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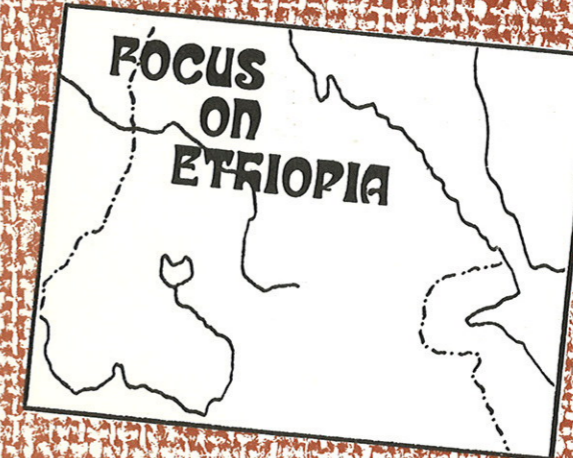
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Yes, you guessed it! The script on the front cover
is the opening verses of Isaiah 53 in Amharic!

DESIGN AND LAYOUT BY ELIZABETH HILL
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ON JEWISH EVANGELISM

Day of Prayer for World Evangelization

PENTECOST SUNDAY
26 May, 1985



Theme:
Hear the Voice of the Lord

On Pentecost Sunday, 26 May 1985, many churches around the world will be observing the Day of Prayer for World Evangelisation.

The Lausanne Committee for World Evangelisation (the parent body of LCJE) made the proposal in 1977 that Pentecost Sunday of each year should be recognised in this way. Since that time, an increasing number of churches have adopted the idea.

More than three thousand Christians from 68 nations were in Korea last year to attend the International Prayer Assembly for World Evangelisation, concluding on Pentecost Sunday. Those who went to Seoul for that memorable gathering became acutely conscious of the importance of prayer in the life of Korean Christians and churches. The phenomenal church growth evident in that nation convincingly demonstrated to non-Korean visitors the relationship between prayer and evangelisation.

The LCWE Intercession Advisory Group has prepared materials to give guidance to individual congregations, groups of churches, prayer cells and others who will join hundreds of thousands of Christians around the world in observing this Day of Prayer. The materials are available free of charge from:

Lausanne Committee for World Evangelisation,
8008 Corporate Center Drive, Suite 401,
Charlotte, NC 28211, USA.

We in the fellowship of LCJE recall that, at Shavuot (Pentecost) nearly two thousand years ago, "there were staying in Jerusalem God-fearing Jews from every nation under heaven" (Acts 2:5). As the believers met to pray, they were empowered by the Holy Spirit to speak "to each one.. in his own language". A harvest was reaped that Shavuot, of a bounty probably beyond the wildest expectations of the believers!

Let us wait expectantly on the Lord this Shavuot, as we join in prayer with our brothers and sisters all over the world!

Rachmiel Frydland

1919-1985

Rachmiel Frydland, a respected and much-loved teacher in the Messianic Jewish community in the USA and worldwide, entered into his eternal reward on 12 January 1985.

Born in a little shtetl in the Lublin district of Poland in 1919, Frydland excelled in Talmudic and rabbinic studies during his childhood and transferred to a yeshiva in Warsaw at the age of fourteen. However, when he began to focus his attention away from the later Jewish writings to the Hebrew Scriptures themselves, he gradually came to the conviction that the messianic prophecies which he was reading were fulfilled in the person of Jesus.

Further studies, however, were cut abruptly short by the outbreak of the Second World War when Frydland was just twenty years of age. His experiences as a Jewish Christian in hiding throughout the war years are chronicled in his book, "When being Jewish was a crime". After first fleeing to the forest, he eventually infiltrated INTO the Warsaw Ghetto - at a time when others were desperately trying to infiltrate out of it.

The sole survivor of his family, he took the opportunity to leave Poland for England at the end of the war. Here he resumed his broken-off studies. After two years at All Nations Christian College, he entered the university of London. His first degree was in Hebrew, Aramaic, Syriac and Arabic studies, followed by a higher degree in Medieval and Talmudic Hebrew. Emigrating to the USA to work at the Hermon House Mission in New York, he continued his studies at New York University, where he specialised in Hebrew Education and Culture.

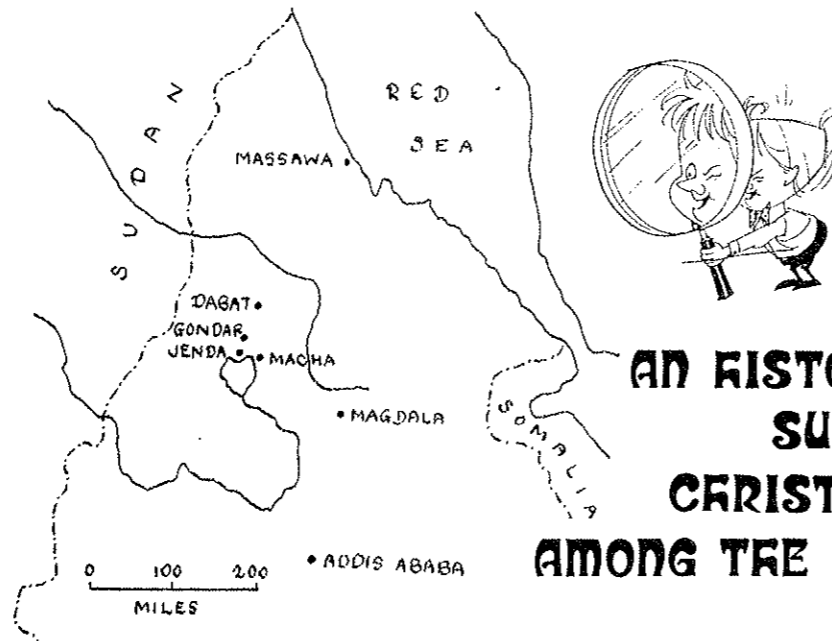
In 1960, Frydland was posted to Israel as representative of the International Hebrew Christian Alliance. In Israel, he met and married Estelle, a Jewish believer of French origin.

In 1965, he returned to the USA to become Professor of Jewish Studies at Tennessee Temple University. Two years with the American Board of Missions to the Jews in Toronto (1973-75) were followed by four years as pastor to 'Kehilat Mashiach' in Cincinnati, Ohio. In 1979, Frydland entered into a working relationship with Jews for Jesus, in which he continued to the end of his life.

An inoperable cancer was his last enemy. Even in the pain of his last hours, when he could no longer speak, he still managed a smile when he heard Psalm 30 (his favourite passage) being read aloud to him.

He is survived by Estelle and their four children, to whom we at LCJE send our loving sympathy. Rachmiel Frydland will be deeply missed by us all.

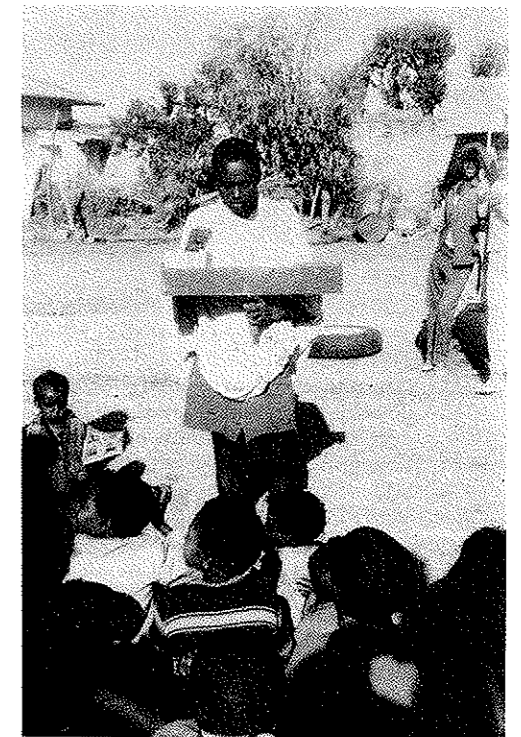
FOCUS ON ETHIOPIA PART 1



AN HISTORICAL SURVEY OF CHRISTIAN WORK AMONG THE FELASHAS

- 1826 Samuel Gobat of Basle, Switzerland, sets out for Ethiopia under auspices of Church Missionary Society.
- 1829 Gobat arrives in Ethiopia after 3 years of language study in Egypt. Travels in Tigre and Gondar with Amharic New Testament portions.
- 1836 Gobat returns to Europe because of ill-health and is replaced by Dr Krapf of Basle.
- 1838 CMS missionaries banished from Ethiopia.
- 1846 Gobat becomes 2nd Anglican Bishop of Jerusalem.
- 1854 Gobat seeks permission from Emperor Theodore to send in six new missionaries from Basle.
- 1855 Krapf and Martin Flad travel to Ethiopia. Emperor Theodore (a self-styled quasi-messianic leader seeking to christianise Ethiopia, conquer Jerusalem and rule the world) gives permission for three Basle missionaries to enter as artisans with Flad.
- 1858 Flad sends Gobat reports of encouraging response among the Felashas.
- 1859 Church's Ministry among the Jews sends Henry Stern (a Jewish Christian who had already represented CMJ in Jerusalem, Baghdad, Persia, Constantinople and the Yemen!) to investigate possibility of establishing a mission among the Felashas.
- 1860 Stern makes missionary journey to 30 Felasha villages with Flad as interpreter.
- 1861 Gobat seconds Flad to CMJ. Stern returns to England to report. Flad builds mission station at Jenda. Debtera Birru (a scholar at the local synagogue) becomes first Felasha Christian.
- 1862 Birru baptised, followed by 39 others.
- 1863 Stern returns with Rosenthal, another Jewish Christian. Total number of baptised Felashas rises to 65. Flad appoints four local evangelists including Birru. Stern clashes with Emperor Theodore (whose disappointed hopes turn him into an embittered and cruel ruler). Stern and Rosenthal imprisoned at Magdala.

- 1864 British consul also imprisoned.
- 1866 Flad visits Queen Victoria to report on the situation.
- 1868 4000 British troops arrive from India (with 40 elephants to carry their artillery!) and defeat Ethiopian army at Battle of Magdala. Theodore commits suicide and prisoners are released. Archbishop of Canterbury calls for thanksgiving services throughout British Empire. All CMJ personnel leave Ethiopia. Birru continues as evangelist and four Felashas (including future leader Aregawi) are sent to Bible School at Basle.
- 1873 Flad accompanies students back from Basle to Ethiopia and is given 20 days to reconstitute mission at Jenda under Birru's leadership. Decades of hardship and persecution begin amid civil strife.
- 1885 Aregawi visits Flad in England and helps revise Amharic Bible.
- 1886 30 Felasha Christian families martyred by Moslem invaders.
- 1890 Flad is able to take new supply of Bibles and literature to Ethiopia and meets with Aregawi and other evangelists at Massawa. Birru dies, a great blow to the struggling mission.
- 1894 Flad journeys to Ethiopia for the 9th and last time, and again meets with Aregawi in Massawa.
- 1904 Jewish counter mission begins under Dr Jacob Faitlovich, and prevents any further baptisms until 1909.
- 1922 Flad's son, Frederick, travels to Jenda after 9 years without contact between Europe and the mission. Finds 500 out of total of nearly 2000 baptised Felashas still living. Aregawi (now aged 75) returns with him to Europe for 50th anniversary of his own commission as an evangelist to his people.
- 1926 As a result of Aregawi's visit, two Basle students, Heintze and Baur, are sent to Jenda as CMJ personnel.
- 1931 Heintze marries one of Frederick Flad's daughters and Baur becomes engaged to another!
- 1932 Baur dies and the mission is burned by lightning.
- 1934 Heintze organises major conference of Felasha Christians, and new initiative in evangelism is undertaken.
- 1935 Italian invasion of Ethiopia.
- 1937 All missionary personnel expelled by Mussolini.
- 1946 Eric Payne reaches Addis Ababa and prepares to reopen CMJ's work.
- 1947 Payne opens mission station in Dabat with help of co-worker Ato Kebede.
- 1951 Payne marries Frederick Flad's youngest daughter! Six Basle students prepare to join him in Dabat.



A Christian Felasha teaches art of reading

FOCUS ON ETHIOPIA PART 2

THE TRIBE IN THE HEADLINES:

A CHRISTIAN PERSPECTIVE

by Roger Cowley

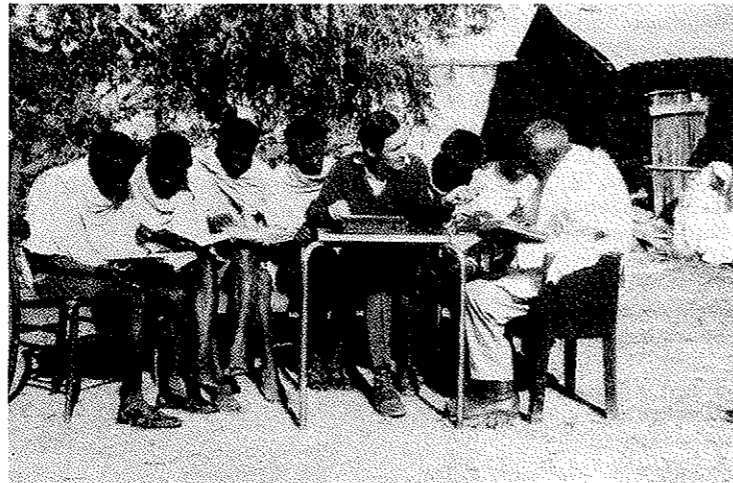
"Lost tribes" excite curiosity, and "lost tribes of Israel" are the most exciting of all! There is an Ethiopian tribe which calls itself 'beta Israel' ('house of Israel'); other Ethiopians call it 'Felasha' (probably meaning 'emigrant'), and some journalists refer to its members as the 'black Jews of Ethiopia'. The Felashas have attracted explorers in search of them, missionaries (both Christian and Jewish) to convert or reclaim them, anthropologists to write theses about them, and article writers in search of a story. Recently, they have had massive media coverage of their exodus to Sudan and Israel.

The Ethiopian national saga traces the origin of Jewish religious beliefs and practices in Ethiopia to the time of the Queen of Sheba. It is related that she journeyed from Ethiopia to visit King Solomon, and bore him a son, Menelik, who brought large numbers of Jews from Israel to Ethiopia. Some Jewish authorities have traced the origin of the Felashas back to that period, others have traced them to one of the "lost ten tribes", perhaps the tribe of Dan, and others have suggested a link with the Jewish colony of Elephantine in Egypt. It is, I believe, more probable that they represent the remnants of the part of the population of northern Ethiopia which resisted Christianisation, and that while their religion is Judaic, they are not 'Jews' in any recognisable ethnic sense. Whatever the truth, they have presented special problems in the 'Who is a Jew?' controversy, and the current requirements for *mikveh* on return to Israel seems to show that the question is not completely resolved.

In the twentieth century, the Felashas have lived scattered, mainly in the Gondar region of north-west Ethiopia. In most areas they were tenant farmers, rather than landowners, and were subject to some oppression - though this should not be equated with European antisemitism. Many of them worked as ironsmiths, silversmiths, potters, weavers and charcoal burners, occupations which the rest of the population tended to despise. Since the revolution of 1974, the Felashas have gained ownership of some land, and enhanced their status as a 'nationality' (in Marxist political terms). However, the population of the whole area suffered much from the 'red terror', from general suppression of human rights, and from famine, and it is unlikely that most Felashas will have seen the revolution overall as a benefit.

The principal Christian church in Ethiopia is the Ethiopian Orthodox Church. This church has only intermittently engaged in missionary work, but during its history there have been periods of expansion through the

- 1951 Qes Asres, one of Dr Faitlovich's former star pupils, asks for baptism, later to become a leader of the work among his own people.
- 1952 Missionaries forbidden to teach outside of their own compounds, so concentrate on training Felasha Christians to do it instead. Residential Families Bible School develops. Jewish counter mission steps up its activities, planting schools funded by Israeli government. Israelis consider helping Felashas to emigrate to Israel, but rabbinical doubts eventually prevail.
- 1960 Payne receives government permission to travel and teach again throughout Province of Begemdir.
- 1963 Roger and Jean Cowley establish a teachers' training school at Jenda.
- 1967 Payne returns to England and is replaced by medical missionary Ian Lewis. Lewis expands medical work, building new clinics at Macha and Tedda.
- 1970 David and Rosemary Harley join team to develop evangelistic and Bible teaching work.



David Harley (in his younger days!) assisting an Ethiopian priest to record Bible teaching, with Felasha listeners

- 1971 Qes Asres is ordained priest in Ethiopian Orthodox Church.
- 1973 Cowley succeeds Lewis as CMJ Head of Mission in Ethiopia. Hostel for Felasha students opened in Gondar with funds from Kindernothilfe.
- 1974 Emperor Haile Selassie deposed. Military Council (Derg) takes over.
- 1979 CMJ withdraws non-Ethiopian personnel. Christian Felashas continue in fellowship and evangelistic activities.

(Compiled by Elizabeth Hill, with grateful acknowledgement to CMJ for access to their archives and in particular to Eric Payne's book, "Ethiopian Jews" [now out of print].)

conversion of non-Christians in Ethiopia. Unhappily, its attitude to the Felashas has tended to be contemptuous. Protestant missionary outreach to the Felashas started in the nineteenth century, and through this many have been converted and baptised in the Ethiopian Orthodox Church. The early missionaries faced great physical hardship, a changeable political situation, and suspicion from the Orthodox Church authorities. The missionary leader of this early period was Martin Flad, who reached Ethiopia in 1855, and formed links with the Church's Ministry among the Jews and with St Chrischona Bible School at Basle. *Debtera Birru* was a Felasha convert whose witness was instrumental in winning others. From 1872 onwards, there was no non-Ethiopian missionary presence among the Felashas until 1927, when Heintze and Baur went to northern Ethiopia.



A Christian Felasha serving as an evangelist among his own people

Later, their work was interrupted by the Italian occupation, and then restarted by Eric Payne in 1947. He, and his successors, opened small Bible Schools, schools and clinics, and sought to evangelise the Felashas. Their work continued until 1979, when the Church's Ministry among the Jews decided to withdraw non-Ethiopian missionaries. It is important to remember, however, that during both the presence and absence of non-Ethiopian missionaries, the missionary outreach was continued by Ethiopian evangelists, and that at all times prayer was made that the Ethiopian Orthodox Church itself would continue the witness among the Felashas on a truly indigenous basis.

Alongside this Christian missionary outreach, there were also Jewish missionary efforts to teach the Felashas Orthodox Judaism. As the Felashas have not traditionally had scrolls of the law, have not known Hebrew, have not covered their heads for prayer, have not separated milk and meat, but have retained sacrifices, it is clear that the change to more Orthodox Judaism is quite a large one for them.

The situation has clearly been ripe for rather sterile polemics - whether or not the Felashas should go to Israel, and if so, whether or not as *olim*, whether the Christian missionaries were deceiving them, and so on.

In particular, I have often heard it alleged that the early Christian missionaries told the Felashas that they were the only Jews left in the world, the others having long since converted - a charge for which I have never found evidence from impartial sources. It is said that missionaries "harassed" the Felashas - but anyone who has flown over the territory which they inhabit will realise the impossibility that a numerically insignificant group of evangelists might "harass" them. It is also misleading, for example, to say that the Felashas "lost their knowledge of Hebrew" (for it is not known that they ever possessed it), or to describe their priests as *kohanim* or their places of worship as *batte kneset* (since this assumes a correspondence with the categories of Orthodox Judaism).

For the Ethiopian government, the Felashas are an almost insignificant minority (about 0.1% of the total population). The military government has tried to improve the lot of all minorities. At the same time, it decreed that all markets should be held on Saturdays (although it is most unlikely that this was intended as an anti-Felasha move), and it has hindered Felashas from leaving for Israel, no doubt not wishing anyone to think that socialist Ethiopia was other than a paradise for all its inhabitants. For some years, small numbers of Felashas have been leaving Ethiopia legally or illegally, mostly for Sudan, some for Kenya, and they then remained in those countries or went to Israel. Now, in December 1984 and January 1985, there has been a massive exodus, in which probably at least half of the Felashas have left Ethiopia, and the majority of those who left have reached Israel.

Christians will rejoice at the sight of people being in a place where they want to be, rather than a place where they do not want to be. They will also recognise, and perhaps be able to help to alleviate, certain specific problems: the problems of Felashas left in Ethiopia and neighbouring countries, the problems of their absorption and integration in Israel, and the special tensions faced by Christian Felashas in any country and especially in Israel. It will be a particular responsibility for Israeli Christians to provide fellowship for Christian Felashas.

(Rev. Roger Cowley is a lecturer at Oak Hill Theological College, London, and is engaged in research on Ethiopian Biblical Interpretation. He served with CMJ in Ethiopia from 1963 to 1978, and was Head of Mission there from 1973 onwards.)



A Felasha family outside their home

NEWS FROM ISRAEL

חדשות מישראל

Demonstrations in Rehovot

The month of December 1984 saw consistent and prolonged harassment of the Grace and Truth Christian Assembly in Rehovot, pastored by Baruch Maoz. In the first of three major demonstrations, members of Rehovot's orthodox community took possession of the congregation's meeting place for several hours on December 1st. A week later, with police permission, the Chief Rabbi of Rehovot led a protest meeting outside the building, attended by 1000 demonstrators (according to police estimates). This was followed by a third gathering outside Maoz's home. Throughout this period, both the congregational building and Maoz's home were picketed.

The trouble began after the congregation (with the publishing house, Hagefen Press) had moved to a new and larger building, situated in an area of Rehovot with a greater number of religious institutions in the vicinity. The move had taken place to provide better facilities for Hagefen and to allow a more spacious meeting place for the growing congregation.

In an unprecedented move, the municipality of Rehovot resurrected a 'sleeping' law, under the terms of which the establishment of office premises in private homes is forbidden without a licence. The publishing business has thus been forced to move to yet another address.

The Mayor of Rehovot (elected on a liberal democratic ticket!) is apparently not prepared to allow the believers in Rehovot their constitutional rights to freedom of religion.

The congregation are now calling on their friends worldwide, asking them to write in protest to the Prime Minister's office, to the Ministry of Religion and to the Mayor of Rehovot, in the hope that this will assist them to obtain the required licence speedily, and also to operate free of further harassment in matters of both worship and business.

Hag HaMashiach ?

Although Christmas is not noted as the most popular of festivals among Jewish believers, many 'secular' Israelis seem to gravitate towards the churches at Christmastime. At a carol service on Christmas Eve in a church situated in an Arab quarter of Jerusalem, about 400 Israelis were estimated to be present in a total congregation of 1300!

UCCI Conference

Participants at the annual conference of the UCCI (United Christian Council in Israel) in November 1984 considered the theme, "One Body: a Multiple Ministry". Discussions stemmed from consideration of the UCCI Theological Commission's working document produced for the occasion. The document deals with the issues of cooperation, evangelism and church growth. In its finalised form, it will be put to a meeting in March 1985 at which Home Board leaders will engage in practical dialogue with Christian leaders in Israel, seeking to unite in a common strategy.

From Brazil to Israel

The Antioch Mission was founded ten years ago, as a result of a prayer meeting at a Bible School in the south of Brazil! In response to a deeply-felt conviction, some of the students and teachers started an interdenominational, cross-cultural Brazilian organisation to prepare and send out Christian workers to other nations. Today, the Antioch Mission has personnel in Brazil, Portugal, India, Bolivia and.. Israel!

In Israel, particular emphasis is laid on proclaiming the Messiah to Spanish and Portuguese speaking people. A Spanish speaking fellowship has been established, and the members are being trained to continue the work locally, through the Bible teaching programmes. Practical training in cross-cultural work is also given to visiting personnel from the Antioch Mission, for example through 'Project Ruth', in which young women are placed to live with and work for the elderly and the sick. In addition, the Antioch Mission plays its part in helping Brazilian visitors to Israel to return to their own churches fired with a love for the land and its people.

In December 1984, the first residential Spanish conference for Messianic believers in Israel was held, taking as its theme, "Growing in the Lord". This attracted some forty attenders.

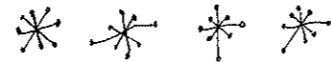
Back at headquarters in Brazil, the Antioch Mission holds an annual Messianic gathering, the "Yes Israel Conferencia". At Passover last year, a minister from India asked if a similar conference could be held in his country! As a result, some of the Israel personnel will be travelling to India in February 1985 to assist the believers there in setting one up!

At present, the Antioch Mission has 32 personnel working in cross-cultural ministry around the world. Their target, however, is to send out 400 workers to unreached peoples in the coming years. In preparation (inspired by the Moravian prayer meeting that lasted a hundred years), they are building a prayer centre where they intend to pray 24 hours a day for God's work throughout the world!

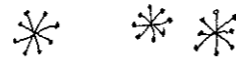
We are delighted to number the Antioch Mission among the new member-societies of LCJE, and we pray that our fellowship will be as much of an encouragement to them as theirs is to us!

The **BACK** Page

MAZEL TOV to David Harley, International Co-ordinator of LCJE, on his appointment as Principal of All Nations Christian College. David has been Lecturer in Old Testament and Jewish Studies at All Nations for several years, and he takes up his new post in September.



SUSAN PERLMAN NEEDS YOUR ASSISTANCE! She is updating the Directory and would like you (yes, you!) to send her current information concerning agencies, individuals or Messianic congregations in your area. A new survey will be going out as soon as she is able to finish revising the Directory. Please send your list of names and addresses to her at: P.O.Box 11250, San Francisco, Ca 94101.



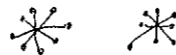
Change of Address:

P.O.Box 3723
Tustin, Ca 92680
USA

Please note!



"Becoming a Christian so radically shook my sense of identity that it became imperative for me to discover what being a Jew really meant to me". Michele Guinness is a Jewess married to a Church of England clergyman, and she has weathered rejection from both Christians and Jews over the last few years. In her book, *CHILD OF THE COVENANT* (Hodder and Stoughton, January 1985), she tells of her parents' horror when she confessed her newly-found teenage faith in Jesus as her Messiah. "Where did we go wrong; how have we failed you?", her father agonised. Her experiences, faithfully and honestly recorded in her narrative, will strike a chord of recognition in the hearts of many Jewish believers. It is a compelling story, well-spiced with the occasional humour of her situation: when her husband, Peter, decided to seek ordination, her mother's reaction was, "Why, my son-in-law a vicar! I may yet be mother-in-law to the Archbishop of Canterbury. What would our rabbi say to that?!"



Please erase the Paris P.O.Box number for this journal from your records - Elizabeth moved house two miles down the road and the Post Office confiscated her P.O.Box as she had crossed the boundary of their administrative district! Please send future correspondence to her c/o David Harley. NEXT BULLETIN DEADLINE: Friday 26 April 1985.