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MaozNews is a monthly publication. Our goal is to provide readers with an overview of realities in and with regard to Israel, with particular but not exclusive reference to the Gospel. Readers will view those portions of MaozNews in which they have interest. To that end, we seek to diversify.

A Synagogue from the Days of Our Lord

A synagogue from the Second Temple period (50 BCE-100 CE) was exposed in archaeological excavations the Israel Antiquities Authority is conducting at a site slated for the construction of a hotel on Migdal beach, in an area owned by the Ark New Gate Company. In the middle of the synagogue is a stone that is engraved with a seven-branched menorah (candelabrum), the likes of which have never been seen. The excavations were directed by archaeologists Dina Avshalom-Gorni and Arfan Najar of the Israel Antiquities Authority.

The main hall of synagogue is c. 120 square meters in area and its stone benches, which served as seats for the worshippers, were built up against the walls of the hall. Its floor was made of mosaic and its walls were treated with colored plaster (frescos). A square stone, the top and four sides of which are adorned with reliefs, was discovered in the hall. The stone is engraved with a **seven-branched menorah** (candelabra) set atop a pedestal with a triangular base, which is flanked on either side by an amphora (jars).

According to the excavation director, Dina Avshalom-Gorni of the Israel Antiquities Authority, "We are dealing with **an exciting and unique find**. This is the first time that a menorah decoration has been discovered from the days when the Second Temple was still standing. This is the first menorah to be discovered in a Jewish context and that dates to the beginning of the Early Roman period, at the time when the Second Temple was still standing. We can assume that the engraving that appears on the stone, which the Israel Antiquities Authority uncovered, was done by an artist who saw **the seven-branched menorah** with his own eyes in the Temple in

Jerusalem (*This is unlikely – the menorah was not visible to the people, only to the priests. Even if the artist did see the menorah in the temple, this does not necessarily mean that he rendered, or was even capable of rendering a true picture.* BM). The synagogue that was uncovered joins just six other synagogues in the world that are known to date to the Second Temple period”.

The synagogue is located in Migdal (**‘Magdala’** in Aramaic), which is mentioned in Jewish sources. Migdal played an important role during the Great Revolt and was actually the main base of Josephus Flavius, turncoat commander of the rebellion in the Galilee. Until the founding of Tiberias in the year 19 CE, Migdal was the only important settlement along the shore of the Sea of Galilee. The site is currently closed to visitors but will be open to the public in the future. Migdal continued to resist the Romans after both the Galilee and Tiberias had surrendered. ‘Magdala’ is mentioned in Christian sources as the place whence **Mary Magdalene** came, one of the women who accompanied Jesus and the apostles. After the city was conquered by the Romans, it was destroyed and many of its residents were killed. At the end of the Second Temple period Migdal was an administrative center of the western basin of the Sea of Galilee.

A Jewish Response to Evangelism

Why “Jews for Jesus is Evil” by Bradley Burtson, Ha’Aretz May 19, 2007

We were driving in the Galilee, waiting for a red light to change, when they came up to the car. Their smiles were engagingly open as they wished us a fine trip. Then they offered us the flyer. Jews for Jesus. Who says that evil can't be imported, and delivered, free of charge, direct to your car door? Don't get me wrong. The members of Jews for Jesus are pure souls. They are among the most wholesome, guileless, truly well-meaning, fundamentally lovely people you will ever meet. More's the pity, therefore, that there's a special place in hell just for them.

I would like to begin by saying that I have nothing personal against these people. But that would be a lie.

The reason is that, grinning all the way, they want to take something personal from me. My history, my belief system, my ancestry. The flyers say they are concerned for my soul, and I believe them with all my heart. It's precisely my soul they're after, all right, mine and as many others as possible. They're out to harvest Jewish souls in the

name of Christ. And they're out to do it right here (*in Israel*, BM).

Make no mistake, I believe that these Christians must have every freedom to worship Jesus as their lord and messiah, perform every ritual, and celebrate every holiday that they see fit. If they want to do Born-again Kiddush and Last Supper Kneidelach and Savior Shalosh S'eudes – gezunterheit (*Yiddisch for May they be well*, BM). And if missionary activity is a commandment in their view, I wish them every success - just one thing: Leave the Jews alone.

The world is a target-rich environment for the missionary, the Protestant Christian world in particular. There's no end of lapsed Methodists, Episcopalians, Lutherans, Presbyterians, Baptists, Anabaptists, whom you're free to try to cajole into Christ. You don't need us. Jesus doesn't need us. Leave us alone.

It's a safe bet that the Jews for Jesus who may be reading this are rolling their eyes by now, classifying me as Unbeliever Type G-639-L and writing me off. But bear with me for one brief moment, if only to read the

next sentence, which has specifically to do with you, as well as with your Jewish prey, thousands of years of Jewish history, and evil: Proselytizing is persecution.

Granted, it's not the same as burning us at the stake for Christ's sake, firebombing our homes for Christ's sake, staging apres-church pogroms for Christ's sake, ostracizing and terrorizing and beating our children for having killed Christ, lynching Jewish adults for church-distributed blood libels, torturing Jews to force them to convert, converting entire Jewish communities on point of death, deporting entire Jewish communities on point of death for having resisted conversion, or, after eliminating the conversion option, annihilating entire Jewish communities with the complicitous blind eye of the Holy See.

But there's more than one way to wipe out a people, and poison, like gas, comes in many forms. Sometimes it looks like a leaflet. Sometimes it looks like the Internet. Sometimes it looks like a smile. It should have occurred to you by now that Jews in the post-Holocaust era have a mission, no less than you. We have some saving to do of our own. In ways which are as individual as each Jew in the world, it has been left to us to save Jewry itself - its faith, its culture, its values, its memory, its history - from extinction.

Look around. There aren't that many of us left. There are 2 billion Christians in the world, and nearly a billion and a quarter Muslims. There are barely 14 million Jews left alive on this planet. In 1933, that number was 15.3 million. Leave us alone.

The true evil of Jews for Jesus, is the movement's readiness to take advantages of the weaknesses of Judaism in our day, in order to further weaken it. Judaism's agonizing inability to reach its estranged youth is the stuff of Jew for Jesus dreams,

the fantasy that, in the end, they will succeed in converting us.

Sorry, I'm not supposed to use that word. Under the Jews for Jesus creed - which appears aimed at confusing its own adherents at least as much as it seeks to "turn" us non-believers - Jews for Jesus members do not convert you, they just get you to believe that Jesus Christ is the lord, and that only through Jesus can one be saved.

The faithful may well be much too busy with salvation to concern themselves with extinction. There's clearly plenty for them to do, judging by some of their Websites, where I happened upon this useful piece of instruction from the founder of Jews for Jesus, Martin (Moishe) Rosen: "Hey, if you don't know any Jewish people, you can look in the phone book for surnames that are always Jewish: Cohen, Katz, Levy, Rosen (and anything that begins with Rosen, like Rosenberg, Rosenbloom or Rosenfeld)."

And now, here in Israel, in a venture as predictable as it is indecent, they've set themselves a new target, Russian Jewish immigrants, descendants of the Jews Hitler didn't get the chance to kill. May they fail.

There are those who will say, and I applaud them, that we should engage and embrace members of Jews for Jesus, showing openness to them rather than the cold shoulder that drives them further away. I applaud those who say this and act accordingly, but I don't have it in me. It really comes down to this: It's hard enough to be Jewish as it is. It's tough to be Jewish if you're secular, and it's no less difficult if you're religious.

It's tough to be Jewish in the Diaspora if you live among non-Jews. It's tough to live there if you live among lots of Jews. And it's tough as nails to be Jewish in Israel, atheist, knitted kippa, Haredi (*Ultra Orthodox*, BM),

or fusion JUBU (A Jewish person who believes in Buddhism, BM).

If you're a Jew for Jesus and you're still reading this, you may well be thinking: This guy sounds riled. He needs a friend in Jesus. You're thinking wrong. This guy needs you

to keep your salvation to yourself. Believe whatever you want. Practice whatever you preach.

Just stay the hell away from us.

Baruch's Biography (continued)

Baruch and Bracha settled in the centre of the country, where Bracha was employed in a Christian travel agency and Baruch with Arta, an office and art supplier. They transferred to a Brethren congregation in Joppa.

The Hebrew Christian Alliance kindly offered to purchase a home and to rent it to us. Bracha and I gratefully accepted this offer, located a flat in Rishon LeTzion and moved into No. 4 Dvorah Baron Street in the same month Bracha was to give birth to Avital in September 1972.

That was an exciting moment in our marriage and our shared life. When Bracha was in labour, the doctor instructed his nurses to crack open a window, so I could hear and see what was going on. I stood outside and heard the process, thrilled to tears at the first sound of the child's cry. A short while later the doctor came out with Avital wrapped up well and announced, "She's big enough for you to buy her a satchel and send her to school!"

Forced Out

We had served in the Yaffo Brethren Assembly, I preached from time to time and was responsible for the youth. God seemed to bless our labours with evidence of conversions and of spiritual growth.

One day Solomon approached me about arrangements he was making for a six-month trip to family in Canada. I was asked to be responsible for the church while he was away. I declined. I had learnt from the Bible and from Mr. Ostrovsky that the church membership is a shared priesthood, and that rulers of the church were to be appointed by the congregation.

- Are you challenging my authority, Baruch?!

- No, Solomon. You know how much I love and respect you and how eager I am to submit to your authority. But I must question your right to place me over the church. If the congregation is asked and agrees, I will gladly accept the responsibility. Otherwise, I'm afraid I shall have to decline.

Solomon was unwilling to bring the matter to the congregation, so he devised another plan: would I share responsibility with some others, who would not be in authority but simply help with the services until he returned from Canada. Unhappy with the proposal, I thought it was a happy compromise and, knowing no better, agreed.

The Ostrovskys left. Soon after that, the storm broke. One among those left to care for the congregation thought we should do one thing and another thought we should do otherwise. One liked my preaching, the other protested firmly. One insisted that we visit congregants, the other insisted that we should not. It was a mess and Solomon had to intervene from Canada. Upon his return, he reminded me of my refusal and insisted that the difficulties had arisen because I had not acceded to his initial request. I, on the other hand, was persuaded that I had been spared an insurmountable difficulty by declining to accept his gracious but unilateral appointment.

Solomon was incensed. He informed the congregation that I had rebelled against his authority, had acted against the weal of the church and therefore should be instructed to remove myself from the church's fellowship. No specific charges were laid, no biblical patterns of discipline were followed, and I was not given an opportunity to defend myself. The congregation was called upon to vote whether or not it supported Solomon's proposal and the decision was made on the basis of the people's affection for Solomon. Bracha and I were disfellowshipped. Out of love and respect, no one would stand against Ostrovsky, not even those who came to us secretly and expressed their disappointment in what had been done.

Such discipline is terrible under any circumstances. It was worse than terrible in those days because Solomon Ostrovsky was, deservedly, a much-respected leader in the tiny Hebrew speaking Christian community in Israel. Bracha and I were excluded from Christian fellowship for years.

I sought a higher level of employment and was hired by Electra as manager of their air-conditioners export department. It was a job well beyond my abilities and experience at the time, but I was determined to do well. During the initial interview for the job I made it very clear to my would-be employers that I would insist on complete honesty in our dealings with suppliers and customers. "Of course", they protested. "We do everything by the book!"

A few months later we received an order from Zaire, annotated, "according to the usual practice". I inquired as to the usual practice referred to and was informed that the Zaire government had over-valued its currency, so that Dollars were cheap in Zaire. Our representative there, an Israeli, took to the habit ordering 20% more air conditioners than he really wanted. On the basis of the invoice received from us he would obtain permission to buy Dollars at the reduced price. Electra would send as many crates of air conditioners as ordered, but 20% of these were empty, laden weighted to the exact weight. Electra took half of the extra 20% as added profit, while the other half was deposited in an account owned by the representative in Zaire. So far as I was concerned, this "usual practice" had come to an end. Electra's management insisted and I tendered my resignation.

My next appointment was with Kur, then Israel's largest conglomerate, one of the world's 100 largest companies. I was deputy to Elyakim, the Kur Exports International Relations Department Head. I was given a spacious office, was entitled to tea or coffee and cake twice a day and as many times as necessary when I had guests – but little work to do. I read like mad with the intention of getting to know the firm and my department, so I could make the most out of the job. After about a week Elyakim came into my office. "Baruch, here's your first assignment. We have a budget of 750,000 Lirot (the Israeli currency of the time). I've not managed to use it all

and the end of the year is approaching. Spend it. Find ways to use it." As soon as he left, I picked up the telephone and began looking for a job.

I found such with Kem Chemicals, a manufacturer of lubricators and various cleaning materials, where I served as Sales Manager. We did well and I enjoyed the work greatly. Sales soared and there was excellent morale among the team. After some years at Kem, I took up employment with Maxtronics, a company that sold electronic anti-intrusion equipment, mainly based on low-frequency radar. Then the Yom Kippur war erupted.

The October War

By the time war broke out in October 1973, I was earning large sums of money and had commenced the publication of a privately funded magazine, *From Time to Time* (Me'Et Le'Et). The first issue was published in September 1973. It was my desire to provide the church in Israel with good Christian literature, a forum for theological discussion and information about the church around the world. One month later, the October War broke out.

It was the Day of Atonement. Bracha and I had just returned from visiting my parents in Holon and were settling at home when Aaron, our neighbor knocked on the door, entered and, with a somber look on his face said, "It's begun".

- "What's begun?"
- "The war."
- "What war? What are you talking about?"
- "Don't you know? War has broken out on the Egyptian and Syrian fronts. They're mobilizing the reserves."

Persuaded that Aaron was pulling my leg and asked with a smile, "And just how would you know that?!"

- "It's on the radio."

Hah! Now I've got him. Everybody knows that there are no radio broadcasts in Israel on the Day of Atonement! "C'mone, Aaron, get off it".

- "Well, just turn on the radio and discover for yourself."
- "Alright, I will!"

I walked over to the radio and, confidently, turned it on. I was stunned to hear the familiar voice of the announcer calling out the various unit call-up codes. In a short while I heard my own, hurriedly packed, did what I could to ensure that the air raid shelter at our home was in reasonable shape, and left.

During my inauspicious service in the military, I had been trained as a sapper: laying mines, exploding bridges and booby-trapping bodies. Upon my conversion, I preferred to do something more compatible with my new convictions, so I volunteered to be re-trained as a fighting medic. Medics were always wanted because the enemy picked them off in the hope of demoralizing the troops. I underwent training and was attached after a short spell to the command center and to the scouting unit of an artillery division. My unit consisted of an officer, doctor, (Ephraim Gazit), another medic (Danny) and two drivers, one of whom was Uzzi Fridman, with whom I had become friends. The other driver was supplied by the Division command by rota.

Uzzi was a clean-spoken man with a high sense of morals. He worked in the publishing department of the Israel Aircraft Industries and his wife, Nitsa, in the governmental Department of Absorption. What attracted me to Uzzi was his avoidance of foul language and his kind, gentle manner. We became fast friends, all the more so when he discovered that Bracha baked so well.

Effi, as we called him, was an exemplary officer and a fine person. A doctor in the Tel HaShomer hospital, he specialized in immunology and was apparently good in his field. There were no airs about him and we men got on with him extremely well, so much so that he preferred to sleep and with us rather than in the officers' quarters. We were not only well organized; we knew how to cook and I was determined to ensure we lead as comfortable a life as could be expected under the circumstances.

Danny was an arrogant, lazy show-off, despised by most of the men. He would always walk about with his shirt buttons open so as to display his hairy chest. He took no part in caring for the men, nor in the packing, unpacking, cleaning or cooking that were part of life in the field.

Upon arriving at our mustering base, we discovered that here were no vehicles available to transport us to the front, no medical supplies, few armaments and insufficient ammunition. We spent the next two days glued to transistor radios some of the men had brought, frustrated, alarmed with the news. The Northern Command was under tremendous pressure. The Southern Command was driven back, positions were taken, and men were killed or taken captive.

Our officers scrambled to find the necessary equipment to get us to war. Once they decided we had enough to begin with, we were ordered to mobilize and drove to the staging ground in a broad open space near Lake Galilee. There we waited for the night, so we could move up under cover of darkness. I had ample time to read and pray.

To be

continued

Literature

We are half-way through editing my commentary on the **Gospel of Matthew**. The publisher cannot afford to edit **Judges**, so we shall be doing this at our own expense (as with Matthew) and as our means will allow. The rise in the value of Israel currency in relation to both the US Dollar and the Euro forces us to exercise stringent caution.

Meanwhile, Baruch is busy at work on his **commentary on Romans**. This work will have a number of distinct characteristics. First, Paul's extensive quotes from the OT to support his Gospel, and his frequent use of OT terminology provide an excellent opportunity to teach readers how to use the OT in a manner consistent with both the OT and the Gospel. Second, the commonly-used Modern Hebrew translation of the NT falls short in many ways, some of which

were premeditated. Our commentary will seek to rectify this by drawing reader's attention to such departures from the text. Upon publication, this will be the only commentary on the letter to the Romans available in Hebrew. Due to the importance of this part of the NT, Baruch is seeking to provide a work that will not only be pastorally helpful, but a means to engage intensively with the text itself and with its major doctrines. It will probably be his major single work.

Editorial work on the Hebrew translation of the **Westminster Confession of Faith** continues, with session held twice a week. Editorial sessions on the **Modern Hebrew Bible for Youth** are held twice weekly, and Baruch spends quite a bit of time preparing for these.

Church Work

Work with the young people and in the church has been immensely encouraging. Pastor Tom is a man sincerely in love with the Gospel and with the God the Gospel is designed to glorify, and the congregation is made up of a body of warm-hearted Christians who love the Lord and each other. As in any church, there is a core group of individuals who bear the main burden of the work of the church, with a growing tendency among the young adults to contribute as well.

The young adults have completed renovation of the facility, excepting the toilets and their own room. The toilets will require a larger outlay than the church can presently afford, so the young people have taken to renovating their own room – purposely left until other work had been completed. The walls are to be painted, the windows framed and a new carpet laid. In the middle of the month, we organized an excursion for the young people. They went out for two days, during which they assisted in a home for special needs children, met with the young people of a church on the fringes of the country and hiked in the desert. Baruch was unable to join them of course, so the group were led by a friend who works among the young people at Grace and Truth.

This Passover, the Maozes hosted a small group, made up of closer friends and families from the church. Us three (Bracha, Baruch and Rose); Bracha's mother; Katya, Felix and their baby; Rose's mother and her mother's husband (Natahsa and Eli); two families from the church with their teenage children, and one genteel, elderly brother full of puck and humour. Everybody was assigned cooking responsibilities ...



We spent a full 5 hours of praise, laughter, singing, eating, banter and games. Bracha and Baruch are consciously seeking to contribute to the life of the church, and were grateful for the opportunity to afford our guests a time of clean, pleasant social life as we gave thanks to god for what he did for Israel in the first and second exodus.



Mr Puck with one of the couples



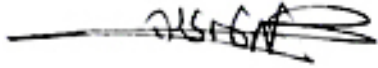
Two of the teenagers with Natasha and Eli

Family and Friends

Baruch and Bracha are busy preparing for their **visit to the US** and to family there. Bracha is scheduled to visit the children prior to Baruch's arrival, and then again with him. The two have been competing in **weight loss** – with Bracha winning by a significant margin. Baruch was moved to reduce weight following a remark by one of his granddaughters: "Saba (grandfather), you're fat!" ... **Bracha** continues busy at work and with the home, spending hours daily on the computer, gazing longingly at the grandchildren's pictures, corresponding and chatting with the children. **Baruch** continues to work at his studies, nearing the end of his required courses and reading up for his thesis on The Christian Use of the OT. He was laid up for almost a week when his back took a turn to the bad, but the pain has almost wholly disappeared now, and he is back in full swing. News from **the children** is good. **Rose** has completed her basic training and is now studying to be a dental assistant. **Katya and Felix** are also well.

We were pleased to hear that things are picking up at **Grace and Truth**, and that the number of attendees is climbing again.

Yours in the Gospel,



Baruch and Bracha Maoz

A Message for Holocaust Day, 2010

Another Holocaust Around the Corner

Israel Defense Forces (IDF) Chief of Staff Gabi Ashkenazi told a General Staff forum assembled at the Yad Vashem Holocaust memorial on Sunday that **never again would the Jewish people lack the means to defend themselves**. Speaking on the eve of the Holocaust Martyrs and Heroes Day Ashkenazi said "We will never again be dependent on the benevolence of others," Ashkenazi said. "Never again will Jewish children be fearful or begging for mercy. Never again will an advocate of evil be able to dictate the future of the Jewish people.

In the name of my father and his family, who fought for a sovereign and independent state, and in the name of the millions who were unable to witness the realization of their dream, I stand here today as the commander of the Hebrew defence force, the IDF."

Ashkenazi talked about the experiences of **his father, a Holocaust survivor** from the Bulgarian city of Plovdiv: "On the night of March 9th, 1943, my father's family opened their door to find Bulgarian police ordering them to prepare to be deported from Bulgaria within a few hours," Ashkenazi said. "Along with 6,000 other Jews, my father assembled in the yard of the school and recited the prayer 'Shema Yisrael' (Hear O' Israel, the Lord our God, the Lord is one Lord). In the end, my father and the Jews of Plovdiv were not sent to the death camps. The cancellation of their deportation order arrived when they were already at the train station, a short time before they were supposed to depart".

Robert Wistrich's, one of the world's leading historians of anti-Semitism, insists that there may well be another genocide just around the corner. "We are in an era once again where the Jews are facing **genocidal threats** as a people," the author of the recently published "A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad" said during an interview in his Jerusalem office. "We have not been in that situation for quite a while. And maybe this is the first time since the Holocaust that [Jews] feel that this is palpable," referring to the threats

against Israel emanating from the Muslim world, especially Iranian President Mahmoud Ahmadinejad.

"Sixty-four years after Auschwitz, the politics of genocidal anti-Semitism and the indifference that made it possible are still with us," he writes at the end of the book.

Wistrich, heads Hebrew University's International Center for the Study of Anti-Semitism, a non-political research center. "It's not a matter of speculation, are we interpreting it right or wrong - they say it in such a brazen, open way," he said. "It cannot be a mistake." Yet the world remains silent, Iran remains a member of the United Nations and its nuclear ambitions, explicitly aimed at Israel, are not terminated by a world determined to forbid a second holocaust. On the other hand, **the increased identification of policies critical of Israel with overt anti-Semitism** continues and the number of anti-Semitic attacks grew in 2009 fivefold. Wistrich notes the first decade of the 21st century with concern:

"The graph of anti-Semitism significantly exploded in this period," in terms of the volume and the aggressiveness of anti-Jewish hostility, he said. He said his analysis was based on "a substantial amount of data" he accumulated. A few weeks earlier, a Jewish Agency study made headlines earlier this year for calling 2009 the worst year for anti-Semitism since the end of World War II.

While virtually all reviews of "A Lethal Obsession" praised its attention to detail and richness of sources, some have called it sensationalist. Wistrich insists there is indeed good cause for concern. "We're way beyond the monitoring phase," he said. "We have to act, we have to mobilize opinion, we have to enlighten people about the gravity of the threat. The way I see my own contribution as a scholar is that I have mapped it all out in a way that has never been done before and made the danger crystal-clear. Nothing is determined; this is **not inevitable unless we close shut our eyes**. And then indeed, the worst scenario could materialize."

"A Lethal Obsession" devotes a substantial chunk of its 1,184 pages to global jihad and contemporary expressions of anti-Semitism. Wistrich explained. "For instance, in the chapters on Muslims and anti-Semitism there are constant parallels, analogies, and also sometimes differences, which are analyzed. ... There is a menacing cloud ... and, of course, we know it **ultimately leads to Auschwitz** ... That sense of ominous threat is there all the time and it's inextricably linked with what I call genocidal anti-Semitism, of which the overwhelmingly dominant prototype is Nazism."

For Wistrich, anti-Semitism isn't just a matter of dry theory. Having grown up in England as the son of Polish immigrants, he says he felt "the brunt of **British xenophobia**." He estimates that roughly 90 percent of the teachers in the grammar school he attended in the late 1950s and early 1960s were classic anti-Semites. "There were two teachers, who, though they fought against Nazi Germany in World War II, were in fact Nazi-like anti-Semites who truly hated the Jewish people," he recalled. In the mid-'60s, the climate changed in Britain, it became less accepted to display anti-Semitism in public, Wistrich said. But an anti-Israel movement arose after the Six-Day and October Wars, "on a larger scale than people realize today."

"In Britain, all the taboos that exist in polite society are long gone when it comes to Israel and the Jews," he said, adding that **anti-Semitic comments are a daily occurrence**, "whether it's at

dinner tables, in academia or in the churches." While politicians are less apt than those less in the public eye to display the same kind of animosity in public, anti-Semitism is widespread among political leaders, he said. "Anti-Semitism is almost structurally built in to British life and culture ... Britain is going through one of the most anti-Jewish periods of its history." Holland, Sweden, Germany and France are in no way behind Britain as Europe seems to eagerly cow-tow to aggressive Islamic advances.

Will you help in staying the tide of such aberrations?

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