where there was not a consistently Biblical understanding of evangelism.

Still there are some elements that can be applied to our current mission environment. For example, "cooperation means finding unity and diversity. It involves people of different temperaments, gifts, callings and cultures, national churches and mission agencies, all agencies and both sexes working together."

The annotated reference from Ephesians says, "There is one body and one Spirit" who works through the people of Christ to accomplish His evangelistic purpose. Therefore, we all serve "one Lord, one faith, one baptism; one God and Father of all, Who is overall and through all and in all."

The writers of the Manila Manifesto confessed that, in contrast to this Biblical vision, we are ashamed of the suspicions and rivalries, the dogmatism over non-essentials, the power-struggles and empire building, which spoil our evangelistic witness. We affirm that cooperation evangelism is indispensable, first, because it is the will of God, but also because the Gospel of reconciliation is discredited by our disunity, and because if the task of world evangelization is ever to be accomplished, we must engage in it together."

We have a wonderful opportunity in front of us over the next four days. Can we own the Lausanne core value of cooperation in evangelism? Can we seek that Biblical unity in diversity?

We have an excellent program which has been arranged by the Norwegian

Church Ministry to Israel (NCMI) and our hosts. How can we make the most of this opportunity?

First, God has called each and every one of us to be His vessels for ministry. Can we pray and seek for those practical ways in which we can minister together?

Shall we take Simon Peter's admonition to heart, "All of you, clothe yourselves with humility toward one another, because, 'God opposes the proud but gives grace to the humble.'" May we choose here to resist the temptation to promote our own ministries? May we keep in mind that we are not addressing our donors, but our colleagues? Shall we honor one another above ourselves? Shall we meet one another with sufficient transparency so as share our mutual burdens? Shall we seek to encourage, build one another up and explore ways where the Lord

might have us cooperate together? Here we might genuinely minister compassion toward one another because we understand better than most the burdens that we bear as leaders.

The eight main sessions will allow us to study the problems of our field, and to grapple together to find resources and strategies to answer them. We have an opportunity to come together sharing our strengths, to blend our gifts, and relate from our experience the unique ways that God has ministered in our midst. We can explore methods that would compliment one another and seek to pool resources in ministry. There may even be ways that we can save one another costs in order to accomplish Gospel ministry.

CONCLUSION

I can tell you from feedback

at the April 2000 International Lausanne Committee that the LCJE is considered one of the most effective networking agencies in the Lausanne movement. Each of us is here because we have first learned what it means to work together with God. His grace and blessing have privileged us to see our Lord working through our agencies and staff. Over these next four days may we see our working together accomplish all that He has desired of us to the glory and honor due unto His name.

In His goodness, may we experience "How good and pleasant it is when brethren live together in unity?" May we find His favor when brothers work together in that unity.

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Some of the CEO's with their spouses at the meeting in Oslo, August 2001

Reconciliation

By Kai Kjær-Hansen, LCJE's International Coordinator

Contribution from the opening meeting at the CEO conference in Oslo, August 2001

This is the first time in LCJE's history that there is a conference for CEO's. We are grateful to NCMI for the invitation to this conference and for the efforts they have put into preparing it. We are here to share information, stimulate one another's thinking about our work for Jewish evangelism, strategize together so that more Jewish people will hear and consider the Good News of Jesus.

Strategizing together does not *presuppose* that we have the same view of all details in Jewish evangelism. We have different backgrounds – also different theological backgrounds. And we shall continue to have that even after this conference. But there is one must for strategizing together, and this is mutual trust. Without this mutual trust we cannot be open to each other. This trust is based on our common conviction that Jewish people – as well as all other people – need the gospel. So the question whether or not Jewish people need the gospel is not up for discussion at this

conference. The fact that they do is our common starting-point.

But first and last, our common trust is based on the reconciliation which God has provided in Jesus – the reconciliation without which we dare not live our lives. This reconciliation was realized in the past and was effected without our co-operation, and yet we are involved in it now. Before we start talking about "Who we are and what we do" let us then remind each other of who *God* is and what *he* has done and what *he* involves us in. The concept of *reconciliation* is not a bad starting-point when CEO's are to strategize together. For there cannot be any strategizing if reconciliation in Christ is not the focus of our ministry.

One of the most powerful and moving passages on reconciliation is to be found in the last part of 2 Corinthians 5. All through 2 Corinthians Paul has his opponents in mind. They are like a cancer that threatens to eat up the congregation he has founded on "the message of the cross" (1 Cor 1:18-2,5). According to Paul those preachers who have intruded into the congregation have quite different motives for their work – even a quite different theology – from what he has. This matter is developed

further in chapters 10-13. But even here in chapter 5, they are present in Paul's mind. With the day of judgment in mind (see 5,10) – he expresses the same thing in v. 11 with the words "we know what it is to fear the Lord" – Paul sees it as his task to win men and women:

- it is not to himself, but to Christ – unlike his opponents (cf. 11,20-21)
- it is not manipulative, but performed openly and honestly in the awareness that God knows the hearts, unlike the opponents (cp. 1:12; 2,17).

So it is not his own reputation that is Paul's concern. When he speaks the way he does is it for the sake of the congregation. If they look to him for guidance, they can withstand those Paul calls false apostles. He has already made it clear that he will not compete on *letters of recommendation* (see 3:1-3). Nor will he compete on things that are nothing but *appearance*. The important thing is what is in the *heart*, that is, what is genuine, what has been created by God. In the final analysis this is about Christ's love. It is true that Paul knows what it means to "be beside himself" – I suppose he is referring to speaking in tongues and/or to visions – but this is a

private matter between God and himself and of no use to the congregation. What the congregation needs is self-discipline. This self-discipline is connected with the word of the cross or the word of reconciliation.

Christ's love compels us. Verses 14–15 expound what has just been said and are also the introduction to one of the most substantial passages in the New Testament (vv. 16–21). "Christ's love" does *not* mean *our* love for Christ, but Christ's love for *us*. Paul himself had met Christ – and his love – on the road outside Damascus. He has no choice. This love compels him. He will betray Christ's love if he does not proclaim his death – the most unambiguous expression of his love.

Paul says in a few concise sentences which, subsequently, are developed in more detail what is the core of his faith; it is related to Christ's love, concretized in his death:

- *one died for all:* Christ's death applies to *all* – not just all who believe – but all people, the *whole* of humankind, no one is excepted
- *and therefore all died:* one consequence of Christ's vicarious death is that to God all people died, that is, died to sin and to the punishment of sin, to the law and its demands (Romans chapters 6 and 7)
- *that those who live ...:* the purpose of Jesus'

death is to create life; when you die with Christ, you die to yourself and your own self-centredness, and you are given a new life to live in love – not for yourself but for the crucified and risen Jesus.

The old has gone. With "Christ's love" we have been given a new standard for the way we look at other people and Jesus. And that is not all: you have been accepted in a new sphere where you are a new creation. All has become new in Christ. And all the new is because of God and God alone. So the future *has* begun here and now, which is not to say that Paul has forgotten that there is a difference between life here and now in faith and weakness – and life in the world to come. The future which *has already* begun

- is based on reconciliation in Christ in the past
- is actualized in baptism (Rom 6:3)
- leaves its mark on a Jesus-believer's life here and now
- is consummated in the resurrection on the last day.

God reconciled the world to himself in Christ. What mankind's salvation cost God is now developed in a passage which is one of the most powerful – and moving – in the New Testament.

Paul connects three matters: 1) reconciliation in Christ, 2) the ministry of reconciliation, and 3) the goal of reconciliation. The sovereign

God takes the initiative, and in a struggle with himself he fights out the struggle of reconciliation.

Because of Christ's death – a vicarious death for sinners

- God does not count people's transgressions against them
- the punishment came on him, who was made sin for us.

It is not without problems to speak about three steps in connection with reconciliation in Christ – or to speak about reconciliation as a process. And yet it would seem that this is what Paul does. Now it is important to tread carefully.

1. *Reconciliation in Christ:* Reconciliation is something that happened once and for all in the past; God so to speak struggled with himself, and in his love he overcame his wrath by letting Jesus die vicariously for all people and in this way take upon himself all men's punishment. As far as God is concerned, this is a closed case. The relationship between God and man *has* been restored.

In this reconciliation God did not *become* love. God *is* love and has been so from eternity. No one has ever been able to fathom the depth of reconciliation. An appropriate way to respond to it is to see it as a mystery. In reconciliation God acts; in his love for people he struggles with himself and reconciles all of mankind with himself. He lets his own

dear son die in man's place. Vicariously Jesus takes man's sin upon himself.

We may ask some questions about reconciliation:

- *why* was it necessary? Paul refers to God's wrath, his holy reaction against the wickedness of men (see also Rom 1:18; 2:5; 3:5)
- *who* took the initiative? Paul refers to God alone and God's love
- *what* was the means? Paul refers to Jesus Christ
- *how* was it done? Paul refers to God's own "solution", which includes his son
- *for whom* was it done? Paul answers: for *all* men.

As an event complete in itself, the reconciliation in Christ need not and cannot be repeated. For God the consequences of reconciliation reach into eternity. But reconciliation does not reach its goal until men in faith accept the word of reconciliation and thereby are reconciled to God.

2. *The ministry of reconciliation:* Men must respond in faith. But how can they believe if they have not heard the message of what God has done, and how can they hear without someone preaching to them, and how can they preach unless they are sent? Paul deals with these questions in Rom 10:14–17. The ministry is that God sends out men

and women with the word of the consummated reconciliation in Christ and with an appeal that men be reconciled to God.

3. *The goal of reconciliation:* Reconciliation reaches its goal when men give up their hostility to God, convert and believe; when they believe, they become reconciled to God.

What a motivation to missionize. What a message from God! How can the congregation let themselves be deceived by the new teachers who do not know this message? Unless they dissociate themselves from them, it is in vain that they once received the grace of reconciliation, a theme which Paul develops in the next passage.

When in verse 20 Paul says, "We implore you on Christ's behalf: Be reconciled to God," the underlying idea is: when you do this, you will also be reconciled to me, Paul, and to my message of the cross or the gospel of reconciliation. And this brings me to my last point, before we switch to the topic of "Who we are and what we do".

Paul's point of departure is reconciliation in Christ, and he will *not* be reconciled to the teachers who preach a different Jesus than the crucified and risen one. But *nor* can he be reconciled to conflict and rivalry between him and his spiritual children. Although perfection belongs to the world to come, he nevertheless pleads with

them: Be reconciled to God – and to me, Paul. In this way reconciliation between men becomes a continuous process, based on reconciliation in Christ.

From Acts 15 we know that there was a time in Paul's and Barnabas' life when they were implacable to each other while they both preached the message of reconciliation. This gives us confidence to say that we cannot wait to preach the gospel until we are perfect. For then the gospel would never be preached. But when that is said – that God blesses in spite of us and in spite of our sin – then let it also at the beginning of this conference be said: Be reconciled to God – and thereby to each other. The invitation is given to organisations among which something turned sour in the past, and it is given to individuals among whom something turned sour.

We have a unique opportunity at this conference, with a small number of CEO's, to get close to each other. Strategizing together, yes! I do hope that the item in the program "One on one walking tour" – Friday and Saturday – will be spent on continued strategizing together and – if needed – on reconciliation on the personal level. For: He – Christ – died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

Principles of Ethical Fundraising

By David Brickner, Jews for Jesus, San Francisco

Contribution at the CEO meeting in Oslo, August 2001 under the heading "Methods and codes of conduct with regard to finances, fundraising and stewardship"

Hudson Taylor, a father of the modern faith mission movement is often quoted as saying, "God's work done in God's way will never lack God's supply. So firmly did he believe this that it is said he never asked for money as he traveled and spoke on behalf of the China Inland Mission. D.L. Moody was once challenged about this as a critique of his own seemingly more aggressive style of fundraising. Moody replied, "It may be true that Taylor never asks for money, but everywhere he goes he tells people he never asks for money, which is just the same as asking." And so the debate has continued even to this day.

For the past five years, I have been on the front end of a long learning curve as I've assumed the leadership of Jews for Jesus. Our Founder, Moishe Rosen, had spent some 24 years building the organization, establishing systems based on principles that he developed. Most of us in leadership in the organization knew bits and

pieces of those systems and principles and I continue to learn. Perhaps others here would be better equipped to speak on this subject because they have built their organizations from the ground up whereas I inherited a highly successful organization and systems that I have spent time learning and trying to improve upon. Nevertheless, I'll mention some of the things that I have been learning and some that I've been thinking about and not quite figured out as of yet.

Recently in Jews for Jesus, we've had to make some cutbacks in staff, in salaries and in spending. I tell you this because those realities could easily push me to compromise principles in order to raise more money. These current cutbacks have challenged me to think more carefully about this issue of ethics and fundraising. I have been learning about such things as Capital Campaigns, Planned Giving, Major Donor cultivation; the good, the bad and the ugly. I have also been seeking some input from consultants whom Moishe has long contended are "bottom feeders" and to be avoided at all costs. But I am in a learning process and let me say that while I'm still learning, Moishe is right to be concerned about using consultants. In my

experience, for the consultant, the bottom line is ROI, return on investment whereas the wise CEO must consider many more important factors such as the organizations principles in relating to donors, what is appropriate, what is ethical etc. Consultants will consistently try to move you toward more and more aggressive fundraising and you have to decide in advance how far you are willing to go. We need to ask ourselves, "are we successful if we motivate our donors to give the most they can to our ministry? Do we want that and do we deserve that?"

In America we have two organizations which I would commend to you. I don't know if you have similar help in other countries, but these two organizations, the ECFA (Evangelical Council for Financial Accountability) and the IFMA (Interdenominational Foreign Missions Association) have produced standards regarding ethics and fundraising. A number of US based organizations here are also members.

Three statements of principle

In all of our board documents in Jews for Jesus there are only 3 statements of principle regarding fundraising:

1. We are committed to exercising good stewardship. We use diligence in spending ministry funds, always giving priority to direct evangelism and taking great care to use donor-designated monies for their expressed purpose.

2. It is not our practice nor is it our policy to send out emergency appeals. When God leads us to undertake some new outreach project, we first present this to our Board of Directors and then place that need before our ministry friends, praying that God in his providence will move some to support it. We feel we should not extend ourselves to spend beyond what the Lord provides through his people.

3. Commitment to raise people, not funds. Jews for Jesus believes that its most valuable asset is its people. The philosophy that raising funds is much easier than being worthy of them, guides the ministry in its financial policies.

Random Thoughts

As I have thought through making this 10 minute presentation I have become convinced that we in Jews for Jesus need another Board Document which will articulate more specifically our philosophy and principles of fund-raising and donor relations. In the meantime, the following are some random thoughts on the issue:

1. It's much easier to raise money than to be

worthy of it.

2. It's more difficult to use money well than it is to be worthy of it.

3. Have a commitment to do more than just meet the minimum standards of ethical fundraising. Think of the minimum standards in how you relate to your spouse. Meeting only the minimum requirements in your relationship doesn't give much joy or make for a godly relationship. Yet when it comes to organizations, we're usually content to meet the minimum requirements.

4. Instead, try to cultivate a holy dissatisfaction. We can do better. The holy dissatisfaction is always with yourself and your team. It's not with anybody else because you don't know what they're working with. You don't know what they know and for the most part you don't know what they have.

5. Understand the difference between reporting and disclosure. The report if it's designed for public consumption often is not really disclosure. To what extent do we actually disclose who we are and what we do? It's not necessarily what we say that's honest, or dishonest. It's what we convey. We create pictures that are not altogether accurate. You're either going to do a public relations job on your donors or you're going to give disclosure.

6. When you show a

vignette of something and present it as being typical, it has to be typical. We give success stories, salvation stories, but we leave our donors with the impression that this is a daily occurrence when it happens much more infrequently. But here are the facts:

a. Not that many Jews are coming to Christ and I'm talking about those who were brought up as Jews, who practice the Jewish religion.

b. Of those Jews who are coming to Christ, far more are coming through the witness of Christian friends than through any mission.

c. Money has very little to do with it. If we had twice as much money to spend on programs and projects we could not win twice as many people.

7. So then, why should anybody give? Here's where we have the edge over others. They give to maintain an image that Jews can believe in Jesus. They give out of love for the Lord and for his people. They give because they have a proper understanding of what are reasonable expectations. You bring them into the struggle as well as the success and the donors feel they understand and have a part. You trumpet your successes alone and the donor feels more like an outside observer.

8. The same is true about declaring needs. If we're talking about not feeding our missionaries and we need

your donation just so that people can pay their rent, then they see you driving a late model automobile, there's an incongruity. And if you plead poverty, you better make sure that you never drive a nice car again and that you live up to it.

9. We need to understand the difference between giving to missions and alms giving. People should be motivated to give because you show them something of what can be done to reach Jews with the gospel. Alms giving is usually motivated out of a sense of obligation to relieve suffering. People can be guilt-tripped into giving. Yechiel Eckstien has an 18 million dollar a year fund raising effort for transporting Jews from Russia to Israel. His entire effort is based upon this approach of almsgiving and guilt and some missions are being tempted to employ his approach. I believe it is unethical to use that kind of emotional appeal. Especially since in the case of Eckstien since his is based on misrepresentation of the true situation,

10. What we really should be focusing on is friend raising rather than fundraising. It is all about relationships and caring about your donors. How do you want to treat your friends?

11. There are some organizations whose whole donor approach is based upon cultivating the wealthy

individuals for friends. Ministries like Focus on the Family and Prison Fellowship spend elaborate amounts of money doing cruises and special retreats at high end conference centers with special speakers. They do this to get these people to give six and seven figure gifts. But these are all ministries that are headed by celebrities. If you would be the president of a college, that would make you a celebrity with all of the alumni, but not the people who attended other colleges. If you would be the head of your denomination, it makes you to be a celebrity and people are drawn to celebrities. When they find out that you put on your pants the same way that everybody else does, one leg at a time, the sense of celebrity fades. I am not saying that you shouldn't seek to cultivate large donors, but be careful about basing your whole fundraising strategy on large donors. The person who sends \$5,000 is as important as the person who sends \$500. What we need to work on is relationships and caring about our donors as people.

12. There is something that is happening in the field that needs to be addressed and that has to do with what we call hunting licenses, where a mission legitimizes and handles the money for another party whom they don't supervise directly. This is unethical because they

are prostituting their own reputation and staking their reputation on the worthiness of an individual who is not really accountable to them. They have no control over the fund sources and some missionaries unethically seek incomes from three or four other sources that are not known to the primary source. A good example of that is certain missionaries in Israel who were full time missionaries with certain mission boards who also get a little bit on the side from others. If a mission is supporting a missionary in part only, they should indicate that by calling a worker an associate worker or a part time worker. The sponsoring mission is obligated to have first hand knowledge of the activities for which the money is being raised, the doctrine and personal life of the individual.

I think D.L. Moody would have agreed with Taylor that "God's work done in God's way will never lack God's supply." The question that genuine believers may differ on is, "what is God's way?" I believe it is the way of friend raising. That bears a much more careful and prayerful study by those of us given the responsibility of leading our missions into the future.

Planting a seed for the future: Lutherans partnering in Jewish Evangelism –

By Steve Cohen, Apple of His Eye Ministries, St. Louis, Missouri

Lutherans from Japan, Norway, Denmark, Finland, Germany, Israel and the USA gathered in Israel July 2-6, 2001 to focus on reaching Jewish people with the Gospel and consider new partnership possibilities.

This International Lutheran Conference was the result of a small group meeting at the 6th International Lausanne Consultation on Jewish Evangelism in New York in 1999. That small group appointed Steve Cohen, Torkild Masvie and Hartmut Renz as the steering committee for the planned Israel encounter. A substantial board of reference was assembled from theologians and church leaders on both sides of the Atlantic.

In January or 2001, as the *intifada* intensified in the foreshadow of Israeli elections, we questioned whether we should change venues, postpone or cancel altogether. But one board member from the Apple of His Eye said, "If there are going to be hostilities, that is all the more reason we need to be in the land!"

The conference began Monday evening with stirring music by David and Lisa Loden. The opening message helped set the tone for the presentations and

papers to follow. The theme was *Prepare the Way, Rebuild the Walls, Pass Through the Gates*. Aarne Tapanainen provided the score to *Prepare The Way*, a new song written by Steve Cohen framing the conference theme.

The presentations provided ample food for discussion around the dinner tables. Presenters included: Rev. Greg Smith from St. Louis, Missouri for "Bible thoughts" – a Close-up Look at the Great Commission; Jouni Turtiainen gave the first missiological reflection on the Great Commission; Kai Kjær-Hansen presented the first theological reflection: The Gospel – Still to the Jew First. Lisa Loden shared her heart of compassion for reconciliation between Jewish and Arabic believers. Daniel Yahav from Tiberias spoke concerning what is happening in the land of Israel. Baruch Maoz gave a stirring and thought provoking presentation called *A Church Among the Jews*. Bodil Skjøtt took us on a short Old City of Jerusalem tour culminating with a meeting with the Bishop of the Lutheran Church in the area, Munib Younan. He challenged the group with his passion to see Palestinian evangelization as an integral part of ministry in

the land. Heinrich Pedersen from Denmark spoke on the influence of eastern religions on Jewish people and his desire to see teams of trained people bring the Gospel to Nepal to reach the growing number of Israelis there. Kevin Parviz from the USA spoke of messianic congregations and what we as Lutherans can adopt and what we must reject. Torkild Masvie tied the pieces together at the end in reflection of what we had done together. Bodil Skjøtt helped us along through her able role as moderator of our conference.

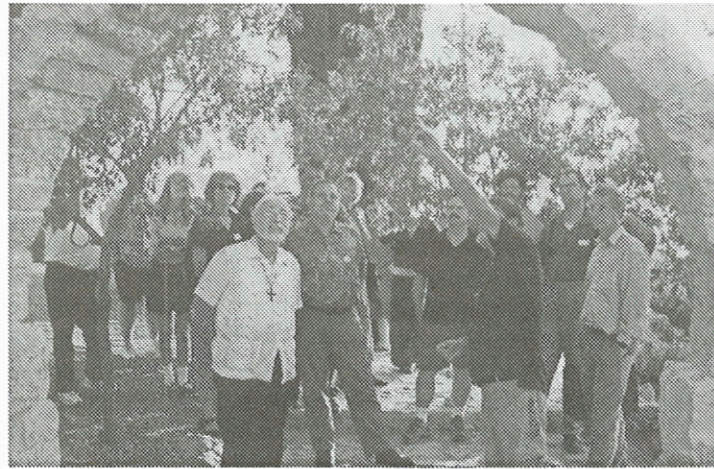
A new committee consisting of Rolf Gunnar Heitman from Norway, Steve Cohen from the USA and Jukka Koistinen from Finland was appointed to plan the next meeting in Helsinki in 2003.

Upon reflection, this was a unique event to bring some of the key people together and reflect on what we might be able to do together through the agency of our common Lutheran link. Those attending came with a wide spectrum of histories: some mission groups go back 150 years while the *Apple of His Eye Ministries* are barely a decade old. Those from Japan are just considering what new possibilities exist

in Asia.

Because of our various backgrounds, it is obvious that some of the attendees are far more mature in their theological and missiological frameworks, while others are brand new. This could have led to the conclusion that expectations were not met. However, when we conceived this gathering, the steering committee prayed for some basic objectives: to meet together, cultivate relationships and new networks, carefully reflect on issues that are in common, develop a forum that could lead to stepping up Jewish evangelism in Israel and around the world.

Those goals were met, and now there is a platform to build for the future. As we move ahead, we covet your prayers knowing that some liberal Lutherans will take strong exception to our statement. Still, we choose



The participants on a walk round the Moshav of Yad Hashomona, which is establishing a biblical garden.

to press on and join in common cause in light of Paul's declaration: I am not ashamed of the Gospel of Christ, for this is God's power for salvation for all who will believe, to the Jew first and also to the Greek (Romans 1:16)

We were given a fascinating tour of the

Biblical Garden under construction at the conference site, YadHashomona, including a discussion of what makes kosher wine kosher... do you know?

The conference statement committee released the following that was unanimously agreed to: scinfi@aol.com

The Lutheran Conference on Jewish Evangelism Statement:

Lutherans from around the world gathered in Israel from July 2 to 6, 2001 for an *International Conference on Jewish Evangelism*.

This gathering of Lutherans interested and involved in Jewish evangelism sprang from a group meeting at the sixth International Lausanne Consultation on Jewish Evangelism held in New York in 1999.

We, as Lutherans, reaffirm our commitment to the Great Commission to reach all people.

Therefore, in the light of the Biblical call to present the Gospel to the Jew first (Romans 1:16), we deny the Two Covenant Theory which excludes Jewish people from the Great Commission.

We call on our respective churches to adopt in principal *The 1989 Willowbank Declaration on The Christian Gospel and the Jewish People* and to act accordingly.

Children's Outreach: Past, Present & Future

By Kirk Gliebe, Skokie

Director: Devar Emet Messianic Jewish Outreach

There has been a great deal of talk in the last few decades regarding the difficulties of children growing up in America. Rising divorce, growing economic disparity, declining morals, school shootings and juvenile crime have led some to call for drastic measures to deal with the negative results that our social "freedoms" have brought us as Americans for the long term sake of our children. Even our previous First Lady, Hillary Rodham Clinton, has written a book on this subject, discussing society's responsibility to assist in the proper nurturing and development of children. Most of the discussion being done today is based on a secular sociological framework, and not based on a believing framework. For us as believers many of the solutions presented appear misguided and without long-term viability. These current social difficulties are not just Gentile or "Christian" problems anymore, but today these issues have become an enormous problem facing Jewish children. The current social issues facing the Jewish community, and Jewish children in particular, provide for us as believers an open door of opportunity for Outreach and Ministry.

In Matthew 19:13-15 we



Kirk Gliebe

read of a special interaction between Yeshua and children and, I believe in it, catch a glimpse of the high priority Yeshua had for children in his ministry:

"Then children were brought to him (Yeshua) so that he might lay his hands on them and pray for them, but the talmidim rebuked the people bringing them. However, Yeshua said, 'Let the children come to me, don't stop them, for the Kingdom of Heaven belongs to such as these.'" (JNT)

The Scriptures are filled with references to children and of God's command for them to be taught His Scripture. The Shema portion in Deuteronomy 6:7 is the most obvious as it commands us to "Impress them (God's Instructions) upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up." Within Jewish

religious literature there has always been a very strong emphasis on children's religious instruction. From the Talmud we read the following example emphasizing the special righteousness of someone committed to children's religious education:

Once Rab came to a certain place and decreed a fast but no rain fell. The Reader then stepped down at his request before the ark and recited, 'He causeth the wind to blow', and the wind blew; [he continued], 'He causeth the rain to fall', and rain fell. Rab thereupon asked him, What is your special merit? The latter replied: I am a teacher of young children and I teach the children of the poor as well as those of the rich; I take no fees from any who cannot afford to pay; further, I have a fishpond and any boy who is reluctant [to learn] I bribe with some of the fishes from it and thereby appease him so that he becomes eager to learn. (Tractate Ta'anit 24a)

Jewish People are well known for their concern for children, showing their concern by their emphasis on children's education and social welfare. It would therefore seem important to those of us involved in outreach among Jewish People to also have a strong

focus on children as well.

Although there are current ministry works among Jewish children today, almost all of them are focused on the children of Jewish believers. We still currently do little more than throw the proverbial bone to the cause of reaching out to and discipling Jewish children. This has not always been the case. We have had many great examples within the last 100 years of effective outreach to the Jewish community through outreach to Jewish children. It is my objective in this paper to encourage individuals, organizations and congregations involved in Jewish outreach to consider active efforts of outreach to Jewish children with the Message of Messiah Yeshua as part of their holistic approach to reaching out to the Jewish community.

A Historical Perspective

Jewish outreach organizations today tend to refrain from any overt outreach to anyone under the age of 18 unless a parent provides written permission to allow interaction. This is the established policy of several groups that I am familiar with and is understandable as we reflect upon Jewish history and the absolutely indefensible efforts some so-called "Christians" employed in the past to convert Jewish children. Unfortunately today this fear,

instead of guiding us, is limiting us. In the first half of the 20th Century most outreach efforts, both in Europe and America, used some kind of children's outreach as part of their overall effort to impact the Jewish community with the truth of the Message of Messiah Yeshua. The social and religious upheavals of their time provided an open door of opportunity for outreach among Jewish children.

In Europe

Before the horrors of the Holocaust and World War II there were many active efforts by Christian missionary organizations to reach the European Jewish Community. Mitch Glaser in his Doctoral Dissertation: *A Survey of Missions to the Jews in Continental Europe, 1900-1950* reports on the wide ranging methods people used to reach Jewish people. It is quickly obvious that one key approach was children's outreach as this quote from Glaser's work discussing the methods of Polish Jewish Outreach attests:

"Regarding methodology, these missions generally followed the traditional mission center approach. The center usually included a building with a hall for gospel meetings, a reading room for Bible Study and discussion... Many of them convened children's meetings. Uniquely, Leon Rosenberg maintained an

orphanage in Lodz that was successful."

Although the quote says that Leon Rosenberg did unique work with an orphanage, he was not the only one as the American Board of Missions to the Jews (now known as Chosen People Ministries) also ran a children's home in France.

One unique method of outreach to Jewish children was Mission Schools. These were established all over Central Europe by different organizations as a way to teach Jewish children secular studies as well as about the Bible and Yeshua. As Glaser writes:

"The LJS (London Jews Society), especially under the leadership of J.H. Adeney had developed an extensive ministry to the Jewish People through establishing mission schools. These resulted in literally thousands of graduates who were biblically well informed concerning Christ and the gospel. This bolsters one of the anticipated findings that the gospel bears greater fruit where there has been a significant, long-term missionary activity. This was true in Romania and Hungary as well."

Besides these three examples, Glaser's work repeatedly details the significant role of outreach to the "under 18 crowd" throughout Europe. If outreach to the European Jewish Community could include children's outreach,

then surely in America this effort must be possible.

In New York City
Rabbi Leopold Cohen, the founder of the mission now called Chosen People Ministries (CPM), early in his work, established children's outreach efforts in America. In Harold Sevensen's *A Rabbi's Vision*, a history of Chosen People Ministries, we read of several important efforts to reach non-believing Jewish children throughout CPM's history. Rabbi Cohen established, in October of 1896, the first boy's club for the Jewish boys of Brownsville and called it the Young Friend's Hebrew Club of Brownsville. They met weekly at 3:30 every Tuesday afternoon. The club had a dual purpose: physical protection as well as matters concerning spiritual growth. Some time later Joseph Hoffman Cohen while still just sixteen expanded on his father Leopold's early vision as we read in a quote from Cohen himself:

"I had not been attending the meetings in the Manhattan Avenue Mission this fall very long before I noticed that a meeting for boys specially, would not be out of place; for there were a number of boys who regularly attended the meetings for adults... We decided to hold two meetings a week, one on Sunday afternoon at 3 o'clock, which was to be carried on like a Sunday

School, and another on Monday night when the boys could enjoy themselves by playing games and reading books.... At the first meeting (which was a Sunday), there were present some fourteen boys... So we went on, the attendance varies and numbers anywhere from six to fifteen boys. ... (They are all Jewish boys) ... who are fourteen to eighteen years of age..."

By the early 1970's there had been several different methods of children's outreach employed throughout CPM's long history including clubs, camps, vacation bible school and, of course, Hilda Koser, who I understand deserves a category of her own. Sevensen says it best in describing her as "...a 'child of the Mission' herself, and as one who deeply believed in the importance of reaching children with the Gospel..." Joseph Hoffman Cohen makes the following statement attesting to the incredible impact of her children's outreach in Coney Island, NY despite opposition:

"Here an all-year round population of 100 thousand Jews gives us a challenging field.... The heartaches, the joys, the difficulties, the persecutions, of this unique field will never be known by any of us, we suppose, until the records are revealed on the eternal shores where sorrow and sighing will be no more. But to this almost titanic challenge, our dear

and faithful Hilda Koser has consecrated ever fiber of her being.... The block where our building is located has been picketed day after day, and children have been seized and threatened with all sorts of dire consequences if they dare to attend the Gospel meetings. Be it said that some of these children have their hearts so deeply planted in the love of the Lord Jesus Christ, that they defy these threats and come anyhow!

Sevensen sums up the impact of her work:

"Over a span of thirty-seven years, Hilda Koser faithfully served her Lord in Coney Island. Through her children's programs, mothers' classes, Sunday school program, Holiday services, Dorcas society, etc... thousands of Jewish people heard the Gospel.... Because of her love for people (children in particular) the Mission at Coney Island became known around the world. Many of the 'Coney Island kids' went on to Bible College and are now serving as pastors, teachers, and missionaries..."

Because of the initial vision of Rabbi Cohen, extensive work has been done in most of the 20th Century to reach the Jewish Children of New York. Space does not allow for all the details concerning the camps, clubs and the lives touched for eternity through the efforts of these workers committed to taking the Gospel to Jewish children.

But again, the work in New York was not unique for its time.

In Chicago

While Rabbi Leopold Cohen and his son Joseph were building their outreach to the Jewish People of New York, David and Esther Bronstein were beginning a work among the Jewish People in Chicago. And like their counterparts in New York and Europe, the Bronstein's were focusing largely on outreach to Jewish children as part of their plan to reach the entire Jewish Community.

David and Esther were immigrants from the Shtetlach of Russia's Pale District, arriving in America with their separate families around the turn of the Century. It was soon after their marriage that they became believers in Yeshua. After attending Moody Bible Institute they were approached by the Presbyterian Church to reach out to Jewish People in the then growing Jewish Community of Humbolt Park on Chicago's northwest side. It was the 1920's and the immigrant Jewish Population was growing. They initially were at a loss as to how to begin their work. In the book *Esther* their story has been preserved and it points out that very quickly they stumbled onto children's outreach as a means to impact their Jewish Community for Yeshua. Starting with a playground

they soon organized activities for the children including a "Vacation Summer School" which in its initial run brought in over 220 Jewish Children! With a great deal of commitment, effort and time they developed and perfected an entire system of children's outreach methods including camps, Bible classes and clubs during their ministry years which stretched from the 1920's to the 1960's. As an outcome of their work among Jewish children, they noticed the natural opportunities they had to reach the parents of the children who attended their meetings. Children's Outreach then became not an end in and of itself, but a means to reach the entire Jewish Community in which they ministered. Ultimately their efforts bore fruit in the establishment of the First Hebrew Christian Church of Chicago, which still exists today as Adat HaTikvah of Evanston, Illinois.

Current Trends

The Jewish community has changed a lot in the last 30 years. So has outreach to the Jewish community in the name of Messiah Yeshua. Unfortunately the strong interest in outreach among Jewish children seems to have waned and in some cases almost completely disappeared. Despite a growing presence of Messianic Jewish congregations along with the continued existence of

Mission organizations both large and small, programs to reach out to and disciple Jewish children are very hard to find. Some might surmise that with the Jewish community reproducing at levels unsustainable for population growth it would seem unwise to invest in efforts to reach a shrinking percentage of the Jewish community. Others might suggest that it is no longer possible to reach out to a Jewish community that is affluent and capable of swatting down our efforts through either legal threats or their own better "in-Community" activities to keep the Jewish children beyond our reach. There is some level of reality to these objections concerning children's outreach. Yes the Jewish community has fewer children. Yes the Jewish community is no longer an unsettled immigrant community. An investment to develop new and more sophisticated methods of outreach with no guarantee of success would be required. Overall though, excuses opposing outreach among Jewish children are not accurate and are unnecessarily affecting our willingness to enter into the needy harvest of children's outreach.

Current Sociological and Religious Trends concerning Jewish Children

The Jewish Community today recognizes that new unsettling trends exist

among Jewish people that have to be considered:

"Dramatic demographic shifts have occurred in Jewish life in the past twenty-five years. American Jews in the 1990s are preponderantly third- and fourth-generation and are far more acculturated to and accepted by an unprecedently open society than were their parents and grandparents. Current patterns of family formation reflect those of other middle-class Americans, and are markedly different from patterns in the two decades that followed the Second World War. Jews as a group have exceptionally high levels of secular education, and the majority of them are relatively affluent. Many of these changes are the result of some larger trends in American society, while some are particular to the Jewish community.

While this might seem to bode well for the American Jewish community, there are concerns:

"The changing milieu of demographic and religious identity poses a critical dilemma for the Jewish community. How well the community responds and promotes the continuity it so ardently wishes to preserve will be tested in the next decade and beyond."

Sociologists within the Jewish community have been very concerned by the changes in American Jews. Their view and concern is

often related to the issue of continuity, meaning "Are my grandchildren going to be Jews?" Those of us who are Messianic Jews can obviously share this concern, but the purpose of this section will focus more on the spiritual issues. The real issues we need to be aware of have to do with the dissolving social and religious structure concerning Jewish children and the opportunity this dissolution provides us for meeting spiritual needs among Jewish children.

Intermarriage

The first area of social and religious dissolution concerns intermarriage. "Levels of intermarriage among younger Jews and among Jews who have married in the 1980s are strikingly high." This quote really seems unnecessary, as it is commonly known that over half of all Jews today marry someone who is not Jewish by birth. What is not discussed very often is the result intermarriage has on the children born of such a marriage. According to the following quote from the American Jewish Yearbook there is a lot of confusion among children born through intermarriage:

"...American Jewish leaders wondered whether the community was about to experience massive demographic erosion. New evidence that such erosion was likely came in a study, 'Children of Intermarriage:

How "Jewish"? by Bruce Phillips of Hebrew Union College, which appeared in *Studies in Contemporary Jewry*. Phillips found that 34 percent of the children of intermarriage were being raised as Christians and only 18 percent as Jews, while 25 percent were being raised in both faiths."

There is one vitally important statistical percent they left out: 23 percent of these children are raised with no religion at all! This means that not only is there the problem of religious confusion, but there is the problem of a religious vacuum! Children in these homes are not exactly sure whom they are when it comes to a religious/ spiritual identity!

With such high percentages of the Jewish community marrying non-Jews and producing children without the guidance of a clear religious structure and identity, we need to consider what we can do to reach out to them with the Message of Messiah Yeshua. In many cases these children, along with their parents, are open to religious studies, activities and youth groups that can explain the Jewish part of their life to them. Developing programs and methods to do this can provide for them not only a more clear identity as a Jewish person, but also the opportunity to know who God is and about His Messiah Yeshua.

Secularization

We live in a secular society where religion and religious practices are not looked upon too highly when practiced openly in the public arena. The Jewish community has incorporated this negative attitude toward public religious practice and is today one of the most secular ethnic groups in America. Samuel C. Heilman, a leading Jewish demographer details the reality of this from the 1990 National Jewish Population Study (NJPS):

"Jewish identity for many American Jews, as we have also seen, is no longer something associated exclusively with religion, long the most acceptable and hence common way American Jews had for characterizing themselves. Instead, Jewish identity seems to have moved increasingly toward ethnicity or heritage and culture, while being a 'good Jew' has been defined in vaguely moral terms. In fact, 69 percent of those reported on in the 1990 NJPS (and even more of those who were 'Jews by choice' or those who were born Jews but who claimed no religion at the time of the survey) identified themselves as a national group, a culture..."

This movement within the Jewish community toward secularization of course has long-term ramifications for the children.

A recent study on affiliated Jewish teenagers

was done both by Brandeis University's Cohen Center for Modern Jewish Studies and the Jewish Theological Seminary (JTS) seeking to ascertain the religious attitudes and involvement of Jewish youth after Bar/Bat Mitzvah. The Brandeis study focused on Boston area Jewish youth in general while the JTS study was focused on Conservative Synagogue youth. The JTS study found that Jewish teens affiliated with Conservative Synagogues at least a majority of the time were over-all positive about their Jewish identity and synagogue experiences including Hebrew School. At the same time the study still found a significant drop off of synagogue involvement by post Bar/Bat Mitzvah teens. In the Brandeis study they detailed that by a vast majority over-all Jewish teens in the Boston area held negative views of their Jewish experiences including Hebrew School. The conclusions of the Brandeis study showed that "Judaism is 'important' to today's teens, the authors write, but 'only as it fits into their lives and their goals in a secular, pluralistic society.'"

Family

The dissolution of the Jewish family has been well on its way. Barna in his many studies of religious Americans did a study on divorce and found that Jews are among those most likely to divorce (30% have)

compared with the general US population (24% have). Who would have thought that the Jewish community today would be confronted by divorce, blended families and single parent families, yet this is precisely where things are.

Single parent Jewish families are important for us to discuss as we are focusing on outreach to Jewish children. Although single parent families make up a small percentage of Jewish households, they actually represent a fairly large percentage of Jewish children. A study done to determine this found that between 12 and 20 percent of all Jewish children today are being raised in single parent homes. Women head most single parent homes. There are of course incredible difficulties related to this including time, finances and also community acceptance. Although divorce and single parenthood are still social stigmas even in our day, this unfortunate social problem does provide for us an open door of opportunity to help meet the obvious needs of Jewish children in these home situations.

The Jewish family has changed in some other areas as well. There are far more two income families in the Jewish community today. Both parents are gone during the day leaving many children with far too much unsupervised time on their hands. This leaves Jewish

children at risk for early experimentation with sex, drugs and other destructive behavior. Many sociologists now call the weekday afternoon from 3:00 to 6:00 the most dangerous time for children concerning these behaviors. Voices within the Jewish community are beginning to realize this and are calling for more Jewish sponsored activities and after school programs to meet this pressing need. An active Messianic Jewish congregation or outreach could meet a great need and also be a bold witness by sponsoring programs to meet the needs of their Jewish neighbor's children.

Current Outreach Trends concerning Jewish Children

In preparation for this paper I made some phone calls and checked with some sources to see what efforts were being made to reach out to Jewish children with the Message of Messiah. I also sent out a survey to 75 of the congregations associated with the Union of Messianic Jewish Congregations. The results of my search and survey were not encouraging.

In phone or e-mail contact with several people associated with Jewish outreach works I found some limited efforts to work with the children of Jewish believers. For example, Josh Sofaer with Jews for Jesus holds a special position within that Mission, focusing on the youth of Jewish

believers. There are others I know who have worked on curriculum as well within the different missions developing programs for the children of Jewish believers.

Unfortunately, *I could not find a single effort specifically focused on, or even open to, reaching out to the children of non-believing Jewish people.* Now my efforts were not exhaustive and I am quite sure that there must be some organizations and congregations out there who are trying to do some work with Jewish children, but I am reporting that I couldn't find them. On the contrary, when I talked with people about even the idea of reaching out I was reminded of the aforementioned policies to not reach out to Jewish children under the age of 18. Again, my not finding any specific outreach efforts to Jewish children does not mean that they do not exist, but it is an indication of a *general lack of emphasis* by Messianic Jewish congregations and outreach organizations concerning taking the Message of Messiah Yeshua to Jewish children.

I do have to add an important paragraph here about a rebound in children's camping. Ariel Ministries, Jews for Jesus and Chosen People Ministries have been leading the way in working with the children of Jewish believers through their children's camps. These efforts are built on decades

of experience in using camping as a tool to disciple Jewish children who come from believing homes. Unfortunately, based on my analysis, these camps do not appear to have as part of their design a clear objective of bringing in non-believing Jewish kids. I believe these camps could serve as a very practical outreach tool for non-believing Jewish children and their families if this would be changed.

When I sent my survey out, a copy of which is attached along with the cover letter, I fully expected to receive a good number of responses. Surely there would be interest from these leaders, some of whom I knew personally, in this effort to understand and encourage children's education and outreach in the Messianic Jewish Movement. I was very discouraged by the poor response. Out of 75 surveys mailed, I only received 11 back. Our main interest in the survey was to ascertain each congregation's emphasis on children's programming. We of course could not attend each place and qualify the responses people gave us, as this would just be beyond the scope of this simple paper. The fact that 64 congregations didn't respond could indicate that there is only limited interest in the topic of children's outreach and programming within the Messianic Jewish Congregational Movement at

this particular time.

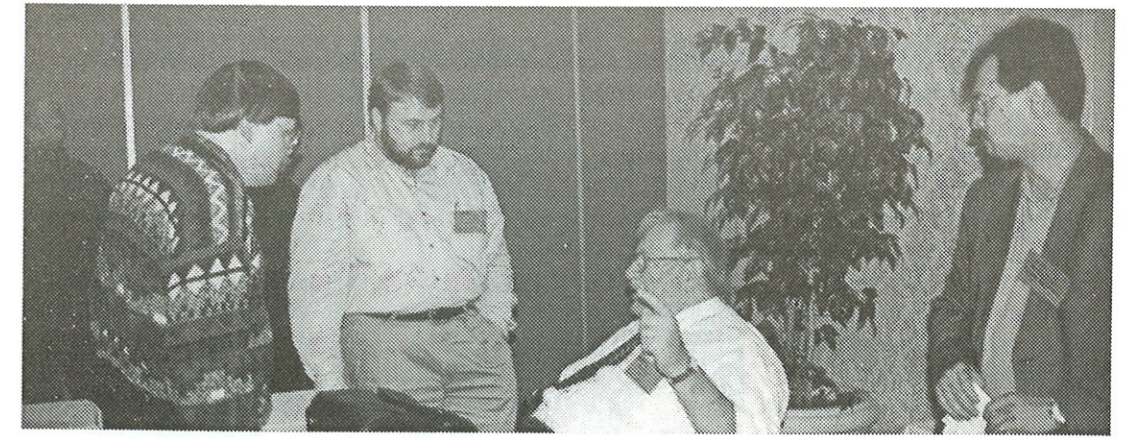
According to the surveys all eleven of the responding congregations conduct some kind of a Shabbat School for their children. This is important, as a structured activity for children during regular services is helpful in developing in them a positive congregational experience. Beyond Shabbat School most of the responding congregations admitted having little else for children. Only one congregation mentioned that they conducted an activity in which children participated on Wednesday nights, but it was not clear if this was an actual children's event or just a congregational event in which children could participate. Only four congregations mentioned that they conducted a Hebrew School of some kind, but based on specifying notations on the surveys it is probable that most of these Hebrew classes were part of their existing Shabbat School as a language supplement and not the typical "Hebrew School" for children that most Jewish people would recognize. One piece of encouragement was the response concerning Teen Programs. Nine out of the eleven responding congregations noted that they had active teen works. Again it is not possible to qualify this, but the fact that this space was specifically marked and followed in some instances by additional notations shows some

interest in teen programming among the congregations, even if it is limited to service times.

For the past three years our organization, Devar Emet Messianic Jewish Outreach, has been working to develop a children's club as a tool to reach out to and disciple Jewish children in Skokie and West Rogers Park, Chicago. We had begun two years prior to this to take different children we had met to a church about 20 minutes away from our offices that had an Awana program. Awana is a Christian children's club which is widely used by churches to both reach out to the non-believing children living in their community as well as to disciple the children within their own churches. Because we could only take a few children as the distance was long, and also because Jewish parents were unwilling to let their children go to a church, we began our own children's program, calling it *Club Maccabee*, as a Jewish way to reach Jewish children. As our slogan says: "Teaching Jewish children Biblical Truths within a kid focused environment". In the past two and a half years we have grown the club from 10 to 25 children with between 60 and 70% of the children on average coming from homes in which at least one parent is Jewish. Of the 18 Jewish children in the program, 11 come from believing homes while 7 come from homes

where the parents are not believers and in some cases are not even open to the Message of Messiah Yeshua. They allow their children to come because they see the value of the program for their children, and also because we have developed an open and honest relationship with them, being very upfront in all of our promotional materials and activities that we are Messianic Jews. To ensure that there is no confusion as to who we are and what we believe, all of our materials contain the following statement: *This activity is sponsored by Devar Emet Messianic Jewish Outreach, an organization which believes and teaches that Yeshua (Jesus) is the promised Jewish Messiah.*

In the time that we have been doing outreach to Jewish children we have not seen large results. We have seen a few children make decisions to accept Messiah Yeshua and we have seen some children demonstrate sincere interest in living their lives based on the teachings they have heard in the Scripture lessons. The opportunities we have had to reach out to, and minister to, the parents of these children have been remarkable. We recently had our annual "Grand Prix Car Races". We had 25 kids racing cars that they had made out of wood blocks. It was a huge success not just because we had so many kids come out



Kirk Glibe, the author of the article, in conversation with Mosihe Rosen at the North American LCJE meeting in March 2001 in Los Angeles

to have some good wholesome fun, but that we were able to see six non-believing Jewish fathers come to the event, two of whom we had not been able to successfully meet up to that point. Children's outreach is time consuming, thankless, costly and personnel intensive, yet it does bring solid, long term benefits. And it can most definitely be done among non-believing Jewish children.

Future Needs

The Jewish community will assuredly continue its dissolution here in America as well as in places such as the CIS, Western Europe, Australia and South America. Taking a new, open look at outreach to Jewish children is essential for us as the opportunity is only going to get larger with time. It is the commitment of my organization, Devar Emet Messianic Jewish Outreach, to develop and produce

program materials for Jewish children so that organizations, congregations and others can more effectively reach their entire Jewish community with the Message of Messiah Yeshua.

If you would be interested in interacting about this paper, or if you are interested in running a Club Maccabee chapter in your area, please contact us at: Devar Emet Messianic Jewish Outreach P.O. Box 5353 - Skokie, IL 60076 - (847) 674-9146 club-maccabee@devaremet.org

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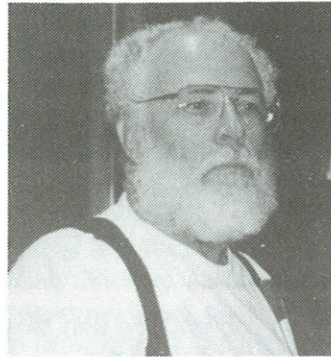
Messianic Hebrew Summer Camps 2001

From a report by Arthur Goldberg, LCJE coordinator, Israel

Our faith was greatly tested this year. Only two days before the camp started we did not have enough counselors for the 57 kids registered. We knew that the Lord would have to provide, and even though we were panicked a bit, we believed. He sent us 2 young Arab brothers from Nazareth, students at Haifa University, who are experienced counselors, and another young man who came with a group from his congregation, and who is a swimming instructor and was a champion swimmer in Russia before he came to Israel. The Lord gave us a mature team of 11 spiritually dedicated young people. Praise Him!

In these 30 years that Zell and I have conducted, assisted, or organized Hebrew Messianic summer camps here in Israel, we have always had a single-minded goal. All the lessons, activities and fun and games, skits, good food and excitement serve the single purpose of helping these kids understand and put into action what they have learned at home and in their congregations during their young lives.

The only goal is to help them take the first step in accepting YESHUA and to acknowledge Him as Lord of their young lives and KNOW forgiveness of sin. We taught



Arthur Goldberg

the entire book of Jonah this year, and our camp song and theme was "He Changes Me."

On Thursday evening, August 2, we scheduled our evangelistic evening program. In spite of unbelievable logistical problems at the moshav grounds, including no suitable place to meet, an Ethiopian wedding for 250, a second camp with 60 kids, a wine and cheese festival, and a congregational conference, we improvised. There were so many distractions and different kinds of music and noise, the kids were unsettled and our spirits were a bit cast down. Then when we finally got going and were singing our hearts out, a string broke on the guitar so we had to sing without it.

We had invited a brother from our Tel Aviv congregation to present his testimony in pantomime. The kids loved it as he explained

in mime that he lived like a robot doing what everyone else does, submitting to peer pressure. Then he met YESHUA and He changed him. We then divided into four groups and the counselors gave their testimonies and asked if any of the kids wanted to accept the Lord YESHUA. Some began to cry for their unsaved families and friends in school who were not believers, and even the "macho" boys were weeping and many kids accepted the Lord.

Nothing similar has ever happened in the camps. Many kids have accepted YESHUA over the years, but never this kind of moving of the Spirit of the Lord. During the first camp, from July 22-26, with 34 of the younger children ages 7-9, many also accepted the Lord. We are already receiving feedback from parents that children's lives have been changed. Keep praying for the follow-up in the congregations.

www.LCJE.net
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Evangelistic books in Hebrew available from HaGefen

HaGefen Publishing in Israel has published several books in Hebrew that are excellent tools for evangelism and for the support of new believers. They offer these at cost price and at quantity discounts to those involved in evangelism among the Jewish and Hebrew speaking community. Here are some of their offers:

Answers to Tough Questions – by Josh MacDowell \$2.50
This new publication is a combination of two books on apologetics written by Josh MacDowell, translated and revised to suit the Israeli Jewish reader.

Jesus Was a Jew – by Arnold Fructenbaum, *Israeli version* \$5.00
This well known and widely

used book is being reprinted and should be ready for distribution by October, 2001. It is an excellent brief discussion of the Messiah-ship of Jesus from the OT and rabbinic traditions, with testimonies of Israeli and other Jewish believers.

Betrayed – by Stan Telchin \$5.00
Stan Telchin was an upstanding member of the Jewish Community in Florida whose life was turned upside down the day his daughter announced that she had 'found the Messiah'. In an all out effort to challenge and refute her new belief and restore her 'to the Jewish nation', Stan began to study the Scriptures. To his amazement he found nothing to disprove her faith, but

plenty to point him to Yeshua. Stan writes of his search for truth and the consequences of following that truth.

The Way of Salvation – by Baruch Maoz \$ 6.50
A discussion of fundamental doctrines of the faith: Who is God and what is he like, the Trinity and the deity of Christ, what is salvation and where does it lead, congregational fellowship, sanctification, assurance, and other important themes.

What Now? – by Ernest Kevin \$ 5.00
An introduction to the life of faith and faithfulness.

For further information: hagefen@attglobal.net

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Meetings

LCJE North America and Latin America

Next meeting: 11-13 March 2002 in Orlando, Florida.

Contact: Theresa Newell or Yosef Kolner (see back cover)

In the next issue of the Bulletin there will be more contributions from the CEO meeting in Oslo in August 2001.



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