

LCJE Bulletin

Issue 116, May 2014



Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

LCJE Europe Kiev Conference; First-ever LCJE Russian Bulletin

Despite the Ukrainian crisis with Russia, the LCJE 10th European Conference went forward with great success in Kiev, Ukraine, at the end of April 2014, with a number of participants also coming from various countries of the former Soviet Union. Our Ukrainian brethren were greatly encouraged by our presence. Additionally, a first-ever special Russian language edition of the Bulletin was produced in time for the conference to better acquaint Russian speakers, especially in the Russian Messianic movement, of the existence and goals of our global LCJE network (see page 14, bottom right). Free copies are available upon request to send to congregations and ministries throughout the world that have Russian-speaking participants.

LCJE Bulletin
Issue No. 116
May 2014

© Lausanne Consultation on
Jewish Evangelism

Editor : Jim Melnick
Assisted by Kai Kjaer-Hansen
Design : Chris Skjøtt
Printed by: WAVE Graphics &
Printing, Fredericksburg, VA

Published February, May,
August, and November
Address: P.O. Box 5501
Falmouth, VA 22403 USA

Individual membership US \$25
annually; subscription US \$15
payable to 'LCJE'

Payment: By check or bank
wire transfer, see www.LCJE.net

CONTENTS

- 2 From the Coordinator
- 3 LCJE 10th European Conference Statement
- 4 Corporate Solidarity in Jewish Evangelism
- 5 A Special Note of Thanks
- 6 'I Remember Kiev 2014 for...': Four Impressions
- 9 Panel: The next generation in the work of Jewish ministries
- 10 Kiev Jewish Messianic Cong.
- 11 Problems with Jewish Evangelism in Post-Holocaust Ukrainian Society
- 15 Highlights from Poland
- 17 The Relations of Russian-speaking Jews and Israel
- 19 Berdichev, Ukraine Tour
- 20 Created to Proclaim
- 23 AustralAsia Program: July
- 24 Errata - AustralAsia 2013
- 25 A Profile of North American Messianic Jews
- 30 Lausanne at 40

lcje.int@gmail.com

In place of a devotional article for this issue, we are reproducing the European conference statement (next page). Four selected impressions of various participants at the Kiev conference, as well as some of the conference papers are published in this issue. Most papers will also be available online at www.lcje.net, which will include Russian translations of some papers for the first time!

The Lausanne Movement at 40. Our President, Tuvya Zaretsky, and several other LCJE members attended the 40th anniversary of the Lausanne Movement (originally known as the Lausanne Congress on World Evangelization - LCWE), meeting in Vevey, Switzerland from May 5-9, 2014. Tuvya's article on that meeting is the last piece in this special expanded issue and starts on page 30.

The Fourth AustralAsian Conference; 'Errata' from last issue.

Our next upcoming LCJE regional conference will be the Fourth Bi-annual AustralAsian Conference, scheduled for 21-24 July 2014 at Stanwell Tops, New South Wales, near Sydney, Australia. Highlights of the upcoming program are at pages 23-24. I also extend my apologies to that chapter of LCJE as well as to Area Coordinator Bob Mendelsohn for inadvertently omitting a portion of the 2013 AustralAsian annual report from the Feb./March 2014 issue. I have added the missing section on page 24 of this issue.

Survey of North American Messianic Believers. In this article, a 2013 study of Messianic Jewish believers is compared with the results of a 1983 study, as well as the recent Pew survey of Jewish attitudes.

Joint Editorial Effort. My predecessor, Kai Kjaer-Hansen, our International Coordinator Emeritus, has served as guest editor for organizing the bulk of the articles in this issue. I extend my deep appreciation to Kai for his gracious assistance, which is much appreciated, as well as to Arne H. Pedersen of the Danish Israel Mission for his excellent photographs from the conference!

In our sure hope for the coming salvation of Israel. *Jim Melnick*

Front cover top photo: The killing field outside of Berdichev, Ukraine, where at least 18,000 Jewish men, women and children were slaughtered by the Nazis during World War Two. Photo by Jim Melnick, May 1, 2014.

Front cover bottom photo: LCJE 10th European Regional Conference, Kiev, Ukraine, April 2014. This photo shows the conference statement being presented for adoption. This and most other photos in this issue are by Arne H. Pedersen, unless otherwise noted. More photos from the Kiev conference available on Flickr at: <https://www.flickr.com/photos/124315857@N03/sets/72157644063400330/>

Jesus, Still a Light to his People in the Post-Holocaust Era

The Tenth European Conference of the Lausanne Consultation on Jewish Evangelism Conference Statement (May 1, 2014)

Over eighty participants from 19 countries, including Israel, met in Kiev, Ukraine, from the 28th of April to the 1st of May 2014, to exchange information and reflect on the uniqueness of Jesus Christ in relation to the evangelisation of the Jewish people. At the conclusion of the conference the delegates issued the following statement:

We, the participants of the 10th European Conference of the Lausanne Consultation on Jewish Evangelism (LCJE), as Jewish and Gentile followers of Jesus the Messiah, rejoice that many Jewish people are coming to faith in Messiah in places that witnessed some of the worst atrocities of the Holocaust period.

We give thanks to God for the increasing number of European and Ukrainian Jews who embrace Jesus as the Messiah while continuing to identify themselves as Jews. For the organisers of the conference, a major motivation for meeting in Kiev was their desire to affirm and encourage these Jewish followers of Jesus.

We, the participants therefore affirm, in unison with the global Lausanne Movement, that Messiah has abolished 'the divided world of Jew and Gentile' through his work on the cross. We also affirm:

- The Jewishness of our Saviour Jesus, the Messiah and Redeemer of Israel, according to his humanity.
- The uniqueness of Jesus as the only way to God for both Jews and Gentiles.
- The Jewishness of the Christian faith, grounded as it is on the core Old Testament concept of atonement through vicarious sacrifice.
 - God's irrevocable calling of the people of Israel to be a light to the nations.
 - The obligation to oppose all expressions of anti-Semitism.
 - The duty of the church to proclaim the gospel to the Jewish people and to accept, encourage and pray for Jewish believers and their witness to their own people.

LCJE is affiliated with the global Lausanne Movement. It was significant that the conference convened in a city which is home to half the Jewish population of Ukraine and where, historically, the Jewish people have suffered immeasurably and where the infamous 'holocaust of bullets' took place in which 1.5 million Jews were murdered.

Papers presented at the conference covered a diverse range of subjects relating to the conference theme. The number of Jewish followers of Jesus who perished in the Holocaust was enormous, and so it was particularly gratifying to have leaders of the growing Ukrainian Messianic Jewish movement participating in the event. This international gathering was a demonstration of solidarity and encouragement by Christian organisations from the rest of Europe for the growing body of Messianic Jews at a time of national crisis and uncertainty. Papers from the conference will be available on the LCJE website (www.lcje.net).

For further reading: The Willowbank Declaration on the Christian Gospel and the Jewish People (www.lcje.net/willowbank.html).



The Shoah - (photo, above). Six candles were lit in memory of the six million victims of the Holocaust during a memorial time at the 10th LCJE European Conference in Kiev.



Berdichev, Ukraine - (photo, left). The monument at Berdichev, Ukraine dedicated to the memory of the thousands of Jewish men, women and children slaughtered here during the Holocaust. According to Vasily Grossman's "The Black Book," the Nazis "executed Berdichev's entire Jewish population - from feeble old people to new-born babies. Out of twenty thousands only ten or fifteen [individuals] survived...." (A visit to Berdichev was part of the optional tour following the conclusion of the LCJE 10th European Regional Conference in Kiev - May 1, 2014)

Corporate Solidarity in Jewish Evangelism

By Anatole Glukhovskyy, Chancellor, Ukrainian Evangelical Theological Seminary; Lausanne Int'l Deputy Director for Eurasia

*"Call my followers together."
(Psalm 50:5)*

What a blessed joy it was to host the 10th European LCJE in Kiev at the end of April 2014. Having so many evangelical leaders from Europe as well as from the USA, Brazil, Japan and Israel coming to Ukraine in such a shocking and shaking time for the nation is truly an encouragement for the national churches and congregations. Unfortunately, many nations fought a civil war over differences of opinion on economic and moral issues that threatened to tear their country asunder. Much prayer is needed to protect Ukraine as a nation from division and war – for a better future of the country, free from domination of corruption and oligarch dictatorship.

We want to say a big thank you to each member of the LCJE working group for inviting so many Ukrainian leaders of different Evangelical churches and Messianic congregations to take part in the consultation, making all papers and reports available in Russian and giving national leaders an opportunity to share their passion for Jewish evangelism. This event has also witnessed that God is using Ukrainian believers not only in Russia, but also in many European countries as ministers of His Word. We hope to see an even more mature partnership developed in such a strategically important initiative. We are not as independent, as we might like to believe.

The Lausanne Call to Action

The Lausanne Call to Action is very clear on personal and corporate responsibility. We read that "Christians who, by their action or inaction, add to the brokenness of the



From left: Anatole Glukhovskyy in conversation with Ryan Brymer, North America, at LCJE 10th European Conference in Kiev.

world, seriously undermine our witness to the gospel of peace" (The Cape Town Commitment, IIb – 2, p.41). It is my passion to see the Global Church united in prayer and fasting against anti-Semitism as a key spiritual aspect. May the spirit of repentance for the mass destruction of Jews bring Ukraine and other nations to freedom from a consequence of this sin. The enemy of the Gospel will be doing everything to raise a wall between Jews and faith in Yeshua the Messiah.

The Gospel from a Jewish perspective

The Consultation was truly rich on solid food that was challenging our understanding of the Gospel from a Jewish perspective. As Avi Snyder and several other key speakers mentioned, God gave the Scripture and the Messiah to the world through the Jewish people. That nation was created to be a witness to the whole world. Each workshop

was such a help to become like John the Baptist in leading many people in Israel to turn back to the Lord their God (Luke 1:16). At the same time, many like Ruth need to reach out to the Hebrews' God (Ruth 1:16-18) following the example of Naomi. Each nation and people group will be truly blessed by evangelism and disciple making going hand in hand together. It is the only way for Jewish evangelism to fulfill its purpose.

The theme of the conference was, "Jesus, still today a light to His people in a post-Shoah era". Genocide brought a lot of suffering to God's people and became a school of forgiveness to enlarge the future. Stories about Israeli and Palestinian believers supporting each other during the shooting time were so much needed for Ukrainian and Russian believers to hear. We do not need another war. Will we allow another genocide to take place in Europe?

*Anatole Glukhovskyy
Aglukhovskyy@lausanne.org*

A special note of thanks to our European Coordinator



Jim Melnick and Kai Kjaer-Hansen in Kiev discussing the past transition, the current situation and the future.



*Jean-Paul Rempp
LCJE European Coordinator*

Thanks to Jean-Paul Rempp

In April 2010, a scheduled LCJE European conference in Krakow had to be cancelled as volcanic ashes from Iceland caused airports all over the continent to shut down. The conference was held later that same year, in November. At that time Jean-Paul Rempp was LCJE coordinator for Europe, which he also is today.

Before to our recently held conference in Kiev, some participants wondered if the conference, given the present political situation in Ukraine, would be held. Prior to the conference, Jean-Paul Rempp made an impressive effort, both in terms of logistics and the planning of the program. He furthermore arranged for most of the papers to be translated into Russian. And our Ukrainian friends who had assisted him with practical help looked forward to welcoming us.

We therefore particularly appreciate our European coordinator's insistence that the conference should be held in spite of the tense political situation in Ukraine. That was the right decision. Thank you very much!

Kai Kjaer-Hansen

Let me add my note of thanks to Kai's concerning Jean-Paul's tremendous efforts in preparing for this conference under sometimes very trying circumstances. We in the ICC fully supported Jean-Paul in his decision and believed that the best course of action was to go forward with the conference unless there was a renewed outbreak of fighting in Kiev itself right beforehand. God honored that decision, and the conference was a great time of encouragement to our Ukrainian hosts and, I believe, a blessing to all participants.

Jim Melnick



The Ukraine Crisis: Maidan Independence Square, Kiev. This photo was taken in May 2014 right after the conclusion of the LCJE 10th European Conference. This is where the current crisis between Ukraine and Russia actually began - Maidan Square. It shows a portion of the extensive barricades at Maidan that still serve as a reminder of what happened here during the months of protest from November 2013 thru February 2014, when scores of protestors were killed by snipers. (photo by Jim Melnick, May 2014)

The crisis then spread to Crimea (seized by Russia) and eastern Ukraine, as well as to the city of Odessa, which is one of the most historic Jewish cities in the former Soviet Union. At one point, the Jewish community in Odessa was reportedly preparing to evacuate the city, but as this issue goes to press, that has not occurred.

"I Remember Kiev 2014 for..."

Hanna Lindberg, Finnish Lutheran Overseas Mission

At this consultation I felt at home in many ways. By 'home,' I don't mean my native Finland but Israel where I lived and served for several years until last November. First of all, preparing to leave for Ukraine under the current situation resembled my experiences in Israel. Despite the picture the media has been painting and the restrictive travel recommendations to Ukraine made by the (Finnish) Ministry of Foreign Affairs, I knew by experience that the real situation was something else and that it was safe to go if the locals arranging the conference were proceeding with their plans. And that is how it turned out to be!

Although the actual conference was held in English, this was the first time after returning to Finland that I had heard so many people speaking Hebrew, and I especially enjoyed the Hebrew worship songs that we sang together at the con-



Hanna Lindberg

ference. Another language to give me the Israeli-home-like feeling was Russian, which was spoken by several participants.

During the conference we heard encouraging and inspiring reports of how God is on the move among his people. As usual, there was too much sitting and too much eating and the best part of the program was the breaks in between when you get to know wonderful people while discussing the

interesting things that they are involved in! Jewish ministries are mainly led by gentlemen of a "mature age," and among the participants still weren't too many women or young people...

This was my first visit to Ukraine, and Kiev appeared from the taxi window to be a big city with growing suburbs accompanied by several Orthodox churches next to high blocks of flats. While leaving in the morning I was escorted to the taxi by a helpful staff member of the conference hotel. In a polite way he wished me a safe trip back home and asked me to pray for Ukraine. That is a request we should all keep uppermost in our minds.

Hanna Lindberg
hanna.lindberg@flom.fi

Yulia Zlatkov, HaGefen Publishing, Rishon LeTzion, Israel

Typically, Jewish evangelism is characterized by taking risks; so was LCJE in Kiev – the hottest political spot on earth nowadays. As a new participant in LCJE, I was impressed by the devotion of its members to the higher purpose of saving the nation of God and by the existence of an active and effective network which I was exposed to. It reminded me of a network of Christian believers in Holland during Shoah, described in the book, *The Last Jew of Rotterdam*, by Ernest Cassutto. Local believers connected in a network that had hidden Jewish people from the Nazis' persecution. The members were required to have full dedication to the purpose, effective cooperation, practical



Yulia Zlatkov

approach, risk-taking, and, of course, strong faith and love for Yeshua.

Nowadays, the Jewish nation is in desperate need for a spiritual refuge that can be provided to them by the effective, but sensitive approach of Christian believers around the world. Few speakers referred to the damag-

ing behavior of the Church towards the Jewish people throughout history and also today. There is much work to do in rehabilitation of the relationship between the Church and the Jewish nation, as well as slowly building up the trust between the two. I was inspired by the thought that Jewish evangelism is not only about direct contact with a Jewish person, but also about calling the Church to the mission of Jewish evangelism by teaching the truth about God's plan and purpose for the Israeli nation. "Did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the

Gentiles, so as to make Israel jealous.” (Rom. 11:11). God has never cancelled His call for a Jewish nation to be a light to the world, and the Church must help them to accomplish their purpose.

Meeting new people and hearing about their ministries, goals and accomplishments on the mission field was enlightening and encouraging. Some are experienced veterans in the field and life-time partners in the battle, some

have become regular participants, and some, like myself, are just exploring the network as newcomers. As a representative of a “new generation” at this conference, I was left with an unsatisfied desire to experience a stronger fellowship with people of my own age, hear their perspectives, discuss issues on the level of developing leaders, look into the future of the Jewish nation (developing anti-Israelitism, opportunities created by

modern technology for Jewish evangelism, reaching the young and more). The younger generation can contribute much to the dynamics, enthusiasm and natural tempo of the presentations, workshops and of the whole conference scheme. May God grant us all much wisdom, love and inspiration for reaching out to the lost sheep of Israel!

*Yulia Zlatkov
office@ha-gefen.org.il*

Fiona Sorbala, Chosen People Ministries, London

Having recently attended the LCJE conference held in Kiev, I have been reflecting on what was most meaningful to me. For those who have never attended an LCJE conference, it provides not only an opportunity to listen to good teaching, but perhaps more importantly, it provides a forum for those interested in or involved in Jewish evangelism to meet up and share their experience and resources.

For me, the very location of the conference in the Ukraine was exciting and just a little unsettling. Looking back, I really appreciate the faith of the conference organisers who refused to cancel the conference, even as the news continued to present a deteriorating picture of the situation to the East and South of Ukraine. Yet, as we enjoyed our hotel on the outskirts of the city, the gunfire seemed to be very far away, but the underlying concern for this country and its situation was never very far from our minds or our hearts.

Having lived and ministered in the Former Soviet Union for nearly 10 years in the nine-



Fiona Sorbala

ties, the opportunity to catch up with what God has been doing there was such a blessing. I was thrilled to see how the work in several cities where I had been involved has grown, become well established and is bearing good fruit. What an encouragement to hear from brothers and sisters about what the LORD has done in them and through them!

Meeting in the Ukraine brought me back to a country where, like most of the Former Soviet Union, the Jewish people suffered immensely during the Holocaust and reminded me of my own family's suffering. The work of evangelism to our peo-

ple here in Eastern Europe is vital: there is a deep need for ministry which brings healing to the hearts of Jewish people through the Gospel. The conference has stirred my heart to find an opportunity to return to serve brothers and sisters who labour for the kingdom in the Ukraine. So I left hoping that the Lord will open a door for me to make a return visit.

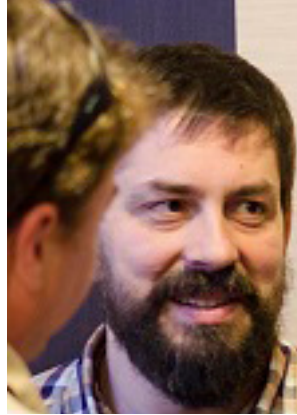
As I listened to what God is doing among His people around Europe, it was good to be reminded that we are part of something bigger. It enlarges our vision of who God is and what He is able to do and challenges us to look beyond the place where we are and what we are doing, to see the grand vista of God's plan not only for the Jewish people but for all humanity; and then to realise that He has called us to be a part of it – what a privilege.

*Fiona Sorbala
fjtever-4him@hotmail.com*

Dear brothers and sisters, I thank you and the Lord for the opportunity to share my impressions about participating in LCJE Kiev 2014. I hope that my personal opinion will be helpful. I participated in the conference for the first time, and for me the invitation to visit was very interesting and important. I was pleasantly surprised by the large number of missions with many years of rich experience, created to evangelize Jews.

For me personally, it was important to meet with the author of the book about our compatriot Joseph Rabinowitz, Kai Kjær-Hansen, as we prepare for the celebration of the 130th anniversary of the founding of the Community of Israel of the New Testament in Chisinau (Kishinev). The celebration will be held in November 2014. We, ministers of the former Soviet Union, feel a great lack of information about the work of missions to Israel. Due to historical reasons, we have been deprived of communication with our brothers from the West and with the wealth of practical and theological heritage that the Western churches and missions have.

What I would like to note is that, in my opinion, in Israel today, one of the fastest growing communities is the Russian-speaking congregational movement and the community of immigrants from the former Soviet camp. In my personal experience they are mainly developed by those ministers who have come from existing communi-



Shimon Pozdirca

ties in the diaspora. So I see a close connection between messianic communities of Ukraine, Belarus, Moldova, on the one hand, and some Israeli Messianic communities. Jews receive with a greater openness the Gospel from their fellow-Jews, and therefore we need support to educate our ministers and leaders on how to do it in a Jewish way. In this respect, we were very much inspired by the talk of the European Director of Jews for Jesus, Avi Snyder. Their experience is very important for us. Also, I would like to hear more local Ukrainian ministers who have an extensive practical experience in Jewish evangelism.

During the 13 years of establishing and building up the Messianic congregation in Chisinau, I have felt convinced that it is impossible to build a community by means of humanitarian aid, and all these years I consciously avoided it, knowing that it would double the actual size of the community. Instead, we cultivated sacrifice and generosity in the members of our community. I believe that we, the Jewish be-

lievers in Yeshua, should not be consumers but the ones who sow and give away. So, it was very important and joyful to hear Fiona Sorbala from England asking the question, "How can we help you?" It is important to ask such questions. As we could hear from the answers, the Messianic congregations do not need clothing and food for the elderly, because a normal community of believers is able to take care of their needy ones.

Our need, rather, is for quality literature, and we are not talking about the Zionist journals, but rather some quality Messianic theological literature. We need support of our evangelistic programs and projects (whose effectiveness has been proved not only in Europe, but also in Israel). We need to develop a media ministry to reach a new level of evangelism. Realizing that the purpose of missions, gathered at this conference, is to bring the Gospel to the Jews, it is important to develop and maintain the work with the young generation, with Jewish families, to establish children programs ... We need to reach the young generation also through the development of the Internet space, and for this we need quality technical training of appropriate staff, and, of course, the technical means as well.

Once again I want to thank you for this opportunity to visit LCJE Kiev, and we are looking forward to a fruitful cooperation.

*Shimon Pozdirca
rabbi@mashiahmd.com*

The next generation in the work of Jewish ministries

By **Bodil F. Skjøtt**, General Secretary, Danish Israel Mission

A topic for one of the evening sessions at the LCJE Europe conference was, "The next generation in the work of Jewish ministries." The panel of three people who had been asked to address the topic was (in the photo on right) Yulia Zlatkov from Israel, herself a Messianic believer, Christian Rasmussen, from Denmark, living in Israel and serving as pastor of the Immanuel Lutheran Congregation in Tel Aviv, and Haavard Maurstad from Norway, leader of Return-to-Sender, the youth branch of the Norwegian Church Ministry to Israel. Being under 35 years of age, all of them were qualified to represent the next generation within the LCJE network.

I had been asked to serve as moderator of the session and as such had the privilege of asking the questions and leading the discussion. This is some of what I heard during the session:

If LCJE wants the next generation on board, it is important that they are given the opportunity to discover for themselves what the LCJE network is all about and what it has to offer. This is not done mainly by yet another lecture or paper presented but rather through interaction in small groups and through them the opportunity to address the topics discussed in our network. But the next generation is also a generation looking for confirmation and constructive feedback on what



Haavard Maurstad

Christian Rasmussen

Yulia Zlatkov

they say and do.

The question of, "what's in it for me?" was also addressed. The panel agreed that it is an important and unavoidable question when working with young people today. But they also agreed that the best way to help them find the answer for this question is by pointing them to the Bible's big story. We need to help them see that they are not the center of the world. God is that center, and guess what? You can be part of His big plan (in which Jewish evangelism is essential: to the Jew first!) and find your identity in what God is already doing in the world. For young people, being invited into God's mission and finding out where they fit in is a message that tells them not only who they are but also sets them free – to be and to serve.

Yulia, coming from Israel and being a leader of young

messianic Jewish believers, underscored the importance of Messianic believers seeing themselves as more than receivers in God's mission to Jewish people. They are also actors - first by being sent with the Gospel to their own people. But they are also sent to a world outside the Jewish community with a message of the Jewish Messiah and through this demonstrating his love and compassion for people in need. The panel session demonstrated that LCJE Europe has a next generation of young people that wants to join in, wants to be taken seriously and given an opportunity to participate and contribute, but also is ready to listen and to learn, to be confirmed and encouraged and corrected.

*Bodil F. Skjøtt
general@israel.dk*

The LAUSANNE MOVEMENT Younger Leaders Gathering (YLG) in Kiev has been postponed until 2016.

See <http://www.lausanne.org/en/gatherings/issue-based/yig-2016.html> for more information.

The Kiev Jewish Messianic Congregation (KEMO)

By Jim Melnick, LCJE International Coordinator

Overview

The Kiev Jewish Messianic Congregation (KJMC) is believed to be the largest Messianic congregation in the world, with some 1,600 participants. It is also best known by its Russian language acronym, KEMO (which stands for 'Kievskaya Evrejskaya Messianskaya Obshchina' - the Kiev Jewish Messianic Congregation). KEMO's main Russian language website is kemokiev.org. The congregation has many daughter congregations located in numerous cities throughout Ukraine. KEMO's senior pastor-rabbi, Boris Grisenko, was an active participant at the 10th LCJE European Conference in Kiev and also brought other pastors to the conference.

During our Kiev LCJE conference, I was able to spend some time in discussions with Pastor Boris (his full name is Boris Saulovich Grisenko) on various topics related to the congregation and Jewish evangelism. These followed on past connections when he attended two Russian Messianic Leaders conferences in Jerusalem (2009) and Kiev (2012), held under the auspices of Chosen People Ministries.

Visiting KEMO/KJMC

I attended KEMO's Shabbat worship service on May 3rd. The five-hour service was a new experience for me. The praise and worship time was a wonderful blessing. The service included the testimonies of some German and Austrian believers whose fathers had served in the Nazi Wehrmacht. They asked forgiveness from the Jewish believers present on behalf of their fathers. It was a very moving time.

I also had the opportunity to witness to and sit down with an elderly Orthodox Jewish man who had come to the service to see what everything was all about and had some questions. That also was an enormous blessing. The previous day I attended a special seminar put on by the KEMO staff titled, "New Ways of Reaching Jewish People with the Gospel." The primary mission



Boris Grisenko speaking at the LCJE European conference in Kiev



Outside of the Kiev Jewish Messianic Congregation (KEMO/KJMC) in the Darnitsya district of Kiev (May 2014)

of the congregation is built around Jewish evangelism and relies heavily on a Messianic adaptation of the Anglican Church's Alpha club concept (called 'Aleph clubs' at KEMO). This process has been going on for some 14 years, and KEMO prayer teams meet to pray while the Aleph clubs are underway.

There is also a very positive attitude to evangelism to Gentiles as a key component in a broader strategy in reaching Jewish people with the Gospel. Within Kiev at least, many Gentiles who come to faith usually have 3-4 Jewish friends, and through them the outreach process continues.

*Jim Melnick
lcje.int@gmail.com*

Problems linked to Jewish Evangelism in Post-Holocaust Ukrainian Society

By Dr. Igor Rusniak, Director of Kiev Jewish Messianic Congregation's Bible College

The Holocaust, or 'Shoah' in Hebrew, was the total destruction of the Jews by the Nazis during World War II (this war in Russian history was known as "The Great Patriotic War"). Nazi leaders called the mass destruction of the Jews "the final solution to the Jewish problem." It is well-known that nearly 6 million Jews were annihilated during World War II, which was approximately one-third of the Jewish nation.



The Menorah Memorial at Babiy Yar - Kiev, Ukraine

The mass-killings of Jews in Ukraine

Although World War II ended 69 years ago, the Holocaust through its monstrosity continues to directly or indirectly influence different aspects of ministry to the Jewish people generally, including evangelism. Ministry to the Jewish people in Ukraine has also experienced the impact of these consequences of the Holocaust.

2.7 million Jews were living in Ukraine (within the current borders) until 1941. Ukraine took the first place in Europe and the second place in the world for the number of Jews within its borders. The destruction of the Jews was done openly and in an extremely cruel form in Ukraine, which was occupied by the Nazi Wehrmacht. This was on account of the Nazis who lived here, as well as the Jews who were not simply Jews, but Jewish Bolsheviks who supported Soviet power. Nazis

saw in the Jews the "moving power of a world revolution". The mass-killings of Jews began from the very first days of the occupation and continued for more than three years. In the western regions of Ukraine, the Jews were rounded up into ghettos. In the rest of Ukraine ghettos were not found. The Nazis murdered Jews by way of mass execution. As a result, 1.5 million Jews were executed. Nearly 340,000 of them were taken out and destroyed in Poland, in specialized concentration camps in Belzhets, Auschwitz, Sobibor and Maidanek. We must take into account also Jews who were evacuated at the beginning of the war from Ukraine into Russia, mainly into the North Caucasus, and then were found and destroyed by Nazis in 1942. The average number of Ukrainian Jews was no less than 1.6 million people who were destroyed by the Holocaust. Practically every Jewish family in Ukraine has relatives who were murdered by Nazis during the war.

It is necessary to note that the mass destruction of Jews was carried out not only by German occupiers but also by police divisions and volunteers from the residential population who were widely involved with them.

The Holocaust in Soviet society after the war

After the war, during the period of the USSR, the Holocaust was not, within Soviet society, considered a separate and unique phenomenon. Instead, it was interpreted as a part of the Nazis' policy of genocide with respect to the Soviet people of different nations. There were several reasons for this approach to the Holocaust. One of them was anti-Semitism in the Soviet Union. This usually was in hidden form, but at times it showed up openly. In the first years of Soviet power, anti-Semitism was considered an ideologically detrimental philosophy. There were attempts

to fight against this evil at that time. But by the 1930s anti-Semitism had stopped drawing society's attention, and the fight against it failed. As a consequence, demonstrations of anti-Semitism became more frequent. It is also known that anti-Semitic attitudes spread to all levels of society, including among the highest Soviet leaders. As a result, the Nazis' anti-Semitic policy was propagated within the USSR up until the invasion in 1941 of German troops onto Soviet territory. Information about the mass destruction of Jews by the Nazis was not made known to the Soviet community.

The anti-Semitic attitudes sown into Soviet society remained after the war. It appeared as animosity towards Jewish history and culture in an attempt to suppress Jewish self-awareness. Therefore, anti-Semitism was a key factor which formed the attitude of the Soviet community towards the Holocaust.

Another reason why the Holocaust was not marked as a separate and unique phenomenon could be found in the internal policy of Soviet leaders. The USSR adopted a policy to create a so-called "common Soviet people", in combination with the Russian-national elements of society. As a result, the victims and losses of the Soviet people as a whole, and of the Russian people in particular, were emphasized, without giving attention to the suffering and victims of small ethnic groups; especially the Jewish people. Nevertheless, the number of deaths in the war was highest among the Jews.

The attitude towards the Holocaust within Soviet society was further influenced by the Soviet ideological position, according to which the Holocaust was interpreted as one of the Nazis' ideological displays. In turn, the Nazis were interpreted as an example of the capitalist system, where the roots of evils such as genocide were hidden. The Soviet Union put together an anti-Zionist and anti-Israeli foreign policy which explained Zionism as a reaction to bourgeois ideology.

Therefore, there was no proper attitude toward the Holocaust in society, even after the disintegration of the Soviet Union. This term was not present in public affairs, and no proper attention was given to it in scientific circles. Even the terms themselves, "Holocaust", "Catastrophe", "Shoah," were unknown in Soviet scientific literature. Usually terms such as "destruction" and "liquidation" were used to discuss this subject.

The term "Holocaust" came into usage in the Russian language by means of English only in the 1990s. The subject of the Holocaust was not labeled as a unique phenomenon. It was considered as nothing special and distinctive from other events of mass killings of people that belonged to other nations or social groups. It follows to emphasize that the USSR denied that the Nazis killed six million Jews, many of which were Soviet citizens. The Soviets also denied that the Jews were doomed to destruction by the Nazis beforehand. A change in attitude towards the Holocaust

took place following the disintegration of the Soviet Union. This subject area had by then become one of the most important topics for Ukrainians, Russians, Byelorussians and other nations. But post-Soviet society still continued with misunderstanding and indifference to the fate of the Jewish people during World War II. In certain cases, this subject was concealed because it required answering fundamental questions about man as an entity, about human society, and about morality, faith and religion.

Attitudes toward the Holocaust among believers

Such attitudes towards the Holocaust in post-Soviet society also exist in part among believers. Many believers and even churches either do not attach specific importance to the Holocaust or else they consider the Holocaust within the basis of the general attitude of the secular world, with respect to the genocide of national minorities and social groups. Also, the influence of anti-Semitism has been inherited by the historical Church.

In this case, believers must repent in order to become free. Many believers and churches are also exposed to the influence of "replacement theology," which has negated the special relationship of God with the Jews, and the special role and destiny of the Jews in God's plan. Many believers are not properly informed or are ignorant about the level of suffering and destruction of the Jews during World War II. It can cause serious problems in different aspects of ministry to Jewish people, including in Jewish evangelism.

The Holocaust in Jewish consciousness and conscience

The Holocaust occupies a key place in Jewish consciousness and conscience, in contrast to Gentile society. As it was stated earlier, there are practically no Jews in Ukraine who did not experience the loss of relatives and friends during the war.

The attitudes of various groups in Jewish society may also be different towards the Holocaust. One group may consider the Holocaust to be identical to the genocide of other people. Such a universalist view is supported by Jewish groups who are substantially open for emancipation and assimilation.

Other Jewish groups, especially religious Jews, consider the Holocaust as a factor in the unity of Jews, as well as their isolation and dissociation from other nations. Such an attitude is propagandized by those circles that want to transform the memory of the Holocaust into a collective experience which isolates them from Christians and the Gospel of Yeshua Messiah (Jesus Christ). Particularly under the influence of such an attitude, this has fed the ideology of those who seek to stand strong against an antagonistically inclined world. For example, supporters of this view assert that there is a threat of a new Holocaust, including from the Western world, which, they believe, is ready today to abandon the Jews, as they have done before.

One more view on the Holocaust takes an intermediate position between the two already mentioned. It admits the uniqueness of the Holocaust and its consequences, including the necessity of a militarily and politically strong, independent Jewish state. And with this view, supporters of this approach ex-

press their concern about efforts to develop Jewish life through a panegyric of Jewish suffering. They express alarm about the their image as Jewish people from a "people of the Scriptures" to a "cremated people".

Therefore, the Holocaust does not allow the Jews to be indifferent, and it occupies a key place in Jewish consciousness and identity. This was so in the Soviet period, and it is still the same after the disintegration of the USSR. For example, an opinion poll in 1998 among Jews of modern Russia about the most important factor for a person who "is a real Jew" showed the following results:

- it is necessary to follow the Kashrut – 5% agree
- to share ideas of Zionism – 7%;
- to visit a synagogue – 9%;
- to know Hebrew or Yiddish – 20%;
- to be a community of inheritance with the state of Israel – 25%;
- to keep a collective memory about the Holocaust – more than 77% agree.

There is reason to believe that the same statistics exist in Ukraine.

The term 'Holocaust' is also one of the key terms used by anti-Messianic Jewish circles for raising a wall between Jews and faith in Yeshua Messiah. Particularly, they ask the question: 'Could the Holocaust have happened at all if Christian theological and cultural Judo-phobia had not prepared a way for it?' On the other hand, many among Gentile circles, including some believers, attempt to present the Holocaust as a pure problem of the Nazis or a problem of the Jews.

Therefore, the Holocaust is a tragic event in the history of the Jewish people and of Ukraine and of all humanity. Remembrance of this tragedy is passed on from generation to generation of Jews, and essentially determines the

Jews' attitude to a Gentile environment, especially to believers in Yeshua Messiah. It is necessary to break down the barriers between Jews and those with faith in Yeshua the Messiah. Those barriers exist due to negative aspects related to the memories of the Holocaust. Let's note some keys to get over these barriers.

The fight against anti-Semitism

Because the Holocaust happened through an open and extremely expressed manifestation of anti-Semitism, the fight against anti-Semitism is a key spiritual aspect. Particularly in the Kiev Jewish Messianic Congregation (KJMC/KEMO), prayer against anti-Semitism is an integral part of prayer life. Anti-Semitism, its consequences and how to fight against it are subjects of studies and seminars conducted by ministers of KJMC. Also, KJMC itself, for the fourth time in 2014, has held a global prayer meeting against anti-Semitism and Nazism. This prayer event is supported by other Messianic Jewish congregations and churches of different denominations. The spiritual prayer battle against anti-Semitism and Nazism releases God's rich blessings upon the Jews and Gentiles, and the main blessing is salvation according to faith in Messiah Yeshua. The international prayer against anti-Semitism and Nazism provides a whole list of events, particularly interdenominational prayer meetings, which gather leaders of congregations and churches. There are also seminars on the spiritual roots of anti-Semitism, Nazism and xenophobia, along with their manifestations and how to stand against this evil.

The "March of Life"

The "March of Life" is one more important actions in the struggle against anti-Semitism and Nazism and their consequences. Believers of the TOS ministry from the German city of Tübingen who were descendants of Nazi participants in the mass destruction of Jews became the initiators of the "March of Life". The first "March of Life" took place in 2007 in the southern region of Germany as an action of repentance for the death of the Jews in the fires of the Holocaust and also as an action to support Israel as a protest against manifestations of anti-Semitism in these days. The "March of Life" took place in Ukraine in 2010. Its aims were:

- to remove the shroud of suppression covering the mass destruction of Jews in Ukraine by German Nazis during World War II and to reveal the direct or indirect collaboration of the role natives played in it
- repentance by the Ukrainian nation for the mass destruction of Jews in the Holocaust so as to destroy the curses and consequences of this sin in Ukraine.

The "March of Life" attracted wide public attention in Ukraine. It was organized by the TOS ministry from Tübingen with the support of a committee of churches – participants in the "March of Life", and many Jewish organizations including the Ukrainian Independent Council of Jewish Women. On the grounds of the Babi-Yar Memorial in Kiev, participants gathered for a meeting. Those present were able to hear stories of the repentance of believers from Germany, testimonies of Jews surviving the Holocaust, appeals to the people of the world not

to ignore global tragedy in any form, and about the necessity to fight against neo-fascism, neo-Nazism, xenophobia, anti-Semitism and racism. Many Jewish leaders, Christian pastors, and the ambassador of Israel in Ukraine, Ms. Zina Kalay-Klaitman, spoke about the importance of the initiative of repentance on the side of the Germans. The "March of Life" took place in many other cities of Ukraine as well. It became an important event to break down walls of separation which were raised by the tragedy of the Holocaust. And it is necessary to continue efforts in this direction.

Lack of information by believers

As stated previously, one of the barriers to effective evangelism ministry among the Jews is a lack of information by believers in respect to different aspects of Jewish culture and history, including the Holocaust. And therefore, educational programs studying these subjects have significance. Particularly at KJMC there is a Messianic Bible School and a correspondence school which train Messianic ministers. The required part of their educational program includes subjects devoted to ministry to Jewish people, to problems of anti-Semitism, to the history of the Jewish people, and the Holocaust. Historical terms and events of the Holocaust are considered not only with a careful preservation of historical accuracy, but also with an analysis of the causes of the Holocaust and its place in the minds of the Jewish people. As experience shows, these terms effectively help believers, especially from Christian churches, to understand and have a modern mentality of

the Jews. In turn, this gives the opportunity to build more effective relationships with Jews and thus for them to come to know the Lord Yeshua. Subjects devoted to ministry to Jewish people, to problems of anti-Semitism, to the history of the Jewish people and to the Holocaust are included in the educational program of the Messianic Theology Department, which will be opened on the basis of the Ukrainian Evangelical Theological Seminary.

But the most important factor in Jewish evangelism is, was, and always will be God's love for the Jewish people, which is in the heart of everyone who truly believes and loves the Messiah of the Jews, and of all people, the Lord Yeshua.

*Igor Rusniak
i_rusnyak@ukr.net*

FREE COPIES AVAILABLE!



RUSSIAN LCJE BULLETIN

To order free copies of the 2014 special Russian language edition of the LCJE *Bulletin*, write to: lcje.int@gmail.com and specify the number of copies needed.

Highlights from Poland

By Emanuel Machnicki, The Olive Tree Fellowship, Poland

It is a great privilege to take part in the LCJE conference here in Kiev. I am representing The Olive Tree Fellowship, a ministry based in Poland. We had the opportunity to introduce ourselves at the conference in Krakow in 2010. It was a very encouraging experience to meet like-minded brothers and sisters in Christ from all over the world who share the same calling and burden to bring the Gospel to the Jewish people.

Just to remind you – Poland is a predominantly Catholic country with a very tiny minority of evangelical Christians; also, the Jewish community is a small remnant. But still, thanks to the Lord, there are opportunities in democratic Poland to minister to the remnant of the Jewish people, as well as to communicate the truth for and about Israel. Here are some highlights from the field of our ministry.

Activities

We keep organizing our quarterly 'Prayer for Israel' conferences that gather usually around 100 participants from all parts of Poland. The Olive Tree staff members also visit and preach in different churches and denominations interested in Israel.

The summer time of vacations offers good opportunities to connect relaxation with evangelization. For the past 15 years Olive Tree has organized summer camps for Jewish children and teenagers from Ukraine. Our experienced co-workers organize Bible lessons and recreational activities. Last summer, one of the groups consisted of 22 Jewish people from Ukraine, plus 10 Polish Christians.



Emanuel Machnicki

Another summer event is called 'Holidays with the Bible'. These were started in the late seventies and have been going on for over 30 years. For almost 20 years now they have been held at a farm near Warsaw run by Gustav and Maria. The holidays are aimed at Christians concerned with Israel and to our Jewish friends, so that we can spend time together and make friendships. Last year altogether there were 33 participants, including 8 people from Minsk in Belarus, from the Jewish organization of ghetto survivors, and 3 Israelis. The event was supervised by Sister Ania and her husband Marek.

Olive Tree keeps organizing on regular basis educational trips to Israel. There are approximately four tours per year with about 40-50 participants each time. After visiting Israel they say they love the land of the Bible. They often want to pray for Israel and for the Jewish people. We try to arrange opportunities for them to meet with Israelis and hope-

fully be a good testimony to them. The trips are supervised by Sister Hania.

We continue our youth ministry for college students and young adults, helping them to become spokesmen for Israel in our country. We also want them to establish relationships with Jewish youth. Therefore we support youth exchange programs. In 2013 Olive Tree, in cooperation with the Israeli non-governmental organization "SparkPro Israel," organized a youth exchange where Jewish people, mostly secular, could spend a week with young Polish Christians in Poland, learning about Polish history, culture and people. The same group met again for a week in Israel to repeat the activity. Olive Tree has been participating in the program since 2010. The youth ministry is conducted by Timothy and Jola.

We are also active in the field of publishing and media. We have been able to print and distribute a number of books about God's plan for Israel. We issue a bulletin titled 'Our Elder Brother' that reaches several thousand readers throughout Poland. We also send our a monthly prayer letter to hundreds of our prayer partners in Poland. Twice a week our radio program is broadcast by a Christian evangelical radio station.

Last year Olive Tree staff members took part in recording of a TV program about Shavuot. The program was shown on the

Polish TV main public channel, some days before Pentecost. In previous years we participated in making several TV programs presenting the feasts of Hanukkah and Pesach, as well as other topics connected to our Judeo-Christian heritage.

A reconciliation conference

In October 2013, Olive Tree took part in a reconciliation conference organized by a Baptist church in Poznan. The speakers were representatives of Jewish, Polish and German nations. The event received publicity in the secular media.

I am not entitled to speak for other ministries in Poland, such as "Send me" by Kazimierz Barczuk or "Szalom Ministry" in Oswiecim and others. As far as we know, they are doing well and are expanding their various activities. Also, many local churches spontaneously take various initiatives. In most Polish cities and towns there are places of Jewish memory like cemeteries or former synagogues, but there are no actual Jews living there who would preserve the memory. Usually there were no Polish people willing to do that. We have quite a few examples from all over Poland when local

evangelical Christians filled the gap and took care of such places, gaining much appreciation for that from the Jewish community.

The so-called "III phase of the Holocaust"

Right after WWII, the constructive debate on Polish-Jewish relations was restrained for political reasons, and, so to speak, put in the "freezer" for almost 40 years. Now is the time when the Polish people have the opportunity to deal with the uncomfortable truth that, during WWII, we were not always the innocent victims of the Nazis or powerless witnesses to the genocide. The historical research now being conducted, especially on the so-called "III phase of the Holocaust" proves that, in numerous cases, Polish people were the sole oppressors of their Jewish neighbors, which demythologizes some of the narratives of Polish heroism during the war. Unfortunately, a major part of society refuses to acknowledge those facts and accuses the whole debate as consisting of anti-Polish propaganda, as well as a distortion of Polish history.

For a few years, Polish national

movements have been on the rise. There are groups of young hooligans who demonstrate on the streets using paramilitary tactics and employ extremist rhetoric. They call themselves the defenders of Polish traditional values. The anti-racist Never Again Association said it documented a 30 percent rise in the number of racist or xenophobic incidents and crimes linked to the far-right last year. Nationalist ideology is often based on a belief that "true Poles are Catholic", which implies that members of ethnic and religious minorities cannot be truly "Polish." Therefore, anti-Semitism is a crucial part of their core message. Currently they are trying to enter the political mainstream.

Poland needs a decisive spiritual breakthrough. I believe that the darkness of anti-Semitism, so deeply rooted in Polish mentality, is the main hindrance to the unleashing of God's blessing over my nation. In your prayers, please, remember my country.

*Emanuel Machnicki
emanuelmachnicki@interia.pl*

UPCOMING LCJE MEETINGS

LCJE AustralAsia - Fourth Bi-annual Conference; 21-24 July 2014
Stanwell Tops, NSW, Australia
Contact: Bob Mendelsohn
australia@lcje.net

LCJE Japan: 16-28 September 2014 (Int'l Coordinator visit)

LCJE 10th International Conference
2015 - Israel
August 16-21, 2015
Contact: Jim Melnick

The Relations of Russian-speaking Jews and Israel, and How to Keep the Gospel Alive Among Russian Jews

By David Zadok, Grace and Truth Congregation, Rishon LeTzion, Israel

Overview

Due to the scope to this paper, I will not make a distinction between different Russian-speaking countries within what was once the Soviet Union. The ethnic and nationalistic feelings and distinctions within them are strong; we are witnessing this presently in the Ukraine-Russia crisis over Crimea and other parts of Ukraine. Nevertheless, for the purposes of this paper, I will refer to them all as Russian speakers.

The bases of the relationship

The relationships between the Russian-speaking Jews and Israel remain strong due to some of the facts mentioned earlier. Their numbers in Israel remain high, as well as their influence in society. Even now you can still easily find a Russian speaker in many public services, like banks, government offices, supermarkets and hospitals. In many ways, the Russian-speaking community in Israel has kept its distinct identity, although no doubt most of them see themselves as Israelis. In the past, Israel was often described as a melting pot, since it absorbed many immigrants from various countries, and many blended into the culture and society of Israel. However, in the last few years, it is often said that Israel is more like a mixed salad, where each ingredient maintains its distinct shape, color and flavor, while still contributing to the over-all taste of the salad. This can certainly



David Zadok

be said about the Russian immigrants, since in some ways they have remained Russian more than they have become Israelis.

How to keep the gospel alive among Russian Jews

The waves of Russian immigrants have brought many blessings to Israeli society and particularly to the church. They moved the wheel of economics quickly, as the government had to provide housing, jobs, health care, and many other social needs. Furthermore, they were sent to Ulpans (Hebrew language schools) in order to learn the language and to be able to communicate and integrate into society. The role of a unified language was crucial, not only for their integration, but also for the cause of the gospel. Eliezer Ben-Yehuda, the father of Modern Hebrew, was born on January 7, 1858 in the city of Luzhki in Belarus. He is yet another gift of the Russian-speaking world to Israel and the Jewish people. Robert St. John, in his well-known biography of Eliezer Ben Yehuda, titled, *Tongue of the Prophets*, remembers his experience in

Jerusalem in 1948. He writes:

In Israel that year I saw Jews from sixty or seventy different oriental and occidental countries creating a nation; people with different customs and costumes, different religious attitudes and levels of culture, different languages and dialects. I kept asking myself what the one thing was that they had in common. In addition to a burning desire for a land of their own, the great coagulating agent holding together these diverse elements was their common language.

We can see the great contribution of a common language (in this case, Hebrew) and the unity it brings to the people. The contribution of Eliezer Ben Yehuda can be compared to what Martin Luther did for the German language when he revived it. Eric Metaxas in his 2010 biography of Bonhoeffer, which became a New York Times bestseller, writes these words about the influence of Martin Luther:

Luther's influence cannot be overestimated. His translation of the Bible into German was cataclysmic. Like a Medieval Paul Bunyan, Luther in a single blow shattered the edifice of European Catholicism and in the bargain created the Modern German language, which in turn effectively created the German people. ... Before Luther's Bible, there was no unified German language. It existed only in a hodgepodge of dialects.

This is another example of how God uses language as a means of bringing His blessing and His light to the nations. By translating the Bible into German, Luther took the Bible from the hands of a few and

made it available to everyone in the German-speaking world.

The revival of the Hebrew language contributed much to the unity and conformity of the Jews particularly in Israel, but more so also to further the cause of the gospel. Now, for the first time, there are large numbers of Russian speakers from various parts of FSU who can be easily reached in the land of Israel using one common language. So the task of evangelizing them in some ways has become easier because of their concentration and common language.

In fact, the restoration of the Hebrew language and the land of Israel together have paved the way for the restoration of the people of Israel back to their God and Messiah. It is now in this small land of Israel where Jewish people and a large Russian community live, and they both need to be reached with the gospel. For them, it is important not only to read material in their mother-tongue but also to hear and read the gospel in the Hebrew language. This is important so that they will realize that faith in Jesus is not foreign to Jewish people but is as Jewish and Israeli as it is American, African, Indian, Middle Eastern and Russian. There are no geographical boundaries, but language boundaries do exist. For this reason, it is important to use Hebrew, and it also contributes in maintaining Jewish and Israeli identity.

We need to be aware of these factors in order to present a relevant gospel to Russians now living in Israel who speak Hebrew as well as to those who do not. There are still a relatively large number of Russians who do not speak Hebrew, or at least not comfortably enough to be able to understand spiritual terms or read books in Hebrew.



Four participants living in three different countries speaking Russian together at the LCJE European Conference in Kiev.

For this group, it is still important in our church services to translate the service into Russian. It is our duty to help them feel as much as possible a part of the worship service. This is true, despite the fact that we want them to integrate and be a part of church life experiences, and we have to find the right tension between the two pendulums. Some congregations in Israel now use headsets for their Russian speakers. This is a good solution, as long as we don't ostracize them from other church activities and continue to find a way to enable them to participate in the life of the church.

In presenting the gospel to Russian-speaking Jews a danger exists when making distinctions between Judaism and Christianity or Messianic Judaism. At times, I believe we have failed in making that distinction clear enough, and as a result, we have lost some of our people back to Judaism, or even Orthodox Judaism. This is even more important when we see the vast "missionary" work that is being done by the Chabad movement,

particularly in the Ukraine and other Russian-speaking countries. This is no small challenge, as we try to find a way to help our Jewish friends realize that by becoming followers of Jesus, they do not lose their identity as Jewish people. When they put on Christ, they secure a higher citizenship, that of heaven and the millions of followers of Jesus of Nazareth.

Developing leaders and publications

In the early 90's, as Russian immigrants came to the land, some churches and organizations saw the need and spiritual potential to evangelize even those who could not yet speak Hebrew. Many of the immigrants who came were open to the gospel and were converted through various evangelistic efforts of congregations and organizations. These groups had the vision to reach out to these newcomers and went out of their way to do so. As a result, the new immigrants, despite their language challenges, within a few years brought real growth in the number of congregants in numerous congregations. In this way, they strengthened the struggling church in Israel, and

in spite of some challenging encounters, they became a spiritual blessing to the land and the body of Christ. Today we see their many contributions in the arts, music, sports and other areas in which they are making strong contributions to society, and particularly the church.

One example of that blessing and growth is seen in the Grace and Truth congregation in Rishon LeTzion where I have the privilege of serving as pastor. In 1989 the congregation consisted of 35 people, and within ten years we grew to more than 350! One out of the three elders in the church is Russian, and two of our three deacons, as well as our worship music director, are Russian. Today there are not only Russian-speaking congregations in Israel, but many of the Hebrew-speaking congregations have a large percentage of Russians. Some have up to 80% Russian speakers.

In my view, besides the need for evangelism, the church in Israel must train young leaders and provide them with solid biblical literature for

discipleship. After decades of mass immigration of Russian speakers and massive evangelistic works, it is important for the church in Israel to continue to integrate the younger generation into church leadership. In many congregations in Israel this is the case, and we see well-balanced leadership between the Russian-speaking community and Israeli, non-Russian speakers. The church needs to make sure that the Russian immigrants are trained and able to take part in shaping the future of the church in Israel. It is crucial that the church in Israel does not discriminate against them in any way, but rather treats them as equals and with respect. This is especially important in teaching, training and equipping the younger generation.

A love for books and reading

The Russian-speaking community is one that is characterized by a love for books and reading. In this electronic and social media era that we live in, it means we need to be sen-

sitive to their needs and cultural backgrounds and provide them with good biblical and solid literature in the area of evangelism, but also discipleship and leadership training. While Ha-Gefen continues to tenaciously publish books in Hebrew to provide a solid basis for the Jewish people to come to faith, we cannot and should not ignore the need to publish books for the Russian-speaking Jews. Again, also here we need to find a golden formula because our resources are limited.

Conclusion

In conclusion, in order to keep the gospel alive among Russian Jews, we need to work hard, prayerfully led by the Holy Spirit. We must recognize cultural backgrounds and be sensitive to the distinctive language needs of Russian Jews and bring them the gospel in accordance with the Word of God and their identity, Jewish in essence. We must challenge, train and guide new generations of Russians to eventually take the lead and help shape the church in Israel in the years to come. All to God's Glory.

David Zadok
david@ha-gefen.org.il

The LCJE Europe Optional Tour to Berdichev, Ukraine

On May 1, 2014, a busload of LCJE Europe Conference participants visited the famous Jewish city of Berdichev as part of an optional tour. For more on the history and significance of Berdichev, see the article titled, "Berdichev, Ukraine: Hasidic Past, Messianic Expectations, and Jewish Evangelism Today" (November 2013 issue of the *LCJE Bulletin*, #114, p. 20 - also available online). We were hosted and assisted in the tour by the local Russian Baptist pastor as well as by members of the local thriving Messianic congregation (Past article and photos by Jim Melnick).



The unique Jewish 'boot graves' at Berdichev, which may be related to Messianic expectations.



The gravesite of Rabbi Levi Yitzhak of Berdichev, one of the most beloved figures in Hasidic Judaism.

Created to Proclaim – Israel, An Evangelistic Light to the Nations

By Avi Snyder, European Director, Jews for Jesus, Budapest

The urgency of Jewish evangelism

If the call remains to this day (and Paul says that it does), then the urgency of bringing the Gospel to the Jewish people remains to this day as well. You see, we can't proclaim the Gospel until we believe the Gospel. And we can't believe the Gospel until we hear the Gospel. And we can't hear the Gospel unless someone brings it to us first. Perhaps the best way to interfere with the cause of world evangelization is to keep the Gospel away from us Jews.

A few not-so-helpful recommendations

As odd as it may seem, I'd like to make some suggestions about how to stop the Gospel from spreading throughout the world. (Take the points seriously, yes, but please don't put them into practice):

* De-prioritize the strategic importance of bringing the Gospel to the Jewish people.

* Re-define our irrevocable call by saying that it doesn't apply to the Jewish people today.

* Don't pray for the salvation of the Jewish people, or for those whom God has called to carry the Gospel to us Jews.

* Don't provoke us to jealousy or make us envious of the relationship that you have with our Messiah.

* Consign present-day Jews to the destiny of eternal separation from God on the pretext that someday, all Israel will be saved anyway, so nothing



Rolf Heitmann and Avi Snyder in Kiev

needs to be done about Jewish evangelism today.

* Believe the comforting but deadly lie that because we Jews are chosen, we're automatically saved, and therefore, we have no need to repent and place our faith in Y'shua.

In short, choose whatever reason that's most convenient for keeping the Gospel away from us Jews. I can't think of a better way to hurt our people or to keep the Gospel away from the rest of the world.

But give Jewish evangelism the strategic placement that Y'shua and the Apostles gave to it; pray for Israel's salvation, even as the Apostle Paul prayed (Romans 10:1); provoke us to jealousy; in short, take up whatever part God wants you to play for the sake of bringing the Gospel to us Jews. And we Jews will give the Gospel to everyone we meet. That's why we were chosen. That's why we were called.

A word to my messianic brothers and sisters

Some of you reading this are Jewish, like me. Some of you are non-Jews whom God has joined to our

people in a special heartfelt way, even beyond the miracle of making us one in Him. Perhaps you're married to a Jewish believer in Jesus. Perhaps you're involved in messianic ministry of some sort. We all understand the importance of maintaining our identity as Jews. It's good and right that we stand up for Jewish causes such as Israel's right to exist. It's good and right that we cry out against anti-Semitism and against racial hatred of every stripe. But to be honest, that really isn't enough.

It's good and right that we live our lives as Jews and pass our identity on to our children. But that alone really isn't enough.

It's good and right that we establish messianic congregations where we can worship Y'shua in a Jewish context and where we can remind non-Jewish Christians of the Jewish roots of the Christian faith. But that, too, really isn't enough.

It is good and right that our lifestyles demonstrate to Jews who don't yet believe that faith in Y'shua and being Jewish go hand-in-hand. But that also isn't enough.

None of these reasons for living as Jews sufficiently touches upon our call to be witnesses to the world. We were born with a national calling – a missionary mandate that God gave to us at Sinai. How can we cherish the privilege of being chosen but ignore the task that God chose us to perform? Am I saying that every messianic Jew should abandon his

or her community in order to serve as a missionary in some foreign region where no other Jews can be found? No, of course not. But the call should matter to us, and we should have eyes to see the opportunities all around us to be witnesses to the world. These opportunities exist whenever we openly identify as Jews who believe in Y'shua. May I give you an example?

In greater Europe, there's hardly a country that hasn't persecuted us at one time or another. Once, when I was a little boy, I remember my father telling me with a touch of sardonic pride in his voice, "Never forget; we've been kicked out of practically every civilized country in the world." And yet, by God's grace, that very history of persecution has created a platform for us to preach the Good News in the countries where we died. For when we openly proclaim the Gospel as Jews in these lands, neither Jews nor non-Jews are able to remain indifferent to what we have to say. What a testimony to the fact that God can and really will work all things together for the good for those who love God and are called according to His purposes!

If being Jewish matters to us, then the call should matter to us as well. The degree to which we embrace and live the call is the degree to which we really affirm our Jewish identity. And the degree to which we shun the call is the degree to which we nullify the significance of living as Jews. It's good and right that we long for the salvation of our people. But shouldn't we want more? Shouldn't we long for the salvation of the nations whom God called us to reach? Shouldn't we long and labor

for our people's salvation so that they may fulfill the call?

A word to the non-Jewish believing Church

I've noticed at least three false attitudes in the Church concerning Israel's election. The first is an indifference toward our enduring call; the second is a subtle resentment of the enduring call, expressed in the notion that Israel has been replaced; the third is an adoration of all things Jewish because of the call, with no comprehension of what the call really is. Will you be shocked if I suggest that when it comes to these three points of view, we should throw them all away?

Perhaps Israel's election is a matter of indifference to you. If it is, then I'd like to urge you to allow it to become important to you for the sake of the lost among the nations. Suppose God really has called Israel to play a central role in reaching the nations. If we're indifferent to that call, then aren't we being indifferent to the manner in which God has told us to pursue world evangelization? Shouldn't we be attentive to anything that God tells us about being more effective in that task? If God really did call a particular nation to insure the proclamation of the Gospel worldwide, then we should affirm that call, not ignore it with a shrug of indifference.

Perhaps you were taught that the Church has replaced Israel, and you resent the notion that God would grant an irrevocable call to a people as fickle as us Jews. Perhaps you feel as though this sounds like partiality and favoritism on God's part. Will it help if I remind you that Israel wasn't chosen to enjoy a position

of privilege; she was chosen to perform a task. As for our fickleness, or more accurately and honestly, our unfaithfulness -- isn't that the whole point of grace? God doesn't choose the worthy. He chooses whom He wills. God didn't call us Jews because we deserved to be called. And God hasn't preserved us because we have been faithful. He called us, He preserved us, and He declared the call irrevocable, because He is faithful. That's what grace means. Besides, if we can keep our eyes on the fact that God chose us Jews because of His love for the nations, then there's no reason to resent the people He called, but every reason to rejoice over the nations He loves.

Perhaps you're a Christian who not only loves the Jewish Messiah and His Jewish people, but who's ready to assert without any hesitation or shame that we Jews are still God's chosen people. I'm grateful for your love, but may I warn you of some dangers? If your love becomes an indiscriminate adoration of all things Jewish, this is dangerous. You see, this doesn't help us fulfill our call; it just bolsters our pride. If you "respect" or excuse our disbelief, this doesn't help us fulfill our call; it just hinders our coming to faith. If you repeatedly ask us to forgive you for the horrors that were committed in the past by evil people in the name of the gentle Nazarene, this doesn't help us fulfill our call; it just reinforces our false belief that "you Christians" and "your Jesus Christ" really are to blame for all the horror that's happened to us in the last 2,000 years. After all, why would you ask me to forgive you if you weren't per-

sonally guilty of the crime? Even telling us that you love us doesn't help us fulfill the call; it just makes us suspicious. If you really love us (we wonder), then why do you feel compelled to tell us this over and over again?

So how can you help us fulfill the call? What do we need? We need you to pray for our salvation. We need you to encourage us to repent and place our faith in Y'shua. We need you to exhort us to heed His word and to go out, to the Jews first and also to the Gentiles. That will help us fulfill the call. And that will further the cause of bringing the Gospel to the nations whom the Lord is determined to reach.

We need you to pray that the Lord will send His laborers into the harvest. I've heard that the fields are pretty ripe.

The irrevocable call

[...] More often than not, we've acted as opponents rather than as agents of the call. But God in His mercy toward us, in His love for the fathers, in His faithfulness to His word, and in His passion for the nations has never altered His plan, nor rescinded His call, nor diminished His determination to bring the message of salvation to the world. I can't think of a place in Scripture where this is seen more clearly than in the words of Paul, in Romans 11:1-2, 28-29:

"I say then, God has not rejected his people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew... From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable."

That God has not revoked His call is clear not only from the words of Romans 11:29, but from the historical context. Paul wrote those words no more than thirty years after the execution of the Lord – an execution that the leaders of the nation demanded and endorsed. If there was ever a transgression that warranted the revocation of the call, this would be it! If there was ever a sin that could cause the Almighty to change His mind, it would be the sin of the leaders' rejection of the Messiah in the name of the people. And yet, writing at a time when some of those "enemies" were most likely still alive, Paul states emphatically that even so, they were beloved and called!

The call – the only call that Israel has ever received – remains to this day. It's seen in the evidence of Scripture. It's seen in the methodology of the Apostle Paul. It's even

seen in the existence of a zeal-in-search-of-a-cause that stirs so restlessly in so many Jewish hearts. Paul correctly diagnosed the problem of our misplaced passion when he wrote, "they have a zeal for God, but not according to knowledge" (Romans 10:2). No wonder so many of us throughout history have felt driven to pioneer some new endeavor or to champion some new cause. We were created to proclaim, and that's what we end up doing, whether it's for the sake of the Gospel or not. But what a natural fit it is when we finally proclaim the message that we were created to proclaim! Because He is faithful to His promises to the patriarchs, because He loves and has not rejected his chosen people, because He neither changes His character nor revokes His call, and because He loves the nations, He created and called a peculiar people to carry His message to the world. And because His word is true, we can rejoice with the confidence of knowing that what God has spoken, He will bring to pass: "This people I have formed for Myself. They shall declare My praise" (Isaiah 43:21).

*Avi Snyder
avi.snyder@jewsforjesus.org*

Papers from the 10th European Conference at Kiev will be available in English and Russian on the LCJE.net website.

**Visit the LAUSANNE MOVEMENT website at:
www.lausanne.org**

Program Highlights: Fourth LCJE Conference in AustralAsia: 21-24 July 2014

(NOTE: This is an edited program only showing highlights and is subject to revision)

Location: Stanwell Tops, New South Wales, AUSTRALIA. Contact: australia@lcje.net

MONDAY 21 July 2014

- 2:30 Check in from 2:30 at The Tops Conference Centre, Stanwell Tops
- 7:00 Session 1--- Moderator: Dan Secomb
- 7:04 Greetings: Jim Melnick, LCJE International Coordinator [video]
- 7:10 Greetings: Bob Mendelsohn, LCJE Australasia representative
- 7:14 Greetings: Daniel Willis, LCWE Australian Coordinator
- 7:22 Intro: What is "Report from the field"? (Dan)
- 7:25 Report from the field: The Vineyard, David House (Mark Warren)
- 7:55 Gentiles in Jewish ministry. How does that work? (Fraser Harding)
- 9:15 Late night: Shadows of Shoah update (video)

TUESDAY 22 July 2014

- 7:30 Prayer Meeting
- 9:00 Morning Session--- Moderator: Jahleel Shelling; Singing (Led by Andriy Kostyuk)
- 9:15 Messianic Prophecy #1: Darrell Bock 9:55 Q/A with speaker
- 10:45 How to start a ministry, from the ground up. Building one's ministry (Panel or just shared time: Scott Brown and Bob Mendelsohn)
- 11:35 Report from the Field: Chiburim (Amber Xuereb)
- 11:41 Testimony: Ruth Gottlieb (video)
- 11:51 Report from the field: GNFI (Fraser Harding)
- 2:00 Afternoon session--- Practitioners Forum: Possible topics: Israel and Arabs, Are we gaining ground in Jewish evangelism? Does the Church understand us?, 2nd Coming: Does it matter if we preach it? (Bring your questions on 3x5 cards; Panel with: Barry Buirski, Natasha Michailidis, Craig Myers, Bob Mendelsohn, Scott Brown, and Mark Warren)
- 4:00 Free time/Afternoon tea
- 7:00 Evening session--- Moderator: Natasha Michailidis; Singing (Led by Juanita Doody)
- 7:15 Testimony: Paul Cohen
- 7:25 Christ at the Checkpoint: Divergent Views
- 7:50 Report from the field: Mark Landrum (JFJ)
- 7:57 Report from the field: Scott Brown (CMNZ)
- 8:04 Book review: Best since we last met (Ashley Crane)
- 8:11 A moment with Mark Landrum
- 8:16 Offering for LCJE
- 8:24 Report from the field (Omri Jaakobovitch)
- 8:35 End of meeting Late night: Melbourne Messianic Centre

WEDNESDAY 23 July 2014

- 9:00 Morning Session--- Moderator: Paul Cohen
- 9:15 Messianic Prophecy #2: Darrell Bock; Q/A with speaker
- 10:16 Prayer: What's the point? Reasons why we don't pray and overcoming them: Marion Hall
- 11:00 History and future of the MJAA (Brad Burman)
- 11:15 Modified "Report from the Field": Russian Jewish ministry: Changing clientele (Rita Ivenskis and Kon Michailidis)
- 11:30 A moment with Mark Landrum
- 11:35 Jews in the book of Acts: Did Paul abandon his people? (Ashley Crane)
- 12:10 Group photo. Everyone be on time.
- 2:00 Afternoon Session --- Moderator: Rahel Landrum
- 2:00 Failures and lessons I've experienced in apologetics (Joel Burman), OR China and the Jews: The Sino-Sinai connection. What is the point of going to Hong Kong, Singapore, China? (Shok Yin)
- 2:15 Academic influences on Jewish evangelism (Ian Packer or John Dickson)

- 2:45 Report from the field: Des Rubie (JFJ/NZ)
- 2:47 I believe in Replacement Theology, and so do you (Bob Mendelsohn)
- 3:35 Q/A with panel (Mendelsohn, Crane, Cohen)
- 7:00 CMJ: A history and report from the field (Fraser Harding)
- 7:15 The Church and Jewish Evangelism: Problems and Possibilities (Rob Smith)
- 7:45 What's the buzz: Media reports international (Susan Perlman video)
- 7:52 Report from the field: Mark Polonsky (CMA)
- 7:59 Trends in modern theology worldwide (Darrell Bock)
- 8:15 Mission methods: Then, now, and tomorrow (Mark Warren)
- 8:32 Cross-cultural ministry. Church and Jews...how does that work? (Ashley Crane)

THURSDAY 24 July 2014

- 9:00 Morning session--- Moderator: Ashley Crane; Singing together (Led by Andriy Kostyuk)
- 9:15 Messianic Prophecy #3: Darrell Bock
- 10:00 Who's who in the world of apology (Daniel Secombe and Joel Burman)
- 10:45 A moment with Mark
- 10:54 Hall of Fame: Those who have passed away since we last met
- 10:56 New age evangelism: More perspectives and response (Scott Brown)
- 11:25 Finishing well: Bob Mendelsohn
- 11:40 Prayers 11:50 End of session 12:15 Lunch/Farewells

Errata - AustralAsia: 2013 Annual Report

Editor's Note: This material was inadvertently left out of the Feb.-March 204 issue.

Jews for Jesus

Once again we have maintained commitment to our mission statement making the Messiahship of Yeshua an unavoidable issue to our Jewish people in AustralAsia. This has happened by traditional means of our street evangelism and one-to-one visits with Jewish enquirers. If it isn't broken, don't fix it. That's why we continue to do those and many other methods of outreach.

2013 was another good year for our evangelism and our discipling of Jewish people in Sydney and throughout the country. One of our workers even led a Jewish woman to Messiah in the UK whilst travelling through late in the year. Many of our contacts come originally from church visits, which also take up to 15% of our time each week. We had big events this year again with our Passover banquet being the largest, along with weekly Jewish Bible classes, our monthly gatherings (One New Man), and Rosh Hashanah, Yom Kippur and Hanukkah events.

The best action centre for our efforts continues to be the Jews for Jesus Books and Gifts book shop in Bondi. For 9+ years we have conducted our operations from there, and, although things started very slowly the first eight months, since then we have continued to welcome enquirers and sell goods, discuss the issues of Yeshua with Jew and non-Jew alike, and even seen some find faith in Messiah with us after they first met us in the shop. The sad thing is that, as I write this report in February 2014, we have to find new premises, as the building we are in and several others nearby are being demolished on 26 March to make room for a major 16-story apartment tower and shops. We don't have a new place yet, and the prices seem astronomical by comparison to what we currently pay (which is already sky high). By the time this Bulletin is printed and you are reading it, we either will be in another shop front or all our gear will be in storage. Either way, please pray that people find us and we find people - easily.

We started using Mail Chimp for our emailing of the newsletter and are happy with it and its reporting. We also upgraded our CubeCart, which is our shopping area on the website. People seem to find it more easily navigated as well. All up, 2013 was a healthy year for us in finances, in evangelism, in recruitment, in staffing, and in relationships with others. And we think God was well pleased as well.

--Submitted by Bob Mendelsohn, National director bob.mendelsohn@jewsforjesus.org.au

LCJE Itself

I continue to oversee the LCJE AustralAsia network at least for now. Cooperation continues to be healthy. We are conducting another conference with Darrell Bock as our main speaker in July this year outside of Sydney in a new venue for us. We plan to continue the every-two-years gatherings to allow many from the region to join together without the undue expense of a conference and travel, which in Australia can be unwieldy. Membership is high in the LCJE and we continue to build its expense into the conference fees. - Submitted by Bob Mendelsohn Australia@lcje.net

A Profile of North American Messianic Jews

By Andrew Barron and Beverly Jamison, PhD

Introduction

In From June 1, 2013 through December 1, 2013, Jews for Jesus carried out a comprehensive study of Messianic Jews in North America. This study was a follow-up to a similar study conducted in 1983. The 2013 study involved a sample of 1,567 respondents, and, like its predecessor, covers a variety of aspects through quantitative questions, covering age, family background, education, religious observance and vocation. Qualitative questions were posed on observance of religious traditions, Jewish and general beliefs and values, and Jewish identity. A new section of analysis covers the respondent's experiences as they heard and responded to the gospel. The distinguishing range of this study and a comparison of its findings with those of the previous study (Jews for Jesus, 1983) and the recent Pew Study (Portrait of Jewish Americans, Pew Research, 2013) produced a broad record of Messianic Jews in North America and society in relation to

demographics, experience, values, beliefs, and lifestyle. The purpose of this study is to aid those of us involved in the wider messianic community to critically understand our evolving movement; to provide resources and stimulate strategies for outreach, fellowship, and edification.

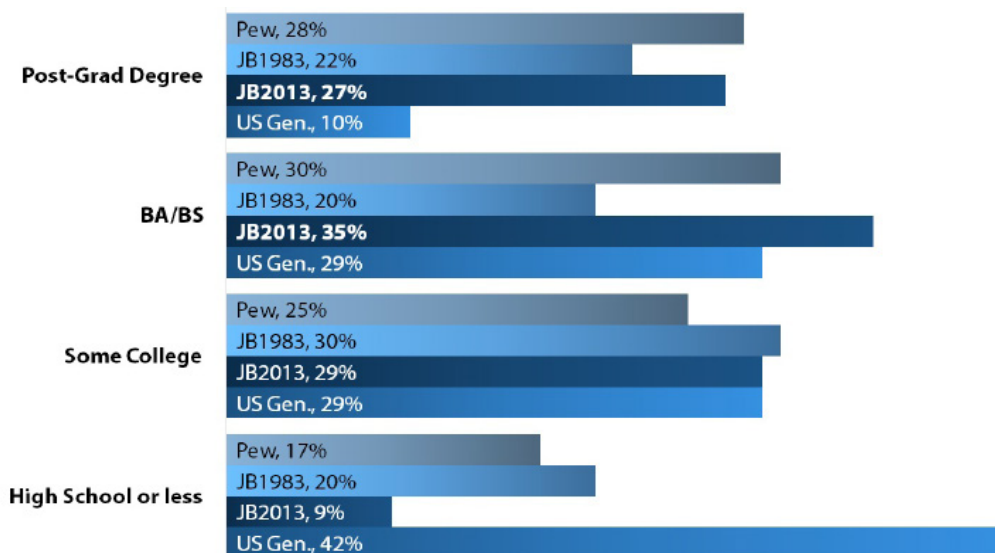
Comparative Data

The statistics from this survey have been compared with the previous survey of Messianic Jews in 1983 as well as other available demographic data. Toward the end of the survey period for this study, the Pew Research Foundation published their report on American Jews, which contains valuable comparison data for the American Jewish community and, where appropriate, the general US population.

Abstract of Findings

Messianic Jews in North America have a wide ranging

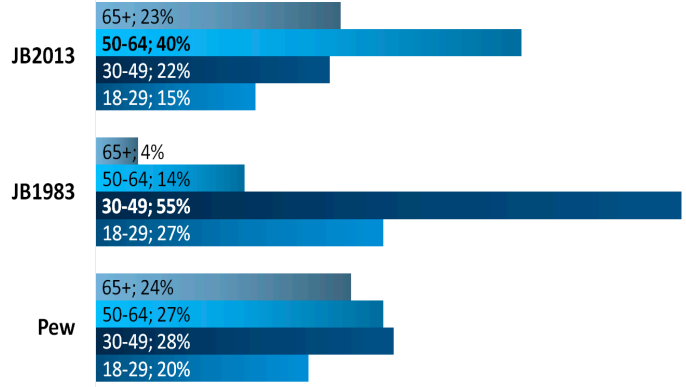
Jewish temperament. A majority consider themselves part of the Jewish people, based on nomenclature preferences and lifestyle. More than 90% feel an association with Jewish tradition, observe some Jewish practices and life-cycle rituals, and mark at least some of its festivals. Lifestyles, values, and identity of most of our respondents reflect efforts to maintain a connection to Jewish tradition, on the one hand, and choice, on the other. The results show a broad consensus that reflects a commitment to Jewish character, culture, continuity. Messianic Jews are over represented in educational credentials and professional and specialized vocations. Full Qualitative and Quantitative Results will be published in a few months. Some initial Qualitative findings are provided. Future publication results will be more detailed and include decadal breakdown.



There is a commitment to education by Messianic Jews that is more significant than in the general population and at par or greater than the wider Jewish community, as shown in the previous graph. We compare the Pew survey with the 1983 survey, the most recent survey and US general population.

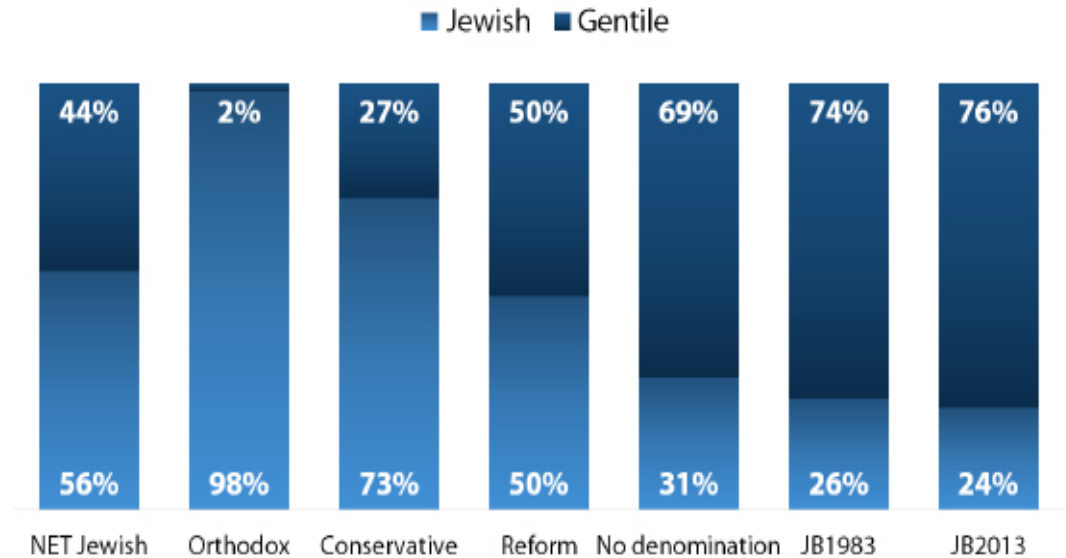
Age Range

The Pew Study has a more even distribution across their chosen age categories, while the JB1983 and JB2013 surveys reflect the evolution and growth of the movement, with more pronounced spikes in each survey.



Age range across the various surveys: Pew, JB1983 and JB2013

Marriage and Inter-marriage



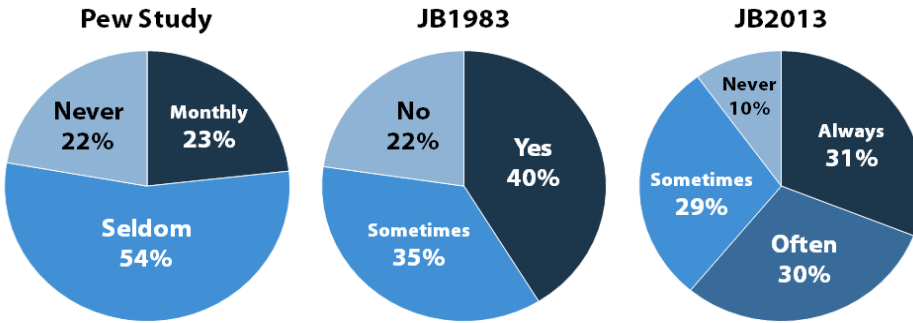
These results show that the intermarriage rate is higher in the Messianic Jewish community than in the categories listed in the Pew study. There was a slight increase from 1983 to 2013, though not as much as in other categories in the general Jewish population.

Pew Research Center Study "A Portrait of Jewish Americans"

(October 1, 2013)

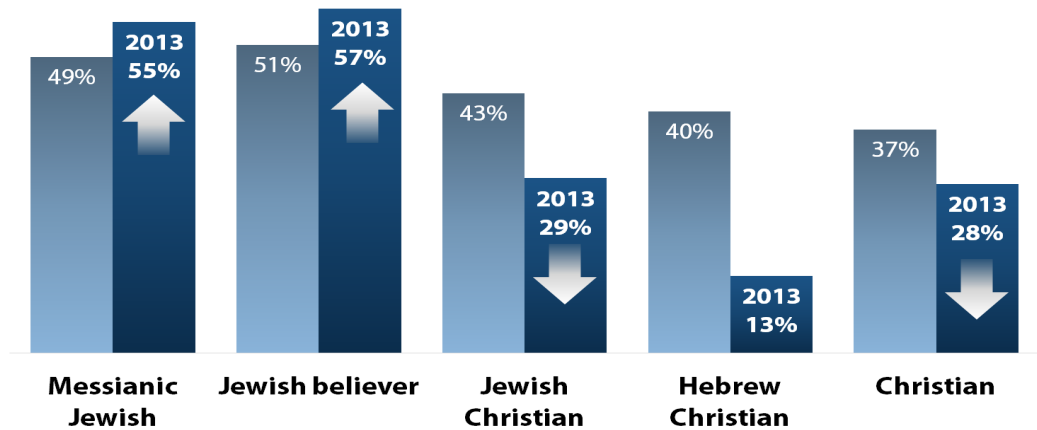
The full 214-page study can be downloaded at:
[http://origin.library.constantcontact.com/
 download/get/file/1101712066343-312/
 jewish-american-full-report-for-web.pdf](http://origin.library.constantcontact.com/download/get/file/1101712066343-312/jewish-american-full-report-for-web.pdf)

Celebrating the Holidays



Each of the surveys phrased this somewhat differently.

Nomenclature: Comparing 1983 to 2013

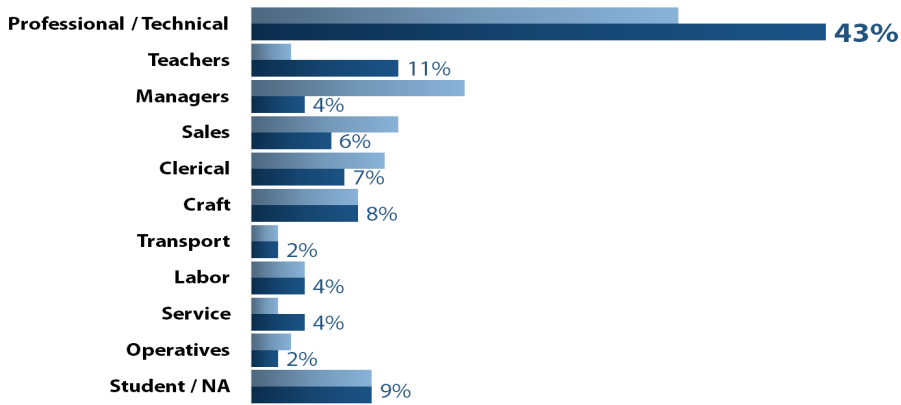


This graph answers the question of how Jewish believers in Jesus identify themselves. There has been some significant trending in the last three decades away from the identification 'Hebrew Christian' and toward either 'Jewish believer' or 'Messianic Jew.'

Occupations: Comparing 1983 to 2013

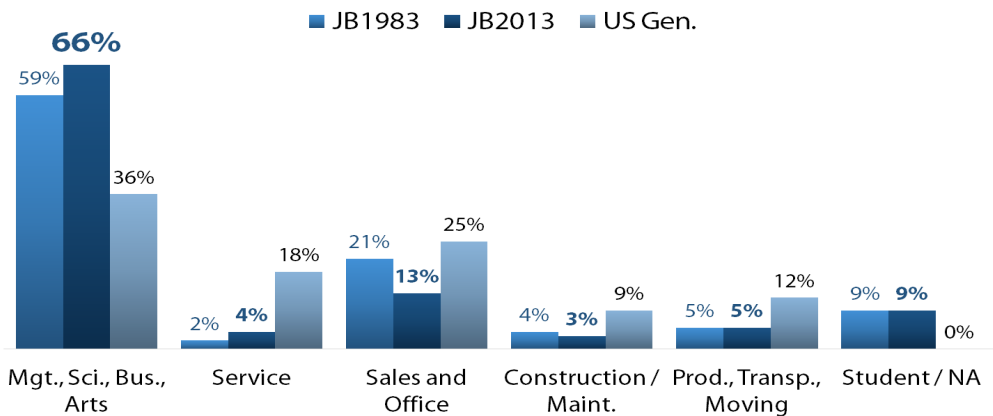
The next graph below uses the categories provided in the Jewish Believer surveys. The Jewish Believer population has a higher representation in the Management, Science, Business, and Arts categories than the general population, with an additional increase from the 1983 study to the 2013 one.

Visit the LCJE website: www.lcje.net

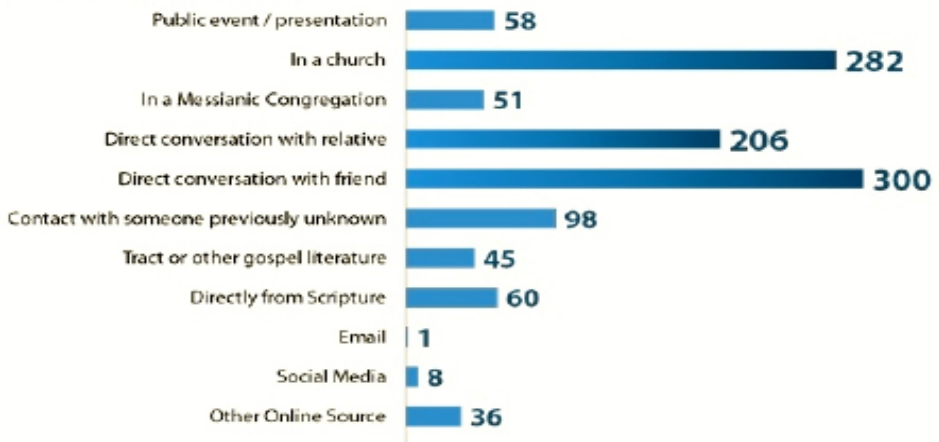


Occupation Compared with General US Population

The next graph normalizes the responses in order to compare them with categories used in a survey by the US Census Bureau. Some of this additional increase probably reflects career path growth due to the increased representation in the higher age brackets.

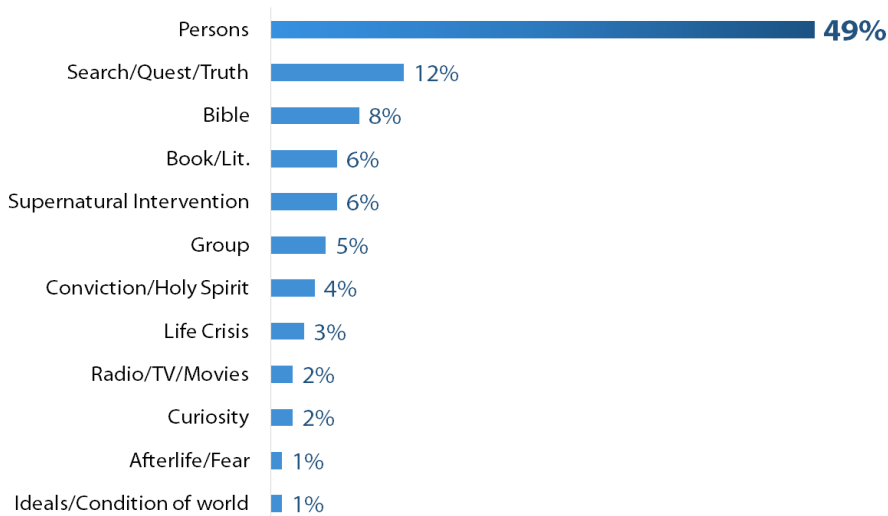


First Heard the Gospel (2013)



This question asks the source and context in which the respondent first heard the gospel.

Initial Attraction to the Gospel



This question asks the source and context in which the respondent first heard the gospel. Although the question was asked differently in the two surveys, the importance of personal interaction around the topic of the gospel was very important with respondents in the 2013 survey, indicating that conversation with friends, relatives, or strangers accounted for the majority of the means of hearing (with a congregational setting, Messianic congregation or church being the next most prevalent). The 1983 survey indicated that people were the strongest influence.

Conclusion

Even with the minor differences in how the questions were framed across the various studies, these results show that the Messianic Jewish community in North America is more similar to the American Jewish community than to the general US population in demographics such as Jewish dispositions, education and occupation. The nomenclature preference and religious observance levels among these Messianic Jews indicate a continuing identification with our Jewish people. Responses to the questions about how Messianic Jews first heard the gospel and what attracted them to the gospel underline the significance of individual interaction. The more recent study also indicated that churches and Messianic congregations have an emergent impact. While a more detailed analysis is still forthcoming, these preliminary results taken together indicate a strong continuing need for critical thinking, particularly in the area of intermarriage.

Authors

- Andrew Barron, MA, is the director of Jews for Jesus Canada and is presently a D Min student at Wycliffe College University of Toronto.

- Beverly Jamison, PhD, holds a BSc in Mathematics and a PhD in Computer Science. She has served as a reviewer in mathematics, statistics, and technology in the healthcare sector and presently works in information technology and academic publishing.

Bibliography

- Institute, Guttman Center of the Israel Democracy. "A Portrait of Israeli Jewry." Jerusalem, 2000.
- Jesus, Jews for. Jewish Believer Survey. San Francisco: Jews for Jesus, 1983.
- Pew Research, Religion and Public Life Project. "A Portrait of Jewish Americans" October 1, 2013.
- United States Census Bureau, American Fact Finder, Report DP03, "Selected Economic Characteristics, 2012 American Community Survey 1-Year Estimates".

The Lausanne Movement at 40

By Tuvya Zaretsky, President, Lausanne Consultation on Jewish Evangelism; Senior Associate for Jewish Evangelism, Lausanne Movement

A Milestone Revisited

It is not often that we are able to revisit a familiar milestone in life. It is an opportunity to gain a long view perspective on what the Lord has been doing over a period of time. Such is the privilege that I was granted by attending the Lausanne Movement International Leadership Meeting in Vevey, Switzerland, May 5-9, 2014.

The occasion was actually to achieve three purposes in one. First, it brought together the leadership components of the current International Lausanne Movement leadership, comprised of the Board of Directors, the twelve International Deputy Directors (IDDs), about twenty-six of the Senior Associates who represent the thirty-six special interest groups, fourteen of the Young Leaders Team and the International Leadership Support Team.

Developing a Vision

The Board met to help Michael Oh, Lausanne Movement (LM) Executive Director/CEO, develop a vision for the LM. The IDDs and Senior Associates met with their constituent groups to define their roles, assess progress in furthering the Cape Town Commitment and provide assistance to building out special interest networks. All of these groups met together in the morning for Scripture study, prayer and to hear from the Lord. It was my responsibility and privilege to be there as the Senior Associate for Jewish Evangelism.

Breakthroughs in Europe

Half-way through the week, about ninety additional invited

guests arrived for a meeting of the Lausanne European Leadership. During plenary sessions they shared what the Lord is doing across Europe. It was incredibly encouraging to hear of spiritual breakthroughs in the face of the rising European secular tide, political instability as seen recently around Ukraine's borders and economic instability, such as exists in Greece and Italy. And yet, the Lord is preserving a faithful remnant in all of those places and is adding to His disciples in wonderful ways. You can read some of their reports on the Lausanne Movement website.

40th Anniversary

The third purpose of the gathering was to observe the 40th anniversary of the original Lausanne Congress on World Evangelization (LCWE). Ramez Atallah, an Egyptian-born Bible expositor, reflected on his earlier participation as a 28-year-old "younger leader" on the platform in 1974. He explained a bit of the background to Billy Graham's call for the original Congress in Lausanne. In 1974 Graham wanted to address the failure of cooperation between mission groups, seminaries and denominations. Their unwillingness to talk with one another, let alone cooperate, was hurting the cause of making disciples. They also saw a need to address social concerns as part of discipleship, even if it was pre-evangelistic.

Historic Reflections

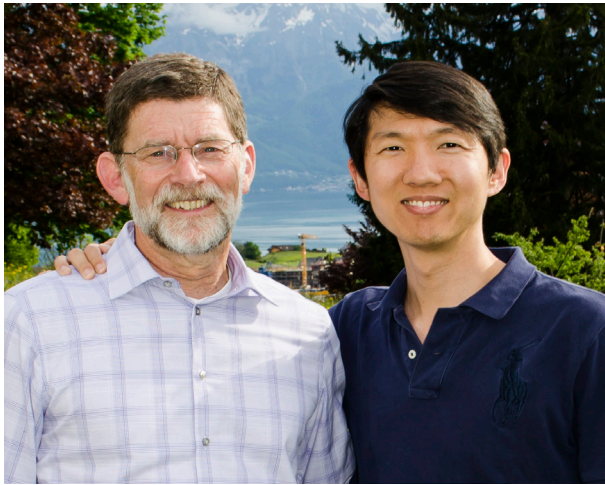
In a private session, about twenty of us who were in attendance at that historic LCWE briefly shared our reflections.

My own perspective was on the courage of Moishe Rosen to send me in his place. He was already recognized as a pioneer mission innovator at the time. However, his commitment in ministry was to invest in younger leaders by giving them opportunities that he could have coveted for himself. I recognize that my involvement in the field of Jewish evangelism stems in part from that experience as a participant at that first Lausanne Congress.

Scriptural Lessons

Daily Scripture study focused on issues of moving disciples on toward spiritual maturity. Joshua 1:1-9 reminded us that God has a continuing purpose with different assignments for successive generations. There is continuity to the purposes of God, even though leaders pass the baton to others. Judges 2:1-15 showed the calamitous effects from Joshua not choosing and mentoring younger leaders for the future. The next generation of Israel did not know the Lord, and they forgot what God had done. So we must wisely choose the next generation of leaders in consultation with others, watching for excellent character, invest in their lives and then vigorously pray for them.

From John 1:1-18 we were reminded that Jesus is the light of God's truth, now revealed amid the darkness of sin in the earth. As Jesus reveals the unseen God, He



Tuvia Zaretsky

Michael Oh

enables all to see how deep is God's love for all humanity. In Him is the right for all who believe to become the children of God by rebirth in the Spirit. And from John 8:31-47 we were reminded that obedience to the words of Jesus reveals the converted state of the heart. It is possible for people to hear the teaching of Jesus and give Him credit as a "sage" or a "wise religious holy man." However, only the real transformed disciple does the words of the Messiah.

Younger Leaders Group

The Younger Leaders Group was just getting to know one another. They were forming their own leadership and planning for the Younger Leaders Gathering (YLG). They were very aware that they are really just coming together for the first time now. One commitment that they are settled about is that their Younger Leader conferences should be held at least once every ten years. Their last meeting was in 2006. The next Younger Leaders Gathering was originally scheduled to be held in Kiev in 2015. The YLG has now been postponed for one year - until 2016. The exact dates and location will be an-

nounced within the next few months. Meanwhile, they will limit that conference to 1,000 invitees out of 3,000 applicants.

New Resource

Lars Dahl is the Senior Associate for Media Engagement. He announced the soon release of a new book on the history and significance of the Lausanne Movement titled: *The Lausanne Movement - a range of perspectives*. Editors are Margunn Serigstad Dahle, Lars Dahle and Knud Jorgensen. The book is available for order online by email: regnum@ocms.ac.uk at a cost of 23.99 British Pounds + shipping.

Lausanne Movement Leadership

It has been encouraging to see ongoing acknowledgement within the Lausanne Movement leadership for the steady growth of the LCJE. Ours is one of the only seven functioning networks out of twenty-seven that were represented in Vevey. The other twenty are just beginning to form or have yet to begin that process. Michael Oh acknowledged the value of the LCJE network to the whole

movement. Grace Mathews, LM Vice Chair, who was with us in High Leigh would be honored to be with us again at our international meeting in Jerusalem in 2015.

Bobbie Ryu, Advisor to Michael Oh, took a special interest to know more about the LCJE network. We sat together as he asked about the resources, method of functions and future plans of the LCJE. It was a listening opportunity for the Lausanne Movement Leadership to gain understanding about and some feedback from our network.

Meanwhile, we will be seeing some slight changes on the Lausanne Movement logo and web site. These will roll out this July. There are also plans for a Lausanne Movement international meeting in Germany in 2017 to coincide with 500th anniversary of the Reformation.

It was good to be with Bodil Skjøtt, who was there with the Lausanne European Leaders and Jean-Paul Rempp, who also serves as the Lausanne International Deputy Director for Europe. The LM leadership is especially eager to see the expanding influence of the Cape Town Commitment. They have appreciated our network efforts to that end, such as, when in 2011, the LCJE international conference attendees affirmed section II.B. 1(a), where it commends the importance of Jewish evangelism. I am glad to report that the Lausanne Consultation on Jewish Evangelism should enjoy a growing partnership within the international Lausanne Movement.

Tuvia Zaretsky

tuvia.zaretsky@jewsforjesus.org

Editor's Note: See also the related article by Lausanne Exec. Director Michael Oh titled, "40 Years Later: Back in Lausanne"
<http://www.lausanne.org/en/blog/2258-40-years-later-back-in-lausanne.html>

Networking Jewish Evangelism

LCJE

Lausanne Consultation
on Jewish Evangelism

President Tuvia Zaretsky [tuvya.zaretsky@jewsforjesus.org](mailto:tuvia.zaretsky@jewsforjesus.org)

International Coordinator Jim Melnick lcje.int@gmail.com

International Committee Members

Ann Hilsden ahilsden@kkcj.org

Mitch Glaser mitchglaser@chosenpeople.com

Area Coordinators

AustralAsia Bob Mendelsohn australia@lcje.net

Europe Jean-Paul Rempp jpnremppbn@wanadoo.fr

Hong Kong/China Mark Lam marklam99@yahoo.com.hk

Israel David Zadok David@ha-gefen.org.il

Japan Teiichiro Kuroda lcjeyapan@hotmail.com

Latin America David Sedaca david@chosenpeople.com

North America Gary Hedrick garyh@cjfm.org

South Africa Cecilia Burger simchaministry@gmail.com

International Coordinator & International Mailing Address

Jim Melnick, LCJE, P.O. Box 5501, Falmouth, VA 22403, USA

lcje.int@gmail.com

Website www.LCJE.net

ISSN 1016-2089