

LCJE Bulletin

Issue 125, September-October 2016



Younger Leaders Gathering - Jakarta, Indonesia



Launch of LCJE Korea



Fifth AustralAsian Conference

Focus on Asia and Australia

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



LCJE Bulletin
 Issue No. 125
 September-October 2016

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Printed by: Wave Printing &

Graphics, Fredericksburg, VA USA

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

Payment: By check or bank wire transfer; see www.LCJE.net (under "Contact")

CONTENTS

- 2 From the Coordinator
- 3 Devotional: Raising the Banner of Holiness
- 4 The Launch of LCJE Korea
- 6 Welcome to the LCJE Korea Regional Network
- 8 The Fifth AustralAsian Regional Conference and My Visit "Down Under"
- 12 Reaching Older Jews in Sydney
- 15 YLG16: Report on the LCJE Workshops
- 17 Jewish Evangelism and YLG16 in Jakarta
- 18 Attending YLG16 and Understanding 'My Story'
- 19 Reflections after LCJE Workshop at YLG16
- 20 Impressions about Jewish Evangelism at YLG16
- 21 Linking Global Voices
- 22 Reflections on the 150th Anniversary of BMJA
- 24 LCJE Facebook & Twitter
- 25 Upcoming Meetings
- 26 LCJE.net - Newly Upgraded
- 27 Complete Jewish Study Bible
- 27 Caspari Media Review

From the Coordinator

It has been a busy summer for LCJE. We rejoice that LCJE Korea was launched at an inaugural meeting in Seoul on 30 July 2016! LCJE President Tuvya Zaretsky was present, and Jeong Jacob Lee, who was inspired at the 10th LCJE International Conference in Jerusalem, was unanimously elected the first LCJE Korea Area Coordinator. His article begins on page 4.

From 20-23 June, I had the joy and honor of participating in the Fifth AustralAsian Regional Conference near Sydney, Australia, with Dr. Michael Brown as the featured speaker. Dr. Brown shared on all different aspects of Jewish evangelism. Please see the session notes in my article to find the relevant audio links on the website to specific topics that he covered. These will bless you. Also, after nine years' of very dedicated service leading five regional conferences, Bob Mendelsohn has stepped down as Area Coordinator for AustralAsia, and Mark Polonsky of Celebrate Messiah has been elected the new coordinator.

This issue of the Bulletin contains a stark contrast for understanding some of the different approaches used in Jewish evangelism today - in particular, reaching the older generation versus reaching the new and future generations, as the Lord leads. Konstantin Michailidis has a brilliant essay about reaching the older generation of Russian Jews and the role that the old Soviet morality may have played - even though based on atheism - on lowering at least one barrier to the Gospel. In so doing, Konstantin states an important truth: "Our congregations are to be places where the Holy Spirit allows us to transcend the differences between generations. They are to be a counter-cultural witness to a world split by age and generations." Amen!

And that is as good an introduction as any to LCJE's role in looking toward the future and the Lausanne Movement's recent Younger Leaders Gathering 2016 (YLG16) held in Jakarta, Indonesia. LCJE was well represented in Jakarta with President Tuvya and ICC Member-at-Large Bodil Skøtt serving as Lausanne Catalysts for Jewish Evangelism and leading workshops on Jewish Evangelism. They report on their efforts in this issue, and we also get the insights of three delegates to the Gathering: Dinah Sered (Israel), Dongjin Kim (Korea), and Igor Swiderski (Germany). It is important to get their perspectives both on the Lausanne Movement itself and LCJE's role in it. Likewise, Steph Gutmann gives a younger generation perspective on the 150th anniversary of the British Messianic Jewish Alliance held in London.

Rev. Daryl Fenton opens this issue with a important call to the Messianic movement to stir the Body of Messiah at large to *"worship the Lord in the beauty of holiness"* by seeking to be a model ourselves and raising the banner of holiness before the world.

In our sure hope for the coming salvation of Israel. *Jim Melnick*
Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

Front cover photo: The top left image is the logo of the Lausanne Movement 2016 Younger Leaders Gathering (YLG2016) in Jakarta, Indonesia (August 2016), and to its right is a photo of the conference itself. The middle left photo shows the attendees at the LCJE Korea launch meeting held in Seoul on 30 July 2016. The last photo (middle right) shows attendees at the Fifth LCJE AustralAsian Regional Conference, held near Sydney, Australia from 20-23 June 2016.

Raising the Banner of Holiness

By The Rev. Cn. Daryl Fenton, Exec. Director, CMJ USA

Overview

1 Chronicles 15 and 16 records the installation of the Ark of the Covenant in the new tabernacle at David's recently conquered capital, Jerusalem. It is dense with details, making sure future readers were convinced of its accuracy. Chapter 16 opens with the placing of the Ark in the tabernacle. Then King David appoints Levites to stand before the Ark, offering (vs. 4) "to invoke, to thank, and to praise the Lord God...." (ESV) He added priests blowing shofars (vs. 6), "blowing trumpets regularly before the Ark of the Covenant of God." (ESV)

This national focus that David brought to bear upon the worship of the Lord clearly demonstrates the awe in which David held the Lord, and his understanding of his place under the Lord's sovereign authority. Verses 8-34 record the lyrics of the hymn (attributed to David) that these singing Levites first offered in praise to the Lord.

Before taking up my post at CMJ, I spent many years working with various Anglican parishes around the country. As is well known, worship in Anglican churches ranges from 'low' with praise bands and a more limited liturgy, and 'high' that uses vestments, an often intricate liturgy, sometimes includes incense, and is decidedly formal. When asked to describe their worship, it is common for a pastor to quote 1 Chronicles 16: 29, "*Ascribe to the Lord the glory due his name; bring him offerings and come before him! Worship the Lord in the beauty of holiness.*"

A key phrase

"Worship the Lord in the beauty of holiness," is a phrase that has stuck with me ever since. In my



Rev. Cn. Daryl Fenton

recent years at CMJ, the topic generally known as Jewish roots has occupied a great deal of my personal study. Again and again, I was confronted with the ever present emphasis on holiness.

Holiness in my early experience was focused exclusively, but intensely, on ethics, especially personal ethics. As the fundamentalist era of conservative gentile Protestantism morphed into evangelicalism, calls for holiness were first muffled and then silenced in most parts of the evangelical church. We were relevant. We were ascending in importance and impact. We had great

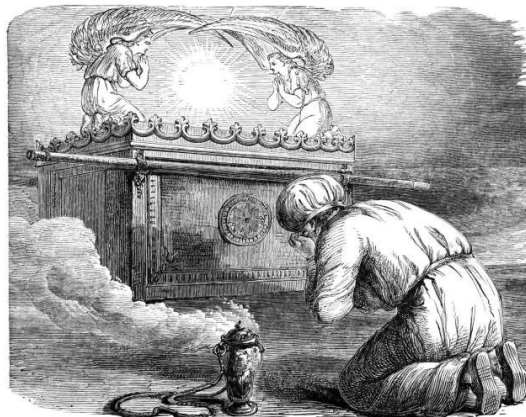
programs. We were on mission-doing and preaching the gospel. But we weren't very concerned about being holy; or, if we were, we didn't talk or preach about it.

Raising the banner

For the past two years it has been very clear to me that we, of all the body of Messiah, are the ones who should raise this banner once again. Raise it, not in the narrow channel of teaching which most secularists consider prudish or bigoted. Rather, we should lead the way for disciples of Yeshua, whether Jewish or gentile, to understand the radical fullness of being a holy people. People who worship with a heart like David. People who know we are set apart to be, or to be adopted into, that great and holy clan who are to be, "a light to the nations." We should be the model and the trainers who challenge congregations and individuals not just to be well-behaved, but to be known for their consecrated identity, to be those who know and live under the sovereignty of the God of Abraham, Isaac, and Jacob and our Messiah Yeshua.

Daryl Fenton

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LCJE Korea is Launched!

By Jeong Jacob Lee, First Area Coordinator for Korea

Overview

Dear brothers and sisters in LCJE -

I am thrilled to inform you that LCJE Korea was launched on July 30, 2016 and is now dramatically connected to the international body of LCJE. Though the Korean Church has been able to do some things for Jewish evangelism, is called to do it, and has worked for it, her activities have been comparatively disconnected from the international network of LCJE. In practice, Korea's networking with LCJE came later than Japan and China/Hong Kong. But now we Koreans have become connected to LCJE and are expecting a bright future in this network!

A brief history of LCJE Korea

The Lausanne Movement is familiar to the Korean Church, and interest in it has increased among mainline denominations since the inauguration of Michael Oh as its Executive Director and CEO. However, it is sad that most of these churches do not know about the existence of LCJE within the Lausanne Movement. Personally, I recall the moment that Dr. Mitch Glaser invited three Korean delegates to the 10th LCJE International Conference in Jerusalem at the 1st Israel Theology Forum, which was organized with Chosen People Ministries in September, 2014. Glaser said that for twenty years he had never seen Koreans in the LCJE international conferences. I was astonished and felt a divine demand to change that. Seongbeom Boo and Do-hyun Lim also had similar feelings. One year later, his invitation became our great joy. Boo, Lim and I could join the 10th LCJE International Conference in Jerusalem in August, 2015. At the conference, we met the leaders of LCJE, including Dr. Tuvya Zaretsky and Jim Melnick. We



Jeong Jacob Lee

were challenged and encouraged by the international movement and the wonderful presentations on Jewish evangelism. Another privilege was the opportunity I had to give a presentation on Korean ministries for the Jewish people and Jewish evangelism in the conference. In that moment, I felt that the Korean Church was about to connect to the international network of LCJE. Through this article I want to express my deep gratitude to Dr. Mitch Glaser who invited us, to the leaders of LCJE, and to those who, after my presentation, gave us positive responses and showed interest in Korean ministries for Jewish evangelism.

The conference became a turning point for us. Boo, Lim and I decided three things there: membership in LCJE, the establishment of LCJE Korea, and Israel Home Church Movement as practical approaches for Jewish evangelism in Israel. After the conference, we applied for LCJE membership in the fall of 2015, and started to discuss the possibility of establishing LCJE Korea with the ICC of LCJE, but

it was decided to postpone this until a visit from either Dr. Tuvya Zaretsky or Jim Melnick could occur. Meanwhile, as a practical measure to support Jewish evangelism, we established a fund for a home congregation in Israel. We are now supporting ten home congregations in Israel. Hallelujah! We hope that the number of congregations and the amount may increase.

Dr. Tuvya Zaretsky's visit and LCJE Korea

We waited for a number of months for a representative from the ICC to come and then received a final decision from Dr. Tuvya Zaretsky that he would come to Seoul in the last week of July. Actually, I was burdened to prepare for the LCJE consultation in just two months and during the hottest season of the year, but Dr. Zaretsky encouraged me when he wrote: "I will be there for the 'faithful remnant' as the Lord leads." During the preparation for this consultation, I experienced abundant grace from God. He prepared definitely wonderful things for LCJE Korea.

July 30th meeting

The LCJE consultation was held on July 30th in the Vine Church, Boo's congregation. Many leaders gathered such as Dr. Jin Sup Kim, vice president of Baekseok University; Dr. Hyuk Seung Kwon, vice president of Seoul Theology University; Dr. Youn Ho Chung, vice president of University of the Holy Land; Dr. Hojin Chung, vice president of KIBI and Korea-Israel Friendship Association; Ishiida Naoji, leader of Asia Messianic Forum; and, Do-Hyun Lim and leaders of Israel Ministries Network. Both Kim and Kwon organized the 1st Israel Theology forum with Dr. Mitch Glaser



CTS - Korean Christian TV station announcing the establishment of LCJE Korea

and Chosen People Ministries and have good influence in Korean academic circles for Jewish evangelism. In fact, the launching of LCJE Korea brought interest from Christian media. The Christian Television System (CTS) sent its reporters to LCJE Korea and broadcast messages of Dr. Zarestky and an interview with Daniel Seongbeom Boo. The Kukmin Daily, the biggest Christian newspaper also interviewed Dr. Zarestky and published an article about LCJE Korea. I believe that these examples demonstrate God's grace, and I hope that these reports will have a significant impact on the Korean Church on behalf of Jewish evangelism.

At the consultation, Dr. Tuvya Zaresky presented LCJE for the first time in Korea with his teaching in three sessions: first, the Lausanne Movement and LCJE;

second, an Introduction to LCJE; and third, the Calling for Korean Church to LCJE. We concluded our session with a joint prayer for LCJE and Jewish evangelism. It was a blessed and historic moment. It was also significant for me personally, for I was appointed as the Area Coordinator of LCJE Korea. Therefore, I ask your prayers and support for me and LCJE Korea.

Israel Ministries Network

In addition, Dr. Zarestky had some meaningful meetings and messages during his visit. First, he met the leaders of Israel Ministries Network on July 28 where, he listened to the Korean network and ministries for Israel and the Jewish people and shared his heart at the IMN Monthly Prayer Meeting. They will be good partners with LCJE Korea. Second, there was a meeting with young



Dr. Jin Sup Kim

people who have interest in the Lausanne Movement and Jewish evangelism at Torch Trinity Graduate University (TTGU) on July 29. They were students of TTGU from China, Iran, and Korea, and two of them came to Lausanne Young Leader Gathering 2016. It is notable that God is raising up young leaders for Jewish evangelism in this international theological school in Korea. Third, Dr. Zarestky gave his messages in two Korean churches: the Friday service of Gugi Glory Church on July 29 and the Sunday service of Gaepo Methodist Church on July 31. Please pray that all the meetings and messages may bear good fruit in His time.

Future Plans

At last, LCJE Korea has been launched, and there are many things to do for Jewish evangelism.

First, we will utilize the good resources of the LCJE network. LCJE Korea will introduce Lausanne Movement statements supporting Jewish evangelism, such as Lausanne Occasional Papers #7 and #60 and The Cape Town Commitment. Therefore, we hope that the Korean Church will take big tasks on for Jewish evangelism. Second, LCJE Korea will share Korean ministries for Jewish evangelism so that these will enrich the network of LCJE. Third, LCJE Korea will cooperate with the international body of LCJE. In Asia, we may co-work with LCJE Japan and Hong Kong/China team. For instance, an LCJE Asia Area consultation will be organized.

At this point, I do not exactly know how God will lead LCJE Korea; however, I am convinced that He will certainly lead us beyond our imagination for His glory. Please congratulate the launch of LCJE Korea and pray for it!

*Jeong Jacob Lee
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Welcome to the LCJE Korea Regional Network

Report from the ICC President

By LCJE President Tuvya Zaretsky

Overview

On July 30, 2016 our brothers and sisters in Seoul, South Korea, launched the LCJE Korea regional network. It is now the 9th international LCJE regional network. In my opinion, they bring an added dimension of enthusiasm and prayer to the whole community of our colleagues who are passionate about Jewish evangelism.

The idea was first explored when three brothers from the Israel Ministry Network (IMN) in Korea attended the 10th International LCJE Conference in Jerusalem in August 2015. Appreciation goes to Jeong (Jacob) Lee who took the lead in proposing the LCJE Korea regional network. He also receives our congratulations in his unanimous appointment as the first Area Coordinator for the Korean LCJE Network. He deserves all our gratitude for his initiative and significant effort in calling and organizing their first consultation.

Our special acknowledgment should also be given to Reverend Seong-Beom (Daniel) Boo, Pastor at the Vine Church in Seoul where the first Korean regional consultation was hosted. He, along with Mr. Do-Hyun Lim, general secretary of the IMN and Jeong Lee all travelled to Jerusalem to experience the perspectives and people at the 10th LCJE International Conference. Those three gentlemen, along with Tomas Nohsum Park, were already involved in the encouragement of Jewish evangelism as the Israel Ministry Network in Korea. That group became the foundation, which has now expanded to include many others into the LCJE Korea Network.



Tuvya Zaretsky

On Saturday, the 30th of July, approximately 50 people came to the Vine Church in the Gangnam District of Seoul. Reverend Boo was the host pastor. Jeong Lee served as interim coordinator for the evening and translator for my contributions. I was their honored guest representing of the LCJE International Coordinating Committee and the wider network. I was blessed to welcome all of them with "grace and shalom from your brothers and sisters in the LCJE International Network."

I explained, for those who did

not know, the history of the Lausanne Movement and the origin of the LCJE. We reviewed the five purposes of the LCJE, the structure of the network, with rules and procedures for the regional and international meetings along with membership benefits and requirements. I did my best to explain the difference between a traditional "organization" and the unique composition and functions of LCJE as a network. The pastors, academics, prayer warriors, mission workers and servants of the Lord had so many excellent questions about how to serve the Lord as part of the LCJE.

The inaugural meeting was blessed with the presence of several esteemed guests. They included Naaji Ishiida, a representative of the LCJE Japan network, who happened to be in Seoul on other ministry business just for the day. He voiced their support for the newest Asian LCJE network. Several other esteemed Korean scholars also blessed the meeting by their presence: Dr. Jin Sup Kim, President of Baekseok Theological Seminary; Dr. Hyuk Seung Kwon, Vice President and Dean of the Graduate School of



CTS Report Lausanne Consultation on Jewish Evangelism in Korea 2016 on July 30

Rev. Daniel Seongbeom Boo

Theology at Seoul Theological University, and Professor Youn-Ho Chung, Professor of Old Testament and Jewish Studies at the University of the Holy Land in Jerusalem.

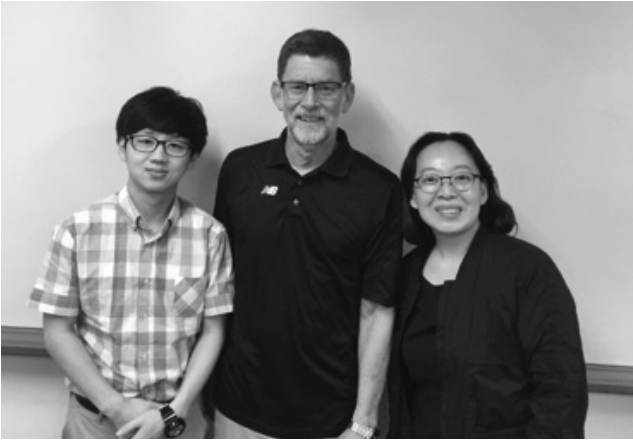
We were blessed to receive attention from the Kukmin Daily News, a Christian media outlet in Korea. An article appeared in the Religion Editorial Division. Also,

a news report about the launch of LCJE Korea aired the following day on CTS Christian Television based in Seoul.

So, a warm welcome to all of our brothers and sisters who are joining together to network Jewish evangelism through the LCJE Korea Network. We look forward to hearing their reports in the LCJE *Bulletin*. I believe our inter-

national network is enriched by the participation, future contributions and the example of prayer by our South Korean brothers and sisters. Thus, on behalf of the entire LCJE network, please join me in lifting our brothers and sisters in Korea before our Lord for every blessing and success in the cause of Jewish evangelism.

Tuvya Zaretsky
tuvya.zaretsky@jewsforjesus.org



Dongjin Kim, Dr Tuvya Zaretsky and Dr Hyejin Park at Torch Trinity Graduate University. Both Dongjin and Dr. Park were also delegates to YLG2016 in Jakarta.



로잔 유대인 복음화위원회 소개

Brochure in Korean announcing the inaugural meeting of LCJE Korea, July 2016



Editor's Note: This photo shows the leadership of LCJE Korea with LCJE President Tuvya Zaretsky in the center, front row, and Naoji Ishiida of LCJE Japan, front row, far left. The rest of the attendees at the launch of LCJE Korea are shown in the photo on the cover page (middle left).

The Fifth AustralAsian Regional Conference and My Visit "Down Under"

By Jim Melnick, LCJE International Coordinator

Introduction

As your International Coordinator, I had the joy and honor of attending the Fifth Regional AustralAsian Conference, held at the Namaroo Conference Centre, Chatswood, New South Wales, outside of Sydney, Australia, from 20-23 June 2016, during the Australian winter season. But winters in Australia are not too cold by North American standards - only chilly at night at times!

Prayer a vital part of conference

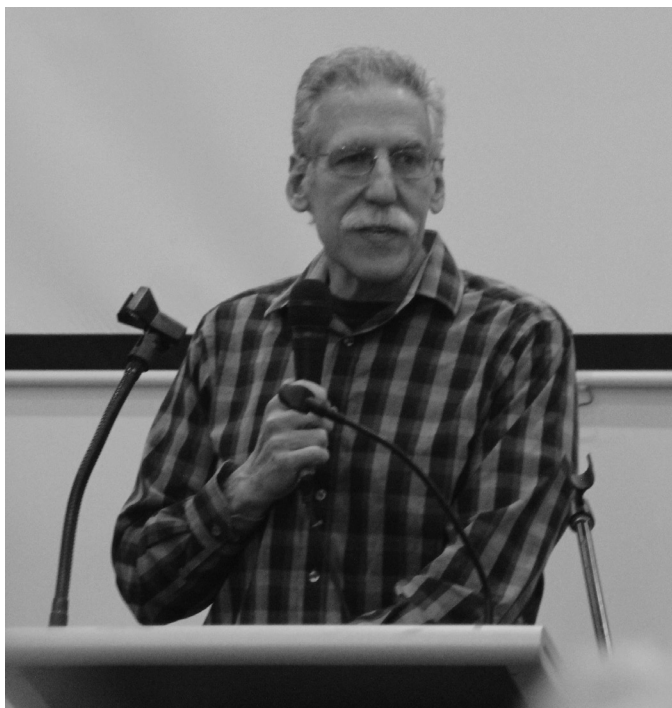
Morning group prayer time was a vital part of the conference proceedings - not an afterthought, and was very well attended. This has been especially the case for the last couple of regional conferences under Bob Mendelsohn's able leadership as Area Coordinator. Sharing prayer needs is also an ongoing part of LCJE AustralAsia through Paul and Juanita Doody's Prayer Calendars for the region.

Hasidic melodies with a Messianic twist



Andriy Kostyuk

Anointed music and singing often led by Andriy Kostyuk included songs from the Siddur as well as Messianic adaptations of Hasidic melodies that were new to many participants. I would urge readers who are interested to listen to Andriy's beautiful rendition of the Hebrew song "Rachem" ("Mercy")



Dr. Michael Brown

that begins around 51:00 minutes into the first audio link of the conference (Session 1, 20 June -- many thanks to Robert Miles for all his hard work in putting these audio links together for us - there is more on Robert later in this article). You can listen to nearly the entire conference by clicking on "Conferences" on the lower left hand side of the new main LCJE.net page, scrolling down to the "2016 LCJE AustralAsia" section and clicking on "**here**" for the program outline and links. MP3 audio links are provided on the program document to the various sessions.

Dr. Michael Brown

Dr. Michael Brown, probably the best-known apologist in Jewish evangelism in the world today, was the featured speaker. He

presented numerous sessions on various aspects of Jewish evangelism. These were titled: "Trends and Social Challenges to Jewish Evangelism: Parts I, II & III"; "Jewish People and Evangelism: Parts I, II & III." While these titles sound rather generic, they contained many important and valuable insights. Michael is used to a very heavy schedule in the States, usually speaking to large groups. He mentioned in his opening statement that there were two things that got him to come to Australia in order to speak to a (for him, relatively) small group of people - a little "Jewish guilt" (!) reportedly laid on by Bob (who has been a long-time friend) and the fact that the conference was dedicated to reaching Jewish people with the Gospel.

"Our Burden for the Lost Sheep of the House of Israel"

Michael opened his first presentation by focusing on our burden for the lost, first looking at Romans 9 and the Apostle Paul's heart and burden for his people. Michael shared his own deep burden for reaching his fellow Jewish people with the Gospel, noting the emotional pain that accompanies having a burden for the lostness of people. He noted how many of the ultra-Orthodox are close and yet so far from knowing the Lord, sharing how he counts many counter-missionaries, for example, among his close personal friends.

He concluded that, if our hearts were more broken for the lost, we would reach people more powerfully in our evangelism. We need to seek a 'baptism of tears', to feel more of the travail of heaven for the lost sheep of the House of Israel.

(To hear this message, which is also on the first audio link - Session 1, Monday, June 20, go to 1:00:30).

"Faith Expectation for the Natural Branches" to be Grafted in Again

This is the title I have given for Dr. Brown's second presentation at the conference, which begins near the very start of the second audio link (Session 1, Tuesday, June 21).

In this session, Michael shares his heart on the reality of Romans 11:17-24 regarding the Apostle Paul's expectation - one that we should share also - he says that, despite all the objections that those of us in Jewish evangelism are well acquainted with, it is nevertheless *natural* that Jewish people should be grafted in once again into the olive tree of faith. In other words, despite all the obstacles that exist in trying to share the Good News with Jewish people, including the very real tragedy



Fifth AustralAsian Conference - near Sydney

of so much of Church history in its attitudes toward the Jews, our *faith-expectation* should be that God will graft the Jewish people whom we are witnessing to back to their own olive tree.

This is a powerful message with many examples of the Lord at work in calling people to Himself and how that relates to Jewish evangelism.

World-changers: The Jewish People as a 'Nation of Priests': Exodus 19

In his third message, Dr Brown shared about the calling of the Jewish people to be a 'nation of priests' (Exodus 19) and the 'light of the world.' Yeshua serves as the representative and fulfillment of this calling, but there is a sense in which this calling still rests on the Jewish people. Michael relates this notion to a Christian television series that he once produced called "World-changers," as well as some of the story behind his friendship and debates with well-known Rabbi Shmuel Boteach and his writing of the book, *The Real Kosher Jesus*.

To hear this message, click on the audio link for the Evening Session, Tuesday, June 21, at around the 1:01:00 point.

Feeling the Weight of the Objection: Isaiah 53

This is the title I have given for Session 1, Morning session, Wednesday, June 22). In this session, Michael gives an exposi-



Daniel Seacomb praying for Lawrence Hirsch

tion of Isaiah 53 from the traditional rabbinical perspective and discusses the process of putting ourselves in the other side's shoes in terms of what he terms 'feeling the weight' of the objection - in this case, the rabbinical objection to our view of Isaiah 53 speaking about the Person of the Messiah. Michael goes through the views that Isaiah 53 might refer to "Israel" or to a "righteous remnant" (instead of to the Person of Messiah), but then shows where both alternate interpretations fall apart.

The Role of Apologetics and Debate in Jewish Evangelism

This session was held on Wednesday, June 23rd - Evening Session. Michael discussed the role of apologetics and debate in our witness. He said that his primary motivation in developing his Biblical apologetics in defense of the faith was, first of all, to strengthen believers, and, secondly, to support Jewish evangelism. He considers apologetics as a form of 'pre-evangelism.' That is now what saves people, but it may



Jahleel Shelling

help very much in bringing them to a point where they are open to hearing the Gospel and receiving the Lord. No matter how well prepared we are, he emphasized, no matter the training or the excellence of our apologetics, it is always the preaching of Messiah crucified that draws men and women to Himself (I Corinthians 1:21-25). This session can be found on the audio link for the Evening Session, Wednesday, June 22nd.

Exposition of Messianic Psalms
Brown's final session at the conference was an exposition of several Messianic Psalms, including Psalms 2, 16 and 22. To hear this session, click on the audio link for Thursday, June 23rd.

Dr. Brown is the author of 27 books. His key websites are: realmessiah.com and AskDrBrown.org.

"Celebrate Messiah"

Lawrence Hirsch, head of Celebrate Messiah, noted that the ministry has been around for 21 years, 16 years of that with Chosen People Ministries. The main goal is to make disciples and the best place to be discipled is in community. Celebrate Messiah seeks to plant such communities.

Ministry to Russia's Far East

Celebrate Messiah has also been doing Jewish ministry in the Russian Federation since 2004. Rita, who also ministers at Dom Messii



Paul Cohen

Listen to Paul's moving testimony at the audio link for the Evening Session, Tuesday, June 21, 2016



Bob Mendelsohn

congregation in Sydney, has been their main missionary to visit and encourage Celebrate Messiah's two chief areas of ministry in the Russian Far East.

Areas: Birobidzhan and Artum. In Birobidzhan, which is in the Russian Far East Jewish Autonomous Region, there is now a registered congregation called "Dom Messii" (House of the Messiah). Zhenya and Irena are ministering there, while in Artum, Nikolai and Natasha are ministering in that location. A wonderful congregation is beginning to grow there. They have had two family camps already, and they also have young people coming. This, along with the fact that they have been having baptisms, shows that real growth is taking place.

So, the report from this region is very encouraging.

Canberra and Melbourne

Lawrence next shared about Hineh Yeshua congregation in Canberra and the work of Robert and Eleanor Miles, also welcoming them to the Celebrate Messiah team (see their congregational website at: hinehyeshua.com.au). The Melbourne Eruv has a population of around 75,000 Jewish people, 45 synagogues, with two Messianic congregations: Beit Ha Mashiach and a Russian-speaking one. The Russian-speaking congregation, also called "Dom Messii," has a number of Holocaust survivors attending.

The ministry is also now holding more public events in the community geared toward evangelizing Jewish people.

Testimony of Paul Cohen

Paul Cohen of Manna International shared his moving testimony during the Evening Session, Tuesday, June 21, 2016. Click on the audio link for this session at the 14:00 thru 24:00 mark.

Hosting ministries for Israeli travelers

Numerous presenters at the conference discussed the several Australian and New Zealand-based hosting ministries for traveling Israelis. This whole area of ministry really deserves a separate article, since a lot is happening in this area.

Reaching both young and old

Jahleel Shelling of Celebrate Messiah in Melbourne spoke on the theme, "Young messianics, where are they?...They want?" He had an amusing joke to introduce his subject of discipleship; he said (paraphrasing): "I believe in a form of replacement theology; we need to 'replace' ourselves by discipling others who will then disciple others as well!"

Jahleel, whose official title is Director of Outreach and Discipleship for both Celebrate Messiah and Beith Ha Mashiach congregation, shared about the need to develop a 'culture of discipleship' in our ministries and how important this is for Jewish evangelism. He said that young people today in general, but also in our field of Jewish evangelism, are seeking authenticity. They look past all the bluster and packaging of things and want to hold onto what is real; this is true both about how the younger generation today views daily life as well as how they approach ministry.

Jahleel also discussed the outreach to a New Age gathering in Australia known as the Maitreya Festival. The Maitreya Festival held in the bush in Victoria has its origins in Buddhism and is described as a psychedelic, drug-infused gathering. This year was the second year that Celebrate Messiah has led a team there. Jahleel led that team (1).

Lawrence Hirsch noted what an incredible job this team did in reaching out at the festival. He added that about 25% of the people at the Maitreya Festival are Jewish; this included some ten DJs who actually came to the festival this year from Israel.

As far as reaching the older generation, mostly elderly Russian Jews, we are publishing a separate article following this one by Kon Michailidis. Kon and Natasha lead Yeshua Tsidkenu in Sydney.

"Israel: The Final Frontier"

I was given the topic, "Israel: The Final Frontier;" and I related this theme to evangelism and the end times. In this context, I noted the importance of the Satmar Hasidim in Brooklyn (Williamsburg), New York, whom I refer to as 'the canaries in the mine.' The Satmars are a large, non-Zionist Hasidic sect who believe that the State of Israel is not fully legitimate because it was not founded



Spontaneous "special band" playing Messianic praise music at Beit HaMashiach Congregation in Melbourne: from left to right: Michael Brown on drums, Phil Plotnek on guitar and lead vocals, Jim Melnick on 'electrified' violin; Norman on violin.

by the Messiah. So, they remain in Galut (exile) until they believe they should return to the Land in the Messianic Age.

I also developed one theme that Dr. Brown mentioned earlier concerning "redemptive analogies" in Jewish ministry - applying this concept to the Hasidim and Haredim as well. (Don Richardson, a missionary to the Stone Age Sawi tribe Irian Jaya, explains "redemptive analogies" in his book, *Peace Child*). I believe that we must focus on developing more "redemptive analogies" in reaching the ultra-Orthodox with the Gospel and that this remains the "final frontier" both for ministry in Israel and in Jewish evangelism generally.

Additional comments

There were numerous other speakers and presentations at the conference - I apologize that, based on time and space, this article cannot cover all of them. However, by looking at the program and the audio links, you may try to listen to some of those sessions directly. The lighter side was hosted by Mark Landrum and his "Moments with Mark." We might call Mark the 'Rob Styler' of the LCJE Southern Hemisphere!

Bob Mendelsohn steps down: Mark Polonsky elected new AustralAsian Area Coordinator

After nine years of service and leading five regional conferences, AustralAsian Area Coordinator Bob Mendelsohn decided to step down at the close of this conference (in spite of my urgings for him to re-consider!), but Bob felt that this was the right time. As a result, the AustralAsian members held what constituted for them their first real LCJE regional 'business meeting' with a significant number of members. I explained to everyone what is expected of area coordinators and how that fits into the larger international LCJE network.

The floor was opened for nominations. Two candidates were willing to serve as the new area coordinator for AustralAsia, Mark Polonsky and Daniel Seacomb. Bob then interviewed both candidates in front of all the assembled members. After the voting took place, the result was that Mark Polonsky was elected the new Area Coordinator for AustralAsia. Mark works with Lawrence Hirsch at Celebrate Messiah. Mark has participated in the last three regional conferences. Though Daniel did not win, he was urged by Bob and the other members to help assist Mark in his new role, and he expressed his willingness to do so. Bob, of course, will assist in the transition. We hope to have an article introducing Mark in a future LCJE Bulletin.

Bob's farewell as Area Coordinator

In his closing remarks to the conference attendees, Bob urged them to defend one another and to recognize how we are all together in one Body, where *"every joint supplies."* (Ephesians 4:16)

Bob's last email as Area Coordinator had some additional words of wisdom: "Remember to give Mark Polonsky all the help you

have given me over the years, and LCJE will continue to flourish here in the South Pacific. I'm proud of all of you for your hard work and care for one another. Keep praying and love one another!"

Post-conference visit to Melbourne

Following the conference, I was able to spend some wonderful days in Melbourne with the Lawrence and Louise Hirsch family at the "Hirsch Hotel" and participated with Michael Brown in a special seminar sponsored by Celebrate Messiah titled, "Israel in the Line of Fire." While visiting Beit Ha Mashiach (Lawrence's congregation in Melbourne), we had a spontaneous band come

together to join lead musician Phil Plotnek and play Messianic praise music for a packed congregation, made up of Jewish and Gentile believers from some 35 nations. It was a joyful and unforgettable experience! (see accompanying photo on previous page).

Concluding experiences

Before leaving Australia, I had the privilege of attending a special concert at the Sydney Opera House, hearing Russian Jewish violinist Vadim Gluzman and the Sydney Symphony Orchestra perform the Tchaikovsky Violin Concerto. This was a special personal treat. I left Australia with many new friends and memories and an appreciation for some of the special approaches to Jewish

ministry in the "Land Down Under."

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ENDNOTES

1. "Maitreya" in Buddhism refers to the Future Buddha. Buddhism is very popular among a certain segment of the Jewish community. For more background on this phenomenon, see the article in Bulletin #124 (June-July 2016) titled, "Re-Enchanted Judaism: The New Jewish Search for Personal Experience and Religious Expression" by Stan Meyer, esp. pp. 12-13.

Reaching Older Jews with the Gospel - LCJE Sydney 2016

By Rev. Konstantin (Kostya) Michailidis, Yeshua Tsidkenu

Overview

We've seen those lists of Jewish Nobel Prize winners which make people proud to be Jewish and hopefully move us to give glory to God for His faithfulness to His covenant and to bless the world through them. One Nobel Prize winner that few people today will remember, unless they are in the medical field, is the joint winner with Paul Ehrlich for Physiology in 1908. His name is Elie (Ilya Ilyich) Mechnikov. He hailed from Kharkhiv, then part of Imperial Russia, now part of Ukraine. He was a zoologist, but he is sometimes called the father of natural immunology. He made the important discovery of phagocyte cells. He was also a Russian Jew. His mother was a Jewess; his father was a Russian officer. Sadly, he was an ardent atheist with a great passion for Darwinism and evolution. Which came first, the



Konstantin Michailidis

atheism or the Darwinism? God knows.

Elie (or Ilya) lived and died before the Soviet Union was formed, but he is typical of Jews from the Former Soviet Union (FSU) today. Like Mechnikov, the older Jews we meet are also often well educated. If scientifically trained, they are Darwinian evolutionists. They, too, are often born from mixed marriages or have mixed marriages themselves. They are also unsynagogued. They are also

usually atheists, but unlike Mechnikov in this regard, more by default or schooling than by conviction. Some held good positions within the ex-Soviet structure.

Mechnikov's other great contribution

As well as being a good example of a modern Russian Jew, there is something else about Mechnikov that makes him especially relevant to my talk. He reputedly coined the term 'gerontology'.

Gerontology is the scientific study of old age, the process of ageing, and the particular problems of old people. If I gave this talk a more technical title, such as 'Gerontological Messianic Missiology in the Post-Soviet Context,' I could never live up to its pretensions, so I will stick with a plainer, 'Reaching Older Russian Jews with the Gospel of Messiah'.

'Older' is a relative term. I am 64, the only claim I have to being a Senior Pastor. At times I get twinges of feeling old, but many of the people in our congregation still consider me young. By 'older,' one is generally thinking of people in their sixties and above. Some hold to a view of the 60's to 70's as 'young old' or 'the third age'; 75 and above as the 'old old'; and 'the fourth age'. There are also many now in their 90's, which I suppose is 'the fifth' age?

My expertise, limited as it is, is almost entirely among older Russian Jews, and especially those of the FSU. Some of what I will say may be generalised to all older Jews, but Russian Jews are a specific cultural group within Jewry, and much of what I say may be true only for them.

What of the future?

We who have been attending these gatherings of the LCJE and those like it for years have talked about 'generational change', 'passing on the baton', 'the Joshua Generation' and other such-like expressions. This arises out of the great concern we have for how to continue the work of Messianic evangelism into the future. The congregation/mission I and my wife Natasha lead constantly prays for new, younger leaders, and this request is always high on our intercessors prayer list. However, we may be missing the whole picture here. We all know the future belongs, and always has belonged, to today's young, but the present must be shared by all generations.

Intergenerational congregations

The Scriptures show us that the Christian (Messianic) community is the place for all. The divisions and gulfs between generations, so evident in our society, have no place in it and ought to be removed.

The Apostle Peter says in his sermon on Shavuot in Jerusalem:

Act 2:16-17: But this is what was spoken about through the prophet Joel: 'And it shall be in the last days,' says God, 'that I will pour out My Ruach on all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams. (TLV)

The Holy Spirit is poured out on, unifies and empowers all generations simultaneously. Young and old together are baptised into the loving community of the Father, Son and Holy Spirit.

Our congregations are to be places where the Holy Spirit allows us to transcend the differences between generations. They are to be a counter-cultural witness to a world split by age and generations.

In 1 Timothy 5, there is a list of instructions from Apostle Sha'ul to Timothy about old men and old women, younger men and women, children and grandchildren in the congregation. Likewise, in Titus 2:1-6, his instructions are to the whole gamut of ages and generations brought together in congregational life.

The scriptural pattern is clearly for intergenerational discipleship - bringing all generations together with interdependent roles in the congregation. The body of Messiah is to be a place for all generations, where the old are respected, where they themselves are taught to live God-fearing lives and who in turn teach the younger. As Apostle Sha'ul says in v11 of that chapter, *For the grace of God has appeared, bringing salvation for all people (ESV).*

The goal of evangelism

Ideally, the goal in evangelism is to bring people of all generations together. The problem is that bringing those different gen-

erations into our congregations requires different strategies and methods which are often not only appropriate to particular generations and cultures, but even work to exclude those at whom those strategies are not targeted.

Targeting the older generation

There is a whole older generation and group of people with specific values, ways of thinking, ways of receiving information, and ways of seeing the world that needs to be reached, saved and made into disciples. We need a mixture of old and new ways to reach them.

We get excited about the endless possibilities of exploiting the modern technologies of the internet, mobile phones, Facebook, Twitter, YouTube, podcasts etc. for evangelism. But there is still a whole generation of people, especially migrants— and they are by no means backward— for whom books, newspapers, the written word and landline telephones are the normal means of receiving information. Many of them are computer illiterate or semi-literate. Some of them still use VCR players. Many young people today will not even know what a VCR is.

Post-modernism in the FSU

Over the past half century or so, peoples' worldviews have changed. From what I understand of that complex term, the 'post-modern' age began to develop in the West from about the middle of the last century. But we have people in our society who were born and educated before that and who also came from countries, such as the FSU, that were not subject to those post-modern influences at the time that they hit the West. These people often think differently. They believe in right and wrong, truth and falsehood. Many are still used to someone teaching them what is right or wrong and

do not find it oppressive per se. In other words, they believe in a moral authority outside of themselves. They will listen to a good argument and feel compelled to believe it if it is logical, evidential, well-argued and comes from someone whom they respect and admire.

They like things black and white and are not that comfortable to live in the grey zone that many post-modern people are prepared to live in. No matter how much people like to analyse the post-modernist age philosophically and epistemologically, I so often cannot help but think of it morally, that at the heart of post-modern thinking is deep-seated pride and self-centred individualism. Pride, of course, is in every generation, because sin is universal, but there seems to be more humility in the older generation, especially when it comes to learning.

Traditional values and their transcendent source

Young people today are two and three generations removed from the 50's and 60's when belief in God and traditional values was being challenged and brought down. I fear that the future for them will only get worse as the next generations get further from the generation that believed in God.

If there was a Biblical or transcendent source for their morality at some stage in the history of their culture (which I believe there was in the FSU, as well as in the West), older people, even if they do not now believe in God, are not as far removed from the transcendent source that gave their culture that morality. We have observed this in a special way with Jews from the FSU.

I'll give you an example as an illustration. One of the best received videos we showed in our 'bridging evangelism' monthly meetings (for which we give the

non-religious name 'club') was a testimony of an ex-KGB officer named Vadim Dahnenko. He was a child megastar and a gifted singer. Many people of the 80's grew up with his songs, similarly to the way that many of us in the West grew up with the songs of the Beatles in the 1960's. As an adult, he became a believer in Jesus and discovered how much of Marxist Soviet dogma was really the Bible minus the mention of God e.g. 'man shall not live by bread alone'. On the video he sang one of the songs they used to sing as a hymn to Lenin, part of it ran: 'Lenin always is, Lenin is in me and you, and will always be with us'. If one replaced 'Lenin' with 'Jesus' one would have a wonderful Christian hymn.

The Soviet system's morality and secularism as an ally in evangelism, not an enemy.

My point is, but I want to make it somewhat tentatively, is that the atheistic older generation of Russian Jews whom we are trying to reach, was only one step removed from faith in a transcendent source for what they believed was the right way to live. In spite of its many evils, the Soviet system preserved for two or so generations a morality that, even if it was removed from its original transcendent source, maintained many traditional values, brought social cohesion, and kept the people from falling into apathy, lack of purpose and the hopelessness that we see so much around us today. I wonder whether this residual Biblical morality and secularism are some of the reasons that so much of the fruit in Jewish evangelism is seen in Jews from the FSU. The greatest barrier we see in these people is usually atheism, rather than Judaism. Some people just need a true Biblical basis for their morality rather than a new morality, and they also need a Biblical historical basis for their identity

as Jews.

Our methods will select our target

Our mission here in Sydney with Yeshua Tsidkenu has naturally gravitated to older Jews from the FSU. Because we chose evangelistic methods such as Jewish holiday outreaches, literature distribution, personal visitations and a club, which were more suited to older Jews, it was inevitable that these would be the people we would reach. We cannot expect to reach their younger families with these methods. They will need totally different evangelism strategies suited specifically to them. But evangelism is not ecclesiology. The nature of our congregations should not just be a reflection of the methods we used to bring people into the Kingdom of God.

Identity is a key to reaching the aged

It is important that we give priority to reach those who are to die soon with the good news of Messiah Jesus. When we started, I expected that our ministry would eventually die a natural death after a few years, as people got older, went into nursing homes and died. In fact, the ministry has continued with stable numbers at our meetings and outreaches for the last fifteen years. Perhaps it is because we have found an important key to the identity of the Russian Jews from the FSU: they are both Jews and Russians (or ex-Soviets), probably in that order. For example, they remember the Holocaust. As for all Jews worldwide, it is part of their identity as Jews, and it has affected all of them personally. They also remember Victory Day, 'Den Pobedi', because many of them fought in the Great War as Russians or Soviets. Some were decorated. Even if they do not all feel patriotism in the same way as gentile ex-Soviets, they iden-

tify closely with their common history and their painful war past. They identify with the literature and films and music of the Soviet era — maybe because so much of it was Jewish anyway (2). They love Israel. Many see their love of Israel as part of who they are as Jews. Many FSU Jews are natural Zionists. In this they may be different from American Jews, who, it seems, are not as supportive of Israel. Some have lived in Israel as part of their migration journey but were not able to tolerate life there for long. But many still have relatives there now.

History is part of identity

Older Jews need to be reached through their history. Their history is the key to their identity. It is important to understand where they came from and what makes them what they are.

Conclusion

According to Pew Research, the trend in Israel among Israeli Jews from the FSU is that their children are more religious (3). In Australia, I suspect it is the reverse. We do not therefore expect that there will be a lot of children of Russian Jews joining the congregation - especially through their parents. We therefore need to develop a separate strategy to reach those assimilated Russian Jews. In the meantime we keep reaching out to a very precious, but dwindling and ageing population of migrants, not wanting that they would end up, like Mechnikov and others like him, in eternal gerontological lostness.

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1. We often think of 'The Joshua Generation' as the younger leaders taking over from Moses. We cannot determine it for sure, but Joshua was probably about 60 when he took over from Moses.

2. It is fun to list all the famous American Jews that the world knows and that have had such an influence on all areas of life. One could do a similar list of FSU Jews and their influence on all areas of Russian and Soviet life.

3. <http://www.pewresearch.org/fact-tank/2016/03/30/Israeli-jews-from-the-former-soviet-union-are-more-secular-less-religiously-observant/>

LCJE Report on YLG16 Workshops By LCJE President Tuvia Zaretsky

Overview

During the first ten days of August 2016, Bodil Skjøtt and I were privileged to serve as mentors in the field of Jewish evangelism at the International Lausanne Movement YLG16 (Younger Leader's Gathering 2016). We were just two of approximately 130 mentors who were invited to minister among nearly 1,300 international millennial Christians. In that capacity, both of us mentored a small Connector Group throughout the weeklong gathering. Susan Perlman and Richard Harvey were also invited to serve as mentors based on their obvious talents and prior contributions to the larger Lausanne Movement.

As designated Lausanne Catalysts for Jewish evangelism, Bodil and I were also tasked with host-

ing workshops on Jewish evangelism. I am delighted to report the Jewish Evangelism interest group is recognized on an equal stature among the 35 Lausanne specialized working groups. Our issue network is identified with the Lausanne Consultation on Jewish Evangelism (LCJE).

We were accorded the same respect extended to all of the other issue networks. While some of the most popular workshops, based on attendance, were Creation Care and Children at Risk, our Jewish evangelism presence was warmly received.

The Advanced Workshop in Jewish Evangelism was hosted for people who are currently serving the field. Our aim was to introduce people to the LCJE network and to one another as colleagues

serving the same cause. They were introduced to the purposes of the LCJE network and the opportunity to connect with others internationally and in their geographical regions.

The Advanced Workshop workshop drew an array of international workers, including an evangelist from mainland China. For security reasons she could not be photographed and used a pseudonym. Two of them were already involved in different Jewish ministries inside the State of Israel. Two Korean workers shared their Diaspora connections. One was already teaching at a Christian university in Indonesia. Igor Swiderski was a delightful new acquaintance and a YLG16 invited participant leading a Beth Sar Shalom congregation in Germany. Two wonderful

academics joined the workshop. Richard Harvey from the U.K. is well known within the LCJE, and Kurt B. is a gentile Christian doing graduate studies at a yeshiva in the United States.

In addition, we hosted an Introductory Workshop with the goal of introducing people to the field of Jewish evangelism, networking them with one another and with the LCJE. Eleven people attended that workshop. They were millennial-aged participants and mentors and a Lausanne Senior Staff from Mexico, South Korea, South Africa, Zimbabwe, Germany, Japan, Pakistan and Kenya.

I was delighted to see Professor Hyejin Park and Pastor Dongjin Kim attending. I met both of them previously at Torch Trinity University, in Seoul Korea, the week before. Both were also grateful for the launch of the LCJE South Korea Regional Network on July 30, 2016 (see photo on page 7).

It was a pleasure to work with Bodil and to serve these high quality young adults. Their interest in Jewish evangelism was an opportunity for mutual encouragement. We were able to provide on-the-spot information about the LCJE Network and suggested ways that they could be involved in Jewish evangelism after the YLG16 gathering.

Things that I learned

We found it crucial to define the term "Israel" as everyone used it in the workshops. We discovered that many of these younger internationals thought that the default meaning for the term "Israel" was in reference to the State of Israel. We had to clarify for everyone that we use the Biblical term "Israel" as it is applied to the descendants of the Patriarchs, Abraham, Isaac and Jacob/Israel. In Jewish evangelism, we are speaking of Israel in terms of the Jewish people worldwide.

We were also amazed at the interest and diversity of those who attended the workshops. It was not unusual to meet people throughout the conference, and in our workshops, who came from countries where their travel was restricted. Several participants showed me their official travel documents with restrictive language saying, "This passport is valid for travel to all countries of the world except Israel." And yet, these individuals were passionate about the salvation of Jews and Arabs in the Israeli state. I met one who had taken Christian tour groups from a restricted country into Israel, with permission from the Israeli government, by entered through neighboring countries on buses.

We found significant interest in the LCJE, our resources and

website. We gave a brief tour of the LCJE website and distributed some of the resources right there. We also received feedback about additional needed resources and improvements that could help our network serve them. We also gave participants paperback copies and e-mailed them PDF versions of the Lausanne Occasional Papers #60 (LOP60) from 2004.

It is gratifying to commend the excellent resources of the Lausanne Consultation on Jewish Evangelism to all who we met during the YLG16 gathering in Jakarta. LCJE is a diverse, international network with many valuable resources. We are one of a very few high functioning issue networks at YLG16. And if, in your ministries, you meet some of the folks who were exposed to the LCJE for the very first time in Jakarta, Indonesia, please let us know.

I am deeply grateful to God, and to the Lausanne Movement, for providing the opportunity to introduce and network with eager workers for the cause of Jewish evangelism. It was so encouraging to see the great interest among international millennial Christians for the cause of salvation among Jewish people today.

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Younger Leaders Gathering 2016 - Jakarta

Jewish Evangelism at the Lausanne YLG16 in Jakarta

By Bodil Skjøtt, Danish Israel Mission, ICC Member-at-Large

Overview

I was honored to receive an invitation to serve as a Lausanne Catalyst for Jewish Evangelism and a Mentor at the August 3-10 Younger Leaders Gathering 2016 (YLG16) in Jakarta, Indonesia. My LCJE colleague, Tuvya Zaretsky, offers impressions about the participants in the two Jewish evangelism workshops that we co-hosted at this conference. I would like to offer a few brief observations about perspectives on Jewish evangelism that we noticed during the gathering.

Sharing insights

Hopefully, the 20+ participants in our two workshops went away with more information and contacts of people to connect with later on. We who were there as leaders within LCJE got a better understanding of how millennial Christians are relating to subjects like Israel, the Jewish people and evangelism. We look forward to sharing those insights and to staying in touch with many of these younger people. I have no doubt that we will see some of them again at future LCJE events in their regions and at the international meeting in 2019.

A few observations

For most young believers, in the majority world, Jewish people are just not on their radar at all. When talking about Israel, they connect it first with the modern State of Israel as a political entity. Secondly, they think of Israel in the Bible story, beginning with Abraham. That trails off into vague ideas about what became of Israel as a people from the Bible. There is little connection with those ideas and Jewish people as a group today that in many



Bodil Skjøtt

ways is still an unreached people group. Israel, as a people in need of evangelism, is a relatively new thought to most of them.

Jewish evangelism - a new idea for some

On the positive side, this also means that they can become aware that Jewish people are not limited to the Bible times. They are able to see, as a new idea, that Jews are a people who deserve the gospel and need to hear the gospel for salvation. Jesus is the unique hope of eternal life for Jewish people as much as for any other nation on earth. It seems that the notion of dual covenant theology is not an issue for most of the millennials we met. Neither are they troubled about the "alleged" role of the Church during the Holocaust. They did not see that as a reason for Christians to be silent about Jesus as the Messiah for the Jewish people to day.

It was not unusual for us to meet people in this group who have visited Israel or who wanted to go on a tour to the Land. They see it as a place connected to the Bible. They appreciate the opportunity of getting to know the Bible in the context of reading it

in place and seeing it for themselves. I didn't get the sense that they see a visit to the country of Israel as an opportunity to meet Messianic believers, to encourage or join them in their work in reaching their own people with the gospel. This is a connection that we, who are involved in Jewish mission, should be helping them to make. We have and can offer them relevant activities through which they can partner to make that happen.

Evaluating our role

Our LCJE network of missions, churches and service organization for Jewish evangelism should consider these observations. We can help these young believers from the majority world take an interest in the evangelization of Israel the people. They represent Christian youths from China, Korea, Japan and Pakistan, Europe, North America and various countries on the African continent. Let our LCJE network be open to encourage and partner with this next generation of Christian leaders.

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Attending YLG16 and Understanding 'My Story'

By Dinah Sered, Jews for Jesus Israel

Overview

The Younger Leaders' Gathering (YLG) 2016 for the Lausanne Movement was a most unexpected invitation. I had known about the Lausanne Movement for years and had once attended an LCJE meeting for a day. I understood this conference to be an opportunity rarely given to a selected group of young leaders all over the world. I did feel privileged to go, but more than that, I had the question, "why me"? I am more than used to Dan traveling and found the reversal of roles, for this trip at least, surreal. When things are new or difficult, I try not to over think things, so, I kissed my family goodbye, boarded the plane, and listened to Andrew Peterson's song "World Traveler," excited to see what God would do on this new adventure.

Preparing for the conference

YLG, for me, started way before I arrived in Jakarta. About a year before, I began receiving emails from the YLG planning team. The emails consisted of questionnaires, filling out my profile, reading material, and videos. Watching the Reframe videos were also part of our preparation, and I found them encouraging and inspiring. With each video a greater expectation was formed, and I found myself looking forward to the conference. As part of the preparation we were also asked to engage via Skype with participants who lived in our region. As I read about the history of Lausanne and heard from its leaders, I knew I was in for a treat.

Telling my story

One of the main assignments (and, indeed, the underlying theme of the event) was to tell our stories. As a missionary, I've shared my story too many times



Dinah Sered

to count and was used to the fact that I was unique within my sphere. I won't get into the particulars of my story, only to say that my story felt random and different. Different in the way that you never seem to fit in the times of your life when it's most important for a young person to feel a sense of belonging. Besides the life change that God made in my life to live for Him, I felt that my story was a little more than a random series of disconnects, forming no particular pattern. I thought it just proved that God can use anyone, anywhere, anytime, for any purpose.

One of our speakers on the first day was Richard Chan. He reminded us that we are not only our stories, but we are part of God's great story, and, if He is not the main character, we do not fully understand our story. I was truly blown away by this insight. As I reviewed my story with a widened lens, I pictured God in my story at every moment. I was reminded of the passage that says: *"We are God's workmanship created in Christ Jesus to do good works, which God prepared in advance for us to do."* (Ephesians 2:10).

United in His Story

I had a general understanding that our testimonies served to encourage others and to show God's goodness and prove His faithfulness. I hardly focused on the fact that my story belongs to God and was carefully designed for a specific purpose. I began to see connections - those missing pieces in my story that had made no sense or purpose began to take shape, and I was awed at the great love and care God took in such a little one as I. He is a beautiful designer and planner, able to orchestrate such divine music from broken instruments. What joy unspeakable at this revelation! My story united in His Story, so precious!

United in The Great Story

YLG drew our attention to be 'United in the Great Story'. Through that we focused on each other's lives and stories, while at the same time drawing back to get the wider picture of God's vision for the global story, from our specific areas of ministry to what God is doing among His people on a global scale. With each day my perspective of God was changing. His love (however incomparable it was in my estimation) was ever deepening and widening. I began to feel part of other ministries and people that I was completely oblivious to before, and they to me. As we bump into each other's lives, the courses of our own are forever changed. We have made lifelong connections and from those connections, friendships - friendships to encourage and make lighter some of the burdens of ministry. This brings to mind how I would have the habit of calling friends when the task of cleaning the house was before me. Though my hands and feet were

tired from a day of scrubbing and scouring, my heart was glad because I had spent that time with a friend. Aside from all the wonderful, encouraging words from world-renowned speakers, whose wisdom and insight I will treasure, the gift that will keep on giving from YLG consists of the connections, who, Lord willing, will develop into prayer partners, co-laborers, hosts, and friends.

I will be looking to see how

God will continue to write my story, not as a series of random events and contacts, but as an intricately woven design, United in the Great Story. An Andrew Peterson song titled "Many Roads" reminds me that people are in constant motion, moving along with their set trajectory. On their many paths they inevitably meet people, connect, and create new opportunities from these connections.

Events that occur and people whom we meet are all part of God's plan for our stories within God's Great Story. Being aware of that fact is not only encouraging but can also empower the people of God to take each step with a great sense of purpose.

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Reflections After the LCJE Workshop at YLG16

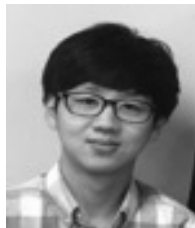
By Dongjin Kim, Torch Trinity Graduate University

Overview

My name is Dongjin Kim. I am studying in the MDiv program of Torch Trinity Graduate School in Seoul. I am a 28-year-old assistant pastor in Great Joy Church in Yangju. I joined the Campus Lausanne Group in TTGU last year and became a president of the union of Campus Lausanne Group in Korea this year. I met Dr. Zaretsky in opening ceremony of LCJE Korea in July and participated in the introductory workshop for Jewish Evangelism in 2016 YLG (Lausanne Younger Leaders Gathering). It was such a wonderful starting point for someone like me who has become interested in this issue. I want to summarize some points reflecting on LCJE meeting.

A sound balance

First of all, I realized that the balance between the uniqueness of Christ in salvation and the validity of Israel's covenantal relationship are both significant in the theology of Jewish evangelism. The covenantal relationship of Israel is still valid. God has not replaced Israel with the Church. However, this does not mean that the Jewish people do not need salvation in Christ because no other name is given for salvation.



Dongjin Kim

Sound balance between these two is so vital in theology and ministry of Jewish evangelism. Second, LCJE is a network for theology and mission for Jewish evangelism (not an organization). I believe that this can make a huge impact by connecting people and ideas for mission with the theology of Jewish evangelism. We have to use not only brains, but also our hands and burning hearts. Israel is a theologically controversial issue in Korea, as it is in other seminaries around the world. A theological background is necessary for ministers who are serving for Israel. In addition, there are many Israel lovers in Korea, but many of them cannot explain why or how to play a part in Jewish evangelism. I was one of those. However, LCJE has given me a direction and ideas and helped me to concretize my thoughts about Jewish evangelism.

Finally, I personally believe Korean Church's special calling for Jewish evangelism. Both Korea and Israel suffered invasion by foreign powers and experienced a division of their nation. There are also many common things and historical relationships between Korea and Israel. Above all, we owe the Word of God and our Messiah to Jewish people. Therefore, we have to take part in this mission of God the Father. We may be able to explain Jewish evangelism well theologically. We may also talk about efficient ways of ministry for Jewish evangelism. However, what is more important is to know our Father God's heart. Those who have an actual relationship with God can know His heart. A father who is rejected by his son will keep him in his heart. And he will do his best to recover his son. Other sons who know their father's heart will try to comfort the father. God loves the Jewish people so much and he will definitely restore them. I hope that more sons know the Father's heart all over the world.

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Impressions about Jewish Evangelism at YLG2016

By Igor Swiderski, Chosen People Ministries (Germany)

Overview

My name is Igor Swiderski, I am ministering with Beit Sar Shalom (Chosen People Ministries in Germany) and am currently planting a Russian-speaking messianic congregation in Munich, Germany. Recently one thousand young followers of the Messiah in all kinds of leadership positions from 160 countries around the world came together to worship our King, learn from each other, and, significantly, to connect with one another. I had the rare privilege to be one of them, taking part in Lausanne's Younger Leaders Gathering 2016 in Jakarta, Indonesia. I had no idea it would be so powerful! Yes, we heard top speakers, were touched by amazing testimonies, and participated in spirit-filled worship.

But most importantly, YLG2016 was about connecting. Connecting to people from your culture and region and to people from across the planet. I was so encouraged to meet young leaders who are also planting congregations, to find out that they are dealing with similar challenges in their ministries and private lives, and to explore constructive solutions together. But it was also uplifting to get to know other ministries in different cultural settings, and to be inspired by their faith in the midst of victories as well as struggles. My horizons of what the Lord is doing in the world were stretched and I left deeply convicted of my need to seek Him out daily, in awe at what He is doing around the world, and strengthened by many new local and international friendships and potential ministry partnerships.



Igor Swiderski

First encounter with the Lausanne Movement

This was my very first time to encounter the Lausanne Movement, and to get to know its Jewish evangelism wing (LCJE). I'm quite excited for what the Lord has already done and will continue to do through Lausanne, and I am particularly grateful for its commitment to bring the Messiah also to the Jewish people. I do believe the LCJE network with its publications and conferences is a great help in advancing our cause. It facilitates the sharing of experience in Jewish evangelism, provides a platform for the discussion of relevant issues, and thereby stimulates creativity and builds us up locally and globally. At our gathering in Jakarta, Jewish Evangelism (JE) was also offered as a topical area among the 35 different workshops on two consecutive days. The first was an advanced workshop for those already involved in the Jewish ministry, where the focus was to get to know each other and be introduced to the JE part of Lausanne.

As I was making my way to the first workshop, I was quite excited to finally meet some of my colleagues, whom I failed to

catch among the large numbers of participants in the previous two days. I did not expect to see many of us (very sadly, none of the Israeli participants were granted visas by the Indonesian government and so were prevented from coming this time), but I was actually surprised to find less than a handful of participants involved in JE at the workshop. Each one of us also represented a major mission to the Jewish people: Jews for Jesus, the Danish Israel Mission, and Chosen People Ministries.

While I am deeply grateful for the privilege to have been part of YLG2016, I can't help but wonder (1) whether this most significant gathering that takes place only every 10-15 years was adequately advertised in the wider messianic world; and (2) whether it is only missions agencies that should be interested in globally connecting the next generation of its leaders?

The next day the same workshop was offered on an introductory level for all those interested in learning about Jewish Evangelism per se. This time the group was ethnically diverse, and there were even people from countries that are hostile towards Israel or don't have any Jewish population; nevertheless, they are still interested in finding ways to share the Good News with Israel. Yet, overall, barely 1% of the YLG2016 participants showed interest in Jewish ministries in this way. At the same time, there were more of "us" at the conference than the eye could see. I met several young leaders who are involved in student ministries especially who were "Jewish." Some claimed to have a Jewish grandmother on their mother's side but

have themselves never practiced any Jewish identity. Others came from practicing Jewish families but converted to Christianity when they were introduced to the Messiah. In both circumstances, only a few distant memories remained of a Jewish identity. As I shared with one such dear sister, I rejoiced in their having come to

know the Messiah and following His call in their lives, but I was saddened to learn of the loss of their Jewish identity in the process. How is it that a Jew, born to Jewish parents, remains a Jew when going to the synagogue, studying the Torah, waiting for the coming of the Messiah, but stops being a Jew as soon as

he realizes that the Jewish Messiah has already come and will come again? Discipleship seems to play a significant role here.

With deep gratitude,

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Linking Global Voices - Finding "Jewish Evangelism"



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Jewish Evangelism



The Lausanne Consultation on Jewish Evangelism (LCJE) maintains a website at www.LCJE.net. Twenty-eight member agencies network through consultations coordinated in eight regions of the world. The purposes for their meetings are to:

- Share information and resources
- Study and report on current trends
- Stimulate one another's thinking on theological and missiological issues
- Strategize on a global level so that more Jewish people will hear and consider the Good News of Jesus the Messiah
- Arrange consultations that will be useful to those engaged in Jewish evangelism

Linking Global Voices: In a very welcome development, the Lausanne Movement's "Issue Specific Networks" website, www.linkingglobalvoices.com, has created a separate category for 'Jewish Evangelism'. It will now be very easy for persons searching the broader Lausanne website to find out more about LCJE and Jewish evangelism, including a link to LCJE.net.

Some Personal Reflections on the Celebration of the 150th Anniversary of the British Messianic Jewish Alliance (BMJA)

By Steph Gutmann, CMJ UK

Overview

On Monday, the 25th of April 2016, I was invited to participate in a special anniversary event in London on behalf of CMJ UK. I have served as CMJ's Youth Co-ordinator. The event was an unofficial celebration of the 150th anniversary of one of the first gatherings of Messianic believers in the UK.

An historic meeting

Around 30 British Messianic Jewish Alliance (BMJA) supporters met in a building that was the former Trinity Chapel off Edgware Road in West London (used as a synagogue from 1957 until the 1990s), which was also the venue used for the first meeting of the Hebrew-Christian Alliance 150 years previously. Back then, a letter had been sent by Karl Schwarz, minister of the chapel at the time, and signed by a number of leading Jewish believers of the day, including Ridley Herschel (founder of the British Society for Propagating the Gospel Among the Jews [now CWI] and the Evangelical Alliance) who had bought Trinity Chapel and pastored the flock there.

In the letter, the purpose of the meeting was stated:

"It has occurred to us that it would be desirable and profitable that as many Israelites who believe in Jesus as can be brought together should meet in London on the 23rd of May.

Our object is to become acquainted with one another, and to be built up in our holy faith. There are special ties which bind us together as descendants of Abraham. And we believe that



Steph Gutmann

this conference for prayer and consultation might issue in a permanent union of Jewish Christian brethren in this land.

We do not come before you with any definite plan for action, but would simply say that, as there exists an Evangelical and a Jewish, an Hebrew-Christian Alliance also might be formed."

Agnita Oyawale, who currently serves on the BMJA Committee, shared her thoughts on the sense of achievement of the BMJA, in spite of the challenges and difficulties of serving today's vast Messianic community. Being in the company of some of the stalwart leaders within the Messianic movement, it was fascinating to hear the memories and tributes of times past, such as those from CMJ-related participants Tom Lori and John Fieldsend (whose papers will soon be available through the book Richard Harvey is editing as a way of celebrating the 150 years of the BMJA); and also from Irene Hyde, who is the daughter of one of the early Executive Secretaries of the

International Hebrew Christian Alliance, Harcourt Samuel. His father, Elijah Bendor-Samuel (author of *Israel and the Blessing of the Tribes*), was also involved in the formation of the International Hebrew Christian Alliance.

Future generations

It was encouraging to hear how CMJ had been involved in the creation of an organisation which is determined to continue the original mandate to "...provide a 'safe space' for Jewish followers of Jesus to relate together and to empathise with one another in regards to the joys and struggles of their own discipleship..." (Alex Jacob writing in his own paper for the same project).

With many of the speakers referencing CMJ, I was honoured to have been given the opportunity to be there and to represent CMJ in person, as well as being given a chance to address the concerns some of the speakers had about the future generations and their involvement in BMJA / CMJ / and other similar organisations. Namely, how do we inspire the next generation, so that we can survive another 50, 100, 150 years, etc.? Daphna Israeli, herself a past president of BMJA, had carefully considered the huge missing link between the past and the future of the Fellowship and the fear that "if nothing is done, nothing will be survived". She laid out a number of considerations that she believed needed to be honestly addressed if we are to reach the next generation of Messianic believers.

I really felt stirred by what she said, as I know this is a challenge we are all trying to make sense of. Tom Lori also echoed Daph-

na's sentiments at the end of his presentation. Both their papers will be made available through the book when it is published and will make interesting reading.

The host of the event, Richard Harvey, well-known historian and theologian with a particular passion and drive to see the Messianic dialogue brought to the forefront of conversation in the Church, invited me as the Youth Coordinator of CMJ to come and share from the paper I had been asked to write. It seemed to follow in the hope that some of the reflections of Daphna and Tom could be answered or further reflected upon through what I had found as a result of a short unofficial survey I conducted for my paper.

"The challenge," I said, "isn't about ensuring we continue to do things the way they have always been done, but to speak to the under 40s to find out what they want from a fellowship like the BMJA. The original purpose of the organisation was to provide support, encouragement, teaching, etc., but today, as a result of the prayers and tireless work of our forefathers, many of us are in churches who accept us as Jewish people who have accepted Jesus as Messiah. That's not to say 'The Church' is there, per se, but we are further than we were 150 years ago. This is, as far as I can tell, an answer to the heart-cry of many of you at this event, and those who had sat here before us.

"But we still have a long way to go. So, rather than assuming we know what the younger generations want, we need to spend time talking with them. Tom Lori said that when he was president of the BMJA in the 80s, he spent time visiting all 800 members of the fellowship – I think this is an incredible way of spending time

with those we're leading, where it is possible. What a pastoral heart! It shows me that it shouldn't be impossible for today's leaders to seek to spend time speaking to children, grandchildren or others we know about THE future of their fellowship. What do THEY need? We know what the original purpose of the BMJA was, and that was to meet the needs of the Messianic Community of the day. Maybe we need to go back to this question?

"I'm just going to be real here. When I was younger, although I knew about the BMJA, I saw it as my dad's thing. And I daresay that many of our family see it as our thing, rather than something they can or should be a part of, too. When it comes to my generation and younger, many of us are actively involved in our churches, so we don't need more meetings. We don't need to pay subscriptions for stuff we can get for free on the Internet – especially when as far as we can tell, the meetings are mostly attended by older Gentiles, instead of other young Messianic believers. We love to network, and [we] achieve this online through social media."

"So in order for organisations like ours to move forward, moving forward is going to involve coming out of the box of the past, and trying to meet the under 40s where they are at instead."

Following my presentation there was a fascinating interview with Irene Hyde, the daughter of one of the original group who saw the need for fellowship all those years ago. While she answered questions about her father and grandfather, some of whom in the room knew Rev Harcourt Samuel, the aspect of the interview which touched me was how this incredible woman had been drafted in by her father as a teenage girl to help with some of the practical and administrative tasks

of the alliance. As a result of being actively involved as a young woman, Irene had remained passionate about the alliance throughout her whole life.

Being active and involved creates a desire to remain a part of what we feel we have invested into. This was the message I heard through Irene's stories of her father and grandfather. So maybe this is what we need to try and recreate as we draw younger generations into the future of our organisations?

While I understand the importance of remembering the past from which we have come, there surely has to come a time for us to stop looking back, and stand firmly in the present to deal with the future head-on! I used to dislike history at school, and I dare say there are others younger than me who feel the same way. I would love to find the stories which fire their imagination and passion, and see the future of the BMJA, CMJ and others like us propel further than the next 150 years! I would love to find the way for younger generations to feel the future belongs to them.

*Steph Gutmann
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LCJE FACEBOOK and TWITTER Accounts



LCJE FACEBOOK ACCOUNT:

LCJE.Intl



LCJE TWITTER ACCOUNT:

@LCJE_Intl

TO ALL LCJE MEMBERS: For those who are on Facebook or Twitter, please take the opportunity to 'like' our LCJE Facebook page and to 'follow' our LCJE Twitter page!

UPCOMING LCJE MEETINGS

LCJE South Africa Conference
5 November 2016
Logos Christian Church
Conference theme: "Reflections on the
Gospel in the Middle East"
Cape Town, SOUTH AFRICA

LCJE North America Conference
6-8 March 2017
Denver, Colorado, USA

CEO Meeting: 8-12 May 2017
Emmaus Conference Centre, Haslev,
DENMARK (near Copenhagen)

LCJE European Conference
14-18 August 2017
Berliner Stadtmission (Berlin City Mission)
GERMANY

"Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections" (November 2017)

LCJE JAPAN announces the first conference ever to be held connecting local churches and church bodies in Japan, South Korea, Hong Kong and other parts of East Asia to Jewish mission organizations from outside the region that nevertheless would like to reach Jewish people visiting or resident in this part of the globe. Our aim is to foster all kinds of practical introductions and lasting connections between Asian Christians and Jewish mission organizations, together to bring the gospel to Jewish people here in East Asia.

SAVE THE DATES!: 13-15 NOVEMBER 2017 and post-conference opportunities. More to come in future issues of the LCJE Bulletin!

Visit the Lausanne Movement website:
www.lausanne.org

LCJE.net - Now Upgraded

By Jim Melnick, LCJE International Coordinator

The screenshot shows the LCJE.net website interface. At the top is a navigation bar with tabs for 'lcje.net', 'about us', 'search', 'news', and 'contact us'. Below this are several content sections:

- Lausanne Movement:** A link to 'Lausanne: Whence? What? Whither?' with a 'click here...' link.
- YLG2016:** A link to 'YLG2016 Workshop on Jewish evangelism ...' with a 'click here...' link.
- LCJE 日本支部 (LCJE Japan):** A link to the Japanese branch.
- РУССКОЯ ЯЗЫК - LINK TO RUSSIAN WEBSITE:** A link to the Russian language page.
- Facebook:** A link to 'Like our Facebook page' and a 'Short video on early history of LCJE (Bishop Ole Kvarme) ...' with a 'click here...' link.
- LCJE - Networking Jewish Evangelism:** A section titled 'The Five Key Goals of LCJE' with a list of goals:
 - The Lausanne Consultation on Jewish Evangelism (LCJE) is one of 34 issue networks of the Lausanne Movement. It is also the largest standing issue network of the Lausanne Movement. The Jewish Evangelism page of the Lausanne Movement can be found [here](#).
 - LCJE is the only global organization in existence today in which people involved in the field of Jewish evangelism can come together and ...
 - * Share information and resources
 - * Study and report on current trends
 - * Stimulate one another's thinking on theological and missiological issues
 - * Strategize on a global level so that more Jewish people will hear and consider the Good News of Jesus the Messiah
 - * Arrange consultations that will be useful to those engaged in Jewish evangelism
- LCJE Agencies/Organizations .../... Bulletins:** A section with two links: 'Click below to see a list of LCJE member agencies and organizations around the world...' and 'Click on the image below to download the latest LCJE Bulletin available online: April 2016 - pdf format'. Below these links are a Star of David icon and a thumbnail of the bulletin cover.
- Other links:** 'Bulletins', 'Join', 'Conferences', 'Papers', 'Statements', 'Lausanne Jewish Evangelism page', 'LCJE North America page', and 'LCJE Photo and Video Archive'.
- Twitter:** A link to the LCJE Twitter page.

Upgraded LCJE.net website

Newly Upgraded LCJE Website

While in Australia for the 5th LCJE Bi-Annual AustralAsian Regional Conference, I had a few days following the conference to work on upgrading the LCJE.net website, which has been in need of a 'digital facelift' for some time - giving it a cleaner appearance, with easy links to main items on the website.

Our newly upgraded top page now includes links to LCJE agencies (organizations), the latest online edition of the Bulletin (in PDF form), links to our LCJE Facebook and Twitter pages, as well as links to LCJE News in Japan (in Japanese) and our Russian language page. Also included is a link to the main Lausanne Movement website, including (for now), the Younger Leaders Gathering (YLG2016) in Jakarta, Indonesia. There is also a link to the video by Bishop Ole Kvarme (past LCJE President) that was shown at the 10th International Conference in Jerusalem in 2015. This video shares some of our early LCJE history.

Our search capability remains the same. "Older News" (LCJE news stories from 2012-2015) is available under the "news" button, while Current News will be shown on the top page itself.

Links to past Bulletins, Papers, Statements, Conferences, etc., are shown in the lower left section of the main page. In addition, there are also links to the Lausanne Movement's "Jewish Evangelism" page and the LCJE North American website. An LCJE photo and video archive page is still under construction, but a placeholder link is shown for future use.

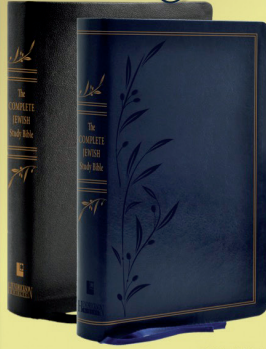
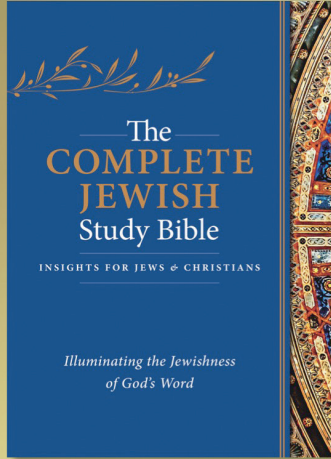
Upgrading the rest of the LCJE international website is still a 'work-in-progress.' There is still an enormous amount of work to do on updating the rest of the site. As members of LCJE, this site belongs to all of us. Offers of assistance are welcome!

Keeping the site updated is a never-ending job in terms of adding new papers, news, conference information, etc., related to LCJE activities around the world, as well as putting past papers and material into an easier to use or searchable format.

Nevertheless, the overall site itself remains a tremendous resource for current news, background information, and research on Jewish evangelism. It is my hope that more LCJE members and outside researchers will avail themselves of the rich resources that it provides.

*Jim Melnick
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Networking Jewish Evangelism



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ISSN 1016-2089