



President: Rev. Murdo MacLeod

INTERNATIONAL CO-ORDINATING COMMITTEE

International Co-ordinator: Rev. David Harley

Committee members:
Rev. Ole Chr. M. Krarame
Miss Susan Perlman

BULLETIN EDITOR: Dss. Elizabeth Hill

International Mailing Address

All Nations Christian College, Easneye, Ware, Herts, SG12 8LX
England

Editorial Address

P.O. Box 68, St Albans, Herts, AL1 1YE, England

Directory Information

P.O. Box 11250, San Francisco, Ca 94101, USA

AREA CO-ORDINATORS

North America: Rev. Arnold Fruchtenbaum
Ariel Ministries, P.O. Box 3723, Tustin, Ca 92680, USA

Israel: Rev. Baruch Maoz
P.O. Box 75, Rishon LeTzion 75100, Israel

Europe: Rev. Otto Hovik
Norwegian Israel Mission, Collettsgt. 43, 0456 Oslo 4, Norway

South Africa: Rev. Jack Poulton
P.O. Box 28202, Kensington, 2101 Johannesburg, S. Africa

Australia / New Zealand: Miss Betty Baruch
4-11 Reid Street, Oakleigh South, Victoria, Australia 3167

South America: Rev. Peter Clarke
Pedro Morán 4414, 1419 Buenos Aires, Argentina

LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

ISSUE No. 10
March 1987



CONTENTS

LCJE European Chapter Leaders Conference Amsterdam, 2-4 March 1987	2-4
Towards the formulation of a Strategy for Jewish Evangelism in Europe	5-7
How to Win the Theological Battle for Jewish Evangelism	8-9
News Briefings	10-11
The Back Page	12

Design and Layout by Elizabeth Hill
Printed in England

© 1987 LAUSANNE CONSULTATION ON JEWISH EVANGELISM

LCJE European Chapter Leaders' Conference Amsterdam, 2-4 March 1987

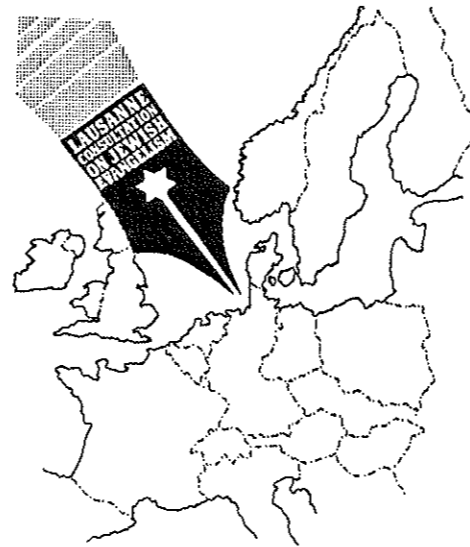
Leaders and other representatives of eight European member agencies of LCJE met in Amsterdam, along with three missiological scholars, from March 2nd to 4th 1987. They came together following an initiative taken by Rev. Otto Hovik, the LCJE Area Co-ordinator, as a result of discussions held at the Third International Consultation of LCJE at Easneye last summer.

At the regional meeting of the European participants at the Easneye conference, members made four major recommendations:

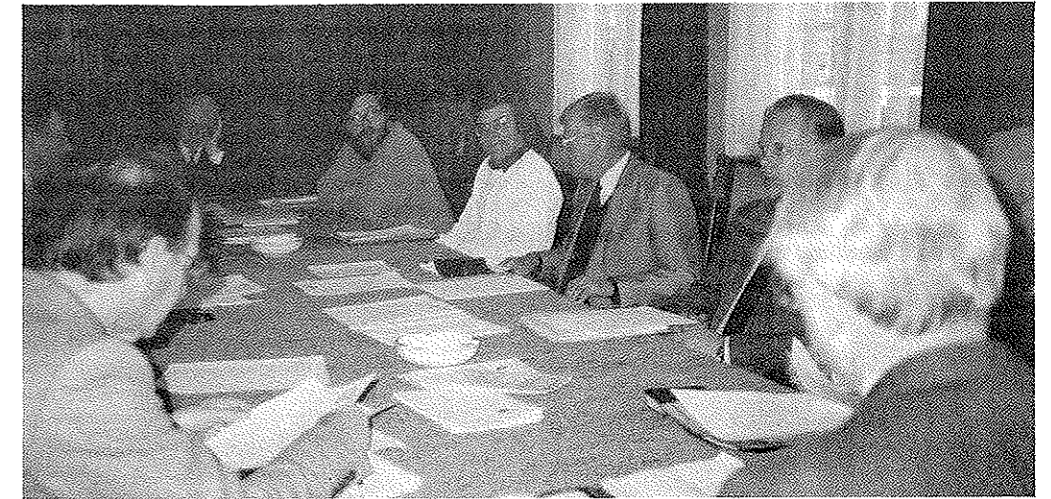
- 1) *We recommend that the area co-ordinator within one year convenes the heads of the LCJE member societies in Europe to discuss ways of advancing Jewish evangelism in our region, particularly in areas of no evangelistic presence.*
- 2) *We recommend that the area co-ordinator together with the heads of the mentioned societies takes initiative for an all-European summer school (or conference) on Jewish evangelism that particularly will attract younger people and equip them for Jewish outreach.*
- 3) *We recommend that the LCJE members in Europe also promote the development of cooperative efforts in the training of volunteers and professional staff for a rigorous ministry of Jewish evangelism.*
- 4) *We recommend that the area coordinator and the heads of societies seek ways to use personnel effectively in order to strengthen our voice in the theological battle over Jewish evangelism on our European scene.*

Norway, Finland, West Germany, Denmark, Scotland and England were among the countries represented by participants at the Amsterdam conference. A number of reports were given of the work being undertaken in Europe by the various member agencies. Mr Hovik, for example, spoke of the radio broadcasts to Eastern Europe, reaching audiences in Romania and Hungary, which are made under the auspices of the Norwegian Church Ministry to Israel (formerly the Norwegian Israel Mission). He mentioned a desire to begin broadcasting in Hebrew to European countries through Trans World Radio. Mr Hovik also noted the increasing number of Israelis visiting Norway and the resulting opportunities for evangelism among them.

Mr Karl Tempel, a council member of Evangeliumsdienst für Israel, gave a summary of the circumstances and whereabouts of the Jewish population of West Germany today, and explained the history of EFI under its director, Alfred Burchartz (himself a Jewish believer). He mentioned the theological battles going on, with two regional churches (in Berlin and the Rhineland) having repudiated mission to the Jewish people, and spoke of EFI's involvement in raising the churches' awareness of the Jewish roots of the Christian faith, as well as its commitment to practical Jewish evangelism.



Rev. Henrik Smedjebacka, Director of the Finnish Evangelical Lutheran Mission, contributed a report from the perspective of a denominational mission, of whose workers some three or four per cent are involved in Jewish evangelism. He underlined the desire of FELM's workers in Europe to participate in Jewish evangelism, focussing in particular on a team of six working in Marseilles, France (a city with a Jewish population of some 80,000). Mr Smedjebacka also mentioned some of the difficulties faced back in Finland on the theological front, there being some thirty-five agencies involved in ministry connected with Israel and the Jewish people, with divisions between those who were more politically oriented and those to whom Jewish evangelism was the first priority.



Towards the Formulation of a Strategy for Jewish Evangelism in Europe

Rev. Murdo MacLeod, Director of Christian Witness to Israel and President of LCJE, presented a paper on strategy for Jewish evangelism in Europe (see pages 5-7). In discussion afterwards, Mr Hovik expressed the feeling that the conference should explore ways of moving forward together, uniting to face the new challenges present in Europe. Mr MacLeod added that, in the course of recent discussions in Israel, it had become apparent that some 70 per cent of Israeli believers had come to faith through the personal witness of other Christians outside of Israel (for example, three Israelis now back in Israel had become believers at The Shelter, a hostel in Amsterdam just down the road from where the conference was meeting).

The suggestion of encouraging the formation of a team of Jewish and Gentile believers able to be involved in mobile evangelism at specific times of the year, with the involvement of Israelis, was warmly received. The importance of the involvement of Jewish believers in such projects was stressed. The conference invited a committee of three (Mr Hovik, Mr MacLeod and Elizabeth Hill) to investigate the practicalities and liaise with the different member bodies.

The issue of the level of societal intolerance of Jewish evangelism was raised. It was generally felt that this was not at present a dominant consideration, but that agencies should not be blind to the possibility that their right to evangelise might be hindered by societal structures. It was pointed out that the European Parliament had forbidden the 'new' religious movements to evangelise under-18s. It would be a small step from here for a major church to say that other churches shouldn't do this or that. The issues faced by multi-ethnic societies were forcing theological rethinking in some areas (hence the stance of the Rhineland church, mentioned in Mr Tempel's report. Even the right of Christian organisations to employ only Christian employees was being challenged in a court case in Norway (and in the USA).

On the theological issues, the conference was reminded of Gerald Anderson's "domino theory": that if the case for Jewish evangelism goes, world evangelisation goes with it in consequence. It was felt that the strategic importance of Jewish believers communicating their own position to the churches to which they belonged should be recognised.

Towards the Formulation of a Strategy for Jewish Evangelism in Europe

A paper presented by Rev. Murdo A. MacLeod to the LCJE Amsterdam Conference

Winning the Theological Battle for Jewish Evangelism

Rev. Walter Riggans, Lecturer in Tanach at All Nations Christian College, England, presented a paper on approaches to winning (or winning back!) the theological battle for Jewish evangelism in Europe (see pages 8-9). In the general discussion that ensued, it was recognised that the two covenant theology and the Jewish understanding of the person of Christ were two of the most important issues to be tackled on a theological level. In illustration of this, Mr Riggans quoted a sample sentence by A. Roy Eckart in "Christians and Jews: Along a Theological Frontier" (an essay in *Christianity and Judaism: The Deepening Dialogue*, ed. Richard W. Rousseau): "Jewish non-acceptance of Jesus as Messiah remains among the most sublime and heroic instances of Israel's faithfulness to her Covenant with God".

Summing up the discussion, Mr Hovik expressed the conviction that it was the wish of the conference to see studies in Jewish evangelism integrated into the curriculum of faculties and Bible schools, rather than to start new training schemes outside of existing centres. Mr Riggans commented that it was probably cheaper and more efficient (as well as richer theologically) for candidates training in Jewish evangelism to do so at centres of theological education rather than in individual missionary society programmes.



LCJE European
Area Co-ordinator
Rev. Otto Hovik
(right), pictured
here with Mr
David Torrance
of Scotland
and Rev. Kai
Kjaer-Hansen
of Denmark

A European Youth Conference?

The idea of holding a missionary gathering to enthuse European youth with the theme of Jewish evangelism had been mooted at the Easneye Consultation. Participants in the Amsterdam conference felt, however, that it would be premature to organise an international gathering of this nature at present. National conferences could and should be held to stimulate interest among young people. For the time being, it was more important that the societies' energies be directed towards activating new initiatives in Jewish evangelism in Europe in cooperation with one another, rather than talking further about it without doing it! Key young people could have their interest aroused through attending training courses and outreach campaigns such as those held in England.

Conclusions

It was recommended that a second LCJE European conference should take place in the spring of 1988, with invitations going out to the whole membership (and to potential members) rather than only to agency leaders.

Introduction

The question of Jewish evangelism cannot be divorced from that of world evangelisation as a whole. Nor can the question of strategy be isolated from that of the relation of world evangelisation to the dominating societal structures of our day. It has been rightly emphasised that human beings are steered, exploited, conditioned and manipulated by the society-dominating ideologies and the comprehensive strategies of these societal structures. These ideologies form the basis of governments of the right and of the left; Marxist and Muslim, capitalist and socialist, they all move back and forth between parliament and prison, calling for regulation or revolution.

They force upon us the question, how do we live and witness to our faith if the ideological state suppresses human rights and provides countless hindrances to evangelism? If, for example, it raises legal strictures against baptism, church marriage and church building? If it seeks to silence dissident 'images of God'? Human ideologies force us to see justice and righteousness as an intimate partner of evangelism. It might appear that these ideological structures do not affect our task of Jewish evangelism in Europe. We can see how the problem arises in the Eastern Bloc countries. But we may ask if this is a serious problem in our strategy for Jewish evangelism in Western Europe? The fact that we are met here in the Netherlands should disabuse us of any complacency in this matter. There has been a *cause célèbre* dominating Jewish-Christian relations here for the last year or two. It relates to the charge of antisemitism against two missionaries who stated that the Holocaust may have been part of the "wrath to the uttermost" (1 Thessalonians 2:16) of which Paul spoke. Whether or not the language used by the missionaries in question was wise or not, the whole issue of the right to evangelise Jewish people has been raised in question. Two incidents occurred in the United Kingdom last year which may be straws in the wind. A meeting scheduled to be held in a public building to consider the Messianic nature of Jesus' ministry was cancelled because it might have proved offensive to some of the Jewish citizens

of the area. A similar meeting to show the film 'The Hiding Place' had to be transferred to another location because of pressure from the Jewish authorities.

Such considerations, while not central in our thinking, should give a greater degree of urgency to our task. Against the social, economic and political backdrop, there is the awesome size of the world's non-Christian population. In Jesus' time, it numbered 250 million. It did not reach one billion until about the year 1850. It doubled again by 1914 or thereabouts, and yet again in the 1930s. Already it is on the way to five billion. The world's Christian population reputedly grew by more than 24 million in 1985, according to 'Status of Global Mission'. The largest growth occurred in Latin America (9 million), followed by Africa (6 million) and South Asia (4 million). It must be remembered, however, that these figures include every expression of Christianity from Roman Catholicism through to the cults. The relationship between Jewish evangelism and the evangelisation of the world is another subject but nevertheless germane to our present consideration. There can be no doubt that the relationship is of fundamental importance for our living and witness in a largely pagan Europe.

The Jewish People in Europe

Apart from the Soviet Union, the largest Jewish population in Europe is to be found in France (700,000 including 380,000 in Paris and 80,000 in Marseilles), followed by the United Kingdom (385,000 including 250,000 in London). Smaller Jewish populations are to be found in many other European countries, from 30 in Cyprus and 200 in Albania to 40,000 in Belgium. Countries with more than 20,000 and less than 40,000 Jewish citizens include West Germany, the Netherlands, Italy, Switzerland and Turkey. Smaller Jewish populations are to be found in Austria, Denmark, Finland, Greece, Ireland, Luxembourg, Norway, Spain and Yugoslavia. Account must also be taken of the large number of Israelis (especially young people) who are continually coming and going across Europe.

Where these countries have a Christian presence, there is of course the witness of those who name

the name of Jesus. However, some of these countries lack agencies specifically orientated to reach the Jewish communities, notably Spain (with a Jewish population of 12,000) and Turkey (with 24,000 including 22,000 in Istanbul). There are also countries which have some kind of Jewish-Christian dialogue but no missionary endeavour, such as Sweden and Switzerland.

Back to Pattaya

The Lausanne Occasional Paper 'Christian Witness to the Jewish People' (which was produced as a result of the Pattaya Consultation in Thailand in 1980) addresses itself to the question of strategy for Jewish mission and its conclusions and recommendations are still valid. In section 10a, the following three recommendations are made, which are highly relevant for our consideration as we address ourselves to the question of an evolving strategy for Europe.

1) *"Where there is a Jewish community, the local churches should be motivated and educated for effective outreach and witness to the Jewish people. Such evangelism should be seen not only as a legitimate activity of the church, but as an obligatory activity and responsibility of all Christians."* Fundamental to this is the need to win the argument with the churches than such a mandate exists. Perhaps this is the greatest challenge that confronts us. It is not enough to plead with the churches that the Jewish people need the gospel in the same way as (for example) the Muslims or the animists. If we were to seek the involvement of the churches at this level alone, we could anticipate a very unenthusiastic response in view of the monumental task of total world evangelisation. Pleading the cause of such a tiny minority on the basis of the needs of all other people groups will prove futile. Unless there is a special relationship between the salvation of this small group and the salvation of the rest of the world, the argument is lost.

2) *"Para-church missionary agencies can offer expertise and support to the church in its missionary task."* This support could be given in various ways, such as seminars to help the local believers to understand the Jewish culture and perspective; and teach-ins on ways and means of evangelism in personal witness.

3) *"There needs to be a highly mobile task-force that is available to respond to the Holy Spirit in various communities and locales to meet extraordinary opportunities for witness."* This may indeed be one of the avenues by which we could all co-operate, particularly in reaching



those areas of Jewish concentration that are largely untouched by gospel witness.

Mobile Evangelism

A mobile evangelistic endeavour of the kind mentioned in this third recommendation could, in this context, be of two kinds.

Firstly, there could be a team composed of young volunteers adequately trained and experienced from the various countries and bodies represented by the constituent members of LCJE, using methods such as those of Jews for Jesus and other similarly culture-orientated approaches. This would require an agreed programme by senior missionaries from our various constituencies. *"A Christian needs adequate instruction so that his approach to Jewish people can be sensitive, forthright and effective, and so he can also overcome his natural reluctance to witness to Jewish people. We recognise the value of education and scholarship, especially in connection with the exposure of the Jewish roots in the Old and New Testaments"* (ibid, 8b). There already exist among the mission staffs in Europe a number of multi-lingual missionaries who could be united into a mobile team for short periods of witness in different countries, and who could lead local Christians in special outreach programmes.

Secondly, there is much potential for an Israeli team to reach the permanent, itinerant Israeli community in Europe and the vast numbers of Israeli people who visit Europe each year as tourists. In connection with this, the LCJE Israel Chapter has already considered and advocated a similar mobile task force. They have several concerns:

- a) to help raise the profile of Jewish evangelism overseas.
- b) to make an Israeli contribution to Jewish

evangelism.

c) to enlarge the vision of the church in Israel to include the world.

d) to equip through experience Israelis who would engage in evangelism at home.

LCJE Israel points out that it is not a sending agency. The sending body would be the Israeli churches co-operating through their Pastors' Fellowship. The individuals in such a team would be recommended by their churches. The terms of their engagement overseas would be determined by the host bodies who requested the team's assistance. These terms would consist of length of time, dates, nature of activity and follow-up. It is confidently expected that the Israeli churches would make a significant contribution toward the expenses. Further elaboration and amplification of such an Israeli mobile evangelistic team will depend on our response.

Working Together

If we are to co-operate in any meaningful way in reaching the Jewish communities in Europe, two elementary steps should be taken.

1) The task of convincing the churches requires a small team of scholars co-ordinating the arguments and arranging for their presentation to the churches in Europe by means of brief publications and missiological seminars. A much more strenuous and high profile presentation needs to be made. Too often the position which we maintain is only presented by way of reaction. It is essential that we go on the offensive and take the initiative. There is a degree of theological ferment at present, but



unfortunately the initiative lies in the hands of those who, while appreciating the importance of Jewish-Christian relations and the inter-relation of Judaism and Christianity, deny the necessity and sole sufficiency of Jesus Christ for Jew and Gentile alike.

2) In order to maximise our various gifts and expertise, a small committee should be appointed with the task of unifying our endeavours and co-ordinating our activities in reaching the large number of Jewish people in Europe who are untouched by the gospel. It would be their task to collate the names of personnel available and inter-relate with the constituent organisations regarding areas of greatest need and times of involvement for both local and Israeli teams.

Conclusion

It is important that some concrete results derive from this first LCJE European conference of Jewish mission leaders. We have enough 'talking shops'. We applaud the need for theological reflection but we must beware of the condemnation of those who knew the Lord's will and did not do it (Matthew 25:15, Luke 12:47).

In conclusion, let me return to the two introductory comments that I made which I believe add a particular urgency to our task: the increasing intolerance of modern societal structures against the gospel, whether of the right or of the left, must be taken seriously; and the interdependence of the hope of Israel with the hope of the world must be clearly argued and cogently stated.

How to win the Theological Battle for Jewish Evangelism

A paper presented by Rev. Walter Riggans to the LCJE Amsterdam Conference

Introduction

I hope to give some measure of introduction to this very important time of sharing our experiences, our attitudes, our mature thoughts and our hopes on the subject of re-establishing Jewish evangelism as an authentic part of the mission of the whole Church to all people. The case for Jewish evangelism has lost credibility in the theological world and our task is to regain lost ground, to win back the battle.

There has of course, in times past, been the most horrendous, immoral and unethical compelling of Jewish people to come in. We do not want to go back to the past, but rather we want to begin anew: to put Jewish evangelism of integrity and in its place in God's purposes back on the agenda.

We are all perfectly aware of the fact that since the Second World War there has been a steady and, in recent years, accelerating trend among Christians of all denominations and theological persuasions to see Jewish evangelism as the 'odd man out' in world evangelisation.

We in LCJE also see Jewish evangelism as the 'odd man out', but for different reasons and drawing a different conclusion. We plead for recognition of the special nature of the relationship between God and the Jewish people, and of how Jewish evangelism needs therefore to be approached in a uniquely different way from all other evangelism. We affirm that we do need to reach the Jewish people with the gospel!

Others, however, are pleading for the unique relationship between God and Israel in the sense that the Jews, alone among the peoples of the world, do not need to be evangelised to enter into a covenant relationship with God. Thus we find courses on mission to the Jewish people missing in departments of missiology; and we find an enormous growth in the number of Jews and Christians involved in dialogues, joint action groups and the like, but all at the expense of Jewish evangelism.

Target groups

It is important that we organise and prioritise our thinking and planning. First of all, I think we

must take seriously the fact that we have a range of target groups to reach - we cannot regard them all as needing the same treatment or we will be ineffective. Part of the genius of the Lausanne movement has been to recognise the need for the different people groups of our world to be treated differently, separately and seriously - hence the specialised approach to the Jewish people, or to Muslims, Marxists, refugees, etc. In trying to win back the theological battle for Jewish evangelism, we too must think in this kind of way, identifying our target groups and assessing their needs.

I would like to identify six target groups:

1) Universities, Seminaries, Denominational Schools

These are the theological training centres for the pastors, lecturers, missionary leaders of the European churches (or at least the major ones). It is an important part of our task to reach these places of learning. We need to speak loudly with a solid theological voice. In short, we need works of high-quality modern scholarship. Where are today's equivalents of Lukyn Williams, Travers Hereford, Jakob Jocz, Arthur Kac, Alfred Edersheim? The world of scholarship will not begin to move until there are works of scholarship to be taken seriously. We should not continue in a situation where professors smile indulgently at popular level material. We must recognise that the scholars in our midst need money to help give their time to the task, and money to publish.

2) Bible Schools

There are very many of these, at various levels of serious academic training and of various theological persuasions. The Bible Schools of today produce many of the world's missionaries and of the active and able leaders in local congregations. We need good material pitched at this less academic and more practically oriented level, including the provision of good speakers to address them. It is worth noting that there are a significant number of Jewish believers in the Bible Schools of Europe.

3) Denominations

In all fairness (and in our long-term hope for

success), we cannot develop programmes of speakers and literature to reach local congregational leaders, and through them local congregations, without dealing with their parent bodies or denominational leaderships. Is it feasible for us in LCJE to do historical and theological research within our mainline denominations, to produce appropriate papers encouraging them to consider officially the Biblical theological place of Jewish evangelism? In particular, in the Lutheran and Anglican churches, do we have those qualified to present the case for the integrity and credibility of Jewish evangelism?

4) Mission Societies

We need to discover (tactfully!) the training and in-service training programmes of the various societies involved in Jewish evangelism or in the support of Jewish believers. The general consensus among those involved with missions generally is that those working in the field of Jewish evangelism (from the Boards of Directors to the field workers) are the worst trained and least knowledgeable of all the varieties of missionaries in the world today. The impression is gained that those working among Muslims, or in Asian cultures or in Latin America are much better trained. If this is true, how can we help the Jewish missions to produce more knowledgeable and theologically articulate representatives?

5) Dialogue Groups

By this I mean those Christian bodies, societies and associations who are working with Jewish groups, and perhaps with Israel in particular, but who are decidedly against Jewish evangelism. Members of such bodies already believe the need for recognition of the special place of the Jewish people in God's love and purposes, but they stress the need for Christian repentance concerning the past history of Jewish-Christian relationships and for Christian support and comfort for the Jewish people today. A different kind of presentation of the need for Jewish evangelism is required in these circles.

6) People in the Pews

The crying need here, I believe, is for material and presentation that will help Christians without special knowledge or opinions to understand the issues involved. Many Christians are genuinely confused: their views are usually as strong as those of the last book they read or tape they heard. Thus they agree with Lance Lambert and then with Colin Chapman and so on!

Goals

What then can we put forward from this consultation? I suggest that we recognise the

following areas of need, realising that they are long-term goals, that they will take time to implement and that they will cost us money, personnel resources and time:

1) We must produce people to lead seminars, workshops, etc. Different people will be able to reach the different target groups listed above. We should be prepared to invite people from across the borders of our various European countries to assist in this.

2) We must produce literature of scholarly value. We should be encouraging the production of books and articles in journals. We can, I hope and believe, push *Mishkan* as a good contribution, and also encourage good thinkers to contribute to it.

3) We must produce literature of a more popular nature also. Books, articles and leaflets are all needed.

4) We must help to develop training centres. We need theological training centres that our missionary societies and churches can entrust with their candidates, knowing that no attempt to mould into a particular theological image will be made. We need centres that will return people to their societies well equipped to serve them practically and theologically. It is important that we learn from what is happening in other parts of the world (for example, the various types of training that are offered in America). But we need to examine what is happening in terms of training for Jewish evangelism at the present time in Europe, and explore the possibilities of expanding a TEE (Theological Education by Extension) programme or of developing further residential programmes or both. For example, we at All Nations Christian College are beginning to respond to this challenge. We are building up to having six seminars and workshops per year on various areas of Jewish study and issues in Jewish evangelism, in addition to our week-long December courses of training in Jewish evangelism.

5) We must look for the means of establishing a fund that will help publish theological works. This is an urgent and important need and should be addressed.

Conclusion

I have, I hope, opened up some areas for brainstorming. I have outlined what I think our goals and methods should be in winning (back) the theological battle for Jewish evangelism. I am only too painfully aware of the need to put these proposals into action and of the difficulties involved!

News Briefings from around the world

Jews for Jesus at the Supreme Court

In a blaze of publicity, Jews for Jesus found themselves in the Supreme Court of the USA on March 4th in a test case concerning the application of the First Amendment of the American Constitution (which guarantees the freedom of speech in public places in the USA, including the freedom of expression through printed material and the freedom of the press).

During the Los Angeles Olympics in 1984, the Los Angeles Airport Commissioners decided to impose a ban on the handing out of free literature in their terminals. Jews for Jesus staff promptly challenged the legality of their ruling by 'broadsideing' (handing out their pamphlets) at the airport, thus ensuring an arrest and a court hearing. The court in Los Angeles agreed that Jews for Jesus were acting within their constitutional rights under the First Amendment (noting that no soliciting of funds was involved, and that no complaints had been filed against Jews for Jesus for their activities at the airport) and ordered the airport authorities to pay the costs of the case. However, the airport authorities appealed to a higher court (which also found in favour of Jews for Jesus) and finally to the Supreme Court. Normally the Supreme Court confirms the decision of the lower courts in cases such as this, but this time it was decided that there should be a hearing. Did this mean that activities under the First Amendment might be curtailed and access to the free exchange of ideas in public places be cut? Did it mean that if the airport's case were upheld, the state universities might follow suit, and the hospitals and the state radio stations???

The judgement will be handed down in July. Meanwhile, Jews for Jesus are concentrating on broadsideing regularly at every airport within reach! And director Moishe Rosen had the nachas of broadsideing outside the Supreme Court in Washington as the media gathered for the court hearing!!

A Sign of Recognition

Baruch Maoz, LCJE Area Co-ordinator for Israel, reports that the logo (right) used on outreach literature in Israel is becoming widely recognised there as a symbol denoting the existence and activities of Messianic Jews.

The Israeli believers encourage their counterparts in other areas of the world to use this logo on Messianic Jewish literature, especially where any evangelistic approach to Israelis abroad is envisaged.

Readers of this Bulletin are encouraged to photocopy and use the logo in their own publications.



Missiologists from USA in Study of Church Growth in Israel

A team of eminent American missiologists recently conducted a study commission in Israel, following a similar inquiry back in 1981. Among those involved were Dr Jack Frizen, Director of IFMA (the Interdenominational Foreign Missions Association); Dr Ronald Blue, Professor of Missiology at Dallas Theological Seminary; Dr Clyde Cook, President of Biola University, Los Angeles; and Dr Lon Solomon, Pastor of McClean Bible Church in Virginia. Accompanying them were Jews for Jesus Board Presidents, Byron Spradlin and Warwick Cooper; Director of Christian Witness to Israel, Murdo MacLeod; Director of Jews for Jesus, Moishe Rosen; and attorney, Jay Sekulow.

Hearings were held in Tel Aviv, Haifa and Jerusalem with the purpose of ascertaining the nature of evangelism and church growth in Israel. It was reported that the total number of Jewish believers in Israel had grown by one-third since 1981, and the commission were particularly encouraged to note the expansion of the 31 Hebrew-speaking congregations in Israel.

The commission felt a strong consensus that the Israeli believers have the ability, skills and commitment necessary to engage in the work of evangelism without the need for any further expatriate missionaries to be allocated there.

Letter from Australia

16 January 1987

Dear Editor,

I read with interest the Working Paper of the Third International Consultation of LCJE, as the issues dealt with are the basic framework of any outreach to the Jewish community. I would like to commend each of the workshop groups for their perception and thorough understanding of the subject under discussion.

The paper of particular interest to me at this time was the very thoughtfully dealt with 'Workshop on Evangelistic Literature'. I would like to make a suggested addition to 3b in the paper, where groups as yet not adequately provided for are listed, that of teenagers from Jewish families.

In our street work over the years, we have met either singly or in groups, teenagers with open and enquiring minds, who have been drawn to our display of Jewish literature. As there seems to have been nothing specially written for their age group, we ourselves have produced small books in an effort to meet the need. But perhaps there are appealingly presented, well-written books with a Jewish setting, which plainly present Jewish teenagers with the truth about our Messiah and Saviour?

I would be grateful to hear of any at present available.

In Messiah's bonds,

Betty Baruch

Betty Baruch

(Ed. Betty Baruch is the LCJE Area Co-ordinator for Australia and New Zealand. Her address can be found on the back cover of this Bulletin. Letters to the Editor are always welcome: keep them coming in!).

The **BACK** Page



The staff of All Nations Christian College in England have initiated a series of seminars on issues confronting those involved in Jewish Evangelism. The first seminar, to be held later this month, is to be on the topic "The Jewish Refutation of Jesus' Messiahship in the Light of the Tanach". Participants are sent a reading list in advance! The College reports that it is delighted by the numbers who have enrolled for the opening seminar of the series.

For those who live too far away to attend day seminars in rural Hertfordshire, a week-long residential training course in the theory and practice of Jewish evangelism is scheduled for December 8th to 15th 1987. Speakers will be coming from Israel and the USA to address this course. International students are warmly invited to consider attending this training week. Full details can be obtained from Rev. David Harley at All Nations (address on back cover).

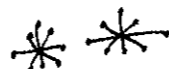


North American members of LCJE will be gathering in Chicago from March 24th to 27th for their third Annual Consultation. Look out for a full report in the next issue of the Bulletin!



"A breakthrough among the orthodox community has occurred that has to my knowledge been unheard of since the middle of the last century in Budapest", wrote Rev. Murdo MacLeod in a report on CWI's work in Sydney, Australia. "Following a seemingly chance encounter, John Graham now meets regularly for dialogue and debate with a number of the Chassidic community of Sydney. I know of nowhere else in the world where such an opportunity exists."

John Graham himself writes that he has met recently at a prearranged location with a considerable number of orthodox men, including one of the leaders of the community, who was willing to explain the difficulties that he sees with the claims of the New Testament: the lineage traced through Joseph in Matthew's Gospel being disqualified as proving Davidic ancestry if Jesus was born of the Holy Spirit; the war and violence of the last two thousand years rather than any evidence of a Messianic age of peace; the unwillingness of God to allow human sacrifice according to the Tanach; and the existence of 'fallen angels' in the New Testament, a concept unknown to the Tanach.



Stan Telchin's book "Betrayed" has recently been published in Hebrew. Most Christian books have print runs of only 500 or so in Israel, but in this instance 3000 have been printed... of which 1500 were already sold prior to publication date!