



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

President: Rev. Ole Chr. M. Kvarme
International Coordinating Committee
International Coordinator: Dr. Kai Kjær-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, 166 Main Road,
Sundridge, Sevenoaks, Kent TN14 6EL, 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:

Kjær-Hansen, Ellebækvej 5, DK-8520 Lystrup, Denmark

Tel: (45) 86 22 64 70 Fax: (45) 86 22 95 91

Directory Information.

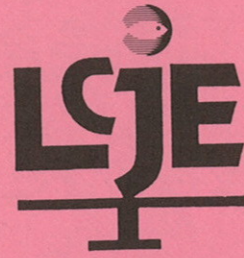
Perlman, P.O. Box 424885, San Francisco, CA. 94142-4885,
USA Tel: (415) 864-2600 Fax: (415) 552-8325



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BULLETIN**



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From the Editor

In this issue of the Bulletin we take a look at the past as well as the future – while not forgetting the present, which also means leaving room for polemics.

The future: what is going to happen to the state of Israel after the peace agreement in Washington, on 13 September this year? We have asked the present and the former LCJE coordinators for Israel, Joseph Shulam and Baruch Maoz, to state their personal views. And besides, we have an article about the same matter from Ray Pritz, who works at the Caspari Center, Jerusalem. When it comes to decisions of a political nature which, to some, also involve eschatology it is not surprising that believers react differently. And of course there is room for disagreement within the framework of LCJE. Readers who wish to express their opinion on this subject are invited to do so in a short article (max 1000 words), which should reach me by 1 January.

The past refers to the rescue of Danish Jewry in October 1943. The fifty-year anniversary was celebrated in Denmark with memorial services in the Cathedral of Copenhagen, where the chief rabbi of Copenhagen was present, and in the synagogue, where the bishop of Copenhagen was present. Also in Israel the anniversary was celebrated. Danish theologian and church historian Jørgen Glenthoj gives an informative account of the rescue of the Danish Jews and of the Jewish question in Denmark during the German occupation, 1940–1945.

The present: Avi Snyder relates about an evangelization campaign in Moscow, emphasizing the importance of using the favourable time. Joan Lipis writes about the need for intercessory prayer, Jenny Morris describes the great need for Jewish evangelism in Australia, Frederick W. Metzger informs us about a new LCJE agency member, and Mr Lloyd James has asked permission to reply to Arnold G. Fruchtenbaum's open letter to him in Bulletin no. 33.

Future, past, present: Jesus Christ is the same yesterday and today and for ever.

Kai Kjær-Hansen

Intercession for the Jewish Harvest

By Joan Lipis, who directs Novea Ministries in Portland, Oregon.

Where are the intercessors for the Jewish harvest? When we remember the effectiveness and humility the Old Testament prophets has as they interceded for their people, we begin to realize how self-centered are our prayers today.

There is no question in anyone's mind that Daniel, Ezra and Nehemiah were righteous men. Yet in intercession they not only identified with personal sins but also with the sins of their people as a nation. They felt covered with shame as they interceded and confessed these "corporate sins" as *their own*. Daniel confessed, "we have sinned, the men of Judah and the people of Jerusalem ... are covered with shame." Ezra felt "too ashamed to lift up my face because *our* sins are higher than our heads."

Where are the intercessors of today who will take upon themselves the shame of corporate sins? Albeit, having been forgiven of our personal sins and cleansed by the precious blood of the Lamb, it is not easy to identify with, much less confess the sins of others. But when we see our people as God sees them, we too should be covered with shame as we intercede on their behalf. If we, the leaders in Jewish evangelism, will not "stand in the gap" – who will?



Although one in the body of Christ, Jewish and Gentile believers alike have unique responsibilities to confess corporate sins in order to release God's power and result in a harvest of Jewish souls.

Barrier to Jewish corporate confession: pride
Jewish believers are proud to be Jews. *And rightly so.* To us were entrusted the oracles of God. We share the promises of the Abrahamic covenant, the history of the Bible, and the culture and heritage of our beloved Messiah. We have the privilege of being called "the righteous remnant" and are a witness of God's faithfulness and love. However, we must not let pride keep us from identifying *only* with the privileges of being Jews.

Can we ignore the fact that *as a people* we have sinned? The litany should break our hearts for we: rebelled against God: Is 1:2; Jer 4:7; Hos 7:13; et al
vexed and put God to test: Ps 78:41
became arrogant and stiff necked: Ne 9:16
killed the prophets: Luke 11:48
stubbornly turned our backs and refused to listen: Jer 32:33; Ne 9:17
refused correction: Jer 5:3
always resisted the Holy Spirit: Is 63:10; Acts 7:51
betrayed and murdered the Righteous One whom God made both Lord and Christ: Acts 3:15

What about the Gentiles?
Although the sense of corporate identity may not be as strong among the Gentile Church, nevertheless they are a people (Hos 2:23). In regards to Jewish evangelism, the corporate Church has much to confess. This statement is made without respect to denomination or doctrine. This litany, too, breaks God's heart. The Church has propagated anti-Semitism polemics (Luther was not the first) encouraged harsh treatment of the Jewish people throughout history (Papal bulls)

remained silent during the Holocaust tried to usurp God's promises to Israel (replacement theology) accepted the lie that Jews don't need Jesus to be saved (two-covenant theology) ignored or limited Jewish evangelism

Conclusion

Where are the intercessors for a Jewish harvest? If the

Scriptures are examples for us to follow, Daniel, Ezra and Nehemiah are models of intercession for Jewish evangelism. Therefore ought not we, the leaders in Jewish evangelism, be models for our people and the Gentile Church confessing corporate sins as our own? May our brethren of the Spirit confess the sins of the Gentile Church as we confess the sins of our brethren of the flesh.

May we bring before a holy, forgiving, faithful and covenant-keeping God the sacrifice of broken and contrite hearts. Using the mighty power of corporate prayer, let us rend the heavenlies with our intercessions and corporate confessions. And may the God of the harvest bring forth the salvation of His chosen people, in the name of our Messiah Jesus!

OPERATION GIDEON

A Report on the first Jews For Jesus Moscow Campaign

by Avi Snyder, Jews for Jesus, Ukraine

From August 23rd through September 4th, Jews For Jesus conducted its first summer witnessing Campaign in Moscow. Fifteen Russian and Ukrainian Jews For Jesus, along with four administrative helpers, came to the capitol of the Russian Federation in order to implement the type of intensified, street evangelistic techniques that have characterized Jews For Jesus Campaigns for the past 19 years in such cities as New York, Toronto, London, Tel Aviv and Amsterdam.

We called this campaign Operation Gideon because we hoped to raise the name of Y'shua in a very noticeable manner while employing a modest amount of human resources. In

certain ways, this campaign was like every other, characterized by massive literature distribution, street rallies, one-on-one evangelistic encounters on the streets, professions of faith, and the accumulation of "contacts": people who are open to further ministry from us.

Particular Distinctives of a Moscow Campaign

But conducting a campaign in Moscow brought with it a set of unique challenges, not the least of which was the question of the legality of our actions. On July 14th, just one month before our training week began, the Russian Parliament passed an amendment to the 1990 Law on Freedom of Conscience. The

amendment was directed in part against Western-based and unregistered ministries, and it ended with the ominous words, "Foreign religious organizations, their representations and representatives, and persons not having citizenship in the Russian Federation, do not have the right to engage in religious-missionary, publishing or advertising-propaganda activity."

Only one member of the campaign team fell into the category of a representative of a "foreign religious organization", while many others were residents of sister commonwealth states but not citizens of the Russian Federation. And so, a great sense of urgency pervaded the preparations



Ilona witnesses from Scripture on the streets of Moscow

for this campaign, and this same urgency seemed to permeate the entire outreach. Some of us wondered if the door was suddenly closing, and the words of Y'shua, recorded in the Gospel of John, suddenly carried a greater sense of gravity:

"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John 9:4)

Our own efforts to become registered as an indigenous organization comprised of post-Soviet Jewish believers had become stalled at the very last stage. The final official from the Justice Department who needed to approve our documents was

on vacation for at least a month. And even upon his return, we knew that the review of our documents would take time. As the starting date of the campaign drew closer, it became clear that we would move forward without the official sanction that we would have preferred. And we knew that any confrontations with the police would put us in direct conflict with the very branch of the Russian government from which we were seeking our registration.

The Different Faces of Opposition

The confrontations occurred on the very first day with our initial "sortie" (tract-passing expedition), and they lasted

throughout the duration of the week of training and the two weeks of actual campaign. We focused our literature distribution on the underground stations called metros, because of the sheer density of people. These stations are known as the peoples' palaces, and they are groomed and guarded by a cadre of police and station workers who are determined to keep the stations spotless, orderly and disturbance-free. Not surprisingly, our high-profile presence changed the status quo and resulted in wrestling matches over our literature with the workers and ultimatums from the police to relocate outside on the street. Technically, our

actions constituted no violation of law, since Parliament's amendment had been returned to committee for revision. Nevertheless, police officers in particular metro stations systematically rounded up our team members, detained them for one or two hours, sometimes levied a fine, and finally let them go.

In addition to struggles with the police, we anticipated and encountered opposition from religious and social sources as well. Individuals who verbally decried and physically attacked us for being "apostates", "Zionist agents" and "Christ-killers" illustrated the chasm that separates certain segments of Orthodox Christianity from the Jewish roots of the messianic faith.

Anti-Semitism was blatant and highly prevalent, but its character was more political and nationalistic than religious. Threats of physical violence occurred every day over the phone, and accompanied every sortie in the metros or on the streets.

But to our surprise, we faced virtually no opposition from our own Jewish people at all! At first, absence of Jewish opposition to the Gospel puzzled and even distressed us, for we've always known that such opposition is oftentimes an indication that the message is getting through. Were we doing something wrong? Were we going unnoticed?



Man reading Jews for Jesus broadside in Moscow underground

No. The high number of honest Jewish contacts quickly dispelled any discouragement and gave us an understanding of what was going on. On the one hand, our Jewish opponents did not want to risk an open argument or scandal in an unsympathetic public arena. But on the other hand, honest Jewish inquirers did not hesitate to approach us,

stopped to talk, and gave us their names and addresses so they could hear more about Y'shua's claims. On an average, more than one hundred Jewish people approached us during every full day of the campaign.

Some Measurable Results
By the end of the campaign, we had personally distributed 826,450 Jewish Gospel



Campaigner gives testimony in streets of Moscow

broadside tracts, we had prayed with 205 people to receive the Lord (57 of them are Jewish) and we had received the names and addresses of 1,291 Jewish people who said they wanted to know more.

Telephone calls from nine newspapers and a number of churches told us we had accomplished two other goals: We had made

Moscow aware of the existence and presence of Jewish believers in Y'shua; indeed, we had created the impression that our numbers were actually much greater than they really were. And we had encouraged non-Jewish brothers and sisters in the Lord to stand firm and to press on forthrightly at a time when the political winds might induce others to

retrench.

Observations and Assessments

What observations can be made from Campaign Gideon? First, it became apparent that many Jewish people in Moscow will be drawn to the Gospel through a forthright witness. Despite warnings that the Jewish tone and style of our literature would frighten our people away while attracting only those who were hostile to Jews, the very opposite proved to be the case. Yes, our open identification as Jews invited and received opposition. But that same blatant witness drew the attention of over twelve hundred Jewish people who wanted to know more. In fact the literature that some feared would be the most dangerous (literature with titles like "Jesus Loves the Jews" and "A Short Yiddish Dictionary") actually drew the greatest Jewish response.

Secondly, some significant lessons about post-Soviet anti-Semitism were learned. Whereas the inherent evil power of anti-Semitism has been demonstrated all too thoroughly throughout our history, it is important for us to know that at the present time Russian anti-Semitism is still more verbal than physical. Neo-fascistic groups wield threats, but to date they rarely strike. For two and a half weeks we systematically responded to every threat of violence by

making ourselves open targets. Not a single threat of pre-planned violence ever materialized. Rather, each instance of violence was spontaneous and not premeditated.

Therefore we must not allow the fear of offense or the fear of anti-Semitic reprisals to deter us from putting forth a bold, noticeable witness to our people.

"While it is still day..."

Two final conclusions can be drawn. First, our Jewish people in Moscow are still highly responsive to the Gospel, even though indoctrination against Y'shua from anti-Christian Jewish sources have sought to turn our people's interest away from Jesus through traditional scare tactics and prejudicial appeals (one impassioned anti-missionary leaflet begins with the heading, "JEWS!" and goes on to list a number of tracts, booklets and broadsides that must not be read). For now, the season of harvest persists. Therefore, mission strategies should be devised and implemented with the goal of gathering the ripened fruit and sowing the seed for a future crop.

Secondly, the harvest will not continue indefinitely. And even before the receptivity wanes, it is likely that the present opportunities to proclaim the Gospel so openly in the former U.S.S.R. will draw to a close. Recent developments

indicate that the door may close sooner than we had thought. On August 28th, halfway into the campaign, the Moscow Times announced that the Russian Parliament had modified its earlier amendment. The secular paper stated that Parliament "narrowed its restrictions to 'missionary activity.'" The article went on to state that "The new rules also ban any foreign church conducting missionary activity."

Three days later another paper, The Moscow Tribune, reported new laws that are designed to restrict the amount of television time that can be purchased by western evangelists. "The new law means that wealthy American televangelists, who have been buying peak-time viewing for their preachers, will be restricted to only as much television time as there are registered members of their churches in Russia. Parliament has also voted to halt the activities of foreign organisations which

offer food, money and other charity as an inducement to convert or to become members of new churches."

The sense of urgency which undergirded our recent Moscow campaign continues to propel us forward with the follow-up work. Those of us who are making long-term commitments to living and laboring in the former Soviet Union recognize that night may be approaching. But the Scriptures tell us of the time when Joshua feared that he might lose the daylight before finishing the battle that God had called him to fight. And so,

"he (Joshua) said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed..." (Joshua 10:12-13)

May we take advantage of the daylight that we've been given so that we may finish the course and fight the good fight to the end.



Julia takes the name and address of a Jewish woman who wants to know more about Jesus.



The historical handshake in Washington, on 13 September, has caused jubilation as well as concern

The Middle East Peace Talks

By Joseph Shulam, Pastor of the Netivah Congregation, Jerusalem
LCJE area coordinator for Israel

On September 9, 1993, Prime Minister Yitzhak Rabin signed a statement of understanding with Mr. Yassir Arafat, the Chairman of the PLO. In this statement of understanding the PLO recognized Israel's right to exist, and Israel recognized the PLO as the sole legitimate representative of the Palestinian people. At first glance, one might think that the days of the Messiah have arrived, since peace between Israel and its Arab neighbours seems to be just around the corner. Of course we all hope that this is true, but realistically I have some



serious concerns and reservations. In order to understand what is actually happening in the Middle East we must go back to the end of the cold war between the former Soviet Union and the United States.

For many decades the

two superpowers kept the Middle East simmering on a low flame. Neither the Russians nor the Americans really wanted the Middle East to have peace because both powers were competing for the world supremacy. As long as they could keep the Arabs and the Jews armed and at war with each other, they knew that neither of them could control the world's largest concentrated sources of energy. Each side, of course, wanted to control the region exclusively, but the other side would not allow it to happen. It was a form of

Solomon-like judgment, designed to keep the Arabs and the Jews at war in order to prevent the U.S.A. and the U.S.S.R. from exclusively controlling the oil and strategic resources in this part of the world.

When the Soviet Union collapsed and America no longer needed the Middle East as a player in the balance of powers, American policy makers wanted the region to quiet down and find a way to make peace. Consequently the former Secretary of State, Mr. James Baker, made a concerted effort to convene the Madrid conference in 1992.

The progression of the negotiations between Israel and its Arab neighbors was slow and laborious. The United States started talks with the P.L.O. and ended them a few months later under pressure from Israel and the Jewish lobby in Washington. The P.L.O. had lost financial support as a result of its siding with Saddam Hussein during the Gulf War. It was also losing control over the population in the West Bank and Gaza, because Hamas and other radical Islamic movements were giving the population of frustrated Palestinian youth more hope through religion than they were receiving through the violence and political activities of the P.L.O. In fact, Hamas and the other radical Islamic movements are more violent than the P.L.O. and have

carried out many more attacks on Israeli and Jewish targets because of their widespread support in the mosques.

These two facts – the P.L.O.'s financial drain and its confrontation with radical Islam – created the strongest motives for Arafat and the P.L.O. leadership to negotiate a peace agreement with Israel. Arafat realized that if he did not take brave new steps to deal with Israel he would soon find himself confronting the radical Islamic movements over the control of Judea, Samaria and Gaza.

On the Israeli side Prime Minister Rabin was forced by his coalition with the Meretz Party to take serious steps towards making peace. The United States was also interested in demonstrating progress in the Washington talks. These factors were further augmented by Norway's offer to mediate between Israel and the Palestinians outside the spotlight of the press. Israel was thus able to see how far the P.L.O. was willing to go towards peace.

All of the parties involved realized that they were going to have to give something in order to reach an agreement. The only thing that Israel can give is territory. All the Palestinians can offer are some meager steps towards recognizing Israel, leading towards temporary peace. Clearly both the P.L.O. and the Israelis have made

concessions, but they cannot make many more. The P.L.O. has stated that the present agreement is only a first step towards the full "liberation" of the "whole" land of Palestine, including Jerusalem. Israel has stated that "Gaza and Jericho" is all the territory which they are going to concede. This illustrates the precise problem in the "peace agreement". Both sides have a totally different understanding of what the agreement means. They hear each others statements and yet they act as though they do not believe them. The Israeli government acts as though Arafat's claim that the Palestinian flag will fly over the Temple Mount in Jerusalem next year is empty political rhetoric. On the other hand Arafat acts as though he denies the Israeli government's declarations that the Jewish settlements in the West Bank will remain in place, and that Israel will not make any more territorial concessions to the Palestinians. One of the Israeli members of Knesset described the situation very clearly when he stated: "I believe Mr. Arafat when he says that he and the P.L.O. will not stop fighting until every inch of Israeli land is returned to the Palestinians. I do not believe Prime Minister Rabin when he says that this is as far as Israel is willing to go in returning territory to the Palestinians."

My hope is that the Land will have rest from war, even

if only for a brief period. However, I must admit that I recognize that these agreements may not lead to peace but may possibly usher in the days of a terrible World War. Let me give you some of the reasons for my fears:

1. The "Gaza and Jericho" agreement does not take into account the real desires of both the people.

2. Israel cannot return Jerusalem under any circumstances. The Arabs, however, cannot give up the desire to make Jerusalem their capital.

3. The Palestinians are demanding the right to return. The Israelis deny any such right. The right to return, according to the Palestinians, means that every Palestinian who left in 1948 will be able to return to Israel. This would mean an influx of over 2,5 million Palestinians into places such as Jaffa, Jerusalem, Ashkelon, etc. This is neither practical or feasible, and it would be a suicidal move on Israel's part.

4. The security problems that arise from the "Gaza and Jericho" plan are so large that I doubt that Israel could realistically allow them.

As a follower of Yeshua the Messiah I am obligated to "seek peace and pursue it." A specific blessing is promised to the "peace-makers" in the Sermon on the Mount: "Blessed are the peacemakers, for they shall be called the sons of God." Yeshua's followers should be

happy that Israel and the P.L.O. are talking to each other about peace. We should rejoice that the United States is willing to help the two parties towards negotiations. America's reasons for doing this are not important to me. What is important is that we should be obedient to God and pray that all the governments involved will not act deceitfully and harm the real chances for peace in the Middle East which now exist. The Psalmist gave us a good rule of conduct when he wrote: "Who loves long life and enjoyment of prosperity? Malice must be banished from your tongue, deceitful conversations from your lips; never yield to evil, practice good, seek peace, pursue it." (Ps.34:12-13)

God gave the land of Israel to the seed of Abraham forever. He promised to bring Israel back to the Land after her exile among the nations (cf. Ezek.36-37, 39:23ff., Isa.60-61). Israel is at present seeing the fulfillment of God's promises. Can she afford to take steps such as the "Gaza and Jericho" plan which endangers this "return to the Land"? If I was convinced that the steps being taken would lead to a just and lasting peace I would say, "Yes! Israel ought to make a peace agreement with the P.L.O. even if it costs her some portions of the promised land. Peace is of much greater value in the Bible than land." But, becau-

se I question whether or not this agreement will bring a real and lasting peace to the region, I am concerned.

Let me present you with a potentially negative scenario which might result from the peace process: Israel will give back Gaza and Jericho and thus establish a precedent for the Arab nations and the West to demand the return of more and more land until they get Jerusalem. Then the whole process will blow up and turn the entire world, including the United States, against Israel, which might be the preamble to what Israel's prophets call the "last war" or the war of Armageddon.

You see, we are giving "land" which is a very tangible thing. The Palestinians are giving nothing tangible. They promise to have peace with us, but only with a lot of "ifs" and "buts".

Regardless of these concerns, as a follower of Yeshua the Messiah I am committed to the principles and laws of God. I must seek peace and therefore support the current negotiations. My ultimate source of peace is Yeshua. Perhaps he may see fit to bring peace and reconciliation between the sons of Abraham in these coming days. In Him alone do we put our trust.

(This article has been reprinted with the kind permission of *Teaching from Zion*, Fall 1993)

The Prince of Peace and His Realm

By Ray Pritz, Caspari Center, Jerusalem

On all sides there is talk of peace. What is the government of Israel doing? Is it right or wrong? Among the believers in Jesus additional questions are being asked, and of course not everyone agrees on the answers. Is the current initiative part of God's plan for Israel, or is it perhaps a trick of his enemy and ours? Should the believers even be taking sides?

It is not surprising that everyone involved in the discussion can bring Bible verses to support his position. The Bible has much to say on many subjects; with a predetermined position and a concordance it is possible to prove almost anything from scripture. If we go the Old Testament prophets, we find that they were often intimate with kings and politicians. In their writings they speak out on justice, the borders of the land of Israel, the proper treatment of the stranger, the promise of the land to the people of Israel, and other matters appropriate to our situation today. Indeed, after their primary and constant message of repentance, subjects such as these make up the bulk of the prophetic word.

It is commonly acknowledged that Jesus followed in the steps of the prophets. What did he have to add to their words on these matters? Take an



edition of the New Testament in which the words of Jesus are printed in red. List every place where Jesus spoke about the injustice of military occupation, about the right of the people of Israel to the land. Save your piece of paper, because you will be able to use it again: it will be blank.

Jesus did not speak about these things, and his silence is especially significant for several reasons. First of all, the political atmosphere of the time meant that these were much-discussed matters. The land was occupied by a Roman army which often acted repressively. People often spoke of their God-given right to the land. Popular messianic calculations said that the Messiah should appear soon and deliver Israel from the pagan yoke; on more than one occasion the crowd tried to cast Jesus in this role.

Secondly, Jesus was presented with golden opportunities to speak this message of the Old Testament prophets to men in high places. He stood before the Roman governor himself and was asked questions which could have easily led to a statement about justice and the promise of the land (Jn 18:33f). He has similar chances to say these things to the High Priest and to the collaborator Herod Antipas.

Finally, Jesus' own disciples asked him directly about God's fulfillment of his promise to restore the kingdom of Israel (Acts 1:6). Surely here was an opportunity for him to explain to them this important matter which (as is evident from their question) he had neglected to speak about during the previous two or three years with them.

And yet, in every instance Jesus chose to emphasize something else. He refused the political overtures of the crowd. He told Pilate, "My kingdom is not of this world." To the disciples he said in essence, "Don't spend your time worrying about such things. You have a job to do. Get out and tell people about me."

Jesus' reply to Pilate is a reminder to us that we too are citizens of another kingdom (Phil 3:20). Our king has sent us here as his

ambassadors, and the message we carry is simply "be reconciled to God" (2 Cor 5:17-20). Our portfolio also includes instructions to pray for the salvation of all men. To that end we also pray for our political leaders,

that their decisions will lead to an atmosphere in which people will turn to God and to his Messiah.

Pray for all believers in this land at this time, Jew, Arab and expatriate, and especially for the staff at

Caspari, that we may be messengers of the peace which comes from God and so merit the title "Children of God" (Matt 5:9). (This article appeared in *The Caspari Center Newsletter*, November 1993)

PEACE AT THE DOORSTEP?

By Baruch Maoz,

Pastor, Grace and Truth Christian Assembly, Rishon Letsion, Israel,
former LCJE coordinator for Israel

Prime Minister Rabin and Chairman Arafat shook hands. The West Bank and Gaza are in joyous uproar, while Israelis are divided; the majority is delighted at the prospect for peace. But a sizeable minority is convinced that the dangers are greater than the prospects. Only time will tell which of them are right.

But, let it be stated, peace is worth many risks – and a war is always more risky. Israel has now begun to implement what Menachem Begin convened in the Camp David Accords.

Palestinian religious fundamentalism has been nurtured by economic, social and political despair and forwarded by a determined military rule. It can never be uprooted by force. Only hope, progress, personal and national dignity can deal fundamentalism a death blow.

Peace means new roads,



sewage systems, hospitals, schools, the absence of soldiers on the streets, a working telephone system, and economy bolstered by international goodwill and a national flag to be proud of, freely waving in the wind. It means employment and free travel. The Palestinians have everything in the world to gain by making this peace agreement work – and everything to lose if they do not.

It also means that Jewish and Arab Christians will be able to fellowship, cooperate in evangelism and support each other as we have not

been able to under the previous circumstances. It means the release of Israeli national resources and energies to the improvement of our educational system, our hospitals and our schools rather than to the onerous burden of maintaining an extensive war machine and the periodic waging of war.

Israel's prophets called the people to holiness, to a fair and just society in which human kindness and mutual concern were a daily reality and in which individuals yielded their legitimate privileges for the good of others. That is what Israel must now seek to do in relation to its Arab Palestinian neighbors, and in Israeli society.

Let us pray that the church of Christ in our respective national communities will know how to play its part in the unfolding drama of the Middle East.

The Little Dunkerque: The Danish Rescue of the Jews in Oct. 1943

By Jørgen Glenthøj, Ph.D. Rev. Glenthøj, who is now retired, was himself an active member of the Danish resistance movement juring the German occupation of Denmark. He is specialist on Dietrich Bonhoeffer, the theologian from the German Confessing Church. Rev. Glenthøj has devoted much scholarship on events of the Holocaust.

The Historical Background

"I am a Dane, I am a Jew!" With these words a famous author Meir Aron Goldschmidt (1819-1887) opened his speech at one of the large gatherings at the time of the Danish national awakening in the 1840s. But in these words he also expressed the political status of the Jews in Denmark. From the beginning of the nineteenth century Jews had not been second class citizens, but were rather a religious confession with more civil rights than even Roman Catholics enjoyed in the country. The Jewish community was officially recognized. Throughout the century Jews were not compelled to receive Christian baptism nor a Christian education in the public schools as were all other Danes before the official acceptance of the democratic constitution of 1848.

It was therefore quite natural that the Danish King, who according to the Danish Constitution must be a member of the Lutheran State Church, was invited to attend the celebration of the centenary anniversary of the



synagogue of Copenhagen in April 1933. King Christian X had already promised at the end of 1932 to attend the festivities. But when Hitler came to power in Germany on January 30, 1933, the leaders of the Jewish community felt it their duty to give the King an opportunity to withdraw his promise for the sake of foreign policy. The version of the King's answer, which came through the world press was: "I shall show the world the way a king conducts himself." And so he went to the celebration at the synagogue. However, we now know that the real unpolished answer of the King was much more plain-spoken: "Are you out of your mind, man? Now, of course, is when I shall be coming."¹ On the same occasion the King was deeply moved, remarking "that the blessing was pronounced in the

synagogue with the same words as in the church."²

The Jewish community in Denmark numbered 3,476 persons at the beginning of the twentieth century. Soon two waves of Jewish refugees came into the country. About 3,146 Russian Jews came after the pogroms there in the years up to 1920. Another 4,500 Jews came from Germany in the 1930s, but of them only 1,500 were still in Denmark when the Germans occupied the country on the 9th of April 1940. A large number of them were young people who, after a year's training in Danish agriculture, had left for Palestine. So when the German persecution of the Jews in Denmark began with full fury in October 1943, there were about 8,000 Jews among a population of nearly five million.

The Years of Occupation, 1940-45: The "Jewish Question" as Weathercock

The years of the German occupation of Denmark lasted from April 9, 1940 until May 5, 1945. They fell into two periods: The first, from 1940 to August 29,

1943, was the period of "the policy of negotiation" or perhaps more accurately "the policy of collaboration." The Danish Constitution was respected, but more and more it was undermined by Danish concessions. The second period, from August 29, 1943 to May 5, 1945, was a time without a Danish government and parliament. There were a few remaining constitutional authorities, but they had still less executive power as the moral authority for governing Danes passed to the Danish Freedom Council, while the Nazis increasingly stepped up their policy of terror. The Nazi raids to deport Jews (razzia) and the little Dunkerque took place in the turbulent weeks after the breakdown of the policy of negotiation in October 1943.

The first period, April 9, 1940 to August 29, 1943, fell again into two phases: (a) the time in office of the German Minister Cecil v. Renthe-Fink, the chief Nazi official in Denmark, (b) the time of Dr. Werner Best, a high-ranking SS officer who replaced Renthe-Fink as plenipotentiary in November 1942, and who served until the breakdown of negotiations with the Danish government and then shared the responsibility of governing Denmark under Nazi military rule throughout the whole of the second major period, August 29, 1943 to May 5, 1945.

The so-called "Jewish question" very quickly

became the political "weathercock".

It is significant for this period that Danish Jews – unlike Jews in all other occupied countries of Europe were not forced to wear the yellow star. When, on September 1, 1941, the compulsory wearing of the yellow star was officially announced in Germany, the German Minister Renthe-Fink and the supreme commander General Lüdke decided privately not to demand that the Danes introduce any mark of Jewish identification. In a memorandum for Ribbentrop in January 1943, it is reported that even the Danish Nazi leader, Frits Clausen was of the opinion that "wearing the Jewish star would arouse the protest of tens of thousands of Aryan Danes."³

The story about the Danish King Christian X reporting that he responded to the demand of the compulsory wearing of the yellow star by Jews in Denmark with the words, "Then I will wear it, too, and then all Danes will wear it, too," cannot be documented by any witness. However, anyone who knows the King's honesty and fearlessness and the character of the Danish people would not doubt that he could have expressed himself like that, nor that the Danes would have reacted like that in great numbers. It is quite true that the King sent a handwritten letter to Rabbi

Marcus Melchior to express his gratitude for the gift of a commentary on the weekly portions of the Torah. This letter was an expression of sympathy on the occasion of the attempt to burn down the synagogue on December 20, 1941, by members of the Danish Anti-Jewish League.⁴ Ten days later the King wrote, "I have heard with regret of the synagogue fire and am happy that the damage was slight." On February 3, 1942, the Danish arsonist was sentenced to a term of three years and twenty days in prison. It is significant that this trial occurred after Denmark signed the Anti-Comintern Treaty.

Chiefly two things led to the Nazi measures against Jews in Denmark: (1) The policy of the "final solution" (Endlösung der Judenfrage) inspired by Hitler himself and implemented by his henchmen in the Reich Security Headquarters including Himmler, Heydrich and Eichmann along with leaders of the German foreign office after July 31, 1941; (2) the increasing sabotage by the Danish resistance movement with its well-organized contacts with England, all occurring with the increasing authority of the Danish Freedom Council and with the increasing sympathy of the Danish people until the deportation caused a break-through from passive to active resistance on the part of the majority.

November 1942 to August 29, 1943 The First Phase of Best's Administration

Dr. Best's first step after coming to Copenhagen was to effect a change of government, but that did not mean abandonment of the policy of negotiation with Danish officials. Best, who was known for the instigation of SS cruelties in other countries, disappointed the Danish Nazis by following the negotiation policy of Renthe-Fink, although under rather more complicated conditions. Best was a man of two faces. As a diplomat, he had Ribbentrop for his chief, but we now know that he declared his loyalty to Himmler before going to Denmark. But Himmler agreed with Ribbentrop to maintain Denmark for the time being as an exception to the "New Order" in Europe. Best still had to undertake the preparation for the policy of making Denmark "Judenfrei" (clean of Jews). To that end he wrote letters that may be understood as serving notice that eventually the deportation policy would be implemented in Denmark.

During the winter of 1942-43 the sabotage grew to be so effective that Ribbentrop was weakened at last on the issue of the Danish Jews, since official Nazi policy linked the Jewish question with Danish resistance. "In Norway the terror had

stopped the sabotage," Ribbentrop said, "but in Denmark it is increasing." So, on April 19, 1943, he ordered Dr. Best to draft a final memorandum on the Jewish question in Denmark. In it the policy of the New Order and the "final solution" were applied for the suppression of the sabotage by the underground because the Danish authorities were clearly not able to control it. Thus, by way of reprisal Denmark was removed from its exceptional status.

In the summer of 1943 German demands for the suppression of sabotage holding the Danish government responsible for all acts of sabotage were the occasion for general strikes in Odense and Copenhagen and many other cities. Himmler had visited Denmark and soon after, the Danish people were confronted with a change of their status. The German military supreme commander, General Hanneken, intervened and the government was ordered to restore peace at any price. The German army was prepared to establish a military rule. Dr. Best asked Himmler for police assistance so that the rule of Denmark could be kept in the hands of Dr. Best and the Reich Security Office. Hitler poured his wrath upon Dr. Best through Ribbentrop on August 24, 1943 as a result of a report by Best's rival, General Hanneken. On August 27, 1943, Best

presented the Danish government with an ultimatum demanding that a state of emergency be declared throughout the country, that strikes and meetings be forbidden, that a general curfew, a ban on the holding of weapons, a court martial with a death penalty for acts of sabotage and carrying arms, and press censorship under German control be established forthwith.⁵ The second part of the ultimatum demanded a reprisal on the city of Odense.

The Danish government and representatives of the so-called "Nine-man Commission" with representatives of the democratic parties in total agreement with the King rejected the ultimatum on August 29th. On that day the state of emergency became a fact. The Danish army was disarmed, although the Danish police were left in place for another year. The Danish navy succeeded in sabotaging most of the ships at anchor in the port of Copenhagen, while some escaped to Sweden. The King's palace was blockaded and the demands of the ultimatum were proclaimed by General Hanneken. From that time on the directors of the various ministries continued as a kind of government on the request of the King. The politicians of Denmark operated behind the scenes, but the scenes had radically changed. The Danish Freedom Council

demonstrated its power by proclaiming a two-minute halt of all traffic in Copenhagen in respect of all Danish victims of the takeover.

In September of 1943 Dr. Best sought to secure his position. He needed police units for his support and he eventually got them. Because of the very ambiguous role played by Best in regard to the nature and the timing of his request for police units he proved to be helpful, whether wittingly or unwittingly, to the Danish cause.

In a telegram no. 1001 of August 31, 1943, Best asked for police units with no results. Then on September 8, 1943, he sent a telegram asking for police units in order to make Denmark "Judenfrei" (free of Jews) with a "mailed fist." It was understood that he intended "measures towards a solution of the problems of the Jews and the free masons."⁶ Perhaps Best thought that this would be the way to get quick results; however, developments became complicated.

In Hitler's headquarters it was decided to transfer the 4,000 disarmed Danish soldiers to Germany to serve in the SS. The most positive construction that can be placed upon Best's actions is that he wanted to prevent an action against Jews, but in fact he accelerated the action. Realizing that, he began to counteract both the raids (razzia) to gather Jews

for deportation and the proposed transfer of the 4,000 Danish soldiers to Germany. He asked for more police units, describing the expected Danish reaction. Hitler reaffirmed the deportation of Jews. It was planned for the night of the Jewish New Year between September 30 to October 1, 1943.

When Best received Hitler's reaffirmation of the plan, he did something very strange. On September 11 he called on G. F. Duckwitz, a German diplomat, at that time a shipping attache in the German legation, but a former member of the National Socialist Party, from which he had withdrawn. Duckwitz had close contacts with Danish Social-Democrat politicians. Best informed Duckwitz about the telegrams. Duckwitz acted quickly and flew on September 13 to Berlin in hopes of being able to intercept the telegram of Best before it reached headquarters, but he was too late.

On September 19th Duckwitz saw the telegram dated September 17, 1943. He wrote in his diary, "I know what I have to do."⁷ In his defense at his trial after the war Dr. Best claimed that Duckwitz did what he did upon his [Best's] initiative.⁸ Leni Yahil, writing about the matter in 1969, doubted Best's claim as follows:

Best may have been sure that Duckwitz knew what he had to do, but he

presumably did not tell him so explicitly. No evidence to this effect is available from Duckwitz himself, and none of the Danes involved recall that Duckwitz said anything about acting at Best's behest.⁹

On precisely this point I have some new information which furnishes the evidence from Danes that Yahil asks for. In a copy of Leni Yahil's book *The Rescue of Danish Jewry* belonging to the famous headmaster Aage Bertelsen, who had been an outstanding organizer of escape routes to Sweden in October 1943, he wrote that Duckwitz said to him in a conversation that took place in September of 1952:

Duckwitz to me, "Best said, 'You have to take your measures. But you must know I cannot protect you.'" He [Best] was white as that wall there. At the same conversation in the German legation, also [Sept. 25]: "Best is the man to whom Denmark owes most of all in more recent history."

On this testimony I wish to make the following comments: We have in Aage Bertelsen a most trustworthy witness of the first rank. Through him we have evidence from Duckwitz that Best in that moment wished him to tell the Danes about the coming razzia (round-up of Jews). These remarks of

mine are not to be understood as an evaluation of the person and character of Dr. Best, but rather as an estimate of the importance of the very fact that Dr. Best urged Duckwitz to take measures. Best's pale face is a commentary on his words of that moment, but not necessarily a commentary on his whole person. When that conversation took place, a most blessed treachery of the Nazi deportation plan was initiated.

When I asked him about precisely that point, Aage Bertelsen told me that according to his recollection, Duckwitz reported one sentence in the beginning of his conversation with Best. Duckwitz came to Dr. Best at his invitation in the forenoon. Best opened, saying, "Now it comes!" And then something to the effect that Berlin had ordered the razzia and had not accepted his warning. Best had just received a telegram with the final decision.

If this information is correct, it must have been on the 28th of September 1943. Duckwitz remembers also that Dr. Best had remarked "that he would like to build a bridge over the sound by which the Jews could escape to Sweden."¹⁰ Best even seriously considered committing suicide.¹¹ What did Duckwitz do?

After the failure of his attempt to intercept the telegram in Berlin he used

an official journey to Sweden on September 22, 1943, to meet the Swedish Prime Minister, Per Albin Hansson, and he made the first arrangements in code for transferring Jews to Sweden. Prime Minister Hansson informed the German Foreign Office in Berlin through the Swedish Minister for Foreign Affairs that in view of the rumors that Germany intended to bring 6,000 Jews from Denmark to Germany, Sweden was considering the following step: "If Swedes for military reasons eventually had to be removed from Denmark, Sweden would be ready to receive the Jews in Sweden and intern them there."

On the 28th of September Duckwitz met the Social Democratic leaders in "Folkets Hus" (House of the People) and informed them about the raids and the deportation planned for the night of the 1st to the 2nd of October. They in turn at once informed the leaders of the Jewish community. The next morning at a special service in the synagogue, the service was interrupted and the one hundred Jews present were informed and asked to pass the warning on to all Jews in the country. Out of about 8,000 Jews, the Germans caught only 275 Jews in Copenhagen, but only 202 were taken by ship to Germany. Later the total number was 464 who finally arrived in Theresienstadt. What had happened?

Not only Jews took part in

warning Jews, but Jews, unfortunately, had to sort out contradictory reports. On September 28 at three o'clock in the afternoon, the Bishop of Copenhagen, Fuglsang-Damgaard, appeared in the office of the Jewish community in order to calm the Jewish leaders, saying that he had it from the most reliable sources (that is the Danish Foreign Office) that there was no real foundation for the rumors.¹² Thus Henriques, the leader, later in the evening at first refused to believe the information from the Social Democratic leaders. He went the next day, September 29, 1943, to the director of the Danish Foreign Office, but he had no advice for Jews.

The King sent a letter of protest to Dr. Best, but without any effect. The Danish Foreign Office tried to win some time by suggesting as a counter-proposal to Dr. Best "to intern the Jews here in Denmark in order to avoid deportation" or "a large sum should be given by the Jews as a guarantee." No response came.

In his letter of protest to Dr. Best the King wrote: "I desire to emphasize to you, not only because of human concern for citizens of my country, but also because of the fear of further consequences in future relations between Germany and Denmark, that special measures in regard to a group of people who have enjoyed full rights of

citizenship in Denmark for more than one hundred years would have the most severe consequences."¹³ But it was all in vain.

Even before the deportation "a wave of protest engulfed the country."¹⁴ People from all walks of life took part in warning Jews -politicians,

journalists, members of the manufacturers' association, civil servants, members of all free professions, and of course priests, even the staff of the Swedish Embassy, even Germans."¹⁵ But, tragically, some did not believe the warnings and so were caught. Others only believed when the warning

was repeated with tears of entreaty, beseeching and pleading.¹⁶

The first protest came from the Danish Church on the 29th of September and was read from pulpits in all Danish churches on October 3 as the congregations stood listening. The full text states:

On September 29th 1943 the bishops of Denmark have forwarded a note of the following contents to the leading German authorities through the heads of departments.

THE ATTITUDE OF THE DANISH CHURCH TO THE JEWISH QUESTION

Wherever persecution of Jews as such arises from racial or religious reasons it is the duty of the Christian Church to protest against it.

1) Because we shall never be able to forget that the Lord of the Church, Jesus Christ, was born in Bethlehem of the Virgin Mary according to the promises of God to His chosen people Israel. The history of the Jewish people until the birth of Christ implies the preparation for the salvation which God has prepared for all mankind in Christ. This is characterized by the fact that the Old Testament is part of our Bible.

2) Because persecution of Jews conflicts with the concept of humanity and the love of neighbor that are derived from the message that the church of Jesus Christ set out to proclaim. There is no respect of persons with Christ, and He has taught us to see that every single human life is precious in the eyes of God (Gal. 3:28).

3) Because it goes against the conception of justice prevailing in the Danish people that has been firmly established throughout the centuries of Danish-Christian culture. Accordingly, as stated in the constitution, all Danish citizens have equal rights and responsibility towards the law, and are guaranteed religious liberty as the right to worship God according to vocation and conscience. This liberty guarantees that race and religion should never by themselves be the occasion for the deprivation of civil rights, freedom, or property. In spite of divergent religious beliefs, we shall fight for our Jewish brothers and sisters to maintain the same freedom which we value more highly than life.

The leaders of the Danish Church have a clear understanding of our obligation to be law-abiding citizens who should not improperly revolt against those who exercise authority over us, but at the same time we are bound in our consciences to assert justice and to protest against any violation of civil rights.

Therefore, should the occasion arise, we shall unambiguously acknowledge the Word that we must obey God rather than men.

On behalf of the bishops
H. Fuglsang Damgaard

A very strong protest came on the 30th of September 1943 before the deportation

from representatives of all the economic organizations of Denmark. According to Dr.

Best's telegram nr. 1182 of Oct. 1, 1943, it reads as follows:

The chairman of all the central Danish economic organizations (Employers Association, Trade Unions, The Industrial Board, The Agricultural Board, Provincial Chamber of Commerce, Shipowners Association, and The Wholesalers Association) have on 9-30-43 submitted an address to me in connection with the rumors that have emerged in the last few days regarding a German action against the Jews in Denmark, as follows: "We feel ourselves obliged to point out that - in the event of such an action taking place - it will, in our view, to a great extent harm the efforts being made from our side to create peace and order in Denmark. The Jews here in Denmark form a part of the country's population and a step against them will affect the whole Danish people." The address remains unanswered.¹⁷

Before further protests came, the deportation had taken place. In the night of the Jewish New Year, Jews were caught and taken like cattle out of their homes and then transported on trucks to a ship which was ready to take them to Germany. Persons as old as ninety-two years were taken. Some were taken in the most brutal fashion, although a few were left untouched if they did not open their doors. At the last moment the German authorities had decided that doors were not to be smashed in, although some zealous police ignored the order and broke in anyway. It was made clear that same night that the Nazis had no intention of deporting persons who were part-Jewish or Jews who were in mixed marriages.

The next morning Helmuth v. Moltke, one of the leaders of the German resistance movement (The Kreisauer Kreis) arrived in Copenhagen. He was in no

way personally involved with the events in Denmark, but he was an admiring bystander. His first remark that morning was: "I congratulate you on the wonderful results. He wanted six thousand and he got only a few hundred." How was this possible?

The Deportation I

All Jews were warned and the great majority were able to find hiding places. This was the first marvel. But the way to more security and protection meant passing through hours of terrifying fear and deep despair. Many Jews took their own lives. Christian homes were opened to Jews, so that it can be said honestly that those Jews who were taken in their own homes were those who did not believe the warnings. This is the real tragedy of that day.

I was myself a witness to those days in all their horror and their jubilation. The mutual identification that

occurred in those days among Danish Christians and Jews will never be forgotten. Hundreds of stories could be told, but here are a few representative, albeit remarkable, examples. Rabbi Marcus Melchior, the later Chief Rabbi, went to the home of a Lutheran pastor outside Copenhagen with his whole family. Bishop Plum, Nykøbing F. had about one hundred fifty Jews in his house for several days, according to the Rabbi. Aage Bertelsen, later to be a headmaster, organized a famous transport system to take Jews across the sound to Sweden, as described in his book *October 43*, published by G.P. Putnam's Sons, New York, 1954. In three weeks 700 Jews were helped to escape before the Gestapo closed his bureau. Thanks to some

underground cells and other organizations that existed before the raids, he was able to quickly organize the

rescue with the hospitals. Soon the hospitals of Copenhagen were crowded with Jews in bed with an alleged dangerous infection behind locked doors bearing warning signs. I myself saw such a hospital headquarters functioning under the leadership of chief doctors and nurses. Hundreds of one-hundred crown notes were hanging behind the curtains, ready to be handed over for the Jewish cause without any kind of special acknowledgment when they were given. As a young student, I collected more than one thousand crowns in a single day for this purpose.

In the first days of the deportations everything was improvised. The Jews went to their acquaintances, to neighbors, or were invited by unknown people to come. Jews in trouble in the streets were protected from the Germans by people who happened to be on the spot. It was not heroic, but rather it gave the Danes deep satisfaction to go from passive to active resistance, to pass from their shame to a good conscience.

The way in which the Jews were taken in the night made a deep impression on the whole population. Military trucks were seen in the streets and Jews like cattle were driven with brutal blows into the trucks. The clear significance of it all came as a shock to the conscience of the Danish public. Captured Jews were taken to the "Wartheland", a ship waiting

in the port. A few were then released because they could prove that they were not full-blooded Jews, or that they were married to an Aryan. Some, who should have been released on these grounds, were taken to Theresienstadt and released several weeks later.

In the ship some 202 Jews were crowded including the Chief Rabbi Dr. Friediger along with 143 male communists and 7 female communists. The male communists were sent to Stutthof near Danzig and the female communists to Ravensbrück. Jews were taken to Theresienstadt in Czechoslovakia, some 60 kilometers east of Prague.

Danish authorities, especially the Red Cross, immediately began to get in contact with the Jews in Theresienstadt. But it took a long time. The Jews were able to write to Denmark and they said that packets often came through without formal permission, and so they wrote in Danish asking for food. The concentration camp was a so-called *Musterlager* (model camp) which meant that the Danish visiting delegation had to wait from February 1944 when permission for the visit was granted until May before they could go there, so that the whole camp could be made to look like a garden and the houses cleaned up and the inmates looking a little more well-nourished. When the Danish delegation arrived, the inmates were put

under such severe threats that nobody blurt out the truth that the whole thing was a sham. The Nazis went so far as to exhibit a Jew sitting reading the Hebrew torah scrolls. But of course it was to the Jews' advantage to be sent to such a model camp because they were better fed than anywhere else in the concentration camps of the Third Reich; and, because they were able to receive greetings from Denmark, they also were given new hope.

Frants Hvass from the Danish Foreign Office whispered at his arrival as he shook hands with Chief Rabbi Dr. Friediger: "I have greetings from the King." And some minutes later, "I have greetings from Bishop Fuglsang-Damgaard. He prays for you."¹⁸ Rabbi Friediger commented on the significance of these greetings in his book:

If you understand what 'revelation' means, you will be able to form a clear idea of what I felt when these words were said to me. A greeting from the King! We had had permission to write letters, so I had the courage to write a letter to the King. A greeting! The Germans who censored the letters had sent my greeting on to His Majesty, and it reached the Palace of Amalienborg, and the King now answered my greeting through Mr. Hvass."¹⁹

Margrethe II, Queen of Denmark, and Bent Melchior, chief rabbi of Copenhagen, at the celebration in the synagogue of Copenhagen of the 50-year anniversary of the rescue of the Danish Jews. Like her grandfather King Christian X, who is mentioned in the article, the Queen is on friendly terms with the Jewish community of Copenhagen.



Rabbi Friediger also wrote to Bishop Fuglsang-Damgaard, but the German censor told him that it was unseemly to write to a bishop on an open postcard, so the Rabbi wrote a long letter.²⁰ Rabbi Friediger ends his chapter by telling of the impact that the knowledge of the greetings from the King and the Bishop had on the camp generally. It caused enthusiasm and astonishment. What a blessed country, where the King and the Bishop send their greetings to Jews! Even the SS Officer Epstein remarked the same evening:

When the Danes entered my office they gave me

their hands. In that moment I felt as if I grew in my self-esteem. Indeed everyone does have human worth! The Danes gave it back to me.²¹

The Deportation II

The persecution of the Jews came as a shock, but nevertheless nearly all Danes were prepared one or two days before, so the shock released an immense activity throughout the land. The Danish leaders quickly made it a matter of common conscience for all Danes. On Sunday, October 3, 1943, the bishops' protest was read from all pulpits as a pastoral letter, as stated above. On Monday, October

4, 1943, the Freedom Council, which had been established on September 16, 1943, published its first statement. It gave full support to the rescue of "those Jewish fellow citizens who have not yet succeeded in escaping abroad." The full text of this remarkable document spelled out in no uncertain terms the definition of Danish patriotism for that hour:

The Danish Freedom Council sharply condemns the pogroms the Germans have set in motion against the Jews in our country. Among the Danish people the Jews do not constitute a

special class but are citizens to exactly the same degree as all other Danes. With the implementation of anti-Jewish pogroms the Germans have carried to its conclusion the systematic destruction of Danish law and order; as a result all contact between Danish and German activity must be terminated. In consequence hereof we urge every member of the Danish administration and police force to reject all cooperation with the Germans and each Danish worker to deny, delay, or restrict all deliveries to the occupying power. The Council declares that the Germans, as is their custom, have accused the Jews of being behind the sabotage and unrest, but have not attempted to present the slightest proof for this assertion. We Danes know that the whole population stands behind resistance to the German oppressors. The Council calls on the Danish population to help in every way possible those Jewish fellow citizens who have not yet succeeded in escaping abroad. Every Dane who renders help to the Germans in their persecution of human beings is a traitor and will be punished as such when Germany is defeated.

The Little Dunkerque

At first all sorts of small boats were used to transport Jews across the sound to Sweden. In addition to sail boats, row boats were used, requiring as much as nine hours for the crossing. People remained in their seaside summer homes during the day so that they could make the trip under cover of darkness. When the Germans ordered all sail boats to be beached, the Danish fishermen helped, but it became a matter of finances. Later larger organizations took over the transport in ships which could carry as many as 200 people. Passage was either paid by Jews themselves or by special collections for that purpose. But soon money was provided from sources in big industry and even from the Danish government. Some 7,220 Jews escaped in a few weeks at a cost of about 1650 Kronen, or about \$250 per person. The total cost amounted to about 25 cents for each Dane's contribution.

On the Swedish side the help was both strong and official, so that when a boat had passed the half-way point to Sweden, there were Swedish boats, including police and military forces, to provide an escort the rest of the way. Danish police played a key role in the rescue by arresting Jews to save them from the German police, and then releasing them with a way to escape. Danish officials, pastors and

medical doctors were involved in providing false passports and identification papers.

A shadow is cast on the story of the rescue by the fact that there were Danish traitors and informers. It is reported that there were Danish speaking people attached to every German police patrol.²² Lists of the numbers of certain Danish taxis who could not be trusted were circulated among Danes engaged in rescue efforts. The traitors and informers sometimes tried to take part in the rescue across the Øresund, but when they were found out as informers, they got only a half-way ticket. They were thrown overboard. Later the death penalty was organized by the underground following a strict procedure for trial and sentencing.

A rather isolated incident was the raid of the Gestapo in the north-coast village of Gilleleje. On the 5th of October the Gestapo came and found some dozens of Jews, but they did not find 200 Jews who were hidden in the homes of the village and who managed to escape the next day. The following evening the Gestapo returned and captured some 116 Jews who were still waiting to escape, 90 of whom were found in the attic of the local church. They had been informed by a Danish girl who had fallen in love with a German soldier and she

thought that she could save him from being sent to the Russian front by telling the Gestapo of the escape route.

Germans often proved easy to bribe, but the most remarkable act of a German was probably done quite spontaneously. It was a little thing, but it had tremendous significance. Dr. Best reported to Berlin that Denmark was now "Judenfrei!" In addition to that Dr. Best made a public announcement on the day after the raids. It struck Danish ears as idiotic, but it was probably made for the benefit of the headquarters in Berlin. It read:

As a result of measures taken by the German authorities, the Jews have been removed from public life and prevented from continuing to poison the atmosphere, for it is they who have been responsible to a considerable degree for the deterioration of the situation in Denmark through anti-German incitement and moral and material support for acts of terror and sabotage. In the next few days, in response to the inquiries of a large section of the Danish population, release of the interned Danish soldiers will begin and will continue at a rate corresponding to the technical possibilities.²³

While Dr. Best's report to Berlin and his public

announcement may have been a cover for the embarrassing results of the raids in terms of captured Jews, it was truthful with regard to the end result, namely a Denmark free of Jews. But Best's public announcement aroused more Danish protests and most significantly from the Danish Army and Navy. The Army communique said:

The personnel of the Danish Army do not wish to receive concessions if they can only take place at the expense of other Danish citizens.²⁴

The Navy's protest was just as pointed:

The Vice-Admiral, as the supreme Chief of Staff of the officers of the Navy, wishes to declare that it must be regarded as a violation of the honor of the staff to be released at the expense of other Danish citizens.²⁵

Over their own protests they were released with the result that many then immediately joined the underground army. Thus the persecution of the Jews in Denmark had the direct effect of turning the majority of the Danish people from passive to active resistance. After the war, General Eisenhower characterized the Danish Freedom Movement, as we called ourselves, "second to none".

On October 2, 1943 Dr.

Best sent another telegram to Berlin in the same vein as the previous statements. Again, it was a bald-faced lie but it followed the logic of his two-faced policy:

So far, the first day after the action against the Jews has shown that the announcement of the early release of the interned Danish troops has indeed totally silenced all the undesirable reactions of the Danish population against the Jewish operation. Complete quiet reigns in the country.

Against the background of the continuing uprising of the whole Danish population to rescue Jews, it was simply ridiculous, but it served Dr. Best's purpose of securing support for the plan of releasing the Danish soldiers and sailors. Best knew that a transfer of the Danish forces to Germany, such as Berlin intended, would unleash a storm, as in fact happened a year later in September of 1944 when the Danish police were arrested.

With the benefit of hindsight we can now see that Dr. Best succeeded in foiling the plans of Berlin headquarters for both Danish Jews and Danish military forces. It is clear that his actions were entirely self-serving, maintaining the fiction that his office was in charge of the situation. But against his own efforts, Denmark became a police

state, and Best was not given full authority over them. Himmler sent a trusted SS-leader to Copenhagen, called by the Danes "the higher Pancke", to take charge of the police, thus creating three high German authorities in Denmark.

Under Pancke a wave of terror, executions, clearing murders which meant officially sanctioned assassinations, and deportations followed. This was countered by a growing and very effective underground movement which involved some 50,000

Danes in active organized resistance. The days of occupation grew darker and darker until finally on May 5, 1945 candles of jubilation were lighted in celebration of liberation.

Among the first telegrams to be cabled to Denmark after the liberation was one sent by Danish Jews in Sweden to the King:

Representatives of the Mosaic Community of Copenhagen gathered at a meeting in Falkenberg on the occasion of the liberation of Denmark

send in respect to Your Majesty their heartfelt greetings together with expression of our deep gratitude for Your Majesty's unforgettable intervention for Jews in Denmark.

The King answered with a personal telegram which, I think, was Denmark's answer:

Our deepfelt gratitude. Till we meet again! Christian Rex.²⁶

What the "Weathercock" Taught Us!

Through the bitter experience of the Nazi occupation we learned that there are indeed issues that serve as weathercocks. The actions of faithful Jews, faithful Christians and

Thanks to Scandinavia
The foundation Thanks to Scandinavia commissioned the Danish artist Per Arnoldi to paint a poster in commemoration of the escape of the Danish Jews to Sweden in October 1943. The poster, which has won a prize from Danish Design Association, is now sold as part of a comprehensive fund-raising.



genuine human beings disclosed the naked power of a false state, and revealed as well those among the Jews, Christians and general citizenry who were unfaithful to their calling as Jews and Christians, and untrue as human beings.

The simple question: "Are you prepared to hide a persecuted person?" quickly revealed by the type of response received who were true and faithful as Jews, Christians, and human beings.

We learned that resistance to an oppressive power is as necessary for the spiritual as it is for the physical well-being of the oppressed. It is much better to stop a fire when it starts than to risk the whole house. When legal resistance is of no avail, then active, physical resistance becomes necessary. Power is not in itself justice! Power without justice is Satanic!

What is right is superior to statutory law. "Realpolitik" may serve as a rationalization which in effect closes one's eyes to reality at large and to particular facts as well. Positive fundamental human rights must never be given up. Positivist thinking in terms of power equations is already thinking along the principles of "Realpolitik".

Freedom and justice must never be separated. They qualify each other, and each is but an empty term without the other. We found that the lie is the instrument

of Satanic power. The question "What happened?" is prior to the question "Why did it happen?" The first and most important act of resistance is to expose all lies. In the situation of resistance to write "between the lines" is not to lie, but it is rather a defense and an attack on the lie.

We learned that it is better to be dead than a slave, including a slave to a bad conscience. To love the Lord, your God and your neighbor demands that you give "all your heart" without reservation, that is to say without hypocrisy, and if necessary to give your property "all your strength", "all your soul," and your life (Mk 12:30). Sacrifice for what is right and for freedom is blessed and never in vain. The Lord's blessing has never been lost through sacrifice, nor can the Lord be accused when evil must be broken through sacrifice. Sacrifice is the act of a true human being in glorifying the true Lord. The sacrifice of a true human being is the true Lord being glorified in a true human being. Thus we learned above all how to discern from the weathercocks who and what is truly human.

To sum up: The official Danish policy on the Jewish question proved to be a piece of "Realpolitik". Inside of Denmark anti-Semitism was never a significant political force from 1933 onwards. The sympathy of the Danish people was

always on the side of the Jews, and so it was always against Hitler and National-Socialism, with the exception of a tiny little party, D.N.S.A.P. (Denmark's National Socialist Labor Party). Nevertheless in spite of the Danish sympathy with Jews, in spite of the idealism of Danish democratic tradition, we can register that in Denmark, as well as elsewhere among human beings, when it meant a little sacrifice, the sympathy became passive. People became more willing to make concessions as the threats became stronger, and so there was more treason, more feeling lame and powerless. Ideals were used as an alibi for accommodation within perceived possibilities. The voice of conscience became weaker and weaker.

The Danish sympathy rendered Denmark ready to take Jews and other refugees from Germany, but only in a limited number! And so it was with all European countries and nations throughout the wide world. It should not be forgotten that "J" was demanded on the passports of Jews by Sweden and Switzerland, and Denmark had benefit of it too. A Danish journalist was fired from a large Danish newspaper. Thirty years later the reason was given in a book -because of pressure from Germany through the loyal neutral service of the Danish Foreign Office.

Neutrality came to mean, "Don't disturb your big neighbor. Be your own censor!"

One needs only one or two examples and one has learned it. When the press learns to act as its own censor, the world no longer receives true and clear information. It means that only a few would be knowledgeable and thus able to act, but not the people as a whole, because a common mind among the people depends upon common clear information.

Behind this sort of neutrality there was not only materialistic motives, but also a kind of ideological and religious thinking. Behind a failing conscience one may find the belief in a reasonable, neutral God. The temptation of making a virtue of cowardice can lead people to interpret events as not so bad, thus excuses for evil abound until the evil has grown strong enough to let its mask fall and to dispense with all moral justification.

The Danish policy of neutrality closed our eyes and so we were caught napping on the day of the Nazi occupation. But the policy of negotiation under the occupation made more and more Danes feel deeply ashamed for not fighting actively. The policy of negotiation was more and more a policy of cooperation, and we were betrayed and caught napping again when the persecution of the Jews was unleashed. The policy of

negotiation totally collapsed. When the leader of the Jewish community went to the Danish Foreign Office for advice, it had no advice and could offer no protection.

The Danish people were quite unprepared to rescue the persecuted, in this case, the Jews. But it soon became evident that this persecution of today would mean the persecution of anybody in the Danish people tomorrow. So the Danish people became immune to the temptation to rescue themselves by doing nothing for the victims. They were liberated to follow their sympathy with the Jews, therefore the rescue was not an act of heroism, even if one is able to tell a number of stories of heroic action. It was an experience of freedom as the very meaning of existence, a change from shame to good conscience, from passive to active resistance. For many jubilation came with the deep satisfaction at taking part in the rescue of the Jews. But one should not forget that every Danish child had learned about Abraham as his own spiritual father and so really knew more about Jews from Biblical history than from his own daily life. Therefore, I think that many Danes felt a deep Christian affirmation in their involvement.

NOTES

1. M. Melchior, *A Rabbi Remembers* (New York: Lyle Stuard, 1965), p. 142.
2. *Ibid.*
3. Leni Yahil, *The Rescue of Danish Jewry. Test of a Democracy*, Jewish Publication Society of America, Philadelphia 1969, p. 54.
4. *Ibid.* p. 48.
5. *Ibid.* p. 125.
6. *Ibid.* p. 138.
7. *Ibid.* p. 151.
8. *Ibid.* p. 150.
9. *Ibid.* p. 151.
10. *Ibid.* p. 164.
11. *Ibid.*
12. *Ibid.* p. 207.
13. Harold Flender, *Rescue in Denmark* (1963), p. 69, dated September 29, 1943.
14. Leni Yahil, *op. cit.* p. 230.
15. *Ibid.* p. 239.
16. *Ibid.* p. 215.
17. As cited by Yahil, *Ibid.* p. 474f.
18. M. Friediger, *Theresienstadt* (Copenhagen: Clausens forlag, 1946), p. 111.
19. *Ibid.*
20. *Ibid.* p. 112.
21. *Ibid.* p. 114.
22. E. Foss, *Fra passiv til aktiv modstand*, p. 219.
23. L. Yahil, *op. cit.* p. 177.
24. *Frit Danm. Hvidbog II*, p. 99.
25. *Ibid.*
26. L. Yahil, *op. cit.* p. 365ff.

Reply to Arnold Fruchtenbaum's "Open Letter"

By Lloyd James, M.Phil., 15 Milestone Rd, Oakdale, Poole, Dorset, BH 15 3DR, UK

In the last issue of the LCJE Bulletin (no 33) Arnold Fruchtenbaum sent an "Open Letter to Mr Lloyd James". Fruchtenbaum deals with "The Racism of the 'Christian Jew'", an article which was published in *Biblical Polemics*. Since one of the main points in Fruchtenbaum's article was based on a typographical error in this article, we think it is only fair that Mr Lloyd James should be allowed to respond to Arnold Fruchtenbaum's article. It goes without saying that the views put forward below are *not* LCJE's but entirely Mr Lloyd James'. With this reply we consider the debate closed. kk-h

I would suggest that you are allowing your dislike of Shmuel Golding to cloud your judgement. I can understand that you are disappointed by his having rejected Christianity and returned to the faith of his ancestors. However, it is less that Christian (in the best sense of that word) to consequently make unsubstantiated accusations about him.

However, why mention Mr. Golding at all? Could this be a crude attempt at guilt by association? My published articles are entirely

my responsibility. I would prefer that they be seen in that light.

I agree with you that any identification of skin colour as intrinsically racist is foolish. "Racist traits" in my original article is, as I have already told you in a previous letter (December 4, 1992), a typographical error; read "racial traits" instead and all will make sense.

I would concur with the following conceptualisation of racism. "In my view racism, which should be distinguished from racial discrimination, should be restricted to discourses which group human populations into 'races' on the basis of some biological signifier - for example, 'stock' - with each 'race' being regarded as having essential characteristics or a certain character (as in the phrase 'the British character', or in attributions to 'races' of laziness, rebelliousness or industriousness) and where inferiorization of some 'races' may or may not be present." Rattansi, A., In: Donald, J. & Rattansi, A. (eds) "Race' Culture & Difference," Sage Publications, 1992. This is a standard textbook used by the students of the UK's "Open University".

You will notice that this isolates what is the core myth of racism, namely, the social designation of "race". In this sense, "race" is social

folk myth arising out what ordinary people make of such things as physical human differences, personal lineage, birth and culture. Racial discrimination, inferiorization or both are social consequences resulting from certain individuals acting on the belief that "race" is a valid concept. Your claim that, "all anthropologists and biologists recognise the existence of racial traits" is not true. May I suggest that you read, Rose, S., Lewontin, R.C. and Kamin, L.J., "Not in Our Genes," Penguin Books (1990) ISBN 0 14 013525.

In some of your publications you write as though "Jewishness" is an inborn essential characteristic of anyone "descended from the Patriarchs". In terms of Rattansi's concept of racism, you use this criterium as a "biological signifier" by which to group certain people into a "race". You then regard this "race/nation" as having "Jewishness" (i.e. as a "Jewish race"), irrespective of what its individual members choose to believe. Your version of the "Jewish nation" is in fact a "Jewish race".

Males and females do actually exist, the "Jewish race" does not. One of the characteristics of racism is that it distorts reality for its

victims. Like giving Christian converts from Judaism the idea that they can be Jews and Christians at the same time.

You accuse me of being selective in my treatment of "Messianic Jewish" identity as racist. You correctly note that Judaism also distinguishes between Jews and gentiles. What Judaism does not do however is to base this distinction on racist criteria. Judaism accepts and has even encouraged gentiles to become Jews. It has accepted large numbers of converts throughout its long history. For example, during the Middle Ages, both the Himyar Kingdom of Southern Arabia and the Khazar Kingdom of Southern Russia converted to Judaism.

The Jewish community actually recruits new members in two ways, by descent and by conversion. It is thus made up of "Jews by descent" and "Jews by choice". Jews by descent are Jews by virtue of the fact that they are the children of Jewish mothers. In this respect, the Jewish community is what social scientists call a matrilineal descent group. Each Jewish generation can be thought of as consisting of a number of Jewish women and their respective offspring. This is a non-genetic kinship system. It operates according to rules defined in Halachah (Jewish Law: Traditional or Reformist).

What tends to hide the

non-genetic nature of the Jewish kinship system is that Jews are ideally also endogamous (i.e. Jews are expected to only marry other Jews). In many Jewish families both parents are Jews by descent. This leads you, and some other people, to ignore kinship and concentrate instead on familial genetics. You use "Jewish birth" as a biological signifier of a race having "Jewishness" as an essential characteristic (i.e. a "Jewish race"). That is racism.

"Jews by choice" are generally treated in all respects as kin. Only in certain instances, mostly to do with rights of succession are they treated differently (e.g. a cohen [priest] may only marry a Jew by descent *sensu Halachah*). However, these instances all concern internal rights and privileges and not actual membership of the Jewish community. Valid converts to Judaism are full members of the Jewish community and of that there is no doubt. The children of Jews by choice are Jews by descent and are treated as such in all respects (including rights of succession). This includes children under the age of Jewish majority at the time when a woman converts (i.e. a non-Jewish minor becomes a "Jew by descent" by virtue of its mother's conversion).

I would suggest that you are interpreting, "A Jew is someone born of a Jewish woman" as a biological

statement, whereas it is in reality a legal ruling in Halachah. As Rabbi Emanuel Rackman (Orthodox) writes in his book, "One Man's Judaism", "... several important rulings reveal that the kinship of Jews with each other is not the kinship of blood but the kinship of common faith."

You accuse me of racism because I object to the "International Hebrew Christian Alliance" (IHCA) having charitable status in the UK. That really is silly. Broadly speaking, organisations in the UK are "charitable" in law if they have a purpose that is thought to "benefit the public". Proselytising for the Christian cause is the reason that the IHCA has charitable status (i.e. it receives tax exemption). However, its concomitant racialisation of Jews benefits no one other than the UK's antisemites. It is a disgrace that the IHCA should receive what amounts to public subsidy for its activities.

The greatest immediate problem arising out "Messianic Jewish" racism is the danger this poses for the State of Israel. The United Nations General Assembly passed a resolution in 1974 equating Zionism with racism. The "reasoning" behind this resolution went as follows. The Jews are a "race". The "Law of Return" allows only Jews to immigrate to Israel. Immigration to Israel thus involves racial discrimination.

Zionism, the ideology promoting and supporting immigration to Israel, is consequently a form of racism. Clearly, the fatal error in this "reasoning" lies in the claim that the Jews are a "race". Educated Jews have long understood this claim to be false and consequently Israeli immigration law does not define "Jew" in "racial" terms.

This will no longer be the case however if Israel is forced to change its immigration law to allow Christian converts from Judaism to enter the country as "Jews". If Israel bows to this pressure, mostly from non-Jewish missionaries like yourself, it will have institutionalised a "racial" (i.e. racist) concept of "Jewish" identity in its immigration law. Israel will

have unwittingly confirmed what racial antisemites have all along claimed. The Jews are a "race" and Israel is a racist state. Who but an enemy of the Jews would want that?

Finally, I accept the right of individuals to convert to any religion of their choice. However, this should be done with both eyes fully open. It should not be contingent upon a racist sleight of hand.

A Letter from Australia

My dear brethren,
Warm greetings to you from Melbourne, Australia.

This letter is written to the LCJE members throughout the world. Before beginning, I have needed to take a deep breath. It is with a great sense of responsibility that I write. However, I feel so compelled to begin the task that my reluctance to make myself vulnerable by speaking out has been overcome.

There has been a nucleus of Jewish believers in Melbourne for many years. I joined them about 8-10 years ago. During the whole of this time, itinerant and parochial leaders have tried to develop a firm base for fellowship and teaching with some measure of success. However, over time the role of the groups tend to become unclear and they dissolve like headache pills in water. After much froth and bubble they subside until somebody else takes up the challenge and the cycle repeats itself.

The positive thing about this seemingly negative scenario is that those of us (Jew and Gentile) who love the Jewish people and have contact with the Jewish community and desire to see them saved, retain our resolve through the tape and literature teachings and visitations of overseas Messianic ministries such as Ariel, Jews for Jesus, Bethany Fellowship and Lederer etc. The strong guidance and leadership of Betty Baruch (LCJE coordinator), the matriarch of the Jewish believers in Melbourne has also kept the movement alive. But, I have to be honest and say, it is not enough.

I believe with all my heart that the time has come for the world's Messianic communities to turn their heads toward Australia. We have in Melbourne one of the largest Jewish communities in the world and yet there is no real corporate, unified evangelical work going on, no Messianic congregation where we can bring new Jewish believers, and no one to lead those of us who would be involved. There are individuals doing some faithful footwork but it only scratches the surface.

I know many are critical of the Christian Zionist movement but frankly they are the ones in Melbourne who are being seen by the secular Jewish community the most. In November this year, the dance group that I coordinate will be performing before Jewish people at a venue arranged by ICEJ (International Christian Embassy Jerusalem) representatives and we will be

using every tool we have for sensitive evangelism. In July this year Jewish people saw a dance about the biblical Flood and heard Jesus' words from Matthew 24:37-39 probably for the first time. This was made possible because the Christian Zionists are supporting and encouraging our ministry.

My question is, how much more could be achieved if we had a strong Messianic leadership and congregation? I know there would be problems, but I believe it is time to put aside our denominational differences and work together for the common good. Will we ever hear the truth in Jesus' prayer? "Father, may they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:22).

I admit I do not have the answers. My plea in this letter is for those of you who are moved at all by what I have said to please pray and ask guidance that whether as an individual or through your organisation you are His chosen vessel to come and help us.

Cultural differences could be a problem. What is good in the U.S., for example, would probably not suit Australia, but these difficulties are eventually overcome. Also I couldn't promise that all individuals here would be easy to work with, but with a leadership that is God's anointed the fruit will be a hundred fold.

Betty Baruch and I would be pleased to hear from you in regard to my letter and we have suggestions for those who would like to contact us personally.

Finally, my friends, let me finish with a question. Is Australia to remain the Unpromised Land?

In the 1930's there was a serious move to establish the state of Israel in Western Australia's remote Kimberley region, beginning with the influx of 75,000 German refugees. Of course it did not work out but I quote from Dr. Isaac Sternberg, the then secretary of the Freeland League for Jewish Territorial Colonization. He was sent to Australia to study the Kimberleys and sell the idea to the Australian government and public (who by the way received it well). This land, he wrote, would see a spiritual rejuvenation of the Jewish people through a back-to-the-soil movement. "No need here to resort to the miracle of Moses and strike water from a stone for an unbelieving flock ... [the region was and is very arid] ... but let the hands of science and experience, impelled by the will and imagination of Jewish labour, awaken this dormant earth ..."

May God grant His wisdom as you pray regarding your role in the coming spiritual rejuvenation of the Jewish people in, firstly, Melbourne, then Australia. We need a Moses who will have the courage to take on this task. Please help us awaken the dormant spiritual earth of Melbourne and Australian Jewry.

Jenny Morris
14 Emily Street
Beaumaris 3193
Australia

BIBLE TESTIMONY FELLOWSHIP Vancouver, British Columbia, Canada

By Frederick W. Metzger
BTF Board Secretary

The end of summer is a most attractive season in Vancouver, a colourful garden city, situated between scenic mountains and the blue waters of the Pacific Ocean. As I sit down to write this article, the streets around the Mission Home are lined with parked cars belonging to people attending the Rosh Hashana services in the thousand seat Beth Israel Synagogue. Men and boys rush by in black suits, wearing ties and black or white yamulkas, the ladies and girls are dressed in their best autumn ensembles as they hurry to get to their paid seats in the synagogue.

The first synagogue in Vancouver was built in 1914. In 1929 a young lady, with a warm heart for the Jewish people and a vision for evangelism in the community, began to visit in Jewish homes and businesses. She

was later joined by other ladies, an Advisory Board was formed, and in 1942 the work was officially established as 'The Vancouver Prayer Fellowship for Israel' and was eventually incorporated as 'Bible Testimony Fellowship'.

CANADIAN MISSION HOME
As the work grew, sacrificial giving by many local Christians made it possible to purchase a Mission Home in the Jewish district, close to the two largest Vancouver Synagogues.

In addition to door-to-door visitation in Jewish homes and follow-up visits, children's work began in 1959. Children from the neighbourhood were invited, and up to twelve Jewish children at a time joined their non-Jewish friends, doing handwork and listening to Bible stories. Many became Christians.

For 23 years we have been affiliated with 'Christian Witness to Israel', formerly the 'British Jews Society'. We are grateful that they have sent us workers and helped this ministry, financing it up to 8% of all costs. It is our faithful Canadian donors who have carried the heavier part of this load by their financial support and their prayers.

OUR MAJOR OBJECTIVE
Now our major objective is to equip the Christian Churches to understand the Jewish heart and mind and to help them in their relationship with the Jewish community. It is our desire to enable Christian congregations to offer, in God's love, a warm receptive community for their Jewish neighbours. And we encourage Hebrew Christians to join such local fellowships.



From left to right: The Rev. Bernice Gerard, chairperson of the Public Forum, the Rev. John Opmeer of BTF, and fellow pastors.

TEAM MINISTRY

All members of the Board of Directors are encouraged to be active ministers both to the churches and to the Jewish community.

Board members have been invited to speak at large meetings arranged by the local Holocaust Society, and they regularly attend the Krystallnacht at Beth Israel Synagogue, where they are given front seats.

Our Chairman, the Rev. Douglas Beattie, has taken Hebrew language classes in the local Jewish Community Centre and with workers and Board members (Mr. David Wasmuth and Mr. Henk Hanemaayer) is involved in a number of workshops for church people on "How to Share Christ with your Jewish Friends".

We are fortunate to have on our Board, as Vice-Chairman, Mrs. Priscilla Turner, an Oxford and Cambridge scholar who assists us with our newsletters and publications, together with Florence Seeley as a director and Florence Edge as missionary, who both continue in their supportive service amongst their circle of Jewish and Hebrew Christian friends.

Furthermore, in addition to our exhibits at Vancouver's annual Missionsfest (the largest Missions Conference in North America with a total attendance last year of 29,000) we present regular workshops at Missionsfest which have been well attended.

This summer through our past Chairman, the Rev. John Opmeer, we participated in a public forum on antisemitism in Vancouver's Robson Square civic auditorium. The event was sponsored by the local Council of Christian Churches and the Christian Embassy of Jerusalem.

For the last three years we have been supporting more than one Christian pastor in Hungary, the Rev. Jozsef Elias, Holocaust hero, and the Rev. Janos Dobos, the last chaplain of the Scottish Mission in Budapest. We have also financed three publications in Hungarian: Mary Hajos's witness for Jesus as her Messiah, and two volumes by J. Elias: Auschwitz and Golgotha (250 pages), and Universal Catechism for Adults containing 510 questions & answers (250 pages).

NEW PROJECTS

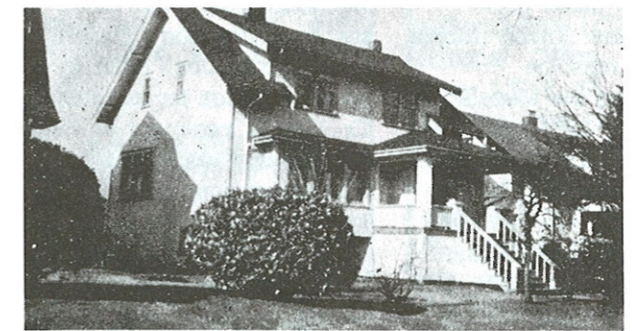
The Jewish community on Canada's west coast is the best-educated segment of society (two-thirds have university or college degrees). In order to communicate with such a

stratum of the population some of our directors are experimenting with a two-pronged approach in Jewish evangelism:

1. to associate with a unique educational project, the Biblical Museum of Canada at Regent College at the University of British Columbia, presenting a major documentation of Biblical history and its impact on modern society; and
2. to prepare a series of workshops for local rabbis and Jewish community leaders on biblical topics, e.g. Messiah and God's Son in the Jewish Bible.

Our directors actively involved in these new projects are our past Chairman the Rev. John Opmeer, the Rev. F. Metzger, founder and curator of the museum, and Dr. C. Paul McKinnon, a former professor of comparative religion at the famous McGill University, Montreal.

We praise God for leading us through half a century of ministry to God's beloved people, and our "heart's desire and prayer to God for Israel is that they might be saved" (Rom.10:1).



The Canadian Mission Home in Vancouver

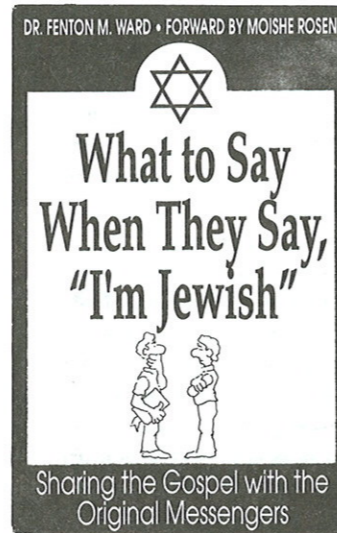
Book review of *What to say when they say, "I'm Jewish"*

By Dr. Jack Estep, General Director of Conservative Baptist Home Mission Society

The book *What to say when they say, "I'm Jewish"* is informational, instructional, challenging and enjoyable reading. It addresses the fears as well as the reasons Christians have for being reluctant witnesses to Jewish friends. The book does much more than that, however. Dr. Fenton Ward presents enough historical background, biblical teaching and practical suggestions to strengthen one's resolve and confidence in presenting the Messiah to Jewish friends.

The book is conveniently divided into two parts. The first is "Developing The Why", and the second is "Developing The How".

There is no question that most Christians have great difficulty sharing their faith. Statistics show that only a small percentage of Christians give a verbal witness to non-Christians concerning Jesus Christ. This percentage drops even lower when those non-Christians are Jewish people and Jesus must be presented as the Messiah. On page 17, Dr. Ward says, "We fail to reach most Jews and non-Christians for the same reason. We assume they know the gospel and have already rejected it, and we don't want to challenge those who have already



The book is available from
Project Ingrafting
19616 Haynes Street,
Reseda, CA 91335.
1-10 copies, \$ 10.00 ea;
11-25 copies, \$ 8.75 ea.

made up their minds."

In addition to this basic hesitancy, Dr. Ward goes on to suggest four reasons why Christians fail to speak to Jewish friends about the Messiah. One is that since the Jews are God's chosen people, they don't need to come to Jesus for salvation. Dr. Ward's treatment of both the Old and the New Testament scriptures dispels this erroneous premise. A second reason rests upon the assumption that every Jewish person is well indoctrinated in the

scriptures. Dr. Ward points out that Jewishness has much more to do with ethnicity than with religion, and thus most Jewish people know very little about the Old Testament. A third reason is that the Jews are recognized as "elder brothers" by Christians, and since one hesitates to correct his or her "elders", the witness is withheld. It seemed to me this reason was weak and needed further discussion to become convincing. The fourth reason Dr. Ward suggests is Christians forget that salvation is an individual experience, rather than a group of national experience. This fourth reason is so closely related to the first one Dr. Ward suggests, they either could have been combined or it needed further elaboration and clarification to be considered as a distinct reason.

Witness by Christians is hampered by other factors, according to Dr. Ward. "Secular society, with the approval of the rabbinic teachers, tries to block our witness by disqualification" (Page 53). Disqualification can be based upon either Christians wrongly stating facts, or Christians displaying a non-assertiveness in confronting error. Dr. Ward points out

that the former destroys our integrity, the latter our credibility.

The discussion which Dr. Ward includes on, "What About Sin, Atonement, and Age to Come?" is a very enlightening one. To understand something of the Jewish beliefs regarding these subjects is most important for effective witness to our Jewish friends. Expansion of the discussion on these subjects in this chapter would have made the book even more profitable.

The second portion of the book, dealing with "The How" of sharing the Gospel, is most practical. Even the terminology Dr. Ward uses for encouraging an effective

witness is helpful. The "attitude check", the "map check" and the "key insights" are examples of such helpful information. Six specific goals are established as the primary outline for our witness to Jewish friends. Each of these is discussed in detail. The book concludes with a commentary on important verses that can and should be used in our Christian witness. This commentary is a very valuable addition to the book.

For those Christians who are vitally interested in witnessing to their Jewish friends, and for those who have no such interest, this book is a must. I recommend it highly.

Meetings

Next international LCJE conference.

Next international LCJE conference will take place in Israel, 18-23 June, 1995.

LCJE North American Chapter

Next meeting: April 11-13, 1994, New York.

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MISHKAN

Subscriptions and information available from: MISHKAN, P.O.B. 116, Jerusalem 91000, Israel

Proposals for the next ICC meeting

The next LCJE International Coordinating Committee meeting is scheduled for 9-10 January 1994, in Jerusalem.

One of the main points on the agenda will be the planning of LCJE's international conference in Israel, 18-23 June 1995. LCJE members are welcome to submit proposals for treatment at the meeting.

Proposals must reach the International Coordinator no later than 10 December 1993. Address on back cover.

International Networking Directory



Additional copies may be ordered from LCJE's International Office, Denmark. Price US \$ 10 + postage (Europe, Prioritaire: USD 4, Economique: USD 3; Outside Europe, Prioritaire: USD 6, Economique: USD 5). Please state whether you want it sent as a Prioritaire or an Economique letter.