

Principles Shminciples?

BY DAVID BRICKNER, EXECUTIVE DIRECTOR

A man stood in front of his living room window early one Sunday morning staring out at the torrential rain pouring down. His son asked, "Are you trying to decide whether or not we should go to church in this downpour?"

"I already decided son," his father replied. "More than 20 years ago."

A woman needed a new dress and saw just what she was looking for at a very good price. But just about the only money left after paying the bills and buying groceries was money set aside for her church. "Go ahead and buy the dress," her friend reasoned. "It's on sale now and you can always give more money to the church next month." The woman shook her head. "No," she said. "This money is my tithe. It's God's money already. I'm not about to borrow God's money to buy a dress, even if it is on sale."

In those two very different situations, the man and woman had something in common. They responded to their circumstances based on principles to which they were previously committed, following through on choices they had made long ago. That is what commitment to one's principles does—it rules out what may appear to be a choice, based on a past decision that takes precedence.

Since February, I have been writing to you about Jews for Jesus Core Values, elaborating on the list that our senior staff identified last year as being central to who we are as a ministry. For those who may have just begun receiving our newsletter, the first three values, (which we've already covered) are commitments to the following: direct Jewish evangelism as our priority; an apostolic lifestyle of availability, vulnerability and mobility; and striving for excellence in all we do.

Now I'd like to take our fourth and fifth core values together: our commitment to deploying only frontline missionaries who are Jewish or married to Jews and our commitment to principle-based operations and practice. The first is best understood in light of the second.

Without principles, without commitments, it is only natural for us to make self-centered or self-serving decisions.

What does a commitment to "principle-based operations and practice" mean and how does it affect our work? Principles are standards, usually drawn from Scripture, from which we formulate our policies and practices. Principles are axiomatic truths that do not change. They help us to know what is right and how we should respond in a given situation.

The antithesis of a principle-based approach is what some refer to as "situational ethics." This approach to life encourages people to adjust their decisions to fit whatever circumstances they are facing. Unfortunately, this approach usually deteriorates into an attitude of "principles shminciples, do whatever you think is right for you." As circumstances change, so do people's idea of what is right and wrong. This leads to a condition that some sociologists term "anomie" or normlessness.

Many people do not even realize they are living their lives in accordance with such situational ethics. They decide from one moment to the next how to respond to life's challenges, based on how they may be feeling at the time or what is most convenient and causes the least amount of discomfort. Without principles, without commitments to a particular course of action, it is only natural for us to make self-centered or self-serving decisions. That is the quickest way to find ourselves adrift in a sea of indecision or moral ambiguity.

It takes forethought to be a principle-based individual or a principle-based organization. You need to think things

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through, to articulate your standards and commitments in advance. Then, when faced with a difficult circumstance, in most cases you have already made your decision and it is simply a matter of following through.

We at Jews for Jesus identify ourselves as being principle-based because we have prayerfully thought through our principles and standards and committed ourselves, in advance, to certain courses of action, even before we face the decision. We recount to one another the stories in which we found ourselves upholding these principles together, and that strengthens our commitment. I'd like to share one such story with you, going back to our very first witnessing campaign in New York City in 1974.

Opposition was fierce, and our people had to face some pretty scary threats of violence. But we knew before we ever got to New York that we would receive threats, so we had decided in advance that we would not back down in the face of such opposition. Backing down would only signal our opposition that their tactics were successful, and in so doing, we would encourage more threats of violence. We decided we would not back down *on principle*.

It did not take long for our resolve to be tested. It happened one hot, muggy afternoon when a team of Jews for Jesus was handing out tracts on 47th Street in mid-town Manhattan. For those who don't know, 47th Street is known as the Diamond district, and many Orthodox Jews work there. Before long, a handful of young Jews for Jesus in their late teens and early twenties were surrounded by scores of Orthodox Jews. The crowd quickly turned into an angry mob. Just as our team members were facing the potential for real bodily harm, one of New York's finest, an Irishman named officer O'Malley, waded into the midst of the crowd and began berating our team. "How dare you come here like this," he shouted at them. "You come with me right now to the station."

Our Campaigners were taken aback to say the least, but they dutifully followed officer O'Malley single file through the mob and down the block away from the

scene. Just as the group was about to protest, the officer said, "You were lucky I came along. I would think twice before going back there." And with that, he let us go. He had acted smart and fast to extricate us from danger.

The team made their way back to the office we had rented for the summer, happy to be in one piece, but uncertain about what to do next. Moishe Rosen was leading the campaign and he wasn't at all uncertain. But he knew how frightened the team was, so he asked the entire group to make a decision. "We have a choice to make," he explained. "We can either go back to that same spot this very afternoon, or we can pack up and leave New York City." Moishe then took a vote by private ballot. The vote was unanimous to return to 47th Street, which we did—in much larger numbers. Together we upheld the principle of refusing to back down in the face of opposition. Our opposition realized that threats were not an effective way to deal with us, but the real victory was that all the Campaigners gained the courage to stand firm. God blessed us for trusting Him, for not backing down. That principle has served our ministry well in similar situations throughout our 25 year history.

Living by principles rarely wins you popularity contests. Some of our Jews for Jesus principles are easily misunderstood, including one of our core values: We are committed to deploying only frontline missionaries who are Jewish or married to Jews. Over the years, some have viewed our principle as elitist and have felt excluded. Now we don't for one minute believe that you have to be Jewish in order to be effective in evangelizing Jewish people. But I still believe this principle is right for Jews for Jesus because, when your name is **Jews** for Jesus, you better maintain truth in advertising.

Many non-Jews serve in positions of great importance on our staff. But when it comes to direct missionary work and the public proclamation of the gospel, our ministry has a unique contribution to make. We are proof-positive to the world that you can be Jewish and believe in Jesus. By maintaining our principle of frontline missionaries being Jews, we keep the integrity of our name and we demonstrate over and over again the words of Paul, "Even



**WE EXIST TO MAKE THE MESSIAHSHIP OF JESUS
AN UNAVOIDABLE ISSUE TO OUR JEWISH PEOPLE WORLDWIDE.**

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so then, at this present time there is a remnant according to the election of grace” (Romans 11:5).

This principle does not make life easier for us. When I was serving as our director of recruitment, I felt the strictures of this principle most keenly. I would visit Bible colleges and seminaries and interact with young people who were bright and dedicated to the Lord. It would have been so convenient for me to recruit these folks as frontline missionaries. But because of our principle to deploy Jewish believers for frontline missionary work, the pool of potential people is much smaller and we have to work harder to find people to serve with us.

Of course it helps us to know that many key administrative staff and board members who are not Jewish fully support this principle. They willingly serve with us behind-the-scenes because they recognize the

unique contribution that our ministry makes as **Jews** for Jesus, and we are thankful to have them serving with us.

Let me encourage you to consider, if you have not already, that core values are not only for organizations. I believe every Christian ought to carefully think through what principles, what commitments, are non-negotiable for him or her. Perhaps you might want to prayerfully make a list as we and many other ministries have done. I think you will find the exercise to be rich and rewarding. Even more, when you find yourself in a situation where you are challenged to make an important decision, you will be prepared to act according to your biblical commitments rather than allowing your circumstances to decide your response. The world tells us it’s okay to decide what is right for us in the moment, and all too often that boils down to what is expedient. May God give us all the courage to choose principles over expedience!

What Do You Say When They Say ...

Jews for Jesus founder, Moishe Rosen, has agreed to write a column (probably beginning this July) to help answer sticky questions posed by those challenging the truth of the gospel. If you have been “stuck” when witnessing to a Jewish person because they’ve posed a question you don’t know how to answer, please send that question our way. We’d like to be able to answer it for you, and perhaps for others who have been stuck on the same question. Please direct your questions to editor Ruth Rosen, but do let us know they are in reference to Moishe’s column. You can use either the “snail mail” or e-mail address on the bottom of page two.



PRAYER PROMPTERS

Please pray for:

-  God to help us find those Jewish believers in Jesus whom He is calling to be frontline missionaries (p. 1-2)
-  all of us Jews for Jesus to be ever mindful of the principles to which we have committed ourselves, and for God’s strength and courage to always operate according to principle (p. 1-2)
-  faith and boldness for Nici Meyer as she trains to become a full-time missionary to our Jewish people (p. 4)
-  the Lord to provide more missionaries to help Jews for Jesus effectively work the fields which are ripe unto harvest
-  God’s blessings for Dave Garrett and the other “Goyim for Jesus” who are such an important part of our ministry, and that more such friends will join our administrative team (p. 5)
-  salvation for Lawrence and Steve in Los Angeles, Michael and Raynette in the San Francisco area, Bronislav S. in the CIS, Ron P. in Paris and the young Israeli in Toronto (p. 8)
-  spiritual growth for new Jewish believers Chantal and Dennis in Paris, Victoria in Dallas and Roger in Orlando (p. 8)
-  spiritual growth for new Gentile believers Connie in Los Angeles and Jesse James in Vancouver (p. 8)

Meet Nici Meyer

Would it surprise you to know that all the Jewish families in my hometown are believers in Jesus? Well, my hometown is Swakopmind, Namibia, and ours is the only Jewish family! Still, I find it quite remarkable that so many members of my family have come to faith in such a relatively short time.

I accepted the Lord in September 1990. I suppose the first gospel seeds were planted when I was only four years old, and my friends innocently asked me, "Why don't Jews believe in Jesus?" I had no answer other than, "My mother said I may not," which seemed to suffice at age four. However, as a teenager I decided that I needed to find out for myself why Jews were not supposed to believe in Jesus. My search was prompted by a schoolteacher who posed the question, "Who knows they are going to heaven?" Up till that point I was certain I was, since I was a good Jewish girl. But this teacher shocked me by quoting John 14:6, "Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'"

I realized that if this was true, my family and I were in trouble. I determined to find answers, and almost drove my mother crazy with my many questions—but not quite. In fact, it seems that my questions actually drove my mom to Jesus, and she accepted the Lord before I did! I was stunned, for while I had concluded that Jesus was the Messiah, I also felt I first wanted to "enjoy life," before giving my heart to Him. My mother's dramatic turn-around changed my plans. I couldn't resist His arms drawing me closer, and just four months later, I too came to faith.

Sharing our faith in Messiah with my grandparents was something I resisted at first. When I finally got around to it, what a surprise it was to find out my grandfather had believed Jesus was the Messiah since 1949! But he had never accepted Him personally by faith, and what a privilege it was to pray with him to do just that. My grandfather called an old friend who had witnessed to him fifty years earlier only to find that his friend had been praying for him all that time! My grandmother followed, coming to faith just eight months later, and more recently (just last year) my step-dad came to faith as well as my step-mom and sister. Now we are trusting the Lord for the salvation of my real dad Bernd and his brothers, Nils, Sean and Maximillian.

I'll never forget when Andrew Barron (then the leader of our South Africa work) visited my home congregation. I made it very clear that I never wanted to be a missionary with Jews for Jesus. One reason was that I was dead-set against handing



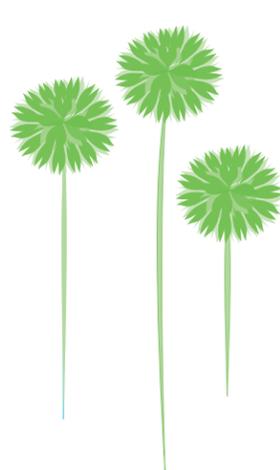
Nici on Summer Campaign '96

out tracts. Andrew did not seem the least bit put out. A year and a half later, I became an approved student with Jews for Jesus and was awarded a scholarship for my theological studies at Rosebank Bible College. Following graduation, I became a missionary trainee.

I had many opportunities to hand out tracts while I was a student. I remember well the first time: the Lord really convicted me, helping me to realize that He died publicly for me, taking on scorn and shame so that I could receive eternal life, yet I was too embarrassed to publicly stand up for Him. I was truly humbled and agreed to hand out tracts with Andrew. On my first "sortie" (tract-passing expedition), I received the names and addresses of four Jewish people who wanted to hear more about Jesus.

That's what I appreciate about Jews for Jesus—that I'm always pushed beyond my comfort zone to be effective for His Kingdom. That is certainly the case for me as a trainee in New York City. Please pray for me to learn all that He has for me during this time!

—Nici Meyer, trainee



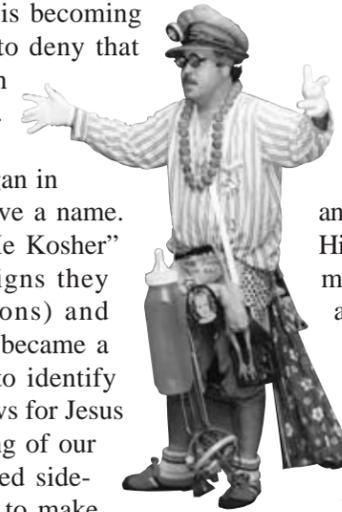
You Don't Have to Be Jewish to Serve with Jews for Jesus

As one of the Gentile members of the Jews for Jesus staff, I appreciate the fact that one of our core values is the deployment of frontline missionaries who are Jewish or married to a Jewish believer. That core value preserves the integrity of our name and provides a distinctively Jewish testimony where one is needed.

The name Jews for Jesus clearly identifies us and states our purpose: we are Jewish people who believe in Jesus and want to tell other Jewish people this great news. And we are seeing results. Not only are Jewish people coming to faith in Jesus, but it is becoming increasingly difficult for anyone to deny that there are Jewish people who believe in Jesus. That was not the case 25 years ago.

When the Jews for Jesus movement began in the early seventies, the group didn't have a name. They used slogans like "Jesus Made Me Kosher" and "Jews for Jesus" on placards (signs they carried in parades and demonstrations) and broadsides (gospel tracts). The slogan became a name when the media began using it to identify our group, and in September of 1973 Jews for Jesus was born.* Yet from the very beginning of our ministry, Gentile Christians have worked side-by-side with our frontline missionaries to make the messiahship of Jesus an unavoidable issue to our Jewish people worldwide.

I became involved with Jews for Jesus in 1975 while attending California Lutheran Bible School in Los Angeles.



Dave Garrett as "Walnut Man"

Jeff Fritz, then a Jews for Jesus missionary, was a classmate of mine. Jeff was so eager to proclaim the gospel that he didn't mind schlepping along an 18-year-old Gentile kid to hand out broadsides. I learned a lot and began supporting Jews for Jesus, but as a Gentile, it did not occur to me that I could become part of this ministry.

About two years later, my girlfriend Kathleen (who had met up with Jews for Jesus at the same time I did as we were attending school together) encouraged me to read the book, *Jews for Jesus*. I had transferred to Concordia College in River Forest, Illinois at the time, and was praying for God's direction on how I might serve Him. After reading the *Jews for Jesus* book, I was even more enthusiastic about the Jews for Jesus ministry, but again, it didn't occur to me that I could be part of the staff.

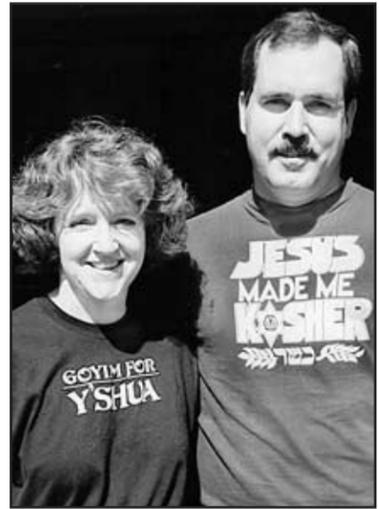
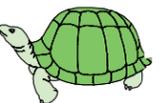
Soon afterward, I was reading my *Jews for Jesus Newsletter* and was astonished to see a list of available positions "for Jewish or Gentile Christians." I was so excited that I hardly knew what to do! Kathleen and I began to sense that this was where God wanted us to serve Him. We were married in 1980, and the following year we moved from Chicago to San Francisco to join the Jews for Jesus headquarters staff.

Most of our work over these 18 years has been behind-the-scenes, but we've had ministry opportunities we never could have imagined. Both of us have participated in our New York Summer Witnessing Campaigns and we've worked closely with Moishe Rosen, David Brickner and most of our missionary staff. Kathleen and I are Goyim** for Jesus, but Jews for Jesus is our ministry too.

—Dave Garrett, associate director of recruitment and director of camp ministries

a.k.a. "Moose" by kids at camp Gilgal, "Walnut Man" by kids at our West Coast Ingathering and "Daddy" by beautiful daughters Virginia (age 8) and Monica (age 4).

*Actually, our mission was originally incorporated under the name Hineni Ministries, but people called us Jews for Jesus anyway, and it quickly became apparent that this was the name that was meant to be.



Dave and Kathleen Garrett

Shavuot, the Feast of Weeks

This year, Shavuot begins at sundown on May 20 and ends at sundown May 22.

How to say it and what it means

The Hebrew is shah-vo-oat but it is also correct to say Shavuos (shah-vo-oohs). Shavuot means "weeks." The Greek word for this holiday is Pentecost, which means "50th."

Shavuot in the Old Testament (see Leviticus 23:15-21)

- Shavuot occurs 50 days or seven weeks after Passover.
- It is a harvest celebration commemorating God's provision for and sustenance of His people.
- Shavuot shares two important characteristics with the holidays Pesach (Passover) and Sukkot (The Feast of Tabernacles):
 1. All three holidays involved a pilgrimage to Jerusalem.
 2. All three holidays involved firstfruit offerings at the Temple.
- Passover, in early spring included firstfruits from the first harvest, barley.
- Shavuot, in late spring, included firstfruits from the wheat harvest. Among the many offerings given was a "wave offering" of two loaves of leavened bread. This was the firstfruits offering.
- Sukkot, in the fall, was the final harvest and included firstfruits of olives and grapes.

Shavuot and Jewish Tradition

Beliefs

- According to Jewish tradition, Moses received the Law from God at Mount Sinai during Shavuot.
- Jewish tradition also suggests that King David both was born and died on Shavuot.

Themes

- Revelation: God's Word was revealed through the Law.
- Community: the giving of the Law taught the Jewish people how to relate to one another as well as to God.

Customs

- The Ten Commandments are read to commemorate the giving of the Law.
- Some Jewish people stay up all night studying the Torah (Law) to "re-live" the revelation at Mount Sinai.

- The Book of Ruth is read, tying in with the theme of harvest as well as the theme of community. This also ties in with the belief that King David was born on Shavuot, since the last verse of the book shows that Ruth was one of his ancestors.
- A 12th century Aramaic poem, *Akdamut*, which heralds the messianic future, is read.
- Jewish people traditionally decorate their homes and synagogue with flowers and greens.
- An older tradition prescribes that two loaves of leavened bread be baked; some say they represent all of humanity (one loaf is the Jewish people, the other Gentiles) while others see them as representing the two tablets Moses brought down from Sinai.
- It is traditional to eat milk products, because the rabbis say that when our people received the Law they were as newborn babies.

Shavuot in the New Testament (see Acts 2)

- **The giving of the gospel: God's grace revealed through the Living Word**

When the Holy Spirit came to the disciples in tongues of flames and they began speaking other languages, they were preaching the gospel of Jesus to God-fearing Jews who had come to Jerusalem from every nation under heaven to observe Shavuot at the Temple.

- **The Resurrection connection: King David and Y'shua**
Peter seemed to know the tradition that King David was born and died on Shavuot as he gave his sermon. He used the

prophecies of David in the Psalms to speak of the resurrection of Jesus, the Son of David.

- **Prophecy fulfilled**

Peter pointed out to the crowd that what they were witnessing was a fulfillment of prophecy from the book of Joel (Joel 2:28).

- **An experience of revelation and community**

A mighty revelation occurred that day as 3,000 Jewish people understood the truth of Peter's words and became followers of Jesus.

Shavuot in the future: the harvest festival to come

Just as there was an outpouring of the Holy Spirit so that Jewish people heard and accepted Jesus in a supernatural way on Pentecost, so an even greater outpouring is predicted by the prophet Zechariah: "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn" (Zechariah 12:10).

Yes, there will be mourning when all of Israel finally realizes who Jesus is, but after the mourning and the repentance there will be great joy.

Y'shua said this regarding the end-time harvest of souls: "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into his harvest" (Matthew 9:37,38).



Jewish Evangelism Then and Now:

Part seven (the last installment) in a series, condensed from a paper presented to the Lausanne Consultation on Jewish Evangelism

by Jews for Jesus founder, Moishe Rosen



There's a tendency for some of us "old-timers" to remember the character, qualities and commitments of the past as better than they actually were. When it comes to commitment, we tend to remember great feats of faith and spiritual endurance, but our memories tend to dismiss the selfish and self-centered acts and attitudes.

Some are troubled by the blinders that seem to allow only certain ministers and missionaries to see the value of their own ministry and to devalue other ministries. Nevertheless, that kind of short-sightedness is hardly new. If anything, the missions and ministries were far more divided a generation ago than they are now. And there is much about Jewish evangelism today to encourage and excite us.

Modern Materials and Methods

Perhaps the newest method of all is electronic evangelism, and this has become a great asset to Jewish missions. Just about every middle-class and upwardly mobile home in the Western World owns or has access to a computer. Jews for Jesus is one of several ministries that are effectively using the Internet home pages and chat rooms to proclaim Y'shua.

Another newer method of evangelism that came into existence in the past couple of decades is the proclamation of gospel statements in secular newspapers and magazines with a large Jewish readership. At the beginning of this new generation of missionaries, most of the defense against the gospel stemmed from one simple and unassailable statement: "Jews don't believe in Jesus." Now the fact that Jews do believe in Jesus is out in the open, thanks in large part to our use of the secular media.

Messianic music has made a place for itself as a good evangelistic tool. What joy the earlier generations of missionaries to the Jews would have felt to hear how very "Jewish" gospel music has become! While Jewish believers pioneered this new kind of music in the last twenty or thirty years, it has caught on in the churches to the point where many non-Jews are writing some very Jewish-sounding gospel music.

In recent years, the quality of evangelistic literature has greatly improved. Much of it is good-natured and serves to affirm Jewishness as well as to convey the gospel. The gospel tracts and pamphlets are less formal and shorter in content to capture the shorter attention spans of this "fast-food, fast-everything" generation.

As for literature distribution, tracts are still being distributed in public places. However, a decline in foot traffic coupled

with tightened legislation continues to narrow that kind of public access. For the same reasons, outdoor gospel meetings are not what they once were. Nevertheless, we now have specialized outreaches, especially to young people. The new gospel music and the new literature seem to draw new attention.

Summer camps and children's activities are still a viable means for evangelism. The safe, supervised fun supplied by a religious entity offers a desirable alternative to camps of a more secular and possibly more permissive nature. Of course, children's ministries depend on parental permission, as they always did.

Fellowship meetings have declined, but now we have services or celebrations at Passover and High Holiday times. Not only do Jewish believers in Y'shua assemble at these, but they often invite their relatives and friends, to take advantage of such occasions as non-threatening opportunities to satisfy their curiosity about the gospel.

Conclusion

If I had to judge between what was then and what is now in the field of Jewish Evangelism, which would I say is better? As far as then, I think the Jewish believers had a stronger sense of community. We had leaders who were scholars and used infinite patience in discipling new believers. We had a few heroes like Hyman Appelmann, the well-known intrepid evangelist who never failed to draw a large crowd. I also think of Dr. Charles Feinberg, dean of Talbot Seminary, who was a world-respected theologian.

But whereas I miss some of the things that I knew, I feel that the possibilities, prospects and proactive nature of the movement today are better now than they have ever been.

Models change and those who do the work of the ministry march across the stage of life from youth to age. The cast of characters in this drama is ever-changing. Nevertheless, certain aspects remain the same. The materials, methodology, manpower and models morph into different shapes and are fashioned according to the times, but the mind-set of the Jewish community has not changed, nor has our message of salvation.

The mentality of those who would evangelize the Jews continues to be based on the mind of Christ. The motivation to present the gospel to the Jews comes from faith-filled people who are propelled by the Holy Spirit and the adjunct of Scripture. Moreover, the man Christ Jesus, whether we call Him Y'shua HaMashiach or any other legitimate name, will never change. He is our mandate, our motivator and our model from whom we draw our inspiration and support.

Los Angeles branch leader Tuvya Zaretsky reports, "Lawrence is a Jewish attorney who works with families whose children are involved in cult activities. His wife, who is a Christian, keeps leaving an evangelistic book we sent her where Lawrence is sure to find it. When I called to follow up, Lawrence insisted that he was too old to change. But then he recalled how he had once assured the Los Angeles City Attorney that Jews for Jesus was not a cult. His heart softened, and he agreed to read the book. Please pray that Lawrence will find Y'shua."

Also from Tuvya, "After reading our Turning to God booklet, that's exactly what Connie S. did! Now that her heart belongs to Jesus, Connie wants to share Him with her unsaved Jewish boyfriend, Steve. Please pray for his salvation."

Missionary trainee Brenda Forman reports from **New York**, "I've wept and prayed for my family's salvation for 20 years—and I'm beginning to see the Holy Spirit at work in their lives! During a two-week orientation at Jews for Jesus headquarters in San Francisco, I was able to witness to my brother Michael and his girlfriend Raynette. They came to the house where all of us trainees were staying along with The Liberated Wailing Wall-in-training team. Michael didn't seem to want our visit to end, and spent time with the other trainees as well. He was so impressed by their dedication (including Michael Sichy, who left his medical practice to become a missionary, and The Liberated Wailing Wall members who are preparing to live on a bus for 18 months) that he is now considering spiritual things. Please pray for Michael and Raynette's salvation."

CIS outreach worker Mikhail Vaishenholts reports, "Bronislav S. is half Chinese, half Jewish and half interested in the gospel. He's been curious about Jews for Jesus, but hasn't been able to attend our meetings. He recently bought a flat in Odessa—it's only a two minute walk from our office! Please pray for his salvation."

From Kate Fryer, outreach worker in **Paris**, "Two Jewish contacts from the 1995 Marseilles Campaign, Chantal and Dennis, are now believers! Praise the Lord."

Paris branch leader Stephen Pacht reports, "I have been meeting with Ron P., an American Jewish man living in France. Ron claims he doesn't believe in God, but admitted that this contradicts his belief in

certain moral absolutes. Please pray that Ron will see the truth about Jesus."

From **Toronto**, branch leader Andrew Barron reports, "My son Rafi and I were shoveling snow at home when a young Israeli stopped to ask about our Jews for Jesus van parked out front. It turned out, he had asked a local rabbi what to do since he believed in Jesus and the rabbi told him to call Jews for Jesus!"

Chicago missionary Lyn Bond reports, "God is working in Texas and He's using the phone! Victoria, a Jewish woman in Dallas, was already interested in Jesus when she called our old Dallas branch number and was forwarded to Chicago! I suggested

Bible passages for her to read and prayed with her that Y'shua would reveal Himself to her. Victoria called two days later to say that she had prayed to receive Jesus as Savior and Lord! God's grace extends long distance!"

Michelle Rose of **The Liberated Wailing Wall-in-training** reports, "During our first day of presentations, we prayed that many would come to faith in Jesus despite our stagefright and shortcomings. We made some mistakes, but God, in His awesome grace, drew five people to Himself for salvation! Ten others rededicated their lives to Him! Praise the Lord!"

Also from **The Liberated Wailing Wall training team** Susan Stoller writes, "I met Jesse James W. from Vancouver while handing out broadsides. He showed me his journal and I saw how, just the day before, he had been asking questions about Jesus. We both recognized God's "divine appointment" and minutes later, Jesse James asked Jesus to forgive his sin and give him eternal life—right there on the street corner!"

Fort Lauderdale missionary Greg Savitt reports, "Roger W. lives in Orlando, hours away from our office. So he and I have been visiting and having Bible studies by phone for several months. Roger asked good questions, but then he stopped returning my calls. Just when I thought he had given up on Jesus, Roger called to ask me not to give up on him. Recently, when I phoned him to continue our Bible discussions, he told me that he had company and would call me back. It turned out, the company consisted of three Christians from a local church who were witnessing door-to-door! As Roger and I talked about sin and salvation over the phone, praise God, he was ready to

