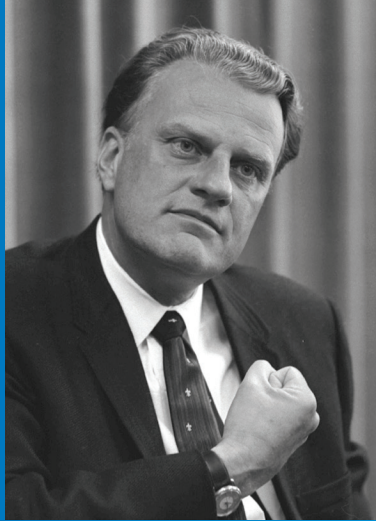


# LCJE Bulletin

Issue 131, February-March 2018



*The Impact of the Life and Ministry  
of the Rev. Dr. Billy Graham  
Founder of the Lausanne Movement*

*LCJE Annual Regional Reports*

Networking Jewish Evangelism



Lausanne Consultation  
on Jewish Evangelism



# From the Coordinator

LCJE Bulletin  
Issue No. 131  
February-March 2018

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## CONTENTS

- 2 From the Coordinator
- 3 Tribute: The Impact of the Life and Ministry of the Rev. Dr. Billy Graham
- 6 Annual Report: AustralAsia
- 8 Annual Report: Europe
- 10 Annual Report: South Africa
- 12 Annual Report: Korea
- 14 Annual Report: Israel
- 15 Annual Report: Japan
- 17 "And the Gentiles Shall Come to Thy Light": Three Jewish Trailblazers in Mission to Asia: Isidor Loewenthal, Bernard Jean Bettelheim, and Samuel Isaac Joseph Schereschewsky
- 20 LCJE North America Conference - Atlanta
- 21 LCJE 2017 Financial Report & Notes
- 22 Upcoming LCJE Meetings; LCJE Facebook & Twitter
- 23 New Caspari Center course; Caspari Media Review ad

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## Remembering the Rev. Dr. Billy Graham

In lieu of a devotional for this issue, we present a special tribute on the life and ministry of the Rev. Dr. Billy Graham, founder of the Lausanne Movement, focusing especially on how his ministry touched on issues related to Jewish evangelism. In the process, I came across an amazing recorded phone call between Dr. Graham and former President Richard Nixon on February 21, 1973, in which Graham discussed his plan to launch what would later become the worldwide Lausanne Movement. The two also discussed the implications of strong Jewish opposition at the time to the "Key 73" evangelistic campaign then taking place across the U.S. and the fact that many Jewish leaders were very upset that Jewish young people were susceptible to it. They condemned this campaign as being "coercive," a charge which the leaders of "Key 73" vigorously denied. But Jewish opposition was so strong that both Graham and Nixon felt this could lead to more anti-Semitism. I have produced a partial transcript of that call, including Dr. Graham's discussion of the emerging Jews for Jesus movement on American college campuses and Nixon's reaction. All in all, it constitutes a fascinating historic behind-the-scenes look at Rev. Graham's thinking at the time.

## The Jerusalem Post article, 18 February 2018

One of the things that also deeply upset both Graham and Nixon at the time was concern that Israel had reportedly threatened to expel all Christians from Israel. This did not come to pass, of course, but the threat of it hung over U.S.- Israel relations. In light of that history, a significant recent article in the Jerusalem Post expresses concern that Israel should not continue to discriminate against Messianic Jews, "given the prominence of evangelicals within Trump's administration, and the strong relationship between Evangelicals and...Messianic Jews." Instead, the article argues that the Messianic community in Israel should be seen as "disproportionately influential and important to Israel's security and diplomatic standing" and urged a change in Israel policies, citing, among other grievances, the case of Swedish Jewish believer in Jesus Rebecca Floer, 64, daughter of a Holocaust survivor, who was deported from Israel in November (Jerusalem Post, February 18; Caspari Center Media Review, February 26, 2018).

## New Agency Members; Regional Reports; Financial Report

In this issue we officially welcome two new LCJE agency (organizational) members: Chosen People Ministries (with special thanks to CPM President Mitch Glaser!) and the Dutch organization Israël en de Bijbel (Israel and the Bible). Israël en de Bijbel is based in Harmelen, Netherlands, and their website is www.israelendebijbel.nl. Christian Stier of Israël en de Bijbel and Professor Pieter Siebesma (also a new member of LCJE) came to Brooklyn in January, 2018 (along with many other LCJE members) to participate in the "On the Derekh" conference on reaching Haredi Jews with the Gospel (we'll have more on that in the next issue of the Bulletin). Christian had previously attended last year's LCJE Europe conference in Berlin and was ready to join LCJE after experiencing that conference. In LCJE Europe Area Coordinator Rolf Heitmann's regional report, he says that as many as half of the participants at that conference were new to LCJE, which is welcome development for the future! We publish the other annual LCJE regional reports in this issue as well. Our LCJE financial report for 2017 can be found on page 21.

In our sure hope for the coming salvation of Israel. *Jim Melnick*

*Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."*

**Front cover photo:** Photo of Dr. Billy Graham, photo dated 11 April 1966. Source: U.S. Library of Congress Prints and Photographs Division.

# The Impact of the Life and Ministry of the Rev. Dr. Billy Graham

By Jim Melnick, LCJE International Coordinator

*Billy Graham was "the spiritual grandfather of the Lausanne Consultation on Jewish Evangelism."* David Neff, former Senior Editor, Christianity Today

## The Lausanne Movement

As most readers know, the LCJE is part of the greater Lausanne Movement, which was founded by Dr. Billy Graham as the Lausanne Committee for World Evangelization (LCWE) in Lausanne, Switzerland in 1974.

In its tribute to Dr. Graham, the Lausanne Movement issued this statement (reproduced in part) about the first Lausanne Congress: "From this Congress issued the biblical declaration that Billy Graham had hoped for, The Lausanne Covenant, with John Stott as its chief architect. The Covenant was to prove one of the most significant documents in modern church history, and to shape evangelical thinking for the rest of the century. It was The Lausanne Covenant which introduced the now familiar term 'unreached people groups', energising prayer and work among these many peoples. The need to be saved from the guilt, penalty, and power of sin was always to remain central in the movement's life; but The Lausanne Covenant also linked evangelical commitment to a ministry of compassion. The Lausanne Movement would become known for 'holistic mission'.

"From 1974, Billy Graham's phrase 'the spirit of Lausanne' gained currency as the way leaders should live and relate: it was, he said, a spirit of partnership, study, humility, hope, and prayer." ([www.lausanne.org](http://www.lausanne.org))

## Tribute from LCJE President Tuvya Zaretsky

The Lausanne Movement Catalyst for Jewish Evangelism and our own LCJE President Tuvya Zaretsky has said: "Billy Graham said he was a friend to the Jewish people and proved it in his presentations of the gospel message. His invitations



*Photo Caption: Billy Graham addresses 2,400 evangelical leaders from 150 countries at Lausanne I Conference. Source: Lausanne.org*

to follow Jesus Christ frequently included the words, 'this is for you whether you are Catholic, Protestant or Jew.' American Jewish religious leaders might not have appreciated that offer, but they nevertheless recognized Graham's respect and friendship for the Jewish people. Billy Graham's greatest expression of friendship to the Jewish people was in never holding back the good news of salvation. Throughout his life, Graham often repeated the words of Messiah Jesus, who said, 'I am the way, the truth and the life. No one comes to the Father, but through Me.' Billy Graham's friendship was proven by sharing the hope of eternal life with everyone, including the Jewish people."

## Billy Graham, President Nixon and the Lausanne Movement

In the course of my research for this article, I came across some amazing background information regarding Billy Graham, former President Richard Nixon, and the launch of the Lausanne Movement. Billy Graham was an adviser to many U.S. presidents, including Nixon. During a phone call to Nixon on February 21, 1973 (more on this phone call later), Dr. Graham told him of his upcoming plans

for "organizing on a world scale a counterpart to the World Council of Churches." Nixon's enthusiastic response was "Oh, good!" Graham continued: "We're having a conference next summer in Lausanne with 4,000...church leaders..." Nixon replied: "Well, listen, I'm all for it." Graham responded: "It's going to be a bombshell when it comes." The President was quite interested in the idea, and Graham's excitement for the project was palpable.

## A painful episode

Some Jewish commentators and others in those years labeled Nixon as being anti-Semitic for some of his attitudes, but it was President Nixon who launched the U.S. airlift that saved Israel during the dark days of the Yom Kippur War in 1973. And some believe that it was a phone call from Billy Graham to Nixon that pushed the president in that direction. Former Israeli Prime Minister Golda Meir said of this: "For generations to come, all will be told of the miracle of the immense planes from the United States bringing in the materiel that meant life to our people." When told at an Israeli cabinet meeting that the airlift had begun, she reportedly wept.

This is important background for

understanding the context of an incident we learned of years later - a recorded conversation between Nixon and Graham in the Oval Office in 1972 that was released after thirty years by the U.S. National Archives. It immediately thrust Graham into controversy with the Jewish community, since some portions were widely seen as being disparaging to Jews. In his apology Graham said:

"My remarks did not reflect my love for the Jewish people. I humbly ask the Jewish community to reflect on my actions on behalf of Jews over the years that contradict my words in the Oval Office that day." Rabbi Samuel M. Stahl, in commenting on all this in an April 2002 sermon, said: "We...now see him as the Jewish people's fallen hero."

Thus, Graham's legacy within the Jewish community will be mixed. Yes, he was a flawed human being as we are all flawed human beings. But isn't that what the Gospel that he preached is all about, anyway? It is about repentance and forgiveness - and receiving life in the Name of the Jewish Messiah!

### **Billy Graham and Jewish evangelism - "Key 73"**

What about Dr. Graham's impact upon Jewish evangelism itself? Since he was the father of the Lausanne Movement, as former Senior Editor David Neff at Christianity Today rightly notes in his article, "Graham and the Jews: A Complex Connection," Graham was also the "spiritual grandfather" of LCJE. That is most certainly true! But his connection to Jewish evangelism was also "complex."

As Neff makes clear, Dr. Graham shied away from identifying himself with specific outreach to the Jewish people: "In 1973, he distanced himself from the Key 73 evangelism campaign for its attempts to target Jews." True again, but there is a lot more behind the story, much of which is significant for our understanding of the modern history of Jewish evangelism, at least in the United States. Some of this came out in the extraordi-

nary phone call between Graham and President Nixon on February 21, 1973 referred to earlier.

### **Serving as a mediator with the Jewish community as well as a defender of the Church**

During much of his life, Rev. Graham served as the major mediator between the Christian and Jewish communities, and he definitely saw himself in that role. Besides defending Israel, he also saw his role as defending the Church and Christian freedom in America. This was the context of his call with Nixon.

The "Key 73" evangelistic campaign had been launched earlier on campuses across America and provoked a fierce reaction from the Jewish community. Rabbi Marc Tanenbaum, then the director of the American Jewish Committee and probably the most influential Jewish leader in America at the time, was engaging the Key 73 leadership over Jewish concerns. This was expressed, for example, in a Jewish Telegraph Agency (JTA) release on January 19, 1973, which stated, in part: "Jews are especially sensitive to the impact 'Key 73' and similar evangelical drives such as the 'Campus Crusade for Christ' may have on Jewish high school and college youth. Rabbi Tanenbaum said he hoped the repudiation of coercive measures by the 'Key 73' leaders will filter down to the many evangelists on campuses."

This Jewish charge of alleged coercion in evangelism deeply rankled many evangelical leaders, many of whom were also strong supporters of Israel. Dr. Theodore Raedeke, then executive director of Key 73, sent a letter to Tanenbaum in which he said: "We do not wish to persecute, pressure, or force Jews to believe or do anything against their will...There is no anti-Semitism in either the ideology or the thrust of 'Key 73'..." He added: "We are confident that the Jews do not wish to undermine our holy faith or deprive us of our rights to propagate our faith - the privilege we enjoy in America."

The lines were being drawn on

both sides. We can certainly understand the reasons for Jewish pushback at the time, since indeed many Jewish young people were coming to faith in Jesus. Many are today leaders in the Messianic movement or in Jewish missions!

It was within this context that Graham and Nixon phoned each other. In listening to the call (Tape 43, Conversation 161, February 21, 1973 at [nixon.archives.gov/](http://nixon.archives.gov/); <https://www.nixonlibrary.gov/forresearchers/find/tapes/tape043/043-161.mp3>), it is clear that Graham and Nixon were both concerned that Jewish opposition could lead to increased anti-Semitism, and they wanted to put a lid on that. Both were upset that American Jewish leaders were going after Key 73 so strongly. Nixon urged Graham to take the situation up with Rabbi Tanenbaum, to urge him to try to bring Jewish opposition down a notch, that this was important to get overall relations back on the right track without the situation exploding further. Here is a partial transcript of their conversation, which is fascinating:

PRESIDENT NIXON to Dr. Graham: "...You could point out this [to Rabbi Tanenbaum] that there's nothing that I want to do more than to be, I mean, not only a friend of Israel but a friend of Jews in this country, but that I have to turn back a terrible tide here if they do not get a hold of it themselves, and it's up to them..." [Portion omitted]

DR. GRAHAM: "...In the Church, too. I think what has happened in the Church in the last two months is almost....These denominational leaders, I'm amazed, they are shaken by all this [Jewish opposition], because they've been so pro-Jewish."

NIXON: "Sure."

GRAHAM: "And the people that have been the most pro-Israel are the ones that are being attacked now by the Jews."

[Portion omitted]

NIXON: "Well, it may be they have a death wish; you know, that's been the problem with our Jewish friends for centuries."

GRAHAM: "Well, they've always been, through the Bible at least, God's timepiece, and He has judged them from generation to generation, and yet used them, and they've kept their identity."

NIXON: "Right."

GRAHAM: "One of the things they're terribly afraid of is, so many of these Jewish young people are turning away from Judaism.... They say they're remaining Jews, but they are becoming followers of Jesus. Well, that's just scaring 'em [the Jewish leaders] to death..."

NIXON: [chuckles] "I see."

GRAHAM: "They've set up all over the country, these Jews for Jesus, at the various universities."

NIXON: "Good."

GRAHAM: "They've said they're remaining Jews but that they believe that Jesus was treated wrongly. And this is frightening Jewish leaders, and they're over-reacting in this country."

### **The Southern Baptist Convention in 2000**

Just as he did during Key 73, in 2000 Dr. Graham, as David Neff notes, "similarly distanced himself from his own Southern Baptist Convention's Jewish outreach in Chicago."

Again, this is true, but I reached out to well-known LCJE member Dr. Jim Sibley, who helped lead Jewish ministry within the Southern Baptist Convention at that time for his perspective on this. He remembers being disappointed at Graham's response but has retained enormous respect for him: "Dr. Graham was a great friend of Israel and the Jewish people," said Sibley, who currently teaches at Israel College of the Bible in Netanya, Israel. "I only wish he had publicly supported specifically taking the good news 'to the lost sheep of the house of Israel.'" (Matt. 10:6) Sibley added that Graham was also technically a member of the church in which Sibley had grown up, First Baptist Church of Dallas, led by Dr. W.A. Criswell.

### **Assessing Graham's legacy**

While he refrained from publicly embracing Jewish evangelism,

there is another way to look at this: Billy Graham's real impact was more indirect, being found in how his ministry changed many of our lives and prepared us for eventual ministry to the Jewish people. This approach is highly personal and hard to measure, yet nevertheless substantial. In this, I share three testimonies: my own, that of one of my closest friends through the years, and that of my pastor. How would all of our lives have been different if the ministry of Billy Graham had never existed? That is the question.

### **Personal testimonies**

As I have previously related in a past issue of the LCJE Bulletin, I came to faith at a Leighton Ford Crusade in Canfield, Ohio, USA, in June 1967. This evangelistic crusade was sponsored by the Billy Graham Evangelistic Association (Leighton Ford was Billy Graham's brother-in-law). Though my family had been a church-going one for many years, this was the first time I clearly heard the Gospel. I am so thankful that the ministry of Billy Graham made that possible.

Also, like many American Christians of my and my parents' generation, I later watched Billy Graham evangelistic crusades on television. Though those of us in Jewish ministry know that the word "crusade" carries many negative historical connotations because of atrocities committed against the Jewish people during the actual Crusades, nevertheless, from the standpoint of bringing the Gospel to a dying world, the word was a precious one to many of us for years.

When my wife Karen and I went on the mission field in 1978 to Soviet Jewish immigrants in Chicago, one of our biggest encouragers, supporters and prayer intercessors was my former college professor, J. Miller Peck. It was also through Miller's leadership of my college Christian group that I met my first Jewish believer, the late George Gruen, who founded Truth for Israel ministry ([www.godandjews.org](http://www.godandjews.org)). Miller and I have remained close friends since the 1970s, and

he continues to encourage me very much in my role as International Coordinator of LCJE. How was his own life impacted by Billy Graham? He and some members of his family went forward at a Billy Graham crusade in Pittsburgh in 1948 and made a deeper commitment to the Lord, while others heard the Gospel at a 1957 New York crusade. These crusades had an enormous impact on their lives.

In the case of my pastor, the Rev. Dr. Doug Kittredge, as a young man he met Dr. Graham through his own pastor, Dr. Harold Ockenga, famed pastor of Park Street Church in Boston, when Graham spoke at the Harvard Law Forum on April 1, 1962 on the theme, "Evangelism and the Intellectual." The whole experience was a galvanizing one. As he left the event that night together with Graham, his pastor and others in the car, Dr. Graham wondered out loud whether his message had reached the audience - there had been mocking opposition to his words. Dr. Graham then turned to Doug and said, "I've heard that you want to become a pastor. Is that true?" Doug replied yes (the events of that night had further confirmed it for him). Rev. Graham said to him, "You'll do well" and affirmed him in this calling. It was a transforming moment.

Decades later, Pastor Kittredge continues to preach the Gospel. He has been a counselor and mentor to many pastors in Israel over the years, a strong voice and co-laborer in the cause of Jewish evangelism, and my dear friend.

These three stories represent just a small manifestation of Billy Graham's worldwide impact. But they also reflect a deeper truth - repeated over and over again by so many whose lives were changed forever by the preaching and dedication of this humble but great man of God, who, like all true believers, had his faults, but as he might have said, was simply a sinner saved by grace serving a mighty Lord and Savior.

*Jim Melnick  
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# Annual Report for AustralAsia

By Mark Polonsky, LCJE Area Coordinator for AustralAsia

## Celebrate Messiah

This past year has presented some wonderful opportunities to share the Gospel with Jewish people. Living within the Melbourne Jewish community (the Eruv) has certainly made a huge difference in the opportunities we have to develop redemptive relationships with individual Jewish people. Since Louise and I moved from an outer suburb into the heart of the community, we've met several people, mostly couples, with whom we're able to have significant conversations regarding our faith in Yeshua the Messiah. Some are quite prominent in the community, and we're amazed at the level of openness and spiritual hunger they express.

A highlight of the year was our evangelistic Facebook campaign, offering the Isaiah 53 Explained book through a series of online posts. During this one-month campaign, a total of 189,801 people were reached; 2,584 people asked to receive the free book, and 115 of them were Jewish. Follow up was done involving our missionaries and volunteers.

The 4th Muchan conference in Prague was very successful and stimulating, with significant relationships renewed and made, attended by 120 young people from six countries. Four of our 12 young Australians went on to Israel for short-term mission. Celebrate Messiah moved its office to a rented house next-door to Beit HaMashiach Messianic Congregation. The former office/manse was sold to help fund the redevelopment of Beit HaMashiach into the Caulfield Messianic Centre., where the office will eventually be located. We're hoping to start the 9-month building project in the first half of this year - the first purpose-built Messianic centre in the Southern Hemisphere.

The ministry of Beit HaMashiach continues to develop with the congregation steadily maturing and growing in identity and mission.

More than 10% of the entire budget (not just 10% of our mission budget) is given to missions. This is a very generous congregation seeking to make a difference in Jewish evangelism here in Melbourne but also around the world.

## Dom Missi'ee Messianic Congregation

Dom Missi'ee Messianic Congregation in Melbourne continues in strength with efforts to reach the Russian children and grandchildren. Rita also led a team to Artyom and Birobidzhan and spoke in several denominational churches. In Khabarovsk she met with the Jewish leader of the main synagogue and his wife. Our fourth year of Messianic Simcha conferences in Far East Russia hosted 160 people, including 70 children. Twenty-one adults had a mikveh (baptism) and eight people gave their hearts to Yeshua. Celebrate Messiah's benevolent ministry Tik-kun Olam packed 650 food hampers and distributed them throughout Australia, with the help of 114 volunteers. *Lawrence Hirsch - Executive Director*

## CMJ ANZ

2017 saw CMJ ANZ spread its wings to the Eastern States with a seminar held at Oaktree Church, Caulfield, Melbourne in partnership with Kelvin Crombie. The seminar was entitled. 'Israel, Jesus and Covenant'. The venue was most appropriate, as we heard from one of this congregation's leaders, Valerie Trigger, about the fact that, back in the 19th century, the land on which the church was built was donated by a relative of William Wilberforce.

In October, twenty people joined our 'With Jesus at Sukkot' Tour of Israel. This number included seven people who had been on a Shoresh Tour with us before, also four from the USA. Thanks to the donations of our supporters, we were able to give 'seed money' for the creation

of a plaque to be displayed on the viewing balcony to be constructed on the roof of Christ Church, very near to where the famous photographs were taken in 1917. This artefact will connect the victory clinched by the Light Horse with Christ Church, being the symbol of restoration of Jewish people to their Land. It is also reminiscent of the gift we made to the mayor of Beersheba back on 31 October 2003 for a museum to commemorate the Battle of Beersheba. This project came to fruition this year with the opening of the Anzac Museum there - funded primarily by the Jewish National Fund Australia, Beersheba Municipality, Commonwealth War Graves Commission, Light Horse Association, and the Society for the heritage of World War One.

Looking ahead, the Anglican bishops who still believe the Bible to be the Word of God are coming to Jerusalem in the GAFCON forum (a welcome alternative to Lambeth) at the beginning of July. One of our Directors - Canon John Simons - is hoping to represent us there. It would be great if we were able to assist him financially

Then, from November 26 -28, there is the bi-ennial International Conference of CMJ world-wide. Our representative in New Zealand, Linda Cook, is hoping to attend this year, along with a more local Director, Keven McIlldowie. Their capacity to do so may well depend on our donors' generosity towards the work of CMJ ANZ. If the giving were sufficient, we would also be able to accept the invitation we have received from Stephen Inbanathan in South India to do some Hebrew Roots teaching there. May the Lord bless you as you continue to bless His people (Genesis 12:3). *Martin Weatherston - National Director*

## **Issachar Ministry Training Academy**

In obedience to the very clear word of the Lord, we are in the process of establishing a Ministry Training Academy in Auckland, New Zealand that will train people for ministry and for Church planting from the perspective of the Messianic Jewish roots of our faith.

This Academy is being established by Jesus First, New Zealand, in partnership with Celebrate Messiah New Zealand, and with support for resources from Ariel Ministries and Chosen People Global Ministries.

The Ministry Course will be a twenty-two week course consisting of two ten-week periods, separated by two weeks for a holiday and personal study. We had hoped to commence in mid-2018 but will be starting in early 2019. See our website: <https://www.issachar.nz>

We are in the process of having the course registered with the New Zealand Qualifications Authority (NZQA) as a 60 credit hour course, with graduates receiving a New Zealand Certificate in Christian Studies (Level 5- Christian Ministry Strand) qualification. It is likely that we will grow the course to degree level in time to come. NZQA accreditation allows us to offer the course to overseas students, and there is considerable interest already for this. We will run ESOL (English for Speakers of Other Language) courses prior to each Christian Ministry course for those who need to attain the level of English required for visa considerations.

We have an excellent team of lecturers, including Scott Brown and Zohar Gonen from Celebrate Messiah New Zealand, and we have overseas lecturers also wanting to be a part of our course. The course will be run in modules, which means that a lecturer will come to teach a course module for however long that takes, and then we will move on to the next module.

Our intention is that the course will be training-focused, not just teaching-focused, and we will be very intentionally relational in the way we work with students. Our aim is to build committed relation-

ships with our students that provides for relational input into their lives once they leave the Academy, especially if they are involved in church planting.

We plan to have our course available online in 2019, and we have been asked to consider setting up other Issachar Ministry Training Academy courses in other countries.

For further information, visit our website at: <https://www.issachar.nz>, or contact Peter Whitcombe: [peter@issachar.nz](mailto:peter@issachar.nz) or on 64-9-442 2530.

## **Jews for Jesus**

Jews for Jesus AustralAsia was blessed again in 2017 with opportunities to share Messiah's love with all people, certainly among the Jewish people of our region. Jewish people who don't believe like us came each week into our book shop in the heart of the Jewish community in Sydney (Bondi Junction) - some to argue, some to buy products, some to enquire... and each was met with one of our staff or excellent volunteers who were able to help the unbelievers process the #1 question, "What is a messianic Jew?"

Of note this year, we shifted locations, by about 700 metres, closer to the train station in Bondi Junction and have found an increasing clientele. A new kosher Israeli-run bakery opened 100 metres further away from the station, which has seriously helped traffic flow. We handed out thousands of Gospel tracts on the street corners, one-by-one, to passers-by. And many paused; many are still asking the question, "How can this be?"

We had Israelis and local Aussies, South Africans and Americans - Jews from all over the planet, with whom our staff met one-to-one throughout the year. Three or four more Jewish people made professions of faith and are growing, experiencing mikveh, and growing yet again. Our weekly Bible class in Sydney is growing; our monthly fellowship gatherings are renewed and genuine fun times.

We are part both of HIT and Chi-

burim and welcome Israeli tourists regularly in New Zealand and Australia. As part of LCJE, I was able to travel to Japan for the first-ever LCJE East Asia conference and talk about ministry in general to the gathered saints from Asia (mostly). I also served as the official photographer and played in the worship team.

In social media, we have a continued Facebook and Twitter presence, and Instagram, Blogger, and YouTube activity runs high. Our newsletters continue to be translated from here into Spanish and sometimes into Chinese and Korean. We send ISSUES magazine (published in the US) now from here in Australia to Jewish enquirers as well. I have been traveling extensively, representing the ministry into New Zealand, Singapore and across the cities of Australia. Deputation as well as evangelism help make those trips well worth the investment of time. *Bob Mendelsohn - Director*

## **Yeshua Tsidkenu**

In September 2017, Yeshua Tsidkenu in Sydney celebrated 20 years since we began to meet weekly as a congregation. During the celebration service we showed a short history on video and thanked God for the marvelous way in which He has kept the ministry going.

It was very moving to see what the Lord had done amongst us and also very, very sad to remember so many people who never came through in faith and now are no longer alive or are in nursing homes or have dementia. We are so grateful to the Lord for all the help we had at the beginning from so many people and all the prayer support we have received along the way. We love our intercessors!

Throughout this past year we held several outreaches on top of our usual Shabbat services. We praise the Lord for the dozens of unsaved people, mostly Russian Jews that came to the Rosh Hashanah, Pesach, Purim and Hanukah Outreaches. Many came for the first time. They all heard the story of Yeshua as He relates to and ful-

files the feasts, and the message of personal salvation that comes only through faith in Yeshua. Many took challenging brochures and literature that we have designed and printed. We continue to pray and fast for these that they may overcome the fears that so many Jews have.

The Club of Eternal Years continues to meet once a month on Thursday afternoons. It has attracted a faithful core group that is slowly growing. This is a ministry that is a bridge for those who are

not ready for Shabbat meetings, or even Bible studies. We show videos about life in Israel, testimonies from believing Jews and ex-Soviets, special days such as Jewish memorial days, apologetics regarding the Bible, evolution, and we also read articles on many subjects and tell lots of jokes. The programme is always varied and stimulating. They all stay for tea and coffee and to chat. This has been going for four years, and we have been delighted by the success.

The whole congregation loves to be involved in evangelism, and those who can take part in door-knocking for the outreaches and in attending the Club of Eternal Years.

We continue to pray for more workers into this harvest. We pray for Russian-speaking Jews and for more musicians.

*Pastor Kostya and Natasha Michailidis, Yeshua Tsidkenu, Sydney, Australia*

## Annual Report for Europe

### By Rolf Heitmann, LCJE European Area Coordinator

#### Overview

LCJE Europe is a network of international and national organizations, national branches and individuals, serving quite independently. Some of the organizations do mission among Jews as well as Gentiles, while others are focused on Jewish ministry. There is no registration of separate LCJE European membership.

Many of the organizations connected through LCJE Europe are partnering on various levels and in different projects, primarily in Israel, but also in Europe. A report from European organizations will in that respect to a large extent be a summary of involvement in, and support to evangelism, congregations, institutions and ministries in Israel (Israel Bible Society, Ebenezer Home, Caspari Center, Immanuel Ministries etc.).

#### 11th European Conference

Every fourth year LCJE Europe organizes a conference for information, inspiration, education and coordination/networking. In August 2017 more than 80 participants from 12 countries, including Israel and the USA, gathered in Berlin for a conference on the main topic: "The Reformation and its Impact on Jewish Evangelism, Messianic Judaism and Jewish-Christian Relations"

Bible studies, presentations, work-



*Rolf Heitmann*

shops, seminars, panel discussions and table talks contributed toward developing a variety of aspects around the main topic and other relevant issues in Jewish evangelism. The Bible teachings and reflections concentrated on the key words of the Reformation: *Sola fide, sola gratia, sola Scriptura* ("by faith alone"; "by grace alone"; "by Scripture alone").

Being in Germany in the year of the 500th anniversary of the Reformation led us to a special focus on Martin Luther and his views on the Jews, related both to his own historical and theological context and heritage, but also with relevance to present debate within the Church about anti-Semitism, anti-Judaism and anti-Mission.

It was also important for the con-

ference to highlight the positive influence of the Reformation on mission among the Jews through history, especially in Europe. Jews coming to faith in Jesus is not only an ancient and modern phenomenon, but a remarkable fact also in the 19th and 20th centuries.

#### A new generation; Jewish outreach in Berlin

Almost half of the participants at this conference were newcomers to LCJE. Sharing information and personal encounters were important parts of our conference. Through video presentations and verbal information the participants received reports from various countries and mission fields, including Israel. Also, information about LCWE and LCJE in general was given.

Obviously, being in Berlin put an emphasis on the great Jewish immigration (Olim le'Berlin) to this city over the last several years, especially from Israel, along with the huge number of Israeli visitors who come to Berlin every year. We got glimpses of several initiatives that are reaching out to these Israelis, including Beit Sar Shalom, Jews for Jesus and others, but we were also presented with the need for more Hebrew-speaking evangelists.

The conference participants were also invited to join excursions to the Jewish quarter of Berlin and to



the Sachsenhausen concentration camp.

Besides having a great number of new participants, the average age among participants was also lower than in past years. Quite a number of young adults were present, especially from Denmark, Germany and Norway, and we saw the value of creating a special network for this target group. A presentation on the Lausanne Movement's Young Leaders Gathering in Jakarta was also given.

We were also specially grateful to see a new organization joining the LCJE network: The Dutch organization Israël en de Bijbel (Israel and the Bible).

Some comments that summarize the outcomes of the conference include the following:

- "This was a great conference, and I thought it worked really well with more education/academic work during the day and more spiritual in the evening"
- "I was well updated about the present status of LCJE and its network. I also met some new people at the conference"
- "I made some good friendships that I can build on in the future, and I was very encouraged to keep my hand to the plow"
- "It was a great mix of academic papers and practical advice"
- "I really loved hearing people's testimonies and short descriptions of their ministries"

A statement from the conference was issued and was previously presented in the LCJE Bulletin (Issue No. 129, September-October 2017, pp. 7-8). The statement can also be found online on the LCJE main website at: <http://www.lcje.net>, going to "Conferences," and scrolling down first to 2017 and then to the section on the 11th European Conference.

### The "Judensau"

Throughout the LCJE network, a big debate has taken place in Europe, especially in Germany, to remove the anti-Semitic relief "Judensau" from the wall of the Wittenberg town church. Wittenberg

## Europe to the Ural Mountains



is the city in which Luther presented his 95 theses, and – according to the tradition – nailed them to the front door of the church.

The relief from the Middle Ages shows a sow suckling Jews, deterring them from settling in the city. At least 9,000 people have signed a protest petition calling for this "Judensau" to be removed. The relief is an example of the extensive history and reality of anti-Semitism in European society, but also anti-Judaism within the churches. The reason for the protest is the fact that this relief is still "preaching" to everyone passing the church, or even those who may want to enter it. How can a Jew be welcome and feel welcome in a Christian community under such a sign? Therefore, it is also a responsibility for those of us engaged in Jewish evangelism to preach, teach and take actions against any kinds of anti-Semitic expression.

### Anti-mission in Germany

In October 2017 the Council of the Lutheran Church in Germany (EKD) published a booklet about Jewish-Christian relations, debating the relevance of the expression and the existence of Messianic Jews and mission among Jews. In the preface, the president of the synod refers to the resolution of the EKD Synod in Magdeburg 2016:

"God is faithful towards his people. As Christians we stick to the New Covenant that God has established through Jesus Christ. In the same way we stick to the fact that the Covenant God made with His people (Israel) is still unrestricted [and] valid. The consequence for us Christians, independent from our mission in the world, is that we are not called to show Israel the way to God or His salvation. Any effort or attempt to motivate Jews to convert is contradictory to the confession of a faithful God and the election of Israel."

Several member organizations of LCJE Europe have responded to this statement and protested it, among them the Evangeliumsdienst für Israel.

Such views are not new in Europe. In 1980 the EKD diocese of Rheinland stated that mission among Jews should not be on the agenda. Last year, a new question came up: If we do not proclaim the Gospel among Jews, why should we do it among Muslims? That debate ended this year (2018) by a "No" to mission anywhere, meaning trying to convert people or convincing them to change religion.

The debate in Germany points out that Jewish mission is a test for all kind of mission: If Jesus is not the Messiah for the Jews, he is not savior for anybody. In a secular-

ized Europe with a misunderstanding of tolerance, it is important to keep a focus on what mission is all about and why it is so important: "Let it be known to all of you and

to all the people of Israel ... that there is salvation in no one else than Jesus Christ, for there is no other name under heaven given among men by which we must be

saved." (Acts 4:10-12)

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## Annual Report for LCJE South Africa By Cecilia Burger, South Africa Area Coordinator

### Overview

Greetings in the Name of Messiah Jesus! It was once again inspiring and encouraging to be part of LCJE South Africa and to keep in touch with our 13 members – 8 in Cape Town and 5 in Johannesburg.

### Conference with Richard Harvey

In August 2017 Richard Harvey was one of the speakers at a conference on Luther and the Reformation at the George Whitfield College in Cape Town. His topic was "Luther & the Jews – putting right the Lies." He agreed to do a half-day LCJE conference on the same topic before flying back home. About 100 people attended the conference at the Gardens Presbyterian Church in Cape Town. I was delighted that more clergymen than usual were present.

To many of us there, what Richard shared was completely new. He mentioned that, amongst Jewish people, the name of Martin Luther usually evokes a negative response. Jewish people know about his anti-Semitic writings and that he was no friend to the Jewish people. Christians, on the other hand, often know very little about this negative side to Luther, the great Reformer.

Richard taught on, Who was Luther? What did Luther say about the Jewish people? What was the impact? How can we respond today?

Luther's negative writings about the Jewish people resulted in widespread anti-Semitism through the ages and helped fuel Hitler's mass murder of the Jewish people during the Holocaust. Richard quoted Julius Streicher in the Nuremberg trial (1946): "Dr Martin Luther sits here



Cecilia Burger

on the dock today in my stead...In the book, *On the Jews and their Lies*, Dr Martin Luther writes that the Jews were a rabble of snakes, that their synagogues should be burnt down and that they ought to be annihilated..." Thus, Streicher justified the atrocities!

We were shocked and horrified as Richard quoted some of Luther's lies about the Jewish people.

How can we respond to this today? Hard as it is, we are called to forgive. We can only forgive others because we have been forgiven by God. Richard reminded us of the words in the Lord's prayer, "forgive us our debts (sins), as we forgive our debtors" (Matt 6:12). Jesus set the example for us on the cross when He said, "Father forgive them, for they know not what they do." (Luke 23:24).

We heard about Richard's campaign to have the anti-Semitic sculpture, the "Judensau," removed from the Stadtkirche in Wittenberg. He encouraged us to sign this petition and by doing so help put right some of the wrongs of the past.

Ministry reports by LCJE members:

### 1. CMJ South Africa in Cape Town from Edith Sher

As the international chairman of CMJ, Rev. John Atkinson is not only director of the South African branch of CMJ but also oversees the work in several different countries. In Israel there are varied ministries, including retreat centres, guest houses and heritage centres. The latter in particular draw Israelis and are a vehicle for presenting them with the Gospel. John also conducts tours to Israel, and his tour last year was very successful.

Locally, we continue to work with Jewish people in sharing the good news of Yeshua. Recently, a Jewish man joined a small Bible study group I run. He had been invited by one of the members, but he had hardly sat down when he said, "I don't want to hear about Jesus or the New Testament." However, the Holy Spirit took over, and he became fascinated to see the way prophecies in the Hebrew Scriptures point to Yeshua.

Our weekly radio program on CCFM has been on the air for several years now and introduces Christians to the Jewish roots of their faith. We regularly receive correspondence from listeners telling us how their faith has been built up through the teaching.

Our two weekly Bible studies had a two-month hiatus at the end of 2017 after completing the annual Torah cycle, but when we recommence this year, we will be studying "Hebrews in the Light of Torah." Many people have expressed an interest in attending. The studies are interactive, and the debate sometimes gets very lively.

We have seen the need for locally

produced resources, and between John and me (Edith), we have produced several books, some of which have been reprinted due to demand. We also spoke in many groups and churches during the course of 2017.

Finally, our thrice yearly "Roots and Shoots" conferences continue to draw about 400 people to each conference. Our last conference with Biblical archaeologist, Dr Garth Gilmour, on "Lessons from the Patriarchs" was enthusiastically received. The DVDs and CDs of these conferences have travelled far and wide and are used in Bible study groups around the country.

## **2. David and Jonathan Foundation (D&J) from Jack Carstens**

What a busy year we had in 2017. We hosted eight Shabbat meetings, a Passover seder, a conference in Port Elizabeth and a Saturday morning conference in Bellville, Cape Town. We also screened a film in three different locations to commemorate the 50th anniversary of the unification of Jerusalem. Our special guest this year was Pastor Israel Pochtar, for whom we arranged nine meetings in and around Cape Town as well as a radio interview.

Our Feast of Tabernacles celebration with the theme "Restoration" was presented by over 30 musicians, dancers, sound lighting, stage hands and intercessors taking part. Seventeen prayer walks in various parts of the city were undertaken. D & J received good press coverage in three issues of a Christian newspaper. We were also invited to participate in three radio interviews on a local radio station in Paarl.

We thank God for enabling D&J Foundation again to give substantial financial assistance to the Messianic congregations in Israel we partner with as they spread the Good News of salvation through Messiah Yeshua throughout the land.

## **3. Emet Ministries from Manfred and Isit Nochowitz**

Emet Ministries is 10 years old this year and we now network with 13 ministries and churches around the world, seven being overseas ministries and churches and six being local ministries and churches around South Africa. We met with the senior pastors of a church in Durban who are beginning to have an understanding of God's heart for the Jewish people and Israel. We preached and taught in this church and are beginning to partner with this congregation.

We shared the message, 'To the Jew First' at two different church groups in Port Elizabeth. Emet Ministries hosted the visit of Israel Pochtar from Voice of Judah Ministries in Israel, together with David & Jonathan Foundation in Cape Town.

I met with a leading Orthodox Rabbi as well as with a Conservative Rabbi and his wife. I was able to share a number of Scriptures with both of them showing Jesus as the Messiah. Good rapport was established with both rabbis, and they indicated they would like further dialogue.

My wife and I attended the 2017 Gateway Conference in the United States and the Jewish Voice Ministries International (JMVI) Messianic Leadership Roundtable 2017 in Phoenix.

During the last visit we met with Jonathan Bernis and two others who are part of his leadership team. They expressed an interest to work with Emet Ministries as we offered our services as a ministry to JMVI.

We will be meeting with a JMVI team in South Africa early in 2018 to strategize on reaching the Lemba people. The Lord gave us a vision three years ago to reach out to the Jewish Lemba people in South Africa.

Besides all the above, we continue with our regular events, mainly in Pretoria and Johannesburg. We held monthly Shabbat services, 17 prayer meetings, 16 teaching seminars, a Passover Dinner and Feast of Tabernacles celebration service.

These last events are held in Pretoria and Cape Town.

By the grace of God, much ground was taken for the Kingdom during 2017, and we have a huge anticipation of what God is going to do in 2018.

For all that has happened, the biggest thank you must go to our incredible, awesome, faithful and wonderful God; without Him, there would be no Emet Ministries.

## **4. Jews for Jesus South Africa from Michael Sischy**

Our new missionary, Aden Friedman, finished his training and was able to participate in a number of overseas outreaches which helped further season him, as well as challenge and engage his ministry gifts of evangelism in a creative way.

We also moved into a new venue in the last quarter of the year, which we are calling "Bereishit", which allows us to develop "Beit Yeshua" - the local Messianic Congregation into a community, which we pray will allow this congregation to bud and flourish with new things!

Then, not to forget, we celebrated the chaggim and encouraged our congregation to invite their unsaved Jewish friends and family to the events. This they did and we were blessed to be able to share the gospel in a non-threatening way through these opportunities of grace.

We launched "Yadayim," which is a social outreach to our Jewish people and is a way to love them in a practical way.

The end of the year closed with our first "Love Israel" tour - the purpose was to engage our supporters and to give them a heart for the peoples and the land of Israel. Our Israeli staff did a wonderful job of making our guests feel welcome; they sent representatives throughout the tour to share their "stories" and challenges of life and ministry in Israel.

Looking forward to what the Lord is going to be doing in 2018!

## 5. Messianic Testimony from Leigh Telli in Cape Town

"I am so grateful to the Lord for the new opportunities on the horizon for 2018, one of which is the formation of a website called "Messianic, Art and Prophecy." The website, which will be up and running by Passover, will hopefully open doors for me to engage in dialogue with Jewish people around the world.

As I look back to 2017, one meeting in particular stands out for me - an invitation to speak at a retirement home on Christmas and Hanukkah to a mixed audience. When I arrived I was thrilled to see approximately 50 people, over half of whom were Jewish. The subject gave me an opening to speak on salvation as a theme running through both festivals. To start with, we sang "Maoz Tsur" (translated Rock of Ages), which I discovered was based on Micah 5:2. I read out this well-known prophecy, hoping that my Jewish audience would join up the dots! When it came to share on Christmas, I read Luke 2, where Jesus (Yeshua) was presented to the Law according to the Law of

Moses. The passage reveals the Jewishness of Jesus; whereas Simeon's prayer speaks of Yeshua being a "...light for revelation to the Gentiles, and for glory to your people Israel." I wasn't sure how the message would be received, but, praise God, the folk were very positive. One Jewish lady named G. came to speak to me afterwards and said: "His name is in the other book, you know." "Do you mean the Jewish Scriptures?" I asked. "Yes", she said and then went on to say, "But then I suppose He is Jewish." Please pray that I meet G. again.

## 6. Simcha Ministry to Jewish People from Cecilia

Sharing the Good News with Jewish people, participation in the congregational life of Beit Ariel Messianic congregation and teaching opportunities in churches and on a local Christian radio station are still priorities for both Francois Wessels and myself at Simcha Ministry.

It warms my heart to work together and to support projects run by other members of the LCJE family. During the course of 2017, Leigh Telli and I were able to visit

several Jewish friends, together realising that we needed the fellowship and support.

One of the highlights of the year was when I was invited to become part of a weekly Friday morning prayer meeting for church and ministry leaders at the Gardens Presbyterian Church. The focus of this group is to strengthen unity and prayer support for one another and to involve more church leaders as we work in His Kingdom. As a result of these meetings, a combined monthly Sunday evening church service was started.

The awareness of reaching Jewish people with the Gospel led to Omri Jaakobovitz speaking at the first combined service during his visit to Cape Town. We were also blessed to use the Gardens Presbyterian Church as venue for the LCJE conference in September with Richard Harvey as speaker.

We value your prayer support as LCJE South Africa is planning a conference in Cape Town with Wayne Hilsden as keynote speaker in May 2018.

*Cecilia Burger  
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# Annual Report for LCJE Korea

## By Jeong Jacob Lee, LCJE Korea Area Coordinator

### Overview

There were many events among the members of LCJE Korea in 2017. Since LCJE Korea was launched in 2016, one of our main goals was to introduce LCJE Korea to the Korean Church. In fact, many churches and seminaries are already interested in the Lausanne Movement and have a positive attitude toward it. However, there is a lack of knowledge of LCJE. Therefore, we are going into the mainline churches in the name of LCJE to explain more about who we are. Second, we have stepped out to cooperate with the international body of LCJE and seek co-working with them. I value the fact that, previously, Korean ministries for Jewish evangelism were isolat-



*Jeong Jacob Lee*

ed and doing things by ourselves in most cases. However, we have now learned how to work with our partners from other Asian nations, Israel, and the rest of the world.

### 1. LCJE Korea meetings

Our members of LCJE Korea meet at least once a month and organize a weekly prayer meeting at Sarang Church. Although the meetings are not only for LCJE Korea members, we share prayer requests and news from LCJE. Of course, LCJE Korea is looking for an office for LCJE Korea, and we hope to organize regular LCJE Korea meetings in 2018.

### 2. Enforcement of the network with Lausanne Movement in Korea

Daniel Seong Beom Boo, the representative of LCJE Korea, has joined the national committee of Lausanne Movement Korea. In the meetings, Boo met Dr. Michael Oh,



**Top photo:** Photo of LCJE Korea leaders; **Bottom photo:** Daniel Seong Beom Boo with Dr Michael Oh, Global Executive Director/CEO of the Lausanne Movement.

CEO of the Lausanne Movement, Rev. Jaehoon Lee, Chairman of Lausanne Movement Korea, other influential leaders, and shared the vision of LCJE Korea and recent news. Second, since I joined the Lausanne Campus Camp and YLG Korea in 2016, Thomas Nohsum Park has taken up his position in charge of the Jewish Evangelism issue network at YLG Korea that is led by Dr. Hejin Park, whom Dr. Tuvya Zaretsky met at Torch Trinity Graduate University (TTGU) and YLG Indonesia with Dongjin Kim in 2016. In the meetings, LCJE Bulletins have served as good tools for introducing LCJE.

### 3. The cooperation with LCJE Japan

Naoji Ishiida visited Korea in January 2017, asked for prayer for LCJE Japan and proposed organizing the LCJE East Asia Conference to-

gether. In reply, Seong Beom Boo visited Japan in February 2017, and Jeong Jacob Lee visited LCJE Japan in March 2017, sharing the vision of LCJE Korea at the LCJE Japan prayer meeting. I believe that this is just the beginning of our joint work together with LCJE Japan.

### 4. LCJE Asia Regional Conference

Byung Kee Kwon, Youngdae Kim, Daniel Seong Beom Boo, Jae Nam Park with his son, and Jeong Jacob Lee attended the whole schedule of the LCJE Asia conference in Wakayama and the Open Forums in Osaka and Tokyo. Thomas Nohsum Park and Woo-Young Kang, coordinator of CWI, joined the Osaka Open Forum. Dr. Jin Sup Kim gave a lecture about theological education in Korea at the Tokyo Open Forum. In these sessions, Daniel

Seong Beom, Kim and Jeong Jacob Lee brought greetings from LCJE Korea. Jeong Jacob Lee presented the work of LCJE Korea, and Byung Kee Kwon introduced Arirang II, the Korean Cultural Performance for Israel in February 3-10, 2018. This became a monumental event for LCJE Korea for international cooperation in Jewish evangelism. After the conference, Kristen de-Souza and Robynne Bruckenstein visited Korea and had a reunion in Seoul.

### 5. Next steps in 2018

LCJE Korea becomes a three-year old network in 2018. Now it is time to start LCJE Korea regular meetings in our own facility. We ask for your prayers for the ongoing development of LCJE Korea. The enhanced network of LCJE works. Dr. Jin Sup Kim and the Israel Theology Forum organized the 5th Israel Theology Forum with Israel College of the Bible and University of the Holy Land at Hebrew University in Jerusalem on January 31, 2018, and Byung Kee Kwon consulted with the leadership of LCJE in Israel and invited them to his Arirang II performance. In practice, we desire to translate LCJE Bulletins into Korean. As a result, the mainline Korean Church may stand with LCJE Korea and work for Jewish evangelism in the future.

*Jeong Jacob Lee*  
*LCJE Korea Area Coordinator*  
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# Annual Report for LCJE Israel

## By Efraim Goldstein, LCJE Israel Coordinator

### "Like a sure-footed deer"

Life in Israel moves on like the floods of a raging river. Moving from one event to the next, each with its new twists and turns. Believers here need to move forward like a sure-footed deer or mountain goat making its way on the steep slopes of the Negev. In the book of Habakkuk there is a reminder of how we are trust in the Lord as the surest guide during these troubled times: "The Sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to tread on the heights."

(Habakkuk 3:19)

### LCJE Israel meeting at CPM Center in Ramat Gan

LCJE Israel was able to have one successful national meeting in June 2017. The meeting was held at the new Chosen People Center in Ramat Gan. Various LCJE members and participants representing 12 different ministries participated. There were some good updates from the different ministries represented and some promising discussion about future cooperation.

In summarizing some of the highlights of the previous year in Israel, they would include:

- FIRM sponsored and hosted a very successful and well-attended international conference in June. The theme was "Standing with Israel."

- Kehlia News Israel continues to publish weekly updates of news and happenings in Israel. Recently they posted a comprehensive calendar of events for Messianic ministries and congregations in Israel.

- One For Israel postings of the testimonies of Messianic believers in Hebrew and English continue to have an incredible response in Israel and worldwide.

- Chosen People Ministries has continued running an internet ad-



*The ibex, a mountain desert-dwelling goat in Israel*

vertisement offering a free copy of the book, Isaiah 53 Explained in Hebrew. This has yielded hundreds of requests for the book.

- Netivah started an intensive army preparatory program for the young men and women who are preparing to enter the Israeli Army for their mandatory military service. There were also the youth conferences they conducted throughout the year.

- Ba'ad Chaim celebrates their 30th year of ministry and praise the Lord for the over 2,000 infants that were spared from abortion

- Joshua Fund and Joseph Projects continue to extend food and basic supplies to thousands of needy Israeli families.

This is only a partial list of highlights in 2017 with apologies to all of the other worthy ministries and congregations that have accomplished much for the Lord but are not listed.

### Increased opposition

As the Body of Messiah moves for-

ward, we must remember in prayer those congregations and individuals who face increased opposition from segments of the Orthodox Jewish communities, particularly in Arad and Dimona.

### Continue to pray

Pray for the congregations throughout the Land of Israel, both Jewish and Arab, as they strive to make an impact for Yeshua in their communities.

Pray for the peace of the Messiah to reach deep into the lives of all who dwell in this dry and weary Land.

*Efraim Goldstein  
LCJE Israel Coordinator  
Nahariyya, ISRAEL*

# LCJE Japan Annual Report

## By Charles Klingensmith, LCJE Japan Area Coordinator

### Overview

Shalom in Messiah Yeshua to all co-workers throughout the worldwide LCJE network. Thank you for your prayers for LCJE Japan in 2017, especially for the conference we held, "Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections."

Planning for this conference, and conducting it without accident, grief, or failure in three successive locations, Wakayama, Osaka, and Tokyo, over six days, from November 13-18, necessitated the earnest attention and prayers daily of both the LCJE Japan steering committee and the conference planning committee, starting more than two years earlier, in September 2015.

We thank everyone who laid aside other important work and travelled such a great distance to come to Japan for this meeting. There were over thirty visitors from outside Japan. We also are deeply grateful to those Japanese who took time out from daily life to attend at the beginning of the end of the year (the busiest season for everything here). Japanese participants in the various venues numbered well over two hundred. (An exact count of the well-attended Tokyo event was not taken.) We also thank with all our hearts those many Japanese who funded the larger share of costs for foreign participants. Japan remains a great power with a miniscule Christian population, and all donors gave to us in addition to customary giving to their own churches and other Christian organizations, in a national tax system that discourages giving to religious organizations. May Messiah reward you according to your faith!

Our constant prayer since participants departed is that what we talked about will result in practical applications and actual evangelism among Jewish visitors and residents of Japan and every place in East Asia. And we pray also that you who attended will follow up on



*Charles Klingensmith  
LCJE Japan Area Coordinator*

the contacts you made and engage with the many different East Asian Christians you met here. As we confirmed hour after hour during the conference, there is much possibility to bring the gospel to the Jewish people in this part of the globe as well.

From the perspective of early 2018, let me offer the following thoughts on this conference.

1. It was actually possible to hold an international conference on Jewish evangelism here in Japan. LCJE Japan has no salaried employees; all the work is volunteer at personal expense, and none of the committee members are in Jewish evangelism as such. Ordinary pastors and church workers, somehow in the middle of the ordinary (and sometimes extraordinary) work of serving Japanese churches, found time to put this conference together. And the Lord Jesus fully funded our vision in this land of very limited Christian financial resources, and very high costs, enough that we closed the financial books in the black. We who planned this conference first of all benefitted in that we learned that none of this was impossible for the Lord Jesus. He showed His astonishing faithfulness and bounty again and again, and always on time. Our prayer is that this priceless lesson encourage LCJE Japan in the future, or other chapters of

LCJE here in East Asia, to consider a similar conference at an appropriate time. It proved possible to put on this kind of conference in Japan in spite of language barriers and financial needs, and we are grateful for that experience.

2. At the conference itself we learned that there are Japanese gentile Christians, from as far back as twenty or thirty years ago, who have been steadily struggling to bring the gospel to the very few Jewish people who were then visiting or resident in Japan. As we heard, these workers for the most part had little encouragement or understanding from the larger environment of the Japanese Church. This conference was an opportunity for such people to discover each other, to see that they are not alone in the work; and to see that the work of Jewish evangelism has an Asian-wide, and indeed worldwide context, and a network to match that context, and for them to connect with others in similar circumstances.

3. That world-wide network is LCJE, and we confirmed at this conference that LCJE is of absolute necessity for Asians who want to bring the gospel to the Jewish people in their midst. Mutual contact, discussion, encouragement, and prayer are vital to this work in any location, and there is no Christian organization or network here in East Asia remotely comparable to LCJE, and blessedly, almost all participants from East Asia as well as Japan were attending an LCJE conference for the very first time. For many, our contacting them or searching them out as participants was the first time they had ever heard of LCJE. It remains a task for the LCJE network, and its various members, to continue to engage with those conference participants who were new to LCJE.

4. Many participants are engaged

in self-funded, very small-scale, volunteer work among Jewish visitors and residents, while doing other work for income. After hearing many reports and testimonies, it was clear that it is sheer love for the Jewish people and the State of Israel and for the gospel and the Messiah of Israel that motivates many at some level of personal sacrifice of time and funds. In cases where such participants came from outside Japan, it would not have been possible for them to attend without the financial support of LCJE Japan's generous donors. Worldwide, LCJE has many participating organizations which have sufficient funds to send workers from home and back to international LCJE meetings. But Jewish evangelistic work in East Asia is thus far not of that organizational scale, so if we wish to integrate small-scale workers into the meetings of the international LCJE network, we need to ponder how they might best attend (all of whom would greatly benefit from) the main international meeting every four years.

5. We learned that East Asians, whether Japanese, Korean, or Chinese, or Singaporean, or Taiwanese, or of Hong Kong, are in an especially favorable position to share the gospel with the Jewish people. East Asia is outside the boundaries of so-called Christendom, with its tragic history of mistreatment of the Jewish people. East Asians are generally assumed to be Buddhist or of some other indigenous Asian religion, so when Jewish people hear that such East Asians are not, but rather that they believe Jesus is the Messiah promised to the Jewish people, this provokes first of all astonishment and interest, and often, the envy spoken of in Romans 11. So an ongoing task for LCJE chapters in East Asia is to convince local churches that Jewish Evangelism can be part of the work of that local church wherever that locality might be. There is a need for East Asian Christians to notice the Jewish people here, and to see them as needing the gospel,

indeed, to see them as the priority recipients of the gospel even here, that is, to see that Romans 1:16 is ongoing guidance for the church worldwide, and for any local church anywhere. It continues to be necessary to impress upon local churches that the priority of the Jewish people in Romans 1:16 in no way interferes with evangelism among East Asian gentiles, nor compromises it in any way. If the surrounding area is wholly gentile, local churches nevertheless can and should pray for the salvation of Israel and for fellow Asians who share the gospel with Jewish people in Asia.

6. We learned that perhaps the biggest possibility for bringing the gospel to the Jewish people here in Japan, is through hospitality ministries, such as guest houses, tourist guides, or homestays. The main recipients in such cases would be the thirty thousand or so Israelis who yearly visit Japan. We were astonished to learn that there was similar ministry going on in China, and we pray for the ongoing safety, health and success of our Chinese brothers and sisters.

In planning the contents of the conference—answering the question where in East Asia Jewish people might be found—we had not considered, however, Jewish members of the US military, who are found both in Japan and South Korea for example, and their existence was brought to our attention at the conference by a young doctor who took the week off from her busy medical practice near a US military facility in Okinawa to attend in Wakayama, Osaka, and Tokyo (at her own expense), because she wanted some information on how she might go about reaching Jewish patients she sometimes encounters as an English speaking Japanese doctor. Her attendance and concern illustrates that LCJE exists to help people like her seek out the lost sheep of Israel, wherever they may be, and everyone in the network benefits from the sharing of perspectives and information.

7. About a similar conference in East Asia in the future, I think priority should be given to involving in LCJE Toronto 2019 those Asians who spoke at the Wakayama conference who would be able to attend there. And as I mentioned above, LCJE would do well to consider how to facilitate attendance by those for whom otherwise it would be impossible. Another East Asian conference is desirable, but best after the 2019 Toronto conference has been concluded.

8. Tokyo is the host city for the 2020 Summer Olympics, and we urge workers and organizations who came to Japan in November proactively to follow up on contacts and establish their own work here in this country. LCJE Japan is here to help you to the degree we can. Do not hesitate to seek us out.

9. Finally, LCJE Japan continues its monthly prayer meetings held in Tokyo and Osaka, and publishes the Japanese-language LCJE News, and is grateful that the conference did not diminish or damage our ordinary finances either. That especially we see as encouragement from the Lord to keep at this work. We look forward to praying for all of your work and your health and well-being in 2018, and beg your prayers for us as well.

*Charles Klingensmith  
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# “And the Gentiles Shall Come to Thy Light”: Three Jewish Trailblazers in Mission to Asia: Isidor Loewenthal, Bernard Jean Bettelheim, and Samuel Isaac Joseph Schereschewsky

By Charles Klingensmith, LCJE Japan Area Coordinator

## Editor’s Note

In the last issue of the Bulletin, we published my article, “At the Gravesite of Schereschewsky in Tokyo” (Issue #130, November-December 2017, pp. 11-12). I noted at the time that Charles was planning a more extensive article on Schereschewsky and two other Jewish believer trailblazers involved in missions to Asia. Here is that article, adapted from his presentation at the LCJE Asia conference last November in Wakayama, Japan. J.M.

## Jewish believer trailblazers

A trailblazer is a person who opens a road where there has been no road before. Many of you participants in this 2017 Jewish Evangelism in East Asia Conference are trailblazers. And Messiah Yeshua Himself has opened a road for all of us to meet here in Wakayama. But long before us, there were also trailblazing Jewish believers who brought the gospel to Asian Gentiles. Three men of the 19th century come to mind, but perhaps there were others, too. These three men might have been known among the church bodies that sent them, but their fame has long since died out, and they are rarely mentioned in the study of church and missions history today. They are little known today even in the Asian countries in which they worked and dedicated their lives.

## Similar stories and backgrounds

All three of these men were born into Jewish homes in central or eastern Europe. All three experienced doubts about rabbinical teaching. All three met Messiah through fellowship with believing Jews and believing Gentiles, and through serious consideration of the New Testament. All three are buried far from the places of their



*Bernard Jean Bettelheim*

*Source: Wikipedia*

birth. All three had their greatest impact as bible translators into Asian languages. They were Isidor Loewenthal, a pioneer of mission to Afghanistan, Bernard Bettelheim, the first Protestant missionary to what is now Japan, and perhaps the greatest of the three, Samuel Isaac Joseph Schereschewsky, missionary to China, and while more than twenty years almost entirely paralyzed, translator of the Old and New Testaments into Mandarin, parts of the New Testament into Mongolian, and most importantly, the entire bible into Wen-li, or literary Chinese. Let us remember these men at the beginning of our own time together here in Wakayama.

## Isidor Loewenthal

Isidor Loewenthal was born in 1826 in what is now Poznan in Poland, then a part of Prussia. Dissatisfied with rabbinical Judaism and in trouble with the police for political agitation, he left home in 1846 to make a new start in the United States. He became a peddler door to door, and his wanderings took him to a small town in Delaware. One cold and rainy November night he was asked to stay for dinner by his customer, the Rev. Gayley, a local Presbyterian minister. This minister was deeply impressed by the young Loewenthal’s intelligence and ability, and

he found employment for him as a teacher of French and German in the local college.

There he encountered the New Testament, and there he also encountered a Jewish believer, a man named Victor Herschell. All of this together worked on his heart. He confessed Jesus and was baptized in the Presbyterian Church in Rockford, Delaware in his early twenties.

In 1852 he entered Princeton Theological Seminary to study for the Presbyterian ministry and very soon realized he wanted to go to Asia in mission. The Board of Foreign Mission sent him in 1856 to Afghanistan. Within a year of arrival he had mastered one of the local languages, Pashto, and was soon able to preach in Pashto to the local Muslims and engage in discussions of Islam and Christianity outside the local mosques. He also mastered Hindustani, Farsi, Arabic, Kashmiri, and was able to preach as necessary in those languages as well. His knowledge of Hebrew and Greek, as well as Yiddish, English, German and French, gave him an ability of expression which was useful in preparing the first translation of the New Testament into Pashto.

For seven years he preached Christ fearlessly, both to Muslims, to Hindus, and to Buddhists, but then, suddenly he was silenced. He was shot dead one night in Peshawar by his own bodyguard, just after his 37th birthday. (He is remembered on a special memorial tablet at Princeton Theological Seminary along with others from different class years at the seminary who were “Faithful Unto Death” in their missionary service).

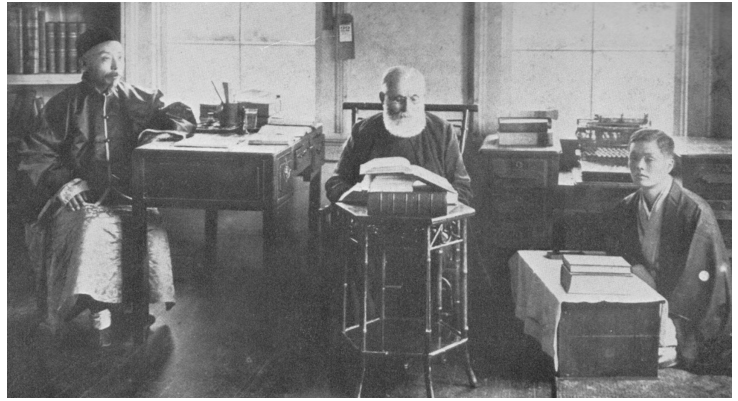
## Bernard Jean Bettelheim

Bernard Jean Bettelheim was born to a leading rabbinical family in 1811 in what is now Bratislava in

Slovakia, then Pressburg in Hungary in the Austrian empire. He, too, by an early age had mastered many languages. Like many in his famous family, he intended to become a rabbi. It is not known how he became dissatisfied with rabbinical Judaism, but in his early teens he left home, wandering through southern Europe, and began the study of medicine. He eventually became a medical doctor attached indirectly to the United Kingdom's Royal Navy. His medical work brought him to the shores of the Ottoman Empire, and it was while in Turkey that he was introduced to the gospel by a British naval officer. He began seriously considering the gospel in 1840 and was soon convinced that Jesus was the Messiah. He was baptized into the Church of England in Smyrna.

Bettelheim enjoyed theological debates with local rabbis and published pamphlets in French proving Jesus was the Messiah, but after eventually resigning his medical post, he left Turkey for London, became a British citizen, and eventually secured a position to go as a medical missionary to Naha on the island of Okinawa, then somewhat loosely connected to Japan. Bettelheim and his family arrived in Okinawa on April 30, 1846.

He and his family made Goku-ji, a local Buddhist temple, their home for seven years, throwing away the Buddhist images and claiming the space for the gospel. Bettelheim made great progress with the Okinawa dialect of the Japanese language and began a translation of the New Testament. However, his steady mission work mixed with his medical work alienated the local administration, and he was repeatedly asked to leave. He made very few converts. Finally, in July 1854 he left with the newly arrived Commodore Matthew Perry, just as Japan was about to open after two hundred and fifty years of closure to foreigners. Bettelheim eventually made his way to New York, then to Illinois, became a farmer, and then a surgeon in the Union armies during America's civil war. Bettelheim died on February 9,



*This 1902 photo shows Bishop Schereschewsky in his study with his Chinese secretary Lien and Japanese scribe, Bun.*

*Source: Wikipedia; James Mueller, Apostle to China*

1870 at the age of 59 and together with his wife is buried in Brookfield, Missouri.

### **Samuel Schereschewsky**

Now we consider perhaps the greatest of these three Jewish trailblazers in Asian Mission - Schereschewsky. Samuel Isaac Joseph Schereschewsky was born to a pious orthodox Ashkenazi Jewish family in what was then the Russian Empire of the Tsar, in Taurogen, in present-day Lithuania, on May 21, 1831. His mother was of Sephardic background. Both parents died while he was still quite young, and he was taken in by relatives and educated to become a rabbi. Like most Jewish youth of that time and that place, he grew up with coiled side locks and the black dress of the Hasidim. His first language was Yiddish, but outside the home he spoke Polish and Russian, later adding German and English, and, of course, various Chinese dialects. He considered himself most adept at Hebrew and Aramaic, which he learned in the rabbinical school in Zhitomir while mastering the Talmud.

It was at the rabbinical school in Zhitomir that he first opened a New Testament. A Hebrew language New Testament had been given by a missionary of the London Society for Promoting Christianity Among the Jews to a student of the school. That student found the New Testament uninteresting,

but rather than throw it away, he gave it to young Schereschewsky. This is believed to have been around 1852. Careful reading of it, and comparisons of it with the Law and the Prophets, convinced him that Jesus was indeed the Messiah of Israel.

Yet, with this new knowledge, he felt restless. Although he was still unable to confess Jesus, he secretly nurtured his new faith with his Hebrew New Testament, making his way to Germany and enrolling in university in what was then Breslau. While at university he sought out and enjoyed fellowship with other Jewish believers, and after two years he decided to emigrate to the United States. In the summer of 1854 he arrived in New York and soon made contact with local Brooklyn Jewish believers. Finally, on April 2 1855, at a Messianic Passover seder, he is said to have confessed Jesus with these words, "I can no longer deny my Lord. I will follow Him without the camp."

He was soon baptized and after some searching found the Episcopal Church to his liking. Eventually he entered General Theological Seminary in New York, and it was while there that he first offered himself for foreign mission. By his own request he was appointed missionary to China upon ordination, and in July of 1859 sailed for Shanghai.

During the six-month voyage to China he devoted himself to learn-

ing Chinese. He is said to have mastered the language by reading the famous Chinese novel, *The Romance of the Three Kingdoms*, on the trip across the Atlantic and Indian oceans. Within a year of arrival he was able to give simple sermons in either Shanghai Chinese or Mandarin Chinese. His own Jewishness gave him a special burden to reach out to the Chinese Jews of Kaifeng, and in June and July of 1867 tried mission work among them, but was eventually driven violently from the city.

Meanwhile, he pursued his translations of the bible and liturgical materials into the various languages of China. In 1872 he published the Anglican Prayer Book and New Testament in Mandarin and in December 1874 the Old Testament, then in 1880 the Anglican Prayer Book in Wen-li, literary Chinese. During these years, although he had often refused, he was finally consecrated in 1877 as Anglican Bishop of Shanghai. Thus, in addition to his own tireless preaching and translating work, he was also burdened with administrative and fundraising tasks both in China and, while on furlough, in the United States.

Then, suddenly catastrophe. On August 13, 1881 in Wuchang he suffered a massive sunstroke and almost died. His body was left nearly paralyzed. For the rest of his life he had to be carried from room to room or up and down stairs. Seeking medical rehabilitation, he and his family spent several years in Europe and later the U.S., and he had no choice but to resign his bishopric.

Nevertheless, he continued his translation work even while convalescing. He was no longer able to use a brush for writing, but he devised an ingenious way to indicate which Chinese characters he sought. He had only the use of one the middle finger of one hand, and he used it to press the keys to his American typewriter. Using this typewriter with the ordinary Roman script used in English, he typed phonetic equivalents of the needed Chinese character, then later orally

described that character to his Chinese scribe. The scribe then wrote the character with brush and ink. This work was extremely time-consuming. Schereschewsky had a working knowledge of from nine to ten thousand Chinese Characters. In this way he revised his earlier translations and began work on his most important translation, the entire bible into Literary Chinese.

Literary Chinese at that time was understandable throughout China as a whole and was useful in areas where Mandarin was not spoken. It was the language used for civil law, imperial edicts, official proclamations, diplomatic correspondence, deeds, contracts, even newspapers and advertisements. Literary Chinese was also read and written by the educated classes of Korea and Japan. In this way, Schereschewsky's influence extended beyond China and influenced the Christian vocabulary of the larger East Asian culture sphere. In 1898, the New Testament in Literary Chinese was published, in 1899, the Five Books of Moses, and in 1902, the entire Bible. His last completed project was a revised New Testament, published in the year of his death, 1906. Although after his stroke he was no longer able to preach or pastor his flock, throughout his career he wrote tracts and pamphlets in Chinese for Buddhists to consider the truth of the gospel.

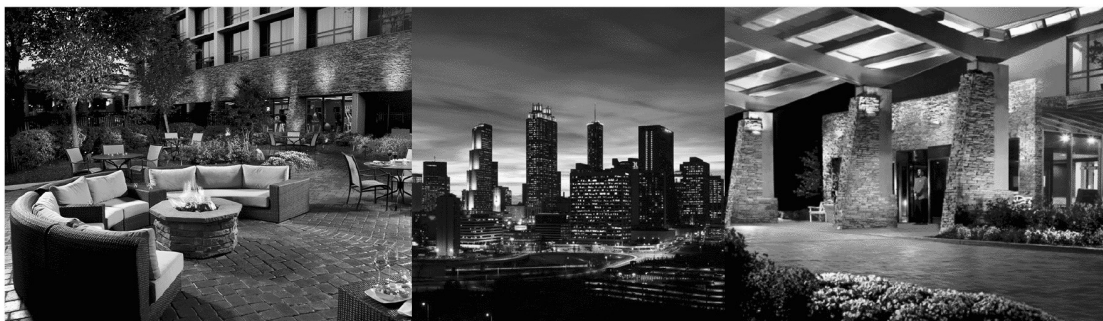
It was to supervise the printing of these biblical translation projects that he moved to Tokyo in May 1897. At that time Japanese printing technology was the foremost in Asia, and Tokyo's climate was then a little easier to endure than Shanghai's. The bishop and his wife lived in Tsukiji in what was then the campus of Rikkyo University, the Anglican university in Tokyo. Finally, in the first week of October 1906 he was able to finish the last Old Testament notes for his reference bible in Literary Chinese. He had already completed the references for the New Testament. These works were eventually published posthumously. On Sunday evening October 14th,

Schereschewsky was seen as usual at his desk, typing with his one finger. He died the next morning, on October 15, 1906 at ten minutes past five. The cause of death was diabetes.

He was buried in the Foreigners' Cemetery in Aoyama in Tokyo. His wife joined him there three years later. Above the grave is a large stone cross, and at its base is carved the opening words of Psalm 122, "I was glad when they said unto me, let us go unto the house of the Lord." His whole life he always thought of himself as, first of all, an Israelite in the true succession of Jews believing in the Messiah of Israel.

Isidor Loewenthal and Bernard Bettelheim seem to have had almost no further influence after their deaths. But it is hard to overestimate the importance of Schereschewsky's work for the gospel in East Asia even today, even outside China. Over one fifth of the human race uses Chinese characters in writing and reading, either in the various Chinese dialects, or in the different languages of Japanese and Korean. Schereschewsky, with his vast knowledge of Hebrew, Aramaic, Talmud and rabbinical traditions, coupled with his solid knowledge of Chinese characters and Chinese literature, provided a vocabulary to express biblical concepts in the various languages of East Asia. His partial paralysis for twenty years forced him to apply himself wholly to translation work. These translations eventually were superseded as the Chinese language continued to change with the times, but his work was the linguistic foundation on which all later translations of the bible into Chinese were anchored. Much of the language of Christian faith today in East Asia is expressed in words he found. Although he remains largely unknown, his influence, even today, is immeasurable. Few Christians understand the debt they owe him.

*Charles Klingensmith*  
*LCJE Japan Area Coordinator*  
*rehoboth@gol.com*



# LCJE North America 35th Annual Conference

## *Jewish Evangelism: History, Theology & Practice*

### April 16-18, 2018

### Atlanta, Georgia

#### Special Events at the Conference

- The special banquet speaker at the conference banquet on Wednesday, April 18, will be 95-year-old Jewish believer, **Henry "Hank" Freedman**, who is a World War Two veteran from the Battle of the Bulge and somewhat of a local celebrity in the Atlanta area.
- **Deborah and Vince Kline-Iantorno of Shir Chadash Ministries** in southern California will be the conference worship leaders. Their recently released album is titled, *Here Am I - Hineni*.
- Confirmed speakers this year include: **David Brickner, Amy Downey, Alyson Dresner, Arnold Fruchtenbaum, Steven Ger, Judy Hastings, Rich Hastings, John Johnson, Theresa Newell, Susan Perlman, Rich Robinson, Tim Sigler**
- The conference registration fee is **\$125 for LCJE members and \$135 for non-members**.
- There will be a Sunday evening reception for those arriving on Sunday. This is always a welcome time of fellowship. The suggested donation for the reception is \$10 per person.

*From Dr. Gary Hedrick, LCJE North America Coordinator:*

As this issue of the LCJE Bulletin goes to press, we are busy here in North America preparing for our upcoming annual conference in Atlanta, Georgia. Our theme this year is "Jewish Evangelism: History, Theology & Practice." The list of presenters includes not only a number of our regulars, but also some new (and very welcome) faces. We send greetings to our LCJE brothers and sisters around the world - and please remember that each of you has a standing invitation to join us for a North American conference whenever you're in the neighborhood ([www.lcje-na.org](http://www.lcje-na.org))! Looking forward to seeing you in Atlanta!

# Lausanne Consultation on Jewish Evangelism

## 2017 FINANCIAL STATEMENT - LCJE International <sup>(a)(b)</sup>

### (INCOME & EXPENSES)

#### LCJE INTERNATIONAL ACCOUNT TOTAL (BB&T, Falmouth, Virginia, USA)

Cash balance as of 12.31.2017	\$21,968.22 USD
<b>Income for 2017</b>	
Membership dues (Agency & Individual)	25,744.58
CEO Conference - Denmark (2017 income)	18,292.42 <sup>(c)</sup>
Miscellaneous revenue	876.50
<b>TOTAL 2017 INCOME</b>	<b>\$44,913.50</b>

#### EXPENSES

Contract Services	
Accounting fees	250.00
Reimbursement for administration	15,000.00
Computer-printer services	100.00
Operations	
Archives	50.00
Bank charges	1,274.27
Bulletin printing	5,422.30
Computer software	279.86
Finance charge (International)	26.52
Foreign transaction fee	35.50
Office supplies	166.38
Postage, mailing services	4,716.57
Web hosting & support	209.76
Travel insurance	21.88
Travel & Meetings	
Accommodations	1,033.38
Conference, meeting, 11th international conference (Toronto)	259.04
CEO Conference (Denmark) expenses	22,300.09
Travel	2,508.14
Travel & Meetings (Other)	515.40
<b>TOTAL 2017 EXPENSES</b>	<b>\$54,169.09</b>
<b>NET ORDINARY INCOME</b>	<b>-9,255.59</b>

<b>YEAR-END BALANCE (12.31.2017)</b>	<b>\$21,968.22 <sup>(d)</sup></b>
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#### NOTES:

a. Our LCJE financial reporting for 2017 was prepared by our LCJE Secretary, Christine Fulcrod, and reviewed by our accountant and myself. Please direct any questions concerning our financial statement or finances or requests for any additional information to me as your International Coordinator.

b. There was one entry in the 2016 Financial Report that needs to be corrected from the financial report for 2016 published in LCJE Bulletin #127 (February-March 2017, p. 21). This error was caught in a follow-on review after we went to press. A payment for \$1,460 USD toward the CEO conference in Denmark was mistakenly double-counted in our original statement. Therefore, our published figure of Net Ordinary Income for 2016 of \$17,430.18 needs to be revised downward to \$15,970.18.

c. This figure does not include \$5,922.48 in advance income for the CEO conference credited on the 2016 statement.

d. This figure was the year-end balance as of 12.31.2017 after accounting for all 2017 income and expenses.

Respectfully submitted,  
 Jim Melnick  
 International Coordinator & Treasurer  
*lcje.int@gmail.com*

## UPCOMING LCJE MEETINGS

**LCJE North America Conference**  
16-18 April 2018  
Atlanta, Georgia, USA ([www.lcje-na.org](http://www.lcje-na.org))

**LCJE 11th International Conference**  
Toronto, CANADA  
**SAVE the DATES! 11-16 August 2019**

**LCJE AustralAsia Conference**  
13-16 August 2018  
Melbourne, Australia

**Visit the Lausanne Movement website:  
[www.lausanne.org](http://www.lausanne.org)**

### LCJE FACEBOOK and TWITTER Accounts



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**LCJE.Intl**



**LCJE TWITTER ACCOUNT:**

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**TO ALL LCJE MEMBERS:** For those who are on Facebook or Twitter, please take the opportunity to 'like' our LCJE Facebook page and to 'follow' our LCJE Twitter page!

Discovering **Jesus** in His Jewish Context  
 Israel Study Tour — April 23 - May 4, 2018 - Israel  
 Offered by the Caspari Center for Biblical and Jewish Studies, Jerusalem

**This ten-day course will focus on the Jewishness of Jesus in the first-century world:**



- The Jerusalem that Jesus knew
- Jesus' Galilee
- Qumran: A different Judaism
- Jesus and the New Testament authors as contextual theologians
- Jewish believers in the first and second centuries
- Messianic Judaism as a contextual expression for faith in Jesus
- The ongoing challenge of reconciliation

**Cost:** NIS 8,800 for single occupancy or NIS 7,250 for double occupancy. This includes simple accommodations, teaching, transportation and entry to sites. Not included: airfare, insurance and meals. Cost is subject to slight change.

For more information or to register, email [caspari@caspari.com](mailto:caspari@caspari.com).

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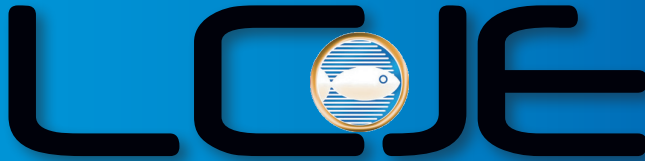
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