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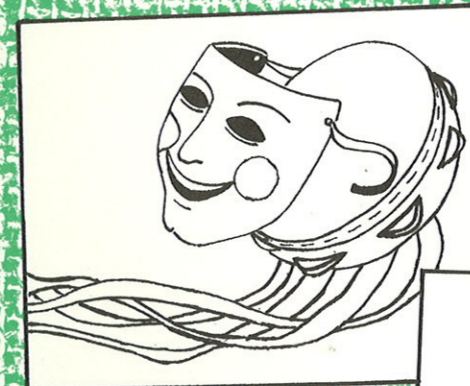
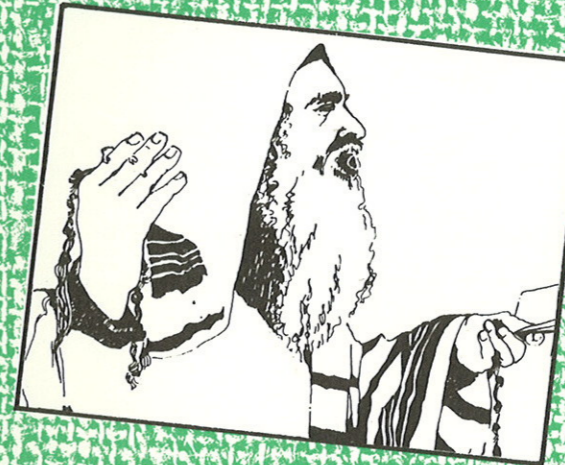
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# LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

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After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches be grafted into their own olive tree!  
Romans 11:24



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DESIGN AND LAYOUT BY ELIZABETH HILL  
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# from the PROGRAMME COMMITTEE



## Jerusalem Consultation

18-28 August 1986

The Programme Committee met in Israel in October. A brief resumé of their discussion is given here.

The Committee's brief was to outline the aims and preliminary programme for the Jerusalem Consultation, scheduled to take place 18-28 August 1986, and to set practical preparations into motion.

It is hoped that the consultation will be attended by some three hundred delegates, and that it will prove to be the largest gathering of those involved in witness to the Jewish people since Budapest and Warsaw in 1927/28.

The general aims of the consultation are sevenfold:

- 1) to bring together a wide perspective of evangelical Christians from all over the world who are concerned to witness to the Jewish people.
- 2) To provide a clear statement of the need to take the good news of the Messiah to God's ancient covenant people, and to do so in the very city where the mission of the Christian Church first began.
- 3) To discuss both theological and methodological issues relating to effective evangelism amongst the Jewish people.

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- 4) To create an opportunity for the sharing of news of progress in this ministry.
- 5) To foster closer cooperation between Jewish missions and Messianic congregations.
- 6) To offer opportunity for delegates at the consultation to see at first hand the growth of the Church in Israel.
- 7) To be a source of encouragement to the increasing number of believers in the land of Israel.

Invitations to the consultation will be sent to all societies, denominational representatives and individuals who are involved in Jewish evangelism. They will also be sent to scholars and theologians who are working in the area of Christian witness to Jewish people. It is planned that a number of observers will also be invited to attend.

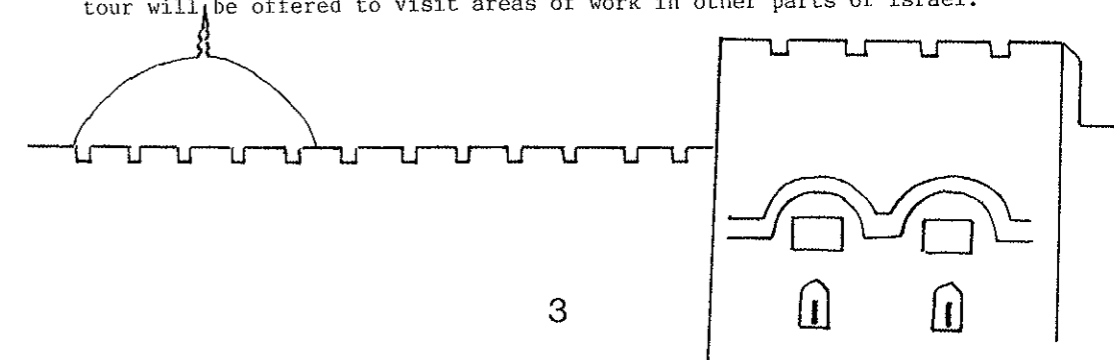
The conference fee will be US \$30 for members of the LCJE and \$75 for non-members. Those who register before 31 August 1985 will be entitled to pay a reduced fee of \$25 and \$65 respectively (brochures will be distributed early in the new year with registration forms). In addition, of course, participants will need to meet the cost of travel, board and lodgings.

The consultation will be held in a conference centre in central Jerusalem. Further details will be announced when the contract is finalised.

The programme will include studies in the Acts of the Apostles, theological papers, case studies and workshops. The workshops will be continuous, running throughout the consultation, and will include such themes as:

- Mission society leadership
- Theology and Education
- Magazines and Journals
- Evangelistic literature
- Worship
- Music
- Drama and the Arts
- Discipling new believers
- Mission Ethics
- Prayer and Intercession

Evening sessions will be presented by local Israeli groups and individuals. There will also be a number of excursions to view the local church scene. Prior to the consultation itself, an optional tour will be offered to visit areas of work in other parts of Israel.



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# JEWISH EVANGELISM: IDENTIFICATION AND PROCLAMATION

by David Harley  
International Co-ordinator of LCJE



"Comfort my people...  
...say to the cities of Judah,  
'Behold your God!'"  
(Isaiah 40:1,9)

The command, "Comfort my people..." has become a watchword for many Christians concerned to identify with the Jewish people of our own generation in their search for a stable and peaceful existence in the land of Israel and elsewhere. The proclamation, "Behold your God!", is the banner of others, directing Israel to the One who is the true source of her comfort.

We are called to do not one or the other, but both. Jesus, in his earthly ministry, adopted a twofold pattern of caring and teaching. When he sent his disciples out into the towns and villages, he commissioned them to heal and

preach. This is a blueprint for mission that is found repeatedly in the Scriptures: a blueprint comprising a balance of caring compassion and unequivocal proclamation of the gospel.

We are called to identify with the Jewish people in times of pain and distress. We are also to point them to the One who is not only their Messiah but their God. In the task of Jewish evangelism today, how can we effectively engage in that dual ministry of identification and proclamation?

Our identification with the Jewish people may express itself in many ways: seeking to combat anti-semitism from the unkindly spoken joke to the obscene graffiti on the synagogue walls; urging our churches to hold out the hand of friendship to the Jewish community, standing with them against racialism; devoting time and energy to the support of Soviet Jewry; promoting friendship with Israel... All these are tangible ways in which we can seek to demonstrate the compassion and love of God for his people.

Our presentation of the gospel needs to be culturally sensitive, relating to the concerns, hopes and aspiration of the Jewish people. We cannot expect our Jewish brothers and sisters to get terribly excited about books and articles written by Christians from a Gentile perspective that may display little perception or understanding of a Jewish world-view. There is a need for more Jewish Christians to produce literature which speaks to the Jewish community at large in a relevant style on relevant issues (in Hebrew, English, French, Spanish... etc!). Our proclamation must, however, be bold and not a timid apologia for the faith. We must publicly assert, with theological authority, that the gospel of Jesus is for the Jewish people as much as for the Gentiles.

Our communication should not be cramped in its style. The prophets of the Old Testament went to all kinds of lengths to hammer home the word of the Lord: smashing pots, tearing up clothes, lying on their side for days on end...! Innovative pioneer work in the USA has illustrated how drama, music and art can be harnessed to communicate with greater effect the good news of what God has done for Israel and the world.

Our churches need to provide a welcoming environment in which Jewish people may feel at home. For many centuries, a Jew who has come to faith in Jesus and has joined the Christian Church has been confronted with a seemingly foreign liturgy and a cold atmosphere. Some Jewish Christians have settled down in this unpromising environment, but many today are attracted more to the growing movement of Messianic fellowships, in which the worship retains more of the atmosphere and liturgy of the synagogue, and the congregational life retains the familiar Jewish cultural norms. Such groups seem likely to continue to be a major factor in drawing Jewish people to Jesus. Those of us involved in the task of Jewish evangelism need to assist the mainstream denominations to demonstrate a greater sensitivity to the feelings of Jewish people (and, indeed, to members of other cultures) and to be able to offer them a warmth of fellowship that at least matches that which they have hitherto only enjoyed within their Jewish communities.

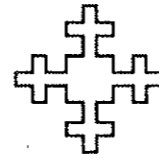
Our effectiveness in both identification and proclamation will be measured by the extent to which we can work in integrated teams. Jewish evangelism in the past has suffered through mission policies of placing one worker here, one worker there. Biblical patterns of ministry and the lessons of the past should teach us that we need one another in daily proximity to share hopes, calm fears, check enthusiasm, face opposition and confirm strategy. Concentrated groups of workers in fewer centres will engage in a far more effective ministry than will scattered individuals, dissipating energy over too diffuse an area. The small number of personnel available to many missions is in itself a cogent reason for increasing further the cooperation between agencies. Indeed, it was to promote such cooperation that the Lausanne Consultation on Jewish Evangelism was founded, and it is to be hoped that the 1986 Jerusalem Consultation will bring together an even wider group of individuals, churches and societies than before, working together with a common purpose.

Paul looked forward to the day when all Israel would be saved. In anticipation of that day, let us resolve to make maximum use of the opportunities and resources open to us in our shared task, as we seek to obey the commission, "Comfort my people... say to the cities of Judah, 'Behold your God!'".

# HAPPY ANNIVERSARY!

to two member-societies of LCJE

## 1 Suomen Lähetysseura



Back in 1924, Aapeli Saarisalo and his wife arrived in Jerusalem. He was a pastor and later a professor of semitic languages, and he was the first worker to be sent to Israel by the FINNISH MISSIONARY SOCIETY. The 60th anniversary of the event was celebrated in the Mission Chapel in Helsinki on 26 August 1984, with Rev. Josef Ben-Zwi from Tel Aviv as the visiting speaker. Professor Saarisalo himself was present, along with Dr Aili Havas, who worked in Jerusalem from 1932 to 1969.

The Finnish Missionary Society currently has fifteen workers in Israel. They try to support the work of local Protestant Arab churches as well as that of local Jewish Christian groups. The Society is involved in the work of the Ebenezer Home in Haifa and the Caspari Center in Jerusalem, and has made a notable contribution to furthering the publication of Christian literature, especially in Hebrew.

Back at home in Finland, the Finnish Missionary Society is engaged in cooperation with other Scandinavian Jewish missions. The Norwegian Israel Mission (which has recently joined the LCJE) was established in 1844, followed by a similar outreach from Sweden and Denmark. The Finns joined the scene in 1863. For the past twenty years and more, all of these organisations have met together every six months to plan, pray and study. Jewish mission representatives from Iceland recently joined the Cooperation Committee, and they all get together at the annual meeting of the LEKKJ - the Lutheran European Committee of the Church and the Jewish People.

## 2 *CMJ* The Church's Ministry Among The Jews

On 27 October 1984, workers and supporters of CMJ met together to praise God for 175 years of outreach among the Jewish people. They remembered the pioneering work of such men as Charles Simeon and William Wilberforce, founding fathers of the Society, and Lord Shaftesbury, its longtime president. Shaftesbury it was who shared the Biblical vision of the Jewish return to Israel with the young Arthur Balfour!

Looking to the future, CMJ welcomed the Bishop of St Albans to dedicate its new headquarters to God's service. The Bishop stressed the need for the Society (and indeed for all Christians) to be faithful and courageous in their proclamation of the gospel!

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A  
Jewish Believer's  
bird's-eye view of  
the LCWE

by Susan Perlman  
Assistant Co-ordinator  
of LCJE

Every two years, the full committee of the Lausanne Committee for World Evangelisation (LCWE) meets to plan activities, restructure working groups, and hear reports of what has been happening through its efforts worldwide.

I arrived in Stuttgart with some apprehension for my first meeting as a member of the committee. Until recently, I was the only Jew on it (Menahem Benhayim has since joined me). But I found much interest and concern from my brothers and sisters all over the world for a forthright testimony to the Jewish people. Victor Koh of Singapore, for example, surprised me by telling me about his Jewish contacts there. Galo Vasquez of Mexico City was able to update me on his efforts among Jewish enquirers. And so on..!

Dr Leighton Ford, Chairman of the LCWE, gave me a few minutes during one of the evening sessions to convey a vision of what is happening in the field of Jewish evangelism. I had the chance to tell of many of your works around the world!

The LCWE emerged from the International Congress on World Evangelisation (Lausanne 1974). That historic gathering spurred on major consultations on evangelism and produced significant publications dealing with strategy and theology. Of course, the LCJE was also a product of the LCWE - actually, we're one of the glowing success stories!

One of the major decisions to come out of the committee meeting was that a second International Congress on World Evangelisation is to be held in 1989, probably in a third world city.

At Stuttgart, an urgency was felt to respond to the challenges of a world that has dramatically changed since the 1974 Lausanne Congress. By 1989, world population will have passed the five billion mark. The Islamic movement is growing rapidly. The number of young people has risen. Urbanisation has accelerated. Personally, I was very encouraged to hear of the rapid growth of the Church in Africa, Asia and Latin America, and of their own developing missionary advance.

A highlight of the LCWE meeting for me was my involvement with the Younger Leaders Group (tomorrow's shapers of world evangelisation?). I've been appointed to its executive committee to represent North America, women and minorities!

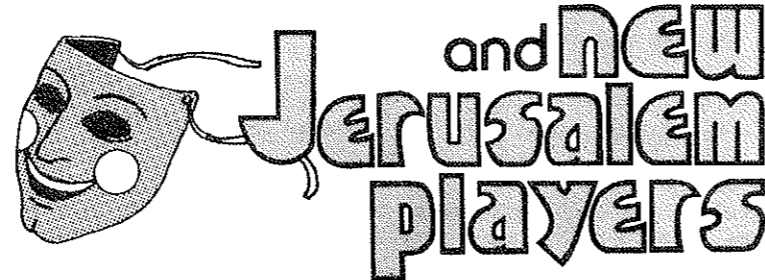
We in the LCJE are so fortunate to have the LCWE and the Lausanne Covenant as the basis for our cooperative efforts. The LCWE, unlike many other international church bodies, has taken a public stand in favour of Jewish evangelism. It has the vision and involvement of 'doers' in the task of world evangelisation, and I'm proud that we're a part of it!



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# JEWS FOR JESUS

## presents the Liberated Wailing Wall



by Jodee Karroll  
The Liberated Wailing Wall

### Monday 30 July

The big day finally arrived! We left New York for London, and the reality of the adventure God was taking us on began to hit us!

### Wednesday 1 August

Three teams of five went out on the streets of London. In the first two hours of our campaign, we gave out over 11,000 broadsides (\*1), and met Jewish people from Israel, Moslems from Iran, and lots more besides.

### Thursday 2 August

Tut-tut, it looked like rain, but we did our walk-on (\*2) anyway. A small crowd gathered to hear our music and watch our drama. We were just about to find out what Mrs Goldblossom chose behind Curtain No 3 when a policeman stepped out and politely asked us to move on. Well, it was really starting to pour with rain, so our crowd was beginning to rush off anyway!

### Friday 3 August

As we emerged from the crowded tube station, a young woman stepped between Susan and Jodee, and said, "What's this all about? I'm Jewish and I want to understand why you're here". So we told her.

Another tour "first" happened this evening: a Jewish man prayed to receive Jesus! He had been given a broadside by a Jew for Jesus co-worker in London six months earlier, had written to our San Francisco office for more information, was invited to our presentation... and prayed that God would show him the truth about the Messiah - and He did!

### Thursday 9 August

One of the Glasgow newspapers, hearing that we were scheduled to appear at

- (\*1) our brand of Jewish gospel literature
- (\*2) impromptu open-air presentation

EXCERPTS

FROM

"A WORLD

TOUR

TRAVEL

DIARY"

the Pavilion, tried to telephone our HQ in the States... but couldn't get through, and published an article explaining that there was no such thing as "Jews for Jesus". After the reporter came to hear us tonight, we hope he feels differently now!

### Sunday 12 August

A normal day except that we somehow spilled water all over the electrical wiring of our sound system. Now we ALL have curly hair...

### Wednesday 15 August

Our drama in downtown Leeds was enhanced by buckets of water thrown on us in anger from a 2nd-floor window. That certainly helped to draw a crowd for us. A businessman accidentally walked under the third bucketful - smile, sir, you're on candid camera!

### Thursday 16 August

Sixteen outdoor and nineteen indoor presentations later: time to move on to Israel!

### Saturday 18 August

We went to join the Shabbat crowds in the park at Ramat Gan. After we sang some of our Hebrew songs, the local believers had a great time of witness among the onlookers. When we left for lunch, they were still discussing Y'shua.

### Sunday 19 August

After our walk-on on Tel Aviv's busy Dizengoff St, Ya'acov prayed with an Israeli man who wanted to know whether Y'shua is the Messiah. It's so good to be working in partnership with sabra believers. We all enjoyed watching Ya'acov stop the traffic for our vans to pass, proudly sporting his new Y'shua t-shirt!

### Monday 20 August

A woman from New York (where else?) told us we should go back to America - I guess she thinks they need us more there...

### Thursday 23 August

**NEWS FLASH!** Today hundreds of Jews for Jesus descended on Jerusalem and Haifa. Actually ten of us went to Jerusalem and five to Haifa!

On Jerusalem's Ben Yehuda St this evening, a crowd gathered before we even started! They were very attentive and we spent about 45 minutes chatting with them afterwards. Then some hostile Americans got angry. One of them approached Arturo with the intent of knocking a few teeth loose: not quite knowing how to respond, Arturo grinned and shook the man's hand, introducing himself. After all, who'd punch a friend?

Meanwhile in Haifa, the New Jerusalem Players went out to the Hadar with more Israeli believers. In a really fruitful time of ministry, one Jewish man and one Arab man prayed to receive the Lord.

### Monday 27 August

We seem to be developing a regular pattern on Ben Yehuda St: a large crowd gathers of both the curious and the irate. While we sing and do our drama, peace prevails - and when we stop, conversation breaks out all round us. We move on leaving everyone to discuss Y'shua (and our right to sing and talk about Him on the streets!).

This afternoon, we held a leaders' seminar at the Caspari Center. We discussed the history and methodology of Jews for Jesus, and David ended by saying it was time for believers to take a more visible stance. Nearly everyone was in agreement - especially Ya'acov. He invited them all, Jew and Gentile alike, to go out with him and 'do evangelism'.

He urged the leaders to set the example, saying that no-one else would join him if they didn't. Ole Kvarme's response drew affirmative smiles: "Yes, Ya'acov, I'm afraid you're right!".

Wednesday 29 August

We're encouraged by our time in Israel as we pause to reflect: ten people have accepted Y'shua (four of them Jewish), and 76 Jewish people have asked for further information. We praise God for what He's going to continue to do through the Israeli believers. And so it's 'Shalom' - for now - to Israel, and on to South Africa.

Friday 7 September

Today we held a press conference for the Johannesburg newspapers. David explained who we are, what we believe and why we're here. He also stated, for the record, that two of our concerts (WITS University and Quavers Restaurant) had been cancelled because of local pressure. Quavers was cancelled because, as soon as the posters went up, nearby merchants complained to the owner of the property. But the suppression of the gospel is especially shameful on the campus of WITS University, which prides itself for being a forum for open discussion of differing viewpoints. Actually, much of our opposition on campus was not from Jewish students, but from Christian groups who seemed to fear the consequences of such an open proclamation of the gospel.

Later, we decided to go unofficially to WITS University campus. We figured we'd get kicked out, but we hoped at least to raise the issue of Y'shua. God REALLY blessed us! We had so many conversations with Jewish people. At one point, Arturo had gathered a crowd of about fifteen Jewish students. We distributed our broadsides and talked further to those who were interested. Then we went to the snack bar and sat down. At that point, four orthodox students rushed up and demanded what we were doing there. Well, we were just drinking some juice!

Sunday 9 September

We had a tremendous time of worship this morning at a church in Alexandra, a black township. I guess it stood us in good stead for our evening presentation at the Market Theatre. Over 200 Jewish students turned up and it was a riot - literally! We'd hired two security guards because we'd anticipated some trouble! As soon as we started singing, the crowd erupted in shouting and clapping to drown us out. They gave it a good try, but it didn't work until they started pulling out our speaker wires. When the tension really escalated, David sent us all backstage and the riot police arrived. The first policeman walked in and protested, "How CAN you be Jewish AND believe in Jesus?". Needless to say, he wasn't very helpful! Later, as the auditorium cleared, one alert Christian got the names of four Jewish folk who wanted to know



more. They seemed embarrassed by their ill-behaved friends. As someone said afterwards, "When you get them alone, they turn into people!". But God really used the opposition to magnify the visibility and impact of the gospel message.

Thursday 13 September

A glance at the editorial page of today's "Daily Mail" revealed a page full of letters from irate Jewish people. When we went out on the streets to do some broadsiding, we all encountered some hostility, but (because of our press coverage) we also met many people who had heard of us and wanted us to explain what we believed!

Friday 14 September

As we boarded the plane for Australia, the stewardess leaned over to Lee and said, "You know, you people are the talk of Jo'burg!". Even during the flight, we found more opportunities to share our faith in Y'shua.

Wednesday 19 September

When we arrived at Melbourne University for our lunchtime presentation, we found Jewish students already passing out pamphlets at the door. These were entitled, "Don't nail Judaism to a cross", and contained all your basic 'anti-missionary' arguments. But the students were polite and listened quietly to us.

Friday 21 September

Tonight, David spent a long time talking with an elderly Jewish woman, and she prayed with him that God would show her whether Jesus is the Messiah or not. After looking further at some Scriptures together, she decided God had answered her prayer. She prayed to receive Him then and there!

Wednesday 26 September

Today we prayed specifically that God would bring people to first-time decisions for Him through our ministry in New Zealand.

Thursday 27 September

One of the ushers at the Wellington Town Hall asked Dafna some questions as she set up the book table. He turned out to be Jewish. Dafna and Stephana prayed together for him, and he raised his hand to receive the Lord at the end of the presentation. Apparently, he'd been thinking about Jesus for a while, reading his Bible daily, and tonight he made his decision!

Thursday 4 October

As we said goodbye to New Zealand, we praised God that He had honoured our prayers - nineteen people had committed their lives to Him for the first time!

P.S. Tuesday 9 October

We learned that two of our contacts in Israel have received Y'shua since we left. We know that God is still working on the other 74..!



# personally speaking...

Ole M. Kvarme

OLE CHR. M. KVARME IN CONVERSATION WITH ELIZABETH HILL

- ELH Ole, you've nearly completed the first decade of your ministry in Israel. Could you give me an idea of the kind of activities you're involved in on a regular basis?
- OCMK *My daily work is as Director of the Caspari Center for Biblical and Jewish Studies. We're developing here a programme of Theological Education by Extension (in Hebrew) for local believers. We also provide seminars and study guidance for visiting groups, and we're involved in Biblical and theological research projects. As Field Director of the Norwegian Mission to Israel, I also supervise our congregational centers in Haifa and Tel Aviv and a student evangelism center and an old people's home. For several years, I have placed great importance on involvement with the UCCI (United Christian Council in Israel): I am now chairman of its Theological Commission and editor of its new journal, 'Mishkan'. I'm also associated with the ministry of the Bible Society in Israel.*
- ELH So you're a busy man! But you've chosen to add yet another commitment to your schedule by consenting to serve on the Steering Committee of the LCJE. Why is this a priority for you?
- OCMK *I had the privilege of participating in both the Thailand and Newmarket Consultations. Through these consultations, I gained new personal contacts and new opportunities for cooperation with others (both in Israel and abroad). I am convinced that, as evangelicals concerned with Jewish evangelism, we have no alternative to cooperation: it is absolutely essential for our credibility vis-a-vis the Jewish people, and for our call for the whole Body of Christ to take up its responsibility of love for the Jewish people. Today I see the LCJE as the most useful forum for fellowship and the development of cooperative efforts.*
- ELH Have you noticed any developments in Jewish evangelism in Israel that you would attribute to the influence of the 1983 Newmarket Consultation?
- OCMK *Yes, both the Thailand and Newmarket Consultations contributed significantly to putting Jewish evangelism firmly on the agenda of the Body of Christ in Israel. Furthermore, the Israeli participants are now working together to develop new efforts in outreach. We've just arranged a seminar on the use of evangelistic literature. More Israelis are now involved in direct outreach than some of us would have ever thought possible only five years or so ago.*

- ELH Now that there is an increasing number of sabra believers, how do you see relationships developing between locally trained leaders and expatriate workers?
- OCMK *I see two distinct and overlapping trends. Among local leaders, there is a growing sense of independence and emphasis on self-government. And together with this, there is a stronger emphasis on the Jewish identity of the local congregations. I think this is a natural and sound development. However, in practical terms, it means there are tensions to be overcome in relationships between Israelis and expatriates. I would want to stress that there is a growing mutual trust in the exploration of interdependence.*
- ELH We hear a lot about the so-called 'anti-missionary' forces in Jerusalem and elsewhere. What effect does this kind of opposition have on the believers? Does it blunt their cutting edge in evangelism, or does it sharpen their determination?
- OCMK *It has strengthened their unity, and given them plenty of media coverage. This has not been totally negative; on the contrary, some of it has been marked by a definite openness. This has served to encourage local believers in their witness.*
- ELH What factors do you think would make for more effective evangelistic outreach in Israel?
- OCMK *I see two basic factors. The first is simply the example of others. As believers see their friends go out and witness to neighbours or strangers, they go and join them! The second factor is to do with training. Israeli believers need to be encouraged to find a secure identity as JEWISH followers of Jesus; and they need to be able to communicate their faith with understanding. I've been tremendously encouraged to see how Biblical teaching leads to joyful witness.*
- ELH This summer, a team from Jews for Jesus worked with local believers in a programme of evangelism conducted on the streets and beaches of Tel Aviv, Haifa and Jerusalem. How would you assess the effectiveness of their approach?
- OCMK *They had many meaningful encounters with Israelis: a few took an immediate step of faith, and many others are being followed up right now. However, I think the most important thing was the eye-opening effect their visit had on us here on the local scene. They proved that this kind of outreach CAN be done, making the gospel a public issue.*
- ELH Have you a personal dream for the work in Israel that you would like to see fulfilled during the coming year?
- OCMK *I have two specific dreams or prayers. My first is that a newly established training team of three local leaders may be able to prod the congregations into outreach in their own areas. My second prayer is that the overseas ministries working in Israel may be able to move together and develop a training programme for new expatriate workers that will enable them to make a meaningful contribution to the task of Jewish evangelism here.*



# Missionaries stir up ill-feeling

## LETTERS TO THE EDITOR

### What was said in Birmingham

by Richard Harvey

"MISSIONARIES LAUNCH LONDON CAMPAIGN" screamed the bold headline of the Jewish Chronicle's London supplement. Five columns followed of fairly factual but slightly confused reporting, linking together a small team of seven from Operation Mobilisation (who were to be seen around London in July wearing 'Jesus made me kosher' t-shirts) with "an intensive missionary campaign spearheaded by the 'Jews for Jesus' organisation but supported by a wide range of evangelising groups, with backing from Christian and 'Hebrew Christian' institutions in Israel".

The fact that the Church's Ministry among the Jews was publicly celebrating 175 years of unbroken evangelism among the Jewish people of London never received any mention!

But the Jewish press had launched its own 'Summer Campaign' and treated us to an unexpected wave of publicity as the various scheduled summer outreach events got under way! Almost every week, articles were published about the missions, 'Jews for Jesus', Messianic fellowships and 'Jesus Jews'.

No-one escaped the treatment: David Harley, the LCJE, the Caspari Center, the Newmarket Consultation, Baruch Maoz...! The Leeds and Manchester Jewish papers also included reviews (not terribly complimentary ones!) of the first issue of 'Mishkan'.

Giving out evangelistic literature on the streets of London, I was greeted by orthodox Jews who had read about me the day before! My own relatives requested further information for the synagogue grapevine!

When the Jews for Jesus team left for Israel after their whistle-stop tour of the British Isles, reports and interviews pertaining to their visit appeared in the Jewish Chronicle, the Birmingham Jewish Recorder and the secular sociological weekly, New Society.

The New Society report detailed the events of the public meeting held by the Jews for Jesus team under the auspices of the London Messianic Fellowship. This report was expanded and reprinted in the respectable

and influential 'Manna', the journal of the Manor House Centre for Judaism (the training college for Liberal and Reform rabbis and teachers). "As an eye-opener to the peril which faces our Jewish students, here is a report.. of one Friday night seduction session by Jews for Jesus.."

A journalist from a North London local newspaper requested a follow-up interview, and four newspapers circulating the area of London's sizeable Jewish community picked up the results under headlines such as "MESSIANIC SECT WORRIES JEWS" and "'JEWS FOR JESUS' FEAR". Even the Church of England newspaper joined the fray, with "BRITISH JEWS CONDEMN 'TASTELESS' WORK OF CHRISTIAN MISSIONARIES".

An interesting correspondence followed some of these articles. Some of the statements in the Jewish Chronicle ("blatantly an attempt to foment anti-Jewish feeling", "repetition of phrases such as 'Jews killed Christ' and 'I hate Jews'") were so outrageously inaccurate that, almost in apologetic response (or was it the threat of legal action?), a series of letters from Jewish believers and others was published to put the record straight. The local papers followed suit!

Reactions from other quarters were varied. In Birmingham, a meeting took place between concerned Jewish leaders, church authorities and Jewish believers. In London, however, a local rabbi advised that "the cult" should be ignored. A Christian minister involved in dialogue between church and synagogue stated that "determined conversionism means a spiritual Final Solution".

How have the Jewish believers reacted to such unsympathetic publicity? Firstly, we rejoice that we are considered newsworthy at all: they cannot ignore us! Secondly, we are attempting to counter the slurs, misinterpretations and distortions of our activities but proclaiming clearly the truth about the Messiah. Thirdly, we are looking for fruit! The very discussion is symptomatic of spiritual enquiry and interest. Thanks to the articles, everyone now knows when and where the Jewish believers meet!

It can be unnerving to see oneself paraded publicly before the eyes of thousands of readers simply for the unsocial behaviour of believing that Jesus is indeed the Messiah. But then He did encourage us to follow in His footsteps!

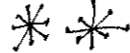
(Richard Harvey is an evangelist with the Church's Ministry among the Jews)

# 'Messianic' sect worries Jews

## We are not a sect

# The **BACK** Page

For your interest and information, we are enclosing a copy of the brochure of the LCWE and also the text of the Lausanne Covenant with this issue. Further copies are available on demand.

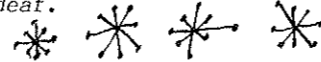


INTERNATIONAL CO-ORDINATOR OF LCJE VISITS UNITED STATES OF AMERICA!

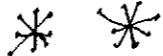
David Harley and his family expect to be visiting the East Coast (from New York to Florida!) next summer, from mid-July to mid-August. If you would like to invite him for any discussions concerning the affairs of the LCJE, or offer him any speaking engagements, please would you write to him promptly, as he says his schedule is rapidly filling up!



*A legal case has been battling in the USA for quite some time regarding Robin Polin, a deaf Jewish Christian young woman. Her parents, in an attempt to prevent her from attending a Bible college or practising her faith in Christ, petitioned the district court in Tulsa, Oklahoma, to have her found incompetent and in need of a guardian. The local court decided in the parents' favour, but, on appeal to the Oklahoma State Supreme Court, this decision was overturned. Robin's father then appealed to the United States Supreme Court (the highest court in the country). The decision came down on 2 October that the U.S. Supreme Court would not hear the appeal: consequently, there is no further legal recourse Robin's parents can take. Please pray for Robin, who is now studying at a Christian college in Tennessee, which has a department for the deaf.*



The BIBLE SOCIETY are hoping to publish a JEWISH NEW TESTAMENT. This is the work of Dr David Stern, who was one of the participants at our Newmarket Consultation. This new translation has been produced deliberately with the Jewish reader in mind: Jewish terms and vocabulary are preferred, and substantial footnotes explain Jewish background. The Bible Society are concerned to assess the demand for this Jewish New Testament, and would be grateful to know what quantities might be ordered by individuals or societies. If you think that this publication could be useful to you in your ministry, please would you send an indication of the number of copies you might use to David Harley. This will NOT constitute an order, but is simply so that we can give the Bible Society an indication of the possible demand.



*If you have any newsworthy items or articles for possible inclusion in the February bulletin of the LCJE, please would you send them to the Editor (the editorial address is on the back cover) by 21 January 1985. Thank you!*

