

GATHERING OF THE CHURCH AT THE SELECTION SITE

In March of 1995, together with one of the brothers I initiated the ministry of prayer at the former camp of Auschwitz-Birkenau. At the first meeting I spoke about the veil of the Holocaust that blinded the eyes of the Jews, that God may remove and Israel will be saved. Yet in the spiritual realm there must be the break that Auschwitz-Birkenau needs. We saw that Daniel was our example to follow in an intercessory prayer, so we decided to come together in prayer once a month at the former camp of Auschwitz-Birkenau.

In May 1995 the group of believers from Germany along with two brothers Benjamin Berger from Jerusalem and Ruven Ross from Carmel, Israel visited Auschwitz. God blessed that time of our joint meetings, singing, sharing testimonies and the Word of God as well as fasting. Every day we broke bread and the former camp of Auschwitz-Birkenau was also a place we held the communion. At that time, I received a vision, a picture of many trains transporting the Jews to Auschwitz-Birkenau during the Holocaust. I realized that as the trains arrived from different countries with the Jews destined to die, so now there would be believers from different nations coming here to repent before God for their nations and to ask for forgiveness. God confirmed that vision through one of the brothers who showed an image, the sites from which these transports arrived. The picture of transport lines long hung on the wall of our apartment, and ever since then has been in my heart. Just as the devil had used the people, to build the Auschwitz-Birkenau, so the people who believe in God would be used to build the kingdom of God. After these experiences, each month we continued our prayers of repentance and intercession for Israel with breaking bread and proclaiming the victory in the blood of Jesus.



During my visit in Israel in June of 2005 I visited Yad Vashem along with a group from the U.S. In a local bookstore there I saw the album "Historical Photos of the Holocaust." Browsing through the album I saw on a couple of pages the image of Jews standing at the selection site in Auschwitz -Birkenau. At this point the Holy Spirit spoke to my heart that just as the Jews, who were standing at the selection site, waiting to die, so God wanted to collect the church from various nations to stand on the same spot, humbling themselves before God's face for the guilt of bloodshed on the Jewish people. I saw the place of selection filled with equal number of believers, the church. Meeting of the believers at the selection site would release the church, Israel and the nations.

As I was standing contemplating the picture in the album, Cynthia, one of the participants from our group, decided to buy it from me after I had shared my vision. I saw it as the confirmation of the vision that He wants for me to keep in my heart.



Breaking of Bread At The Selection Site in 2005

During our VIII conference, "From Holocaust to Living Hope" in Auschwitz in August prior to the breaking of bread I asked two brothers, Howard Morgan and Randy, the Messianic believers from the U.S. to minister to us in prayer and the Word. This was our first joint meeting with the breaking of bread at the selection site. The church from different nations prayed and repented of our past and attitudes towards the Jews. This was the time the vision of the church gathering at the selection site began to fulfill, the one that I experienced during my time in Israel in June, the year of that conference.

All the experiences accompanying me since the beginning of our prayer meetings in 1995 began to fall into place in its entirety and the understanding of the church from various nations meeting for prayer, combined with the breaking of bread at the selection site began to grow. Howard Morgan, without any knowledge about my vision was impressed with the significance of that meeting, which he described in his article "Communion at the Selection Point - a Message of Repentance, Redemption and Hope."

Why the selection site?

The selection site is the responsibility of the church and the nations for the anti-Semitism and replacement theology as well as iniquity towards the Jews, which led to the guilt of the bloodshed. We, as Christians from different nations, have to consider what is our responsibility we carry regarding the selection site. What connects us to this place? Are we in any way related to those who take responsibility for murdering all those who stood at this site. As Christians, we bear responsibility for our attitude toward the Jewish people. We contributed to the making of such a place as this through false teaching in the history of the church. The proclamation of replacement theology, rejecting Jews and blaming them for various things, including the killing of Jesus contributed to the creation of selection site. The Bible says: “.... what a man sows that shall he also reap.” Letter to the Galicians 6.7b Church through the centuries sowed resentment, blame, rejection, and hatred, which resulted in opening the doors to making of the selection site and the guilt of the shedding of blood.

We, Christians, inherit the guilt of which we should repent. The nations bear the guilt of blood shedding, too. However, the full and direct responsibility for the creation of places like Auschwitz - Birkenau is to be held by the German and Austrian people, because these nations were the instigators of Nazism, war and the plan of total extermination of the Jews in Europe. Especially these nations are burdened with the guilt of shedding of blood, and Auschwitz-Birkenau is the historical as well as spiritual heritage of those very nations.

Many people from different nations of Europe helped to save many Jews, but unfortunately many of them betrayed and murdered them, too. It is also a burden our people are also blamed for and we should repent of the shedding of blood. The church formed such an attitude in the nations, for which she/the church is responsible. We as the church among the nations ought to do penance for anti-Semitism, which was and which is still present. The selection site is a vocation for the church from among the nations. This is a location for gathering. The church must return to Jewish roots through repentance of what she did to the Jews.



Before Lord's Supper and prayer at the Selection Site at KL Auschwitz II Birkenau

God Himself will punish the inhabitants of the land for the shedding of blood.

See, the Lord is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer.

Isaiah 26, 21

For he that maketh inquisition for blood remembereth them; He forgetteth not the cry of the poor.

Psalms 9, 12

You should not wait at the crossroads to cut down their fugitives, nor hand over their survivors in the day of their trouble. The day of the Lord is near for all nations. As you have done, it will be done to you; your deeds will return upon your own head.

Obadiah 1, 14-15

In II Samuel 21, 1- 14 we read that as a result of Saul's guilt of the shedding of the blood of the Gibeonites, there was a famine in Israel. David, when seeking God's face, received the answer to the question of why there was famine. He summoned the Gibeonites and asked how he could make amends and bless the Lord's inheritance. The Gibeonites demanded 7 male descendants of Saul be impaled on a hill before the Lord at Gibeah. David took the bones of Saul and Jonathon and those who had been killed and buried them in Zela in the land of Benjamin. From then on, God answered prayer of behalf of the land. It can be seen that the guilt of the shedding of blood was forgiven through the shedding of blood of the sons and grandsons of those who originally shed the blood. This story shows us that the responsibility for the shedding of blood falls even on the second generation. The number seven is the number of fullness, which is why that number had to be exposed for the forgiveness of sins. This can be compared to the sacrifice of the Lord Jesus on the Cross, which was perfect and complete and only through His blood can there be atonement for the guilt of the shedding of innocent blood.

He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

1 John 2, 2

The Lord Jesus is our advocate for every sin committed by humankind, and this included the sin of the shedding of blood. For the cry and the call of innocent blood ever shed, He Himself makes intercession in Heaven with His blood and asks His Father for forgiveness. We have a perfect High Priest in Heaven whose blood is living hope for us.

O earth, do not cover my blood; may my cry never be laid to rest! Even now my witness is in heaven; my advocate is on high.

Job 16, 18-19

For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

Heb 9, 24

Blood can speak and cry out

Cain, who killed his brother Abel, first shed innocent blood.

The Lord said, What have you done? Listen! Your brother's blood cries out to me from the ground. Gen 4, 10

...Your brother's blood loudly cries out to me from the ground. Gen 4, 10 (The Millenium Bible another Polish translation)

According to this verse, we see that the blood of Abel calls out to God. The blood of Abel, which cried out to God for judgment and God's justice, charges Cain with guilt. God did not remain indifferent to the voice of this blood crying out to Him. He Himself showed Cain his guilt. The shedding of blood resulted in the curse being placed on Cain, as the blood of Abel caused judgment and cursing of Cain's life on Earth. From then on Cain's life was to be cursed for the shedding of his innocent brother's blood. The blood of Abel cried out for judgment and cursing of the one who shed his blood and it couldn't speak anything else for it was innocent blood. In the Nazi camp KL Auschwitz Birkenau, in the block number 27 there is a writing on the wall in both Polish and Hebrew:

Your brother's blood calls out to me from the ground Gen 4, 10

Visitors to the former camp remember those who were murdered and their innocent blood, which was shed. This blood calls out just as Abel's. During the March of the Living the names of the dead are read out, in so doing the blood of Abel is continually recalled along with its voice, which demands judgment, justice and cursing. As a result, the land and those who shed innocent blood are under a curse. Visiting places like Auschwitz- Birkenau, we remember that the blood of those murdered here speaks with the same voice as Abel's. In the face of this, we are helpless and see no way out. The Holocaust is a hopeless situation. **There is only one solution to be found in the Bible.** Just as the blood of the one who shed blood had to be shed for the forgiveness and cleansing, so Jesus made atonement with His innocent blood for the sin of the shedding of innocent blood, including His own. It is written in Hebrews that the blood of Jesus speaks a better word than the blood of Abel:

... to the mediator of a new covenant and to the sprinkled blood that speaks a better word than the blood of Abel.

Heb 12, 24

In another Polish translation (The Millennium Bible) of this verse we read that the blood of Jesus speaks a stronger word than the blood of Abel. Therefore, the blood of the Lord Jesus speaks a better and stronger word than the blood of Able, because it pleads for justification, forgiveness from all sins, deliverance from judgment and is a blessing for every person. The blood of the Lord Jesus cleanses us from all sin as we confess them and then justifies, we have a testimony of the work of His blood in our inner being. **We can confess that we have forgiveness through the blood and as we break bread and take the cup, we remember the blood of Jesus and declare the power of His blood, which speaks a better word. This is precisely why God told us to break bread at the selection site and declare the blood of Jesus speaks a better word over the blood of Abel. After breaking the bread we pour out the cup with the wine pleading the voice of the forgiving blood of Jesus to speak out right on this spot. We want the blood of Jesus to speak to the history of this Auschwitz- Birkenau, to its present and future.**

We want it to speak to the past of forgiveness and righteousness, to the present of forgiveness, peace and reconciliation, to the future of living hope and blessing. **This place can only be a place of blessing through the blood of Jesus and its voice. We will continue to declare the blood of Jesus over this place so that it will receive living and eternal hope.** Our responsibility as the church is to restore the truth and the significance of the blood of Jesus concerning Israel, to repent of the guilt of the shedding of innocent blood, and to declare the power of His blood over the blood of Abel.

The Jewish People have been blamed for centuries for the crucifixion of the Lord Jesus and the shedding of His blood. This led to hatred, suffering and eventually to the Holocaust. It is a tragedy that because of a mistaken theology and misunderstanding of the significance of the blood of the Lord Jesus the Jews were blamed and persecuted for shedding of Jesus' blood. In so doing, the blood of Jesus became the blood of Abel. It is the theology of replacement of the blood of Jesus, which has been made into a curse. However, the blood of Jesus has never been and will never be a curse, and will never call out for revenge as the blood of Abel does.

All the people answered, "Let His blood be on us and on our children! Matt 27, 25

When the people of Israel said these words, they thought that they were taking the blame for the shedding of innocent blood, Abel's blood. They were not aware that the blood of Jesus is not the same as the blood of Abel. They called on themselves the blood of Jesus, which, in contrast to the blood of Abel, cries out for forgiveness and justice and in so doing is stronger than the blood of Abel. The people called down forgiveness and blessing. When we declare the blood of Jesus over us and our children, we always call for protection, forgiveness, victory and blessing. It is our responsibility as the church to restore the correct significance of the blood of Jesus. **We turn away from the sin of blaming the Jews for the crucifixion of Jesus and the shedding of His blood.** Jesus came to die and willingly laid down His life as an atonement for our sins.

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and to take it up again. This command I received from My Father.

John 10, 18

Ultimately, it is God who takes responsibility for the death of the Lord Jesus, He saw our poverty and sin and sent His only beloved Son through the nation of Israel, a nation loved on account of the forefathers. God, in His love, took on that responsibility when He sent His Son to die for our sins at Golgotha. We can see, in these last days, that God is being gracious in giving the church the chance to turn from all falsehood and to preach the truth about the blood of the Lord Jesus. We may no longer blame the Jews for the killing of Jesus, turn Abel into Christ, and Cain into Israel, Cain-Israel being stigmatized, blamed for the death of Christ. We must free this nation from this stigma through our attitude of humility before God and confession of our sins both past and the present. **We must release Israel through our proclamation in the Name of Jesus at the selection site and proclamation that Israel is not responsible for the shedding of Jesus' blood.** We need also to confess that the blood of the Lord Jesus is a blessing to them and their children. It is our responsibility as the church. Let us as the church from many nations restore the correct understanding of the blood of Jesus. May the voice of His blood speak a better word and free this place from cursing and judgment. May it bring freedom and blessing for this city and this land.

We in Oswiecim feel the stigma of the shedding of innocent blood in Auschwitz-Birkenau. The innocent blood, the blood of Abel shed here has scarred this city, which is why it needs a release from the guilt of the shedding of innocent blood. This can take place when we repent of our guilt and declare the blood of Jesus. Oswiecim needs this declaration, the nations at the selection site need this declaration, and Israel needs this declaration. It is our vision and living hope to declare the blood of the Lord Jesus over the blood of Abel at the selection site. The blood of Jesus has victory over cursing and it brings blessing. Only it is able to turn a place of cursing into a place of blessing.

Priestly calling at the Auschwitz-Birkenau

The city of Oswiecim has a rich history stretching over the period of 800 years. This town was the center of multinational and multicultural population. Large number of Jewish population living here nicknamed it as "The Second Jerusalem." The name of the city of Oswiecim was brutally turned to Auschwitz by German Nazis, who built on its outskirts KL Auschwitz-Birkenau during the Second World War. Oswiecim is known around the world as Auschwitz, and so is identified with the Nazi German Concentration Camp Auschwitz-Birkenau. But Auschwitz was never Oswiecim and Oswiecim was not Auschwitz and should not be remembered as such. The site of the former Nazi German concentration camp Auschwitz-Birkenau is a part of history and identity of the German and Austrian people, because these nations are directly responsible for this place that symbolizes the Holocaust.

The Holocaust dealt a powerful blow that wounded the Jewish people up to the next generations. But God can heal those wounds, seeing humbled hearts interceding for healing. We need the priestly intercessors with such an attitude to pray at the site where the Jewish and other nations suffered. This calling to the priesthood of believers is the responsibility of German and Austrian nations. Taking on the responsibility to repent in place of their people, to intercede for Israel and for other nations that have been injured on the site of the former Nazi German concentration camp Auschwitz-Birkenau. The blood stains of the victims of Holocaust of Israel and other nations are still on the hands of German and Austrian people, and only through the blood atonement of the Lord Jesus can be erased. Therefore it is important to accept this call, which to a large extent will depend on the willingness and the humility to pay the price for that decision. Standing in the priestly calling at this site we can receive God's deliverance, and Israel and other nations can experience the healing and salvation. Word of God calls us to pave the way, and remove the stones (Isa. 62.10 b.) The Holocaust represents one of the largest stones, which has obscured the image of God for Israel. God can remove this stone through the attitude of priestly intercession. The removal of the stones will open the way for the dry bones that Ezekiel described in chapter 37 to arise. God will respond to the priestly ministry in this place and there will be freedom for the salvation and redemption of Israel.

In this ministry we can be priestly vessels that will be used for the rebirth of Israel to its spiritual purpose, that is to be reconciled with their Messiah Yeshua.

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