



**LAUSANNE  
CONSULTATION  
ON JEWISH  
EVANGELISM**

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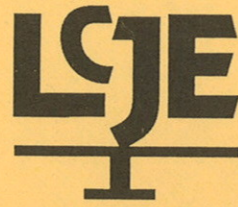
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ON JEWISH EVANGELISM  
BULLETIN**



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## Jerusalem 95

### Fifth International LCJE Conference

After Pattaya 80,  
Newmarket 83,  
Easneye 86 and  
Zeist 91

we are now looking forward to  
Jerusalem 95  
– the Fifth International LCJE  
Conference.

The conference will be held in  
Jerusalem from 18 to 23 June 1995.

The price for the conference – accommodation in  
double room, all meals and conference fee – will be  
approx. USD 550 per person.

Program and registration form will be sent to all LCJE  
members in August 1994.

Immediately after the conference it will be possible to  
participate in a study tour of Galilee from 23 to 26  
June. Program and price for this tour will also be sent  
to LCJE members in August 1994.

It is not a moment too soon to think  
about Jerusalem 95!

Kai Kjær-Hansen

## LCJE's International Coordinating Committee Meeting in Jerusalem, 9–10 January 1994

By Kai Kjær-Hansen, International Coordinator

Early in January 1994 LCJE's International Coordinating Committee had a meeting in Jerusalem. The place for the meeting was the Caspari Center's new premises, situated on Yaffa Road, near Ben Yehuda Street. Two area coordinators took part in the meeting: Joseph Shulam (Israel) and John Ross (Europe) together with the ICC members: Ole Kvarme, Jim Sibley, Susan Perlman and myself. Secretary to the meeting was Bodil Skjøtt. There were greetings and reports from the non-present coordinators: Betty Baruch (Australia/New Zealand), Kearney Frantsen (North America), Peter Clarke (South America) and Andrew Barron (South Africa).

The ICC last met in September 1992 in Adelboden, Switzerland, in the connection with the European LCJE conference. On that occasion there was a preliminary discussion of the next international conference. In Jerusalem 1994 it was finally decided to hold the Fifth International Conference in Jerusalem from 18 to 23 June 1995.

### 1. Jerusalem 95

The planning of *Jerusalem 95* was one of the main items on the agenda of the

ICC meeting. The premises for the conference were visited. The program in broad outline was made. The main theme will be *Yeshua for Israel*.

In the morning sessions, Acts will form the basis of two main papers, one dealing with the chosen theme in a historical perspective ("then"), the other treating the same theme in a contemporary perspective ("now"). A number of reports and updatings will be included in the morning sessions, which will begin with prayer and worship.

The evening sessions will be focused on the main events of the gospel – particularly concentrating on events which took place in and around Jerusalem. The evening sessions will include reports, interviews, etc.

Three of the five afternoons will be devoted to outdoor seminars, with visits to locations in and around Jerusalem, not just because they are worth seeing but also because they may serve as illustrations of the main theme *Yeshua for Israel*, thereby throwing contemporary Jewish evangelism into relief.

The program will also include business meetings and regional meetings.

Hopefully the final program will be completed by August 1994, at which time all agency and individual members will receive it.

### 2. LCJE Rules and Procedures

Another important item on the agenda was a discussion of LCJE Rules and Procedures. At the ICC meeting in Adelboden 1992 John Ross was asked to make a draft. This was submitted to the meeting in Jerusalem where it was discussed in great detail. The revised version of LCJE Rules and Procedures is printed on pages 19–25. The opening sentence says: "The reason for having clear debating rules and voting procedures is to facilitate clear expression of the will of the LCJE membership."

Any comments from members of the LCJE to the use of these rules should be in the hands of the International Coordinator by 1 May 1994. These comments will be included in ICC's continued discussions. According to plan, the final version of LCJE Rules and Procedures will be sent to members prior to *Jerusalem 95*.

### 3. LCJE and LCWE

A third important item on the agenda was LCJE's relationship to LCWE, i.e. the Lausanne Committee for World Evangelization. The reason for this is the LCWE meeting in Stuttgart in February 1994. The purpose of this meeting will be "to design the Lausanne of the future with particular attention to its future structure and the means to pay for it," with the words of the invitation from Bryant L. Meyers. LCJE last year invited its agency members to respond to this matter, and having discussed these responses ICC reached the following conclusion:

1) LCJE confirm the

need for a global network like LCWE to represent the concerns of the evangelical world.

2) We realize what LCWE has meant to LCJE being the mother organization for us.

3) LCJE is to a large extent an independent body (financially, organizationally, but not spiritually).

4) We endorse the scope that has been given to the new LCWE as proposed by Bryant L. Meyers and we affirm the uniqueness of Christ and with that the importance of a global body giving voice to Jewish evangelism. We challenge and expect the new LCWE to raise the profile with

regard to Jewish evangelism.

5) With regard to finances LCJE is not in a position to provide contribution to the LCWE network but would like to be in touch and coordinate joint publishing products. We see the LCJE constituency as a possible resource for LCWE.

John Ross represented LCJE at the meeting in Stuttgart. See his report on pages 5-6.

### 4. LCJE in the various areas

The Bulletin has currently been able to bring reports of the work done in the various areas. ICC expresses its appreciation of the work carried out by the respective



Joseph Shulam, LCJE Coordinator for Israel - eating and talking and participating in the ICC meeting

area coordinators.

Among new initiatives are:

\* Jim Melnick and Avi Snyder are endeavouring to set up an LCJE branch in CIS.

\* There are plans to set up a local LCJE branch in the UK.

\* There are plans to hold a Nordic theological conference on Jewish evangelism in August 1995.

\* There are plans for a similar conference for the UK.

\* There have been preliminary talks about an All

Asian conference on the same theme in 1995 or 1996.

### 5. And all the rest

At the end of 1993 there were 26 agency members, 1 associate agency member and 144 individual members of LCJE. 12 subscriptions to the Bulletin.

The LCJE Bulletin continues to be published quarterly and has a circulation of 750.

Jewish Prayer Needs is sent out 6 times a year and can be had from Betty Baruch, who is the editor

(address, see back cover). It is sent to individuals, churches, missions, Bible and theological colleges - mainly in East Asia. In 1993 JPN was self-financing.

Financial Statement to be found on p. 26-27.

### Greetings from Jerusalem

On behalf of LCJE's International Coordinating Committee I want to thank everyone for support, concern and prayers.

We need it.  
Jerusalem too!

Kai Kjær-Hansen

## LCWE Restructuring in Stuttgart

By John Ross, European LCJE Coordinator

After many years of constructive contribution to the task of world missions the Lausanne Committee for World Evangelization recently faced the challenge of the future. In view of decreasing financial resources, the legacy of Lausanne II held in Manila in 1989, and the realities of today's world, a radical rethink of LCWE had become essential.

Passing through many minds was the question, is there a continuing role for the Lausanne movement? By bringing into existence a number of effective networks has it not done its job? Indeed some of us thought that perhaps the task facing the Stuttgart meeting, during



February 7-10, was to do the decent thing and allow LCWE to die gracefully.

When the fifty delegates met together at the Berhauser Forst conference centre, near Stuttgart, far from attending a wake for LCWE we found it to be

alive and kicking, and raring to go! To be sure, the current realities required changes in order to address contemporary questions, these were brought about by clear consensus as delegates from the various regional, national and special interest groups deliberated with working group members, senior associates and the executive committee.

Four questions relevant to the LCJE network needed to be answered.

Firstly, was the Lausanne evangelical theological commitment rock solid? At every level this proved to be the case: a call that LCWE officers should subscribe to the Covenant was affirmed,

and this found an echo in the decision that any new national or special interest groups must endorse the Covenant, likewise strategic alliances with other agencies or networks would require commitment to the Covenant.

Secondly, in line with sound organisational theory, would the restructured Lausanne be a flatter structure much more responsive to the real "owners and operators"? Again the answer came back, "Yes".

Thirdly, the high costs of the old structure, and particularly the holding of Lausanne II had created serious problems for the old style LCWE. The current financial indicators require a much simpler and slimmer style of operation; would this be achieved? At Stuttgart a leaner, potentially more effective LCWE emerged, reaffirming the great Lausanne emphasis on operating within a culture of Christian service and servanthood.

At the heart of LCWE's service structure is the Executive chairman, Fergus MacDonald (the general secretary of the National Bible Society of Scotland). He is supported by the vice-chairman, Chongnam Cho (Korea) and a small administrative group consisting of Hilda Fjeldstad (Norway), Hay-him Chan (Hong Kong) and Bryant Meyers (USA). The magazine will continue to

serve the movement, as will the minister-at-large, Tom Houston.

The other major question for LCJE was whether or not the restructured Lausanne would continue to serve the cause by clearly reiterating the Lausanne commitment to Jewish evangelism within the context of world evangelisation. I came away that this would continue to be so. Considerable interest in LCJE was shown at every level, from private conversations through to a specially allocated slot on Thursday afternoon before I rushed off to get my flight back to London. This allowed me to share the news from LCJE and our plans for *Jerusalem 95*. Watch the next issue of *World Evangelization* for an interview with the international co-ordinator, Kai Kjær-Hansen.

The main question posed by the restructured LCWE to us in LCJE asks how we may contribute to the cause of world evangelism. For the sphere of Jewish evangelism this is indeed a crucial issue. The temptation for us to be insular and see the salvation of Jewish people as an end in itself is seriously challenged by our part in LCWE, for it makes us realise that God's purpose is much wider. Through a spiritually restored Israel is promised unprecedented blessing for the whole world: "For if their being cast away is the reconciling of the world, what will their

acceptance be but *life from the dead?*" (Romans 11:15). For us in the Lausanne Consultation on Jewish Evangelism the ultimate issue is God's glory in an evangelised world.



Copies of the LCJE Leaflet can be ordered from LCJE's international Office (address on back cover)

In the Bulletin no. 34, readers were invited to respond to the Israeli-Palestinian peace agreement. LCJE members Kearney Frantsen, USA, and Salim Munayer, Bethlehem, have submitted their responses to the LCJE Bulletin.

## The Oslo Agreement from a Palestinian Point of View

By Salim Munayer, Chairman of Musalaha, and teacher at Bethlehem Bible College.

Like many others, on September 13, 1993, we watched with amazement the signing of the Oslo agreement in Washington, DC. Many around the world were enthusiastic about the agreement. Hope has been lifted in the hearts of many. Here in Jerusalem, it has been interesting to observe the reaction of the Palestinian Arab and Jewish believers to this agreement. I would like to bring before you some of my observations. I will not be able to cover all the opinions, and they vary, but I can share some of the many opinions I have encountered.

I will begin with the Palestinian Arab side of the issue. There are those who approve the agreement and see it as an opportunity to solve one of the most difficult conflicts in the world, as many of us know. But with this enthusiasm for the agreement several questions are being asked. For example, what is the



Musalaha

• مسالاة •

מוסאלחה

autonomy about exactly? How much will the Palestinians gain in order to express their national identity? Will Israel follow through with the agreement in spite of the opposition from the settlers and the right-wing political parties?

Along with the questions, we have years of mistrust, suspicion and hatred, which colors the way enemies perceive each other. Some fear this autonomy will not

have the backbone to enable the development of a Palestinian State, as most Palestinians desire and want. Among many Palestinian believers there is anxiety regarding the rise of Fundamental Islam and their objections to the peace process. They wonder if this will hinder the continuation of the peace process. They wonder what the radical Islamic fundamentalists will do in their attempt to stop the peace process. Whatever the shape of the new Palestinian entity, several questions come to mind.

First, what will be the character of the political entity? Most Palestinian believers desire a democratic and liberal political process with multiple political parties. At the same time, they realize that the institutions needed for the establishment of this entity are not in existence. How will this come about?

The second major

question the Palestinian Christians are asking is whether there will be freedom of religion and the ability to express their faith in the way they desire. Some Christians are already preparing themselves for this by developing civil rights institutions and trying to educate as many people as possible to the necessity and the advantage of religious freedom in a democratic state.

We have to remember that in the Middle East as a whole there is really no good example of the democratic process. Under Israel, the Palestinians were under military occupation. Which model will they follow?

From the other side, among Palestinian Christians, there are those whose previous political affiliation was linked with groups that opposed the Oslo agreement. Many of those feel that the PLO compromised too much in the Oslo agreement and, as a result, the fundamental needs of the Palestinians will not be met. They feel that the shortcomings in the agreement have the potential to destroy the peace accord. Their objections are valid. For example, what will happen with the settlers? What kind of relationship will develop between the settlers and the Palestinians? What about the refugees in other countries? What will be the geographical makeup of the Palestinian state? Which style of rule will be

established? These are all questions being asked from the Palestinian side.

From the Jewish perspective, there have already been several articles written expressing many different opinions. One conversation I had with several Jewish believers impressed me the most. They were expressing their distrust and objections to the agreement. A major thing that I have seen on the Jewish side is that, for many, the agreement has shaken their understanding and perception of future events in the Middle East. This is a phenomenon that I did not see occurring as severely on the Palestinian side.

Another thing I observed from both sides was that they were responding to the agreement through their preconceived perceptions of the other side as a result of the conflicts they have experienced over the years. Many on both sides said they will not fulfill the agreement, because you cannot trust them (the Israelis or the Arabs, depending on which side you are from).

Among the Jewish believers I found many who were in agreement theologically, but it is important to note that many were from central or left political parties. Those believers are aware, like many other Jews in Israel, of the effect the conflict has had on Israeli society. They view the hatred and violence

and what is happening in the territories and you hear a common question from them: Is it more important to control all the boundaries of the Promised Land or to live ethically?

Many who support the agreement are Israeli born and have served in the Army. Many dislike serving in the territories, because of what they see and experience in the clashes with the local people, much like what we see on television.

One thing that strikes me most is that many people with a hardline theological or political opinion are using scriptures to justify their point of view and their arguments, in many cases, are shallow. I have no doubt that if the peace agreement between the Palestinians and Israelis succeeds, many people will have a lot of biblical questions to ask.

At Musalaha, the ministry of reconciliation between Arab and Jewish believers in Jesus, we wanted to ask the question that arose as a response to the peace agreement. Can we attempt to rise above the complexity and the emotion of the moment and read the truth of Scripture about the subject of peace? As a result of this desire, we held a conference in November with the theme *What the Bible Teaches about Peace*. We assigned four people different sections of the Bible to discuss, i.e. The Torah, the Prophets, the Gospels

and the Epistles in reference to what was taught there about peace. There were seventy-five people in attendance, many of whom were leaders in the country.

One of the lessons we learned from these discussions was that there is a great hunger among believers in the country to properly understand what the scriptures say about the situations and issues they struggle with daily. It was humbling for some and required a great deal of openness to understand the other side's understanding of biblical passages about peace. But they were willing to listen and to learn from one another. This conference was a result of four years of giving the opportunity for Arab and Jewish believers to meet together and discuss this very important but oftentimes very difficult and emotional subject of peace.

What were some of the conclusions we reached about peace in our discussions? One major conclusion was that there is much more need to study the whole concept of peace in the Bible. Peace is strongly connected with the blessing that was commanded by Yahweh to Aaron and his sons (Numbers 6:22-27). In this most important blessing we see peace as a gift of God that can only be received in His presence. We see that it deals with all aspects of life, blessing guarding, being

treated gracefully by God. It is a sense of completion to the person who receives peace from God.

We saw that peace or shalom is a key factor throughout all of Scripture. We learned that fundamental peace comes from God alone. Peace or shalom includes everything given by God in all areas of our lives.

We learned from the prophets that God withdrew his peace as a result of the sins of the people (Jer 16:5) and that mourning must then take place. We see from this that peace is linked with righteousness and people's walk with God.

We realized there are other issues that we as a group still need to study and discuss, such as the fact that sometimes we need to go to war to establish peace (2 Sam 11:7). The question was raised as to how we justify going to war and how do we determine who is evil and who is not? This has a direct implication to the Arab/Jewish conflict here in the Middle East.

We saw in the prophets that after the destruction of Jerusalem, there was a strong and growing portrayal of a figure who would come to bring peace with God, a Messiah. And, of course, we know the whole theme of Jesus in the Gospels is peace. Many people say that, in spite of circumstances, in Him we can have the peace of God and His wellbeing in our lives.

In the New Testament the pursuit of peace is the main theme. The weapon for the peacemaker is loving our neighbor and the most powerful tool and weapon is loving our enemy. The state of war and conflict between people is not the desire of God, as God is calling us to pursue peace with all men as much as possible. This does not mean that we lay down the essential things in our lives. It is not a passive or pacifist attitude. It is a war we are called to. The weapons of our warfare as new creatures are weapons to bring peace (Eph 6). This aspect of active peacemaking as children of God has strong implications to how we live in obedience to our Messiah in the Middle East.

Some of us were surprised that the Gospel is a gospel of peace (Eph 6:15, Acts 10:36). It is strongly connected with the work of redemption that we as believers in the Body of Messiah are taking part in God's work in history, the climax of which will be when the Messiah will come and rule as King. The whole theme of the work of the Messiah on the cross was to break down the dividing wall of partition and to widen the tent to allow more people to come into the kingdom of God. It was a work of reconciliation in Jesus the Messiah.

We know we have more to learn and discuss about peace. It is the beginning

stage. But instead of allowing our prejudices and political alliances to influence the way we perceive events, can we humble ourselves to

go back and learn what the Bible teaches? These principles can then shape what we believe as we wait for the blessed hope and the

appearance of the Messiah, who will bring final and everlasting peace to the earth.

## Peace in the Middle East: Miracle or Mirage?

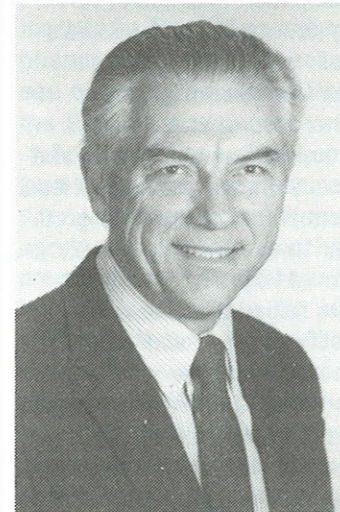
By Kearney Frantsen, Director of Good News for Israel, LCJE Area Coordinator for North America

"Pray for the peace of Jerusalem" Psalm 122:6.

For all of you who have been faithful to the above prayer command – these days are extremely exciting! For some of you they are exasperating and infuriating. For others of you they are exhilarating and expectant. I get asked what I think about all these things. Basically, I am not painfully pessimistic, but cautiously optimistic. I share my views here in question and answer format.

At 10 a.m. Monday, September 13th, Yitzhak Rabin of Israel and Yasser Arafat of the PLO walked out of the White House to sign a five-year peace plan. And then they shook hands with one another. President Clinton said, "We're living in truly revolutionary times."

WHAT IS HAPPENING IN THE MIDEAST? Is peace really breaking out, or is the world holding its breath for nothing? Will it be back to



the killing before long? Strong reactionary forces on both sides will be doing whatever they can do to disrupt this peace process.

IS ISRAEL DISOBEYING GOD BY RETURNING LAND THAT GOD GAVE TO IT? I think this is debatable. God will eventually restore Israel to her Biblical borders. But when? In His perfect timing, and that could be when the Messiah returns to

set up His Kingdom.

DOESN'T ISRAEL HAVE THE RESPONSIBILITY TO BE FAIR AND MERCIFUL TO THE NON-JEWS GOD PUTS IN HER MIDST? Yes! The Torah is very clear and firm about care for the "Gerim", the aliens in Israel. Exodus 22:21 says, "Do not mistreat an alien or oppress him, for you were aliens in Egypt." Many such passages could be quoted. You can find them easily in your concordance. I know other views on this, and respect them. Honest Christians can have honest differences.

WHAT ABOUT THE HAMAS? The fanatically religious Muslims simply believe strongly that once any territory has been conquered for Allah it is unpardonable and disgraceful to ever let it go back to non-Muslim rule. Therefore Lebanon was torn apart to get rid of Christian rulers, and Israel is targeted

for destruction because, in their eyes, it has no right to exist. Jihad (holy war) is called for, and any self-respecting Muslim will gladly lay down his life to regain 'lost land.'

WHAT ABOUT THE ANTI-PEACE ISRAELIS? The ultrareligious and the right-wing parties have about 35% support in Israel. The religious believe it is wrong to ever give any land back that has been conquered and occupied by Israel, because it is God-given. Some politicians fear the wrath of the thousands of Israeli settlers who face possible uprooting back to Israel proper. Also, some in the military fear this is a retreat to indefensible borders.

DID ARAFAT REALLY COMPROMISE? Yes. He turned 180 degrees in declaring Israel's right to exist, and in renouncing terrorist tactics.

DID RABIN REALLY COMPROMISE? Yes. He gave Israeli recognition to the PLO, and agreed to negotiate directly with it – a radical step toward a radical solution. He said, "You don't make peace with your friends, but with your enemies." It is interesting to take note of Jesus' teachings along these lines in such passages as Matthew 5:21-26. It wasn't and isn't easy for either party. Blessed are the peace-makers.

IS THIS A DRAMATIC BREAKTHROUGH? Time

will tell us quickly. If God is not in this it will self-destruct. I believe God's hand is in this, and that it is an answer to prayer. Give peace a chance, I say. It has not been tried. Now is the time to taste and see if this new relationship will be sweet or sour. Don't all true Christian believers want these two peoples to live together harmoniously and productively for their mutual well-being? Arafat, who despises most of the other Arab leaders for the way they have used and abused the Palestinians over the years, has been saying for over ten years that if the Israelis and Palestinians ever teamed up they could be the most prosperous area in the Mideast. Maybe he means it. Now is the time to find out. Rabin, the first Israeli born Prime Minister, seems to have the confidence and wisdom and courage to use Israel's great strength as a foundation for compromise and progress instead of a club for total control and status quo.

WOULD AN INDEPENDENT PALESTINIAN STATE BECOME A LAUNCHING PAD TO ATTACK ISRAEL? This is highly unlikely. Think about it a minute. Israel's power will remain intact. The Palestinians may have more sense than to risk losing their gains. The majority of Palestinians are moderate. If they get enough outside help to stay in control this budding peace will blossom

and bear fruit. WILL THE U.S. HELP THE PALESTINIANS FINANCIALLY? Yes. We've already pledged \$1 billion to supplement World Bank billions and Arab billions. Hopefully this help will create enough economic progress and jobs to cut the ground out from under the fanatics.

WHAT ABOUT THE FUTURE OF HAMAS? Their support should shrivel up as more and more Palestinians find that peace pays big dividends in prosperity and independence.

WILL ISRAEL HAVE ROOM FOR ALL THE NEW IMMIGRANTS WITHOUT THE WEST BANK AND GAZA? A professor in Haifa estimates that Israel could double its population to 9 million on the land it already has. It has been done in places like Hong Kong. The room and resources are there.

HOW WILL THIS AFFECT TOURISM? Stability in the Mideast is what millions have been waiting for and it should stimulate tourism to new heights, and they are already very high. Hebron and Jacob's Well will be available to tourists again. The Palestinians need as many tourist dollars as they can get. I think they will make it easy to travel anywhere.

WHERE DOES THIS PEACE TREATY FIT IN PROPHECY? This is an extremely fascinating question. Here are some of my thoughts. Invite me to

come and share in more detail. Ezekiel 38 tells of a future invasion of Israel by powers primarily from the north. Ezekiel 38:8,11 says it will be a time when the Israelis "live in safety ... a peaceful and unsuspecting people." This hasn't been fulfilled yet. Could this present treaty be the beginning of this peaceful prospect?

Some equate this pact with Daniel 9:27, which they believe teaches that a prince (Anti-Christ) makes a treaty with Israel for seven years, breaks it at the halfway point, then tries to wipe out all the Jews, culminating in Armageddon, and Messiah coming to the rescue. Our present circumstances simply don't fit that scenario. This is a five-year process, and it is not made with a world leader, but with each other.

THE TEMPLE REBUILT

NOW? No, this is not in the works as long as moderates are in control. It would stir up the extremists to fever pitch.

KEEP PRAYING FOR THE PEACE OF JERUSALEM! You are thereby praying for Israel, all Jews, the Palestinians, all Arabs and the entire world. You are praying for Jews and Gentiles to know personally the PRINCE OF PEACE, who alone can bring peace to the human heart and to our troubled world. He puts forgiveness and love in new people of faith, and creates true 'peacemakers.'

PEACE IN THE MIDEAST? MIRACLE OR MIRAGE? I'm on the miracle side. I believe God is in this land and will use it to greatly increase the spread of the Gospel to both Jews and Arabs. I encourage you to stay optimistic with me in prayer for the 'PEACE OF JERUSALEM'.

## From Darkness to Light

Betty Baruch, LCJE Coordinator for Australia/New Zealand, has come across an old book with the title *From Darkness to Light: The Life and Work of Mrs. Baeyertz*.

Betty Baruch is convinced that there will be considerable interest in Emilia Baeyertz and her work among English-speaking believers and therefore she would like to see the book re-published.

Those who might be interested are kindly requested to contact Betty Baruch, address on back cover.

## Don't Sit Reading in the Dark

*The Messianic Review of Books* now brings you the latest reviews of new titles. The Spring 1994 issue will feature *Israel in the Plan of God* by Steve Motyer; *A Rabbi Talks With Jesus* by Jacob Neusner; and *Good and Faithful Servant: the Biography of Morris Zeidman*.

A nominal annual subscription fee is charged at:

International (includes overseas postage): \$3.50, \$2.50 students

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Contact *The Messianic Review of Books*, 60 Haight Street, San Francisco, CA 94102, USA.

# Vicarious Zionist

By David Pileggi, a freelance writer residing in Jerusalem and leader of ITAC's shores program

**"He gives me excellent advice, full of unmistakably genuine good will. He is at once clever and mystical, cunning and naive." This was Theodor Herzl's view of one of his closest supporters, an Anglican minister whose largely unknown role is recounted here by David Pileggi.**

"THERE IS one man who will understand my plan, that is the German Emperor" – so wrote Theodor Herzl in his diary in the summer of 1895. At the outset, Herzl confidently assumed that the road to Jewish statehood led through Berlin, not London. Ironically, Herzl's long negotiations with Germany and his meetings with the German emperor, William II, were largely engineered by an Anglican priest – the Rev. William Hechler.

Although the English minister assumes a conspicuous place in Herzl's diaries, he remains something of a mysterious figure. Zionist historians have often ignored his contribution to the movement or treated him merely as a useful crackpot. Just who was Hechler, and why did he so eagerly help Herzl? It has only been recently that the facts of his life have fully come to light

making it possible to answer these questions.

The Reverend Hechler was one in the long line of British Christians who hoped to see the Jews restored to their land. This movement began with the Puritans and ended with Orde Wingate. Of all British restorationists, Hechler has to be one of the most important for the Zionist movement. For even though his efforts to secure German backing failed, the fact that a Great Power such as Germany had even negotiated with the fledgling Zionist movement was something of an achievement in itself.

BORN IN 1845 to missionary parents in India, he was exposed to things Jewish at an early age. As a child, his father returned to Europe where he became a missionary to the Jews in France and Germany. Hechler was raised with a detailed knowledge of the Bible as well as Jewish tradition.

When he returned to England in 1866 for his theological training, he found Christians caught up in a wave of prophetic speculation. Bible commentators were

preparing the faithful for what they believed would soon be the demise of the Ottoman Empire and the return of the Jews to the Holy Land. Hechler, too, was swept away with this enthusiasm, and Bible prophecy would become his lifelong passion.

For many Victorian Evangelicals, the love affair with Bible prophecy was not for prophecy's sake, but rather it was thought to be a key weapon in their war against liberal critics of the Bible. If it could be proven that the Bible actually foretold current events, this would demonstrate the scriptures to be accurate and reliable.

Like his father, Hechler was ordained in the Church of England and chose a career as a missionary. Malaria changed his plans, and he was forced to return from Africa in 1873. While recovering at his father's house in the Grand Duchy of Baden, he was asked by the Grand Duke, Friedrich, to tutor his son. Although in the Grand Duke's service for only three years, Hechler developed a warm relationship with him and his wife and came to know the future Kaiser. The Grand Duke, who shared similar

religious sentiments with Hechler, was known throughout Europe for his enlightened rule.

Upon leaving his post, Hechler married and became a curate in the south of Ireland until the outbreak of anti-English violence forced the family to flee to London. Soon after arriving in London, the pogroms of 1881 broke out against the Jews in southern Russia. In response, Hechler published a popular broadsheet *The Restoration of the Jews to Palestine*. It was literature that was no different from thousands of books, articles and pamphlets published by British Christians on the return of the Jews to the land of their forefathers.

IN EUROPE, Hechler came into contact with Jewish refugees fleeing Russia and wanting to settle in Palestine. Together with Lord Shaftsbury and Elizabeth Ann Finn (widow of James Finn, former British consul in Jerusalem), Hechler began to raise money for Jewish resettlement in Palestine. He was involved in both attempts by British Christians to establish Jewish colonies, one in Cyprus and the other near Beit Shemesh. The high level of interest shown by Anglican Evangelicals in helping Jews return to Palestine alarmed Edmond de Rothschild who suspected the Church of England of luring Jews to

Palestine in order to convert them en masse.

With Shaftsbury's blessings, Hechler visited the Pale during the pogroms and delivered a letter to Constantinople from Queen Victoria to the Turkish Sultan which asked him to remove restrictions preventing Russian Jews from settling in Palestine. The letter was seized by the British Embassy in Constantinople and apparently destroyed. No copy has ever been found to date.

In the midst of all his activities on behalf of the Jews, Hechler's name was put forward to fill the vacant German-English Bishopric in Jerusalem. Even though Hechler supported the Grand Duke of Baden and the German government, he thought a Jewish Christian would be better suited for the job. Years later in Jerusalem, Herzl told Hechler: "If I have anything to say at the next vacancy of the Jerusalem English diocese, you must become Bishop of Jerusalem."

Finding himself unemployed in 1885, Hechler applied to work for the London Jews Society as a missionary in the Jewish community of southeastern France. His application was rejected, because he was, at the time, separated from his wife. Instead, he was appointed chaplain to the British Embassy in Vienna - a

prestigious and well-paying position that came with a small expatriate congregation.

In his spare time, he criss-crossed the continent lecturing on the latest Near East archeological discoveries which he assured his audiences were proof of the Bible as a historically reliable document. He turned his fashionable flat in Vienna's Shillerplatz into a Bible museum overflowing with pictures, maps, temple models, archeological artifacts and 1,000 rare Bibles.

And Hechler waited patiently for the arrival of 1897, the year he expected the Jews to begin their return to Palestine. This was a well-known date among students of prophecy; it had been determined by Bible commentators who based it on the rich numerical symbolism found in the books of Daniel and Revelation.

Determining the future dates of prophetic events was a popular pastime for many 19th century Protestants. The vast majority of their predictions were erroneous and have long been forgotten. However, not all missed the mark. The Irish evangelist Henry Gratten Guinness, for example, worked out in 1886 that Jerusalem would be liberated from the Turks in 1917.

AMONG MANY Viennese Jews, Hechler was thought to have been a Jewish convert to Christianity. His support for Jewish nationalism and stand against anti-Semitism was well known. Herzl heard of Hechler and his connection with the German court from an early supporter, Saul Landau. It was Landau who suggested Herzl meet the embassy chaplain and explore the possibility of approaching the Kaiser through him. Hechler was in no hurry to meet Herzl until he saw a copy of his book, *The Jewish State*, displayed in a bookstore. Upon reading it, he commented that "this man doesn't understand the prophets." Even so, he rushed to his ambassador and announced that "the fore-ordained movement is here."

"A likeable, sensitive man with the long grey beard of a prophet" is the way Herzl described Hechler after their first meeting in the Spring of 1896. Hechler eagerly volunteered to get Herzl an audience with the Kaiser. Initially, Herzl feared that Hechler was simply a charming but naive visionary who would only earn the scorn of German royalty. But Herzl was desperate to come into direct contact with a prince or statesman in order, as he told Hechler, "that the Jews will believe in me and follow me."

Having no other access to those in high places, he was willing to take a chance with Hechler who set to work on Herzl's behalf by sending the Kaiser, the Grand Duke of Baden and Lord Salisbury copies of *The Jewish State*. To Sir Samuel Montague, later Lord Swathling, he wrote: "For the first time in the Jewish Diaspora, a man [i.e. Herzl] has arisen who wants to solve the Jewish problem in a rational way by persuading the Sultan of Turkey to open Palestine for a large Jewish immigration with the ultimate aim of establishing there a true Jewish state." To gain any concessions from Turkey, Herzl needed to win over Germany whose influence in Constantinople was greater than any other European power. Hechler mapped out an approach to the Kaiser through the Grand Duke of Baden.

A month after their meeting, Hechler arranged the interview for Herzl with the Grand Duke. Greatly impressed by Herzl, the Grand Duke became an active supporter of Zionism until his death in 1907. The meeting proved to be the first of a number of meetings between Hechler, Herzl and the Grand Duke. Before long, Hechler had come to be Herzl's advisor and close friend. "He gives me excellent advice, full of unmistakably genuine good will. He is at once clever and mystical, cunning and

naive." noted Herzl about Hechler in his diary.

HECHLER'S PERSISTENCE and contacts finally helped win Herzl his long-desired audience with the Kaiser. In his preliminary meeting with the Kaiser in Constantinople, Herzl asked for Jewish autonomy in Palestine under a German protectorate. The Kaiser received Herzl with enthusiasm and promised to raise the matter with the Sultan. The Sultan, however, wanted no part of Zionism since he feared that the Jews actually aimed to establish an independent kingdom in the Holy Land - something intolerable for the Sultan to permit.

When the Kaiser received the Zionist delegation in Jerusalem, he had cooled to Herzl's ideas considerably. Guided by his foreign minister, the Kaiser was not prepared to risk Turkish displeasure by insisting on the Zionist program. The meeting, which Hechler had done so much to arrange, was a bitter blow to Herzl. While the Kaiser said neither yes nor no to Zionism, it became clear to Herzl that Germany would not be of any help. Herzl consoled himself by acknowledging that while a German protectorate "would have been an immediate benefit," in the end "we would subsequently have had to pay the most luxurious interest for this protectorate." The Jerusalem meeting took



place on November 2, 1898, 19 years to the day before the Balfour Declaration was issued.

Although Herzl refused to give up on Germany, he concentrated his efforts on seeking Zionist sponsorship from another European power. Eventually, only England proved responsive. Hechler continued his contacts with the Grand Duke, and Herzl used him to approach the Prince of Wales and the Portuguese Ambassador in Vienna.

HECHLER DID win support for Herzl from another quarter, the Anglican Church. A steady stream of ecclesiastical visitors to Vienna found their way to Herzl through Hechler. Hechler's own bishop even gave Herzl and Zionism his blessings. There was such a reservoir of good will towards Zionism in the Church of England that Herzl assured the Kaiser that if Germany assumed the protectorate, that there would be no serious objections from England "since the English Church is known to be on our side." Herzl may have been exaggerating, but judging from the support the Balfour Declaration received from the leading Anglican bishops in 1917, there was a fair amount of truth in Herzl's claim.

Hechler and Herzl continued

their close friendship until the latter's death in 1904. In fact, Hechler was one of the last people to see Herzl alive. Hechler promised Herzl on his deathbed that they would soon visit Palestine together again. Herzl knew better and replied, "Greet Palestine for me. I gave my heart's blood for my people."

"God took Herzl from us, for the Jews were not worthy of him," concluded Hechler after Herzl's death. In the years immediately following Herzl's death, rumors circulated among Jewish believers that the Zionist leader came to faith in Christ on his deathbed due to Hechler's influence. This, of course, was not the case.

After World War I, Hechler began to grow anxious about the Jewish refusal to emigrate to Palestine in large numbers. He repeatedly warned his Jewish friends that there would be an extensive massacre of Jews in Europe. It would make the Crusades and Spanish Inquisition look like "child's play" he predicted. His forewarnings grew into an obsession, and he made them with increasing frequency until his death in 1931. Tragically, Hechler's predictions were politely dismissed by everyone.

When Hechler resigned from Vienna in 1910, the Zionist paper *Die Welt* hailed him as

"a loyal friend of the Jews." The Zionist Organization in London provided him with a pension, as requested by Herzl before his death, and Hechler was something of a celebrity among Zionists.

In the 27 years that Hechler lived after Herzl's death, perhaps no event brought him greater satisfaction than when on July 22, 1922, he was in Parliament to witness the ratification of the Palestine Mandate. For him, it was the fulfillment of Bible prophecy.

The author would like to correspond with anyone who may have further information or research material on the life or activities of William Hechler. Please write to PO Box 14037, Jerusalem, Israel.

## LCJE Sukkoth Celebration 1993, Buenos Aires

By Peter Clarke, LCJE Coordinator for South America

### The Best Laid Schemes ...

A report of our Sukkoth celebration.

The preparations, let me say with my characteristic humility, were wonderful. The programme was made out in detail, well in advance, so that everyone knew what he or she ought to be doing, and when. I saw the visiting speaker, and described to him the nature of the group, and how his message would fit into the programme. Two people agreed to provide a special programme for the children. People were praying. I was just going to present the speakers, and then sit back and relax ... or so I thought!

The great day approached ... and then the telephone started to ring. Life is much more peaceful in Buenos Aires when the phones are functioning normally, that is to say, when they are *not!* First, on the evening before the meeting, it was the person leading and speaking at the opening session. His mother in law was ill, and had to have an operation, so he could not come. It was extremely difficult to feel as sympathetic for him as we should have done, as he has dropped out at the last minute on other occasions,



for less valid reasons. By God's grace, I already had a message on "Sukkoth in the Bible and in history" partly prepared, and the texts ready to print out on "The Beast", as Christine calls the computer. Then, another call, on the very morning of the meeting. "My car broke down last night, in Quilmes. I'm afraid I shan't be able to collect the branches for the sukkah." Quilmes is in the southern suburbs of Buenos Aires, and he had to collect the car, so he wouldn't be able to stay during the afternoon. The morning broke, a typical October day ... for Manchester, if not exactly for Siberia. It was raining: all very desirable during the week of Sukkoth, but ... why just now? Would the people from Moron (quite a way out in the western suburbs) come? I certainly would not want to have to go out there in the rain. The meeting was in Belgrano, so we were on

home ground. At the appointed hour, no one was there except us. Even Margaret arrived at least two minutes late!! People are not very punctual here, but by any standards, it was a long time until enough people had come to make it worthwhile starting. Nevertheless, a dozen of us enjoyed a good time of worship, fellowship and learning together about the feast.

What can we do about the sukkah? Let's just collect a few branches after lunch. Lunch was to be "bring and share". We ourselves had decided to buy something from a "take-away" near the church, but imagine our surprise when we discovered that everyone else had had the same idea! "I know a good Chinese restaurant near here," said someone. "It's quite cheap. You pay a fixed price, and eat as much as you like." It sounded a good idea, and everyone agreed that the price was within their means. We left a note on the door for anyone who might arrive during lunch, and set out. Lunch was accompanied by teasing, and a certain amount of serious discussion, about shrimps, squid and sweet and sour pork. What about the sukkah? A

little bit of vandalism in the church grounds, perhaps. Those branches are blocking the pathway, aren't they? It's raining quite hard: let's put it up inside. So, a sukkah which left more than a little to be desired in quality and quantity, but lacked nothing in the enthusiasm and enjoyment of those who made it, came into being.

There were twenty people present after lunch, although there were no children, despite our preparations. We had a good time of discussion and sharing during the afternoon.

There is a general desire to want to work together, but it is difficult to persuade people to make definite plans for their groups. We also talked about the problems of those Jewish believers who feel isolated in the churches to which they belong, and yet do not wish to join a Messianic congregation. We danced around the sukkah, under the instruction of the leader of one of the Messianic groups. For tea, we had pastries from a Jewish bakery. Our visiting speaker, a

Korean pastor who has a burden for the Jews, spoke during the closing worship session, and challenged us to see the Christian life as a pilgrimage. I'm sure this sort of thing never happens in England! However, despite the changes of plan we all returned home encouraged and stimulated in the Messiah's service.

Keep praying!

*Peter Clarke*

## LCJE Rules and Procedures

One of the exciting things about LCJE is its international and multi-ethnic membership. United by our common commitment to the evangelisation of the Jewish people, we bring with us the tradition and heritage of our individual backgrounds. At times this rich diversity can be a little problematic, not least in the conduct of our formal business meetings. The fact is different people do things in different ways.

Recently, therefore, the International Co-ordinating Committee have been giving serious thought to a comprehensive set of rules and procedures to regulate the business affairs of LCJE, especially the General Meeting. Great care was given to make sure the rules and procedures would be the servants of the movement, enabling the business of LCJE to be carried on with openness and transparency, in a Christian manner, honouring the Lord and serving the cause.

To be properly prepared for the business meetings at the International Conference in 1995, the ICC are now publishing the Rules and Procedures agreed recently at our Jerusalem meeting. Please familiarise yourself with them. If LCJE members wish to comment, or suggest alternatives or amendments please write to the International Coordinator before 1st May 1994.

## LCJE RULES and PROCEDURES

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## PURPOSE

The reason for having clear debating rules and voting procedures is to facilitate clear expression of the will of the LCJE membership. Rules and established procedures provide for the orderly and just conduct of committees, business meetings and selection arrangements.

## 1. MEMBERSHIP

### 1.1. Full Membership.

The LCJE membership is made up of agencies directly involved in Jewish evangelism, congregations which have applied themselves to a ministry which includes Jewish evangelism, scholars who have done work in the field of Jewish evangelism, and writers who have written on subjects which reflect on Jewish evangelism.

Membership of LCJE is open to any agency, congregation or person involved in Jewish ministry who has been recommended by two or more members, who is in substantial agreement with the Lausanne Covenant, and agrees to pay the annual membership dues.

Full members have voting rights and are entitled to receive material circulated by the International Co-ordinating Committee (ICC).

### 1.2. Associate Members.

For those who cannot become full members of LCJE associate membership is available for those who are in general sympathy with the aims and objects of LCJE, are recommended by two LCJE or LCWE members, and who pay an annual service charge as fixed from time to time. Associate members are entitled to receive material circulated by the International Co-ordinating Committee (ICC) as appropriate.

### 1.3. Annual Dues.

Annual membership dues are fixed from time to time and are required to be paid by 1st February each year. Failure to pay dues will result in the loss of all membership rights.

(a) Agency, group and congregational dues operate on a sliding scale based on annual income.

(b) Individual annual dues are set on a flat rate basis.

### 1.4. Allocation of votes

Individuals and members of agencies and congregations attending the International Conference and the General Meeting are entitled to vote. The principle which governs allocation of votes is that of "One person, one vote". Where an individual member is also a member of an agency or congregation he or she is still only entitled to a single vote.

### 1.5. Registration of voters

The Procedures and Nominations committee shall be responsible for drawing up a roll of voters prior to a General Meeting. Voting cards will be distributed at registration at the International Conference for an ordinary General Meeting and no later than three months before an extra-ordinary General Meeting. Only members who have paid their dues in the calendar year prior to an International Conference are eligible to vote in elections at the General meeting held during the Conference. Only registered voters may vote.

On production of their voting card at the General Meeting registered voters will be issued with either a voting paddle (to register an open vote) or an official ballot paper (for a secret vote).

## 2. STANDING ORDERS FOR THE GENERAL MEETING

### 2.1. Frequency.

The ordinary General Meetings shall be held during an international conference of LCJE. Extra-ordinary General Meetings may be called as necessary, from time to time.

### 2.2. Extra-ordinary General Meetings.

Extra-ordinary General Meetings may be called to deal with major issues of concern to the general membership of LCJE. The ICC is authorised to call such meetings after consultation with all area co-ordinators.

### 2.3. Notification.

LCJE members shall be notified in writing of the date, time and place of the General Meeting not less than three months in advance.

### 2.4. Chairman.

The Chairman of the General Meeting shall be the President.

In the absence of the President the ICC shall arrange for one of its members to take the chair.

If any question comes before the General Meeting in which the President has a direct interest he must, of necessity, vacate the chair for the duration of that debate.

The Chairman cannot move, second or speak to any proposition from the chair.

The Chairman is entitled to one vote.

To secure a decision in the case of a tied vote the chairman also has a "casting vote". (see appendix 3)

### 2.5. Officers.

In accordance with LCJE Rules and Procedures members shall, at the General Meeting, elect its officers:

- (a) President
- (b) International Co-ordinator

### 2.6. Committees.

Every General Meeting shall, in accordance with LCJE Rules and Procedures, elect its committees. The standing committees of LCJE are:

- (a) The International Co-ordinating Committee
- (b) The Procedures and Nominations Committee

Other committees may be appointed by the General Meeting as required from time to time.

Only full members of LCJE are eligible to be elected as members of committees. The General Meeting shall appoint the chair-person of committees. Each committee is empowered to co-opt up to three non-voting members.

#### **2.7. Agenda.**

The International co-ordinator shall receive items to be considered for inclusion on the agenda not less than two months before a General Meeting. After discussion with the President, the International co-ordinator shall circulate the agenda, in writing, to all members not less than two weeks prior to the General Meeting.

Items for the agenda received by the International co-ordinator less than one month in advance of a General Meeting may, unless withdrawn, be considered as notices of motion for debate at the next but one General Meeting. Notices of motion will be indicated on the agenda of the next General Meeting. The International co-ordinator may be asked to provide the Procedures and Nominations committee with proof of the late arrival of agenda items if so required.

Items for the agenda requiring a decision (proposals) must be submitted with the name of both proposer and seconder.

#### **2.8. Quorum.**

Three quarters (3/4) of all registered voting members attending an International Conference shall constitute a quorum.

#### **2.9. Opening.**

A General Meeting will not be deemed constitutional unless properly opened by the reading of scripture and by prayer, duly recorded in the minutes.

#### **2.10. Debates.**

Debates on competent motions will be conducted in the following way:

- (a) The proposer shall be given opportunity to present the motion.
- (b) The seconder shall be given opportunity to support the motion.
- (c) The chairman shall ask for any questions or clarification.
- (d) The debate shall be opened to the members.
- (e) The proposer will briefly sum up and present the proposal.
- (f) Amendments, if any, shall be voted on in the order proposed before voting on the substantive proposition.

#### **2.11. Procedural devices.**

In a body such as LCJE complicated procedural devices are probably inappropriate. However the following may prove helpful in dealing with problems.

- (a) To avoid prolonged discussion the debate may be brought to a conclusion by it being moved, seconded and carried that, "the vote be taken".

(b) For such purposes as e.g. obtaining additional information, the debate may be adjourned by a procedural motion, duly seconded and carried that "the debate be adjourned".

(c) To avoid the needless polarisation of the membership the debate may be closed without voting on the substantive proposal by it being moved, seconded and carried that "we move from the question".

#### **2.12. Committee proposals.**

A recommendation from a committee should normally be generally accepted (i.e. without major amendment), rejected outright, or referred back to the committee for reconsideration.

#### **2.13. Matters for committees.**

The recording secretary shall ensure that every matter referred to a committee is properly included in the agenda of that committee.

#### **2.14. Reports.**

Committees or persons responsible to submit reports shall clearly specify any recommendations or conclusions.

#### **2.15. Accounts.**

The International Co-ordinator shall prepare and circulate (usually by publishing in the Bulletin) an annual statement of accounts and a report on the financial affairs of LCJE. Copies of such accounts for the period between General Meetings shall be circulated to full members with the agenda prior to a General Meeting.

#### **2.16. Annual Reports.**

Area co-ordinators shall submit a brief annual report to the International Co-ordinator by December 30th. After consultation with the President, the International Co-ordinator shall publish in the Bulletin a brief annual report of the activities of LCJE. Collected annual reports from the International Co-ordinator for the years between General Meetings shall be available, on request, at each General Meeting.

#### **2.17. Voting.**

Votes shall be registered either by:

- (a) The use of coloured paddles.
- (b) The use of ballot papers and a secret vote.

The chairman, with the guidance of the Procedures and Nominations Committee, shall decide as to which procedure is most appropriate, except in an election of officers where a secret ballot shall be the means adopted.

#### **2.18. Counting of votes.**

The Procedures and Nominations Committee, shall arrange for tellers to count the number of votes cast either in an open vote or through a secret vote.

#### **2.19. Recorded dissent.**

After the General Meeting has reached a decision, which has not been unanimous, a member who dissents from it has the right to have his dissent recorded in the minutes, with or without

reasons. This dissent must be tendered immediately after the decision has been pronounced, and before the General Meeting proceeds to any other business. (see appendix 4.)

#### **2.20. Decision and action.**

In the record of each General Meeting decision, it shall be clear which committee or person is responsible for implementing that decision.

#### **2.21. Minutes.**

The recording secretary shall prepare a summary account of the discussions and decisions of each General Meeting (including a list of registered voters present), obtain the chairman's approval of the draft, and circulate them to each member within a month of the meeting.

### **3. OFFICERS AND COMMITTEES**

#### **3.1. President.**

The President is a senior member of LCJE whose main tasks are to chair the General Meeting and to act as a public representative of the movement. The President shall be elected at the General Meeting.

#### **3.2. International Co-ordinator.**

The International Co-ordinator is a senior member of LCJE, reporting to the ICC, whose main tasks are, inter alia, to oversee the functioning of the network, secure new members, keep an account of all international expenditure, supervise the production and dispatch of the Bulletin, to co-ordinate the international meetings of the consultation and to oversee the implementation of the decisions taken by the General Meeting.

#### **3.3. Area Co-ordinators.**

Each regional chapter shall, from time to time, elect an area co-ordinator. They shall be responsible to promote the aims and objects of LCJE in each area and serve the interests of local LCJE members. They are subject to election on the following basis.

- (a) The first term requires a simple majority.
- (b) The second term requires a 60% majority.
- (c) The third and subsequent terms requires a 75% majority.

A term of office is understood to be the period of time elapsing between International Conferences, normally four years.

#### **3.4. Tenure of Office**

The President, International-coordinator, and members of the ICC shall be subject to election by the General Meeting on the following basis:

- (a) The first term requires a simple majority.
- (b) The second term requires a 60% majority.
- (c) The third and subsequent terms requires a 75% majority.

A term of office is understood to be the period of time elapsing between International Conferences, normally four years.

#### **3.5. Subscription**

All officers, committee members and area co-ordinators of LCJE, when elected or re-elected, shall subscribe to the Lausanne Covenant.

#### **3.6. International Co-ordinating Committee.**

##### *3.6.1. Terms of Reference.*

The International Coordinating Committee, (ICC) shall promote the aims and objects of LCJE, implement the decisions of the General Meeting, and transact the business of LCJE between the General Meetings.

##### *3.6.2. Members.*

The President and the International Co-ordinator shall be members of the ICC.

The General Meeting shall elect two members to serve on the ICC.

Area Co-ordinators may attend meetings of the ICC as non-voting participants.

#### **3.7 Procedures and Nominations Committee.**

##### *3.7.1. Terms of Reference.*

The Committee's task, inter alia, is to produce and circulate the electoral roll, advise the President on matters of procedure in the conduct of the General Meeting, supervise the conduct of elections and other voting procedures, recommend to the ICC amendments and alterations to business procedures and standing orders, and to receive nominations, scrutinise candidates suitable for election as officers and investigate complaints against officers.

##### *3.7.2. Members*

The Procedures and Nominations Committee shall be made up of one member selected by the ICC, and two members elected by the General Meeting, the members to serve until the election of the new committee at the General Meeting.

### **4. ALTERATION OR SUSPENSION OF RULES AND PROCEDURES**

#### **4.1. Alteration of Rules and Procedures.**

None of these rules and procedures (including standing orders) shall be amended or rescinded without the approval of two-thirds of registered voters.

#### **4.2. Suspension of Standing Orders.**

In exceptional circumstances, a standing order governing the procedure of the General Meeting (but not 3.8. Quorum) may be suspended for the duration of a particular General Meeting, provided that a formal resolution is approved by two-thirds of the registered voters present at the meeting.

THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM  
Financial Statements (Danish Crowns)  
Year Ended 31 December 1993

Statements of income and expenses for 1993

|  |                   |
|--|-------------------|
| <b>Income</b>                          |                   |
| Dues (paid in 1993)                    | 127,699.15        |
| Interest                               | 6,657.78          |
| Donations                              | 3,760.55          |
| Booklets, photocopies, Directory       | 2,143.06          |
| Subscription                           | 979.38            |
| <b>TOTAL INCOME</b>                    | <b>141,239.92</b> |
| <b>Expenses</b>                        |                   |
| Reimbursement for administration, 1993 | 50,000.00         |
| Postage                                | 29,962.75         |
| Bulletin, printing                     | 21,318.75         |
| Stationary and equipment               | 13,663.05         |
| Travel and accommodation               | 13,617.50         |
| <b>TOTAL EXPENSES</b>                  | <b>128,562.05</b> |
| <b>SURPLUS FOR THE YEAR 1993</b>       | <b>12,677.87</b>  |

Balance Sheet As at 31 December 1993

|  |                   |
|--|-------------------|
| <b>Assets</b>                            |                   |
| Loan ETC 1994                            | 9,257.00          |
| Cash at bank                             | 95,221.48         |
| <b>ASSETS IN TOTAL</b>                   | <b>104,478.48</b> |
| <b>Capital and Liabilities</b>           |                   |
| <u>Capital</u>                           |                   |
| As at 1 January 1993                     | 26,034.31         |
| Surplus for the year 1993                | 12,677.87         |
|  | 38,712.18         |
| <u>Special Fund</u>                      |                   |
| As at 1 January 1993                     | 56,815.00         |
| LCJE Brochure                            | (2,868.70)        |
|  | 53,946.30         |
|  | 92,658.48         |
| <u>Liabilities</u>                       |                   |
| Scandinavian Theological Conference 1995 | 11,820.00         |
| <b>CAPITAL AND LIABILITIES IN TOTAL</b>  | <b>104,478.48</b> |

Lystrup, Denmark, 12 January 1993  
*Kai Kjær-Hansen*  
Kai Kjær-Hansen  
Treasurer

## Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1993.

The auditing has been performed in accordance with generally accepted auditing principles as applied in Denmark and included such auditing procedures as I considered necessary.

I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for that purpose. So far as appears from my examination, proper books of accounts have been kept.

Aarhus, Denmark, 12 January 1994

*Karsten Mumm*  
Karsten Mumm  
State Authorized Public Accountant  
(Denmark)

## Meetings

### LCJE North American Chapter

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

### Next

**International meeting**  
The next International LCJE  
Conference is scheduled to  
take place in Israel from  
**Sunday, 18 June, to**  
**Friday, 23 June, 1995.**

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