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### **An Interview with Israel's National Security Advisor**

*Culled from an article in HaArets, July 10, 2009.*

First appeared in Breaking News on [www.TheMaozWeb.com](http://www.TheMaozWeb.com)

Uzzi Arad was born in 1947 in Kibbutz Zikim, near the Gaza Strip. He studied at Princeton and served in the Mossad for over 20 years. He was National Security Adviser to Benjamin Netanyahu during the latter's first stint as prime minister (1996-99). He specialized in nuclear strategy, a subject he also taught. He was a pioneer in the realm of risk-management policy. In varied and diverse ways, he has been a player in the Israeli security and intelligence drama. A hundred days ago, Dr. Uzi Arad returned to the centre of power, as National Security Adviser. He holds the Iranian portfolio, conducts the sensitive dialogue with the US and is the closest person to the Prime Minister. Some observers say that Arad has become the strongman of current Israeli policy.

### **Q. Do you see any prospect that the [Middle East] conflict will come to an end in the coming years?**

Regrettably, we have not succeeded to promote Arab internalization of our right of existence. The Arab and Muslim refusal to recognize Israel's legitimacy is sometimes suppressed and amorphous, at other times sharp and violent, but it is all-embracing. I have yet to encounter an Arab personage capable of saying quietly and clearly that he or she accepts Israel's right of existence in the deep historical and conscious sense. It will be difficult to reach a true Israeli-Palestinian agreement that does away with the bulk of the conflict. I don't see that in the coming years it will be possible to forge that different reality which so many Israelis want.

### **Q. Will a Palestinian state be established on the watch manned by you and Netanyahu?**

I also do not see a Palestinian leadership or a Palestinian regime but a disorderly constellation of forces and factions. Possibly someone might come along and say I am an engineer of events; the depth doesn't interest me - I am going to produce an event. And within three years - presto - four Annapolises, two disengagements, global pyrotechnics. And then suddenly, in 2015, there is a Palestinian state. Stamps, parades, carnival. That could happen. A fragile structure, yes; an

arrangement resting wholly on wobbly foundations. But it could happen. There could be a Palestinian state.

**Q. What you are saying is that there will not be true peace, but there might be a peace event with Hollywood trappings.**

Everyone knows there is a failure of Palestinian leadership. There is no Palestinian Sadat. There is no Palestinian Mandela. Abu Mazen is not vulgar like Arafat and not militant and extreme like Hamas. But I do not discern the interest or the will to arrive at the end of the conflict. On the contrary, he is preserving eternal grievances against us and intensifying them.

After Olmert offers him almost everything, he says wide gaps remain. And then you reach the conclusion that there really is a receding horizon here; the more Israel moves toward the Palestinians, the more they move away, because even their moderates do not really want a settlement. At most, they are striving toward a settlement in order to renew the confrontation from a better position.

There are no true peace leaders among the Palestinians. But I do not believe that this is part of Palestinian genetic makeup. I hope a Palestinian will emerge, able to recognize that there is some justice on the Israeli side, too. In Israel there are many who see the justice of the Palestinians' cause, write about it and make a living from it. True peace will come when Palestinians recognize there is also justice to the Israeli side of the conflict.

**Q. What about Iran?**

The impression is that there are deep differences between Israel and the United States. Israel is saying, first Iran, then Palestine, whereas the United States is saying, first Palestine, then Iran.

Both cases need treatment. We cannot bury our heads in the sand and freeze one to deal with the other. When Israel says that it feels a more acute need to deal with the Iranian problem, it is right on three counts. First, because the urgency there is overriding; second, because if we succeed there, it will be easier here; and third, because if we do not succeed there, we will not succeed here. If Iran goes nuclear, everything that might be achieved with the Palestinians will be swept away in a tidal wave and go down the tubes overnight.

**Q. Do you feel that the international attitude toward Israel today is unfair?**

Completely, extremely unfair. If you want to enforce the clauses of the Road Map, you have to enforce *all* of them. Security violations are more serious than building violations: rockets kill people, settlements do not.

**Q. Your main front as national security adviser will be the danger of a nuclear Iran and a nuclear Middle East. But as far as we know, Iran has already crossed the point of nuclear no-return and has enough fissionable material to assemble a first nuclear bomb.**

**The point of nuclear no-return** was defined as the point at which Iran has the ability to complete the cycle of nuclear fuel production on its own; the point at which it has all the elements to produce fissionable material without depending on outsiders. Iran is now there. I don't know if it has mastered all the technologies, but it is more or less there. However, the term "no-return" is misleading. Even if Iran has fissionable material for one bomb, it is still at a low grade of enrichment. If it wants to conduct a test, it will not have even one bomb. It follows that Iran is not

yet nuclear and not yet operational. Serious obstacles remain. The international community still has enough time to force Iran to stop of its own volition.

Looking back, we see a dramatic failure here. A red line was defined and Iran crossed it. I am confident that Netanyahu will know how to cope with the harsh reality he inherited. He is the first Israeli leader to identify and understand in depth the Iranian threat. Netanyahu understands that Iran is the great challenge of this period. He is dealing with the challenge intelligently, responsibly and with the state's interests uppermost.

The major concern in professional circles is that a nuclear Iran will cause nuclear proliferation in the region. According to these experts, Saudi Arabia, Egypt and Turkey have certain capabilities. Syria, Libya and Algeria have already tried. If Iran goes nuclear, those countries will consider following suit. There is already evidence of this. It is wrong to say that, just as we lived with a nuclear Soviet Union and with a nuclear China, we will also be able to live with a nuclear Iran. The subject is not just a nuclear Iran; the subject is a multi-nuclear Middle East. A Middle East in which there are quite a few countries that resemble Pakistan.

Serious, non-Israeli experts look at the Middle East and say that if Iran is nuclear in 2015, the Middle East will be nuclear in 2020. A multi-nuclear Middle East is a nightmare. Five or six nuclear states in a jumpy and unstable region where the world's energy resources are located will not create nuclear quiet but nuclear disquiet. It's unlikely that the Iranians will stop after the dialogue that the Americans will perhaps hold with them in the months ahead. The probability of containment without pressure is low. I am hearing among unofficial American analysts talk of a maritime blockade - no one enters or leaves. Iran is highly dependent on the importation of oil distillates and the export of unrefined oil. An effective blockade could threaten Iran with bankruptcy within months. In that case, Iran might yield. But it might also decide to challenge those who are cutting it off. From there the road to escalation is short.

What I am saying here does not reflect official Israeli policy or American policy. But there are those in the West who believe that this is the way. The prospect is to confront the Iranian government with a dilemma: Going nuclear or flourishing, going nuclear or survival of the regime. If that will be the dilemma, Tehran might conclude that regime survival is more important than the nuclear project.

**Q. What will the West do if there is no maritime blockade or if it fails? Will there be any choice but to prevent the bomb by bombing Iran?**

During the Cold War, it was precisely those who talked about defence and survival who were considered nuclear hawks. The doves talked about "mutual assured destruction," which blocks any possibility of thinking about nuclear weapons. One of my projects was a paper for the Pentagon on planning a limited nuclear war in Central Europe.

It is important to ascertain that deterrence will work, even if you yourself have been destroyed. Never again will [Jewish people] we be felled in mass numbers, never again will we be defenceless and never again will there be a situation in which those who harm us go unpunished. The Holocaust is relevant to our strategic thought.

**Q. When you look around today, what is your feeling? Are we alone?**

We are always alone. Sometimes we have partners and lovers and donors of money,

but no one is in our shoes. In Jewish history there is a dimension of unfairness toward us. We were alone during the Holocaust, when the good and the enlightened did not protect us. We must not be militant, but we must entrench our defense and security prowess and act with wisdom and restraint, with caution and sangfroid. Never again will Jews go like sheep to the slaughter.

### **Civil Marriages in Israel**

First appeared in Breaking News on [www.TheMaozWeb.com](http://www.TheMaozWeb.com)

There has been a dramatic decline in the proportion of couples registering in Israel for marriage at the Rabbinate (a 57% drop in the course of 20 years) and an ongoing strengthening of the legal status of common-law unions (manifested in 20 different laws passed over the years by the Knesset).

The Civil Marriage Bill approved two days ago by the Ministerial Legislative Committee proposes an apparent change. "In Israel, matters of marriage and divorce are exclusively determined by religious laws. Therefore, no civil laws dealing with these matters exist in Israel's law. The proposed law will create a legal framework for permitting and arranging the [civil] union of couples," reads a Justice Ministry memorandum. The question is, will it?

The existing law, based on a British Mandatory law from 1922, permits marriage and divorce only between members of "a recognized religious community" and places matters of personal status in the hands of the religious communities' judicial courts. In the past 20 years, hundreds of thousands of immigrants from the former USSR immigrated to Israel without being recognized as Jewish. They belong to no "a recognized religious community", which means they are not entitled to marry or divorce under Israeli law. The draft law aims at enabling them to establish families.

The Civil Marriage Bill proposes the creation of a state-civil system, institutionalizing and registering relations between couples. "The basic concept of the proposed law is that the source of validity of the mutual rights and obligations between two partners is their agreement to enter the covenant of a coupling union," the memorandum to the law, in the free will of the couple apart from religious law. However, the proposed law will effect only those defined as "without religion," and the religious courts will retain the right to oppose the registration of couples if they find that one of the partners is "a member of the religion of the religious court or if there is doubt about their status." This will face the religious courts with an interesting dilemma visa vie Israeli Jewish Christians. Jewish religious courts have insisted that Jewish Christians are no longer Jewish. Will their marriages, therefore, be allowed, or will the rabbinical courts insist that they are Jewish?

Criticism has been levelled at the proposal, claiming it does not go far enough because it does not free the great majority of Israel's citizens from dependence on the religious establishment. Some view the possible passing of the bill into law as the first crack in rabbinical monopoly over personal status, serving as a basis for further reforms in the future.

The proposed Law is a shrunken and altered version of the original draft. The current draft ensures that, in the wording of the bill, "no infringement of the rabbinical courts' unique authority in matters of marriage and divorce will occur".

The term "registration of couples" replaces the term "marriage" and is meant to permit those who cannot have, or does not want, a religious marriage to choose the "civil registration" route. But this route reinforces the Orthodox monopoly or personal status issues. That is why religious parties are willing to support it. The proposed bill offers recourse to a small group of "persons without a religion" (an outrageous expression in its own right), in effect, anyone who hasn't managed to prove their Jewish roots to the rabbinical court's satisfaction. How many individuals will agree to marry only a "person without a religion", await a rabbinical court attestation in writing (following investigation) that they are indeed a "persons of no religion", to wait for another 18 months until the state is persuaded they have not married fictitiously, so that their identity cards will be inscribed "spouse in registration of a couple under the law for registering couples of no religion"?

Having at last registered as couples, they will give birth to shunned children who will be able to marry exclusively among themselves if they wish to be married in Israel, and be registered separately in the communal records. Then, if one of the members of the registered relationship passes away, their registered relationship will be expunged from the record, as if it had never occurred, and the surviving spouse will be legally "single," not a widower or a widow, thereby creating a new status of unmarried but formerly married individuals.

The true goal of the proposed law it is to perpetuate rabbinical authority to determine national identity as an exclusive derivative of the Orthodox religious assumptions and according to strict rabbinical law. It accords the rabbinate authority not only to determine who is a Jew but also who is a gentile. It remains to be seen if the bill passes into law.

### **Temple Quarry Found**

In June 2009, Israeli archaeologists uncovered an ancient quarry from which King Herod apparently extracted stones for the construction of the Temple 2,000 years ago, the Israel Antiquities Authority said. The archaeologists believe the 100-square-meter quarry was part of an extensive network of quarries used by Herod. The biggest stones extracted from the recently found quarry would have measured three meters long, two meters across, and two meters high.

The size of the stones indicates they could have been used in the construction of the Temple compound, including the Western Wall. The dimensions of the stones that were produced in the quarry suit for the Temple walls, said Ofer Sion, the dig's director.

The two-week excavation, conducted as a salvage project before construction of an apartment complex, also uncovered pottery, coins and what appear to be tools used in the quarry, all dating from the first century B.C. Due to the amount of ancient remains in Israel, the law requires builders to permit such excavations before construction. Such digs regularly turn up important discoveries. "Finding a large quarry related to the largest building project ever undertaken in Jerusalem ... that's more than one discovery among others", said archaeologist Aren Maeir of Bar-Ilan University (not involved in the excavation). "It's an additional block that slowly reveals the picture of construction in ancient Jerusalem".

Herod was the Roman-appointed king of Palestine in 37 B.C. he died in 4 B.C. and was known for his many major building projects, including the renovation and expansion of the Temple, which was destroyed by Roman legions in A.D. 70.

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**Breaking News** is updated on our website almost daily, sometimes twice or thrice daily. It is an excellent means of keeping informed of events in Israel. In time of special tension, we will be using **Breaking News** to provide reports, rather than sending out our daily bulletins. We recommend to friends to visit our site daily, if only for this column [www.TheMaozWeb.com](http://www.TheMaozWeb.com)

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### **Baruch's Biography**

*Previously, Baruch had arrived at the WEC College in Glasgow, Scotland and had begun to settle in.*

### **Learning to Think**

Most topics were taught in College in the traditional fashion: frontal lecturing, recommended reading, written summaries, research and an exam. But Mr. Chapman had developed a unique method of teaching theology, eminently suited to students of widely varying academic backgrounds and abilities, and of very different theological persuasions.

Mr. Chapman never lectured, although he obviously could do so with great aplomb. He would provide a brief introduction to the topic under discussion, surveying pitfalls, prominent issues and some of the literature. He would then give us an assignment, a bibliography, a limited number of words and a fixed amount of time. We had to write. Mr. Chapman had a knack of identifying where we had waxed eloquent instead of striving for coherence, where we had quoted an author but not quite understood what he had said, and where our argument was weak. He was also quick to identify quotes or plagiarized otherwise, which new students were often inclined to quote. He would put us in our place by asking us to explain what we had plagiarized in the vain hope of impressing him. He was decidedly unimpressed, and we soon learned that our job was to understand, not to appear to have understood: once we handed in our papers, Mr. Chapman would read the papers carefully, grade them, and then sit us at a round table, where we had to defend our respective positions before those whose views differed from ours.

It was an excellent method. It taught us to think, and taught us to think theologically. We framed our own opinions, although Mr. Chapman would often challenge us to think again. He never raised a theological flag nor imposed a theological shibboleth on us. He treated us with the utmost respect if we differed from what he considered to be true, so long as we did so on solid grounds, but he was impatient with superficial argumentation and unfounded statements. His method served me well as a student of the Bible and of theology for more than forty years by forcing me to examine my facts before coming to conclusions, and to eschew clichés and evangelical sloganeering. I've adopted the method in my own teaching endeavours and, in many cases, seen blessing because of it. This became one of the most formative influences in my life and I am grateful to God in his goodness, and to Mr. Chapman for inculcating it.

I was displeased with my spiritual life, and with good reason. I was busy at my studies and made good grades, but did not consider myself close to God. There were many topics over which I needed to pray, and time for prayer was too short. In addition, I was involved in editing the New Hebrew translation of the New Testament, and that required a good deal of time and careful attention. We were not allowed to miss meals without prior permission, so I approached Mr. Chapman about missing breakfast with the intention of devoting more time to prayer. He wanted to know why and when he heard the reason, agreed to allow me to skip breakfast for a month. When the month was up, I asked him for permission to make this a permanent arrangement. He surprised me by saying, "I agreed to a month because I wanted to see whether you would make an issue of your fasting, whether others would get to hear about it. To my knowledge, you've not told anyone. That's good because fasting is a private

matter before God. It is not a subject for boasting. You are permitted to miss breakfast for as long as you wish." I've never forgotten that lesson, nor did I have another breakfast while at College. It was at College that I developed the habit of rising early in the morning in an effort to make the most of time.

### **Fellow Students**

Some of my fellow students are still fresh in my mind. Graham was a Welshman, angry and aggressive. On one occasion I almost came to blows with him over a minor issue that raised his ire. Years later I learned that he turned out bad, left the ministry and became a drunkard.

Norman Cuthbert was a young, ruddy-cheeked Irishman who became a much-used missionary. Flora was a brilliant student who went on to earn a Doctorate and returned to College to teach theology. Carol Wilson was an attractive young lass from New Zealand on whom I had a crush. But I was engaged to Bracha and would not allow my feelings for Carol to develop. Chris Mobbs was Head Boy when I arrived and I had the joy of sharing his room. He later became a missionary in France.

David Smith was a simple-minded fellow, insecure and naïve. We managed to persuade him that he had ticks and must remain in isolation. We arranged a bed for him in one of the classes and brought him food – until the College staff discovered what we were doing and brought an end to our practical joke. John Ross was considered by some of the students rather snooty, well moneyed and overly well dressed. It later turned out that, like myself, he was penniless. John went on to study in the Welsh Bible School, later known as Brynterion Bible College and then the Evangelical College of Wales. He married Norman Cuthbert's sister and became a missionary in Nigeria. Later on he became a much-blessed Pastor in Ireland and then Director of CWI.

Colin Waltham was a short man, of quick wit, a graduate of the then-infamous London School of Economics where he had contracted more than a whiff of Communism, and where he was later converted, turning from Communism to a more spiritual kind of revolution. Colin was the College clown. He combined that calling with a serious approach to scripture and utter seriousness with anything that had to do with his studies.

Julian was the only married man among us. Refined, well educated and well positioned, he had been among the scientists who were then developing the Concorde. He had no difficulty coping with the academic aspects of student life, but did not mix with the rest of the students. Laurie was in almost every way his opposite: a proper Scot if there ever was one, short in stature and in temper, muscular, with a body scarred from many knife wounds. Laurie had spent 17 years in jail. We never knew why he was incarcerated, but one is not jailed for so long for stealing candy. It was in prison that Laurie heard the Gospel and was converted. This led to his utter transformation. In spite of his obvious struggle to control a frightening temper, Laurie was a lamb: kind, generous, eager to help, ever forgiving and surprisingly meek. He struggled hard and long with his studies and never made much by way of academic success, but he always got an A for effort. I later heard that he served somewhere as a Pastor, with much blessing on his labours.

### **Experiences at College**

#### **Attending Church in Glasgow**

Having come from the Brethren church in Haifa, I naturally attended the Brethren church near the College. It was a large assembly and, as is the Brethren custom, celebrated communion every week. Worship was held in Brethren fashion, with men spontaneously rising to pray or announcing hymns for the congregation to sing, and a select body of men ministering the word of God and administering the elements. I was befriended by Mr. Roberts and his wife, who kindly cared for me and often invited me to their home following the service. Mr. and Mrs. Roberts followed my career for years after I left Glasgow, until Mr. Roberts passed away. They prayed for the work and, on one or two occasions, contributed to it. I loved the Sunday morning services at the Assembly, primarily because of the spirit of eager worship that characterized those services.

After some time I took to attending the Church of Scotland church in the evening. The minister was Rev. George Phillips, a well known minister of the word of God. He and his brother, John, with William Still, led the evangelical wing of the Church of Scotland. George was a superb preacher with a solid expository, doctrinally conscious, ministry. It was the first time in my life that I heard real preaching with an authentic prophetic tone. John Caiger was a good preacher, no, an excellent one. But George Phillips' preaching had a note of authority, of spiritual ambition and of robust godliness that left a deep impression on all who heard. Rev. Phillips was also a Calvinist, which made him suspect in the eyes of many of us students, but his preaching abilities and his warm pastoral concern for the flock overshadowed the relatively minor faults we were sure were the inevitable product of Calvinism.

Rev. Phillips had an avid missionary interest. He encouraged WEC students to attend the church he served and gave us many opportunities to impact the young people there. I was greatly complimented when, some 15 years after I left Glasgow, Bracha and I returned to the city and worshiped on Sunday at his church. Following the service, Rev. Phillips greeted people at the door on their way out. He recognized me, remembered me by name and expressed his joy to know that I had continued to pursue a ministry of the word of God. He was a kind man, humble enough to condescend to men of low estate. (To be continued)

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### Ministry News

Baruch has completed editing the final version of **Psalms** in the **Modern Hebrew Bible for Youth** and the first stage of **Proverbs**. He is now editing **Job**. It has been decided to produce five volumes of the Old Testament, rather than four. The fourth will include Psalms, Proverbs and Job. The fifth will include Lamentations, Daniel, Esther, Ezra, Nehemiah, Ecclesiastes, The Song of Songs and First and Second Chronicles. There is some question whether HaGefen Publishing will be able to bring the project to completion. Baruch's work is volunteered free of charge, but the economic situation has brought about the threatened depletion of funds, particularly for the support of the project's translator and graphic artist. It is estimated that some 4-5 years remain until the project is completed.

Upon completing his term of service as Pastor of Grace and Truth Christian Congregation, he and Bracha **moved to another congregation**. Tikvat Yisrael (The Hope of Israel) was founded by GT Elder Tom Jameson and with the blessing and encouragement of GT. It now has some 100 congregants, of whom 19 are between the ages of 14 -26. The Maozes joined with **no pretensions** except to be **faithful congregants**. Baruch's goal was to support Pastor Tom in the same way he wished to be supported when he served as Pastor. To project as low a profile as possible, the Maozes would arrive just minutes before the services, take back seats and leave as soon as the services ended.

Pastor Tom and his elder, Sasha, asked Baruch to **preach**, and have now requested that he do so once a month. Since then he has been asked to take responsibility for the **young people** (aged 14-26) to teach them at the weekly Sabbath school, organize the bi-monthly mid-week young people's meetings and develop a broader work among the young people. Baruch is well on his way to 66; it would be far better to find **a younger man** for this task, however much Baruch enjoys being with younger people. Since none such was available, Baruch accepted the challenge, and is now working to consolidate the work while seeking out a suitable young man to take it over in due time.

Baruch developed a **3-year teaching program** that will lead the young people through the fundamentals of the Faith and of Christian living, and has begun devising a 3-year activity plan. Prior undertakings require him to be in Scotland for 5 weeks, and then in the USA for 8 during the summer. He therefore proposed that the church enlist the help of Eli, a gifted young man who has had excellent long-term experience with young people. Eli has agreed to fill in for Baruch while he is away, and Baruch hopes that he will ultimately take over the work among these needy, eager, able and delightful young people.

Meanwhile, Baruch continues to teach **Romans** on alternate Wednesdays in another church in central Israel and has agreed to teach **a course on preaching and listening to preaching**. Two congregations are now considering ways to cooperate in this latter venture.

Baruch has set aside his work on the **Micah** Commentary to complete work on a commentary on the book of **Romans**. At the first stage, he is preparing the groundwork by writing **a running commentary**. In the next, he will more closely compare the Hebrew text with the **Greek**, highlighting and discussing important differences (The modern Hebrew translation of the NT is not very reliable: the translators allowed themselves to modify the text in an effort to render the NT "more Jewish"). In the third stage, Baruch will observe **Paul's use of the OT** in his letter to the Romans, including the various sources he quoted, and seek to demonstrate how, interpreted in their context, those texts are rightly understood by Paul. Finally, he will add divisions and sub-divisions, questions for discussion, indices of OT texts quoted and of subjects. Then book will then be ready for editing. He expects that this will take me some 18-24 months to complete.

Baruch recently wrote a friend, "I've been thrilled to note Paul's close argument, his care with the biblical texts, his adoration of God in Christ and his thorough dependence on grace. My earlier work on Ephesians has taught me to understand grace as eminently demonstrated in the fact that the same God is rich to all who call upon him, Jew or gentile, and to have a greater appreciation for the unity of the body of Christ". This is useful for his work on Romans. Inna is assisting him in research while editing his **book on church structure and function**. Inna had to put this work on hold for the last few months, following the premature birth of her lovely son, Gavriel. She is now back at work. Baruch's **Daily Christian Disciplines** is being edited by a freelance editor.

Baruch and Bracha spent some time **Scotland**, where Baruch was invited to focus on writing his commentary on Romans in solitude. Up to two mid-week evenings and the weekends were given each week to preaching and teaching. Bracha cared for Baruch for the first three weeks, and then had to return to Israel to work. Baruch stayed on for almost another 3 weeks, making good progress on the commentary on Romans. **Thanks are due** to our hosts, Dr. Andrew and Shiri Vinten, for the use of their very comfortable "stables" and for the absolute privacy they afforded Baruch.

Two of **Baruch's books** have been republished **in English**, in the USA by Audubon Press ([www.Audubonpress.com](http://www.Audubonpress.com)). Judaism is not Jewish (a friendly **critique of the Messianic Movement**) has been revised and updated, and is now available under the title Come Let Us Reason Together. The first in what is intended to be a running series of devotional commentaries on books of the Bible is also available under the title **Jonah – Prophet on the Run**.

TAX-deductable **support for our ministry** should be written to the order of Berean Baptist Church and posted to **Berean Baptist church, P.O. Box 1233, Grand Blanc, Michigan 48480-3233**, earmarked "**for the Maoz Ministry (Soli Deo Gloria)**", or "**for Maoz Support**". Direct bank transfers may be made to **Franklin Bank, 24725 West Twelve Mile Road, Southfield, MI 48034 USA, Routing Number 241271957 Berean Baptist Special Account No. 567495976..** Please inform Max Sharp at Berean Baptist Church by email of the details of the transaction (date, transfer number, sum and designated purpose). All contributions are tax deductible. Receipts are sent at the end of the calendar year or at the donor's request. Please do not send contributions directly to us.

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