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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.

Anti-Semitism 2009

On occasion of the UN Holocaust Memorial Day, this article on modern-day anti-Semitism appeared in *Breaking News*, on our website.

Nearly half of Western European believe that **Jews** exploit the persecution of their past as a method of **extorting money**, according to an annual Jewish Agency report released on Sunday. A joint report on anti-Semitism conducted by the Agency and the Ministry of Diaspora Affairs found that 42 percent of those polled by the University of Bielefeld in Germany agreed that "Jews exploit the past to extort money."

According to the Jewish Agency, there were more **anti-Semitic incidents in 2009 than in any year since the Second World War**. In

the first three months of 2009 there were as many anti-Semitic incidents recorded as in the entire year of 2008. In **France** 631 anti-Semitic incidents were recorded in the first half of 2009, compared to 474 in all of 2008. In Toulouse, France, assailants rammed a burning car into the gates of a synagogue, causing damage but no injuries. A young Jewish man was stabbed by two masked car thieves outside Paris, and two firebombing attacks were perpetuated against synagogues in Saint Denis, a northern suburb of Paris, and in Strasburg. That same day in southern **Sweden**, a Jewish congregation was attacked when someone broke a window and threw a burning object inside.

In **the United States**, vandals used shaving cream to paint swastikas on a Malibu Jewish

Center and Synagogue, and shattered one of its windows in mid-January. French Prime Minister Francois Fillon has indicated that numerous blogs carry messages of violence against Israel, and that the state courts were ready to take vigorous action against any perpetrators of hate crimes.

In **Britain**, Police patrols were increased in Jewish neighborhoods following the most intense period of anti-Semitic incidents recorded in Britain in decades, with anti-Semitic incidents running at around seven a day this year. Safety fears are so acute that reports have emerged of members of Britain's Jewish community fleeing the UK.

Around 270 cases were reported in 2009, according to figures compiled by the Community Security Trust (CST), a body that monitors anti-Jewish racism. **Scotland Yard** is understood to have placed prominent Jewish communities on heightened alert, while the Association of Chief Police Officers' national community tension team is responding to intelligence by issuing weekly patrol directives to chief constables instructing them of threats to Jewish communities in their areas.

Incidents recorded include violent assaults in the street, hate emails and graffiti threatening "jihad" against British Jews.

One disturbing aspect involves the **targeting of Jewish children**. A Birmingham school is investigating reports that 20 children chased a 12-year-old girl, its only Jewish pupil, chanting "Kill all Jews" and "Death to Jews". In another incident a Jewish schoolgirl reported being bullied at a non-Jewish school because of the Gaza conflict. Veteran director and actor Steven Berkoff recently explained the anti-Israeli reaction over Gaza by saying: "England is not a great lover of its Jews. Never has been".

Worldwide, eight people were killed in anti-Semitic attacks. The rise in anti-Semitism is stemming from both the political Left and Right, according to the Jewish Agency. A film has been cut, charging Israel with illegally **harvesting organs** at the IDF hospital in Haiti.

British Parliamentarian, Clare Short, has stated, "I ... believe that US backing for Israeli policies of expansion of the Israeli state and oppression of the Palestinian people is **the major cause of bitter division and violence in the world.**" Not poverty, the subjugation of women, racism, ethnic cleansing or genocide.

A characteristic of anti-Semitism throughout history is the understanding that Jews are central to all that is wrong with the world, be it the Black Death, capitalism, communism, Islamic radicalism or globalization, the French and Russian Revolutions, , the Boer War, the First and Second World Wars , the Vietnam War and the wars in Iraq— everything short of the recent earthquake in Haiti.

Such global narratives are created to justify the **increased radicalization of hostility toward Jews**. One suspects that the only reason the Jews have not been accused of the spread of Swine Flu is that swine is not kosher. Meanwhile, Europe and Russia continue to trade with Holocaust-denying Iran and call upon Israel to negotiate with Hamas (which insists on the demise of Israel and describes **Jews as dogs, monkeys and pigs**). At the same time, US President Obama insists that there is room for discussion with Iran.

A international political project has been devised to designate Israel as the new apartheid country to promote global "boycott divestment and sanctions" based on the model of the anti-apartheid movement that took on South Africa. **The**

Jewish State must be destroyed just as the apartheid regime was destroyed.

Thus, 325 British academicians called for the boycott of Israeli Jewish academicians (only Israeli Jews, Israeli Arabs excepted) in the economic, scholarly, cultural and sporting life of humanity.

When, in response to Palestinian attacks on Israeli civilians, hundreds of Palestinians are killed in the course of a conflict in which Palestinian militants choose to **stock weaponry and hide in civilian homes** and institutions or attack Israelis from such locations, and when many of those killed are under 18 it is easy to accuse the Jewish state of child-killing. Strangely, when Muslim indiscriminately kill Muslims (as in Iraq, Pakistan and Afghanistan), when UN forces attack Serbia or enlightened western forces wage war in Afghanistan and civilians are killed, not so much as a whimper is heard worldwide.

The mechanism is familiar. Anti-Israeli demonstrations in which “kill the Jews”, “Zionists are Murderers” and other such statements are publically made are excused as over-heated rhetoric. But such rhetoric translates into a virulent anti-Semitism which demonizes Israel as **a child-killing, organ-harvesting, Palestinian-oppressing state which has no moral right to exist** – another form of the age-old anti-Semitism.

British Liberal Democrat member of the House of Lords in Britain, Jenny Tonge, claimed, that “The pro-Israeli Lobby has got its grips on the Western World, its financial grips. I think they’ve probably got a certain grip on our party.” Although she uses the phrase “Israel lobby” and not “Jews” – what she articulates is classic anti-Semitic conspiracy theory.

When challenged so responded: “I am sick of being accused of anti-Semitism when what I am doing is criticizing Israel and the

state of Israel.” First she uses anti-Semitic rhetoric and then she accuses those who point this out of trying to “play the anti-Semitism card” in order to de-legitimize criticism of Israel.

The Associated Press -- a mainstay of the media Knowledge Elite -- recently covered a Davis Cup match in Sweden, where Islamists gathered outside the stadium in which an Israeli team was playing, and screamed for the death of the players and of all Jews. AP said not a word about the murderous nature of the crowd and its **call to exterminate the Jews**. A Pulitzer Prize-winning cartoonist whose works are carried in more mainstream media outlets than any other **portrays Jews as goose-stepping Nazis** out to devour innocent, defenseless Palestinians, in a style reminiscent of the worst of the 1930s Nazi propaganda. The New York Times linked the cartoon, positioning it just below the newspaper's banner.

Universities employ and encourage faculty who rage at the Jews for causing many of the world's problems, while administrators turn a deaf ear. At Boston College (US), anti-Semitism became so deeply embedded that one Professor Eve Spangler felt free in the course syllabus to **describe Palestinian terrorists as possessing "courage and wisdom"**. Columbia University has long permitted anti-Semitism to fester on its prestigious campus, in part because of financial support from Arab states. Harvard now has a Middle Eastern studies department, of which the faculty and staff liberally use Israel as a codeword for ‘Jew’ and is one of many prestigious universities that support Hamas terrorists in their avowed goal of destroying the Jews.

Hamid Habashi, Professor of Iranian Studies and of Comparative Literature writes: "... Hamas is the poor and impoverished representative of a poor and impoverished people. The obscenity of first demonizing

Hamas and then blaming it for the vicious war crimes that Israel is perpetrating against Palestinians has now passed any measure of common decency. Hamas is the legitimate and democratically elected representative of Palestinian people - a grassroots organization deeply embedded in and integral to the Palestinian national liberation movement."

Noted Palestinian journalist Khaled Abu Toameh described a recent visit to US University campuses, finding "more sympathy for Hamas there than there is in Ramallah." Many faculty back a boycott of peers from Israeli universities. Judea Pearl, who is also a California state university faculty member, says of the growing anger against Jews on campus, ""The **verbal abuse** is there, the **intimidation** is there, the feeling of **helplessness** is there, not only among students but among faculty." Faculty and guest speakers at Harvard, Columbia, University of California-Berkeley, to name a few, routinely denounce Jews, Zionists, and American-Jewish imperialism, echoing old Nazi and Soviet propaganda.

On January 16, 2006, the film Paradise Now won the Golden Globe award for best

foreign language film. The film unashamedly explores "the human side of **two young terrorists recruited to kill innocent Jews**." The film depicts 48 hours in the lives of two young terrorists recruited to kill Jews in Tel Aviv by blowing themselves up for the glory of Islam. Entertainment Weekly praised the movie for "**the dignity bestowed on a pair of Palestinian suicide bombers**." Hatred of Israel is also a dominant theme in the movie. As the action progresses, one of the characters decides not to carry out the attack. The other character, however, decides he must blow up Jews. He cites the "occupation" and the need to overcome his shame for having a father who was executed by Arabs for cooperating with Israel. A reviewer for Frontpagemag.com said, "Israelis are depersonalized and utterly demonized. For most of the film we see Israelis only as soldiers: ominous, hard-eyed, helmeted, armed or in tanks. The film betrays no understanding that there is more than one side to this tragic story."

When will this end?

Baruch's Biography

Having completed my studies with WEC, I had brazenly introduced myself to the Banner of Truth management and, through their kindness, met Errol Hulse, who has been a good friend ever since. I continued my preparations to return home, to Israel.

Departing for Israel, I rode the train to Paris from Victoria Street Station, taking the precaution of wearing my clerical collar. Over-eager, I was very pleased with the collar and all it represented and was eager to serve as a minister of the Gospel all and any I might meet. On the way, a young man accosted me because he noticed my collar. He was confused, without directions and desperate to find the right way in life. So he sought my company and enlightenment, and drank in my every word. I became convinced that my resolve to wear the collar was the epitome of courage and of wisdom. I was young and had little moral authority. I knew and understood too little of the truth to deal with life situations wisely. But I had found an easy way to spiritual and moral authority and thought it would serve me well in the Gospel. Folk in Israel will simply have to get used to seeing a young Jewish man walking about with a clerical collar, so I resolved.

I spent a day in Brindisi, walking its lovely, winding streets, and then boarded a ship that was to take me to Marseilles and thence to Cyprus on my way to Israel. Bracha and I were to wed in Cyprus. As we, the passengers, boarded, we registered, handed in our passports and were assigned a cabin, a family with two young children was standing in line just behind me. The mother turned to me and asked, "Excuse me, a minister of what religion are you?" "I'm a Jewish Christian", I replied. "Oh!" she exclaimed and, turning to her husband, said, "Maybe that's what we are".

Well, they weren't. Mel was a Biologist and Elaine was a Psychologist, greatly influenced by Piaget. They both lectured in the University of Maine, were both Jewish and were on the way to their first visit in Israel with their two daughters, then aged around 14 and 16.. They were a delightful family. We became good friends and maintained contact for decades later. I had ample opportunity in the course of our trip to address them with my faith, and they had ample opportunity to show kindness, travelling as a family while I was alone. We visited the Acropolis together and spent much time together.

One day I was playing ping pong with the girls, repeatedly winning, when one of the girls exclaimed, "Baruch! You're not acting like a Minister." For one reason or another, my clerical collar led them to expect me to be somewhat other than like any other human being. I removed the collar that day and have never worn it since. My foolish resolve had created an obstacle to addressing my fellow humans as one among many, a sinner as much in need of grace as the worst of them.

We arrived in Limassol, where Levon Yirgatian, the local CLC Director, met me at the port. He had arranged for me to stay with a Christian RAF officer on base. Bracha, upon her arrival, would stay with another family that lived off base. He and his friends from the local Brethren Assembly generously cared for us, made arrangements for our wedding, drove us to Nicosia and back, and showered us with loving Christian hospitality.

Bracha arrived at Nicosia by plane a few days afterwards. Levon and I drove up to meet her. She had never been out of Israel and was a naïve, protected, gentle young woman. Stunned by the excitement of passport controls, the flight, the prospects of marriage and our meeting, she arrived in a daze. When I met her and approached to embrace her, she looked at me for a moment as if surprised to see me there and exclaimed, "Ricky, what are you doing here??" Levon and I broke down from laughter, and Bracha slowly came out of her daze. To this day she denies her confusion and claims her question was but a joke, but Bracha has never told a joke in her life ...

We married a few days later, she flew back to Israel and I made my way back by ship. We took precautions not to be together for the few days until January 18 1969, when we were to be married before the Lord. This was to be the first Jewish Christian wedding in Israel. I had asked Victor Smadja to conduct the ceremony. It was held in the chapel at Stella Carmel. Practically the whole Jewish Christian and missionary community attended the service. My mother and Nathan declined to attend but arrived for the reception that followed. Steven, my brother, was present for the ceremony.

First Steps in Israel

We had no resources. I could not even buy the wedding cake (gifted to us by a friend) nor pay for the reception (donated by Mrs. Adeny, the wife of an Anglican missionary, who prepared a beautiful spread). Nor could we afford to pay the photographer for wedding photographs. The only photographs we have of our wedding were gifted to us by friends and family. We covenanted before God and undertook, by his grace, to live together for him and in his service.

It was a rainy night as we made our way down to Kiriat Ono, where a Christian nurse had a simple home she had made available to us for our honeymoon while she was away, visiting friends overseas. We spent two weeks holed up in that little house, talking, praying and getting to know each other better. Gifts received made it possible for us to purchase food and to pay rent when we finally found a suitable flat.

Bracha found work with a Christian tourist agency (Sharon Tours) and I worked with Victor Smadja, distributing evangelistic literature and promoting the Gospel. We rented a flat on the fourth floor of an old apartment building in 4 HaMa'agal Street, Ramat Gan, just off of Kofer Hayeshuv. I had brought plenty of books from Britain but we had no furniture, and few resources. My mother gave us an old folding card table, but we did not even have a bed to sleep on. Our landlord offered us the use of a bed which, until then, stood in her daughter's kindergarten – an gray old sofa that smelled of stale urine. We had no choice and, for the first four or five years, that was our bed. We later purchased an extra bed for guests and collected other basic furniture. At first, when guests came, we would arrange neat stacks of books to serve as seats, and a larger stack in the middle of the room, covered with our one and only table cloth, to serve as a table.

I began canvassing bookshops in the hope of persuading them to sell Christian books. There was, of course, no interest. I also engaged in door to door evangelism and in other efforts to promote the Gospel.

A young American Jewish Christian arrived in the country. I do not recall his name but remember that he was well to do, spiritually eager and confused. We sought to encourage him in the Faith and he would often spend nights at our home, enjoying Bracha's excellent cooking and late nights of discussion. One Friday he arrived on our doorstep with George. We were expecting the young man, but not George.

George was an American Christian in his mid-thirties who believed God had instructed him to leave his wife and children in New York to preach the Gospel in Israel. He threw Bibles at people out of the window of his passing car, or would shout at them as he drove by, "Believe in Jesus or go to hell!" We were less than excited about this form of witness, to say the least, nor enamoured with George's neglect of his family. His mode of life was, we believed, a poor testimony to the glories of the Gospel, which has wider application than salvation from hell.

Our friend, invited to our home for the weekend and on his way, had passed George in the Central Bus Station. George has ensconced himself somewhere in the Station, awaiting guidance. Upon hearing that our friend was on his way to us, he exclaimed, "Hold on a minute", closed his eyes and aim his outstretched finger toward his nose. Having touched his nose he opened his eyes and told our friend, "That's it. I am to go with you to the Maozes". So he arrived at our doorstep.

Our invited guest was embarrassed. He apologized as soon as he found opportunity and told us what had happened. Apparently, this is how George received guidance. If he touched his nose, the answer was “Yes”. If he missed, it was “No”. I was incensed. I went to the kitchen, took the packaged cake he had brought, wrapped it in a bag, handed it to George and said, “George, Bracha and I have received no guidance from God to host you this weekend. You had better hurry before the last bus leaves”, and ushered him unceremoniously out of the door.

Bracha was horrified, but I was so horrified by such George’s shameful ways and consistent irresponsibility. I was going to give it no quarter – with others, we were laying the foundations of the church in Israel, establishing standards. George represented the opposite of what I believed should be the product of Gospel faith and obedience.

The Bar David family, then known as the Haimoffs - held services in their home on Arlozerov Street in Ramat Gan, within walking distance from our home, so we naturally went to worship there. Haim Haimoff was one of the veteran Jewish Christians in the country. In the past, he and Solomon Ostrovsky, another well-known veteran Christian leader in the country, had been friends, but something had happened between them and the two now abhorred each other vehemently.

Haim married a delightful, gentle and gracious woman with a Seventh-Day Adventist background and had (if my count is right) seven children. He was a staunch authoritarian, overtly dispensational, influenced by the Adventist's to the extent that he insisted on certain dietary restrictions although he attributed such duties to what he claimed was a distinctly Jewish duty in Christ. He was also staunchly Sabbatarian. In his mind, holiness consisted of separation from all and any others, avoidance of entertainment, and a distinct spiritual experience which was followed by adherence to rules and behavioural patterns which met the expectations of the congregational leaders.

Haimoff family members had little contact with the wider believing community and those who worshiped with them were expected to follow their exclusive patterns. None of their young people attended the national youth gatherings.

Bracha and I joined because we believed that it was our duty to do we could to be part of the local congregation. “Local” was the Haimoffs, so we went, but we did not intend to bow to the dictates of our beloved brethren's demands. We would respect them to the outer limit of our ability and of our own consciences. We would be as faithful and as active congregants as possible.

Having worshiped with the Brethren in Haifa, there was some disappointment among our friends there when they discovered we were not attending the Brethren Congregation in Yaffo, where Solomon Ostrovsky was the leading light, but we sought to follow what we believed was a biblical course.

To be continued

Biblical Hebrew: A Foreign Language in Israel

The background to Translating the Old Testament into Modern Hebrew

Based on an article By Avirama Golan, Ha’Aretz, Oct. 11, 2005

The **study of the Bible has been eroded in Israeli schools** to an extent that is difficult to evaluate. The tip of the iceberg was hinted at in comments made by the Education Ministry's chief professional supervisor for Bible studies, Drora Halevy, in her 2004 annual circular: "The Bible is not a third foreign language," she protested in what sounded like a cry of despair. Suffice it to review the situation with students of any state or state religious school. One will soon discover that the beautifully unique Hebrew of the Bible is now, as Halevy inadvertently described it, a foreign language.

A dangerous cultural abyss has been opening in Israeli society: The syntactic structure of the Bible, its grammar and vocabulary, have **ceased to be intelligible**. More and more Israelis who define themselves as educated speak Hebrew with American English syntax. They are deaf to important layers of the mother tongue.

How did this happen? Orthodox Judaism **drove the biblical text to the margins of every-day life** and nurtured, instead, the Talmud and its ritualistic emphasis. Zionism, led by David Ben-Gurion, transformed the ancient text into a cultural source of support for its political platform, greatly weakening its religious, moral and even literary value.

The more liberally-minded and those who wish to explore the Bible's religious, philosophic and human depths have protested one dimensioned use of the ancient writings, to little avail. The secular threw out the national baby, with its cultural bathwater. Critics of Zionism's attitude to the Bible evidently forgot the great achievement of Ben-Gurion and of Zionism, namely **the revival of the Bible as a text to be read** and considered beyond apart from the constant quest for ritualistic procedures.

This achievement evidences, despite the distancing of the Bible from the national culture, **astonishing fertility**. Virtually, not a month passes without the publication of a new book about the weekly Torah portion or topics in the Bible, whose authors come from a variety of fields. Television programs and television series are devoted to the topic. Contemporary treatment of the ancient text is often outrageous in spiritual, moral or even scientific terms, but even then it witnesses to an occupation with the Bible as such. There is enormous demand for University Bible departments, lectures and literary Bible evenings. The yearning is not only for roots or Jewish culture, but for a **sense of historic and cultural belonging**.

The Zionist use of the ancient text is primarily nationalist, but **nationalism is a poor and even dangerous common denominator when it is disconnected from society and its broad cultural contexts and needs, or instructed and measured by objective moral standards**. The revulsion felt by a large segment of Israelis toward the settlers' sweeping appropriation of the Biblical story is also a factor. The rebirth of Israeli religious settlements in the West Bank removed them from their Jewish and universal cultural contexts and poured them into the blind concrete structures of a crude nationalist-colonialist statement.

Now, in their time of crisis, the West Bank settlers and many of their supporters are moving closer to ultra-Orthodoxy and abandoning the Israeli canon. **The Bible is again giving way to the Talmud**, and "faith-based" Hebrew is replacing the rich, multilayered Biblical tongue. This is a propitious moment. As the national ultra-Orthodox have set themselves a declared goal : gaining control of national assets (the media, the economy, the law) . The general public, both the secular and those religious who do not identify with the settlers' discourse, **must reacquire a**

foothold in the broad cultural canon whose spearhead is the Bible. This, if we wish, could become a renewed basis for broad social-cultural solidarity.

One vital step in that direction is making the Bible available, and intelligible, to the average Israeli reader. To that end, Baruch continues to work with HaGefen, volunteering his services as Senior Editor to The Testimony, **a rendering of the Bible into Modern Hebrew**. So far, 3 volumes have been produced: The Pentateuch, the Historical Books, and The Prophets. The next, Psalms, Proverbs and Job, is in advanced stages of preparation. HaGefen recently decided to produce 5 the OT in volumes, rather than the four originally envisaged.

Working on Romans

I have been a minister of the Gospel for most of my adult life. I have read, studied and preached through **Paul's letter to the Romans** countless times. Now, working on the Hebrew commentary, I increasingly find myself astounded, as if I had never read the letter before. It's profound, calculated consistency of purpose and of logic is overwhelming. The now-familiar and close relationship between the grace of God as the grounds for salvation and the unity of the church, the pre-eminence and sufficiency of Christ and a striving to do God's will in terms of righteousness form the fabric of Paul's letter. Time and again I come up against a new apprehension of that relationship.

However, working on Chapters 6-8, I have been thrilled to the core of my being with Paul's presentation of salvation in terms of **the body** (the "flesh") and of **practical righteousness**. I have been deeply impressed with the extent to which Paul calls upon his readers to live righteously in and through their bodies (Chapter 6), the role of the body's needs (exaggerated by sin into lusts

– Chapter 7) and the ultimate and assured fullness of salvation in the redemption of the body (Chapter 8). The faith of Christ is no pie-in-the sky, esoteric spirituality that leaves the here-and-now unaffected. It aims at nothing less than the transformation of the here-and-now into the sphere in which God is glorified, and the transformation of this material world (including our bodies) so that it is restored to serving God, who is a perfect Spirit.

Life takes on a new, added thrill while sin becomes all the more grievous. Salvation becomes all the more tangible, and spirituality takes on a renewed, highly practical dimension. The Law becomes a true delight and God's commanded will looms much larger, becomes much more of a revelation of the beauties of our God and an indication of the beauty of holiness to which we have been ordained, chosen, called, for which we have been justified and in which we shall be glorified, so that our Lord Jesus will be seen to be the Primary One among many brethren.

Thank God for the Gospel!

Church Work

I find it hard to believe that I am well on my way to 70 years of age. Working with **the young people** helps me forget that, as when we spend Tuesday at renovating the church facility, for example, and then I drag my aged, aching bones to a nearby diner, Pizza Hut or chocolatier to eat and drink something with the young people.

So far, we have **studied** together the respective places of the Gospel (The logic of our lives and its necessary shape), of the Father (the Source and goal of all things, including every moment of our lives) and of the Son (him through whom we access the father, by whom we serve him and

to whom we owe of salvation) in the Christian life and Faith. We are now halfway through the subject of the place of the Spirit (there is no living the Christian life without the Spirit). Our next topic will be the role of the Scriptures (God's living word to those who will love, study and obey it). I continue to **preach** for the church once a month and have commenced some **counseling** processes after having had individuals in the church referred to me by the Elders. I am unwilling to offer such services except where the Elders authorize it, as my role in the church is to support, not to supplant. Once on alternate months we either host the young people for a festive Sabbath meal, or the church for an evening of fellowship, song, prayer and games.

Family and Friends

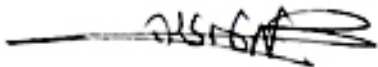
Bracha is very busy at work, seeking to complete her project in the next few months before leaving for a visit with the family in the USA. In December, we had **the Erez family** with us (Avital, Eran and their three children) for three terribly short but very enjoyable weeks. **Noam** is becoming a young teenager. **Maya** continues to be fun, and **Nadav** is learning the difference between "I want" and "I need".

Keith and Shlomit continue to await their church's decision as to whether of not to call Keith to serve as assistant to the Pastor. Meanwhile, Shlomit's pregnancy proceeds as would any normal pregnancy. She has been able to find gainful employment and is now contributing to the household through this means as well.

Tamar was also expecting, but lost the child. She and Marcus were naturally saddened, but leaned on the Lord and sought to honor him in their sorrow. Tamar has developed an painful case of Rib Subluxation, which limits what she can do for Yotam, now almost one year old.

On February 8, **Rose** enlisted for her mandatory 20 months of military duty. At the time of writing, she is undergoing Basic Training, following which she is slated to train as a dental assistant, and in which capacity she expects to be occupied in the course of her military duties. **Katya, Felix and little Maya** are doing well. Katya plans to remain home with the child until the summer, when she is scheduled to resume her work as a nurse in the operating theatre of a nearby hospital.

Yours in the Gospel,



Baruch and Bracha Maoz

TAX-deductible **support for our ministry** should be written to the order of **Berean Baptist church, P.O. Box 1233, Grand Blanc, Michigan 48480-3233**. 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 (including date, transaction number, sum and designated purpose) at maxsharp@earthlink.net 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 – we consider accountability extremely important.

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