

JEW for JESUS

THE NEWSLETTER FOR THE CHRISTIAN WHO WANTS
TO KNOW MORE ABOUT JEWS AND EVANGELISM

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Volume 1:5757

Critics and Confrontation

by David Brickner, executive director

The phone rang in our New York office—we knew it was a response to one of our gospel ads because the call came in on our “hot line.” Sure enough, it was a Jewish man requesting more information about Jesus after seeing one of our ads. The amazing thing was the location of the ad that had caught his eye. When asked where he’d seen it, he responded, “In my synagogue.”

Someone had removed one of our ads from a subway car and brought it to the synagogue! The rabbi actually put it on display and used it as the theme of his Sabbath morning sermon. Of course he spoke against our message, but at least one seeker in the congregation wrote down our phone number just the same.

The ad’s message? “Be More Jewish—Believe in Jesus.” After all, if Jesus is the Jewish Messiah, what could be more Jewish than to believe in Him?

That slogan was the theme of our 1996 Summer Witnessing Campaign in New York City. We printed it on T-shirts and used it in our gospel tracts; we posted the slogan all over New York City, on bus stops, subway trains and even a few billboards.

Some said we were confrontational. Frankly, some people would characterize our entire ministry with that criticism. Should we respond? If so, *how* should we respond?

We cannot ignore criticism. Proverbs 19:25 says, “Rebuke one who has understanding, and he will discern knowledge.”

We need to weigh all rebukes and try to discern their validity. If they are valid, we need to listen and learn from them.



We placed billboards such as the one above in strategic locations such as the Brooklyn Battery Tunnel, and our posters (right) adorned many a bus station shelter and subway car.



So what can we learn from those who criticize us and say that we are confrontational?

We can’t find a basis for that kind of rebuke in Scripture. Quite to the contrary, God instructed His prophets to confront Israel quite deliberately. Perhaps I have not analyzed the criticism of confrontation correctly because I don’t find any meaning. No matter how we do evangelism, it could by definition be considered a confrontation. Truth by itself may not appear to be a confrontation, but in contrast to a lie, it always is. And the gospel is the kind of Truth many people do not wish to hear.

Some Jewish people are annoyed with us because we are dissenting, but either Jesus is the Messiah or He isn’t. All we have to do is suggest that people consider Jesus, and some will interpret the message to mean, “You are not good enough.” Why should they think that? Because they know we proclaim Jesus died for our sins and is the only way to the Father. To suggest that someone consider Jesus, however politely, is to imply he or she needs forgiveness. The effective proclamation of the gospel inevitably leads to confrontation—not between the messenger and those who hear the message, but within the hearts of those who understand what the gospel implies.

No matter how gently one declares the gospel, it is only good news to those first willing to accept the bad news. The bad news is that sin has alienated each and every one of us from God and has led to the human predicament.

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Some respond with joy to the goodness and grace that God offers in the gospel. Others are outwardly negative, but privately they might wonder if the gospel could be the solution to the question of their inexplicable emptiness. But self-righteous people, whether Jewish or Gentile, respond with real hostility and sometimes even hatred.

We dare not hold back the good news in order to avoid offending those who are committed to unbelief when others are ready to receive the same message with joy. The very fact that people do not want us to identify ourselves as Jews when we proclaim Jesus shows how attractive His message is. Our opposition seems to think that the only thing preventing Jews from believing in Jesus is the fear of losing their Jewish identity and the knowledge that they will be rejected by other Jews.

Some high-profile Jewish community leaders have led the charge against what they regard as a Jews for Jesus dragon. Unfortunately, some professing Christians echo their criticisms out of sympathy for their unsaved friends. Sometimes they fail to check out the facts to see if there is any basis to the complaint.

Our response to that kind of criticism is from the pages of the New Testament. “You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit” (Matthew 7:16-17).

In other words, rather than defend ourselves, it is best to let our fruit speak for us as we carry out the work God commissioned us to do.

We need to stand firm when criticism is a fiery dart aimed to keep us from a forthright proclamation of the gospel, but we also need to be open to well-founded and constructive criticism. When it comes to that kind of criticism, we want to be like the wise man described in Proverbs 9:8: “Rebuke a wise man, and he will love you.”

One of the things I admire about Moishe Rosen is that through the years, he has always had the courage of his convictions while showing himself ready to learn from others. He has always paid special attention to criticism—letters of complaint always went straight to Moishe. And now they will come to me. I will seek that same balance he has demonstrated. I want to be sensitive to criticism, but I can’t let it deter me from doing the right thing.

It is difficult, even for servants of God, to handle criticism well. Giving and receiving correction are really two sides of the same coin. To be wise, we need to be able to give correction as well as receive it. Some of us give far better than we get, but we need to do both! Pray that we Jews for Jesus will be humble enough to receive godly correction and always bold enough to follow Paul’s exhortation to Timothy: “Preach the word! Be ready in season and out of season. Convince, rebuke [some translations say reprove], exhort, with all longsuffering and teaching” (2 Timothy 4:2).

If Jesus is the Jewish Messiah, what could be more Jewish than to believe in Him?

It is tempting to avoid the duty of reproving, or giving correction, because we want to avoid confrontation. Naturally, we want to be liked and respected.

None of us wants to face anger or criticism. But we also know it is better to obey God than to be accepted by people.

In the early days of Jews for Jesus, even our name (which actually came from our opposition, much as the first-century Christians were named) was considered extremely confrontational. Yet the label Jews for Jesus was effective—a clear communication of who we are and who we are for. It challenged preconceived notions most people had concerning Jews and faith in Christ.

Jews for Jesus has made it difficult for people to deny that some Jews actually do believe in Jesus. In fact, many have grown accustomed to the phrase “Jews for Jesus.” We need new ways to challenge preconceptions so that more people will hear and understand the gospel message.

For example, it is commonly accepted that believing in Jesus is not a Jewish option even if some “misled” Jews believe in Him. That is a lie. And a lie is still a lie no matter how sincerely people believe it. Sincerity never changed a lie into the truth. So, we must challenge the lie that Jesus is not an option for Jews. And that is precisely what we did with our “Be More Jewish, Believe in Jesus” campaign. If there is one compelling ideology for my people, it is that we remain Jewish, that we affirm our Jewish identity. When we link that compelling commitment to faith in Christ, there is inevitable conflict—and we were heavily criticized for saying that people can be more Jewish by believing in Jesus.

It’s a joy to tell you that our “Be More Jewish, Believe in Jesus” campaign exceeded all our hopes and expectations.

In New York City, more religious Jews than ever before took our literature and requested more information. The Jewish Community Relations Council (JCRC) provided unintentional help by organizing a counter-missionary effort in which they pronounced, “No Way. Judaism is the only religion for Jews.” Our statement was positive and affirming. Theirs was negative. The more they insisted “No Way,” the more people were drawn to consider what the JCRC was denying. The secular media, drawn to the controversy, amplified our message on television, radio and in the newspapers. It was the most exposure the New York media has given to our message since the early days of Jews for Jesus.

I want our new chapter in Jews for Jesus to be characterized by renewed commitment to bold proclamation and, yes, meaningful confrontation. I anticipate criticism—I don’t relish it, but we will carry on regardless of what our opposition says about us. Yet we will not be indifferent to criticism from those who share our desire to see Christ proclaimed. If that criticism encourages us to be bolder, to stretch, to reach for more of God, to proclaim His name more effectively, we need to listen.

During my days as a student at Moody Bible Institute I heard many anecdotes about our school’s founder, Dwight Moody. One that I identify with closely involves a woman who

approached Mr. Moody after an evangelistic rally. “Mr. Moody,” she said, “I don’t like your method of evangelism.”

“Madam,” Moody replied, “what then is your method of evangelism?”

“I don’t have a method,” the woman responded.

“Well then,” Moody answered, “I like my method far more than I like your no method.”

We will do many more new things along the lines of the “Be More Jewish” campaign, and I pray that all our efforts will be as effective. I will take seriously anyone who has a criticism or suggestion about how we can be more for the Lord. I am particularly eager to hear from anyone whose own evangelistic efforts have borne fruit.

I have said it before and will keep saying it: I believe that the best songs have yet to be recorded, the best books have yet to be written, the best literature has yet to be developed and the best methods of outreach have yet to be employed in proclaiming the gospel. We will listen and pray, and we will be as bold and creative as we can to get out the message of Messiah. We have already seen the fruit of one new method. I can hardly wait to see what else God has in store for us!

It really happened . . .



*We can’t help wondering what our opposition was doing quoting the Apostle Paul (even if it was out of context!).

P.S. If you don’t “get” this cartoon, read the article above.

Praise the Lord . . . for Boynton Beach

Last month we asked you to pray for Guillermo Katz as he steps into the role of chief of station of our Florida work. We wanted you to share our nachas (something between pride and joy) over how God is answering those prayers.

When I began the work of Jews for Jesus in Buenos Aires in 1990, I was alone and unfamiliar with the city. Though I was born and raised in Argentina, the bustling city of Buenos Aires is very different from my small hometown of Santa Fe. But the Lord brought along people to help carry out the ministry. Over the last six years, I have come to love the city and the people of Buenos Aires—and I met my wife, Rommy, there. In many ways, it was difficult for us to leave. Yet it felt good to be able to entrust the ministry to my colleague, Carlos Morgenfeld.

Now I am starting over in South Florida. Whereas, thanks to Steve Cohen, Jews for Jesus already has a well-established work here, the people and the area are quite new to me. One of the first things I noticed is, for the most part, you don't see many streets with a lot of foot traffic. In Buenos Aires there were plenty of street corners where I could stand and hand out tracts, but that is not the case here. I quickly realized I would have to find other ways of meeting people. My first step was prayer. "God, help me find those people you want me to serve."

The Lord has been answering that prayer in a wonderful way. I was at



Guillermo Katz

the office the first week when the phone rang. A woman named Suzy introduced herself as a new Jewish believer in Jesus. She asked me to send her a catalog listing our materials. I told her I could do something better: I could visit her in person and talk about the Bible. She gladly agreed and gave me her address. That was the first time I heard of Boynton Beach. I didn't know I would be hearing about this town many more times in the following days.

When I visited Suzy, she introduced me to her husband, Brad, and her friend Robin, who lives next door. Robin is also Jewish and although not yet a believer, she is very interested in knowing more about Jesus. I suggested we begin a Bible class. Suzy and Brad volunteered to host it at their home.

Two days later, a believer named Alice called to tell me about her Jewish friend Stacey—who is also very open to hearing about Jesus. The only problem, Alice explained, is that Stacey can't make it to Ft. Lauderdale to attend our regular meetings because she lives in Palm Beach County. I asked where, and you guessed it: Boynton Beach. What a coincidence—not! Stacey promised to come to the Bible study the next week.

I was getting excited about this, and I told one of our missionaries,

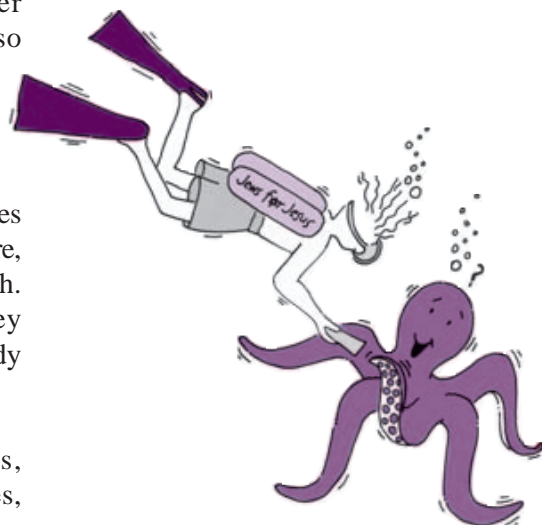
Sharon Freeman, how God was answering prayer. She then told me about a new Jewish believer named Ellen who needs discipleship. Where does Ellen live? Yes, Boynton Beach. I called her. She was very excited and attended our first class.

A week later I was at the office and a believer named Phyllis called. She told me about her Jewish husband, who is very open to Jesus. I visited them in West Palm Beach. Sure enough, Bill told me he is open-minded about Jesus, but he has many questions and wants to study so he can make an intelligent choice . . . and of course he will come to the class in Boynton Beach.

The following day I was scheduled to speak at a church in . . . yes, Boynton Beach! After the service, a man approached me and said, "Shabbat Shalom." Bart is Jewish and is seeking to find out more about God. He is interested in Jesus and wants to study more.

Praise God for the ways He brings us opportunities to minister. Praise God for what He is doing in Boynton Beach. And please continue to pray for me as I start this new phase of ministry in South Florida.

—Guillermo Katz, chief of station
Fort Lauderdale, FL



A Delayed

I was pleasantly surprised when Rachel* phoned to ask that I study the Bible with her. I hadn't seen much fruit in the three years since she professed faith in Jesus. Rachel always seemed to have one foot in the world and one foot in the faith. She had not responded to previous invitations to study the Bible. Her initiative to get serious about God's Word indicated that He was at work in her life.

It was good to study the Scriptures with Rachel, but in the course of our conversation, a problem quickly became obvious. Whenever Rachel spoke of anyone who was not Jewish, her tone became angry. There was a degree of hostility that explained, at least in part, why her faith had not yet borne much fruit. As we concluded our visit, I determined to pray for Rachel and to choose a passage of Scripture that would confront her attitude.

The following week, we read Matthew 5:43-48 together:

You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?

"We all suffer from some form of prejudice," I told Rachel. "Sometimes it's racial. Sometimes it's toward people who have wronged us in some way. We need to pray for them, whether they have actually wronged us, or whether we have simply presumed that they would hurt us if they had a chance."

Reaction?

I then related to her an experience I'd had several months earlier at a conference. An elderly man came to our book table and gave me a big hug. His name was Otto. He told me how much he loves our work and that he supports Jews for Jesus because he wants to see Jewish people saved.

"But," he said, "I didn't always love the Jews. I went to Germany in the thirties and came back a Nazi. I gave up my girlfriend, who was Jewish, and pursued my hatred. Years later, I became a Christian. God spoke to my heart, and I knew that Jesus loves everybody, and I must also." It was then, Otto said, that he had repented of his prejudice and hatred. With tears in his eyes, he gave me another hug before he left.

Rachel hung her head. She didn't look up for a few minutes. Then she quietly told me she wanted to repent of her prejudice because she knew that Y'shua didn't like it. Together we prayed that God would continue to work on both our hearts and that He would cause us to have a desire to be perfect even as He is.

Perhaps it seems like a delayed reaction for someone to repent of so much anger three years after discovering the love of God through Jesus. It is hard to understand why some people seem to change immediately when they come to faith, and others hang back. We may be frustrated when people don't seem to grow as we think they should, yet God is patiently working in the lives of those who trust in Him. The Lord is so faithful, and it was such a joy to see Him touch Rachel's heart. Pray that she will continue to grow in the faith and grace of Jesus.

—Lynn Wein, missionary
Washington, D.C.

**Because of the nature of this account, we did not use Rachel's real name.*

Prayer Prompters

Please pray for:

- continued boldness and creativity for Jews for Jesus
- salvation for Robin, Stacey and Bill as Guillermo ministers to them in Boynton Beach (p. 4)
- spiritual growth for Suzy and Ellen, new believers who Guillermo will also minister to in Boynton Beach (p. 4)
- continued growth for Rachel in Southern California (p. 5)
- salvation for Claude in Marseilles (p. 8)
- good transitions for many of our missionaries who have moved to new stations or who have changed positions within their stations: Elijah Gould (now leading our South Africa work), Andrew Barron (now leading our Toronto work), Bob Mendelsohn (now leading our New York work), Peter Rice (now leading our Washington D.C. work), Lynn Wein (moved from Los Angeles to Washington D.C.) and Karol Joseph (moved from Toronto to Los Angeles)

Praise the Lord for:

- answered prayer for Ruth, whose faith is now strong (p. 8)
- the Gentile woman Daniel prayed with at the Brooklyn Promenade (our apologies that we do not have her name, but the information has gone to a local church for follow up) (p. 8)

Christian Parents See Jewish In-Law Come to Faith

I was a missionary-in-training when Farrell walked into our office in New York City. She was wondering if Jesus might actually be the Jewish Messiah.

Farrell had married a man whose parents were strong, committed believers in Jesus. Her husband, Mark, had made a commitment to Jesus as a child but didn't consider himself a believer anymore.

When Farrell met her in-laws for the first time, she was impressed by their faith. She noticed the way they prayed before meals. She could tell that it was a "real" prayer, that they were talking to a God they really believed in and loved. That was unlike anything she had experienced.

Mark's parents sent Farrell a copy of our *Testimonies* book, which tells of fifteen Jewish people and how they came to

believe in Jesus. For some time, however, that book was placed on a high bookshelf in their apartment, never read.

Over time, God began doing His work in Farrell's heart. One day, while Farrell was considering what gift she might give to a nephew for his bar mitzvah, Mark jokingly suggested that she give him the *Testimonies* book. That was it; she knew it was God speaking to her about Jesus. The next day she came in to meet and talk with a Jew for Jesus. Two weeks later, Farrell gave her heart to Y'shua.



Karol Joseph

It took four more years for Mark to take that step of faith for himself. Today, eight years after Mark's Christian parents first met their unsaved Jewish daughter-in-law, both she and Mark are following Jesus and raising their two sons to know Him as well.

—Karol Joseph, missionary
Los Angeles



That's No Donut—It's a Bagel!

We've enclosed one of our broadsides (gospel tracts) with the theme mentioned in David Brickner's article. (This is one of several different titles campaigners handed out in New York—total number of tracts individually distributed? 1,108, 715!) Since David wrote this one for a very Jewish audience in New York City, a few translations might be helpful to most of you.

First of all, the giant round thing the cover character is pushing is a bagel. Bagels are a Jewish staple and are best enjoyed with cream cheese and lox (smoked salmon).

Inside:

Zayde: grandfather

mitzvahs: good deeds (the proper Hebrew plural would be *mitzvot*)

Mahjong: a Chinese game played with a board and tiles—like Chinese food, it's a favorite pastime among Jews

Zohar: a book of Jewish mysticism

Zabars: the "Rolls Royce" of delis on the Upper West Side of Manhattan

Tefillin: leather cases containing Scriptures, which very religious Jews strap to the forehead and arm in accordance with Deuteronomy 6:8

Rashi: Solomon ben Isaac, lived 1040-1105, known for his notes on the Bible and the Talmud and considered by many to be the greatest of all commentators on the Jewish Scriptures

Torah: the Pentateuch, the first five books of Moses

Talmud: Jewish commentaries on the Jewish Scriptures, also known as the "oral law," which many Jewish people believe to be divinely inspired

Rambam: Moses ben Maimon, also known as Maimonides, lived from 1135-1204 and is considered by many to be the greatest figure in Jewish history since Moses, who delivered the Ten Commandments; known as a commentator of the Bible and a codifier of the Talmud as well as the author of the "articles of faith" found in the Jewish prayer book

Bris: ceremony of circumcision for Jewish babies when they are eight days old

Tallis: prayer shawl

To Whom It May Concern:

We are having a problem with phone calls coming into our home in the evening when we are having dinner and our special prayer time. I am not sure if your organization is one of the guilty ones, but here is my plan.

We are writing this note, and mailing with our check, this request. Please do not call our home asking for money because we have you on our list. We send you money periodically along with about 100 other organizations which we support when we have the money. Furthermore, we receive an abundance of mail from everyone telling us about their work, and they always include an envelope.

We are having to do this because we sat down to eat last night and during our meal, four calls came begging for money. Three nights ago I was involved in my prayer time and at 9:30 p.m. I received a call asking for more money.

Thanking you in advance for listening to our request. If this does not do it, we will get an unlisted phone number.

(Name Withheld)

A Real Concern

As David Brickner mentioned in the cover article of this newsletter, any letter of criticism and complaint comes straight to the executive director of Jews for Jesus. This is one that came to Moishe Rosen shortly before David's tenure began, but it deals with an ongoing issue that we'd like to air at this time.

Perhaps you have experienced what this friend of our ministry described in the letter to the left. This dear person obviously sent that form letter to quite a few organizations. When we received a copy, Moishe Rosen was the person "whom it concerned." As acting executive director at that time, he wrote the following response, and in a sense, we thought a copy of it might serve as a "to whom it concerns" for those of you who have encountered similar frustrations.

Thank you for your "to whom it may concern" letter. Let me assure you that it is our policy never to solicit money on the telephone or in person. That has always been our policy, and with good reason. We feel that such solicitations are unfair because they confront people who have already shown how much they care with an imposing presence. We do not consider it an appropriate means of notifying people about financial needs.

Neither Jews for Jesus nor any other ministry or minister has the right to disrupt your life. Such behavior on the part of a few cause God's best and most generous people to resent all ministries. I used to receive frequent calls from ministries I support. Finally I informed the callers that my personal policy is not to contribute to any phone solicitations. I don't receive such calls anymore.

Furthermore, I advise people not to give any more than one donation to alleviate distress—that is, to a ministry claiming that without your donation, it will go under. A second appeal of that nature is usually either a misrepresentation or overstatement of the need. It might also be a signal of financial mismanagement.

I do not promise that Jews for Jesus will never ask you for money. If you've been with us for long, you know that we do send an occasional letter inviting our friends to help out at a special time. We frequently remind you that you have the option of receiving our regular newsletter without those occasional appeals. We hope that our way of communication appraises you of opportunities to help without pressuring you to do so.

We do not use an outside firm to advise us on how to receive more money from people like you simply because they could never love and appreciate you the way we do. God needs you more than He needs your money and so do we.

Sincerely,

Moishe Rosen

**Look forward
to more messages
from Moishe
in upcoming issues
of our newsletter**

Bits From the Branches

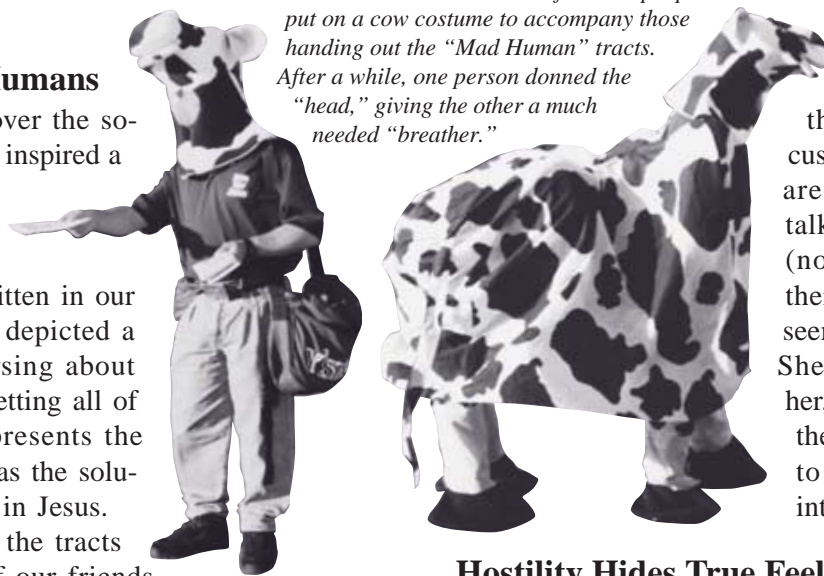
Israeli Tourist Office Seeks Help From Jews for Jesus

Jews for Jesus in **South Africa** received an interesting fax from Israel's Tourist Office in Johannesburg: "Perhaps you can help this person with a Bible." Following was the address of a Mr. Kwasi from Ghana. Apparently he had sent a letter to the Knesset asking for a Bible to see if Jesus was the Messiah!

Speaking of South Africa, please be praying for Eliyah Gould—a South African Jewish believer in Jesus who has been on our staff since 1992. He is taking over as chief of station in Johannesburg as Andrew and Laura Barron, who pioneered the branch, move to Toronto with their son Rafael. Andrew will be chief of station there, while Karol Joseph (currently in Toronto) will serve with our Los Angeles branch.

Mad Cows Inspire Message to Sinful Humans

In **London** the fracas over the so-called Mad Cow disease inspired a Jews for Jesus volunteer to write a new tract about "Mad Human disease." The tract, written in our typical broadside style depicted a couple of cows conversing about the horrid affliction besetting all of humanity. The tract presents the problem of sin as well as the solution of God's salvation in Jesus. Those who handed out the tracts had a sidekick—two of our friends dressed in a cow outfit. People enjoyed the cow and took the tracts, but apparently cows in the United Kingdom do not enjoy the same rights of free speech as people. Police eventually drove the bovine from the premises.



Bovine broadsiders in London: At first two people put on a cow costume to accompany those handing out the "Mad Human" tracts. After a while, one person donned the "head," giving the other a much needed "breather."

Praise God for Answered Prayer

Volunteer Jeffrey was on a sortie (tract passing expedition) in **New York City** when he met an Orthodox Jewish man. The man was quite friendly but ultimately told Jeffrey that his beliefs were chiefly the result of youth and ignorance. Their conversation was just ending when a woman approached and told the Orthodox man, "I am a Holocaust survivor, 1000 percent Jewish and I know that Jesus is the Messiah!" She proceeded to witness to the man who views "survivors" [Jews who lived through the Nazi regime] with

great respect. He was amazed by the conviction and clarity of her faith. It was a divine appointment! Unfortunately, Jeffrey did not get the name of the Orthodox man, but can you guess the identity of the woman who witnessed to him? It was none other than Ruth—one of the new believers we asked you to pray for in the August newsletter, that she would grow in grace and faith. Praise God for answered prayer!

From Romance to Repentance

Missionary Daniel Schnaider was finishing a sortie at the **Brooklyn Promenade**. It was getting a little late and most of the people had left. In fact, the only people nearby were sitting on a bench, holding hands. Daniel was not sure whether he ought to approach, but finally he did. "I am sorry to interrupt, but I have something that I would like to

ask you. Who do you think Jesus is?" They replied, "Of course we don't mind talking to you about that. In fact, we were discussing a big problem, and we are glad that you stopped to talk about God." The couple (not Jewish) didn't describe their problem, but the woman seemed to be in some distress. She asked Daniel to pray for her, which he gladly did. And then she prayed, asking Jesus to forgive her sin and come into her life.

Hostility Hides True Feelings

Paris Chief of Station Stephen Pacht conducted a recent outreach in **Marseilles**. A Jewish man named Claude phoned in after receiving one of our gospel tracts. His message was quite hostile, "traitor . . . siding with the Inquisition"—yet he left a phone number where he could be reached. Stephen returned the call and heard more of the same. However, after a few minutes, Claude calmed down and informed Stephen that he had managed to survive the Holocaust because Christians had hidden him. He then admitted, "If I appear violent in my language, perhaps it is because I am not sure that you are mistaken in what you believe." At the close of the conversation he wanted to meet to study the Bible. They were unable to coordinate a meeting before Stephen's return to Paris, but Claude agreed to meet with a local pastor whom Stephen contacted.