

## Special Six-Page KIEV Edition



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### EDITORIAL NOTE:

The Consultation hosted by the Kiev Jewish Messianic Congregation (KJMC), Ukraine from May 1–3, 2014 has a particular importance for the development of the TJCII initiative:

- **First**, it truly represented a bringing together of Messianic Jews and Christians from many traditions and backgrounds. In this way, it made the TJCII vision tangible and real.
- **Second**, for the Christians it was an encounter with Messianic Jews with an evident rooting in the rich Jewish heritage of Eastern Europe. This aspect made clearer both the challenges and the huge blessings of the Jewish-Gentile reconciliation that is the heart of TJCII.

## REJOICING TOGETHER AS ONE NEW MAN

By Pastor Michael Schubert

(Michael Schubert is a Lutheran pastor in Dresden, Germany)



It was a special challenge and a special experience to travel to the TJCII gathering in Kiev at this time. Those like me, who had arrived a day earlier, had the opportunity before the official opening of the Conference to visit the Maidan (the central square in Kiev, where the demonstrations had taken place) and to become better informed about the actual situation. We could feel how much the people in the Ukraine are under strain, but we saw how life continues and people manifest a remarkable calm. I was particularly struck by the self-abandonment and joy with which God was worshiped, particularly on the Shabbat, demonstrating that when we praise God,

our hearts will be free and joyful, and all the burdens and pressures of our present life will fall away. One cannot only know the truth of this but in praise especially one can feel it, and even literally experience it in our bodies. Dancing together in the Hasidic pattern served this purpose for those who could and wanted to join in the dance. So the praise time was a very special and beautiful experience, which stirred and bound together hearts and bodies. It is a special privilege to be able to worship God in this way.

Johannes Fichtenbauer introduced the Conference theme of “the one new man” speaking of the healing, restoration and unity of the one body

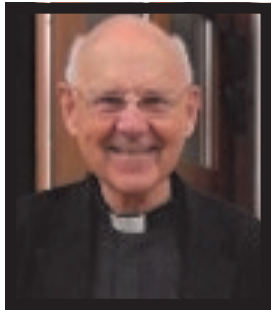
of Jesus the Messiah. Benjamin Berger from Jerusalem treated the role of Israel in salvation history and the first split between Jews and Gentiles in the early history of the church. He showed that often Christians as well as Jews have a false picture of Jesus. For this reason the “new man” is so important, so that we can see the real Jesus once again. Thus the coming together of the Messianic and the Christian in the body of Jesus is vital, so that together we can build up the Bride, the church of Jesus. We need each other! – and with that the sins of the past can be washed away so that reconciliation and restoration can take place.

TJCII

# The Messianic Hope and the Gospel

By Fr. Peter Hocken

(Fr. Peter Hocken, a Catholic theologian, teacher and author, is a member of TJCII International Council)



As a vision for Jewish and Gentile reconciliation in Messiah, TJCII requires the reconciliation of the Jewish and the Christian convictions concerning the end-times fulfilment.

Israel. The Old Testament promises were seen as totally fulfilled in the first coming of the Christ. The second coming of Jesus in glory was no longer seen as the fulfilment of the Messianic promises. The assumption is that Jesus comes in order to take us out of this creation to heaven. So the Church developed an eschatology markedly different from the hope of Israel. In general, the Church has looked to a heavenly fulfilment, and Israel to an earthly deliverance and fulfilment.

Covenant, along with the mighty transformation that bodily resurrection will bring on the last day. The day of Shabbat is followed by the day of Resurrection.

The Christian Churches need to receive from the Jewish believers in Yeshua the Jewish vision for the Messianic fulfilment in and of this creation, the fulfilment of the promises to Israel – concerning the people, concerning the land, and concerning Jerusalem.

How did the distancing of the Church from its Jewish roots weaken the eschatological hope? Christians began to speak of the Church as the new Israel, saying that the Church has become heir to all God's promises, with the assumption or explicit statement that the promises have been transferred to the Church because of Israel's unbelief. The promises were re-interpreted in a spiritualizing sense – so that the Promised Land becomes heaven, the earthly Jerusalem is replaced by the heavenly, and the rule of the Messiah becomes the glorified Christ's rule from heaven.

With the separation of the Church and the synagogue we have inherited a situation in which the Church affirmed the newness of resurrection and glorification through the cross while the Jewish people affirmed the continuing validity of the promises concerning the Land of Israel and the city of Jerusalem.

I do not believe that it is possible at this point in history to arrive at an adequate synthesis of the Jewish and Christian traditions concerning eschatology. This reconciliation for which TJCII is working requires a purification in all of our theologies, so that what is from the Lord in each of them can be brought together in "the one hope" to which we are all called (see Eph. 4:3). This applies to the ancient Churches of East and West, to the Churches of the Reformation and to the free churches – and it applies to the Messianic Jews. **TJCII**

This form of spiritualizing produces a rupture with the Messianic hope of

The Jewish and the Christian worldviews can only be brought together by the light of the Holy Spirit. What do we have to bring together?

The Messianic Jews need to receive the centrality of the death and resurrection of Yeshua in the New

## COMMENTS ON THE MESSIANIC HOPE AND THE GOSPEL –

By Eugene Boyle

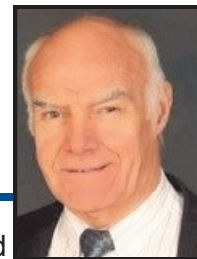
Peter Hocken highlighted how the distancing of the Church from her Jewish roots had weakened her eschatological hopes, leading her to consider that the promises to Israel were transferred to the Church, and to be interpreted in a spiritual sense. The Promised Land became heaven and the reign of the glorified Christ on earth became His rule from heaven. In spite of *[the apostle]* Paul's warnings regarding Gentile arrogance, Jews were presented as carnal and spiritually blind; whereas Christians were presented as spiritually enlightened. The Messianic promises, seen as totally fulfilled in the first coming of Jesus, would be finally outworked in His returning to take us out of this creation to heaven.

For Jews, the promises were to be fulfilled within creation, as the climax of human history. Only through our coming together can the hope of Israel and the hope of the Church be brought together, and be adequately formulated. The false antithesis between the Day of Resurrection (Sunday) and the Shabbat was another example of the mutual impoverishment that resulted from the split between the Jewish and Gentile parts of the Church. "We have to hold Israel and the Church together and see that their hopes belong together... We need a profound listening to each other, ... a freedom from all arrogance ... a profound purification ... We need to guard against making statements that are really a denial of the witness of others and do not help reconciliation." **In Kiev I could taste and see something of where the Holy Spirit could lead us if we could become humble and contrite enough to let Him.** **TJCII**

# UNITY IN THE BODY

By Eugene Boyle

(A former member of a center for reconciliation and renewal in Northern Ireland)



Derek Butler's comment on the final day summed up for me the overall impact of the consultation: "I never

us in the church to miss this "commanded blessing" for so long, the blessing of the unity of "Father ... I in them and You in Me." You have to see it to feel the lack of it. As Johannes Fichtenbauer said, "We have to feel the lack of the Jewish part of the Church." In my own experience of working for Protestant / Catholic reconciliation in Northern Ireland, this was, and is, one of the greatest obstacles

Moldova pointed out, "It is very important to show the real results of this ministry [of reconciliation] right now." I found myself thinking, "If only I could bottle what I am seeing here and take it back home!" Tim Butlin spoke about the united body of Messiah being God's appointed agent to bring healing, reconciliation and restoration, but we were like the leaning tower of Pisa – we had a problem with our foundations, with the first split in the church. He went on to say, "The whole Middle East is desperate for a church that can model reconciliation and hope." This is a worldwide problem. We deeply and urgently need the multiplication of "one new man" congregations. Benjamin Berger spoke of "the spirit of Elijah coming over the congregations of the Lord;" of the Lord's house being restored according to the original plan. "It must be an incarnate reality, not just a theological understanding."



Rabbi David Nagy of Romania and Rabbi Boris Gisenko

really 'got it' from hearing the theory. Having come here, now I've got it!"

Participating in the Messianic congregation's worship, sharing in their exuberant joy, I caught something of the Lord's pleasure in seeing in action that unity for which He prayed before laying down His life. I was experiencing what Tim Butlin spoke of – "Behold! How good and pleasant it is where brethren dwell together in unity!" I was encountering the one new man. The Kiev congregation's booklet "Practical Experience of Effective Jewish Ministry" confirmed this impression. What better or more urgent goal than to seek to heal the rift that has caused



– we don't feel any real need for each other. We think we are self-sufficient and we don't realize how poor we are without each other.

If Christians could witness the results of actually being in the one new man, as demonstrated in Kiev, it could not but enkindle the longing for reconciliation. As a brother from

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## Editor's note:

- Derek Butler, an Anglican priest, has worked for the BBC on documentaries. He spent his time in Kiev gathering material for a documentary movie on TJCII, the Kiev consultation, and the Messianic congregation.
- Timothy Butlin, an Anglican vicar in Loudwater, England, is a coordinator for TJCII in England.
- Hans Scholz, a Lutheran pastor of the Evangelische Kirche in Baden-Württemberg, is a coordinator for TJCII in Germany.
- Benjamin Berger and Johannes Fichtenbauer are members of the TJCII Leadership Council.

## UNITY IN THE BODY

By Eugene Boyle (continued from page 3)

Hans Scholz said: “The Lord is longing for the oil [from the crushing of the wild olives and the cultivated olives together] producing unity of confessing, teaching, praying, evangelizing – a unity in ministry. This will prove Jesus is Lord over us in all our diversities. The theological issue is not a theoretical one but one of seeing – Hineh! Behold! Oneness.” He spoke about the need to cultivate what God is doing, “Not just have a moment of enthusiasm and then get involved in other things.” This thought, that the vision of TJCII involved something that was central to the intention of God concerning the Church, was

strengthened as the consultation proceeded, raising the question as to the kind of response that was required.

**“The main thing is to keep the main thing the main thing.”**

Tim’s quote from Stephen Covey: “The main thing is to keep the main thing the main thing” left little room for manoeuver.

The simple fact is that we cannot be the one new man without each other. The raising again of the dividing wall has been a crippling master stroke of the enemy, but we have the joy of seeing before our eyes the beginning of its final destruction. What a great privilege to hear the call of God to take part with Him in the final outworking of what He accomplished on Calvary! The challenge I came away with is, could anything less than a full-hearted commitment be worthy of such a call?



## COMMENTARIES

By Attendees

**Yelena Fedorov  
Kiev**

(Office Assistant and English Interpreter for Kiev Jewish Messianic Congregation)

I was impressed by the magnitude of the TJCII vision. I really enjoyed how Johannes Fichtenbauer and Benjamin Berger reflected the depth of understanding the importance of the Jewish question in the light of Scripture.



I was inspired by testimonies of other forum participants from different countries and denominations, and moved to see their humble and grateful hearts. It’s amazing how the Lord encourages the Church to turn her face toward the Jewish component and dedicate herself to the great mission of saving Jews. What I saw at this forum was God revealing to many of His children one of His main purposes – to create in Himself One New Man.

My world has been expanded by the people I have met from other denominations. Forums like this leave no chance for prejudice against Christians who are somehow different from you.

Looking at people of different cultures, countries, churches, congregations and denominations, you realize that we all are one Body in Yeshua HaMashiach (Jesus Christ). And by building the bridge of reconciliation, we as Jewish and Gentile components of the Church, can enrich each other, we can make our unique contribution to the common cause moving together toward Jerusalem Council II.

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## COMMENTARIES

By Attendees

(continued from page 4)

### Zuzana Mojatova Slovakia

(A member of the TJCII National Team in Slovakia)

On the last day of the conference we visited places connected to sad moments of Ukrainian history, ending up in EuroMajdan. We could sense the spirit of revolution, fighting and bloodshed in the air, mixed with the picture of mourning people who lost relatives in this very place only a few weeks before. We were surrounded with military tents, Ukrainian and European flags, the remains of barricades, a burnt building just opposite the magnificent St. Michael's Cathedral which is "guarded" by statues of the most important Christian personalities of Kiev's history, and photographs of lately killed young people.



You come to one conclusion: "Let's pray and lift up the people of this beautiful country to God!" Near a small orthodox prayer tent 13 people from different nations and churches prayed for forgiveness and proclaimed unity and reconciliation among all the nations involved in these conflicts, based on Ephesians 2, representing the new creation of one man in Yeshua HaMashiach. I believe this is the most powerful way of fighting which we are called to accomplish on this earth. I knew it was the right time and the right place to be!



**Boris Gisenko – Senior Rabbi,  
Kiev Jewish Messianic Congregation**

### Ans Leitner, The Netherlands

(An international intercessor for TJCII)



During the conference in Kiev, in the Jewish Messianic Congregation of Boris Gisenko I felt really grafted into the cultivated olive tree. Here we found our missing partner in Yeshua and we became one in worshipping the Lord and blessing one another. We came to present TJCII to them because they had invited us, but I was moved by the way that they presented themselves to us (Christians), to show their face. What great brothers and sisters we have in Kiev!

We as Christians have to make the Jewish people jealous, but here it was the other way around. They made us jealous with their outreach; not only with beautiful Chasidic worship, dancing in colorful clothing, but also reaching out to many people in need. We can learn so much from our Jewish brothers and sisters! We need each other to come to the fullness of the unity which Yeshua prayed for before He went to die for us. He is waiting for the Bride to make herself ready for His coming in glory.



**Johannes Fichtenbauer, Boris Gisenko, a  
Conference attendee, and Tim Butlin**



# A CATHOLIC RESPONSE FROM THE UKRAINE

By Piotr Oktaba, OP

(Fr Oktaba teaches Scripture in the St. Thomas Aquinas Institute in Kiev and in the Greek Catholic senior seminary of the diocese of Kiev)

I am a priest of the Roman Catholic Church, a Dominican from Poland, working for ten years in the Ukraine, above all in Kiev. For several years I have been in contact with the Messianic Jewish community in Kiev. Through their pastor I heard about the TJCII Conference in Kiev from May 1-3, 2014.

Allow me, first, to thank the organizers for holding this conference in Kiev, particularly in view of the recent events in our country. None among those invited were afraid to come to the Ukraine. This was very encouraging for the Ukrainians. The choice of the place for the conference was very appropriate. The Ukraine is a country with long Jewish traditions of life and creativity with a great variety: of the orthodox, of the Hasidic movement, of the Zionist movement, of many Jewish believers in Jesus, including important communities of Messianic Jews and even those not of the Jewish nation, who professed the Karaite religion. From this long living together of Jews and Christians in the Ukraine has been born a richness of relationship, at the same time positive and negative, which still requires reconciliation – but also an appreciation.

Not being myself Ukrainian, I recognize the work of God in the struggles of the Ukrainian people to find freedom. The situation in the country had become unbearable. There was monstrous corruption in the national institutions. The most corrupt were the legal tribunals and the police. The action of the people at Maidan in Kiev was not a social revolution (the revolt of one group against another), but a protest as citizens in the name of the dignity of the human person. That is why there was prayer at Maidan, with priests and pastors. One result was a rapprochement between Christians of different confessions, and for the first time the possibility for many who had been indifferent to religion to take part in common prayer. There was manipulation of the situation by the power of neighboring Russia. But the protest of the people was not against the Russian people. There were always Russian flags at Maidan among the flags of European nations.

In the TJCII conference, I much appreciated the union of hearts in prayer of those from many nations, confessions and generations. I saw the enthusiasm of the young participants. The reconciliation of European nations with the Jewish people serves as a model for the reconciliation of these nations

among themselves. For example, I think of reconciliation between the Poles and the Ukrainians.

Protestant friends of the Messianic Jews in Kiev say that the way of Ukraine today resembles the way of the Jewish people through the desert. Returning to the Jewish roots of our faith in God, to the experience of our fathers in the faith, is always a relevant lesson. As a theologian and biblical scholar, I hope to develop the theological dialogue with the Jewish believers in Jesus. The state of our theology and our exegesis is not sufficient. We have to return to the Jewish sources. The condition of our Churches depends on good theology.

I hope that the vision of TJCII will be spread in the Ukraine in the Catholic Church, but also in the Orthodox Church. It was a sign of great hope for me to see Cardinal Lubomyr Huzar\* at our conference. The Greek Catholic Church is truly fulfilling its mission in the Ukraine. Finally, after talking with Johannes Fichtenbauer, I have decided to collaborate with this initiative. **TJCII**

*\*Cardinal Lubomyr Huzar is the retired Greek Catholic Major Archbishop of Kiev-Halych.*



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### The Vision of TJCII

- **Uniting Jews and Gentiles for the Return of Yeshua: John 17** – Working toward reconciliation between Christian and Messianic Jewish communities.
- **Working toward the Second Jerusalem Council: Acts 15** – The Jewish apostles of Yeshua did not require Gentiles to become Jews. A second Jerusalem Council would see the Gentile church welcome Jewish believers in Yeshua complete with their Jewish identity and practice.
- **Encouraging Unity that Leads to Restoration: Romans 11** – The work of TJCII is foundational for both Christian and Messianic Jewish ministries.
- **Preparing the Way for Yeshua's Return: Zechariah 8** – Restoring Jewish believers to their rightful place in the Body of Messiah prepares the way for Yeshua's return.