



**LAUSANNE  
CONSULTATION  
ON JEWISH  
EVANGELISM**

**President:** Rev. Ole Chr. M. Kvarme  
**International Coordinating Committee**  
**International Coordinator:** Dr. Kai Kjaer-Hansen  
**Committee Members:** Rev. Jim Sibley  
Miss Susan Perlman

**Area Coordinators:**

**Australia/New Zealand:**

Miss Betty Baruch P.O. Box 52, Oakleigh South, Victoria 3167,  
Australia

**Europe:**

Rev. John Ross, Christian Witness to Israel, 44 Lubbock Road,  
Chislehurst, Kent BR7 5JX, United Kingdom

**Israel:**

Rev. Joseph Shulam, P.O. Box 8043, 91080 Jerusalem, Israel

**North America:**

Rev. Kearney Frantsen, Good News For Israel,  
Box 23018, Richfield, Minnesota, 55423, USA

**South America:**

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

**South Africa:**

Mr. Andrew Barron, Jews for Jesus/South Africa,  
P.O. Box 1996, Parklands 2121 Johannesburg, South Africa

**International Coordinator & International Mailing Address:**

Kjaer-Hansen, Ellebaekvej 5, DK-8520 Lystrup, Denmark  
Tel: (45) 86 22 64 70 Fax: (45) 86 22 95 91

**Directory Information.**

Perlman, P.O. Box 11250, San Francisco, CA. 94101, USA  
Tel: (415) 864-2600 Fax: (415) 552-8325



**LAUSANNE CONSULTATION  
ON JEWISH EVANGELISM  
BULLETIN**



**Issue No. 26 (Nov. 1991)**



LCJE Bulletin  
Issue no. 26  
November 1991

• Lausanne Consultation on  
Jewish Evangelism

Editor: Kai Kjaer-Hansen  
Editor's assistant: Birger Pettersen  
Designed by Flemming Markussen

Printed by LB offset, 8471 Sabro,  
Denmark

Published February, May, August and  
November  
Dead-line of no. 27: 1 January 1992

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

Our bankers are:  
Den Danske Bank  
SWIFT-address: DABADKKK  
Reg. no. 4803 Account no. 4803086338  
or cheque drawn on a Danish bank, and  
sent to LCJE/Kjaer-Hansen (address on  
back cover)

### CONTENTS

From the Editor	2
Boom in Jewish conversions in Israel	3
From LCJE to LCWE	4
Report from LCWE Budapest Meeting	5
New Study Edition of the New Testament in Hebrew	6
'So that a Hebrew Ploughboy Can Read it'	8
Comments on proposal for a Hebrew diglott Tanakh	10
Palestinian 'Theology'	11
Succot Outreach on the Beach of Eilat	13
Working the Nets in Israel	14
Light in the darkness - of Jerusalem	17
Book reviews	18
What's in a logo?	22

## Don't be too down-hearted!

If you are involved in Jewish evangelism, you may now and again become down-hearted because so relatively few Christians appreciate the necessity of that task. Against that background it is encouraging that the work done by LCJE is valued by LCWE (Lausanne Committee for World Evangelization), something which found expression at LCWE's meeting in Budapest in September. Susan Perlman participated in this meeting and writes about it in this Bulletin. So we are not alone!

It is also quite easy to become down-hearted when evangelical Christians deny that Jews need the gospel, thereby refusing to take back the gospel to the people from whom we received it. Against that background it is encouraging that while the Christian Embassy in Israel held their Succot arrangement in Jerusalem, local believers and teams from abroad were evangelizing in Eilat, Jerusalem, Haifa and Tel Aviv. There are a few glimpses about this in this Bulletin.

In September the Bible Society in Israel celebrated the publication of a study edition of the New Testament in Ivrit. Also this event is something encouraging. Every time something like this happens, there is a possibility to make "noise" about the New Testament. It is also encouraging that people attached to the Bible Society in Israel ask what can be done to present Tanakh in a linguistic form which is more accessible to Ivrit-speakers than the original is. This vision is a cause for joy. We are pleased to write about it - maybe some would like to contact the Bible Society in Israel and support it.

Things are happening here and there. So let's not give in to dejection. That is, by the way, one of things that Christian Christmas is about.

No matter what view one may take of the way we non-Jews *celebrate* Christmas, it is beyond doubt that we all have something to celebrate, namely the fact that the Messiah came to this earth. It is true that the celebration of this can not - and should not - be restricted to December. The time before Christmas - the Advent period - reminds us that the Messiah came in lowliness and that he will return in great power and glory. And in the meantime Jesus Messiah comes to us every time we gather in his name.

Between his first coming and his second coming we are not alone. Therefore we should heed his words, "Let not your hearts be troubled, neither let them be afraid." Also when we are involved in Jewish evangelism.

*Kai Kjaer-Hansen*

## New Challenges for the Religious Establishment in Israel

### Boom in Jewish conversions in Israel

**Below is an excerpt from an interview in Jerusalem Post. The Minister for Religious Affairs, Avner Shaki is being interviewed by Surie Ackerman about the Jewish identity of the Ethiopian and Russian immigrants.**

*Doubts as to the Jewishness of the Ethiopian immigrants haven't been raised following Operation Solomon as they were following Operation Moses. Don't the doubts still exist?*

No, they really don't. I've spoken with Rabbi David Chelouches of Netanya, who specializes in problems of the Ethiopian immigrants' personal status, and he says that as long as they immerse themselves, there is no doubt as to their Jewishness whatever. They are not required to undergo *hatafat dam brit* [symbolic circumcision] any more.

*But I thought that the Ethiopians had strongly objected to immersion.*

Nearly all of them do immerse before they marry. No one is forcing them to immerse before that, but if they want to marry in Israel, this is one of the things required of them. There is almost no objection.

*Well, what about the Russians?*

The Russians are really a problem. We are dealing with this by simply not registering as a Jew anyone who is not converted and cannot prove his status. We are certainly not planning to interfere in mixed marriages; the fact that Jews are living with non-Jews is sad but we know that this happens all over the world.

Singles of questionable status, however, will not be able to marry in Israel. While we will not interfere in people's private lives, as soon as the individual says, "marry me" then the authorities have the right to demand certain conditions.

The Russians are the major reason why we have expanded our programs for conversion. We performed between 700 and 800 conversions last year, far more than in the past. We are trying to increase that number in two ways: we have established a rabbinic court in Jerusalem that deals only with conversions, and we have started new conversion ulpanim, that give courses of at least a year on basics of Judaism in preparation for conversion.

There is no doubt that we will eventually need to perform thousands of conversions each year. We will need more rabbinic courts and classes for this purpose, but we don't have the budget right now.

## From LCJE to LCWE

This letter by LCJE's President, Ole Chr. M. Kvarme, to Tom Houston, LCWE's International Director, was read aloud in a plenary session at LCWE's meeting in Budapest.

Dear Tom Houston,  
Following our fourth international conference in Zeist in Holland earlier this month, it is a joy for me on behalf of the LCJE to greet you and the LCWE at your Budapest summit: May you experience the riches of God and the depth of his wisdom and knowledge in the continued ministry of the whole church taking the whole gospel to the whole world.

Enclosed with this letter I include the statement and the press release from the conference with the request that this is made available to the LCWE members at their Budapest meeting.

As will be the case in Budapest, so was the new contest for evangelism in Central and Eastern Europe at the forefront of our gathering in Zeist. With approximately 150 participants this gathering strengthened unity and cooperation in the Jewish ministries, and four valuable booklets already make the Bible studies, lectures, workshops and contributions of the conference available to a larger readership. These four booklets will be given to you in hand by Susan Perlman at the Budapest meeting.

In a follow-up of our Zeist conference the International



Coordinating Committee decided to focus upon the following matters:  
\* An LCJE specialist consultation on evangelism among Soviet Jews in Israel, in the U.S., and in the USSR will be called for next year (by Jim Melnick, Ray Gannon and Avi Snyder).  
\* A European forum of top evangelical theologians on the Gospel and the Jewish people will be set up, hopefully in 1993.  
\* A forum for Mission Society leaders on strategy and cooperation will gather in the later part of 1992.  
\* A prayer network for Jewish evangelism will be established in Asia and in the Pacific.

May I also express the hope in the LCJE that any follow-up plans which may come out of your Budapest meeting will take into consideration the concerns for Jewish

evangelism. Within our network we do have some key people that could offer some expertise, if this was desired, and I would also like to stress that our network could be a resource for the wider LCWE constituency with regard to evangelistic materials in the Russian language as well as personnel directly involved in evangelism in the Russian language in the USSR, in Israel, and in the U.S.

The Zeist conference concluded with some changes in the LCJE leadership. The Revd Dr Kai Kjaer-Hansen was elected new international coordinator, with Susan Perlman of San Francisco and Jim Sibley of Jerusalem as new committee members. Succeeding the Revd Murdo A. MacLeod I was then elected new president of this network for Jewish evangelism.

Both Susan Perlman and Judith Pex were present in Zeist and will be able to share from our fourth international gathering. In the next days you and the other members of the LCWE will be in our prayers, as we come before God and pray for a new spring for the Gospel throughout the European continent and all of what was once the Soviet Union.

Yours in Christ Jesus,

Ole Chr. M. Kvarme

## Report from LCWE Budapest Meeting

By Susan Perlman, member of LCJE's International Coordinating Committee.

The 80 member Lausanne Committee for World Evangelization (LCWE) met for six days (September 1-7, 1991) at the Raday Reformed Theological College in Budapest, Hungary. As an international body the LCWE meets every two years. This Summit was designed not only for a meeting of the committee which assesses the current status of world evangelization and what it calls for from those present. It was designed to highlight the particular evangelism challenges that arise in post-Marxist situations and the plans and work of the Lausanne Committee itself.

It was in this context that I was able to read the accompanying letter aloud to all those assembled from our LCJE president, Ole Kvarme, to Tom Houston, executive director of the LCWE. It was also in this context that both Judy Pex (who is an LCWE member from the Middle Eastern region) and I could provide a first hand Jewish perspective.

As a member of the Lausanne Committee for World Evangelization from North America and as a part of the LCJE network, I was able to share some of our concerns with the worldwide members of Lausanne. In one of the meetings of the European members of LCWE I was given some time to articulate the need for a



positive statement on Jewish evangelism in a post-Holocaust Europe. I was also able to "show off" our four booklets from Zeist and look at the shocked expressions when they realized we had them ready to be handed right on site at the Zeist meeting. I wanted to say that it was a case of Jewish Christian efficiency, but in reality, it was Danish know-how!

One of the highlights for me was meeting the Eastern European participants and particularly one participant, Vladimir Oiven from Moscow! He is the Jewish brother from Russia who was planning on being at our LCJE meeting in Zeist. He was eager for me to relate to the rest of the LCJE constituency that the reason he did not come was because his visa did not materialize. He was so eager to meet each and every one of us, and though we communicated through a translator, Vladimir and I felt the bond of being

Jews who follow Jesus. I left him with a set of our Zeist conference booklets and other Jewish evangelism materials in Russian. Please pray for Vladimir that God would give him a vision for Jewish ministry in the Soviet Union. At present he is editing a Christian publication out of Moscow and is a member of the Lausanne leadership group in the Soviet Union and the Baltics.

The Budapest Summit was Judy Pex's first meeting as an LCWE member and she represented her region of the world admirably. The interest in the situation in the Middle East was evident and she was able to give a unique perspective on the issues as a woman of God, as a mother, and as a minister to both Jew and Arab in Israel.

While the focus of this Summit meeting of LCWE was on post-Marxist countries and we were all stirred by the reports from participants from the Baltics, the Soviet Union, Poland, Romania, Czechoslovakia, Yugoslavia and even Albania, when it came to citing examples of what the Spirit of Lausanne is all about, our LCJE network was mentioned again and again.

As I reflect on the way Lausanne is working as a network in the Soviet Union, I see in them a lot of what happened in the initial stages of LCJE. Our early-on

cooperative projects and reaching out despite our differences provided an opportunity for God to do something special.

Lausanne in the Soviet Union or Western Europe or Asia is people connecting with people who are committed to the evangelization of the world.

We in LCJE should be gratified to know that our continued development is a sign of encouragement to these newer Lausanne networks.

## New Study Edition of the New Testament in Hebrew

By Bodil F. Skjoett, Jerusalem



The celebration in connection with the presentation of the new study edition of the New Testament in Hebrew was introduced by the reading of the story of Philip and the Ethiopian minister. The minister asks Philip to explain to him the meaning of what he has been reading.

The celebration took place on 13 September, and 150 people with many different backgrounds, involved in church ministry in Israel, were gathered.

Naom Hendren, a member of the working committee, stressed that in order to know God, to know ourselves and our potential for fellowship with him, we need God's word. Referring to Nehemiah, where we see the re-building of Jerusalem and the reading of the word of God closely connected, Hendren pointed to the need for a study

edition. It is a great joy that this is now accessible to the churches in Israel.

Ray Pritz, executive secretary of the Bible Society, told about the study edition from the idea was conceived and to the completion of the work.

The New Testament has earlier been translated into Hebrew. The German Franz Delitzsch's translation from 1877 has been immensely important, and his translation is still preferred by many in Israel.

1976 saw the first translation into modern Hebrew - on the initiative of the then leader of the Israel Bible Society, the Norwegian Magne Solheim. This is the translation which has been used for the new study edition, and the idea for the new edition was also conceived shortly after the publication of the new

translation in 1976.

The work with the study edition took 12 years. Ray Pritz mentioned the great contribution made by Father Gabriel Grossman, a Catholic Jewish Christian. Together with seven others, he formed the committee which has been responsible for the work. "Brother Gabriel almost looked upon the work on this book as his wife, he lived with it day and night," Ray Pritz related. It is highly regrettable that Gabriel Grossman did not live to the finished result: he died nearly a year ago.

The technical work with the book has presented problems, due to the circumstance that it has been printed in Israel. The joy over such a book is not universal. It has met with resistance from Orthodox circles. The bookbinder who worked with the book was exposed to

threats and harassment, so that there were times when he was not sure whether he was willing to go on with it. That is also the reason why some of the printing and binding had to be done at night.

Ole Chr. Kvarme brought a greeting from the United Bible Society. Today he is secretary general of the Norwegian Bible Society, but 12 years ago he was among those who took the initiative to the new study edition. He was then leader of the Bible Society in Israel. Ole Chr. Kvarme expressed his wish for the new study edition and for work of the Bible Society all over the world with the words of 2 Cor. 2:14: that it may spread the fragrance of the knowledge of God everywhere.

That the work of the Bible Society transcends countries and confessional boundaries was evidenced by the group that was present at the presentation. Represented were all shades of the Messianic community in Israel, Catholics and Protestants, Charismatics and non-Charismatics. All united in thankfulness and joy over the new study edition.

When asked for a comment on what it had been like to work with the new Study Bible, Ray Pritz said,

"There were times during the process when I was not sure we would even come through. At one time the hard disc died and everything got wiped out. It was also very difficult when the chief editor got sick and later died.

In many ways it changed the picture and a lot of checking had to be done to make sure we followed up on what was promised earlier in the book. The fact that we decided to do a revision of the text at the same time also delayed the process."

On his hopes for the New Study Bible Ray Pritz said, "The annotated New Testament is primarily intended for the local body of Hebrew-speaking believers and will fill a gap that has been there for a long time. The cross references are important but also the notes, maps and other items that we have included will be of great value. Before Hebrew readers had to go to other translations for that kind of information. But we also hope that it will be picked up by non-believers in all sectors of society, also within the circles of scholars in Israel and hopefully also make an impact that way."

Comparing the situation of the time when the decision to produce the Study Bible and the situation now when it finally appears, Ray Pritz says, "The decision was made 12



years ago and since then the body of believers has grown a lot. Looking from the picture 12 years ago it might have been that the book would have been picked up by just a few people. Now it has many readers, and just within the first few days of its appearance we have sold more than 600 copies.

Hartmut Renz from Evangeliumsdienst, the German society that donated the money for the production of the new Study Bible, was there for the occasion. When I met him a few days later, he said,

"I have just come from a friend whom I was able to give a copy of the new book. It was such a joy to see his joy when I handed him the book. Evangeliumsdienst agreed to take on this project because we believe it is of vital importance that the word of God is accessible in the local language. There is a clear connection between the growth of the local body and the knowledge of Scriptures. One of the next projects we will be involved in in Israel will be the production of a special Bible for teenagers."

*Abraham Eliezer, who works in the Bible Shop in Jerusalem, with a gift from Ole Chr. Kvarme, secretary general of the Norwegian Bible Society. The text on the T-shirt means, "My favourite book is the Bible, the most widely read book in Norway."*

# "So that a Hebrew Ploughboy Can Read it" Proposal for a Hebrew Diglott Tanakh

Adapted from a Hebrew article by writer Menachem Ben-Hayim, a member of the Advisory Council of the Bible Society.

"Professor Hayim Rabin of the Hebrew Language Academy predicts that in two or three generations Israelis may have difficulty in understanding the Bible." This is the opening remark of the introduction to an article entitled "Hebrew's 99 Year Language War", which was published by the World Zionist Press Service several years ago.

Even in this generation, however, many Hebrew readers have difficulty in understanding well-known parts of the Book of Books - that for the believer is the Word of the living God - because of the ever increasing gap between their modern Hebrew language and the ancient language of the Scriptures. The message of the Bible, nevertheless, is not limited to ancient times, no more than the Eternal speaks only in the language of one

"Some people will regard this as sacrilege, but the question is whether the time has come to seriously consider publishing a modern translation of *Tanakh* - the so-called Old Testament - in modern Hebrew, Ivrit."

Kai Kjaer-Hansen, LCJE  
Bulletin, Issue No 21.

specific area.

The Hebrew Scriptures have been translated into about 300 languages. In English, for example, we have had a steady stream of translations, all of them in modern language, once it became apparent that King James English was not necessarily the only tongue in which the Word of God could

be heard.

The idea of bridging the gap between a holy original tongue and a common language is not new. We already find it written in the Book of Nehemiah: "And all the people gathered themselves together as one man ... and Ezra the priest brought the Law before the congregation both of men and women ... so they read in the book of the Law distinctly, and caused them to understand the reading" (Nehemiah 8:1a,2a,8).

From the context of the Book of Nehemiah it is clear that the people were helped to understand the Holy Writings in contemporary language. And until the very day there are numberless Hebrew wordlists appended to copies of the Hebrew Scriptures to help laymen understand the text. The Israel Defence Force Bibles

and Israeli school editions of Scripture are contemporary examples. These commentaries explain texts and verses that are not well understood by the present-day reader who has not specialized in the ancient Biblical language.

Moreover, we must take into account the fact that the accepted form of the Masoretic Bible, with its sentence divisions, punctuation and traditional marginal notes (on pronunciation, wording and spelling), was developed during the Middle Ages. This format, however, is not necessarily helpful, and may even hinder the present-day reader accustomed to modern punctuation and sentence divisions, as well as to distinctions between poetry and prose. Does any sanctity attach to medieval methods of punctuation and editing?

If the Israeli reader, whose mother-tongue is Hebrew, encounters such obvious difficulties in understanding Scripture, what shall we say for those thousands of readers for whom Hebrew is a second or third language?

A professional survey of a cross-section of the Israeli population conducted by the Israel Institute of Applied Social Research in October-November 1987, and sponsored by the Bible Society of Israel, indicated

considerable approval of a modern language Hebrew Bible project, with 53% acceptability of a modern language Hebrew Bible, but with even higher acceptability (60% and over) if designed for children and for immigrants.

Some tentative work has been done by Messianic Jewish believers and two university specialists (non-Messianic) on modernizing selected portions of Hebrew Scripture. The results have been more like paraphrases rather than strict adherence to the original text, with updating only when necessary.

Therefore, in my humble opinion, the time has come to publish a pilot edition of selected Old Testament books. This edition could be in a diglott form, with the traditional Hebrew format and

text on one side and a modern translation on the opposite side complete with modern punctuation and paragraph division.

For the believer, the fact of the Bible as the Word of God is most important. We say this without minimizing its value and beauty as a cultural, literary and Jewish national heritage. A modern translation will help make the Biblical message, in the words of the martyred English translator Tyndale, clear enough "so that a plough boy can read it".

Consequently, this proposed edition may also be used by Israeli youth and those learning Hebrew in order to bring them closer to the original text in a more efficient and attractive way, and without severing the tie to the ancient text.

## HEBREW'S 99 YEAR LANGUAGE WAR

by Jerry Cheslow

80/8/1/611

Rabin goes so far as to predict that in two or three generations Israelis may have difficulty in understanding the Bible. This is no tragedy for him, as a free people must pay the price of its linguistic development in many ways.

From World Zionist Press Service, 80/8/1/611.

הפועלים שנשכרו לעבוד בכרם

כ' כי דומה מלכות השמים לאיש בעל ארצה שיצא השכם בבקר לשכור פועלים לכרמו, וילאחר שהקדים עם הפועלים על שכר דינר ליום שלא אוהם אל פרמו. יבשעצא בשעה תשע ראה אחרים עומדים בטלים בשוק. אמר להם, ילכו גם אתם אל כרמי ואפון לכם את הפגיע לכם. הם הלכו. יצא גם בשעה שתיים עשרה וגם בשעה שלוש ורעה בדבר הזה. יאחרי בן יצא בשעה חמש לפנות ערב ומצא אחרים עומדים. שאל אותם, למה אתם עומדים פה בטלים כל היום? והשיבו לו, מפני שלא שכר אותנו איש. אמר להם, ילכו גם אתם אל הכרם. ילעז ערב אמר בעל הכרם אל פקידו, קרא את הפועלים ושלם להם את שכרם, החל באחרונים וכלה בראשונים. יבאו אלה שנשכרו בשעה חמש לפנות ערב

21 חזן לעניים - לשם מצוה עמד לדל, ולמי מחסורו אל תשיבו ריקם שים אוצר למי מצות עליו, וייטיב לו מוחב. "ובים כט, ט-יא.

24 לעבר דרך נקב מוחש השווי. יאמר הקב"ה

לישראל בני, פתחו לי מתח אחר של תשובה כחודת של מוחש, ואני פותח לכם פתחים שיהיו עולות וקרניות נכנסות בך" (שחשי"ר ה, ב).

11 טא: 28, 33-41; לוקס 9: 6-9  
12 טז: 28; כב: 19; מרק 1: 37; ד: 5; לוקס 1: 41; י: 35; ותמי 6: 1  
18 וייטי 13: 13; דבר כד: 15  
ט: 30; לוקס 1: 30

Extract from a page from the new edition of the New Testament in Ivrit.

## Comments on proposal for a Hebrew diglott Tanakh

**Ray Pritz, executive secretary of the Israel Bible Society and author of "The Jewish Christian sect of the Nazarenes", adds his comments on the proposal for a Hebrew diglott Tanakh:**

The desire to place the Scriptures in the language that people use daily, the language which will most easily speak to their hearts, is admirable and worth pursuing. Most people would agree to this statement regarding almost any language in the world. We know that in the New Testament, God inspired the writers to use the 'common' koine Greek, and it is not unreasonable to assume that the original Hebrew of the so-called Old Testament was far closer to everyday Hebrew than it is today. As the Bible Society's 1987 survey showed, most Israelis are receptive to the idea of a modern Hebrew Tanakh. So much for the theory; when we think about the practice, the picture gets more complicated.

Are we actually talking about a 'translation' or only a revision? Strictly speaking, of course, going from Hebrew to Hebrew is not a translation but more of a paraphrase. But even so, would such a translation as suggested by Mr Benhayim leave intact all parts of the text which are easily understandable even though they are not modern Hebrew? Or should we



Ray Pritz together with Hartmut Renz from the German organization *Evangeliumsdienst*, which has given financial support for the new Hebrew edition of the New Testament.

substitute modern equivalents for words which are known but not used in contemporary Hebrew, for example, "Yada" (know) for sexual intercourse (see Genesis 4:1 - "And Adam knew Eve, his wife).

How should we relate to different genres in Scripture? Should the Psalms be updated in language? Translating a Shakespeare sonnet to modern French is one thing, but would we consider it a valid exercise to produce a volume of Shakespeare's sonnets in today's English?

The time factor and costs are other major considerations. A light revision of the Masoretic text, replacing obscure words but essentially leaving the rest of

the text intact, could be done quickly and cheaply. On the other extreme, a completely new translation, varying the style according to the type of literature, and reworking the entire text, would take 10-15 years and require vast sums of money.

The Israel Bible Society 1987 survey revealed one area requiring special consideration, namely the respondents to the question of who they thought would be most appropriate to carry out a translation of the Tanakh into modern Hebrew. The options were the Rabbinate, the University, the Ministry of Education, a commercial publisher, or a Christian organization. Scoring the

highest was the Ministry of Education. Lowest of all was a Christian organization, with only 1% completely in favour and 5% somewhat in favour.

It would, however, be short-sighted to think that this automatically eliminated the involvement of the Bible Society or any Christian group. Several factors speak against this conclusion:

First, there is nothing to prevent a cooperative effort between a Christian sponsoring agency and one of the other candidates in the survey: a commercial publisher or a university, for example. Were the name of the Christian group left out of the book, then acceptance by the public would be increased.

Second, the question in

the survey was worded in such a way as to ask the respondent *who* would be appropriate to do the work. A question not asked was how public *acquisition* and *use* of the book would be affected if it was known to be connected in some way with a Christian sponsor/publisher.

It is not, of course, the practice nor the intention of the Bible Society to produce "Christian" translations of the Bible. The word of God should be translated as *accurately* as possible, faithful to the original without introduction of doctrinal bias. In principle, it would be possible for the team of translators to include non-Messianic Israeli translators as long as they are academically

qualified and share the vision of a Tanakh in modern Hebrew. To put it another way, if the Ministry of Education did start working on such a translation tomorrow, there would be little reason for the Bible Society, or any other Christian group, to invest the considerable time and expense needed to produce its own translation.

In summary, then, the proposal for a modern Hebrew translation of the Tanakh is an important and valid one. Many questions and difficulties will present themselves. This in itself should not prevent us from praying that God will supply a sponsor for such an important project as soon as possible.

## Palestinian "Theology"

By Shalom Ben-Chorin

**Professor Shalom Ben-Chorin is a pioneer in Christian-Jewish dialogue, he is an author and lecturer and a founding member of the Israel Interfaith Association. This article appeared in *Christian Life in Israel* in 1990 and is reproduced with permission.**

Most Western churches, including the Vatican, consider the return of the Jewish people to the Biblical homeland a sign of Divine Grace, though they ascribe no theological importance to the State of Israel as a political entity. This understanding is

now being attacked by Palestinian theologians who are, in their own words, "trying to formulate in a Palestinian context - which is to look for new ways to proclaim the Gospel to our people in their current situation, language and thinking. We are struggling for the right Biblical understanding of God as it is displayed in the writings of the Old and New Testaments." Unfortunately in doing this, they go their own way.

Having to confess the Biblical promise of this Land to the "chosen" people, which

is Israel, they argue that the truly "chosen" are those who follow the call of the Gospel message.

They cite the account of the descent of the "Holy Spirit" described in Acts 2 as proof of an Arab Christian presence in the Holy Land at that time, because Arabic is one of the tongues mentioned in the text. No matter that the actual reference is not to "Arabs" but to Arabic-speaking *Jews* (Acts 2:11).

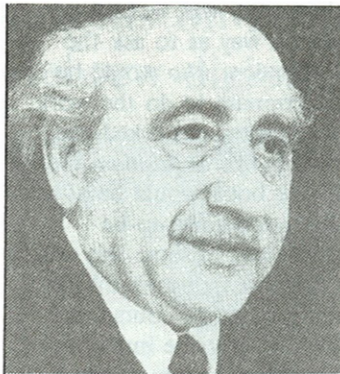
**Jesus the Palestinian!** Even Jesus the Jew is transformed into "Jesus the Palestinian" - an audacity

unparalleled since the false teachings of those German Christians of the Third Reich who "Aryanized" Jesus into a blue-eyed, blond-haired "Galilean". As on that earlier occasion, one is tempted to paraphrase John 12:34 and ask, "Who is *this* Son of Man?"

Along with such absurdities, one must also list the "simplified and corrected" selection of Psalms appearing in the 1986 Arabic-language prayer book of the Evangelical Lutheran Church in Jordan, from which references to "Israel", "Jacob" and "Zion" have been systematically omitted or replaced with the phrase "our people".

But falsification is not confined to the ancient past. In total idealization of more recent history, we are told that Arab Muslims and Arab Christians live peacefully together in concord and harmony until that fateful day when a certain Theodor Herzl and his Jewish adherents suddenly declared the Holy Land to be the homeland of the Jewish people.

**A three-fold minority status**  
Such attempts to formulate a "Palestinian theology" can be explained in part by the three-fold minority status enjoyed by Protestant Arabs in Israel and the administered areas. As Arabs they are a minority in the Jewish State; as Christians they are a minority in an Arab population that is overwhelmingly Muslim; and as Protestants they are a minority in a Christian



**Shalom Ben-Chorin**

Shalom Ben-Chorin was born in 1913 in Munich as Fritz Rosenthal. His home was that of an assimilated Jewish family: his parents only attended Synagogue on the big Jewish holidays - and they celebrated Christmas. As a teenager he rebelled against their celebration of Christmas, and for a period he received instruction in Orthodox Judaism. He later distanced himself from this and began to study literature, philosophy, art history and comparative religion at the University of Munich in the early 1930s. He had been arrested by the Nazis several times when he left for Palestine in 1935. From that time he called himself Shalom Ben-Chorin. Ben-Chorin is a journalist and a writer. Since 1940 he has been involved in dialogue with Christians. He is the author of several books, including books about Jesus, Paul, and Miriam, Jesus' mother. His position is that of Reform Judaism. He has endorsed the view that Messianic Jews should be recognized as Jews by the state of Israel.

community that is predominantly Eastern Orthodox, Latin and Uniate. No wonder, then, that they resort to such extremes to prove their loyalty to the political aspirations of their fellow Arabs.

It reminds one of the 1930s and the national German Jews who thought they could prove themselves more patriotic than their "fellow Germans". The historical parallel is interesting, but our hyper-nationalistic Arab-Christian theologians probably know nothing about it - which is the great evil of our situation: We do not know enough about each other. And because we do not know enough about each other, we cannot understand each other. Out of this ignorance grows the distrust that has developed not only into the violence of the intifada, but has also given rise to dangerous nationalism among Jews in Israel.

**Real dialogue**

In a statement on Christian-Jewish dialogue, issued last June, one local Palestinian churchman wrote that for him "dialogue" means "liberation". With this, I agree entirely. But I would go further. Even in this time of conflict, the Jewish and Christian communities of the Holy Land should transcend polemics and dare *real* dialogue. To date the beginnings of such dialogue are only found in discussions between Jewish and Arab Christians in Israel.

**Succot Outreach on the Beach in Eilat**

**By Judith Pex**

Judith and her husband, John, are leaders of The Shelter, Eilat.



*Judith Pex at the LCJE conference in Zeist, August 1991.*

A year of the war in the Gulf, Israelis descended to Eilat in their usual numbers again. Last Succot no tourists and a few Israelis dared to venture far from home with the threat of an imminent war. But this year was back to normal with tens of thousands of Israelis filling Eilat's hotels, staying with families and camping on the beach. For many years we have taken advantage of this unique opportunity for evangelization by putting up our large army-style tent on the beach among the other campers. It is easy to camp here; the weather is warm and it doesn't rain, so one just puts up a tent on the beach or lays out a sleeping

bag on the sand or the grass. Most of the young people come in groups, each with only his sleeping bag of blanket and a few extra clothes. They range in age from about 15 to 18. These are kids who are remarkably open to hearing the gospel. In fact they are open to anything. Many have dabbled in drugs and the occult. Many wear t-shirts which proclaim, "The number of the beast is 666," taken from a song by a popular heavy metal music group. Yet most have never read the New Testament, nor heard a clear presentation of the gospel of salvation.

For the second year in a row, we are joined this Succot by a group of six evangelists

from Jews for Jesus. Also helping were two Israeli sisters from Jerusalem, and an Israeli brother. Our program was to go out in groups of two, three times a day, spreading out to the various beaches. Our goal is more than just giving out tracts, but rather engaging conversations with people and inviting them back to our tent for further talks. Israelis like to talk and on the beach they have plenty of time. The young people especially are open to coming to the tent for cup of tea of a meal. The whole day we have them sitting around the tent, and so we are able to open the Bible and point them to Y'shua Hamashiah through the Scriptures.

One of our prayers before we begin a campaign is always that the municipal tourist patrol will leave us alone. They actually have no authority to stop us from handing out tracts and books and talking to people, but in the past individual members of the patrol have taken the law into their own hands and tried to stop us. The first day they again began hassling us, but we made it clear that we were not going to stop and we had no trouble with them again.

It is always encouraging for us to meet kids who were with us in the past, coming back to the tent to hear more and bringing their friends with them. In fact during this outreach, two whom we met

during Pessach prayed with us to receive Y'shua. A girl from Beer Sheva who immigrated with her parents from Russia when she was little, had visited us several times since then. She said she believed, but it was obvious that her faith was only in her head, her life hadn't changed at all. This time she really prayed with us from her heart and wanted the address of the congregation in Beer Sheva. A young Israeli man whom we also met at Pessach and who has been staying and working in Eilat since then, prayed also this time to accept Y'shua as his Saviour. These were among the several who prayed with us. With others we know that seeds

were sown, and as they go home and read the New Testaments and books we gave them, the Holy Spirit can work in their hearts. Lord willing, we will meet them back here at another holiday, or they will meet other believers in the north of the country.

We don't know how long the doors will remain open in Israel for evangelization like this. The situation could change at any time, especially if the religious people get more power. Therefore, as long as the door is open, we want to make the most of every opportunity to proclaim the gospel, especially in this special situation which exists on the beaches of Eilat.

## Working the Nets in Israel

By Jeanne Kimmel, Jews for Jesus, San Francisco

With 'networking' as common a word as it has become among professionals in the secular as well as the Christian context, it is a pleasure for me to report on an example of networking in the best possible sense of the word that is, the LCJE sense of the word.

When Moishe Rosen queried LCJE members John and Judy Pex as to how the Jews for Jesus organization might help support their Eilat based outreach, they answered frankly. They didn't need money or equipment, but

rather people to stand with them and proclaim the gospel, particularly during the September-October tourist season. So in September 1990, Jews for Jesus sent half a dozen evangelists to Eilat for a month of evangelism working alongside the Pexes. This year, another team of six was sent, not only to Eilat, but to Jerusalem, Haifa, and Tel Aviv as well. Team members included Rich Robinson, (San Francisco) Lynn Wein, (Los Angeles) Stephen and Deborah Pacht (France) Guillermo Katz

(Buenos Aires) and myself, Jeanne Kimmel, (San Francisco).

Within a months time, (September 18 through October 18), 11 Jewish people gave their hearts to Y'shua and 340 gave their names and addresses because they wanted to know more about Jesus.

Travelling in our Jews for Jesus T-shirts provided evangelistic opportunities even before we reached Israel and again as we passed through airport security! After a night of rest in Tel Aviv, we caught a bus to Eilat. Jewish

believers Shira Harpaz and Tali Abadi from the Messianic Assembly in Jerusalem, joined us in Eilat and demonstrated a real enthusiasm for the work of evangelism. John set up his big army tent as a base of operations on the beach. Twice a day, in teams of two, we combed the beaches along the Gulf of Akaba from the Jordan to Egypt. For two hours at a time, we approached sun bathers and scuba divers alike. Some would return with us to the tent for Bible study, a simple meal, and a cool drink of water. We spent our evenings witnessing along the promenade. Many received Hebrew New Testaments and various written testimonies of Jewish believers in Jesus.

While we were in Eilat, five people prayed to receive the Lord. One day I was giving two of the new believers, Irit and her friend Orly, a lesson about their new relationship with the Lord. As I was explaining from Scriptures, "If we have enough faith, Jesus says, we can move mountains!" We were distracted by a loud argument between a brand new Jewish believer and her unbelieving boyfriend. Shira excused herself to mediate. I suggested to Irit and Orly that we pray, and I asked the Lord to intervene. The new believers joined their prayers to mine. Moments later, Shira returned. The angry voice had belonged to an Israeli named Avi...who, even as we petitioned the Lord, prayed to receive Y'shua.

From Eilat, we traveled



Lynn Wein sharing the Scriptures on the streets of Haifa.

**Top: Why are you wasting your time talking about Yeshu?**

**Bottom: Don't you know that Yeshu doesn't mean anything to us Jews?**



on to Jerusalem, where LCJE friends at the Caspari Center hosted our outreach and provided a base for operations. On Ben Yehuda Street, we found ourselves surrounded by angry mobs. One evening a Magav jeep swept us away to safety. As we "slipped away" I couldn't help recall how Y'shua had done the same thing when he preached in Jerusalem. Probably the most fruitful part of our time in Jerusalem was spent at the Hebrew University. Easily identified by T-shirts with various slogans proclaiming our faith (courtesy of John Pex) we engaged students in conversation and acquired many names and addresses for follow-up. We also joined the Messianic Assembly for an evening outreach.

At the Jerusalem Central Bus Station, Lynn and Shira were apprehended by police and detained for four hours. They were held on suspicion of violating Law #173 which Shira translated into English as "hurting the religious feelings" of people. However, the incident was thrown into the "dead file."

With help from Gary Denlinger and Helge Hoyland of Beit Eliyahu, we campaigned in Haifa. Rich Robinson gave a lecture on street evangelism to an Operation Mobilization team led by Israel Harel. The first time out on the streets, O.M. was able to gather 12 contacts. We were encouraged by the influx of Russian immigrants who are searching for spiritual



answers. Yana and Alex were two Russian believers who joined us on the streets to minister.

Our final week was spent in Tel Aviv, where we witnessed mainly at Dizengoff shopping center and the army base. Shira and I spent time following up contacts in person and on the phone while the others were on the streets. The tremendous support of the local body

proved the unifying work of God's Spirit.

With 340 contacts to follow up, the Israeli believers really need all of us to uphold them in prayer. Shira is in charge of follow up; Tali Abadi and Bodil Skjoett from the Caspari Center (and also of Zeist fame) will be assisting her. Please be praying specifically for them and also that the thousands of seeds that were sown will bear a

great harvest unto the Lord. "Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!" John 4:35

I praise Y'shua, who has made us fishers of men and women, and I am thankful to the LCJE which provided a number of the contacts which enabled us to 'work the nets' for a successful month of evangelism in Israel.



Stephen Pacht at Dizengoff Shopping center, Tel Aviv

## Light in the darkness - of Jerusalem

By Arthur Goldberg, elder in Messianic Assembly, Jerusalem.

"Pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the Gospel" (Eph. 6:19). Even Paul himself recognized the difficulties of proclaiming the Gospel to an unbelieving world.

Discretion must be the guiding principle, but we can still relate a few things about evangelizing in Jerusalem. We know from experience that just telling a Jewish friend that you believe in Jesus can be offensive. For a Jewish believer to purposely share the Gospel message with other Jews can be provocative, and to evangelize in the streets of Jerusalem can be dangerous. However, is it any more dangerous today than it was 2,000 years ago? Have people, Jewish or Gentile, ever really wanted to hear the Gospel message? Even the prophets were rejected and persecuted in Jerusalem. Is the God of Abraham, Isaac, and Jacob less able in 1991 to protect His servants and His witnesses in the streets of Jerusalem? Praise God, there is still a remnant who believe that Jesus is the way, the truth and the life, and that no man comes to the Father except through Him. And thank God for those who still believe Acts 4:12: "And there is salvation in no one else; for there is no other name under

heaven that has been given among men, by which we must be saved." And praise God for the faithful few who still accept Gal 2:16 as relevant today: "Nevertheless knowing that a man is not justified by the works of the law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the law; since by the works of the law shall no flesh be justified."

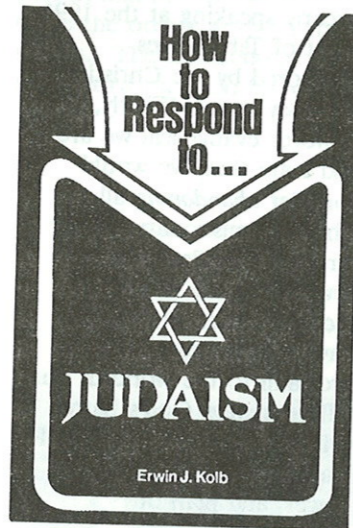
During September-October 1991 a group from Jews for Jesus were in Israel and were able to supplement and to encourage the existing efforts by local believers to obey the great commission. In cooperation with local assemblies the group made many contacts with non-believers and challenged some Israeli believers to realize their responsibility to their people. The group adapted to the local situation, were eager to learn and listen; and even after some negative experiences were willing to go right back out on the streets. This zeal was contagious, strengthening the local believers in Jerusalem with added vitality to obey the command of our Lord Jesus Christ. We went out together into the streets of Jerusalem, learned some things not to do, and learned also from shared experiences what to do more effectively.

Can the Light shine in the darkness of Jerusalem? Some who profess to be evangelical would silence our voices and our message. Only a few months ago Dr. Margaret Brearly speaking at the 1991 Feast of Tabernacles sponsored by the Christian Embassy stated, "Firstly, however evangelical we are, and I am that; we would consider *abandoning* all Christian missionary activity targeted specifically to the Jews. Since we would recognize that, in fact, we have a joint mission to proclaim to the world in our different ways God's hatred of evil, His love and His laws for mankind, His forgiveness, power, and plan of redemption."

But we continue to obey the Lord, and continue to "Comfort, oh comfort my people" with the message of salvation in Jesus the Messiah - in Jerusalem.



## How to respond to ... Judaism



Erwin J. Kolb, "How to respond to ... Judaism", Concordia Publishing House, 1990.

The latest book in the Concordia Response Series is a book on how to respond to Judaism, written by Erwin J. Kolb. It is the 14th book in the series, which seeks to provide Christians with information about a particular religious movement, comparing its teachings with the Bible and suggesting ways to share the Gospel with that particular group.

In its only 30 pages the book seeks to provide information on what Judaism

is, what it teaches and how to respond to that both as a church and as an individual.

In his chapter on what Judaism is, Kolb emphasizes the need to distinguish between the faith of the Old Testament and today's Judaism and then goes on to present the three main branches: Orthodox, Reform and Conservative Judaism. There is also a brief description of Messianic Jews, mainly fitting the scene in the US.

To explain, in less than four pages, what Judaism teaches seems almost impossible and maybe it is. It certainly cannot be done without generalizations, and this should be kept in mind when reading and using this information.

The chapters on how to respond give information that can help to correct mistakes and misunderstandings that often occur out of mere ignorance. Through all of it comes a clear understanding of our obligation to share the Gospel with our Jewish brothers and sisters.

In a short book like this the suggestions for additional reading included in the back is most appropriate and one may wonder why not more suggestions are given.

I have appreciated reading the book and will be happy to suggest it to others involved in Jewish mission and evangelism.

Bodil F. Skjoett

## Who Owns the Land?

By Stanley A. Ellisen, Multnomah Press, 1991, 248 pages, \$9.95

Here's a book that sets out to track the complex issues of the Middle East. Treading a path between historical analysis and biblical study, the author summarises the history of Jewish, Christian and Arab claims to the land. He surveys Middle East history from Abraham to Arafat, with sections on the Jews in the Middle Ages, Zionism, the Holocaust, the Modern State of Israel and the Intifada. He writes about contemporary events with the key facts at his fingertips and a racy, readable style. Maps and charts are provided to give a full background picture.

What does he achieve?

For the reader with little background in the issues that are on our TV screens every day, he provides a useful and comprehensive introduction. For the student of prophecy, he gives a classic statement of the dispensationalist position. His aim is to understand the "merging of two agendas, human and divine" and we ask to what extent he succeeds, in a field where it is often speculation, not information, that is given, and it is impossible not to have some bias.

The historical analysis is basically sound, but there are a few errors and omissions that should be corrected. Resurgent antisemitism in Russia did not lead to a "new wave of persecution" on June 9th, 1990. Karaism was not "founded" by Anan ben David but came from a variety of strands of thought. The Rabbis did not "set up business" in Jabneh, a phrase which suggests the stereotype of the Jewish exploitation. Many of Ellisen's transliterations from Hebrew and Arabic are not standard, such as "Eratz Yishrael" (Eretz Yisroel), "Hagonah" (Haganah), "Ka'ba" (Ka'abah). "Judaica Encyclopaedia" is not the correct title for Encyclopaedia Judaica. There is no mention of Jesus in "Mishnaic literature", but in the Talmud and Midrash, the opposite of Ellisen's assertion (p. 177).

This may seem picky, but it belies a perspective where there appears to be no middle ground between Ellisen's view and the PLO. There is no room for a peace process, and whilst injustice and degeneration of moral standards is acknowledged in Israel's treatment of the Palestinians, no consideration is given as to what might actually be done for them. We are left with the words of Golda Meir, who could "forgive the Arabs for what they had done to the Jews,

but could never forgive them for what they had made the Jews do to the Arabs."

Ellisen does not go as far as "blaming the victims", but he does not give them a fair hearing either. He attributes to Colin Chapman, a Western Christian supporter of the Palestinian cause, a statement legitimising Christian antisemitism and replacement theology which comes from the Jewish thinker Dagobert Runes and is merely quoted by Chapman. (Ellisen p. 158, Chapman "Whose Promised Land" p. 30, Runes "The Jew and the Cross", p. 25).

Ellisen's solution to today's political mess is to recognise the two principles of the right to property and the need for sovereignty which he admits leaves the Palestinians with no alternative but to remain in the cramped conditions of the camps and with no hope of self-rule whilst security considerations remain paramount. He proposes increasing democracy as the solution, realising it does not sit easily with Middle Eastern political systems or thought patterns.

What does Ellisen have to say on evangelism and Jews and Moslems? Very little, and to this reader this is the main weakness of the book. In a naive appropriation of the anti-Missionary Yehiel Eckstein's advice to Christians, Ellisen suggests that the "door of dialogue with the Jews appears to at

least stand ajar" to those who are willing to renounce all other methods which the Jewish community defines as coercive. This would include all forms of "proselytism", which according to Ellisen, but not to his Jewish respondents, is different from "evangelism". To the Jewish community leader there is no acceptable form of either. In the experience of Jewish missions, dialogue is not a "door ajar" but a one way track leading to a disused siding, and a distraction from winning men and women to Christ.

In conclusion, this reviewer is grateful for the survey aspect of the book but wishes the author had gone further in showing how the biblical and political agendas for the Land might be combined. We believe in a God who is not only working out his sovereign purposes in history but also cries for Justice and Mercy now. As Christians we should put evangelism to the forefront of all agendas, and see how the Great Commission of the Messiah for Jews and Arabs shall be expedited.

Richard Harvey

## Jewish Identities in France

By Dominique Schnapper  
University of Chicago, 1983  
(Translated from the French)

This is a book which will interest those who already have a basic knowledge of French Jewry and wish to gain further insights into its composition and *raison d'être*. As the title suggests, the author sets out to identify the different types of Jews in France. She defines three broad groups within French Jewry, which she names as "Practicing", "Militant" and "Assimilated" and devotes a chapter to each. Through these chapters the different elements of Jewish identity are exposed, and in the concluding chapter she seeks to explain how Judaism in France has not only survived, but has grown.

"Practicing" Jews are those who keep kosher, shabbat and the festivals from a strong sense either of *acquired* conviction (as in the case of those whom Schnapper refers to as the "Newly Practicing") or out of traditional piety, which in the case of the Sephardim has been strengthened in France through study.

While the definition of the "Practicing" Jews is self-evident, the definition of "Militant" Jews is not so obvious. These are Zionists

who hold to elements of religious practice, but do so for the sake of tradition rather than religious conviction. Their Jewish identity is focused on support for Israel.

"Assimilated" Jews are defined as French born, not practicing, but participating in religious ceremony. These are made up of the "Neo-assimilated" Jews (upperclass, descended from bourgeois *Israelites*) and Jewish "Merchants" (shopkeepers) whose "religious activities are shaped by their business activities".

The main strength of this book lies in the large number of interviews in which Jewish people define Jewishness. This gives the reader a good "feel" for French Jewry, its culture and practices, and the different elements making up Jewish identity and Jewish Society. It is apparent that Jewish identity is made up of the religious and cultural elements. For some anti-Semitism is a factor while for almost all an element of self-definition is a strong association with the Land of Israel. Interestingly the author notes that

"the founding of Israel and the 1948 war had no effect on most French Jews, whereas the emotions aroused by the Six Day War caused many ... to find their way 'back to Judaism'."

A number of interesting observations are made. For example:

\* The unifying element of all Jews is "The common passion for Israel" and this "resolves the painful contradictions of Jewish Existence".

\* Anti-Semitism is a defining element principally among the "Assimilated" merchants. The "Practicing" Sephardim are least likely to recognise anti-Semitism and are more likely to have non-Jewish friends.

\* Mixed marriages are frowned upon by all, particularly the non-religious "Merchants".

\* "Militants" say they are thinking of moving to Israel but it is the religious Sephardim who actually do so. As one comedian quipped, many "Militants" are content to be Zionists by "sending money to another Zionist to pay for a third Zionist to move to Eretz Yisrael" - they justify their role in the diaspora by helping others make *aliyah*.

More than half of the interviews are with "Practicing Jews". This suggests that the "Practicing" are more numerous than both other groups combined, whilst, as the author later states, "Militant" Judaism is in fact by far the most widespread and active in France.

The book gives the feeling that "Practicing" Judaism is, and should be, the normative identification of Jewishness,

and describes other forms of Jewish expression in relation to it (and poor relations at that!). In describing the "Assimilated" Jews she refers to them as "those who have ceased to be Jews" (p. 55) and then adds that "even though practicing Jews are a minority ... they experience Judaism in all its dimensions" (p. 63) even though one "Practicing" interviewee states that "Rejecting the God of Israel doesn't make one stop being Jewish ... It's another way of asserting oneself as a Jew ...!!" (p. 14). The author is a sociologist and as such talks of the "metaphysical" rather than the "spiritual" and "religion" rather than "God". In fact even in the interviews there is virtually no mention of God.

The most interesting observations come in her attempts to explain the survival of Judaism, particularly in light of the Enlightenment which sought to replace "superstition" and "tradition" with "Reason", and the French Revolution which replaced the Trinity of the Church with the Trinity of "Liberty, Equality and Fraternity". There is a little background history which leads to an explanation of the return to Jewish Identity in the wider context of man's intrinsic need for "Particularism" - a need born out of an innate desire to express different values and develop specific cultural identities. This basic need, it is suggested, is being eroded by an Industrial Society which destroys cultural and social

distinctions. Furthermore there is growing disillusionment with Universalist\* ideologies (such as Catholicism, Socialism, etc.). These two factors combine to create a climate in which the "Intelligentsia" are able to perpetuate minority movements such as the "Breton" or "Occitanian" Regional movements as well as Judaism. Cultural differences no longer carry a negative connotation which they did earlier when it was thought to reflect narrow-mindedness and ignorance of majority culture. In the early days after the Revolution, France was seeking a new national identity. Nowadays speaking a provincial language is seen as a mark of distinction. Jews can now search out their Jewishness because they don't have to prove (as did their ancestors) that they are Frenchmen.

Perhaps the most convincing explanation for the revival of Jewish identity is the Holocaust. This more than anything else has provoked a reversal of the trend of assimilation so that "Even the least religious Jews continue to feel a sense of belonging ... which may even grow as actual religious practice falls off!!" It is perhaps in this last sentence that the author highlights her confusion in pinning down what exactly "Jewish" identity is and why it has survived, but all credit to her for making an interesting and thought-provoking attempt.

### Conclusion

For the student of French

Jewry and Jewish mission in France the book provides interesting insights into the thinking of the Jews of France. "Assimilation" is now frowned upon by even the most secular, and there is keen support for Israel. The term "Israelite" once used by the French-born bourgeois Jew to distinguish himself from the poor immigrant "Juif", is now almost a term of contempt. The "Juif" has a measure of pride more evident than at any time in France's history. The Christian needs to be sensitive to this strong Jewish self-identity which the author found even among the minority left-wing Jews who were fiercely anti-Zionist! We're made aware of the numerous different Jewish groups, each one requiring a special understanding. The historical background, though, is very weak. There is little analysis or background to help distinguish between the Sephardim and the Ashkenazim. Most of the book was devoted to religious Jews leaving the impression that the majority of French Jews are religious whilst, as the author admitted, the opposite is true - but as she later confessed, it was easiest to interview those Jews who were most eager to identify themselves, and these tended to be the religious ones.

\* All inclusive ideologies which make differentiation between different cultures and attempt to give a total explanation of life (Reviewer's interpretation).

Stephen C. Pacht

## What's in a logo?

Below we have the first contributions where members of LCJE present the logo of their church or agency. We invite others to send their logo and a brief explanation (max 150 words) of their logo. This is one way for LCJE members to get to know each other better.

### Ariel Ministries

The Hebrew *Ariel* means "The Lion of God", and represents the Messiah Jesus as the Lion of Judah (Rev. 5:5; Gen. 49:8-12). *Ariel* is also used in the Scriptures as an alternate name for Jerusalem (Isaiah 29:1).

Still, why this name? "I wanted a Hebrew name," says Arnold Fruchtenbaum, "but also one associated with both the Messiah and Israel."

And, so, the logo seems simple enough ... a lion ensconced in a Jewish star. But there's a bit more to it than that: this lion is the same as that on the official coat-of-arms of the city of Jerusalem (just as the U.S. coat-of-arms features an eagle).

As if that's not reason enough, Arnold also notes that his wife, Mary Ann, is a cat-lover.

"We had to have something in the cat family," says Ariel's founder and director.

*Stacie Knable*



22



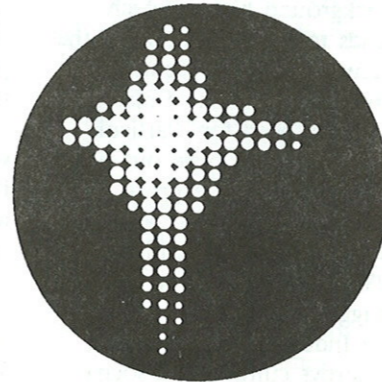
### Finnish Lutheran Mission (FLM)

Finnish Lutheran Mission was founded after a spiritual revival among young people in the Finnish Lutheran Church in the 1960's.

The accurate meaning of the Finnish form of the organization's name is "Evangelical Lutheran Folkmission of Finland". This means that FLM is basically a laymen's movement, whose aim is to "evangelize the nation to evangelize nations".

The logo of FLM is made of small white balls or circles in the shape of a cross enlarging in different directions. The bigger white circles in the middle symbolize the "Light of the world", Jesus Christ. God's people, who are dependent on the centre, Christ, go in different directions spreading the light.

*Lea Raskulla*



### The CMJ/USA

The logo identifies the organization CMJ/USA which stands for a Christian Ministry among Jewish People/USA. The initials CMJ identify our association with the Church's Ministry among the Jews in the UK. The Magen David (Jewish star) identifies the people towards whom our ministry is directed and the 5-point star is from the American flag thus indicating our focus as reaching the six million Jews of the United States.

*Philip Bottomley*

### The Finnish Evangelical Lutheran Mission (FELM)

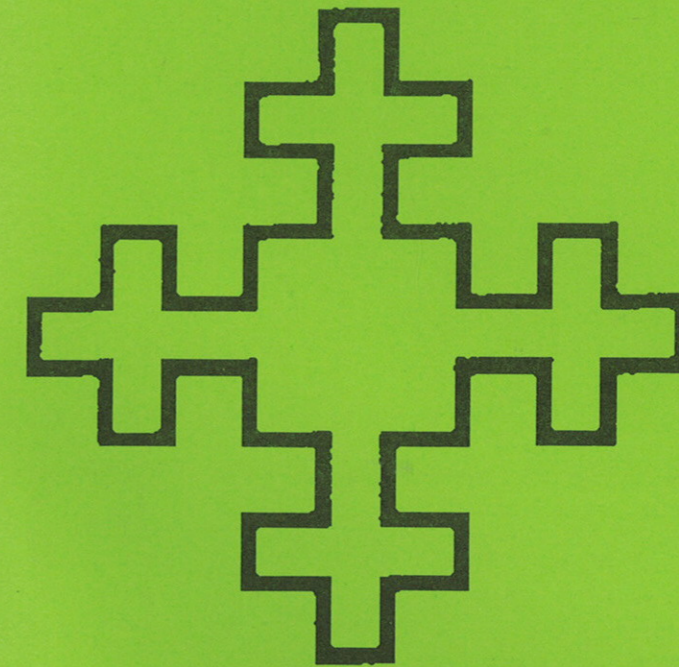
The name of the FELM reflects the fact that it is one of the official mission agencies of the Evangelical Lutheran Church of Finland, a church with approx. 87% of the Finnish population as its members. As its name reveals, the church belongs to the Lutheran confessional family with the emphasis on *euangelion*, the Gospel. There are about 600 local congregations in the church and they are all invited to send their representatives to

the annual FELM meeting to elect its Board.

FELM was established in 1859 under the name of The Finnish Missionary Society. The name was changed to FELM in 1984. It has over 400 missionaries in 20 countries. Jewish mission is only a part of its work, mainly in Israel.

Its logo is the so-called Jerusalem Cross. The idea is that the Gospel is continually proceeding to new directions from its centre, the cross of Jesus in Jerusalem. It also refers to church growth, church planting, multiplying of disciples, the church setting her feet on new locations, everywhere in the world.

*Juhani Forsberg*



In december all members will be invoiced for their 1992 LCJE membership dues.

LCJE North American Chapter  
Next meeting: March 23-25, 1992, Los Angeles, California.

23