



### Youth Retreat

This is a time of passing the torch; when young people are beginning to take their rightful place in Messianic leadership. It's all part of what's happening at the annual YMJA youth retreats. Designed to develop relationships and grasp the Messianic vision, these regional get-togethers are coupled with so much fun and excitement, it makes adults wish they were 18 again.

See story, page 13



### Mengele Twins

*Josef Mengele.* The very name sends chills to anyone familiar with the German doctor who became known as the “Angel of Death.” Infamous for his cruel medical experiments on inmates in Auschwitz, he is particularly remembered for his interest in twins. Eva Kor and her twin sister Miriam survived both Dr. Mengele and the Holocaust. Today, Eva’s ministry centers around the last thing you would expect.

See story, page 12

# Messianic Times

Serving the International Messianic Jewish Community

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Orthodox Jews in the Negev protest against Messianic Jews

## As They Did Unto the Prophets

by Howard Bass

Persecution of believers in Yeshua as Lord and Messiah, the Son of God, is not a new thing in Israel. Rather, it is a phenomenon that has returned to Israel, for opposition to the Gospel against those who believe the Good News began there already from the days since Yeshua was born. Following this attempt to destroy the Messianic hope in Israel at its inception, it surfaced again during the days of Yeshua’s ministry, threatening to excommunicate from the Jewish community (the synagogue) all those who would follow the Lamb of God.

Stephen agreed with the words of Yeshua that this opposition and irrational hatred began long ago. Yet Stephen’s words, as he was being stoned to death, also demonstrate the power and the love of God within those who are so badly treated: “Lord, do not charge them with this sin.”

Throughout the last four decades, attempts by Jewish believers in Yeshua have failed to convince the “guardians of the religious identity of Israel” that one can believe in Yeshua, the Son of David, Son of Abraham, and still remain a Jew. Jewishness has become defined as accepting historical Rabbinic Judaism as the essence of what makes one “Jewish.” Several court cases have been fought at the Supreme Court level. Yet, never has a Messianic Jewish person (born of a Jewish mother) won a case for identity, as it relates to Israel’s Law of Return for Jewish people to immigrate to Israel and receive entitlements as a Jew.

More recently, a case has been adjudicated by an Israeli Jewish believer, Penina Conforti, seeking a kosher certificate for operating a food business in Ashdod. Although initially won at the Supreme Court, the rabbinic authorities vehemently protested, saying that the issue is a religious matter and not one to be decided

► Continued on page 11



Israeli ambassador Miriam Ziv with Louise Blacksmith and Chief Kenny

## Canada Celebrates Israel

by Ben Volman

Imagine 500 Jews and Christians, Messianic Jews among them, cheering as Israel is praised and blessed by local and national leaders. That was the scene in Toronto on the evening of April 7th, when Beth Tzedec Congregation, one of Canada’s largest Conservative synagogues, hosted the last stop of the Canada Celebrates Israel tour led by an impressive group of Canadians and Israelis.

► Continued on page 14

## Israeli Media Stands Up for Messianic Jews

by Ryan Jones

Average Israelis may be indifferent at best toward their Jesus-following Jewish brethren, but their distaste for the domineering attitude and behavior of many in the Orthodox Jewish community has resulted in a new phenomenon of average “secular” Israelis coming to the defense of Messianic Jews.

Nowhere has this been more pronounced than in the Israeli media, which over the past several years has on numerous occasions portrayed Messianic Israelis in a positive light.

► Continued on page 26



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Yom HaShoah, Holocaust Remembrance Day, falls on Sunday, May 1st this year. Although there is hardly anything more somber than commemorating this hellish period of time, we are sure that stories from three survivors will inspire you: *Twice Abandoned, Once Redeemed* (Chana Brodi's remarkable rendition of being given up for adoption two times), *From Ashes to Acceptance* (Peter Loth's account of being born in a concentration camp), and *Women at the Forefront* (Eva Kor's harrowing tale of Dr. Mengele, who experimented on her twin sister in Auschwitz).

Speaking of "forefront," when have you *not* seen the State of Israel involved in the news? This little nation is covered by the media and the Internet so extensively that daily headlines have almost become cliché. But there's nothing cliché about the four following articles that deal with the Holy Land. *Israeli Media Stands Up for Messianic Jews* provides a rare and encouraging glimpse of support that comes from a surprising source. By contrast, *As They Did Unto the Prophets* will bring you up to date on several high-profile Israeli court cases.

*Canada Celebrates Israel* profiles a four-day event that rocked Vancouver, Montreal, Ottawa, and Toronto. You won't see anything like this on CNN.

Included in the Messianic Youth section is the testimony of Russell Shein, a young man whose dream interpretations helped him to grow closer to God. The Messianic Survey probes young people about campus violence, and their role in preventing these acts.

Always aiming to "get the story behind the story," we are especially pleased to have covered an Israeli humanitarian aid effort to Japan from a Messianic perspective. The article, *Chosen People Choose Compassion—Again*, almost didn't happen.

Communication was hampered in this devastated country, but Naoji Ishiida, who works in Kobe with A Bridge Between Zion and Japan, was instrumental in helping us to find a Jewish believer who had witnessed the destruction. *Domo arigato, Ishiida-san* (thank you, Mr. Ishiida!)

This edition of *The Messianic Times* brings back the series *What's A Nice Mensch Like You Doing in a Place Like This?* — a combination of biography, geography, history, and testimony. Kenya happens to be the location for this issue, where a pastor in Arkansas gets together with a pastor from a Maasai tribe in Africa, bringing salvation, Biblical holiday observance, and Jewish culture to the village of Shankoe.

*Matchmaker, Matchmaker—* Part Two (a sequel to Part One which was published in the March/April 2011 issue), delves into what has become a very respectable way of looking for Mr. or Ms. Right: computer dating services. New information technology requires a new set of rules, so we've added a handy list of Cyberspace etiquette, tips and advice to help women and men remain safe on the Internet.

*Jewish Jewels—Still Sparkling* highlights the televised ministry of Neil and Jamie Lash, whose program has been on the air for 32 years.

"Gospel" and "Good News" are interchangeable expressions that are used very frequently, in a literary sense as well as spoken. But when a group of believers were recently polled, few of them knew about these definitions or the etymology of these terms. *The Language We Use* explains it all, to the point you will never perceive these words the same way again.

Every day, we are assaulted with bad news, shocking world events, and increasing natural disasters. Now, more than ever, let's keep our eyes on the Good News!

Karen S. Meissner

*Karen S Meissner*

Managing Editor

1.5 million Jewish children died in the Holocaust. Since then, 2 million have died by abortion. That's 40 thousand empty baby carriages a year.



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# Many Ministries, One Goal

Our staff doesn't think of *The Messianic Times* in terms of individual efforts, but as really representing us all. We are a vehicle for the Body to join the common cause for our Messiah.

Dear Fellow Workers,

We are an up-from-nothing movement. Forty years ago, it might have been difficult to find a Messianic congregation. At best, there were a few Jewish-style outreaches. Today, there are over 300 in the U.S. alone, 600 worldwide, and 145 in Israel.

Despite the lack of funds or official denominational backing, Jewish believers have become assertive and entrepreneurial. There are so many tax-exempt ministries, it's hard to keep the abbreviated initials straight, even for those closely involved.

Jewish believers, in particular, are usually quite zealous.

Rather than result in an organizational bottleneck, many with zeal joined together to form enterprises seeking the same goal: "That all Israel will be saved," (Romans 11:26). Amazingly, the human tendency to compete has largely been set aside. This is because we have a big job that requires a spirit of true *echad* (unity) (Psalm 133:1).

It is a great privilege to work at *The Messianic Times*. We collaborate with and enjoy support from most

every quarter of the Messianic world. Those who place ads with us seek results. When readers respond, it is a reward to advertisers for supporting our only community newspaper.

Our staff doesn't think of *The Messianic Times* in terms of individual efforts, but really as representing us all. We are a vehicle for the Body to join in common cause for our Messiah. We do not have deep pockets, but act in faith that the money will be there to keep us pushing forward. It is with this in mind that we are offering a special 16-month

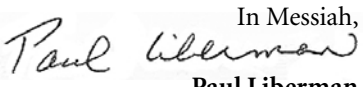
Jewish prayer calendar. Each page showcases advertisements by a variety of ministries. We like to think of it as a service we're providing on behalf of the entire Messianic community.

We ask those receiving the calendar to try to remember in prayer the various ministries featured each month. Special features include the dates of the Jewish Biblical holidays, and the weekly Torah, Haftorah and New Covenant weekly readings. Rosh Chodesh (New Moon) dates are included, as well, for those who have desired

this Biblical notation. We also believe the cost is modest.

Many ministries who advertise with us present information about how we can further our outreach, interaction and prayer for the overall purpose worldwide.

We believe it is a special blessing to the Lord when we serve together; and that when we do so, He blesses us. Joint efforts sweeten the deal.

 In Messiah,  
**Paul Liberman**  
Publisher

Views and opinions expressed in the Letters to the Editor, articles, reviews and advertisements do not necessarily reflect those of *The Messianic Times*. Writers are directly responsible for the accuracy of their facts and information. *The Messianic Times* reserves the right to publish or not publish submissions, as well as to edit articles for clarity and space.

## The Messianic Times

United States:  
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Desert Hot Springs, CA 92240  
Editor: (760) 329-5399  
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Paul Liberman

**Managing Editor**  
Karen S. Meissner

**Associate Editor**  
Gail Levin

**Advertising Director**  
Madelaine Fisher

**Design/Layout**  
Steffi Rubin

**Operations Coordinator/  
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We believe...

...the Tanakh (Jewish Scriptures) and the Brit Chadashah (New Covenant) are the inspired, infallible, authoritative Word of God.

...that there is one God (echad), who exists eternally in the "Trinity" of God the Father, Yeshua the Messiah and Ruach HaKodesh (Holy Spirit).

...in the deity of our Lord Yeshua the Messiah, His virgin birth, His sinless life, His miracles, His vicarious and atoning death, His bodily resurrection after three days, His ascension to the right hand of God the Father and His personal return in power and glory. Yeshua was Mashiach ben Yosef (Suffering Servant) and His second coming will be Mashiach ben David (ruling King) when He returns.

...regeneration by the Ruach HaKodesh (the Holy Spirit) is essential for salvation and the indwelling of the Ruach is necessary to live a godly life.

...in the resurrection of the saved and the lost. Those who receive salvation through Yeshua will live forever with God; those who reject Him will know eternal separation from God, as the Scriptures describe.





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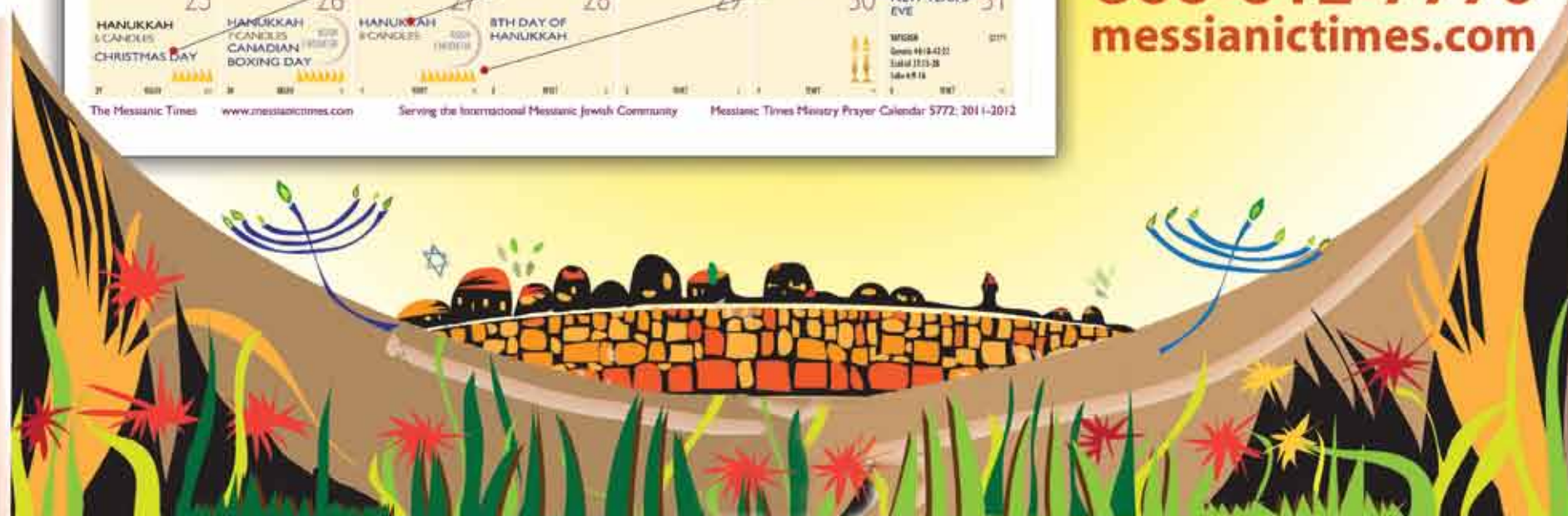
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Kislev-Tevet 5772

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4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

**HOLIDAYS AND EVENTS:**

- 15:** NJAA Southern Regional Conference
- 16:** PJAA Southern Regional Conference
- 18:** NJAA Southern Regional Conference
- 19:** EREY HANUKKAH FEAST OF DEDICATION 1 CANDLE
- 20:** HANUKKAH 2 CANDLES
- 21:** HANUKKAH 3 CANDLES
- 22:** HANUKKAH 4 CANDLES
- 23:** HANUKKAH 5 CANDLES
- 24:** HANUKKAH 6 CANDLES
- 25:** HANUKKAH 7 CANDLES
- 26:** HANUKKAH 8 CANDLES
- 27:** HANUKKAH 9 CANDLES
- 28:** 8TH DAY OF HANUKKAH
- 29:** FIRST DAY OF WINTER
- 30:** NEW YEAR'S EVE
- 31:** CHRISTMAS DAY

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# Twice Abandoned, Once Redeemed

by Lynne Plunkett

Chana Mueller was abandoned twice by the time she reached the age of four. First known as Yona Epstein, she was born in Haifa in 1948, the year the nation of Israel was re-established. Even as the new country struggled to survive, Yona’s unmarried mother, a Czech *olah* (immigrant), gave up her daughter for adoption, for unknown reasons. Decades later, that obscure link between Chana and the Land would prove integral in reconnecting Chana to her birth family.

The infant was placed with Perez and Batia Mueller, an Orthodox Jewish couple that escaped the European Holocaust. Incredibly, Chana was abandoned again, when her new father died, and his widow left her at the *Mosad Ahava* Orphanage. Batia said she would come back, but instead moved to the United States and remarried, leaving the toddler in foster care for more than five years.

Chana’s early memories are hazy, but a few impressions are sharp: “I remember the children in the institution crying out for their *imaleh!* (Mommy) and *abbaleh!* (Daddy). The staff did their best, but there was no time for a meaningful, personal touch. Because we were not rocked or held, we developed our own ways of falling asleep; I rolled my head back and forth on the pillow.”

Lonely and fearful, Chana pleaded with God. “Can You come down here and talk to me?” She was not disappointed when He did not come, but just kept repeating it, hoping one day He would.

When Chana turned 10, her adoptive mother arranged passage through friends to the United States. “The strangers who came for me did not know Hebrew, and I did not speak English,” Chana reflects. “I was terrified, but kept hoping for the best. Feeling like a sheep being led to slaughter, I was violently ill all the way to New York.”

After arriving in America, Chana met her stepfather, Sigmund Brodi, an Orthodox Jew from Austria. “He did not speak my language, but he tried to be a good parent. When I was 15, he adopted me, and my name was changed to Chana Brodi. Nonetheless, I was usually left alone at home. With no friends, and isolated by a language barrier, I spent my time at the movies, learning English in the process. I particularly loved the fantasy world of musicals, where everyone was happy.”

At 18, Chana met Andrew Manarchuck, who was a Polish Catholic. They soon married. With jobs scarce, and a growing family, pressures mounted, and the couple separated. Chana still talked to the Lord—now entreating Him for help. “While I knew God was real, I was always searching—there just had to be more,” she acknowledges.

Change was on the way. Shortly after the two settled their differences and reconciled, her husband’s sister invited them to a Christian business conference. “The speaker, Martin Chernoff, outlined the plan of salvation so clearly and simply, that I understood the truth: Yeshua died for our sins. When the invitation was given, I went forward and received Him as my Messiah.”

Surprisingly, Batia did not tell Chana she had been adopted until after the birth of her second child. In an argument on the phone, she retorted coldly, ‘Don’t you

realize you’re not mine?’ Chana was struck numb, almost dropping her baby.

But Batia took an interest in her grandchildren, instilling in them her love of the Land, though, Chana notes, “there was never a real connection between her and me.”

It would take two decades more for Chana to look for her real parents. “I was so traumatized by my adopted mother’s rejection, I was afraid my biological relatives would do the same thing. I had been hurt enough.”

Then, in 1996, a door suddenly opened for one of her sons, Andrew, to approach the Consulate General of Israel with Chana’s history. The official agreed to investigate. Batia had previously revealed one valuable clue to Chana’s past: she might have been the first adopted child allowed to leave the Holy Land.

After a lengthy legal process, Chana’s records were unsealed. Regrettably, she learned the woman who bore her died at 29. Chana accepts that her mother’s short life will stay a mystery. Happily, she learned she had a brother in Israel—he was raised within blocks of her in Haifa—as well as two sisters, born later, various aunts and uncles, and other relatives.

As quickly as could be arranged, Chana phoned her brother, Micha. She did not remember her native Hebrew by this time, but once again, language could not keep Chana from her destiny. His sister-in-law, Abbey, translated for them. “Although Micha remembered having a baby sister, I still had doubts. How could I be sure? Then we exchanged photos, and there was no question about it. These two blue-eyed, blonde siblings resembled each other too much!”

God’s plans for Chana, already intertwined with Israel’s, continued to unfold with great excitement in 1998, the year the nation celebrated its Jubilee. Abbey arranged for Chana and Micha to reunite on the Mani Perr television talk show in Tel Aviv. Her hope was to elicit more family information from viewers. Chana affirms, “The trip brought back vivid memories of my traveling to New York as a youth, but this time I had the support of my family.

“On the day of the program, I waited in a back room, while Micha was interviewed in front of the audience. My brother was aware I was coming to see him, but our meeting on TV was a secret. When Mani told Micha I was in the studio at *that* moment, I became so emotionally overwhelmed, I had to be pushed onto the stage. We stood there hugging each other and weeping; the entire audience wept with us, including Micah’s friends, knowing of his own search. I will never forget it.”

Son Jason adds, “Despite being strangers for decades, Mom and Uncle Micha bonded instantly. She has since visited him at the kibbutz where he lives. They would walk together every evening, arm in arm. God understood what she needed and provided this caring, affectionate relationship.”

Parallel to the ongoing chronicle of Israel’s redemption, Chana’s struggle has affected many others. Her younger daughter Nellie recounts, “My mom’s experience has everything to do with my own spiritual journey. When I accepted



Above: Chana relishes the freshness of the Sea of Galilee  
Below: Chana and her brother Micha are reunited



Yeshua into my heart, my Orthodox Catholic grandma cried, ‘Come back to the Church!’ while my Orthodox Jewish *safta* (grandmother) cried, ‘Oy! You are Jewish! This is a sin!’ But I knew it was right. I recall my mom telling people, ‘I’m a completed Jew.’ She never renounced her roots while making her new connection with the Jewish Messiah.”

Joshua Aaron, another of Chana’s sons, and a Messianic musician, comments, “Thanks to Yeshua, a tragic tale became a triumphant one. My mother stands on this Earth as a testimony of God’s miraculous love

and restorative power. *Ima* (mother) taught me never to forget what the Lord brought us through. I’ve seen so many individuals touched by her witness; the more I share her narrative, the more I feel it is my story, and all of ours, as believers.”

As for Chana herself, “I believe in healing and seeing lives restored, and I’d do anything to assist someone else, to alleviate their pain. I’ve been a healthcare worker for 24 years. From my own upbringing, I know that what God allows ultimately turns out for His glory. The wonderful things He did for me can happen to anyone.” **MT**



# Chosen People Choose Compassion—Again

by Doug Patton

*...thou shalt love thy neighbor as thyself. I am the LORD. —Leviticus 19:18*

Perhaps it is a deep sense of grief the Jewish people feel whenever others are devastated by tragedy. Maybe it is the simple knowledge that it is the right thing to do when death, destruction and suffering present themselves. Or it could be that Jews have known for five thousand years something that others do not—the responsibility that comes with being God’s chosen people.

Whatever the reason, in the aftermath of the Japanese earthquake, tsunami and the nuclear crisis, the Jewish people have once again stepped up to help their fellow human beings in a way that should be an inspiration to the rest of the world.

At a time when tiny Israel is surrounded by a hostile, Islamic Middle East with even more uncertain and unpredictable leadership than usual—in Egypt, Syria, Tunisia, Libya and Iran—its government has reached out to the Japanese people with medical teams and supplies. Immediately after the earthquake, Prime Minister Benjamin Netanyahu offered humanitarian assistance to the Japanese. Mitoshiko Shinomya, Japan’s consul in Israel, said he was heartened by the Israeli government’s proposal of support.

“Israel officially offered its help an hour after the earthquake struck,” Shinomya announced. At that point, he did not know the extent of the damage, so it was difficult to say with any degree of certainty what sort of provisions were needed. However, in the weeks that followed, Israel was one of the first nations directly involved in delivering aid to the tsunami-battered region of northeastern Japan, and to send teams of doctors, nurses and medical supplies, as well as food, clothing and other necessities to the victims of the disaster. The Israeli delegation of 50 medical volunteers, with tons of supplies, created a much-needed medical center for the affected area.

Israel, which has dealt with war and terrorism, has become a nation of experts in emergency medicine and trauma. Israelis also have considerable expertise in clean-water management. They were among the first on the scene during the earthquake in Haiti.

The Pacific earthquake struck on the morning of March 11th, and registered 9.0 on the Richter scale, one of the strongest ever recorded worldwide. Its epicenter was about 230 miles northeast of Tokyo. The quake was followed by devastating tsunamis with 30-foot-high waves, which wiped out or submerged entire coastal towns, including the city of Fukushima, site of the now crippled nuclear power plant.

By the end of March, Jewish relief groups had raised \$2 million. The Jewish Federations of North America (JFNA) said it had raised nearly \$1 million in the first three weeks after the earthquake struck. “We are overwhelmed by the generosity of the Jewish community, and continue to evaluate the best applications for federation donations as the situation evolves,” said Fred Zimmerman, chair of JFNA’s Emergency Committee.

With tens of thousands of Japanese citizens dead or missing, and as many as a quarter of a million buildings destroyed,



Iwaki Church Global Mission Center

the need has been great indeed. Through it all, the Jewish people have remained steadfast with whatever they could provide, from the Israeli government to Jewish relief organizations—many of them Messianic ministries and individuals—laboring in this predominantly Buddhist nation.

One such person is Ariel Blumenthal, who works with Revive Israel Ministries, and who has spent a great deal of time in Japan. Born to Jewish parents and raised in Hartford, Connecticut, Ariel graduated from Duke University with a degree in Japanese studies. He was in Japan “searching for truth” via Zen Buddhism, when he came face to face with the truth of the Gospel.

“In 1992, I came to faith through a dramatic encounter with Yeshua at a Korean-Japanese church in Tokyo,” he remembers. “Japanese was my first language for prayer and worship.”

He returned to Hartford, where he attended Yale Divinity School, earning a Master’s Degree in Biblical Studies in 1996. He helped plant Congregation Shuvah Yisrael in Bloomfield, Connecticut.

Since 1998, Ariel has been based in Jerusalem. In 2003, he began working with Asher Intrater, head of Revive Israel Ministries. He also travels throughout the Far East—China, Korea, Indonesia, Thailand and Japan. From 2005 to 2009, he worked there as a missionary to the Japanese people.

“One of my closest friends, ministry partners, and someone we at Revive Israel support, is Yoshitaka Ikarashi (called Ikapi),” Ariel declares. “Ikapi had moved to his wife’s hometown in Fukushima just last year. When my wife, Vered, and I were on our honeymoon, we visited them in Iwaki twice last August. So when the news of the great earthquake and tsunami came, our hearts were broken.”

Miraculously, Ariel reports, Ikapi, the Assistant Director of Global Mission Japan, still had cell phone service, so they were in touch from the beginning of the crisis. With Ariel and his bride still in their first year of marriage—and with Vered six months pregnant—he admits it was hard to think about going there at this time of tragedy and danger.

But two days later, on March 13th, Ariel asserts: “The Lord spoke to Vered very clearly about releasing me to go, even though it was very difficult for her emotionally. We both felt the need for me to be in Japan, if for nothing else than to stand by and encourage our friend, who is playing a central role in the Christian leadership in that area.”

What Ariel witnessed in Japan, other than the horrendous devastation—what he describes as “other-worldly destruction”—was the miraculous unity of the Body of Messiah. “Believers from all different streams were showing up in Iwaki every day,” he marvels, “not fearing the radiation, and with hearts and hands ready to serve. There was a tremendous spirit of unity, love and devotion there.”

Ariel points out that Ikapi is the only Japanese Christian leader he knows connected to, and supported by, an Israeli Messianic Jewish ministry. He spent twelve days with Ikapi at his congregation, known as Taira Church, which is located just outside the evacuation range from the Fukushima Daiichi Nuclear Plant.

Ikapi has faith that God’s hand is on his nation, as he and his countrymen struggle to recover. “In Post-War Japanese reconstruction, the only thing that mattered was the economy,” he observes. “Let us pray that this time, Biblical values—God’s values—will be at the forefront of the rebuilding efforts. Part of our vision is to see believers praying and working at the center of the restoration,



Sanctuary turned distribution center

helping to lay the foundations of a different kind of community than what we have become used to in modern Japan.”

Ariel postulates that, like “Chernobyl” a generation ago, the name “Fukushima” has become infamous overnight. “Now,” he speculates, “the whole world is thinking, ‘Can anything good come out of Fukushima?’”

“Two thousand years ago, contrary to everyone’s expectation, the Lord chose the insignificant Galilean village of Nazareth as the place where the Messiah would spend most of his life,” Ariel continues. “That the King of Israel would be native to such a place was an affront to some. They were asking, ‘Can anything good come from Nazareth?’ (John 1:46). But God’s ways are not our ways; they are higher than ours.

“I believe that the Lord has chosen the city of Iwaki in order to bring something incredibly good to Japan: their long-awaited spiritual breakthrough and revival.” **MT**





Russell Shein

My testimony

*In a village that looked like something from Biblical times, all the citizens prayed that God would give them wings. Only one person in the village would receive them. I saw myself as not being worthy, so I watched and waited to see whom the Lord would bless. Suddenly, wings grew out of my back, and I began to soar in the air. This dream truly started my relationship with Adonai.*

I could almost say I was raised in two homes. My parents divorced when I was four, so I've always felt like I had two families. Both my mother and my father were raised in Jewish environments, but neither of them was Messianic. When I was five years old, one of my mother's friends told her about Yeshua. My Mom had been questioning things in her life, and it turned out that God was the answer.

Years later, after my mother became a believer, she started taking me and my little brother Andrew to church, not knowing there was such a thing as a Messianic congregation. That year, my family and I found Beth Hallel. We attended a couple of times a month, and for High Holy day services. When my mother told me about Yeshua, I didn't fully understand. But when I turned six, I was able to grasp the concept of salvation. I accepted Him as my Messiah. When I reached the age of seven, my mom, Andrew and I made Beth Hallel our official home (which it still is today.)

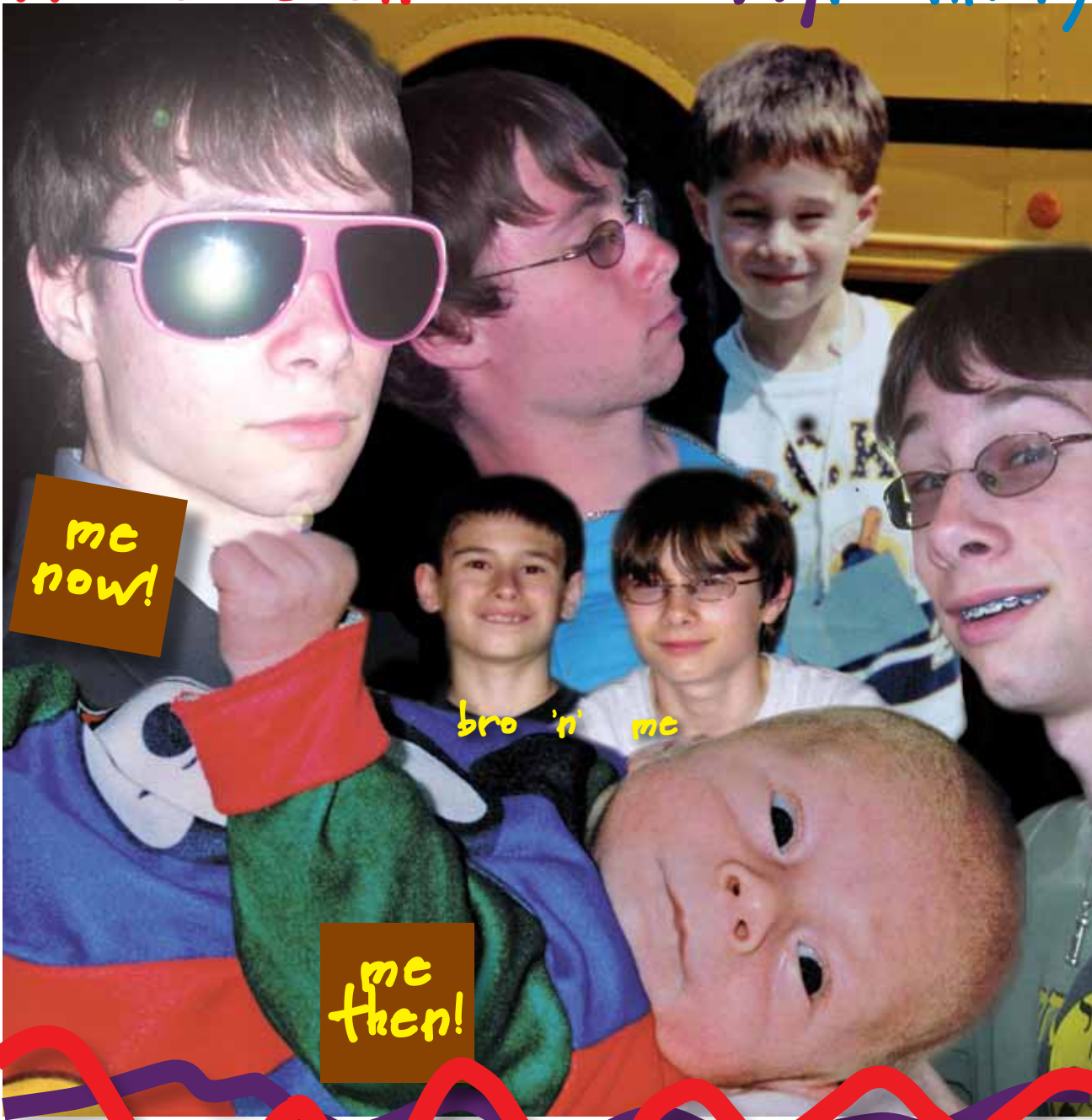
Because my mother believed in Yeshua, He had to exist. I followed what I was taught, but always viewed Him as someone far away with whom I'd never interact, until I would die and go to heaven. I continued this mentality from that point.

I went through elementary and middle school knowing there was a God, but not thinking He had anything to do with my life. I had to deal with a lot of bullies, and I always suffered through it, without ever thinking of calling on the Lord for help. Looking back, I remember situations that seemed impossible, but He always provided an escape. Every time I was physically attacked, a teacher would walk by at the perfect moment. This happened way too many times to be pure coincidence: it had to be Yeshua. He was with me the entire time, whether I realized it or not.

God blesses His people with gifts in order to better serve Him. I discovered early in high school that my gift was dream interpretation. Although I'd never thought much of it, I always remembered that dream about getting wings. Later on, I realized what it meant: Yeshua has a purpose for everyone, and He always moves in unexpected ways. It's only when we truly humble ourselves that we can enjoy the benefits of walking with Him.

Towards the latter part of middle school, I started asking questions about His purpose and plans for my life. In my Bar Mitzvah class, I learned a lot about Jewish history, and what it means to be a Jew. I knew that Yeshua came, died for my sins, and rose from the dead in three days, but I never realized how fortunate we are to have Him as our redeemer and friend. At that time, I still didn't have a relationship with Him; I just thought He was up in a cloud somewhere, and had no impact on my life.

I truly accepted the Lord when I was 14 years old, through Marc and Dara, the youth group leaders at Beth Hallel. By giving me



godly as well as practical advice, they have helped me advance my spiritual journey. I learned that the Lord wants to be a part of our lives and have a personal relationship with us.

There was a lot of mental conflict during my freshman year. I was trying to discover who I was as a person, and to figure out God's place in my life. At first, my fellow students treated me like an outcast. I was the weird kid, too afraid to be open about my faith. All I could ever think about was what people thought of me.

Once a week, Marc and Dara met with our youth group on an individual basis. Dara met with the girls and Marc got together with the guys. One on one, we talked about whatever was going on in our lives. Marc helped me to attain a more meaningful connection with the Lord. Whenever I had trouble in my life, or just wanted to learn how to grow deeper spiritually, he was there to counsel me.

The summer after my freshmen year, I went to the Messiah Conference in Grantham, Pennsylvania, a large gathering of Messianic Jews from all around the United States and the world. This was my first time, so I really had no idea what to expect. The week-long conference included classes, multiple worship teams, and field trips. When I saw how strongly other people believed, I knew there must be some truth that He existed. Even so, I still needed some sort of final, definite proof. He revealed Himself during worship, where I felt so close to Him. This was the final confirmation.

About a week after the Messiah Conference, I had a nightmare, one of the first tests in my walk with the Lord. Most people don't pay attention to a bad dream, but I had never experienced one like this before. In the nightmare,

my closest friends were dressed as demons with glowing red eyes, my brother was dead on the floor, and a grave was being made for me. When I woke up, I couldn't fall back asleep because I was too afraid. Sometimes these dreams would feel so real I was almost sure they really happened. I wondered why the Lord would allow me to go through this, and what it could have meant.

The next day was my scheduled appointment with Marc—which was a relief, knowing he'd be able to help. He told me sometimes HaSatan tries to lead us away from God. The enemy was trying to scare me out of going further with the Lord.

The following lyrics by female vocalist Misty Edwards sum up what I've become through the Lord's Divine plan for me:

*Yesterday's depth is feeling really shallow. I've gotta go deeper, deeper, deeper still. And all Your waves and all Your billows crash over me. Pulling me deep, deep, deeper, from glory to glory, from strength to strength, from depth to depth, I want to fellowship with You. You're not so far away, it's not too mysterious. You're living on the inside of me, Your Spirit on the inside of me.*

Every day I try to learn as much as I can—through Yeshua, the situations He places in my life, and through believing friends and family. My goal is being able to "fly" with God, and be as close to Him as possible.

I still have tests and obstacles that I have to overcome, but that's part of walking with the King of Kings. My friend Carlene once described the trials He gives us as being like glow sticks (plastic tubes filled with liquid). If you crack them, they glow. Sometimes we need to be broken in order to shine. MY



# Surviving Public School

by Rachel Friedlander

Textbooks, chalkboards, detention slips, acne—these are the earmarks of public education. At least, this is the assumption that many television series, films and books would like you to make. Modern media perpetually romanticizes the experience of the average scholar, from homeroom to homework. Unfortunately, the recipe is not that simple.

The current generation buckles under the pressure of mounds of assignments, extracurricular activities, career aspirations, breakups, rumors, pregnancies, and finding personal identity, all while being scrutinized beneath the microscope of society's expectations.

Across America, gunshots have quieted the chaos of academia. The instances are branded in our memories. As the country prepared to enter the new century, twelve students and one teacher were massacred at Columbine High School in Colorado in April 1999. In March 2005, seven people were murdered at Red Lake High School at the hands of a 16 year-old boy. Another 33 students and teachers were shot to death by Seung-Hui Cho at Virginia Polytechnic Institute and State University, in April 2007. Unfortunately, these are simply snapshots of a bloody photo album.

Male and female, minors and adults, have used weapons to wound the bodies of students and the hearts of citizens around the country. With the evident rise in the frequency of these violent acts, one must consider what might be the underlying cause. Four young adults give their opinion on this weighty issue by answering the following questions:

1. What do you believe has caused the rise in campus violence in America in recent years?
2. What would you do to prevent this from occurring in the future?



shmuel abramson



sarah magnus



david wiseman



beth frankel

The Bible is a beacon of light when it comes to exemplifying wholesome conduct and attitudes.

**Shmuel Abramson, 22**, of San Francisco, California, addresses what he names as the two predominant causes: insufficient supervision in the social domain, and troubles within the home. "When children are exposed to wrong types of behavior for unsupervised periods of time," he explains, "it causes them to eventually pick up dangerous habits from others." He also discusses how the environment in which these violent individuals were raised can be an influential factor. "Many American adolescents come from broken or even abusive families," Shmuel says. He speculates that these situations cause a lack of discipline, which in turn creates "loss of control and psychological problems." But Shmuel proposes a solution. "Surrounding children from a young age with sincere love and discipline, either from parents or someone else, is a good strategy. This will slow down the frequency of shootings in the long run."

**Sarah Magnus, 23**, of Sterling, Virginia, also refers to the importance of upbringing. "There is a ton of individualism in our culture, and subsequently in American families," she remarks. "Because of this, parents often don't know what is going on in their children's

lives. They also may not know how to educate them about making wise choices." Without proper authority by mothers and fathers, responsibility shifts to the educational system, which then acts as a surrogate parent. "Schools do everything now. You can essentially eat all three meals there, if you are in an extracurricular program." The Bible is a beacon of light when it comes to exemplifying wholesome conduct and attitudes. Kids who grow up without these values can sometimes be prone to an inability to express themselves. Sarah maintains that synagogues or churches can provide classes or individual instruction, which teaches parents in Biblical child rearing. This could break the pattern of violence.

But **David Wiseman, 21**, of Waco, Texas, insists there is no single, definite solution, "because I don't see these incidents as all having one cause." As an example, sophomore Colton Tooley fired several shots at the University of Texas campus library, and then committed suicide. Nobody else was injured. David suggests that tragedies like these are likely attributed to emotional issues, such as feeling unappreciated or ignored. David states that, "We

should learn from what each situation has to teach us. We can always benefit from vigilance. We can be on the lookout for warning signs of depression, anger or radical behavior. It's better that it never starts than to try to stop it once it has already begun."

**Beth Frankel, 18**, of Neptune Township, New Jersey, indicates that these incidents could all be explained by "individuals feeling increasingly isolated. They may feel as though they don't have a person in the world who cares about them or truly loves them. They are probably angry about their circumstances at home," she speculates, "and feel helpless in school. They may think that many people in their lives have failed them, and believe this is the only way to get even." Beth provides a simple answer, able to be performed by each and every one of us. "I think that as believers in Messiah, we are called to show the love of Yeshua to our fellow students. We might not realize how far our acts of kindness, openness, and honesty go in making a difference in the lives of peers."

Those who attend Lewiston-Altura High School in Lewiston, Minnesota have a similar "pay-it-forward" philosophy. After the death of Columbine High School

junior Rachel Scott in 1999, her father Darrell Scott began a program titled *Rachel's Challenge*, which is intended to bolster community by equipping pupils and teachers alike to make a positive impact. This foundation's mission is perhaps best summarized in the words of Rachel herself: "I have this theory that if one person can go out of their way to show compassion, it will start a chain reaction of the same."

More tangible solutions, such as cameras, metal detectors, and police patrolling, have been enforced on various campuses and learning centers around the United States. The success rate of such methods is dependent on various characteristics of each facility, such as location and size. Regardless of the failure or prosperity of these tactics, it should be noted that they are simply reactions, not solutions, to an existing problem.

However, recovery is an ongoing process. These unexpected bullets have damaged more than flesh and bones. They have shattered a sense of security, leaving behind a nation of broken trust. However, allowing these

events to haunt our thoughts and inhibit our charity simply deepens the damage. The faces, the ages, the places, and the motives are always different. But our duty to give voice to the silent, to heal the brokenhearted, and to spread Yeshua's love remains the same. *My*

LET'S HEAR ABOUT/FROM YOU!!!

THE MESSIANIC TIMES is looking for Messianic Jewish believers between the ages of 18 and 28 who would like to share their testimonies, as well as participate in the youth surveys. If you are interested, please e-mail the Managing Editor at [editor.messianictimes@verizon.net](mailto:editor.messianictimes@verizon.net) or call (760) 329-5399 (PST) in California.



# Ashes to Acceptance

by Leah Feldman



Left top: Peter and his Polish *matka*

Left bottom: Peter's birth mother

Right top: Peter tells his story to a captive audience

Right bottom: Krematorium KL Stutthoff

Stutthof is known as the infamous concentration camp, where soap was made from human bodies. Those who escaped that fate endured something that was arguably worse—experimentation. Helena Loth was one such unfortunate. A German Jew, Helena's Gentile father turned her over to the Gestapo along with her sister and mother, who were executed. Pregnant at the time of her arrest in 1943, she gave birth to her first child, Peter, within Stutthof's barbed-wire fences.

Sixty years later, Peter Loth returned to his birthplace, located near Gdansk, Poland, to spread the ashes of his mother, Helena. "She wanted to be with her friends and she wanted *me* to be the one to bring her back," recounts Peter, now 68, and the father of eight.

The trip that marked a sad end for his mother signaled an unexpected beginning for Peter. While touring Stutthof, he came upon a photograph of its first commandant, Max Pauly. Rage rose in his spirit. "Suddenly, I heard this awesome voice saying *Peter, get down on your knees*, and I knew it was God," testifies Peter. Although his journey toward faith in Yeshua had started years earlier, when a friend required him to study Scripture before becoming his son's godfather, Peter had never fully broken free from his past. Now the Messiah was bringing him to a new place. "He told me to forgive those who had hurt me so that He could have mercy on *me*," Peter recalls, citing verses from Matthew chapter 11.

Initially repulsed by the idea of kneeling before Pauly's image, he quickly felt convicted of his own bitterness. Remorseful, he dropped to the floor. "I started praying, and immediately I felt joy throughout my body, mind and spirit," he confesses. "For the first time, I had peace."

That moment launched Forerunner Ministries International, the non-profit organization Loth founded to spread the message that healing follows forgiveness, while raising awareness of the Holocaust. "I share my testimony when I speak, but the ministry is not just about me and what I've been through," he maintains. "It's about the hard choices we face when people wound us."

Although he has no recollection of his time at Stutthof, he knows what happened after it was liberated. As the Nazis got word of the advancing Red Army, they loaded prisoners, including Peter and Helena, onto trains for evacuation to Auschwitz. Russian guards intercepted the train and the prisoners scattered. His mother thrust her son into the arms of a nearby Polish woman. "If I keep him, we'll both be caught," she cried. "Please take care of my son until I come back for him." She also handed over her discharge papers from Stutthof, which contained their names and Peter's birth date.

Unmarried and childless, Julianna Szczepanska accepted the baby. "She took me in as her own, even though keeping a Jew meant receiving adverse treatment," describes Peter, remembering their chilly



apartment next to a sewer. Convinced that the less Peter knew, the safer he would be, Julianna never told him he was Jewish. She also let him believe he was Polish and that she was his mother. Village authorities, however, knew differently, and blacklisted Peter as an enemy and an outsider.

As a small boy, he was taken to a children's prison. Later, he was brought to the first of many orphanages. "I always tried to get someone to understand that I was *not* an orphan, because I had a mother. But nobody listened," Peter laments.

Life in the orphanages was cruel. By day, children often had to chip bricks or work in the sugar beet fields, digging with their bare hands. At night, they slept on cold floors. Sometimes, Peter was taken to an upstairs room to endure hours of rape and torture. "They would hang me by my ears until they ripped, and beat me over the head with a club," he tells.

Through family connections, his Polish *matka* (mother) repeatedly won his release. Back home, she would bind his

wounds and try to establish normalcy under impoverished conditions. "Sometimes we ate rats and cockroaches to survive, but I didn't mind, as long as I was with my *matka*," he says. Months could pass in this way before there would be another angry knock at the door and police ripped Peter from his home once again.

One night, the police came, but this time it was different. Wearing only bedclothes, Peter and his mother were marched to a train station. Approaching the tracks, they heard a steady popping sound. Peter recognized the face of Star, a little girl he knew from several orphanages, standing near the soldiers. "She was like my sister, and as we got closer, I saw a soldier grab her by the neck, put a gun in her mouth and kill her, just like that."

Horrificed, he realized that his turn was next. Jerked up by his neck, he tasted gunmetal in his mouth. Suddenly, Peter looked down and saw his Polish mother stripped naked and begging for his life to be spared. The guard grew still, then



dismounted and followed them home. “Can you imagine such love for a child not even your own?” marvels Peter.

When Peter turned 14, Julianna made another painful sacrifice, one for which she’d spent years preparing. Knowing that a German Jewish boy could never be safe in communist Poland, she had smuggled letters into Germany through gypsies as soon as the war ended, hoping the Red Cross could help her locate Peter’s mother. On his birthday in 1957, she broke the news that his birth mother was waiting to meet him. Peter was incensed. “I felt so angry when I found out I had a real mother,” he admits. “I’d gone through a living hell and she’d left me.”

He met his biological mother for the first time in a house on the Army base where her husband, an African-American soldier, was based. “Helena couldn’t speak Polish, I couldn’t speak German—what were we supposed to talk about?” he poses. “She was crying, but I felt nothing but animosity. Even when I looked in her eyes and saw the same anguish that I felt, I was bitter.”

When the family, including Peter’s two half sisters, moved to America, tragedy pursued. In 1959, an interracial family was not welcome in Georgia, where they lived on an Army base. Worse, his stepfather, an abusive alcoholic, was often violent. After living together for one year, Peter ran away from home, never to see his mother again.

For years, he tried to outrun his pain. Marrying and divorcing twice, he spent time in the military, followed by owning a construction business. Eventually, he became a zookeeper. Yet, wherever he went, his inner struggles followed. “I hated people, I hated holidays, I hated everything, but I didn’t know why,” he explains. “My heart was like an onion. Each time a layer got peeled, I broke down.”

By 1992, settled in a solid marriage he was gaining a stronger sense of God’s call. Although the Lord had placed believers in his path for years, the realization that Yeshua was the true Messiah hit home when he and his wife, Val, attended a congregation. But even though Peter’s faith was growing, serenity eluded him.

In 1999, Peter received a shocking phone call and the pieces of his life began to come together. Barbara, the younger half-sister he hadn’t seen for forty years, had tracked him down to tell him that his mother was dead, and to pass along Helena’s last request. Over the next few months, as they reconnected over a string of conversations, Peter learned details of his past. “It was overwhelming to find out that I was Jewish and born in a concentration camp,” he confesses. “But I’ve never been so proud to find out who I am. The one who died for me is Jewish and so am I! From beginning to end, Scripture is about the Jewish people, and I am part of that story.”

The 12 years that have passed since traveling to Poland have transformed Peter’s life. “When people meet me, the first thing they ask is, ‘why are you so happy?’ They want that for themselves,” he says. Whether he is speaking to an audience of thousands or to a single individual, he delights in sharing the truth he has found. “I tell them how Yeshua has set me free. Lay your sorrow at His feet if you want to get blessed.” MT

by civil authorities. The Supreme Court then refused to grant the license unless Penina complied with regulations set by the rabbis. This is fair enough, but the requirements placed on this believer in Yeshua to operate her bakery were more stringent than those applied elsewhere, thus not making one law for all.

Another recent case involved the Nachalat Yeshua Messianic congregation in Beer Sheva. It sought a measure of legal justice in a civil court against the Chief Rabbi of their city, and against the national anti-Messianic organization, *Yad L’Achim*, which has set itself up as a vigilante protector of Jewishness. The two defendants were involved in organizing a demonstration against the congregation—the second time such a large-scale protest had taken place against this group of believers by these same two parties. The illegal demonstration of about 600 religious Jews resulted in a riot and aggravated trespass against the privately owned Christian property, and against the believers there who had gathered for their regular worship service. The civil court and secular judge ruled against the believers, stating that the two defendants acted responsibly to exercise their right and responsibility to protect Jewish souls (*pikuach nefesh*), and that neither was responsible for any of the illegal acts that occurred. The congregation was ordered to pay the defendants a penalty for having brought them to court.



At this time, the criminal case is still pending from an attempted murder in 2008 of the Ortiz family in Ariel. Ami, their teenage son, was very seriously injured from a bomb, placed in what had looked like a Purim gift package, left at their front door. As of this writing, the courts have not determined whether the “Jewish terrorist,” as he has been described by the Israeli media, is mentally fit to stand trial and be held responsible for his crimes, despite his own admission of carrying out the murder attempt, plus two other homicides of Palestinians that he accomplished over the previous 12 years. He claims that “God is pleased with what I have done,” as he acts out of his own worldview of what a Jewish Zionist state should be. Democracy, in its normal understanding, is *not* a part of that vision, and neither are Palestinians or faith in Yeshua.

In Arad, the community of believers have undergone seven years of constant harassment and trouble, with the help of the police and the mayors during those years. Despite many totally false or exaggerated claims against the believers, the authorities continue to allow the Hasidei Gur sect of religious Jews, again assisted by *Yad L’Achim*, to persecute the believers in Yeshua.

(It is important to remember that Scripturally, persecution begins with prejudiced antagonism against those who trust in the one true God.)

In nearly every case, media coverage of the Messianic faith and community is always mixed in the presentation of facts, and not necessarily representative of most of the Body of Messiah. This might not be too surprising, since most of these journalists and reporters are not interested in making the faith in Yeshua attractive for Jewish people to seriously consider.

These are just a few samples of many instances to hinder the freedom of believers in Yeshua in Israel, along with many others cases denying or restricting visas to evangelical volunteers; turning back certain black-listed Jewish believers from entering the country; vandalizing property of believers and churches, even to the extent of burning and destroying; refusing to rent apartments to certain believers, or to hire them for jobs.

A few points to keep in mind with respect to Jewish opposition to Yeshua:

1. “Concerning the gospel, they are enemies for [the Gentiles]’ sake, but concerning the election, they are beloved for the sake of the fathers” [Abraham, Isaac, and Jacob] (Romans 11:28).
2. Some of the persecution against the believers is done by God-fearing Jews (such as Saul/Paul was), and whether consciously or not, they are acting in accord with Deuteronomy Chapter 13, which speaks of how to treat those who would lead Israelis away from the true God. Since Yeshua was accused and crucified on the erroneous charges that He was a false prophet and a blasphemer, then any of us who believe in and follow Him are worthy of condemnation as well, in their understanding. It is a case of calling good evil, the holy profane, the truth a lie.

3. Denying a *kashrut* certificate to a believer is similar to forbidding a Gentile from coming into contact with grapes once they are in the process of being made into wine. This Talmudic/Rabbinic law would be based on Haggai 2:13–14, which, in their determination, is also applied to any Gentile or to an apostate from Judaism: any food handled would be unclean and not considered acceptable (*kosher*).
4. The two legislative restrictions regarding evangelism are reasonable: no targeting of persons under the age of 18, and no offering of material benefits for listening to or accepting the gospel message. The efforts by extremists to forbid all forms of evangelism through legislation would be bad law, especially in what is supposed to be a democratic society.
5. The Scriptures seem to clearly indicate that persecution will increase as the Day of the Lord nears (Matthew 24:9–14).

There is not one “opinion” among the believers in Israel as to how best to react and respond to varying levels of persecution. Each situation presents its own need to seek God’s will, for it is the honor of the name of Yeshua that is truly at stake. Yeshua is *a sanctuary, but for a stone of stumbling and for a rock of offense to both the houses of Israel*, and is still *destined for the fall and rising of many in Israel, and for a sign which shall be spoken against* (Isaiah 8:14; Luke 2:34).

But an attack on one part of the Body of Messiah is an attack on us all. Many still do not know what they are doing, and the heart of the Father continually cries out through us, as expressed in Romans 10:1–2: *Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge.* MT



Yad L’achim warns their website readers about the bus signs encouraging Israelis to examine and consider the claims of Yeshua



# Eva Kor

by LeeAnn Sharpe

Could you forgive the most hated group of people in the history of all mankind? Eva Mozes Kor is a survivor of the Holocaust, a tortured subject of the infamous Dr. Josef Mengele, and a forgiveness advocate.

“How can people overcome atrocities and still make a meaningful life for themselves?” she inquires. “The only way is through forgiveness. I don’t think most people understand what it really is. The injured party is the one who does the forgiving, rather than the perpetrator. I am often told the Nazis don’t deserve it. Maybe so. But I deserve it. If I don’t pardon them, I remain a victim for the rest of my life. And I don’t think that is a destiny anybody deserves.”

Portz is a tiny Romanian village in Transylvania, where Eva and her twin sister Miriam were born in 1934. Their father, Alexander Mozes and his wife, Jaffa, were wealthy landowners and farmers. Along with elder sisters Edit and Aliz, the twins attended a one-room schoolhouse. The Mozes household led a quiet rustic farm life.

In 1940, the country was occupied by Hungary. Tensions mounted, as hatred of both Jews and Romanians were felt by the Mozes clan. As Hitler rose to power, and the Germans expanded their territories, Alexander Mozes never believed the Nazis’ reach would extend to his small farm, where his wife and children were the only Jews in the area. But when the Nazi occupation expanded to their village in March 1944, the entire family was transported to the Szilagysomlyo ghetto.

A few weeks later, they were loaded with other Jewish prisoners from the region onto a packed cattle car and transported to Auschwitz. Eva remembers being angry that her father had not taken the news of the approaching Nazis more seriously.

Eva and her loved ones emerged from the train onto the 85 foot by 35 foot selection platform at Auschwitz that, according to her, saw more families ripped apart than any other strip of land in the world. Terrified, ten year-old Eva and Miriam gripped their mother’s hands as the mass of people poured out. Eva recalls, “When the doors to our cattle car opened, I heard the SS soldiers yelling, ‘Schnell! Schnell,’ ordering everybody out. My mother was always trying to protect us, because we were the youngest. Everything was moving very fast, and as I looked around, I noticed my father and my two

older sisters were gone. As I clutched my mother’s hand, an SS man hurried by shouting, ‘Zwilling?’ (Twins?) He stopped to look at us because Miriam and I looked very much alike. He queried my mother ‘Are they twins?’ Frightened, she responded, ‘Is that good?’ He nodded yes. ‘They are twins,’ she affirmed. “Immediately, the SS guard took us away from our mother, without any warning or explanation. Our screams fell on deaf ears. I remember looking back and seeing her arms stretched out in despair, as we were led away by a soldier. That was the last time we saw her.

Eva and Miriam cried as they were pulled away from their mother. Determined to remain strong, that was the last time Eva wept. In her autobiography *Echoes from Auschwitz: Dr. Mengele’s Twins, The Story of Eva and Miriam Mozes*, she blames the death camp for stealing her childhood.

The sisters became part of a group of children who were used as human guinea pigs in medical and genetic experiments of unspeakable brutality conducted under the direction of Dr. Josef Mengele. Twins as young as five and six years of age were usually murdered after the procedure was over, and their bodies were dissected. Approximately 1,500 sets of twins were abused. Most of them died as a result. Hideous tests included injecting chemicals into the eyes of children in an attempt to change their eye color, surgeries performed without anesthesia, transfusions of blood from one twin to another, injections with lethal germs, sex change operations, and the removal of organs and limbs.

Eva recalls a woman trying to reach out to children who were being gruesomely torn apart by the German shepherd dogs, as the guards stood by and watched. She witnessed horrors like these on a daily basis.

Approximately 3,000 twins passed through Auschwitz during World War II until the liberation at the end of the Holocaust. Eva herself became deathly ill, but through sheer determination, she stayed alive and helped Miriam endure. About 200 children were found holding on to life by the Soviet Army at the liberation of the camp in January, 1945. The majority of the children were Mengele twins. Eva and Miriam Mozes were among them. Her two elder sisters, father and mother had perished in the death camp.

Mengele had injected Eva’s sister Miriam with a drug that stunted the growth of her kidneys, causing her problems all of her life. After her first child was born, the organs started to malfunction. Eva begged her not to have any more children, but after her third child, Miriam’s kidneys failed. Eva donated one of her kidneys to her sister in 1986. It extended her life by another six years until she passed away in 1993. Eva feels her sister would have agreed with her agenda of forgiveness.

During a recent trip to the death camps, Eva met with the adult children of Nazis, including Bettina Gehring, Herman Gehring’s grandniece. She told them to stop feeling guilty and instead, use that energy to help someone. Eva encouraged them to excuse their parents and grandparents, and move on with their lives in a positive way. She feels free to dance and sing at the death camps, where she has released the pain of the past. Onlookers were shocked when she danced at Auschwitz with another prisoner of that terrible camp, but came to understand when her history unfurled.



Above: Liberation, 1945: Eva and Miriam hold hands at the front of the line

Below: An exhibit about Eva and Miriam on display at the Candles Holocaust Museum in Terre Haute, Indiana



Recently, Eva challenged her husband Mickey to write a letter of clemency. She believes that reconciliation is a Christian concept, while non-believers have a harder time. He was reluctant to give up his hatred of the Nazis, but Eva found a way. “I will pay you \$2,000 to write the letter,” she offered. He was motivated by her desire, not by the money, and finally he wrote the letter. Now she sends the challenge out to the other Mengele twins, who made it through similar atrocities to do the same. It is for their benefit to

be freed of the burden of being the prey of those vile times.

Eva’s project also encompasses programs for school children. She finds a lot of insecurity among youngsters in today’s hectic, materialistic world. They are easily intimidated and bullied, leading to violent behavior. Her lesson number one is “Never ever give up.” They need to hear that. She tells them, “If I survived Auschwitz, *you* can survive.”

The exhibit about Eva Kor’s experience is now at the Candles

Holocaust Museum in Terre Haute, Indiana. Eva’s account and her passion for teaching are well worth a visit.

Eva doesn’t want anyone to confuse forgiveness with forgetting. How can you forget, when you are telling your testimony over and over again? “We need to accurately understand the full truth of what happened, to find ways to repair the wounds of the worst event that took place. Besides, Eva says with a smile, “I ruined their experiment. I survived.” **MT**



# It’s Good to be a Messianic Youth

by Sarah Goldberg

“This was the best time of my life. I have never felt such an overwhelming presence of God.”

“All that I wanted, all that I was hoping for, happened. God did great things.”

“It was a powerful, heartwarming spiritual explosion.”

“I talked to God...for real.”

“There was a unity I can’t even describe.”

These are the testimonies of teens across the nation, who have experienced renewal during a time of learning, encouragement, prayer, and fellowship. What began as a short congregational get-together has expanded to the annual Youth-Only Regional Retreats, organized by the Young Messianic Jewish Alliance (YMJA).

One of the first regional gatherings took place in May 2003, at Shores David Messianic Synagogue in Tampa, Florida. At that time, a ministry just for teenagers, college and career groups had not yet come to fruition within the national Messianic movement. Rabbi Steve Weiler of Shores David recalls, “I have a heart for the youth. It was exciting to provide a place for groups from congregations in the area so they could get to know each other for a few days.”

Both a leadership and a youth conference, the motif was “Arise: Raising up the Joshua Generation.” Its aim was to form friendships among Messianics from the Southeast, to encourage intimacy with the Lord, to impart a deeper understanding of the Messianic vision, and to realize a passion for sharing the good news of salvation.

“Arise” was indeed a success, with more than 130 attendees over the course of the weekend. Six people accepted Yeshua, and many more rededicated their lives to the Lord. The older youth, particularly the college age groups, built relationships with one another as they developed interest in becoming role models for their peers within the Messianic community. As a result, Shores David planned another retreat later that August, as an opportunity to exercise their desire to step into a mentoring role among their peers.

“It was an interesting time,” Rabbi Weiler explains, “because that was the year we had four hurricanes in Florida. But the hurricane actually missed us, for the most part, even though it was supposed to come directly at us. We had a few less people there, but it was a fruitful conference, one that prevailed despite the threat of a hurricane. It was also a spark that ignited a trend in the Messianic Jewish movement. Shortly after these two gatherings in Florida, the YMJA began organizing similar meetings.

“It was just the fact that we didn’t want to be in competition,” Rabbi Weiler points out, when the torch had been passed from Shores David to the YMJA. “They were the group to do it.”

By 2007, the YMJA had hosted annual youth-only retreats in six different regions of the United States: Southwest, Southeast, South Central, Northeast, Northwest, and Midwest. Attendance has steadily increased, with the three largest regions (Southeast, South Central, and Northeast) now often expecting 70 to 110 attendees from up to a dozen different congregations in each region.

Mara Frisch, YMJA Ministries Director, offers a glimpse inside the preparation. She had been volunteering with the YMJA in various degrees since 2005, and in the Summer of 2009, she became the full-time Ministries Director. She also coordinates the National Youth Leaders’ and Youth Workers’ Retreat, and the National College and Career Retreat.

It takes a great deal of planning and cooperation to arrange the best possible agenda for each region. YMJA executives meet in the Spring to discuss the following year, brainstorming ideas, and selecting a keynote speaker. Mara then proceeds to book venues, set up worship teams, lay out the schedule and activities,

► Continued on page 27



Top: Youth in the SW gather for Caribener Web Icebreaker Activity. Clockwise: Marc Cole (leader), Gabe Atkins, Dr. Eric Hegybeli, Heather Weldin, Brandon Harris, Anna Ishizaki, Trevor Weldin, Zach Whiteman

Middle: Mara Frisch enjoys ziplining at Big Bear Lake, CA

Bottom: Hannah Martin, Tiffany Obards, Tirzah Obards chill at the South Central gathering



Canada Celebrates Israel ▶ Continued from page 1

Now imagine the same scene taking place all across Canada. Beginning on April 4th in Vancouver at the Tsawassen First Nations Long House, the celebration traveled to Montreal (April 5), Ottawa (April 6) and finally Toronto (April 7). At each venue, hundreds of Canadians welcomed three members of the Israeli Knesset: Deputy Minister Ayoob Kara (Likud Party) of Israel's Druze community, Shai Hermesh (Kadima Party) and Robert Ilatov (Yisrael Beiteinu Party). They were visiting Canada as part of the Knesset Christian Allies Caucus (KCAC), which also sent its Director, Josh Reinstein.

"We estimate that 2,300 to 2,400 people came out to the events across Canada," reports Reverend Giulio Gabeli, who is the Canadian Representative of the KCAC, and served as National Chair for the Canada Celebrates Israel tour. At the request of Mr. Reinstein, he began planning events last December. Gabeli brought together Canada's leading Christian Zionist groups to assist him, including the International Christian Embassy in Jerusalem Canada, Bridges for Peace, Christians for Israel (Canada), Return Ministries and For Zion's Sake International. In each city, they worked together with diverse local committees of Christians and Jews, spiritual, business and civic leaders, and succeeded in bringing out large numbers to share one vision: to unite behind Israel.

In Vancouver, about 700 attendees were moved as high-profile Canadian government minister, Stockwell Day, spoke passionately about his own heart for the Jewish state and her people. Dignitaries from the First Nations included Chief Joe Norris, the Honourable Tagak Curly from Nunavut, Grand Chief Edward John, First Nations Summit Political Executive for the UN, and Grand Chief Linda Prince, President of the First Nations of North America.

The Grand Chiefs welcomed the Israelis who are respected as "the first of the first peoples." They presented the delegates with unique gifts showing their common bond. The Israelis were impressed watching dancers from the First Nations perform in full regalia, which they had never seen before.

The Honourable Stockwell Day also appeared the next evening in Montreal at the Gelber Conference Centre. He was joined by former government minister Irwin Cotler, Member of Parliament, a prominent national Jewish leader. Gabeli reported that the audience numbered about 500, with a significant Jewish turnout. It included Rabbi Chaim Steinmetz, a distinguished local leader who took part in the program. All the speeches were translated into French and the musical presentations also reflected the city's French cultural roots. As the evening progressed, Gabeli sensed a growing rapport between Jewish and French Canadian Montrealers, who shared the same sentiment for Israel.

In Ottawa, where 600 people gathered in the cathedral setting of the Peace Tower Church, the Israeli delegates were joined on stage by Jim Abbot, Member of Parliament, representing the Prime Minister, Grand Chief Kenny Blacksmith and Israeli Ambassador, Miriam Ziv.

In Toronto, Rabbi Harvey Meirovich, senior rabbi of Beth Tzedec, invited those present to "join hands in solidarity, celebrating Israel's achievements" and



Honourable Minister Stockwell Day and MP James Lunney greet MKs Robert Ilatov, KCAC Director Josh Reinstein, and MK Shai Hermesh

"showing pride in Israel's yearning for peace and goodwill."

Donna Holbrook, Executive Director of ICEJ Canada, introduced Canadian Senator Linda Frum, and key-note speaker, Israeli Consul General Amir Gissin. Senator Frum noted that while anti-Semitism around the world is on the rise, one Western leader has unequivocally defended the right of Israel to exist. Her comments, referring to Prime Minister Harper, brought loud cheers of approval from the crowd as Frum affirmed that "the government's stand will not waver."

Israel's Consul General Gissin was pleased to see a blended assembly of Jewish and Christian supporters, and spoke for Israelis: "We cherish and appreciate those who stand with us." Gissin referred proudly to Israel's technological achievements, particularly its start-up ventures, for which it has the highest per-capita annual rate in the world. Many of these companies are high tech, a field where Israel leads as "a place of brainpower and creativity, the most creative place on earth."

Josh Reinstein, Israeli-based Director of the KCAC, introduced the three Knesset Members. Each one mentioned the enthusiastic receptions they had received and the positive new relationships they were building with Canadians. Deputy Minister Kara, spoke proudly about his own stance as a Druze, one of the Arabic minority who have joined fully into Israeli society, despite fierce opposition. "I am for the Jews, and I am not afraid," Kara declared, encouraging Canadian Christians to show similar courage.

A highlight in every city was the public reading and signing of the Canada-Israel Declaration, prepared specifically for the 2011 Canada Celebrates Israel tour. Thousands across Canada have signed this full page statement extolling the Canadian government's position on Israel, committing to uphold the Jewish state, including this statement: "We affirm that the State of Israel, like Canada, has a right to exist, prosper, thrive and defend her people against the pernicious onslaught of terror, racism and anti-Semitism targeted against them."

Rabbis, pastors and local leaders went forward together to sign the document. A bound copy of the statement with thousands of signatures collected across Canada will be presented to the Prime Minister.

Each program staged colorful examples of Israeli and Canadian culture. In Toronto,



Israeli dance performed by the FJCC Canada



CCI Steering Committee leaders

the FJCC Children and Youth, a large group from the city's Filipino community, including many who trained in Israel, presented a selection of authentic Sabra dances. The crowd also enjoyed an Israeli Junior Choir, Sharim Kachol Lavan, joining with them in *Hine Ma Tov*, the lyrics of brotherly accord from Psalm 133.

Popular Canadian composer and performer Ruth Fazal, who recently returned from Israel, presented a striking new composition, using her violin, voice and piano to describe God's love for the Jewish people. *He sees the tears... He hears your prayers... I cannot forget My people, I cannot forget My Israel.*

Two of the organizers, Dean Bye of Return Ministries and Annie Elliott of For Zion's Sake International, invited the crowd to keep alive the spirit of this remarkable week by joining a tour to Israel, presenting a vision of busloads of Christians and Jews from cities across Canada. "It's time," they said, "to fulfill the prophecy of Zechariah: inhabitants of one city will go to another and say, 'Let us go at once too entreat the LORD and seek the LORD Almighty...' (Zechariah 8:21, 22).

Cantor Simon Spiro, of Beth Tzedec concluded the evening, making the audience a lively chorus for his rendition of a popular Israeli song, and then leading a rousing version of *Hatikvah*, Israel's national anthem.

Looking back over the events of the week, Reverend Gabeli, born in Italy to a Jewish father, and whose family immigrated to Canada in the early 1960s, spoke with satisfaction about the massive numbers and excitement generated by the tour. This is the fourth visit of a KCAC delegation since 2005. While 20 other countries have similar political caucuses that invite KCAC delegates, Gabeli reports that Canada has become a leader in holding successful, nation-wide events. This reflects strong grassroots support and well-coordinated local organization. All this bodes well for the next KCAC Canadian tour, scheduled in another two years, and modeled on these principles.

"We are traveling from city to city and promoting unity across cultures," Gabeli explains, "facilitating forums for political, business and religious leaders to form greater bonds of friendship; to promote dialogue and garner awareness of the State of Israel." MT

Photo credits: Brian Girdwood



# The Language We Use

by June Levine

What is this thing called “the Gospel?” Where does the word originate, and how was it first understood? While “gospel” rolls easily off the tongues of Bible scholars and evangelicals almost without thought, early usage and meaning are worthy of exploration. As believers, it is easy to use an insider’s vocabulary (“salvation,” “born again” and “witness” are words or phrases that quickly come to mind) that can become a code that defines people as “in” or “out.” Through acceptable word usage, we understand who is in the club and who is outside the gates. But really, do we consider the words we use so freely?

The Greek noun *evangelion* is rarely found in the sense of “good tidings” outside of early Christian literature. As a verb, it is understood as “bringing good tidings” or “bearing good tidings.” There is always implicit within the use of the word, a messenger; and indeed the noun *evangelion* indicates “a messenger’s reward,” as used in Homer’s *Odyssey*. In the plural, it means a “sacrifice for good tidings,” as found in the literature of Aristophanes and Plutarch, among others, as early as the 4th century BCE.)

In the sense of “good news,” the word appears in a non-Christian setting for the first time in the year 9 BCE, where a calendar is inscribed to celebrate the birth of the emperor Augustus as “the beginning of good tidings” for the world. In the 3rd century CE (Common Era) it is used as an affirmation connected with the ascension of another Roman emperor.

The Hebrew roots for the word can be discovered in the *Tanakh* in various passages, where we find various forms of the word *besorah*. In the plural, it is found in 2 Samuel 18:20. Verses 19–27 discuss how

the news of Absalom’s death was carried to King David. In these eight verses, the noun is used three times, and a cognate of that same word is used four times in the same verses. As in the example from Homer, the word is often linked with a messenger’s reward for bringing good news.

In the Septuagint (LXX) *besorah* can be employed to describe news of victory, as well as the glad tidings of Messianic restoration and glory. It is found nine times in the books of Samuel and Kings, once in Chronicles, three times in the Psalms, once each in Joel and in Nahum, and six times in Isaiah.

Isaiah’s usage of *besorah* speaks most directly to the interest of Christians and Messianic believers. The references occur exclusively in the latter half of the book, and form the basis for the distinctive that is today’s understanding of our word “gospel.” Here are some of the most pertinent passages:

*Get you up to a high mountain,  
O Zion, herald of **good tidings**;  
lift up your voice with strength,  
O Jerusalem, herald of **good tidings**,  
lift it up, do not fear;  
say to the cities of Judah,  
“Here is your God!”* (Isaiah 40:9).

*I first have declared it to Zion,  
and I give to Jerusalem a herald of **good tidings*** (Isaiah 41:27).

*How beautiful upon the mountains  
are the feet of the messenger who  
announces peace,  
who brings **good news**,  
who announces salvation,  
who says to Zion, “Your God reigns”* (Isaiah 52:7).



*The spirit of the Lord God is upon me,  
because the Lord has anointed me;  
he has sent me to bring **good news** to the  
oppressed, to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and release to the prisoners* (Isaiah 61:1).

Who originated the Christian usage of the word? Some assume it was Paul (the earliest documents of what became the *New Testament* were Paul’s letters to the early congregations). The noun *evangelion* is found in every one of his letters (60 times) and the verb form of the same word appears 20 times. However, from the writings that quote Yeshua Himself, it seems that the Messiah described His own message as “glad tidings” and indeed the angel that predicted both the birth of John the Baptist as well as Yeshua used the word in describing their respective ministries. In all three synoptic gospels (Mark, Matthew, Luke) Yeshua uses the expression “glad tidings.” In quoting phrases from Isaiah, it is clear that Yeshua associates his ministry with the Messianic mandate referred to in the passages of the prophet.

And in the earliest biographical accounts, it is clear that Yeshua’s preaching about the Kingdom is understood by the writers as heralding good tidings:

*Now after John was arrested, Yeshua came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the Kingdom of God has come near; repent, and believe in the good news”* (Mark 1:14).

In addition to these proclamations, Yeshua’s miraculous healing powers are also associated with the prophecy in Isaiah 61. It is even reported that on one of Yeshua’s visits to the synagogue, he reads from that very passage, affirming that *today these words are fulfilled in your hearing* (Luke 4:21).

It is not surprising that the biographical writings by men such as Matthew, Mark, Luke and John, came to

be swept up in the overall sense of Yeshua’s teaching and call to ministry, creating a unique form of literature which we call “Gospels.” However, it is important not to assume that this was the original use or understanding of the word.

Indeed, the usage of the word as commonly articulated today is somewhat different from its origins in Scripture. As we urge people to “believe in the gospel” (admittedly an alien word to the ears of Jewish people today), perhaps it would be helpful to return to Isaiah’s meaning, which focuses on mending the broken-hearted and offering release from the many things that entrap us. Yeshua always understood perfectly how to be sure his hearers understood, in ways that resonated with them; why his coming, his teaching and his sacrifice would ultimately translate into good tidings—or good news—in real-life terms.

Matthew reports in Matthew 4:23–25:

*Yeshua went throughout Galilee,  
teaching in their synagogues and  
proclaiming the good news of the  
kingdom and curing every disease and  
every sickness among the people. So his  
fame spread throughout all Syria, and  
they brought to him all the sick, those  
who were afflicted with various diseases  
and pains, demoniacs, epileptics, and  
paralytics, and he cured them. And  
great crowds followed him from Galilee,  
the Decapolis, Jerusalem, Judea, and  
from beyond the Jordan.*

Receiving the good tidings of Yeshua’s ministry, those he served followed him. The power of the Kingdom was manifest, not just in the words, but in the person of Yeshua the Messiah. Never simply an audible message, the gospel became palpable, transferring God’s power to those in need, bringing joy, healing and freedom **MT**

HEBREW CORNER

Basar  
בשר

All flesh shall see it together!

Butchers in Orthodox Jewish neighborhoods the world over post signs that advertise *Kosher Basar*—כֶּסֶר בָּשָׂר—kosher meat. Basar is often translated “flesh” or “body,” and it appears in the Scriptures hundreds of times. The most famous verse, perhaps, occurs in Genesis 2:24 and is echoed at weddings: “Therefore a man shall leave his father and mother and shall cleave to his wife and they shall become *basar echad*—בָּשָׂר אֶחָד—one flesh.”

In the Bible, as well, the word *basar* is also used to denote something that is alive, “The glory of the Lord will be revealed and *kol basar*—כָּל בָּשָׂר—every[living]thing—will see it together” (Isaiah 40:5). This chapter gives us great insight into this root.

*Basar*—בָּשָׂר—is also the basis for *besorah*—בְּשִׂרָה—the Good News, or “Gospel” (see article this page). Strong’s *Concordance* considers *basar* a primitive root associated with the words “to be fresh, i.e., full, rosy, cheerful,” and continues, “to announce glad news, publish, bear, bring, carry, preach.” The prophet Isaiah (40:6) records, “*Kol basar hatzir*—כָּל בָּשָׂר הַצִּיר—All flesh is grass...” and though it sounds like *bad* news, he continues, “*Mevaseret Tzion*—מְבַשֶּׂרֶת צִיּוֹן—you who brings good tidings to Zion—say to the cities of Judah, Behold your God!” (Isaiah 40:9).

The promise really *is* good news: *kol basar*—כָּל בָּשָׂר—all flesh will see it together!



# What’s a Nice Mensch Like You Doing in a Place Like...*Kenya*?

by Miryam Howard-Meier

From central Arkansas to the Missouri border, an unusual spiritual development is taking place in the one of the last places you’d expect it—the foothills of the magnificent Boston Mountains in the Ozarks. People with passion are coming together to celebrate Shabbat and major Jewish holidays, to study and have fellowship.

A Federal bank examiner by day, and a Bible teacher by night, Messianic leader Bryan Huie reaches out to many of these gatherings, while conducting twice-monthly broadcasts via the Internet. Bryan and his family live in Dennard, Arkansas, a town with not much more than a post office to mark the spot.

A mixture of pine and oak trees brush the landscape of swooping hills in this Southern Baptist countryside, where Bryan was born. As a teenager, he recalls becoming increasingly discontented with the contradictions he was finding in his religious upbringing. But his hunger for God never waned. And in 1989, became a member of the World Wide Church of God, after reading about the Sabbath and the Biblical feasts. Doctrinal differences ended this affiliation six years later; yet his desire for deeper understanding continued. Bryan explains, “Now is the time to get things right. What we see in the model of the early Church is really the end time Church coming alive.” *What has been is what will be* (Ecclesiastes 1:9).

Bryan is also an elder of a home Bible study in Dennard, *Derek LeChayim* (The Way of Life). By Divine providence, as many as ten other new gatherings are being geared in a similar direction.

Beth Cook met her husband, Randy at *Tikvah b’Yeshua* (Hope in Yeshua), located in downtown Jacksonville, Arkansas. Beth and Randy later established a Messianic work of their own, when they moved to Russellville. Today, their acceptance is expanding within the local community. The Cooks hold public Shabbat services and many attended their Passover Seder this year.

John Mullet is the leader of *Kahal Et Derek Lechayim B’Midbar* (Congregation



of the Way of Life in the Wilderness) in Des Arc, Arkansas, (population 2,000). “My brothers and sisters have broken free from their past doctrines,” he says, “and are in the process of breaking the ‘God in a box’ syndrome often found within one’s comfort zone of understanding.”

These are just a few examples of a sweeping move of God, within this backcountry of the Bible Belt, where Jewish people are hard to find. The “Ruths” and the “Calebs” are leaving their former ways, and are now following the one true God of Abraham, Isaac, and Jacob.

One day, Bryan checked his email to find a request from Julius Lenkume, a pastor in Kenya. Julius had read a teaching Bryan had posted on-line, and was looking for someone to answer several questions. An Internet correspondence was quickly formed, which eventually led to Bryan personally traveling to Julius’ remote Maasai village of Shankoe. The closest town on the map is 12 miles away in Kilgoris, where one can find a few refurbished computers connected to a very slow broadband. The locals call this their Internet Café.

Julius oversees ten Messianic congregations, which range in size from 50 to over 100 people. Equipped with only the Scriptures in his hand, he has no fancy library or computer programs, just



a passion for God. Influenced by Seventh Day Adventist missionaries during Kenya’s British rule, Julius was drawn to the feasts as described in the Scriptures. Yet, he was compelled to study on his own, and has taught his Messianic congregations to keep the Shabbat and other Biblical observances. Kenya, (a country surrounded by mostly Moslem Uganda, Ethiopia, Somalia and Tanzania), is considered a “Christian” nation, home to the Maasai, a fascinating semi-nomadic tribe that can also be found in Northern Tanzania. Their population is estimated at about 1 million.

Perched at an elevation of 6,000 feet, cattle graze freely and neighboring tea fields roll out like an emerald sea. Their culture is as vibrant and colorful as the Great Rift Valley, where they dwell. They have managed to live alongside modern society, yet remain attached to raising cattle and cultivating crops, preferring to be self-sufficient.

The Maasai people normally abstain from eating pork, which aligns with the Messianic culture they now embrace. However, they circumcise their boys at fourteen, when they feel adulthood begins, as opposed to the eighth day, as commanded in Genesis 17:10.

Julius’ groups meet on Shabbat and celebrate everything from Passover to Sukkot. After receiving gifts of *tallits*, *tzitzits* and *tifillin*, they readily embrace Biblical practices after being shown their meaning in the Torah. They love to sing in rounds, and jump high when dancing, using double-sided drums and blowing the horn of the Greater Kudu, an African antelope. It is significant that the word “Maasai” means *God’s work* in Hebrew, which is found in 1 Chronicles 9:12. It refers to the priest, named Maasai, who returned from exile.



Top left: Bryan Huie  
Top right: Julius Lenkume pastors ten Messianic congregations; these groups conduct traditional Shabbat services  
Left: The remote village of Shankoe, Kenya. The closest town is 12 miles away.



Mensch

► Continued from previous page

An intriguing historical event makes a powerful statement for the land of Kenya to this day: A 5,000 square mile section of land in Maasai territory, called the Mau Plateau, was offered by the British in 1903 to Theodore Herzl’s Zionist movement. This proposal was revisited in the Second World War by Winston Churchill, as a place of refuge from the Nazis, but by this time, Zionist organizations were firmly committed to settling in Israel. They feared that accepting such an idea would undermine their efforts to convince the British government to end restrictions on the number of Jews allowed to immigrate to Israel. Many Jews had taken refuge in parts of Africa during the war, and established communities that still exist today, because of the government’s open arms policy. *I will bless those who bless you, and whoever curses you I will curse* (Genesis 12:3) feeds their motivation.

Bryan relays a touching story about his first trip to Kenya. After arriving in Nairobi, he traveled another seven hours by jeep to the hut-lined village of Shankoe. He was welcomed by a group of 10 year-olds, just released from school, running up the path toward him. When they realized he was not the average villager, they became extremely curious, as they had never seen a Caucasian person. Julius intervened, spoke to them in their native tongue, and soon they settled down.

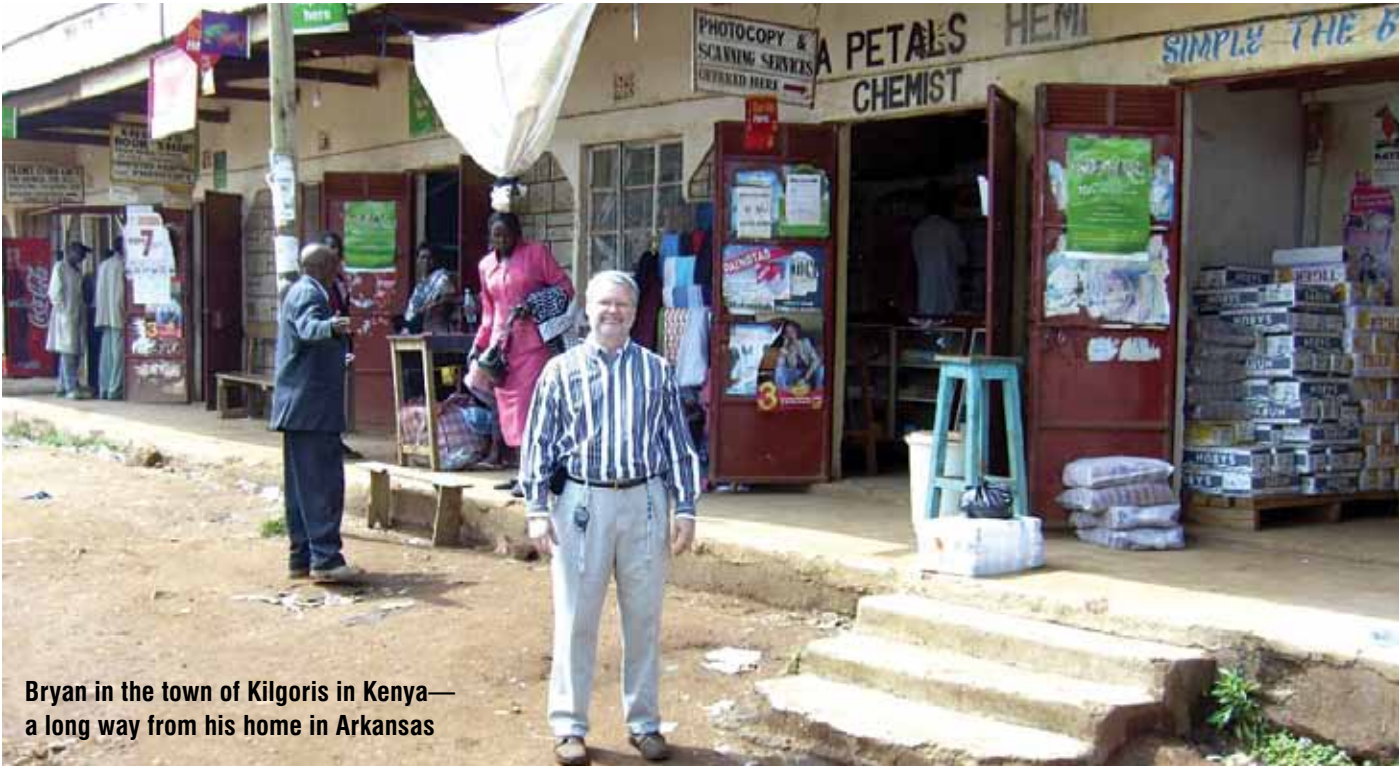
Suddenly quiet, all the youngsters crept closer and lowered their heads, surrounding this white man from Arkansas. It is customary for younger Maasai to submit when an elder is present, until they receive a touch on the head. As Bryan lovingly accomplished this, they lifted their heads, smiled, and scurried home ecstatically. Soon the news of Bryan’s arrival began to spread, and from then on, each time the children and Bryan met, they would repeat this ritual. Bryan admits he wouldn’t have known what to do, had it not been for Julius’s interpreting.

Having traveled three times to Kenya, Bryan and other Messianic ministries back home are helping to sustain the Maasai believers with continuous prayer, ongoing support, and gifts. They have also assisted in constructing a congregation building and have provided a much-needed motorcycle for the pastors to use as they minister in remote locations.

“The simple faith and tremendous zeal I’ve seen has inspired my walk with the Lord,” Bryan shares. “It has been equally as helpful to the Maasai to know that believers from very far away care about them.” Plans are currently under way for Julius and two of his elders to make a journey to their friends in Arkansas.

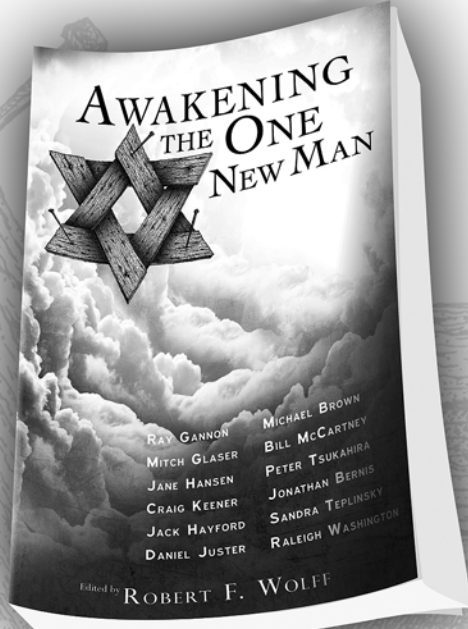
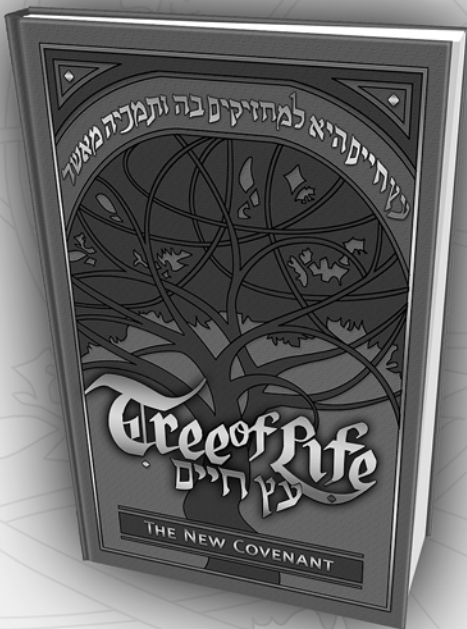
*He has made us both one, and has broken down the middle wall, which divided us. He did this in order to create in union with Himself, from the two, a single new humanity, and thus make peace* (Ephesians 2:14-15).

Nobody could have possibly predicted the unlikely relationship that has developed between Arkansas and Kenya. But isn’t this is just like God? **MT**



Bryan in the town of Kilgoris in Kenya— a long way from his home in Arkansas

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# Matchmaker, Matchmaker (Part 2) by Gail Levin



These days, everyone knows someone who met his or her spouse on JDate

When Brad Weisberg's mother asked to peek at his online dating profile, he initially declined. "When I eventually gave in, she became glued to the computer screen." His mother scoured the site, looking for a girl who might qualify to be her son's *besht* (soul mate). "Mom was not computer savvy," Brad recounts. "She was writing their names on a piece of paper."

From that humble idea came the 2010 startup, TheJMom.com, offering "Matchmaking Mom's Way," Jewish-style. Its founders include Brad and his sister, Danielle—both single. "We're essentially taking our dating lives into our own hands," Brad quips.

As to the concept, Brad explains, "JMom invites parents to visit and connect with other parents. If they think their children would be a good match, they press a button on the screen that reads, *Let's set them up.*" The prospective pairs then receive e-blasts of each other's profiles and contact information. "We make it as easy as possible for recipients to not feel pressured, and they take it from there," he notes. "It takes zero effort on the kids' part."

It seems to be working. "Without any press coverage, in four weeks we already had 200 members," Brad reports. "However," he adds, "You have to think it's okay for your folks

to post your picture and try to set you up. But who knows you better than your mom?"

Authors and dating coaches Sherrie Schneider and Ellen Fein wrote *The Rules* in 1995. The book, addressing single women searching for "Mr. Right," was on the *New York Times* bestseller's list for six months, and is translated into 27 languages. Along with hosting a website, they have since added three more volumes, their newest being *The Rules for Online Dating*.

So, what are some of those rules? "For starters, post a nice-looking photograph," Sherrie counsels. "Don't use a picture that might be dark or blurry. Get a flattering head shot. Look as well-groomed as you would look on a date. Next, don't answer a man's ad—let him make the initial approach to *your* ad. Men are visual. They need to be attracted to you first. You can't just walk over to any man and expect him to go out with you.

"Once he expresses interest, he should request your phone number and ask you out within four emails," Sherrie advocates. She calls the primary get-together *date zero*. "The purpose is to see if there's any chemistry. People who go out for three to five hours make a big mistake. It removes the challenge for the man by giving so much of your time to a stranger. Just meeting

for drinks is good, rather than an expensive dinner. Men appreciate that you're not a gold-digger."

And if the sparks don't fly? Lori Ciralo, who runs a relationship-coaching business, offers this advice. "Say, 'I wish you the best, but I don't think we're a match.'" When you're the one who isn't chosen, Lori says try not to get discouraged. "Don't take it too personally. It's just dating, and dating is a process. So many women are just a mouse click away, that it's a candy store for men. Guys are thinking, *the woman of my dreams could be the next one.*"

Lori, a divorcee, maintains a sense of humor. "I could do a standup-comedy act about some of my experiences. I gave one former potential beau the name, *The Drunk Dialer*. When we went out, he drank water. When he went home and called me, he was inebriated. He claimed he only drank at home."

For those desiring to mingle within the faith, there is JDate. Carly Kutner, 29, met her husband through this site. "To me, JDate is *the* Jewish Internet dating service; it's the Google of Jewish online dating." Carly, a marketer for a fragrance company, knew that after graduating college, the days of meeting eligible, single guys at school were gone. She heard that her childhood babysitter

met her husband on JDate, and reasoned, "If it's okay for her to meet someone online, it's okay for me."

Carly comes from a "JDate-Family." That's how her brother met his spouse, as did her husband's sister. "Our whole clan consists of couples who met on JDate! My parents are very grateful to the website." A JDate veteran, Carly says she connected with people from all walks of Judaism. "There were highs and lows, but in the end, my search had a happy ending."

Arielle Schechtman, manager of public and community relations for Sparks Networks, the company behind JDate, enthuses, "Our highlight is stories like Carly's family; seeing people who met through us, who otherwise would not have found each other.

"Although those on JDate have an option to choose a preferred branch of Judaism," Arielle concedes, "we lack a link to Messianic Jewish singles, due to a limited amount of fields. 'However,' she stresses, "We encourage those from various streams of Judaism to indicate their denomination or religious preference in the free text and essay boxes."

Sadly, in this day and age, there still is no *bona fide* Messianic Jewish online dating

service, where single believers can receive similar services as on JDate or eHarmony.com. A partial solution is when visiting established sites, such as JDate, ads should specify the desire to meet other Messianic Jewish singles. (Repeated efforts to contact three Messianic Jewish websites proved unsuccessful. Either the attempts went unanswered or the site proved inactive).

Arielle suggests a way to keep it in the faith is through the involvement of the rabbis, who want to curb intermarriage and help their followers. "The first traditional rabbi that approached us was in 2007. He asked to purchase JDate subscriptions for his congregants. We said, 'What a brilliant idea!'

"We offer a program for rabbis where we give an 18% discount on any JDate subscription. Since then, 30 rabbis across the nation have participated. We kicked off this trend and went viral. What's really exciting is that in August 2010, the first couple to have met via the rabbi discount program got married."

Newlyweds David and Jamie Kasdan met through the Internet, but not through a dating link. "We became acquainted through a Messianic Jewish blog," David shares. "While browsing, I

► continued on following page



Matchmaker

► Continued from previous page

saw her post, and I found her comments intriguing.”

The couple, who lived in different states, became friends before the relationship turned serious two years later. “The second time we visited each other, we realized we were interested in more than friendship.”

Carly remembers when she made the initial contact with the man who was to become her husband. “I emailed him first. He’s very shy when it comes to commitment. I was actually his only JDate.”

By contrast, *The Rules* authors strongly caution gals to wait. Sherrie specifies, “Any time we’ve seen women respond to a man’s ad, the relationship was often rocky, because he didn’t make the first move. When the man doesn’t ask to meet you, he might have a girlfriend, or even be a child molester. We want you to have a real date. If he wants to know all about you, he can talk to you face-to-face.”

Lori concurs with Sherrie about setting a limit. “He has four emails to ask you out. But be careful. People are not always truthful; they may give the impression they’re eligible, when in reality they could be married or separated. As for me, I don’t want be the victim of someone on the rebound, who severed a relationship two months ago.”

Elizabeth Weitz, a widow of three years who only recently warmed again to the idea of a new relationship, remains wary of cyberspace. “I’d rather meet somebody through someone I know. It’s just very scary. I wouldn’t want to date through the Internet. However, nothing ventured, nothing gained.”

“Some people don’t know that online dating services charge fees,” Carly points out. “If you’re serious, though, it can be an interesting experience, whether you end up getting married, or simply finding somebody wonderful.”

Sometimes, things just seem to fall into place. Ask Aaron Cohen, who met his girlfriend in an unexpected way. “It was her first visit on Craigslist.com, where she was hoping to purchase a used lawnmower. She saw the option for personal ads, and found mine. I stated I am a believer in Yeshua, and was looking for a local woman who shares my faith. She responded. Though she didn’t include a photograph, she briefly mentioned that she was a believer. I emailed her back, “Amen, sister!” She then opened a Facebook account, and emailed me from there. And here we are today.” **MT**

Rules of Engagement (for Cyberspace)

Every advancement of information technology requires a fresh set of rules. Cyberspace etiquette is essential, especially for those who are new to computer dating. Here are several tips:

- **Avoid giving too much personal information, be it online, or on a first date.**
- **Check backgrounds. Don’t be unnecessarily paranoid, but do your homework! Is the man or woman separated or married? Are children involved? Do you know anyone in common? Who can vouch for this person?**
- **Take sensible precautions. Don’t give out your telephone number until you feel confident that you want to meet this person. Speak by phone before your initial encounter; a voice is more revealing than an e-mail. Only meet in public places. Trust your instincts; if something seems unsafe, check it out.**
- **Check that online dating sites value customer security. For instance, JDate says their new subscribers receive safety tips. Plus, they have fraud prevention techniques, including a report/concern button, and customer service reps.**
- **Become friends before imagining an engagement ring on your finger. Relationships involve a process of developing trust. Don’t jump into something to fill a void. A stranger is not going to be able to fix whatever may be wrong in your life. Only God can do that.**
- **Develop an intimate relationship with the Lord. Stay in prayer, read your Bible. Trust that God knows what is best for you. Learn from your mistakes. Take responsibility for your choices.**



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Garden of Secrets

by Shani Ferguson

© 2011, Kobi & Shani Ferguson  
available at yeshuaisrael.com

Review by June Levine

Shani Ferguson’s latest CD is pure delight. Collaborating with fellow lyricist and composer Stefan Mihaescu, she hits the mark precisely with the release of her second disc, the alternative rock album *Gan Hasodot* (Garden of Secrets). With four of the 13 tracks in English and the remaining in Hebrew, her sophomore effort offers much that satisfies.

The only tune in a major key, “Amazing” has an easy, country vibe. Uplifting and joyful with a strong melody, it is sung again in Hebrew on a later cut. The title track, “Gan Hasodot,” is mellow and relaxed, a waltz with a solid jam feel.

Shani is accompanied by talented backup singers and musicians, all young Israeli believers, whose vocals and instruments (guitars, keyboard, saxophone, drums) play to her strength, beautifully underscoring her smooth, elegant voice and penetrating lyrics.

“Mi Kamocha” (Who Is Like You), the only non-original cut on the disc, features Paul Wilbur’s music (of Israel’s Hope) with the words from Miriam’s song in Exodus 15. Mesmerizing riffs, coaxed from the strings of a Persian Tar, blend stylishly with Shani’s vocals.

From the dark and sad *emo* sound of “Yermiyahu” (Jeremiah) to the contemporary underground strains of “Srafim” (Seraphim) and “Merim Roshi” (Lifter of My Head), and the smooth jazz mood of “Eich Ya’aminu” (Who Will Believe), Shani’s lyrics are stirring and personal, combining spiritual truth and words of worship with a strong, secular beat. “Beit Hamelech” (House of the King) adds an unexpected change of pace with the rhythmic vocals of Zikuk, a teenage Israeli rapper.

Tel Aviv-born, Shani (Scarlet in Hebrew) is the daughter of Ari and Shira Sorko Ram, founders of the Messianic Jewish ministry, Maoz Israel. She and her husband Kobi (who plays drums when they perform together) now live in Jerusalem, where they lead Yeshua Israel, a ministry dedicated to “evangelism, discipleship and standing for issues of justice in the Land.” They also “contend for the salvation of Israel” by raising worldwide awareness of God’s eternal plan and purpose for His Chosen People.

Shani attributes elements of her musical style to Barlow Girl for their rock influence, heavy metal for the intensity and passion, and Waterdeep for their lyrical, storytelling songs. Her voice has an ethereal quality similar to lead singer Amy Lee of Evanescence, but with a distinct difference. Shani is front and center with her faith. Her heart’s desire is to make Yeshua known to her beloved countrymen.

With a cohesive flow to the album, each composition advances the narrative—an intense longing for the deep mysteries of the Holy One of Israel, His power and peace. Co-produced with her husband Kobi, the alternative rock sound of Shani Ferguson’s *Gan Hasadot* has international appeal, not just to a modern generation of Israelis, but to all who seek a deeper relationship with the God of Abraham, Isaac and Jacob. **MT**



Music

Lebanon

Directed by Samuel Maoz

© 2009, Metro Communications  
Paralite Productions, Arsam International  
SARL, Ariel Films GmbH  
Arte France Cinema  
90 minutes

Review by Daniel Schindel

*Lebanon* opens and closes with shots of a desolate field of sunflowers. Otherwise, the film takes place entirely inside an Israeli Defense Force (IDF) tank. There are brief glimpses of the outer world through the gun sight, but for the duration, the audience is as trapped as the soldiers: Assi the commander (Itay Tiran), Hertzal the loader (Oshri Cohen), Shmulik the gunner (Yoav Donat), and Yigal the driver (Michael Moshonov).

In 1982, as IDF troops invade Southern Lebanon, the protagonists are assigned a difficult mission; but the real conflict is interpersonal. Young and inexperienced, Assi, for instance, is unused to giving orders. Shmulik has only ever fired on the range, and is unprepared for taking life. As their armored machine rolls through a bombed-out city, and heat and stress take their toll, the tension gradually escalates.

The central narrative technique of containing the action in a single, interior location is simultaneously the piece’s greatest strength and weakness. It works in that, although confined to one setting, moviegoers stay engaged. If viewers want to get out of the tank, it’s because they empathize with the characters. The actors do a terrific job conveying increased weariness and horror as time crawls on.

However, the conceit falters in that Maoz doesn’t always seem committed to it. Whenever the camera peers through the gun sight, everything going on outside can be heard with perfect clarity. This, no matter how unlikely it would be to hear through thick metal. Despite the limited capability to know what is happening around them, the gunner sees things at the most dramatically appropriate times. In the story’s least believable moment, an enemy is spotted just as he fires a rocket that hits the vehicle. The suspense would have been heightened had the tank been struck suddenly, with those inside having no idea what attacked them. These problems only strain at the willingness to suspend belief, and should not diminish an appreciation of the overall experience.

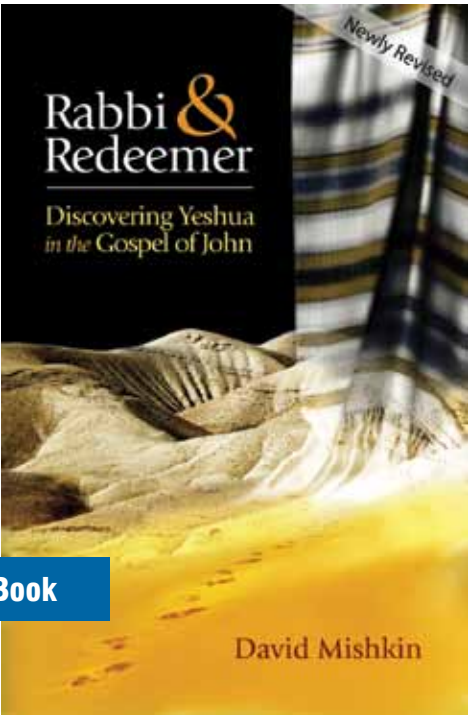
The 1982 Israeli invasion of Lebanon is a contentious topic, mainly due to a massacre of Lebanese refugees in its Sabra and Shatila Palestinian refugee camps. None of this information is given in the film. A person watching without any knowledge of history would not understand who is fighting, or why.

That said, knowing the background reveals subtexts in the script. For example, partisans of the Lebanese Phalangist party were the ones who committed the atrocity. However, the question of Israel’s culpability is controversial, as the Phalangists were their allies. Keeping in mind the Sabra/Shatila incident explains why a Phalangist is characterized as being exceedingly sinister.

*Lebanon* doesn’t say much about the monstrosity of war that similar movies haven’t already said; this period of civil strife was also the theme of the flawed, but interesting, 2008 documentary *Waltz with Bashir*. It adopts, though, a novel, distinct approach. As Maoz’s feature debut, this is an impressive effort, offering a tense, extremely well made work. **MT**



Film



Book

Rabbi & Redeemer: Discovering Yeshua in the Gospel of John by David Mishkin

©2010 Messianic Literature Outreach, 134 pages, paperback

Review by Meg Weinberg

Seeking the perfect book to make the story of Yeshua meaningful and relevant to Jewish friends? Look no further than this newly revised edition of David Mishkin’s *Rabbi and Redeemer*. The warm, homey style of the narrative belies a bedrock of documentation and respectable scholarship.

Mishkin breaks down his commentary of the Gospel, chapter by chapter. Recalling his own Jewish upbringing with its lack of information or understanding on the subject of Messiah in general—and Yeshua in particular—he deftly introduces the reader to the Gospel of John. While not an apologetic or a volume of “proof

texts,” the self-proclaimed mission of *Rabbi and Redeemer* is to move us past religious stereotypes and dogma, and “introduce Yeshua as a *person*.”

This is achieved through a winning, casual style. It defends what the author calls a “traditional” reading of the fourth Gospel. In his words, it rejects modern attempts to recast Yeshua “as a guru, mystic, Reform rabbi, political revolutionary, homosexual, Chasidic master, Gnostic philosopher, Republican, Democrat, mythical person, nice Jewish boy, whose ideas were later expanded upon and eventually completely distorted by others, feminist, Zen master, composite

of pagan ideologies, and Marxist, just to name a few.”

Beginning with John 1:1, Mishkin presents the Greek word *logos*, John’s trademark reference to the eternal heritage of Yeshua. Early on, Mishkin tackles thorny issues, including the concept of the Trinity, employing a low-key, matter-of-fact approach. Teaching, not preaching, he moves through theology in plain English, sprinkling Scriptural references liberally and effortlessly.

The chapters track those of John’s Gospel, probing central events in the ministry of Yeshua. Quotes are offered

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## Jewish Jewels—Still Sparkling by Matt Nadler

Since 1979, there's been a vibrant Messianic presence on television, thanks to a former Spanish teacher and the head of an engineering school. It's called *Jewish Jewels*, a ministry aimed at spreading the Good News among Jewish people, educating Christians about the roots of their faith, combating anti-Semitism, and sharing God's love.

Representing the unity only found in Messiah, Neil and Jamie Lash are a part of the message itself. Neil was raised in a loving Conservative Jewish home in the Bronx. He excelled in science and math, eventually becoming a Professor of Engineering and the director of engineering technology at a community college. Jamie was raised in a nominal Methodist family (her grandfather was the commissioner of the Salvation Army) in White Plains, and went on to learn Spanish and earn a master's degree in Early Childhood Education.

"We met at a couple's house in upstate New York," Neil remembers. "She was in her twenties and I was in my early thirties. Within two hours of meeting her, I told her she was my other half." "I may be the other half, but I'm moving to teach Spanish in Wisconsin," was Jamie's response.

Neil pursued her, visiting in Madison, the city where she was teaching, and talking on the phone with her for months. Eventually, he ventured his proposal: "I just got my phone bill and I realized it'd be cheaper to marry you."

"What kind of proposal was that?" Jamie wonders. "Besides, I was so young. Still, I met with my friends who were also teachers and assistants at the school—none of us were believers. They had observed Neil when he had visited, and had decided he was marriage material."

Jamie continues, "So I called him back (collect, of course) and said, 'Okay, let's get married.' Then, I called my mother, and asked her if we could have a wedding in the living room at the end of February. She asked me, 'who are you going to marry?' I told her it was Neil."

After the wedding (held in the living room within a few months), Jamie went to work for the Salvation Army day-care in New York. Kathy and Frank Esposito, the couple who ran the center, would witness to Neil and Jamie during dinner. "They would feed us Italian food, and when we were too weak from eating, then they would read us the Bible."

The discussions challenged Neil, who began to read the Scriptures for himself. "The Espositos sent us on a marriage retreat, where we were to ponder spiritual questions. Reflecting about how I feel about the part that God played in our marriage, I realized He didn't have any part, as far as I was concerned. It was there I became aware of something. Jamie felt she had to wait until I was asleep to say her prayers. This pricked my heart. It was as though I was being called into a time of preparation."

Sensing this was where their spiritual journey was leading them, the Lashes quit their jobs, packed up, and left for Florida. The "deal was sealed" after Jamie received an unsolicited job offer while they were visiting family. About a month

later, Neil remembers, "Jamie wanted to get immersed (baptized) in the ocean. We found a congregation in the phone book, whose ad showed a picture of people doing just that. We went to their Sunday evening service. The pastor was presenting a message of Yeshua's love for sinners, and we found ourselves in tears. Jamie and I both surrendered our lives to Him."

"During a prayer meeting, I began to feel the most intense grief I had ever experienced," Neil recalls. "I asked the Lord what this was, and sensed He was saying, *This is what I think about the lost sheep of the House of Israel*. I asked 'What do you want me to do about it?' *I want you to start a Messianic synagogue*, was what I heard."

Their pastor put Neil in touch with Phil Goble, who, in 1974, authored *Everything You Need to Know to Grow a Messianic Synagogue*. Two years later, the Lashes started Temple Aron HaKodesh in Fort Lauderdale, Florida. In the early days, their congregation was picketed by a local Jewish group. An elderly man, who organized the protest, actually ended up

attending services. Eventually, he accepted the Messiah.

Harvey Kolner, their friend and the first Messianic rabbi of the congregation told them, "I really think there should be a weekly Messianic Jewish television program." Not owning a television or being familiar with the Messianic Jewish programming market, Neil countered, "Harvey, that is the dumbest idea I've heard in my life."

But Neil and Jamie changed their minds. On the premise that they would be hosts, they raised money for a series of shows to focus on Messianic Jewish life, entitled *Love Song of the Messiah*. They soon realized this name was too long to fit into a TV Guide, and it mistakenly caused them to get requests to sing concerts. *Jewish Jewels* was certainly catchier.

Each installment is based around a specific theme, or "jewel," which is examined from all angles. If the show is about Purim, for example, the viewer might get team-teaching by Neil and Jamie together, glimpses inside a Messianic congregation's Purim party or carnival, a special

song, and holiday recipes. Jamie is the primary researcher, whose "walls are lined with files." Neil's background in engineering and education helps him in ordering his heartfelt ideas, so they are clear and well-presented.

When the ministry started, Neil made a commitment never to fundraise on the air. Too often, faith in Yeshua, especially when presented on television, has been equated with people constantly pleading for money. With a hardworking staff of six people, they believed they would be blessed as they were faithful to their calling, without asking the general public for money. This principle has served them well. For example, the show has been consistently broadcast to the entire metropolitan area of New York. The station which carries them is religious, though not specifically Christian. In fact, *Jewish Jewels* comes on after a program on news for the New York Jewish community.

It was Moishe Rosen who challenged them and helped them do a segment from the Land of Israel. One of the most important

► *continued on page 27*



Jon, Jamie, Neil and Jesse Lash  
Below: Jamie and Neil minister at Mercy Mission





UnitedStates

Alabama

**Birmingham:** **Beth Hallel**-IAMCS Rabbi Eric Walker *Meets:* 2230 Sumpter St 35226 *Serv:* Fri 7:30pm Sat Torah Study 10:30am (205) 822-2510 [www.bethhallel-al.org](http://www.bethhallel-al.org) [bethhallel@bellsouth.net](mailto:bethhallel@bellsouth.net)

Alaska

**Nenana:** **Nenana Messianic Fellowship**—MP Steve & Rb Franceilia McDonald *Meets:* Saturday 10am (907)832-1006 [www.nmf-ak.com](http://www.nmf-ak.com)

Arizona

**Glendale:** **Arrowhead Messianic Congregation**-Pastors Allan and Anita Moorhead *Meets:* Tabernacle of the Son 10738 N 75th Ave Ste B2 Peoria 85345 *Serv:* Adult Bible Study Saturday 8:30am Service 10:17am (623)780-0172 [www.myamc.org](http://www.myamc.org) [info@myamc.org](mailto:info@myamc.org)

**Phoenix/Anthem:** **Congregation Baruch HaShem**-IAMCS Leader Tim & Candyce Hyslip *Meets:* 28660 N Black Canyon Hwy Phoenix *Serv:* Saturday 4:30pm (623) 521-3845 [www.baruch-az.org](http://www.baruch-az.org)

**Prescott:** **Ahava B'Shem Yeshua**-IAMCS Leader Al Rodriguez *Meets:* Alliance Bible Church 2601 W Iron Springs Rd *Serv:* Saturday 10:30am followed by Oneg (928) 443-5988 or (928) 776-8501 [www.ahavabshemyeshua.com](http://www.ahavabshemyeshua.com) [al@creativelooks.biz](mailto:al@creativelooks.biz)

California

**Anaheim/Orange:** **Temple Aviv Judea**-LOMMI Rabbi Corey Sylvester *Meets:* 632 N Eckhoff Orange CA 92868 *Serv:* Saturday 10am (714) 748-4504 [www.avivjudea.org](http://www.avivjudea.org)

**AppleValley/Cucamonga:** **Beth Shalom**-IAMCS/UMJC/Tikkun Rabbis Rene & Robert Bloch *Meets:* 9592-7th St Rancho Cucamonga *Serv:* Saturday 10am (760) 240-8883 [rabbirene@aol.com](mailto:rabbirene@aol.com)

**Canoga Park (LA area):** **Beth Ariel Congregation** Leader Gary Derechinsky *Meets:* 22222 Saticoy St *Serv:* Sunday 10:45am worship nursery & Sunday school (818) 610-8600 [www.bethariel.org](http://www.bethariel.org)

**Crestline/Redlands:** **Shiloh Messianic Congregation** Pastor Bruce Dowell *Meets:* Friday 7pm & Sunday 9:30am Crestline (909) 338-4846; Saturday 10am Redlands (909) 338-0685 [www.shilohmessianic.org](http://www.shilohmessianic.org) [heartsI desire@msn.com](mailto:heartsI desire@msn.com)

**Fresno:** **Beit Tefillah Messianic Fellowship**-CTOMC Torah-observant Assembly Rabbi Adam J. Bernay *Meets:* 525 E Clinton Ave *Serv:* Saturday 3pm (559) 477-4977 [www.fresnohouseofprayer.com](http://www.fresnohouseofprayer.com)

**Fresno:** **Beth David Messianic Synagogue**-IAMCS *Meets:* 4147 E Dakota & Cedar *Serv:* Friday 7:30pm (559) 435-0106 [www.bethdavidfresno.org](http://www.bethdavidfresno.org) [info@bethdavidfresno.org](mailto:info@bethdavidfresno.org)

**Grover Beach:** **Beit Tehillah Fellowship** Leader Mitch Rosen *Meets:* 1935 Newport Ave *Serv:* first & third Saturday of the month at 2pm (805) 215-6636 [www.beittehillah.org](http://www.beittehillah.org) [beittehillah@cox.net](mailto:beittehillah@cox.net)

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**Irvine:** **Adat HaMashiach Messiaic Congregation**-IAMCS Messianic Pastor Robert Black *Meets:* 25991 Pala Mission Viejo *Serv:* Saturday 10:30am (714) 630-6703 [www.myadat.com](http://www.myadat.com) [email@myadat.com](mailto:email@myadat.com)

**Irvine:** **Shuvah Yisrael**-IAMCS Messianic Rabbi Larry Feldman *Meets:* 5000 Barranca Pkwy *Serv:* Saturday 10am Shabbat School & Nursery (949) 679-1261 [www.shuvahyisrael.org](http://www.shuvahyisrael.org)

**Modesto:** **Congregation Lev Y'Israel** Leader Donald Ross *Meets:* 4021 Beyer Park Dr *Serv:* Saturday 10am (209) 557-0696 [www.heartforisrael.org](http://www.heartforisrael.org)

**Monterey:** **Sar Shalom Messianic Fellowship**-UMJC *Serv:* Friday 7:30pm (831) 624-4350 [www.sarshalompg.org](http://www.sarshalompg.org) [sarshalom@usa.net](mailto:sarshalom@usa.net)

**Orange:** **Ben David Messianic Jewish Congregation**-AMC Messianic Rabbi Doug Friedman *Meets:* 1800 E LaVeta *Serv:* Sat 10:30am Shabbat School & Hebrew Instruction (949) 551-2659 [www.BenDavidMJC.org](http://www.BenDavidMJC.org)

**Palm Springs:** **Ohav Shalom**-IAMCS Steve Babkow *Serv:* Saturday 10am (760) 775-0181 [www.ohavshalom.net](http://www.ohavshalom.net)

**San Diego:** **Kehilat Ariel**-UMJC Rabbi Barney Kasdan *Meets:* 3219 Clairemont Mesa Blvd *Serv:* Saturday 10:30am (children's program) Youth & Yeshiva class Tuesday 7pm (858) 490-4355 [www.kehilatariel.org](http://www.kehilatariel.org)

**San Diego:** **Tree of Life Messianic Congregation**-IAMCS Rabbi Joel Liberman *Meets:* 4967 69th St *Serv:* Saturday 10am (619) 656-1168 [www.treeoflifeca.org](http://www.treeoflifeca.org) [ravjoel@pacbell.net](mailto:ravjoel@pacbell.net)

**Santa Barbara:** **Chapel Ariel**-UMJC Leaders Rev. Warren and Leanne Simandle *Meets:* Upper Room 1435 Cliff Dr *Serv:* Friday 6:30pm Torah Study Tuesday 6:30pm (805) 682-6809 [lsimandle@gmail.com](mailto:lsimandle@gmail.com)

**West Covina:** **Simchat Yeshua** *Meets:* 1100 E Cameron Ave, room #10 *Serv:* Sat 11am worship prayer schmooze, nosh. Bible study 2 pm (626) 290-0234 [www.simchatyeshua.org](http://www.simchatyeshua.org) [rebgene@simchatyeshua.org](mailto:rebgene@simchatyeshua.org)

**West Hills:** **Adat Y'shua Ha Adon** Michael H Brown *Meets:* 7475 Fallbrook Ave *Serv:* Friday 8pm & Saturday 10:45am (818) 222-0200 [www.adatyshua.org](http://www.adatyshua.org) [adatyshua@juno.com](mailto:adatyshua@juno.com)

Colorado

**Denver:** **Congregation Yeshuat Tsion** Rabbi Chaim Urbach *Meets:* 5600 E Belleview Ave Greenwood Village *Serv:* Saturday 10am (303) 740-5413 [www.yeshuattsion.org](http://www.yeshuattsion.org)

Florida

**Boca/Deerfield/Pompano/Coral Springs:** **Beth Hillel** Rabbi Dr David Barsky *Meets:* 6279 W Sample Rd Coral Springs 33067 *Serv:* Traditional-Friday 8pm Contemporary-Saturday 10:30am (954) 341-4682 [www.bethhillel.com](http://www.bethhillel.com)

**Boca Raton:** **Ayts Chayim Messianic Synagogue**-UMJC/Tikkun Rabbi Ira Brawer *Meets:* Grace Community Church 600 W Camino Real 33486 *Serv:* Saturday 10:30am (561) 487-3839 [www.acmsboca.org](http://www.acmsboca.org)

**Boynton Beach:** **L'Chaim Messianic Congregation**-C&MA Bruce Elman Congregational Leader *Meets:* Sonfest Chapel Bldg 7150 N Seacrest Blvd Boynton/Lantana *Serv:* Saturday 10:30am (561) 350-6964 [www.lchaimmessianic.org](http://www.lchaimmessianic.org)

**Boynton Beach:** **Beth Sar Shalom Messianic Congregation** Rabbi Dr Ben Alpert *Meets:* 1015 Old Boynton Rd *Serv:* Saturday Shabbat School 9:30am, Worship service 10:30am Torah Discussion Saturday 3pm (561) 737-1431 [www.bethsarshalomflorida.com](http://www.bethsarshalomflorida.com)

**Clearwater:** **Ohr Chadash**-UMJC Rabbi Dr John Fischer *Meets:* 3190 Gulf-To-Bay Blvd *Serv:* Friday 8pm Come for tradition that's vital, warm & caring! (727) 726-1472 [www.ohrchadash.org](http://www.ohrchadash.org)

**Dunedin:** **Temple New Jerusalem**-IAMCS Rabbi Michael Stepakoff *Meets:* 2686 Bayshore Blvd 34698 (813)786-2699 [www.templnewjerusalem.org](http://www.templnewjerusalem.org) [newjmessianic@aol.com](mailto:newjmessianic@aol.com)

**Fort Lauderdale:** **Temple Aron HaKodesh**—IAMCS Rabbi Neil Lash *Meets:* 4751 NW 24th Ct *Serv:* Friday 7:30pm & Saturday 11am Weekly small groups (954) 485-8491 [www.tak.org](http://www.tak.org)

**Hollywood:** **Beth T'filah**-UMJC Rabbi Gidon Nelson *Meets:* Ramada Inn 1925 Harrison *Serv:* Saturday 10:30am (305) 458-2284 [www.bethtfilah.org](http://www.bethtfilah.org) [bethtefilah@bellsouth.net](mailto:bethtefilah@bellsouth.net)

**Lakeland:** **Shoresh David Lakeland Messianic Synagogue**-IAMCS Rabbi Yosi Laster *Meets:* Trinity Christian Center 4416 E County Rd 540-A *Serv:* Saturday 11am (863) 701-8885 [www.shoreshdavid.org](http://www.shoreshdavid.org)

**Melbourne:** **Kol Mashiach Messianic Synagogue**-IAMCS/MJAA Rabbi Alan Levine *Meets:* 1621 Lake Washington Rd *Serv:* Saturday 10am (321) 255-2557 [www.shalombrevard.com](http://www.shalombrevard.com)

**Ocala:** **Mishkan Messianic Congregation**-IAMCS Rabbi Jerry Keyes *Meets:* 6675 SE Maricamp Rd *Serv:* Saturday 11am (352) 687-4434 [www.mishkanmessianicinocala.org](http://www.mishkanmessianicinocala.org) [mishkan@embarqmail.com](mailto:mishkan@embarqmail.com)

**Orlando:** **Congregation Geshet Shalom**-IAMCS Rabbi Dr Charles I Kluge *Meets:* 6969 Venture Circle Orlando 32807 *Serv:* Friday 8pm & Saturday 11am (407) 671-4700 [www.geshershalom.com](http://www.geshershalom.com)

**Ormond Beach:** **Beth Judah**-IAMCS/Tikkun Rabbi Jerry Miller *Meets:* 3217 State Road 40 *Serv:* Saturday 10am Shabbat school and teen group (386) 672-8443 [www.bethjudahmessianic.org](http://www.bethjudahmessianic.org) [bethjudah@aol.com](mailto:bethjudah@aol.com)

**Port St. Lucie/Fort Pierce:** **Kerem El Messianic Synagogue**-IAMCS Contact us at (877) 855-3843 [www.keremel.org](http://www.keremel.org)

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**Tampa:** **Shoresh David Messianic Synagogue**-IAMCS Sr. Rabbi Steve Weiler *Meets:* 4320 Bay-to-Bay Blvd *Serv:* Friday 7:30pm & Saturday 11am (813) 831-LORD [www.shoreshdavid.org](http://www.shoreshdavid.org)

**Wesley Chapel:** **Shoresh David Messianic Synagogue**-IAMCS Leader Larry Johnson *Meets:* Trinity UMC 33425 State Rd 54 *Serv:* Saturday 6pm (813) 831-5673 [www.shoreshdavid.org](http://www.shoreshdavid.org)

**West Palm Beach:** **Congregation Geshet Shalom of the Palm Beaches**-IAMCS Senior Rabbi Dr Charles I Kluge *Meets:* 2501 Bristol Dr, Suite A-7, WPB, FL 33409 *Serv:* Saturday 11am Bible Study Wednesday 7pm (561) 681-1550

Georgia

**Augusta:** **Congregation Beth Shalom**-IAMCS Messianic Pastor Don Lansing *Meets:* 701 Atomic Rd 29841 *Serv:* Saturday 11am *Mail:* 2307 Neal St 30906 (706) 796-3797 [www.congregationbethshalom.org](http://www.congregationbethshalom.org)

**Roswell:** **Congregation Beth Hallel**-IAMCS Rabbi Kevin Solomon *Meets:* 950 Pine Grove Rd *Serv:* Friday 8pm Saturday 11am & Tuesday 7pm (770) 641-3000 [www.bethhallel.org](http://www.bethhallel.org)

Hawaii

**Honolulu:** **Tikvat Yisrael** Rabbi Daniel Klutstein We are Torah observant *Meets:* 277 Ohua Ave Waikiki *Serv:* Sat 10:30am-4pm Wed 6-8pm Bible & Hebrew studies (808) 351-6364 [www.TikvatYisrael.com](http://www.TikvatYisrael.com)

Illinois

**Rolling Meadows:** **Temple Shalom Yisrael**-IAMCS Messianic Pastor Paul Helle *Meets:* 2720 Kirchoff Rd 60008 *Serv:* Sat. 10:30am (847)488-1724 [www.temple-shalom-yisrael.org](http://www.temple-shalom-yisrael.org)

**Sherman:** **Petah Tikvah Messianic Synagogue** Leader David Cohn *Meets:* 6800 Bahr Rd *Serv:* Saturday 11am, Hebrew 1:30pm, Torah Study 2:30pm (217) 544-6545 [www.petahtikvah.org](http://www.petahtikvah.org)

**Suburban Chicago:** **Olive Tree Congregation** Leader Dan Strull *Meets:* 203 E Camp McDonald Rd Prospect Heights *Serv:* Sat 10am followed by Shabbat School at 11:45 (847) 222-1230 [www.olive-tree.org](http://www.olive-tree.org)

Indiana

**Indianapolis:** **Congregation Shaarey Yeshua** Rabbi Jeffrey A Adler *Meets:* Dayspring Assembly of God, 2415 E 72nd St *Serv:* Friday 7:30pm (317) 202-0789 [www.shaareyyeshua.org](http://www.shaareyyeshua.org) [rabbi@shaareyyeshua.org](mailto:rabbi@shaareyyeshua.org)

Kansas

**Overland Park:** **Or HaOlam Messianic Congregation**-IAMCS Rabbi Shmuel Wolkenfeld *Meets:* 7029 W 74th St *Serv:* Saturday 10am worship service, 2pm Torah parasha and other classes (913) 383-8448 [www.orhaolam.com](http://www.orhaolam.com)

**Wichita:** **L'Chaim B'Yeshua** Elder Hubert Shorb *Meets:* 1441 E 37th St N 67219 Shabbat *Serv:* Friday 7pm (316) 295-2366 [www.lchaimbyeshua.com](http://www.lchaimbyeshua.com) [lcby@cox.net](mailto:lcby@cox.net)

Louisiana

**Mandeville:** **Congregation Beth Hallel**-IAMCS Rabbi David Schiff *Serv:* 2nd & 4th Friday each month w/Home Fellowship Study 3rd Friday (985) 277-3109 [www.LaMessianic.com](http://www.LaMessianic.com) [info@LaMessianic.com](mailto:info@LaMessianic.com)

**Metairie:** **Fellowship Beth Hallel**-IAMCS Rabbi David Schiff *Serv:* 3rd & 4th Saturday each month w/Home Fellowship Study 2nd Saturday (985) 277-3109 [www.LaMessianic.com](http://www.LaMessianic.com) [info@LaMessianic.com](mailto:info@LaMessianic.com)

**New Orleans:** **Adat Yeshua Synagogue**-UMJC Leader Grant Burgess *Serv:* Friday 7pm (504) 701-4848 [www.adatyeshua.org](http://www.adatyeshua.org) [ask@adatyeshua.org](mailto:ask@adatyeshua.org)

Maryland

**Arbutus:** **Brit Chadasha Synagogue** Leaders B Reiter/B Globus/A Frydland & James Willet *Meets:* 4748 Shelbourne Rd Hope Presbyterian Church *Serv:* Saturday 10:15am (410) 646-3306

**Baltimore/Pikesville:** **B'nai Avraham**-AMC Leader Pete Koziar *Meets:* Commer Centre Suite 208 (Reisterstown Rd & 695) *Serv:* Saturday 10am (410) 998-9915 [www.MessianicPikesville.org](http://www.MessianicPikesville.org) [leader@bnai-avraham.org](mailto:leader@bnai-avraham.org)

**Baltimore/Owings Mills:** **Rosh Pina**-UMJC/Tikkun Leader Irv Horseman *Meets:* 3408 Walnut Ave *Serv:* Saturday 10:30am (410) 363-4954 [www.rosh-pina.com](http://www.rosh-pina.com) [roshpina@comcast.net](mailto:roshpina@comcast.net)

**Bel Air:** **Ain M'Chitzah**-IAMCS/MJAA Pastor Lyle Dauber *Meets:* Call for location *Serv:* Saturday 10:30am Torah & Hebrew studies (410) 588-5840 [lyledauber@comcast.net](mailto:lyledauber@comcast.net)

**Clarksville/Columbia:** **Emmanuel Messianic Jewish Congregation**-UMJC Rabbi Barry Rubin *Meets:* 6120 Day Long Lane Clarksville *Serv:* Saturday 10am (410) 531-2093 [www.godwithus.org](http://www.godwithus.org)

**Wheaton:** **Son of David Congregation** *Serv:* Shabbat service 10am (240) 403-2138 [www.sonofdavid.org](http://www.sonofdavid.org)

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Michigan

**Bloomfield Hills:** **Congregation Shema Yisrael** Rabbis Loren Jacobs & Glenn Harris *Meets:* Bloomfield Hills Baptist Church, 3600 Telegraph Rd *Serv:* Sat 10:30am (248) 593-5150 [www.shema.com](http://www.shema.com)  
**Grand Rapids:** **Adat Eytz Chayim** Congregational Leader Mike Lohrberg *Meets:* 5070 Pine Island Dr NE Comstock Park, MI 49321*Serv:* Saturday 10:30am (616) 531-7455 [www.adateytzchayim.org](http://www.adateytzchayim.org)

Missouri

**Branson:** **The Tabernacle- IAMCS** Rabbi Jeremy Storch *Meets:* 256 Church Rd *Serv:* Friday 7:30pm & Saturday 11am (417) 334-7373 [www.TheTabernacleinBranson.com](http://www.TheTabernacleinBranson.com)  
**St. Louis:** **Beit Chesed** Leader Max Tepper *Meets:* 2240 Bennington Pl Maryland Heights at Dorsett Village Church *Serv:* Sat 10:30am Bible study 12:30 (314) 341-7996 [sparrowmt1029@sbcglobal.net](mailto:sparrowmt1029@sbcglobal.net)  
**St. Louis:** **Beit Tefilah-IAMCS** Rabbi Lynn Fineberg *Meets:* 9801 Olive Blvd at Warson *Serv:* Saturday 11am (314) 994-9884 [www.beittefilah.com](http://www.beittefilah.com) [beittefilah@juno.com](mailto:beittefilah@juno.com)

Nebraska

**Omaha:** **Adat Hatikvat Tzion-IAMCS** Nate Seitelbach *Meets:* SW Church of the Nazarene 14808 Q St PO Box 564 68010 *Serv:* Saturday 10am (402) 592-2404 [www.Adat.org](http://www.Adat.org)

Nevada

**Las Vegas:** **Lev HaShem** Shmuel Oppenheim *Meets:* 3646 N Rancho Dr *Serv:* Friday 7:30pm & Saturday 10:30am (702) 869-8983 [www.levhashem.org](http://www.levhashem.org) [inquiries@levhashem.org](mailto:inquiries@levhashem.org)  
**Reno/Sparks:** **Beth Am Echad-AMC** Messianic Rabbi Hy Kozak *Meets:* 1509 Greg St Sparks Warehouse Christian Ministries *Serv:* Saturday 10:30am (775) 356-1096 [bethamechad1@juno.com](mailto:bethamechad1@juno.com)

New Jersey

**Fairview:** **Beth Goyim-CTOMC** Rabbi Andrew Dinnerman *Meets:* 20-26 Industrial Ave 2nd Floor (elevators available) *Serv:* Sat 11am Bible study Tuesday 7pm (973) 338-7800 Live Internet Broadcasting Tues, Thurs & Shabbat, WBGMC Internet Radio [www.bethgoyim.org](http://www.bethgoyim.org)  
**Jackson/Central Jersey:** **Beth Zion-IAMCS** Rabbi Jan & Marlene Rosenberg *Meets:* 68 Bennetts Mills Rd Jackson *Serv:* Saturday 10:45am (732) 928-7700 [www.bethzion.org](http://www.bethzion.org) [info@bethzion.org](mailto:info@bethzion.org)  
**Livingston:** **Beth Messiah Congregation-AMC** Rabbi Irving Salzman *Meets:* 15 N Livingston Ave *Serv:* Saturday 10:30am (973) 994-4431 [www.beth-messiah.org](http://www.beth-messiah.org) [bethmessiah@aol.com](mailto:bethmessiah@aol.com)

New York

**Bellmore:** **Shaarei Ha Shamayim-UMJC/Tikkun** Rabbi Ron Corbett *Meets:* 2740 Martin Ave (Rambo Hall) *Serv:* Saturday 11am Wednesday Chavurah (516) 538-4699  
**Buffalo:** **Congregation Brith Hadoshah-IAMCS** Rabbi Frank Lowinger *Meets:* 2608 Elmwood Ave *Serv:* Saturday 9:30am (Shabbat school) *Serv:* 10:30am (716) 873-8986  
**Long Island/Plainview:** **Shuvah Yisrael-IAMCS/UMJC** Rabbi David & Rebbitzen Helene Rosenberg, M.Div. *Meets:* 88 Southern parkwy 11803 *Serv:* Sat. 10:30am (866) 463-7742 (516) 333-7227 (866) 4-Messiah [www.Shuvah.com](http://www.Shuvah.com)  
**Manhattan/Upper Westside:** **Kehilath HaDerekh-IAMCS/UMJC** Rosh Kehilah Reb Benzi HaLevi Sherry *Meets:* 236 W 72nd St *Serv:* Saturday 2pm (917) 670-8989 [www.MessianicNewYork.org](http://www.MessianicNewYork.org) [rebbenzi@aol.com](mailto:rebbenzi@aol.com)  
**Manhattan/Upper Westside:** **Congregation Sha’ar Adonai-CPM/UMJC** Rabbi Steve Fenchel *Meets:* 2 West 64th St *Serv:* Saturday 11am (212) 223-6751 [info@shaaradonai.org](mailto:info@shaaradonai.org)

North Carolina

**Cary:** **Congregation Sha’arei Shalom-UMJC** Seth Klayman Spiritual Leader *Meets:* 700 Old Apex Rd *Serv:* Saturday 10am (919) 388-3678 [www.entershalom.org](http://www.entershalom.org) [office@shaareishalom.com](mailto:office@shaareishalom.com)  
**Charlotte:** **Hope of Israel Congregation** Leader Sam Nadler *Meets:* 11630 Elm Lane 28277 *Serv:* Saturday 10:30am Shabbat School 9:30am (704) 362-1927 [www.hopeofisrael.info](http://www.hopeofisrael.info)

Ohio

**Bath:** **Rosh Pinah Messianic Congregation** Rabbi Michael Humphrey *Meets:* 3891 Ira Rd *Serv:* Saturday 10:30am Yeshiva Wednesday 7pm (330) 668-6840 [www.rosh-pinah.org](http://www.rosh-pinah.org) [info@rosh-pinah.org](mailto:info@rosh-pinah.org)  
**Canton:** **Simcha Derech HaMelech Messianic Congregation-IAMCS** Leader Edward J Mooney *Meets:* 2222 Fulton Rd NW 44709 *Serv:* Sat 10am Torah Study Tues 7pm Davidic Dance Wed 7pm (330) 340-6343 [www.sdhmessianic.org](http://www.sdhmessianic.org)

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**Canton:** **The Star in the East-IAMCS** Rabbi Michael J. Oyler *Meets:* 2638 Easton St NE *Serv:* Shabbat celebration, Saturday 10am Torah study Tuesday 9-11am, Davidic/Israeli dance Wednesday 7pm (330) 491-7827 [www.starineast.org](http://www.starineast.org)  
**Cincinnati:** **Beth Messiah Synagogue** Rabbi Michael Wolf *Meets:* 9054 Columbia Rd Loveland *Serv:* Friday 8pm & Saturday 11am (513) 683-8817 Fax: (513) 683-8917 [www.bethmessiah.net](http://www.bethmessiah.net)  
**Columbus:** **Beth Messiah Congregation-UMJC** Messianic Rabbi Howard Silverman *Meets:* 4950 Morse Rd 43230 *Serv:* Saturday 10:30am [www.bethmessiahcolumbus.org](http://www.bethmessiahcolumbus.org) [office@bethmessiahcolumbus.org](mailto:office@bethmessiahcolumbus.org)  
**Fredricktown:** **Kehilat Beyt Avraham**-Rabbi Daniel Harris *Meets:* 20 ½ E First St *Mail:* PO Box 111 43019 *Serv:* Shabbat 12 noon Traditional, edifying and fun-filled services (740) 694-1542 [ba613@columbus.rr.com](mailto:ba613@columbus.rr.com) [www.beytavraham.org](http://www.beytavraham.org)  
**Lyndhurst:** **Tikvat Yisrael Messianic Synagogue-IAMCS** Rabbi Eric D Lakatos *Meets:* 1370 Richmond Rd 44124 *Serv:* Saturday 10:30am (216) 297-9929 [www.TikvatCleveland.com](http://www.TikvatCleveland.com)

Oklahoma

**Oklahoma City:** **Rosh Pinah Messianic Jewish Congregation-IAMCS** Messianic Rabbi Michael Weygant *Meets:* 2600 NW 55 Place *Serv:* Saturday 10:40am Lunch/Dance/Hebrew Tuesday Bible Study 7:30pm (405) 842-1967 [www.roshpinah.org](http://www.roshpinah.org) [info@roshpinah.org](mailto:info@roshpinah.org)

Pennsylvania

**Allentown:** **Beit Simcha Messianic Fellowship-IAMCS** Leader Rabbi Glenn Blank *Meets:* 5042 Schantz Rd *Serv:* Every Shabat 10am, followed by oneg & classes (610) 289-2011 [www.beitsimcha.org](http://www.beitsimcha.org)  
**Bethlehem:** **Beth El Gabor-IAMCS** Messianic Rabbi Mark Shulman *Meets:* 1555 Linwood St 18017 *Serv:* Friday 7:30pm & Saturday 10:30am (610) 419-1464 [www.bethelgabor.org](http://www.bethelgabor.org) [rabbimark@bethelgabor.org](mailto:rabbimark@bethelgabor.org)  
**Lancaster/Lititz:** **The Seed Of Abraham** Lloyd Elias Scalyer *Meets:* “The Mill” 813 Rothsville Rd *Serv:* Saturday 10:15am (717) 687-8913 [www.messiahpa.org](http://www.messiahpa.org) [lloyd\\_elias1351@comcast.net](mailto:lloyd_elias1351@comcast.net)  
**Philadelphia:** **Congregation Beth Yeshua-IAMCS** Senior Messianic Rabbi David Chernoff *Meets:* 7501 Haverford Ave *Serv:* Friday 8pm & Saturday 11am Prayer Wednesday 7:30pm (215) 477-2706 [www.cby.org](http://www.cby.org) [info@cby.org](mailto:info@cby.org)  
**Pittsburgh:** **Shores David-UMJC** Leader Nathan Puro *Meets:* 105 N Park St, Monroeville *Serv:* Saturday 10am & Wednesday Chavurah 7pm (412) 829-0810 [www.shoreshdavid.com](http://www.shoreshdavid.com)  
**Yardley:** **Kehilat Ari Yehudah/Congregation Lion of Judah-IAMCS** Congregational Leader Peggy Michalchuk *Meets:* Yardley Cmty Ctr 64 S Main St *Serv:* Saturday 10am (215) 493-4460 [www.lojpa.org](http://www.lojpa.org)

Tennessee

**Bristol:** **Ari Yehudah Congregation-IAMCS** Rabbi Joseph Bell *Meets:* The Manna Bagel Co 634 State St *Serv:* Saturday 10:30am (423) 652-1188 [www.forzionsake.org](http://www.forzionsake.org) [4znsake@earthlink.net](mailto:4znsake@earthlink.net)  
**Bristol:** **Beth Shalom-HCGC** Messianic Pastor Brent Fiedler *Meets:* Addilynn Memorial United Methodist Church 3225 Avoca Rd *Serv:* Saturday 1:30pm (423) 967-4228 [www.messianicbethshalom.org](http://www.messianicbethshalom.org)  
**Memphis:** **B’rit Hadasha-UMJC/Tikkun** Congregational Leader Chad Holland *Meets:* 6320 N Quail Hollow Rd *Serv:* Saturday Torah study 9am & Shabbat service10:30am (901) 685-9267 [www.brithadasha.org](http://www.brithadasha.org) [info@brithadasha.org](mailto:info@brithadasha.org)  
**Nashville:** **Kol Dodi Messianic Congregation-IAMCS** Rabbi Ken Alpren *Meets:* 101 Bowling Ave 37205 (West End Area) *Serv:* Shabbat 11am Offering Shabbat School, Yeshiva Classes and services in Chattanooga (615) 973-6933 [www.koldodi.org](http://www.koldodi.org)

Texas

**Bedford:** **Metroplex Messianic Fellowship** Rabbi Marty Cohen *Meets:* First Baptist Church Bedford, 2045 Bedford Rd 76021 *Serv:* Saturday 10:30am (877) 713-6416 [www.metroplexmessianic.org](http://www.metroplexmessianic.org)  
**Dallas:** **Adat Shalom Messianic Congregation** Leader Robin D Rose *Meets:* 12727 Hillcrest Rd *Serv:* Friday 7:30pm Bible studies Wednesday 7pm (972) 271-4976 [www.adatshalom-dallas.org](http://www.adatshalom-dallas.org) [robin\\_d\\_rose@yahoo.com](mailto:robin_d_rose@yahoo.com)  
**Dallas:** **Baruch HaShem Synagogue** Rabbi Marty Waldman *Meets:* 6304 Belt Line Rd *Serv:* Saturday 10:40am (972) 386-0121 [www.BaruchHaShemSynagogue.org](http://www.BaruchHaShemSynagogue.org) [office@bhsdallas.org](mailto:office@bhsdallas.org)  
**Dallas:** **Eitz Chaim-UMJC** *Meets:* 650 W Campell Rd Richardson/ North Dallas *Serv:* Saturday 10:30am Wednesday Prayer 6:30pm (972) 231-3884 [www.eitz-chaim.org](http://www.eitz-chaim.org) [info@eitz-chaim.org](mailto:info@eitz-chaim.org)  
**Dallas:** **Shalom, Shalom Messianic Congregation** Leader Dr. Todd Baker *Meets:* Fellowship Bible Church Rm 202 99330 N Central Expway 75231 *Serv:* Friday 7pm (214)356-2583 [toddbus@yahoo.com](mailto:toddbus@yahoo.com) Radio shows at [www.brit-hadasha.org](http://www.brit-hadasha.org)

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**Houston:** **Congregation Beth Messiah-UMJC** Messianic Rabbis Richard Freeman and Ron Aaronson *Meets:* 9001 W Airport Blvd. 77071 *Serv:* Saturday 10am (713) 271-5757 [www.cbmhouston.org](http://www.cbmhouston.org)  
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**San Antonio:** **Shores David Messianic Congregation-IAMCS** Rabbi Stuart Fabricant *Meets:* 201 Harriman Pl (First Christian Church) Dr *Serv:* Saturday 10:35am (210) 499-4447 [www.shoreshdavid.net](http://www.shoreshdavid.net) [shoreshdavid@sbcglobal.net](mailto:shoreshdavid@sbcglobal.net)  
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**Norfolk:** **Beth Messiah-UMJC/IMJA** Rabbi Dr. Joseph Rosenfarb *Meets:* 7130 Granby St *Serv:* Friday 7:30pm & Saturday 10:30am (757) 423-3440 [www.bethmessiahsynagogue.com](http://www.bethmessiahsynagogue.com)  
**Richmond:** **Tikvat Israel-UMJC** Rabbi Jamie Cowen *Meets:* 2715 Grove Ave *Serv:* Saturday 10am Wednesday 7pm Torah study Hebrew youth (804) 355-5709 [www.tikvatisrael.com](http://www.tikvatisrael.com)  
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**Odessa:** Gateway to Zion-Congregation of Odessa-IAMCS US mailing-address: Rabbi David Schneier 414 N Guillemard St Pensacola, FL 32501 [rabbi.d.schneier@iamcs.org](mailto:rabbi.d.schneier@iamcs.org)

**Zhitomir:** Kehilat Brit-IAMCS Gagarina str. 34 1002 Rabbi Sergey Pinchuk Ph: +380412341769 [rabbi.s.pinchuk@iamcs.org](mailto:rabbi.s.pinchuk@iamcs.org)

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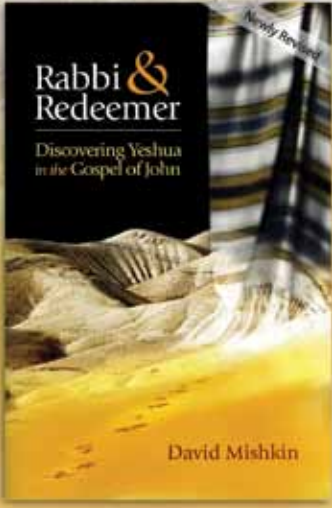
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Reviews: Rabbi and Redeemer ▶ Continued from page 20

from a wide range of sources, such as C.S. Lewis and the long-running television show, *E.R.* For example, Chapter 3 explores the idea of being “born again,” a phrase believers often take for granted, but, as he explains, understand in a very limited way. The next chapter examines the social boundaries Yeshua crossed. Chapter 5 dissects the concerns that existed between the Messiah, and the religious leaders of His time. The author illustrates how the Savior’s claim to authority, both socially and in the religious realm, transcends the ages.

Mishkin approaches his material with candor, referencing both modern and ancient sources, from the *Encyclopedia Judaica*, to the Talmud and the Bible. At no time do Mishkin’s feet seem to leave the ground. Everything he presents is laid out with a measured credibility that makes for an easy read, useful in a discipleship class or other group setting. The book helpfully includes study questions that continue the discussion.

Offering a short overview of Judaism, as seen through this examination of the Gospel, those with scant Jewish background will discover important benchmarks of Jewish history and religious tradition. Included throughout are engaging personal stories from the author’s own experiences.

As the book progresses, the narrative travels inexorably toward its inevitable climax. Drama heightens, just as it does on the pages of John, as the Lord’s joyous entry into Jerusalem culminates with the passion of Golgotha. Leaning on Messianic “heavy hitters,” such as Dr. Michael Brown and Dr. Arnold Fruchtenbaum, Mishkin culls salient points from a couple of the best minds in the Messianic Jewish movement.

Even if you are already a believer, there is something to learn in *Rabbi and Redeemer*, or to perceive in a new way. Read it yourself; then, by all means, pass it on. **MT**

Israeli Media Stands Up ▶ Continued from page 1

The latest occurrence of this was on Wednesday evening, when Israel Channel One’s “Second Look” program compared local Messianic Jews to the anti-missionary group Yad L’Achim, which has dedicated itself to harassing and driving out believers in Yeshua (Jesus).

Opening the program, the Channel One anchor noted that at a recent Yad L’Achim rally, Messianic Jews were declared as dangerous to the Jewish nation as Hitler had been, a significant escalation in incitement against local Messianics.

The segment, which was titled “The Jewish Big Brother,” began with an interview with a young Jewish woman who does not believe in Yeshua. She is an organ player, and the only place she could find to practice her music was a downtown Jerusalem monastery, which was happy to oblige her.

But that’s when the trouble began, both for the girl and the monastery.

The girl recounted how her parents received an anonymous written warning from Jewish “anti-missionaries” who said their daughter was being preyed upon by Christians.

When the girl continued accepting the hospitality of the monastery she began receiving anonymous phone calls, and was sure she was being followed and watched.

“I felt like I was in a suspense movie,” she said. “I was constantly looking over my shoulder.”

Yad L’Achim also targeted the monastery itself, advising Israel’s Ministry of the Interior to revoke the residency visa of the priest overseeing the facility. His case is still pending, but the priest has been forced to all but go underground in an effort to preserve both his and his staff’s ability to be in Israel.

Yad L’Achim director Rabbi Shalom Dov Lifschitz told Channel One that if the “missionaries” are not stopped, soon “there will be no Jews left here.”

The girl who was interviewed said she had never once been pressured to accept Yeshua by the priest or his staff. But, in addition to wondering why Yad L’Achim has such influence over the Ministry of the Interior, Channel One questioned why it is such a problem for Jews to believe in Yeshua.

The second part of the report interviewed several local Messianic Jews, including Avner and Rachel Boskey [pictured left] whom the anchor noted “believe that the Messiah has already been here, and that his name is Yeshua. They believe there is no problem believing in him and remaining Jews.”

Avner Boskey explained that not all Israelis feel that way. “When we were immigrating, and we came through the Ministry of the Interior, everything was

going fine,” said Boskey. “Then, one day, we were told that there is a problem, that information had come from Yad L’Achim —she said this three times.”

The problem is that Yad L’Achim views believers in Yeshua as “soul snatchers” who want to turn Jews into Christians, thus spiritually destroying the Jewish people.

A Yad L’Achim promo video teaches that there are two parallel efforts to destroy the Jews—the physical, and the spiritual—and that Messianic Jews are the product and the proponent of the second.

Boskey noted that today Yad L’Achim has gone far beyond just targeting those believers in Yeshua who openly proselytize. “Just believing in Yeshua makes us dangerous enough in their eyes,” he said.

Asher Intrater, head of the Revive Israel ministry and the Jerusalem-area Messianic congregation Ahavat Yeshua, said it is not right to refer to Messianic Jews as missionaries, at least not without applying the same label to Orthodox groups like Yad L’Achim.

“We are not ashamed of our faith, and will share it with anyone who asks,” said Intrater. “But we don’t pressure or coerce anyone.”

“The truth,” Intrater pointed out, “is that the Orthodox Jews proselytize a hundred times more than we do.”

Anyone who has driven a car in Israel can attest to how often Israelis are approached by proselytizing Orthodox Jews at stop lights throughout the country.

A number of other Messianic Israelis were interviewed and given a chance to tell their stories, including Pnina Conforti, whose popular bakery has been repeatedly targeted by Yad L’Achim.

Following the interviews, the anchor debated with two Israeli lawmakers—Michael Ben-Ari of the religious National Union party, and Nitzan Horovitz of the secular Meretz Party.

Horovitz and the anchor were openly agitated by the Ben-Ari’s defense of Yad L’Achim’s actions and his insistence that believers in Yeshua pose a threat to the Jewish state by simple virtue of their faith.

“I receive far more complaints of missionary activity by Orthodox Jewish organizations!” Horovitz exclaimed, echoing Intrater’s earlier assessment that it is not Messianic Jews who are trying to coerce Israelis to accept their beliefs.

“They [the Orthodox] are constantly looking for enemies,” Horovitz continued. “But we do not have an enemy in Christianity.”

Throughout the second half of the report were interspersed clips of Yad L’Achim and its Orthodox supporters holding hostile and heated rallies, while Messianic Jews were shown calmly praying for Israel at their places of worship.

The message was clear: Messianic Jews are not a threat to Israel or the spirit of the Jewish nation, but Yad L’Achim just might be. **MT**

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Wedding



On May 30th , 2010, **Gabriela Leiti Nani** and **Ricardo de Martino** were married at Capricho Mansion in Sao Paulo, Brazil. The ceremony, performed by Rosh Gilberto Branco, leader of Beit Mashiach Messianic Jewish Congregation, also in Sao Paulo, took place in a beautiful garden, followed by a reception at the same location. Two hundred guests, including family, friends and members of the congregation, joined to celebrate the couple’s union under God’s blessing. The newlyweds chose Monte Verde, a countryside resort, as their honeymoon destination, and currently reside in Sao Paulo. Ricardo has dedicated his life to evangelism and Gabriela to the teaching of children at Beit Mashiach, where they are part of the congregation worship team.

It’s Good to be a Messianic Youth

► Continued from page 13

contact congregations, and work with the regional representatives, who are responsible for leading one or two of the sessions tailored for 17 to 21 year olds. Upon arriving at any given conference, Mara also depends on the assistance of local congregational leaders and chaperones.

These occasions have transformed over the years into a multi-faceted experience, including youth-led worship, a uniform theme with corresponding teachings, annual keynote speakers, and outdoor activities, such as zip lines\*, high ropes courses, boating, and bonfires. “I especially like what followed the teachings,” cites Shoshana. “After listening to a specific message, we had the option of standing in line to receive prayer directly related to that topic. This ministered to me tremendously.”

An assortment of ice-breaker activities, dubbed “Wolibogne,” has become the traditional opening, intended to prompt the teens to move beyond social barriers and comfort zones. The Wolibogne mixers are meant to be fun, but also to set a spiritual atmosphere.

New additions to the 2010–2011 program include optional prayer rooms, as well as core discussion groups that have activities geared toward building trust among those attending. This current season is also the first time a Messianic youth leader is the keynote speaker.

Dara Vidito is the full-time Youth Director at Congregation Beth Hallel in Roswell, Georgia. “Dara is doing an awesome job teaching about the power of faith in the Lord when combating fears and insecurities,” Mara enthuses. “She connects with the young people through exhortation, and sharing relevant experiences from her own life.”

Preparing one’s heart and establishing unity is not just for the attendees. The leaders, like Mara, are often kept on their toes, too. “The craziest thing that has ever happened to me on a retreat,” Mara shares, “took place this past March at the South Central region.” She was on her way from the airport and about 30 minutes away from the conference, when she got an unexpected phone call from her coordinator at the facility. “She told me that a wildfire had broken out that morning, and the fire had spread to about 400 acres.”

The state of Texas had placed the area under mandatory evacuation, so the center had to cancel hosting the YMJA group. With other leaders on the last leg of their journeys, Mara had to act quickly. “By the grace of God, I was able to stay calm and ask my coordinator if she could help me find an alternative meeting place.” Within 15 minutes, Mara got the name of another venue that was nearby. Miraculously, it was available.

“Amazingly, the only reason they were free is that the couple who owned the center was taking the weekend off to fix things around the facility,” Mara remarks. “Praise God they graciously took in our large group of 65 at the very last minute.”

Perhaps it is no coincidence that this year’s theme is *Fearless*. “This title was birthed out of my desire to see others experience victory, plus my own struggles,” Mara elaborates, “such as rejection, failure, and other negative emotions. We use the tools necessary for choosing faith over fear, and to ultimately be set free from this bondage.”

The last session of each weekend retreat focuses on developing reverence to the Lord and choosing to live as bold servants of God, upholding the vision for the next generation, and knowing who they are in the Messiah.

\*A zip line is a cable suspended above an incline to which a pulley and harness are attached for a rider

Obituary



**Dr. Herbert A. Opalek** passed away suddenly on April 9th, most likely due to a heart attack. Born on October 4, 1944 in Brooklyn New York, Herb, an only child, was raised in an Orthodox Jewish family. At the Jewish Theological Seminary, Herb did graduate study in 1st Century Religious Literature, both Rabbinic and Christian. Herb received two PhDs, one in Religion and the other in Late Antiquity (Judaism and Christianity). In 1997, while staying at a hotel room in Boston, he had nothing but a Gideon Bible to read. When he read the account of Nicodemus, the blinders were removed. Herb, an Orthodox rabbi, came to faith in the Messiah. Since then, he served at rescue missions in New York City, New York state, Connecticut, and for the past seven years, in California. He was also an encouragement to Jewish and Gentile believers in the Messianic expression of their faith. Herb was interned on April 11th, and is survived by his wife, Kathy, his stepchildren, Lisa and Michael James, and a goddaughter, Jennay Osby.

Jewish Jewels

► Continued from page 21

things that resulted from Neil and Jamie’s increased involvement with the Land is their annual Israel Missions. During the last trip, a small team ministered for the eight nights of Hanukkah. “Every night we had a *simcha* for a different group, mostly for non-believers, but also for the Messianic believers,” Jamie relays. “We connected with Bnei Zion Hospital in Haifa. They welcomed us with open arms. We threw a party for children with cancer and we rejoiced for another night of Hanukkah in a battered women’s shelter. They know exactly who we are and what we believe, but the Lord’s really brought about this amazing connection.

“Recently, a Methodist woman contacted me. She had sent me a rough draft of her book for review,” Jamie explains, “which for some reason happens a lot. I usually don’t have time to go over them, but this one I read. She was an active Christian Zionist. But the interesting thing is that she was taking on the entire pro-Palestinian Methodist Church. As a delegate, she goes to the annual meetings, and presents her own written resolutions, which are pro-Israel. Though they never get passed, each one has to be read aloud during the meetings! So, they’re heard by the all attending delegates—including the upper echelons of the church.

“Impressed, though not knowing who she was, I endorsed her manuscript and called to thank her for her work. The author commented, ‘I have been watching you and your husband on television for a long time. You actually started me on this journey. You were the inspiration the Lord used to light a fire under me for the Jewish people.’”

Jewish Jewels is an extension of what Yeshua has done through the Lash family. “We’re not very complicated around here,” Jamie explains. “We love the Jewish people, and we go for the heart.” **MT**

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# get involved . . . ... from your couch

We've been having summer witnessing campaigns in New York City since before the guy pictured was born. He would like you to join us on the front lines of evangelism from your computer! Be a social media maven and help us reach many with the gospel via Facebook and YouTube. We need people like you who are willing to volunteer time on the Internet to share the gospel with users we've met on the New York City campaign. Be a part of the N.E.T. (Network Evangelism Team). Register now!

## also get involved . . . on your knees

Luddites (people who fear technology) can make an impact, too. We need people who will pray for our missionaries as we seek to make the Messiahship of Y'shua (Jesus) an unavoidable issue to the Jewish people of New York. Here are some things you can be praying for:

- our campaigners, to have courage and compassion in the face of rejection and opposition
- our stewards—those men and women who are working hard behind the scenes—to make sure that we go out on the streets well-fed and equipped for evangelism
- the media, to pick up on what we are doing and amplify our message
- a great outpouring of the Holy Spirit on those we want to reach—that He will open people's hearts to receive the gospel
- people to relate to our message/literature and be drawn to interact with us
- great fellowship between all those connected with the campaign—that we will build each other up in faith

## here's how you can help:

### pray:

Sign up to receive regular prayer updates.

### keep informed:

Receive our free newsletter.

### participate:

Join the N.E.T.

### give:

Enable us to pay for this ambitious effort!



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