

# The Caspari Center in Jerusalem. A Personal View on its History<sup>1</sup>

TORLEIF ELGVIN

## Historical outline

As the Caspari Center of Biblical and Jewish Studies passes its twenty years anniversary, time has come for a short history with reflections on the development during these decades. As other missionary enterprises also this one has tried to navigate between the (some times conflicting) interests of the Home Board, cooperating societies, missionary staff and national believers and congregations. The Caspari Center (hereafter CC) is established and owned by the Norwegian Church Ministry to Israel (NCMI=Den Norske Israelsmisjon). Other expatriate bodies have been involved in its boards as well as funding the center.<sup>2</sup> With time local bodies and believers have taken a more active part in the decision making process.

After 25 years of ministry in Tel Aviv and Haifa, the idea of establishing a center in Jerusalem was raised at the General Assembly of NCMI in 1972. Three years later the next Assembly decided to go for a center in the Jerusalem region.

The NCMI's pioneer in Israel, Magne Solheim, had for years envisioned a theological center in Jerusalem, similar to the Swedish Theological Institute. Also Richard Wurmbrand, who regularly visited the NCMI ministry in Israel, repeatedly asked: "Why aren't you in Jerusalem? – To reach the *people* with a Christian testimony we need to be there!"

In 1977 and 1978 the NCMI board confirmed the idea, indicating that such a center could focus on congregational building, recreation for workers in Israel as well as study. Ein Karem outside Jerusalem was suggested as an attractive location. In the following years one discussed buying a share in an Anglican (CMJ) property in central Jerusalem (Rehavia), as well as a closer cooperation with the Finnish Evangelical Lutheran Mission (FELM) and its Shalhevetyah center close to the Russian Compound. FELM was positive to a cooperation with NCMI also in Jerusalem, although they would have preferred to be involved from the very beginning as they already had a ministry in the city. In 1981 NCMI decided to buy two

apartments under construction at French Hill in the northern part of Jerusalem (in the section occupied in 1967), one for the director, the other earmarked for office, library and study facilities.

In 1979 Ole Chr. Kvarme, missionary pastor in the Elijah congregation in Haifa, was chosen as prospective leader of the Jerusalem center. Kvarme, working in Haifa since 1976, was active in the United Christian Council in Israel (UCCI) and its theological commission, where he was a leading voice together with Baruch Maoz, Menahem Ben Hayyim and Walter Riggans (working for the Scottish church, later for CMJ). The theological commission organized regional workshops attended by expatriate workers as well as Israeli believers, gatherings that emphasized the importance of theological reflection and training. This group saw the need for educating young Israeli believers from various congregations and was positive to the Norwegian plans for a study center, especially if it would be open for serving all the Messianic (Hebrew Christian) congregations in the land. Kvarme states that he encountered many new believers who wanted to learn about the Jewishness of their faith and the relation between Christian faith and Jewish culture, and wanted to provide a 'greenhouse' for such believers.<sup>3</sup>

The Home Board as well as its Finnish partners stressed the Lutheran identity of the prospective center. Norwegian and Finnish mission were running Messianic congregations with a Lutheran profile in Haifa (Elijah), Tel Aviv (Immanuel) and Jerusalem (Shalhevetyah). NCMi with its chairman, professor Magne Sæbø, had a vision about these three merging into a Messianic-Lutheran synod as part of the larger Messianic Jewish body in Israel, and wanted the center to serve this aim and these three congregations in particular. Kvarme, together with his UCCI co-workers and some national Messianic leaders, wanted a more ecumenical profile, tailored towards the needs of the majority of the national Hebrew congregations. Tension and dragging between these two guiding lines continued all through the 80'ies, with Sæbø chairing the center's International Board until 1989. A Lutheran synod never came into being.

The statutes of the center, finalized in 1982, was a compromise solution: decision making bodies were the International Board, for the most part appointed by NCMi among its own people and representatives of partner organisations,<sup>4</sup> and an Executive consisting of NCMi and FELM workers in Israel. The TEE (theological education by extension) program that should be open for all congregations would be followed by an Advisory Council, more locally and ecumenically based. While the statutes accorded this council only an *advisory* role, it de facto functioned as the decision making body for the TEE program. FELM wanted to change the statutes

more in the Lutheran direction, but Kvarme convinced the NCMI board that the compromise already was marketed in Israel so that it was too late to change it.

Kvarme worked out the direction of the TEE program around 1980. Encounters with TEE in East Asia in 1978, the Lausanne consultation in Pattaya in 1980 together with discussions with the World Council of Churches and the Lutheran World Federation gave the impetus for outlining a program for the Israeli scene. Different from most TEE programs around the world, Telem (Hebrew initials for 'Program for Christian Education') was not built as a program to educate future full time workers. Instead one wanted to educate local leaders and believers within a more small-scale program they could follow alongside their ordinary professional life.

The center was named after Carl Paul Caspari (1814-1891), Jewish Christian and reknowned scholar in Old Testament and early Christian creeds. Caspari was German born, but taught Old Testament at the University of Christiania (Oslo) from 1847. He was the first chairman of NCMI from 1861 to his death in 1891.

CC aimed for a threefold ministry:

- 1 Education of Israeli believers, with the Lutheran congregations particularly in mind.
- 2 Theological study, particularly tailored for the needs of Messianic Jews.
- 3 Information vis-a-vis churches abroad, to be a bridge between the church worldwide and the Messianic body in Israel.

The center would not have been the same without the role of Ole Chr. Kvarme, an enthusiastic gründer type who managed to build confidence with a number of local Messianic leaders, among them Menahem Ben Hayyim, Baruch Maoz, Lisa and David Loden. Other voices were more skeptical toward a mission-based center. Among them was Victory Smadya, elder of the Messianic Assembly of Prophet street in Jerusalem, who wanted to concentrate on weekend seminars at Bet Yedidyah in Haifa, which was run by Keren Achvah Meshichit (a Messianic non-profit organisation) under his leadership until the late 80'ies. But other elders of the same assembly (among them Ben Hayyim and Warren Graham) continued to express their support and were involved with the center. Joseph Shullam of the more Jewish-flavored Netivyah congregation in Jerusalem had good personal links with the various Caspari directors and could occasionally give lectures at CC, but preferred to build study activities around the Netivyah ministry. Among important supporters from expatriate workers in

Israel one could mention Walter Riggans, Jeanette Ross and Halvor (Jochanan) Roning.

The center was inaugurated in preliminary facilities at French Hill November 11<sup>th</sup>, 1982. 170 people celebrated the service at the Finnish Shalhevetyah center, 100 attended the following reception at French Hill, 45 participated in a study day the day after. 11 months later a smaller reception marked the moving into permanent facilities in the neighbouring building.

The center had to move three times in its first decade. In Jerusalem anti-missionary forces raised their heads. The baptist church at Narkiss street was arsoned in 1982. In September 1984 the anti-missionary organisation Yad leAchim organized demonstrations against missionary activity and gathered in protest outside the Messianic Assembly, the Netivyah building, the Baptist church and CC.<sup>5</sup> An American Jewish family living in the same apartment building at French Hill did not like Christian activity in their house. Neither the contractor nor NCMI lawyers had foreseen that it could be a problem to have (Christian) offices in an apartment building without explicit permission by the municipality, a permission one would not get with one neighbour protesting as an older zoning law was revived. So the center needed to relocate its offices, while keeping the two apartments at French Hill to house staff and visitors. FELM solved the problem by inviting the center to their Shalhevetyah premises in Shivtei Yisrael street, where the Caspari Center was housed from 1986. In 1993 one had to move again, this time to an office block in Jaffa street close to Zion Square in the city center.

Many were disappointed when Ole Chr. Kvarme left the center by the end of 1985 to take up a new position as head of the Norwegian Bible Society, only three and a half years after coming to Jerusalem as director of the new center. The NCMI ownership indicated that also the next two directors were recruited from Norway, Torleif Elgvin (1986-93) and Torkild Masvie (1994-2002).<sup>6</sup> The change of directorship to the (American-born) Israeli believer Lisa Loden in 2002 bears important signals. Among the central staff one must mention Jerome Lund, Telem leader 1983-88, and Ray Pritz, employed half time and responsible for local programs since 1992. The center's first secretary was an Arab believer originally from Haifa, Suad Younan. Later in the 80'ies, most secretaries were found among those worshipping at the Messianic Assembly of Prophet Street (Miriam Iffert, Esther Hastler, Tali Abadi).

Reidar Hvalvik took over as chairman of the International Board in 1989 and initiated a process that led to a thorough revision of the statutes (finalized in 1992). Clearer lines were needed to define the roles of the var-

ious bodies involved in the boards of the institution. One wished to make the center less dependent upon the NCMi Home Board, and give local bodies more weight. Further, the specific Lutheran profile was abandoned for a more ecumenical one: the center now wanted to serve 'Messianic congregations and believers' in Israel in general. Thus, the statutes were adjusted to the actual profile of the CC ministry. A try to include the three Messianic-Lutheran congregations in the Executive and Board failed due to the disinterest of the Shalhevetyah congregation and its pastor.<sup>7</sup> In 1990 Shlomo Drori, of the Eliyah congregation in Haifa, withdrew from the Executive in protest against internal decision making among the Norwegian and Finnish home boards. (It belongs to history that Drori a year later returned to the Executive as 'local representative,' but declined to be appointed as chairman as long as local bodies still had little influence.) The revised statutes of 1992 gave more power to the director and less to the expatriate bodies in the International Board (now: the Caspari Center Council). Local bodies were invited to join the council, among the first to accept was the Fellowship of Christian Students (from 1994). The Danish Israel Mission got a permanent seat in the Council.

Its first decade CC formally operated under the auspices of the Lutheran World Federation, as all the NCMi ministry in Israel. Disagreements connected to the congregational ministry in Tel Aviv in the early 90'ies led the LWF to ask NCMi to establish their own juridical umbrella in the land.

### **Theological education**

Jerusalem had many Christian study centers, but none that ministered in Hebrew.<sup>8</sup> Most of the center's local teaching activity was poured into the Telem program. Through 1983-88 Telem was coordinated by Jerome Lund, working at a 50-100% basis. This American Baptist was a Ph.D. student at the Hebrew University, he was fluent in Hebrew and well at home in the Messianic movement. Lund set his tracks as Telem teacher, coordinator and author. Before leaving he wrote a critical survey and review of the program, parts of which are condensed here. In 1983 and 84, Kvarme and Lund traveled around the country ('from Dan to Beersheba') and met with local leaders to promote the program.

Of the projected 15 courses, five Hebrew study books were printed by 1988: How to Study the Scriptures, Psalms and Worship, Luke, Acts, and Romans. Five more books were in preparation: Christian Origins and its Jewish Roots, Christianity in the 2<sup>nd</sup> and 3<sup>rd</sup> Centuries, Genesis, Christian Doctrine(s) of Salvation, Society and Evangelism (the latter two titles were discontinued, while Biblical Ethics were added). Six high quality course

books were produced by Hagefen Publishing (an Evangelical Christian publishing house headed by Baruch Maoz). The high production costs of these books caused a change of policy. From the early 90'ies the study books have been produced in cheap photocopied versions in the number needed from year to year. At the same time one started to print study material in three parallel editions: Hebrew, Russian and English – starting with excerpts of Telem books. Authors of the study books were Baruch Maoz, Walter Riggans, Ole Chr. Kvarme, Jerome Lund, Oskar Skarsaune and Ray Pritz. Editorial feedback to tailor the manuscripts to the Israeli context were provided both by the Telem Advisory Council and smaller editorial groups, which at times used too much energy to 'improve' manuscripts: "the primary obstacle in the past has been the failure to complete editing on time" (Lund, 1988).

Lund stated "the success or failure of Telem depends on the tutors." Most of the tutors were expatriates working in Israel (Ole Chr. Kvarme, Jerome Lund, Torleif Elgvin, Helge Høyland, Warren Graham, Esko Siljanen, Jan Rantrud, Arvid Vikum, Jeanette Ross), some were nationals (Lisa Loden, Baruch Maoz, Avner Boskey, Noam Hendren). The tutors were well qualified and received positive feedback from the students both on the study books and the teaching. But Lund commented that he never had received the expected reporting forms back from the tutors. Only two tutors were female (but Lisa Loden did tutor the highest number of courses the first decade). Some Messianic leaders were opposed to use women as teachers in the church (this view was also represented in the Telem Council). One course in Rishon leZion had to be reorganized due to the participants' unwillingness to accept a woman as teacher.

Small Telem groups were organized around the country from 1984 onwards. Through the years courses were conducted not only in Jerusalem, the Tel Aviv region and Haifa, but also in Nir David (a kibbutz at the Bet Shean plain),<sup>9</sup> Bet Shemesh, Karmiel and Eilat. Each of the first five years there were 5-7 groups with 14-26 students participating, while in 1990-92 there were 3 groups with 12-14 students. Usually the groups met every fortnight from November to April. Students were required to write an assignment to each gathering as well as a written exam at the end to get their credits. Few of the students fulfilled these requirements, so the program was forced to adapt its academic intents to the level and capacity of the participants. By 1989 the first (and so far only?) student, the kibbutznic Hadassa Ron, received her diploma as Telem graduate for successfully passing five courses. Once or twice a year one organized a Telem study day for students and tutors, with fellowship, teaching and guiding in the land.

The students came from various backgrounds: Askenazi and Sephardi,

Jewish and non-Jewish, believing and non-believing families, Israeli-born and long-time immigrants. When the International Board wanted to know how many of the students were Jewish, Lund responded that it was more helpful to state how many had been through Israeli schooling, and suggested approximately 50%. (There are many families in Messianic congregations where one or both spouses are gentile, the children not formally Jewish, but nevertheless full-fledged Israeli.) As the program was conducted only in Hebrew until the mid-90's, a high knowledge of the language was a prerequisite for following the program. Many members of Messianic congregations with primarily oral knowledge of Hebrew would be excluded.

The Telem program did not provide any internationally recognized credits. However, a cooperation with London Bible College was implemented, so that Telem students could integrate their courses in a Cambridge Diploma in Religious Studies. Only one student, Jacob Prasch, completed this track.

Telem had to cope with skepticism from some Messianic leaders. One may suspect that some were afraid to lose control over their sheep. There were those who did not see the need for theological education apart from the congregation's own teaching and preaching. Theological education may be perceived as a threat to leaders who never received theological training themselves. Only by the mid-90's did Telem take responsibility for courses within specific congregations. The program's main contribution within the Messianic movement was thus more on the individual than the congregational level. Some Telem students have taken on leadership roles (one may mention Jon and Judy Pex, Zvi Sadan, Meno Kalisher, Juventus Petrusis, Iavi Syvanto, David Zadok, Jacob Prasch), most were ordinary believers and members of the Hebrew congregations.

The International Board was skeptical toward the planned profile of a study book on Christian doctrine(s) of salvation, and asked the Telem Advisory Council to revise its plans on this point. After a heated discussion on a council meeting in January 1989 Baruch Maoz found it right to withdraw from the council, protesting against the pressure from overseas bodies to encourage a more distinctly Lutheran profile of the CC. He states that the disagreement on this particular book was only the occasion, not the cause of his withdrawal.<sup>10</sup> Henceforth one of the long time national supporters of CC took a less active role in the ministry of the center.

In 1984 and 1985 CC organized a summer school in cooperation with Jews for Jesus with c.25 participants. In addition to teaching and touring activities, the summer school also gave room for street evangelism in Jerusalem, where local believers ministered together with the American visitors.

Education of the Lutheran bodies was not forgotten. Through the 80'ies the center regularly conducted teaching and courses especially aimed for the three Messianic-Lutheran congregations. Courses for sabbath school teachers were open for people from other congregations, but only when Ray Pritz took over responsibility for these courses did participation become more wide and ecumenical.

Since 1986 CC conducted yearly courses for workers of NCMI, FELM and the Lutheran congregations, in themes such as Judaica, biblical geography and archeology, and Christian presence in the land through history. These gatherings provided an informal forum that strengthened the fellowship among these workers. High quality lecturers such as Jim Fleming, Bargil Pixner,<sup>11</sup> John Woodhead and Kirsten Pedersen provided information as well as inspiration.

CC was involved in the elaboration of a Messianic-Lutheran ordination liturgy in Hebrew (with Arvid Vikum, NCMI missionary and pastor in Tel Aviv until 1992, as a main contributor), used in Tel Aviv and Haifa in 1990.

An American donation was earmarked for scholarships for the education of Israeli believers. Two recipients of this fund may be mentioned: Samuel Aweida, an Arab Israeli now pastoring the Eliyah congregation in Haifa, and Sigalit ben Zion, presently pursuing a Ph.D. in early church history in Bergen, Norway.

### **Theological study**

From the beginning, it has been an important aim for the center to stimulate theological research and study of themes connecting Jewish and Christian tradition, to encourage the theological reflection in the Messianic Jewish movement, and to remind the gentile churches on their Jewish roots.

CC has regularly organized study days and educational seminars for Messianic leaders and believers as well as expatriate workers, conducted in English or Hebrew. Among the themes covered one may mention Early Jewish Christianity, Jewish Theology and Liturgy, Jewish Refutation of the Gospel, Messianic Use of Jewish Festivals. Some Jewish rabbis were among the lecturers.<sup>12</sup>

The first director, Ole Chr. Kvarme, concentrated his research on early Jewish Christianity, rabbinic theology, and the Jewish roots of the New Testament. He presented a number of papers on these topics, few have been formally published. His successor (the present writer) lectured on some of the same topics, but concentrated more within Qumran studies.

Some of the Telem study books provide important contributions to theological research. In particular one may mention Oskar Skarsaune's two

books on the early church and its Jewish roots, now published also in Danish and English.<sup>13</sup>

### **A theological journal**

Baruch Maoz had the idea of establishing a theological journal particularly serving the needs of the Hebrew Christian movement, and got the idea accepted by the Theological Commission and Executive of UCCL. *Mishkan*, with the subtitle *A Theological Forum on Jewish Evangelism* (from 1992 *A Forum on the Gospel and the Jewish People*) entered the stage in 1984, edited by the triumvirate Kvarme, Maoz and Riggans (*Mishkan* can be labeled both within the 'theological study' and the 'information for churches abroad' sections of the CC ministry). With a circulation of 5-600,<sup>14</sup> *Mishkan* has established itself as the most important journal for Jewish missions and Jewish Christianity worldwide. For Maoz and Kvarme, such a journal had to be based at Zion, while having all the world in its scopus.

*Mishkan* has not been without controversies. Some American supporters criticized the inclusion of articles by rabbis not believing in Jesus. A 1990 issue voiced heavy criticism against Christian Zionism and the Christian Embassy in Jerusalem. In the editorial Baruch Maoz asked if the Embassy compromised the gospel and Jewish evangelism for occupation with eschatology and support of the right wing in Israeli politics. The Embassy highly disliked the attention, but refused to respond. A double issue in 1992/93 was dedicated to a presentation and discussion of the Jerusalem school of synoptic studies (with David Flusser, Robert Lindsey and Shmuel Safrai as leading names). While the school's spokesman enthusiastically received the idea, he disliked the inclusion of critical articles and wanted to decide the profile of the issue. *Mishkan* always resisted pressure to give up its independent role and kept its freedom to hit in different directions. The 1999 double issue 'Facts and Myths about Messianic congregations in Israel,' was a well-researched documentary by Bodil Skjøtt and Kai Kjær-Hansen, which even was reviewed in the *Jerusalem Post*. Some voices in the land were critical toward the open informative profile of this pioneering issue. The authors conducted interviews in most of the congregations and asked those interviewed to check the presentations. The presentation of five congregations that declined to be interviewed was based on previously published material. *Mishkan* has always supported an open public profile, one did not see it in the interest of the Messianic movement to hide itself and its congregations from the public.

*Mishkan* has stimulated theological reflection and kept a self-critical eye on Jewish missions and Messianic Judaism. A long-time editor may perhaps

be allowed to express that it has not always been easy to find quality writers on the topics needed within the Messianic Jewish movement. At times heavy editing and rewriting was needed.

Kvarme stayed on as General Editor until Kai Kjær-Hansen took over in 1995 with a lot of energy and a flow of ideas. When Kvarme left Israel in 1986, most of the editorial work was carried on by Baruch Maoz, Avner Boskey and Torleif Elgvin. Since Maoz withdrew in 1993, the most important contributors on the editorial level have been Kai Kjær-Hansen, Bodil Skjøtt, Ray Pritz, Gershon Nerel and Torleif Elgvin. Originally a UCCI project, Caspari Center remained the heart of the editorial and production process, although co-workers and sponsors were recruited on a wide and ecumenical basis. Since 2001 *Mishkan* is a publication of the Caspari Center.

### **Information and education for expatriates and foreign churches**

CC has tried to be a bridge between the Messianic movement (in particular that in Israel) and churches worldwide. Until the outbreak of the second intifada in September 2000, one conducted each year 2-5 courses for pastors and teachers from various European churches, organisations and seminaries (Norwegian groups were the majority, others were German and Danish). Professional guiding in the land was combined with lectures by Jewish and Christian scholars.<sup>15</sup> From the mid-90'ies one added a yearly course for missionaries and leaders of missionary societies (in particular from Scandinavia). Since 1990 the Danish theologian Bodil Skjøtt was coordinator of these programs.

During university terms the center has conducted a bi-weekly English lecture series, primarily gathering expatriate students in Jerusalem. Pastors and students from all over the world have visited the center on shorter or longer study leaves (some were lodged in the facilities at French Hill), and have received guidance and benefited from the CC library, which also has served a number of Hebrew University students.

For many years UCCI conveyed a review of what the Israeli press wrote on Christian subjects to bodies and subscribers in Israel and abroad. CC took steadily more responsibility over this venture, which now is called the 'Caspari Center Media Review.'

From 1993 the center went more into publication, in English and Hebrew. A Festschrift in English marked its first decade.<sup>16</sup> More books in English soon followed, with Kai Kjær-Hansen as a main driving force. One started to plan a Hebrew edition of Eusebius' *History of the Church*, to provide resource material both for Messianic believers and regular Israeli students. Translating, editing and annotating required a lot of work, a decade passed before Eusebius finally was published in 2001.

## Various

When CC was inaugurated, it was the only Christian study center on the Hebrew scene in Israel. Others soon entered the stage. In 1984 the Anglican Immanuel House in Tel Aviv started a study center under the leadership of Walter Riggans, later succeeded by Saleem Munayer. This center was discontinued before the more Pentecostal King of Kings College (now Israel College of the Bible) was established in the early 90'ies, with campuses in Jerusalem and Tel Aviv (at Immanuel House). Most King of Kings-courses have been conducted in English, their number of Israel-based students have usually exceeded those of the CC. CC workers have on occasion conducted courses in cooperation with Immanuel House and King of Kings College.

In the mid-80'ies Joseph Shullam of Netivyah initiated a Jewish commentary to the New Testament. Originally cooperating with a rabbi, the first commentary (Romans) was published by Shullam and Hilary de Corny after more than a decade's work. In 1989 Shullam took the initiative to establish a Messianic Jewish midrashah (college) as an ecumenical center within the Messianic movement in Israel. Heavy discussions followed in the Forum of Messianic Elders ('Kenes artsi'), a joint creed was formulated, but after three years the initiative was discontinued. At present there are three study centers in Jerusalem ministering to Messianic believers. Education is provided by Netivyah (which for some years had its own midrashah), Israel College of the Bible, and the Caspari Center. As these centers cater to different constituencies, their profile also differs.

The Gulf war in 1991 had implications for many expatriate ministries in Israel. A large number of expatriate families left the country before the outbreak of the war. The NCMI workers with their families stayed, which was seen by many national believers as a sign of identification with them and their country. This fact may have had positive implications for the Caspari Center's image in the land, and harbingers well for a continued cooperation between expatriate and national disciples to build up the body of the Messiah in the land of Israel.

*Torleif Elgvin*, f. 1950. M.fag religionshistorie og hebraisk UiO 1974/1976. Cand.theol. 1977. Res.kap. i Alta 1980-85. Rektor Caspari Center 1986-93. Utdanningsstipendiat MF/Norges Forskningsråd 1993-96. Ph.D. i Qumranstudier ved The Hebrew University of Jerusalem 1998. Lektor/førsteamanuensis ved Frikirkens teologiske høyskole fra 1997.

## Notes

- <sup>1</sup> This article is written by Torleif Elgvin (director 1986-93) and focuses on the center's prehistory and first decade. The following one by Torkild Masvie (director from 1994) concentrates on the second decade. As participants in many of the processes described, we are no objective observers or historians and represent our own views. I have written in English with friends, partners and critics abroad in mind. A number of persons who have been involved with the center are mentioned. These names may mean little to most Norwegian readers, but they help readers acquainted with the Christian scene in Israel to locate the center and its ministry on the map. I am indebted to Ole Chr. Kvarme and Baruch Maoz for valuable feedback.
- <sup>2</sup> The most important has been the Finnish Evangelical Lutheran Mission, thereafter Evangeliumsdienst für Israel and Zentralverein.
- <sup>3</sup> *Misjonsblad for Israel* 4/2002; as well as oral information.
- <sup>4</sup> FELM, the German Zentralverein, International Hebrew Christian Alliance. After some years Evangeliumsdienst für Israel got the seat of the Alliance.
- <sup>5</sup> "It made a great impression when ordinary Israeli neighbours came out to protect us against the orthodox people demonstrating": Ole Chr. Kvarme, *Misjonsblad for Israel* 4/2002. In the press, three 'missionary leaders' were mentioned, Victor Smadya, Joseph Shullam, and Ole Kvarme. This may have been the first time 'messianic Jew' was used as a designation in the Israeli press. On this occasion Smadyah was interviewed on Israeli television.
- <sup>6</sup> Masvie, based in the US from summer 2002, continues as international leader of the Caspari Center ministry.
- <sup>7</sup> In 1995 the congregation, under a new pastor, expressed its wish to be represented in the CC boards.
- <sup>8</sup> While CC has its ministry on the Hebrew/Israeli side, it has kept in touch with Christian (especially Evangelical) ministry on the Palestinian side.
- <sup>9</sup> One may add that the Telem group at kibbutz Nir David also provided Christian fellowship for isolated believers.
- <sup>10</sup> Personal information.
- <sup>11</sup> This Benedictine father passed away March 5, 2002, at age 80. We are many who are indebted to this pioneering scholar who combined biblical theology, archaeology, geography, and patristics. A dear Christian brother, Pixner also pioneered ecumenical fellowship in Israel.
- <sup>12</sup> The late rabbi Chaim Pearl once told me that when a rumor said that a rabbi was educating missionaries in Jerusalem, he must be the culprit. "But I feel free to teach Jewish tradition to everybody who wants to listen, to encourage understanding and knowledge of each others' tradition."
- <sup>13</sup> *Kristendommens jødiske rødder*, Copenhagen: Credo, 1996/1988; *In the Shadow of the Temple*, Downers Grove, Ill.: IVP, 2002.
- <sup>14</sup> With time most of the 800-1000 copies printed of each issue have been spread or sold out. The bestseller was the 1999 double issue 'Facts and Myths about Messianic congregations in Israel.' The 2500 copies are almost run out.
- <sup>15</sup> The organizers of the Shoresh program of Christ Church in Jerusalem got their basic idea from CC courses.
- <sup>16</sup> T. Elgvin (ed.), *Israel and Yeshua*, Jerusalem 1993.