

FACING THE CONSEQUENCES OF DIVIDING ISRAEL

By Henk Kamsteeg

On Sunday, February 20, 2005, Prime Minister Ariel Sharon won the Israeli Cabinet approval by a strong 17-5 margin for dismantling Jewish settlements on land where Palestinians want to establish their country. It was the first time Israel has ordered the evacuation of Jewish settlements in the Gaza strip and the so-called West Bank from land captured during the 1967 Middle East War. This decision allows the government to send eviction notices to about 8,500 Jewish settlers who are to be removed from 21 settlements in the Gaza strip and four tiny communities in the northern West Bank. The evacuation will begin in July, 2005, and take two months. Mr Sharon said in his speech, "The decision I took today with my government was the hardest of all my career."

The Israeli cabinet also approved with a 20-1 vote a changed route of the security wall/fence, which is intended to prevent Palestinian attacks. The new path of the barrier is expected to cut off up to 7% of the West Bank.

"The Bible is very clear that our loving and fair God will always warn His people before judgment comes"

Bill Koenig

When pressure was applied on Israel to trade her land for promises of "peace and security", sponsoring major "land for peace" meetings, making major public statements pertaining to Israel's covenant land and/or calling for a Palestinian state," he says.

"What is happening in the world, and especially in the Middle East these days, is truly remarkable. But then again, Bible believers should not be surprised, because the Old Testament prophet, Zechariah, pre-warned us about these times over 2,500 years ago: 'On that day, when all the nations of the earth are gathered against



her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves' (Zech. 12:3)."

"Up until the present time," Bill Koenig says, "the many prayers of Christians for Israel and for God's mercy have helped to hold off God's judgment on an unsuspecting secular world. What is yet to come, for those who come against Israel, is going to be devastating. They have a divine appointment with the God of Israel, the God of the Bible. His fury is building."

Bill Koenig is the director of "Koenig's International News". The daily news service, which includes "World Watch Daily," has readers in fifty USA states and seventy-nine countries. He co-authored "Israel: The Blessing or the Curse" in 2001 and is the author of "Eye to Eye - Facing The Consequences of Dividing Israel" in 2004 (21st Century Press).

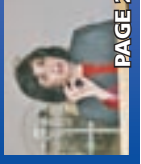
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ISRAEL & Christians TODAY



Desperate for
PEACE

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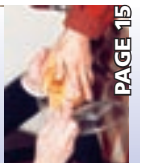
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Christians for Israel International

ANNIVERSARY CELEBRATION in Jerusalem



By Petra Cremer Eindhoven-Wevers

The International Board of Christians for Israel had its annual meeting in Jerusalem, 7-14 February, 2005. It was 25 years ago that the work of Christians for Israel was established in Israel March 1980 with Karel van Oordt as one of the founding fathers.

Celebration

The 25th anniversary celebration in Israel took place on Thursday 10 February at the Cinematheque in Jerusalem. The organisation had been a joint effort of the Jerusalem Foundation with its chairman, Alan Freeman, Keren Hayesod with its director for Europe, Yakov Snir, and a committee of Christians for Israel.

The official part started with a beautiful film showing a number of the projects that Christians for Israel supported over the years with their fervent advocates like Rabbi David Portowicz, Rabbi David Brodman, Rev. George Kazoura and many others. After the laudatory speech of Keren Hayesod's world chairman, Avi Pazner, the whole Christians for Israel International Board was surprised by a wonderful present and a framed certificate expressing appreciation and signed by Avi Pazner, Greg Masel, director general of Keren Hayesod and Jacob Snir.

Highlight was the presentation of the Jerusalem Medal to our German chairman, Theo Ellesat, who at 80 is still a driving force behind the German branch of Christians for Israel and has

been ever since the start. The medal was especially designed by world-renowned artist Jacques Lipchitz for special friends of Jerusalem.

A lovely Boys Choir and an impressive Ethiopian saxophone player/singer took care of the musical part of the celebration.

Study Day

On Tuesday 8 February, a Study Day was held at Christians for Israel's Study Centre on Mount Zion (Bet Har Tzion), led by Kees de Vreugd, who had invited a number of speakers to give an inside update on matters concerning the situation in the Middle East and of course Israel in particular.

The first speaker was Naomi Ragen,

*“If we spread the truth,
God will bless it and there will be
another miracle”*

Naomi Ragen

ranking one of the three most popular authors in Israel, and living in Jerusalem after having made Aliyah from the USA 35 years ago.

Her urgent message was the notion that everything that happened in Europe 60 years ago is happening again these days, “Apparently there is an overriding agenda that is more valid than the right to life, a right guaranteed under the UN Convention.”

The present situation with its brutal attacks on innocent people, the terrorism and the idea that one person can make a difference is the basis for her latest book “The Covenant”. Naomi Ragen has an e-mail list of 9000 subscribers who receive her almost daily reports. As she concludes:



(above) John Tweedie (International Chairman), Willem Glashouwer (International President), and Jaap de Vreugd (International Vice-Chairman) (inset) Naomi Ragen

“If we spread the truth, God will bless it and there will be another miracle”.

The second speaker was professor Moshe Sharon, teacher of Islamic History at the Hebrew University, Jerusalem, who gave an excellent but disturbing exposé about the “Islamising” of Europe, “Eurabia”.

Dr. Manfred Gerstenfeld, chairman of the Board of Fellows, Jerusalem Center for Public Affairs (JCPA), focused in his speech on the 6 or 7 recurring themes in modern anti-Semitic manifestations.

The main recurrent motif in Arab cartoons concerning Israel is “the devilish Jew.” This image conveys the idea that Jews behave like Nazis, kill children and love blood. Many Arab cartoons praise suicide bombing or call for murder. Several Arab hate motifs also have permeated Western society as they resonate with the long-standing anti-Semitic prejudices of the Christian world.

Dr. Gerstenfeld considers the extreme left in Sweden and the imams in the Netherlands as main forces of anti-Semitism. “There is no good way to fight it unless there is a system to analyse it. Main reasons for the increasing anti-Semitism are the notion that the guilt of Europe for the holocaust is diminished if we agree that the Jews are evil; as Israel is an ally of the USA, it is easier to hate the smaller brother; politics needed a new cause and therefore embraced the Palestinians; and it is a good bone to throw to the Moslems.”



Theo Ellesat (right) receives the Jerusalem medal.

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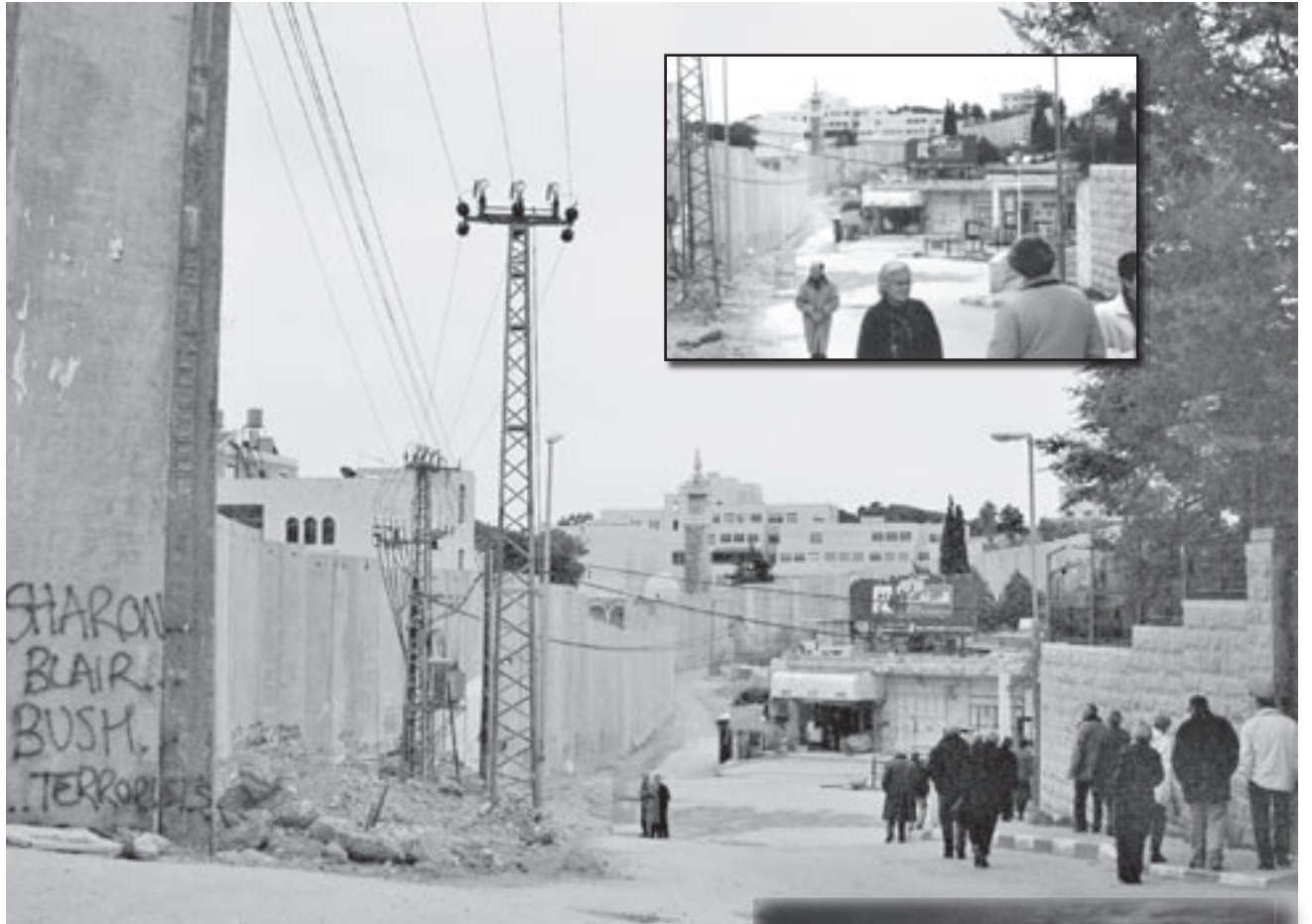
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BRUSSELS-2000: A pro-Palestinian demonstration in front of the stock exchange. Belgium wanted to try Ariel Sharon for war crimes.



WASHINGTON, D.C.-2002: Demonstrators rally outside a hotel as the powerful American Israel Public Affairs Committee meets inside.



(above left) Arab cartoons convey the idea that Jews behave like Nazis.

(above right) Graffiti on Security Barrier portray Sharon, Blair and Bush as terrorists.

The last speaker was Malcolm Hedding, Executive Director of the International Christian Embassy in Jerusalem, who talked about the everlasting covenants made with Abraham, Isaac and Jacob and the connection with the covenant of the New Testament. Christ redeemed us from the curse of the law, so that the Abrahamic promises could be fulfilled; the restoration of the Jews to the land will lead to the fulfilment of the Davidic promises and Israel will be intermediate.

“The restoration of the Jews to the land will lead to the fulfillment of the Davidic promises and Israel will be intermediate”

Malcolm Hedding

Projects

During the week we were also privileged to visit some projects. We were the guests at the American Joint Development Centre (JDC). It seeks to enhance the quality of life for Israel's vulnerable populations, the elderly and disabled. They have developed innovative model programs to meet their most acute needs. Strategic alliances with partners in the governmental and private sectors optimise the use of the country's social service resources. The impact of the programs is multiplied through widespread replication.

I myself enjoyed the hospitality of Latvian Marina who came to Israel in 1999 not able to even sit. Now, after revalidation in an Israeli hospital and with the support of the JDC she manages to live by herself in her own apartment.

Another of their projects is the support of the Kavkazi immigrants who have great difficulty in adjusting to the totally different Israeli community and appeared to be unable to manage. With

the help of Israeli youngsters they receive support in the fields of education, empowerment and employment. The results are very promising.

The non-profit charitable Therapeutic Riding Center of Israel in Tel Mond also was our host. Over 1,800 therapeutic riding lessons are instructed each month, providing a cognitive, physical, emotional, social, educational and behavioural oriented activity. Specially trained horses provide the disabled with the powerful legs that give them a marvellous opportunity to move around without the limitations of their own bodies.



(above) Malcolm Hedding,
(top right) Professor Moshe Sharon,
(bottom right) Dr. Manfred Gerstenfeld

Security Barrier

We also had the opportunity to have a close look at the Security Barrier in the Jerusalem area. The barrier, made of 3% concrete wall and 97% fence, is the most dramatic change in Jerusalem since 1967. The length of the barrier along the municipal border is about 40 km. of which 20 km. are built.

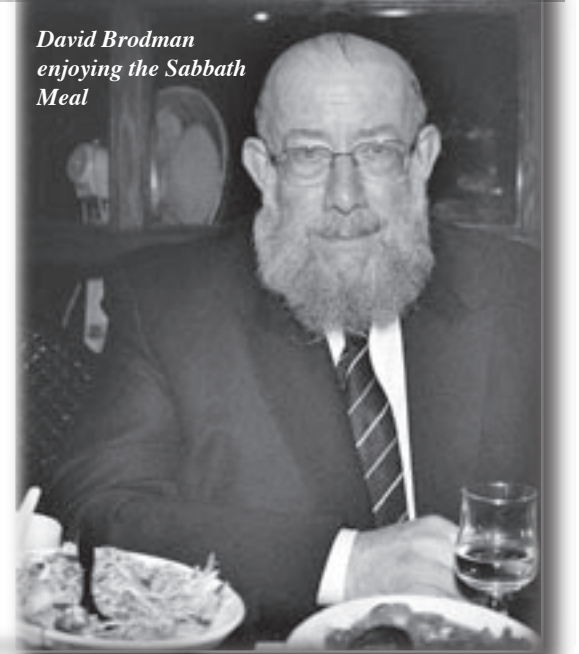


Three years ago they also started a dog-therapy program for the disabled and elderly people. This is also a huge success - the dogs, man's best friend, give their love to everyone unconditionally and especially for the mentally disabled playing with the dogs is often the only way they can express themselves.

In places, the fence separates Palestinians from Palestinians and elsewhere Palestinians from Israelis.

Israel formally has responded to last year's Hague International Court ruling that the security fence is illegal. Government lawyers wrote that the barrier, which

*David Brodman
enjoying the Sabbath
Meal*



still is under construction, is a temporary security response to terror. Israel also pointed out that the Hague justices did not study all the facts, such as the terrorist attacks that the fence is meant to prevent.

Sabbath Meal

Friday night was another highlight of our visit, as we had the opportunity to celebrate the Sabbath meal with David Brodman and his family. He guided us through the rituals of the meal, explained to us the prayers and the songs and made us thoroughly enjoy this special occasion.



TERROR VICTIM'S MESSAGE TO EUROPE

Desperate for Peace

By Arnold Roth

The world is divided into two camps. On one side are those people who see terrorism as a warning of danger ahead. Unless something is done, they say, a catastrophe may happen.

On the other side are those people whose lives have been turned upside down, never to be the same again, because terrorism has struck them, has fallen on top of them, has brought catastrophe right into their lives. I want to spend a few minutes looking at the differences between these two camps, and to suggest some reasons why each camp seems to find it so hard to understand the other.

By what right do I speak? I am a professional person, a man in his fifties, educated, informed, with respectable qualifications. Still, I hold no academic position and no public office. I harbour absolutely no political ambitions and I take no part in public debate. Of the different ways there are to define me, the one I prefer - the one which best represents who I am and what I do - is that I am a husband and a father.

I brought my family to Israel in 1988 not because Australia was a miserable place and not because my wife and I were unable to earn a living. The opposite is true. We came to Israel despite the comfort and pleasure of life in Melbourne. There, we earned a good living, lived in a lovely home, had friends, felt safe and were safe. We moved to Israel to raise our children here because this is the historic home of the Jewish people, the right place for Jews to be. Our parents and grandparents and great-great-great grandparents dreamed of doing this but were not able. We were able, and therefore we did it.

Everything in our lives changed forever when Malki, our middle child, a delightful fifteen year old girl with a constant smile on her beautiful face, was killed on 9th August 2001. Malki died like more than one thousand other Israelis in the last four years - innocent and unprepared. She was not caught in the crossfire of some battle. She was not a bystander. She was murdered with fourteen other Israelis in a restaurant in the middle of the day, in the middle of this city. The women and children in that pizza restaurant on a hot school-holiday afternoon were the actual target. The terrorists who planned the massacre took their orders from a pediatrician and from a minister of religion in a wheel-

chair. They picked their target with exquisite care. The bomber was the son of a land-owning wealthy family. The other gang members were mainly university-educated and well-traveled. To call them 'desperate', as many journalists have done, is to completely twist the meaning of the word 'desperate'.

On the day that the joy of life was turned into ashes for my family and me, men and women in villages close to where we are now sitting danced in the streets and distributed candies to their children. We have the pictures.

I said a few moments ago that I take no part in public debate, but this is not true any longer. My daughter's murder and the confusion and ignorance which we have seen around us compelled my wife and me to find our voice, and to speak and to write at every opportunity. We used to be the most private of people. Now we feel an urgent need to speak out. We try to shape abstract ideas for people so they can understand them. We try to give expression to the agony and the misery of the desperate families around us - the Israeli families, desperate... for peace.

If, like me, you are ready to sit down and listen to Israeli families who have experienced murder at the hands of the barbarians, I can tell you what you will hear. Like almost every Israeli I have ever met, terror victim families want to see the Palestinian Arabs live productive lives, travel in safety, obtain a good education for their children, make money, receive good medical care. The miserable reality of their daily lives is far from what we wish them - and this brings absolutely no happiness or comfort to our side. The opposite is true. The struggle between them and us which is asymmetrical in so many respects is asymmetrical on this point too. If only they would feel protective of their achievements, if only they felt they have something to lose, if only they could experience the pride of a Palestinian Arab winner of a Nobel Prize for physics or literature...

Forty years of a corrupt and incompetent regime has assured that there is almost nothing of worth which they can lose.

Instead, we Israelis today are obliged to cope with the actual day-to-day legacy of the Arafat regime and its kleptocratic leaders: the dozens of crooked men who have grown wealthy on the back of their people's misery; the teachers of religion

who have hijacked a noble faith and turned it into a tragic parody; the teenage boys and girls, raised on a diet of racist hatred and on the glorification of violence and self-destruction.

In 1977 the great political analyst Walter Laqueur wrote this: "The disputes about a detailed, comprehensive definition of terrorism will continue for a long time, they will not result in a consensus and they will make no notable contribution towards the understanding of terrorism."

He was absolutely right. The United Nations via its many agencies has still not found the way to agree on a definition of terror. But terrorism, like pornography with which it shares some characteristics, is hard to define but not

my mother threw herself at the feet of a German soldier and screamed for mercy. Somehow this worked, her father was released and the family remained together for several more months. My grandparents, like the grandparents of all of the friends I grew up with, were eventually murdered.

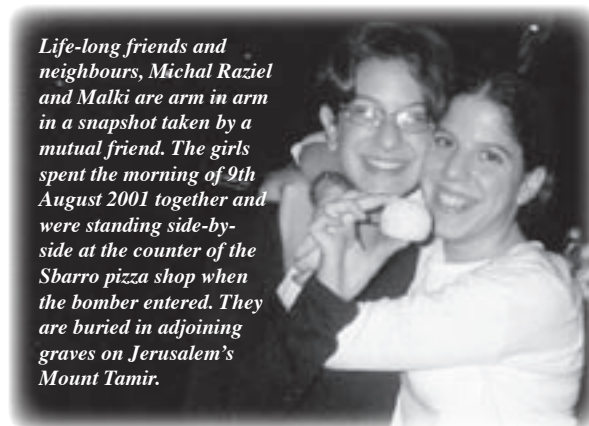
My parents, like all of the Jewish refugees who came to Australia after the second world war, came with nothing - no parents, no property, no education. But they brought with them a powerful sense of history - of their own history, and of the history of the Jewish people. They established schools, synagogues, social welfare agencies, sports clubs. They created a new life. They found within themselves resources of love and

mutual concern and support.

Although the shape of their lives was marked by their experience as Holocaust survivors, hatred was unknown in the life they made for me and for my generation. They simply had no time for hating - they were busy building a future for themselves, their children and their community. This success, I believe, was their revenge over the Nazis.

I mentioned the experience of my mother when she was fifteen. In 1967, I was fifteen. I remember watching my parents and their friends as they grew deeply apprehensive about Gamal Abdel Nasser and his open threat to throw all the Jews of Israel into the sea and destroy the young Jewish state. For the first time in my life, I could see that there were people ready to annihilate the Jews. And I could see there were others like U Thant, the then-secretary general of the United Nations, who might have blocked Nasser's aggression but chose not to. Arafat was already in the picture, by the way - he had become one of the key movers in the PLO in 1964 when the number of Israeli occupied settlements and Israeli army checkpoints was, of course, zero. All of this made a deep impression on me. Then war erupted, a Six Day War as it turned out, and Israel was saved. For me, the distance between Jerusalem and Melbourne grew very small from that moment onwards.

Most of us in this room are parents. We know that fifteen is a young age. At fifteen we have some of our basic ideas, and the general shape of our personality is in place. But we still have a lot of growing up to do. Malki, my daughter, will never reach her sixteenth birthday. We honour her memory by a fund called the Malki Foundation. Like Malki herself, the foundation gives support to families who are caring at home for a severely disabled child. Our foundation has already managed to support hundreds of such families - Druze, Christian, Moslem, Jewish. Like my daugh-



Life-long friends and neighbours, Michal Raziell and Malki are arm in arm in a snapshot taken by a mutual friend. The girls spent the morning of 9th August 2001 together and were standing side-by-side at the counter of the Sbarro pizza shop when the bomber entered. They are buried in adjoining graves on Jerusalem's Mount Tamir.

so hard to recognize when you meet it.

The hatred and the barbarism of the terrorists are not a component of the political struggle between Israelis and Arabs. They are outside politics, beyond it and largely unconnected to it. Terrorism is absolute evil. Unless it is stopped by necessary and sufficient force, it will neither evaporate nor crumble. It will grow, and change form, and expand and spread. It cannot be appeased, and it must not be understood. We suffer from a grotesque surplus of understanding, whose price is human lives. A force which can take deliberate aim at an infant's head and shoot, a force which can plant a bomb in a pizza restaurant, or in a railway station, on a passenger jet or in a kindergarten, is a force from hell.

I was raised by parents who knew about hell. My father, who died before Malki was born, grew up in the Auschwitz death camp. My mother lives in quiet retirement in Australia today, but she was there too. A month after her fifteenth birthday, my mother's little Polish town was over-run by Nazi forces and her father, my grandfather, was arrested for the usual crime of being Jewish. Before he could be taken away,



In the camps

REMEMBERING THE HOLOCAUST

Terror Victim's Message... continued from page 4

ter, this work has no political character. Its goal is to add some light, some happiness to the lives of ordinary people facing an extraordinary challenge.

I had the great privilege of speaking to the first Med Bridge group in Jerusalem a year ago - in October 2003. I introduced myself to the 170 distinguished visiting politicians and parliamentarians as someone who is not at all involved in the political process - in fact, as someone who tries to keep himself and his family as far away as possible from politics and from politicians. Please excuse my bluntness. I am not among those who seek truth from politicians, because I prefer to get my disappointments elsewhere.

I spoke then about how life can look very different depending on whether you are sitting on your sofa watching the television news, or standing on the other side - living the news. The three years that have passed since my daughter died at the hands of terrorists have taught me how different those two experiences are - how little information is given by the news media about the victims of terrorism. The frustration, the loneliness, the pain.

In the year since the first Med Bridge group came to Jerusalem, I have met dozens of journalists and my understanding of how they do their work has gotten a little deeper and wider. The questions I had then, I still have. I have some additional questions. I'm puzzled by how a reporter from a serious newspaper or a journalist from an important television station can arrive at Ben Gurion Airport and know almost nothing about the history of the Israeli and Arab sides in this terribly long conflict. I have been asked questions where it's clear to me the person holding the microphone has almost no ability to understand the context of the events being reported. Context is an important thing. Without it, almost nothing makes sense.

There are many other things about the work of journalists, film editors and other media professionals which completely baffle me. In fact, it was not clear to me how large are the questions that informed people have about the media until I found myself part of the news.

Earlier this year, three friends and I went to a conference in Europe. This was the first ever conference of victims of terror. Hundreds of people were in the hall when we arrived - representing the host country, other European countries, the United States, Latin America, North Africa. Some weeks earlier, the organizers notified us that citizens of Israel would be free to take part in

this conference provided that we paid the admission fee and sat quietly in the audience. But as Israelis, we would not be permitted to speak from the platform, and no steps would be taken to give official recognition to an Israeli contingent in the conference. In simple words, the

message was "please don't come". So of course we came.

A few minutes before the start of the conference, one of the officials in the government of that country, a friend of Israel, approached me and asked if I would be willing to speak in the opening panel. Though I was unprepared, I said "of course" and that's when I learned that there were sitting in that hall, at that exact moment, in the conference of victims of terror, three special guests - the ambassadors of Syria, Iran and the Palestinian Authority. But the organizers did not want an official Israeli presence. The story is long, but I will make it short. From the panel, I spoke about the personal experience of victims of terror and it was immediately clear that many of the widows and orphans in that audience knew exactly what I was describing.

Hundreds of people spoke with my three Israeli friends and me during the gathering, all of us identifiable because of the small Israeli flag badges on our clothing. At the end of the conference, we met by chance with some officials of the foreign ministry of the host country, and in our polite Israeli fashion, we explained how really upsetting it was for us to know that they intended for us to be persona non grata in the conference and despite this, we found tremendous solidarity from among the participants.

Well, the response was - please come to our foreign ministry tomorrow and we will have a conversation. So we did, and in this way we met some of the top officials of the foreign ministry including the deputy minister. This senior group explained to us that while there is authentic terrorism in Europe, in the United States, in Latin America, we in Israel must recognize that ours is actually a political conflict, and the solution must be a political solution. One of my Israeli friends objected to this, and expressed some strong personal words, not so politically correct, about the broad threat to Europe of radical Islam. My impression is that his comments were brushed aside or not heard. Three weeks later, most of the people with whom we met in that foreign ministry were out of a job. Madrid, the capital of Spain and the host of our conference, discovered in the hardest possible way that terrorism can take many forms. I



Photo courtesy of the US Holocaust Memorial Museum.

was invited back to a second Spanish conference which took place in June. This time, I was asked to speak as an Israeli. Many things had changed for the Spanish since March 11th.

Your mission, as Med Bridge participants, as political leaders concerned to



"The one who does not remember history is bound to live through it again"

George Santayana

*Then and Now...
the Auschwitz Entrance
- Birkenau Camp*



create a better world for the people of the Middle East, is a complicated one - and I wish you the greatest possible success. The mission of my wife and me, and hundreds of other Israeli families, as people who want to go on living after our child or husband or wife or parent or brother or sister was murdered by terrorists, is also complicated. We want to look to the future, but we can only do this by understanding the present and learning from the past.

There is, as I am sure you already know, a well-developed sense of history among us Israelis. We turn to history when we want to understand who we are, where we belong, what we can expect from others. I mention this, in closing, because I want to share with you the extreme pain I - we - feel when we read about certain recent developments in European society.

Last week, a German survey of German-born Germans found that more than half think there is no difference between Israel's current treatment of the Palestinian Arabs and what the Nazis did to the Jews. 68 percent of Germans believe that Israel is waging a "war of extermination" against the Palestinians. I could give you my theory of how the media in Germany, in Europe and almost everywhere else contributes to ignorance of Israeli reality. I could tell you how journalists create, and at the same time are the result of, an almost total ignorance of what the Holocaust was. But if I did that, I would also have to point out to you that Germany happens to be one of the countries in Europe where they do make serious efforts to understand the Holocaust and the truth of the Israeli-Palestinian conflict. And yet they do not share our sense that Israel has been fighting one long defensive war of survival against an enemy that wants to

ethnically cleanse Jews from their historic homeland for a century.

Also last week, the BBC published a survey showing that barely a third of young people in Britain have even heard the name Auschwitz and don't know what it is, where it is or what happened there.

I spoke of my experiences in Spain a few moments ago. A Spanish-born philosopher, George Santayana who died in the year I was born, wrote this: "Those who cannot remember the past are condemned to repeat it." I believe this statement carries with it a great deal of wisdom. My daughter does not belong to the past - at least, she doesn't when we sit together around the Sabbath table and enjoy one another's company in our family. We feel her presence. We feel her absence. We are determined to do whatever we can so that her memory will endure, that she will never become just another statistic.

As a family, as a society, we are in a perpetual struggle to remember the past, to hold a vision of a better future, and to do everything we can so that the fifteen year old children together with their goodness and their dreams - children on both sides of the sad conflict here in this land - can grow to productive adulthood, free of the curse of hatred and of terror.

May your work be blessed.

Arnold Roth gave this speech at the opening dinner in Jerusalem of a mission to Israel and to the PA of Parliamentarians from all over Europe. Arnold Roth lost his 15 year-old daughter when a terrorist targeted her and other kids eating pizza at Sbarro's in downtown Jerusalem. Grief affects everyone differently. For Mr. and Mrs. Roth it has catapulted them to activism out of love for their beloved daughter and for the land and people of Israel through their foundation, Keren Malki or The Malki Foundation (website is at www.kerenmalki.org and if people want to be in touch, the best email address to use is malki.foundation@gmail.com). ©2004 The Malki Foundation (www.kerenmalki.org) and Arnold Roth.

DESPERATE FOR PEACE

By Rev. John Tweedie

With this latest issue of 'Israel & Christians Today', we are reminded once again of the desperate struggle for peace in Israel. Many Israelis, and Palestinians for that matter, are weary of war. Israeli parents, in particular, have good reason to dread that day when their young sons or daughters must begin their mandatory military service, three years for men and two for women. Far too many young soldiers have been killed or maimed for life in terrorist incidents. This ongoing war of attrition, known more popularly among the Palestinian population as the Al Aqsa Intifada (Uprising), which began in September of 2000, has taken a terrible toll on both sides.

This is why, in recent months, following the re-election of George Bush, and the rise of new Palestinian leadership, there is a renewed optimism that the time is right to find an equitable solution which will lead to peace. Time will tell!

In the interim, and as the people of God, we are summoned to pray for peace, more specifically for the "peace of Jerusalem" (Psalm 122:6). Our prayers will be especially necessary over the next few months during the countdown to the proposed plan for the 'Disengagement from Gaza' which calls for the transfer of more than 8,000 Jewish residents from Gaza to other locations in Israel. Scheduled for July, the Sharon government has determined that a withdrawal from Gaza is a necessary prerequisite step in the peace process. While many in Israel are struggling with their government's decision to leave Gaza, others worry what will

happen when soldiers are ordered to forcibly remove Jewish residents who believe they have a God-given right to be there.

Quite apart from Jewish biblical and historical ties to the land, Gaza farmland is among the richest producing soil in Israel. In fact, Gaza farmers are on the leading edge of Israel's experimental agricultural development. Much of what is grown in Gaza is exported to Europe providing growers with a handsome return for their labour.

While some of these Jewish residents will no doubt accept government incentives to pull up their roots (both literally and figuratively), others are threatening to resist by force of arms, and against their own military should that be necessary i.e. Jew against Jew!

Some, with the support of certain Rabbis, are even calling for a Masada-like mass-suicide, remembering that in A.D.73, on a mountain plateau by the Dead Sea, more than 900 Jewish zealots chose suicide over surrender and enslavement to the Roman Legions.

What is painfully clear in all of this is that Israel is moving into uncharted waters with no one quite sure how things will turn out in the end. All that can be said is that desperate times call for desperate measures. This is why, for many Israelis at least, the possibility of peace offered by these costly, risk-taking steps is better than the daily reality of war and its exacting toll in loss of life and limb.

Rev. John Tweedie is the Chairman of Christians for Israel International.

WHY THIS NOW WHEN THE MOMENTUM IS TOWARDS PEACE?

On 21 February 2005 the World Council of Churches (WCC), one of the most prominent international organizations representing non-Catholic churches, urged its member churches to apply economic pressure to Israel, such as disinvestment, in protest against what it calls ongoing "illegal activities in occupied territory".

In a letter to WCC, March 1, 2005, Christians for Israel condemned the failure of this organization to appreciate the true calling of the Church, and its continuing eagerness to condemn God's chosen and favoured people Israel.

"Putting aside the question whether churches should in any event be investing in multinational corporations, it is a total mystery what the WCC hopes to achieve with this action, at a time just when the relations between Israel and the Palestinian Authority are apparently improving. Unfortunately, we fear that this statement will not contribute to peace, but will only encourage in their efforts (as if they needed such encouragement) those who are determined to sabotage true peace and achieve the lasting destruction of Israel.

"Christians for Israel shall continue to do all we can to fight the spreading of this kind of anti-semitic sentiment amongst our brethren in the Church worldwide.

"As Christians who share with God His eternal love for His people and for the Church, we are deeply saddened by the timing and content of this statement.

"Yet again, the WCC demonstrates its commitment to ignoring God's revealed Kingdom plans, and supporting the enemies of Israel."

AMERICA THE TARGET

By Mike Evans

On a September evening in 1980 in Tel Aviv, I sat with former Mossad chief Isser Harel for a conversation about Arab terrorism. As he handed me a cup of hot tea and a plate of cookies, I asked him, "Do you think terrorism will come to America, and if so, where and why?"

Harel looked at his American visitor and replied, "I fear it will come to you in America. America has the power, but not the will, to fight terrorism. The terrorists have the will, but not the power, to fight America - but all that could change with time. Arab oil money buys more than tents."

As to the where, Harel continued, "New York City is the symbol of freedom and capitalism. It's likely they will strike the Empire State Building, your tallest building [he mistakenly thought] and a symbol of your power."

With my Western mind-set I replied that America was dedicated to fighting terrorism. Harel smiled and said, "You kill a fly and you celebrate. We live with flies daily. One dies and 100 flies come to the funeral.

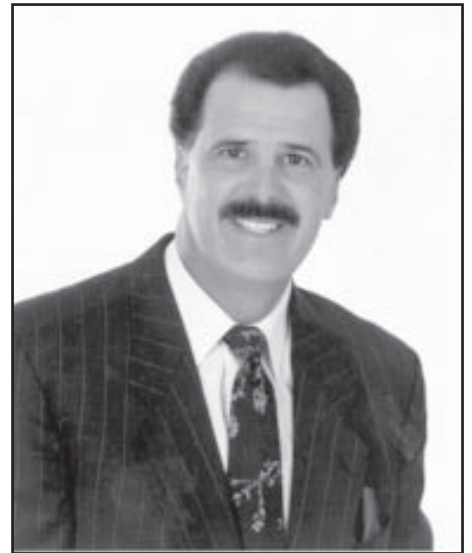
"If 'land for peace' happens," Harel continued, "I think it will mean America gets peace for a season, as the West pressures Israel into giving Arafat our land. But once you let the genie of appeasement out of the bottle, he will grow and eventually turn on you. In time America itself will be in the crosshairs.

"Hitler first killed Jews, then he killed Christians. Our culture and our democracies are the root of [the terrorists'] rage. If we're right, then they are wrong."

Twenty-one years later, the first part of Harel's prediction came true; except, of course, that the twin towers of the World Trade Center were much taller than the Empire State Building. However, it was the second part of his doomsday prediction that came true much earlier.

It was 1982 and Israel had declared its own war on terrorism by invading Lebanon to root out Arafat's terrorist infrastructure. I was summoned to New York by then prime minister Menachem Begin's aide, Reuven Hecht, for a meeting with Begin prior to his meeting with then president Ronald Reagan. Hecht had just met in Washington with then secretary of state Alexander Haig, who had told him that America had changed its mind: it would no longer support Israel's war against terrorism in Lebanon.

Begin was in shock. The West - whose planes had been blown out of the sky, its diplomats, soldiers, and civilians murdered by terrorists - was now fighting to save the primary organization responsible for these vile acts. In the end, American pressure prevailed and Arafat's 10,000 PLO



Mike Evans

terrorists, rifles in hand, were escorted out of Beirut to safe bases in Tunisia and other Arab lands. The cries of Israeli mothers whose sons had died in Lebanon and who stood outside his apartment screaming "Murderer!" were more than Begin could bear. He resigned a depressed and broken man.

Since then hundreds of Israeli civilians have been killed and thousands wounded by terrorists recruited, trained, and equipped in territory controlled by Arafat's Palestinian Authority. Osama bin Laden's cells operate in the West Bank and Gaza Strip, as does Hizbullah - all with Arafat's blessing.

Once America declared its own war against terrorism, Arafat summoned the press to photograph him giving blood ostensibly for the victims of the attacks on America. Meanwhile, his Palestinian Police threatened journalists who filmed Palestinians dancing in the streets to celebrate the same attacks. All this supposedly in aid of encouraging Islamic states to join the anti-terrorism coalition!

Even Arafat's Hamas protégé has announced it is willing to suspend suicide attacks inside Israel "unless it is provoked." Can one imagine bin Laden saying "I will suspend suicide attacks against America unless I am provoked - now let me join the anti-terrorism coalition"?

Israel and America share the same democratic values that terrorists despise and seek to destroy. For Americans to think that Arafat, the godfather of Islamic terrorism, did not support terrorism, and that his successor, Mahmoud Abbas, will not continue to support it is a prescription for sure terror in America. To believe that six terrorist organizations on the State Department's list can now be trusted as "peace partners" in the PA is more than ridiculous. A war on terrorism that categorizes some terror as good and some as bad is a guarantee of failure; a cruel spectacle in the theater of the absurd.

Michael D. Evans is an award-winning journalist. He is the author of bestsellers, The American Prophecies, and Beyond Iraq: The Next Move. He founded the Jerusalem Prayer Team, America's largest Christian coalition.

NEW YAD VASHEM MUSEUM – SIGNPOST TO ALL MANKIND

By Henk Kamsteeg

Vowing to safeguard the memory of six million Jewish victims of the Holocaust, Israeli and world leaders jointly inaugurated on Tuesday, 15 March, the new Yad Vashem in Jerusalem, the world's largest Holocaust museum, with pledges to combat continuing anti-Semitism six decades after the Holocaust.

UN Secretary-General Kofi Annan said the UN felt a sacred obligation to fight hatred and intolerance, an obligation that tied him to Jewish people, and that "the state of Israel, which rose, like the UN itself, from the ashes of the Holocaust. "A United Nations that fails to be at the forefront of the fight against anti-Semitism and other forms of racism denies its history and undermines its future. Let this museum stand as a testimony that we are striving for a better path," Annan said.

Israeli President Moshe Katsav told the hundred of guests, including Holocaust survivors, nine heads of state, six prime ministers and four foreign ministers, that Europe must accept the burden and the lessons of the Holocaust for the future. "The survivors still bear the tattooed numbers on their arms, the color has not faded, nor has the pain," he said.



President Moshe Katsav, right, and Chairman of Yad Vashem Directorate Avner Shalev cut the ribbon to inaugurate the new museum. © IsraNet

Speaking at a dinner following the ceremony, Katsav said that the wave of anti-Semitism in the world is the worst since World War II. The Jewish people thought that anti-Semitism would "never raise its head again," he said, but once again there are attacks on synagogues and cemeteries. "Yad Vashem's new museum is a signpost to all humankind...that warns how short the distance is between hatred and murder, between racism and genocide," Katsav said.

Prime Minister Ariel Sharon said the new museum will guarantee that what happened during "those dark days of the Holocaust," will never happen again. He noted that Israel is the only place in the world where Jews have the right and the power to protect themselves. "By coming here, the nations are identifying with the "Jewish past" but also "with the Jewish future, which is Israel," Israeli Foreign Ministry spokesman Mark Regev said.

One of the most well-known survivors of the Auschwitz concentration camp and Nobel Peace Prize laureate, Elie Wiesel, said that "The Holocaust was not "man's inhumanity to man. No. It was man's inhumanity to Jews. Jews were not killed because they were human beings. In the eyes of the killers, they were not human beings, they were Jews."



International President of Christians for Israel, Rev. Willem Glashouwer, who was invited as an official delegate from Holland by the Ministry of Tourism of Israel, spoke with Elie Wiesel the day after the ceremony.

"Where is the rage in this museum," Wiesel said, "Rage about the perpetrators and those sitting on the fence doing nothing – simply watching, the bystanders. From where did we get the strengths and the desire to write down words as much as we could? We must speak and write although there are no words to be found. But we cannot bury our grief and rage in silence. It was so easy to kill Jews. We went like lambs. Even



dug our own graves first. Mothers chose to go with their children, even when there seemed to be a possibility to survive for them by being separated from their children. History had entered into madness. What should you do with your memories? Face them! There is no difference between heroes and martyrs: martyrs were heroes and heroes were martyrs. Weep, but don't get stuck in weeping: the Holocaust caused the world to enter a new phase in which never will ever be the same as before. May it give birth to a better world."

Sources: Israel Hasbara Committee, Jewish Press, Rev. W.J.J. Glashouwer



A HOSPITAL MEETING

By Mike Levine

One morning the nurses and a doctor rolled a new patient into our four bedroom. He was accompanied by his brother, mother, and sister.

It was obvious from their conversation they were Arabs.

His bed was directly across from mine. I said, "Shalom" and they all replied except for the patient who seemed to be sedated. I went back to reading my newspaper.

The patient was a medical Doctor from Gaza, the director of a clinic which treats about 1,500 people a month, you name it, everything from a runny nosed baby to gunshot wounds.

Fifty three years of age, and facing quadruple bypass surgery to replace arteries totally blocked and worn out. He was admitted two days early in order to fortify him with fluids, antibiotics, and medications before the operation.

His brother, who planned to stay with him, sleeping in a chair during the entire hospital stay, is a school principal, well educated, erudite, caring, and communicative.

He and I had several interesting, in depth discussions about relations between Jews and Arabs.

We basically agreed that:

- Biblically and genetically we are cousins.
- There is no reason most of us can't get along.
- There is enough of everything-land, food, water-for both peoples.
- The Arab attitudes toward Jews must change.
- The leadership of both sides have made many mistakes.
- We were glad Arafat was gone.
- We can all live in peace if the haters and killers are eliminated.
- Cooperation will bring great benefits to both sides.
- We are both tired of this war that has dragged on for 100 years.

I was curious how someone from Gaza, a hotbed of anti-Israeli terrorism, could manage to get himself admitted into a hospital in Jerusalem.

He told me that there never was hostility between most of the doctors in Gaza

and their colleagues in Israel, that in fact, there was constant communication, and that Israeli medical people had often shipped medical supplies and medicines when Gaza had shortages, which was often. He told of numerous children sent to Israel for treatment and surgery impossible to do in Gaza, and that there never was a charge for anything!

Now when was the last time you saw that reported on CNN, or BBC, or in your daily newspaper? When did you hear Kofi Annan stand up in the UN and talk about this?

He told me that most of the educated people in Gaza were more than ready to live in peace with us, but that they were afraid to speak out, fearing a 'collaborators' execution.

What he feared most, he told me, was what would happen the moment the Israeli army left Gaza following the expulsion of the Jews of Gaza!

That terrorist groups, Hamas, Jihad, Fatah, Hezbollah, and others were already amassing huge stocks of arms

Mike Levine is a freelance journalist living in Israel since 1985. He recently spent four days in Hadassah Hospital in Jerusalem and something important did happen while he was there.

and explosives, most brought in from Egypt, taking advantage of the temporary lull in fighting to build hundreds of Kassem rockets, bigger and more accurate ones, that were now being infiltrated into Samaria and Judea (west bank), close to most Israeli population centers. In his eyes, a much larger, more deadly 'Intifadah' was on its way following Sharon's abandonment of Gaza.

I asked why his family don't all stay in Israel, something they might be able to arrange because of his brothers connections. He said they had discussed it, but his brother would not leave his patients without medical care, and the rest of the family would not abandon the brother.

The next morning, when it was time for me to leave the hospital, we hugged tightly, silently, one Arab, one Jew, each lost in thoughts of what 'could have been', what 'might someday be', but tragically was not yet to be.

Christians for Israel



By Henk Kamsteeg

Only one day after we celebrated the anniversary of the birth of Jesus Christ, just before the start of a new year, the Earth moved. An undersea earthquake of 9.0 on the Richter scale, lasting several minutes, triggered a giant tsunami roaring across the Indian Ocean killing an estimated 200,000 people in its wake, and leaving millions of people devastated, homeless and hungry.

We realised afresh that we should live holy lives and serve God one day at the time - to live every day as if it is our last, for our lives can be taken away at the twinkling of an eye.

We also again realised the urgency of the Lord's calling to bless

His people, Israel - the apple of God's eye. The biggest thing that makes an impact on their lives is unconditional love, no matter what.

Sign of the Times

The return of the Jewish people to Israel surely is one of the major signs of the times, pointing towards the end of this world's history. Both Jews and Gentiles expect the coming of the same Messiah - the Jews for the first time, the Gentiles for the second time.

We also deeply feel the urgency to speak to the heart of the Church worldwide to stand in solidarity with the Jewish people and to oppose the growing anti-Semitism wherever it manifests itself. Few phenomena are as deeply rooted in human history as anti-Semitism. After the holocaust, once the dangers of anti-Semitism became abundantly clear, one would expect the phenomenon would disappear or at least decline. However, we now see a rapid and dramatic rise of anti-Semitism worldwide.

Christians for Israel International sees itself today standing with the Jewish people in a practical way, financially, morally and spiritually, and committed to do everything in its power to be goodwill ambassadors for the State of Israel and the Jewish people in these difficult and crucial days.

New Staff

Accordingly, Christians for Israel International took a step in faith and expand their international ministry by appointing Andrew Tucker as Executive Director and Henk Kamsteeg as International Marketing Director.

After a legal career in Australia and the UK, Andrew worked until recently as an attorney in Amsterdam with the international law firm Norton Rose. Andrew is responsible for the operational, legal and financial management of Christians for Israel International (email: andrewtucker@christenenvoorisrael.nl).

After a business and media career in the Netherlands, Henk was publisher and chief editor of a number of Christian publications in New Zealand. In addition to building up the work of Christians for Israel in New Zealand and Australia, Henk is responsible for the Israel & Christians Today newspapers as well as other publications and fundraising activities (email: henkkamsteeg@xtra.co.nz).

New Translations

Willem Glashouwer's *Why Israel?!* book has found its way into new countries since it was released in English in 2001. It has now been published in Dutch, English, French, German, Spanish, Portuguese, Italian and Chinese. Requests for other translations have come from Greece, Indonesia, Poland, Russia, Ukraine, Thailand, Philippines.

New Why Israel Series

Christians for Israel, Canada, has made great progress with the writing, recording and filming in Israel for the completion of the "Why Israel - 8 Unit Video/DVD Series."

In this exciting and thought-provoking project, complete with a facilitator's and participant's guide books, the recently appointed Chairman of Christians for Israel International, Rev. John Tweedie, expounds upon the subject of Israel from a biblical perspective. The series is based upon God's promises to Israel and includes images of life in Israel today. It is anticipated that the series will be in churches by September 2005.

(For information email: info@c4i.ca or phone (519) 720-0870)

New Partnership

Under the growing pressure of anti-Zionism and anti-Semitism, the Lord is bringing Christian organisations together. The days of building 'fences around our own activities' is over and together we can make a greater difference in the lives of many Jewish people.

Therefore, Christians for Israel International came to the conclusion that the interests of Jewish immigrants and their Aliyah donors could best be served by working in "Aliyah partnership" with Ebenezer Emergency Fund International.



Welcoming Andrew Tucker, Executive Director (bottom left corner), Rev. John Tweedie, International Chairman (top left), and Henk Kamsteeg, International Marketing Director (bottom right). Rijk van Dam, European Coalition Director (center).



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ISRAEL The Name IS the Message

member of the European Parliament, Rijk van Dam had Israel in his portfolio, and he is the new director of the European Coalition. Rev. Willem Glashouwer is the president. The four members of the coalition are Bridges for Peace, Christian Friends of Israel, the International Christian Embassy Jerusalem and Christians for Israel.

How important it is that the sound of God's Word will be heard in Brussel's political arena and in the national parliaments of the 25 member states!

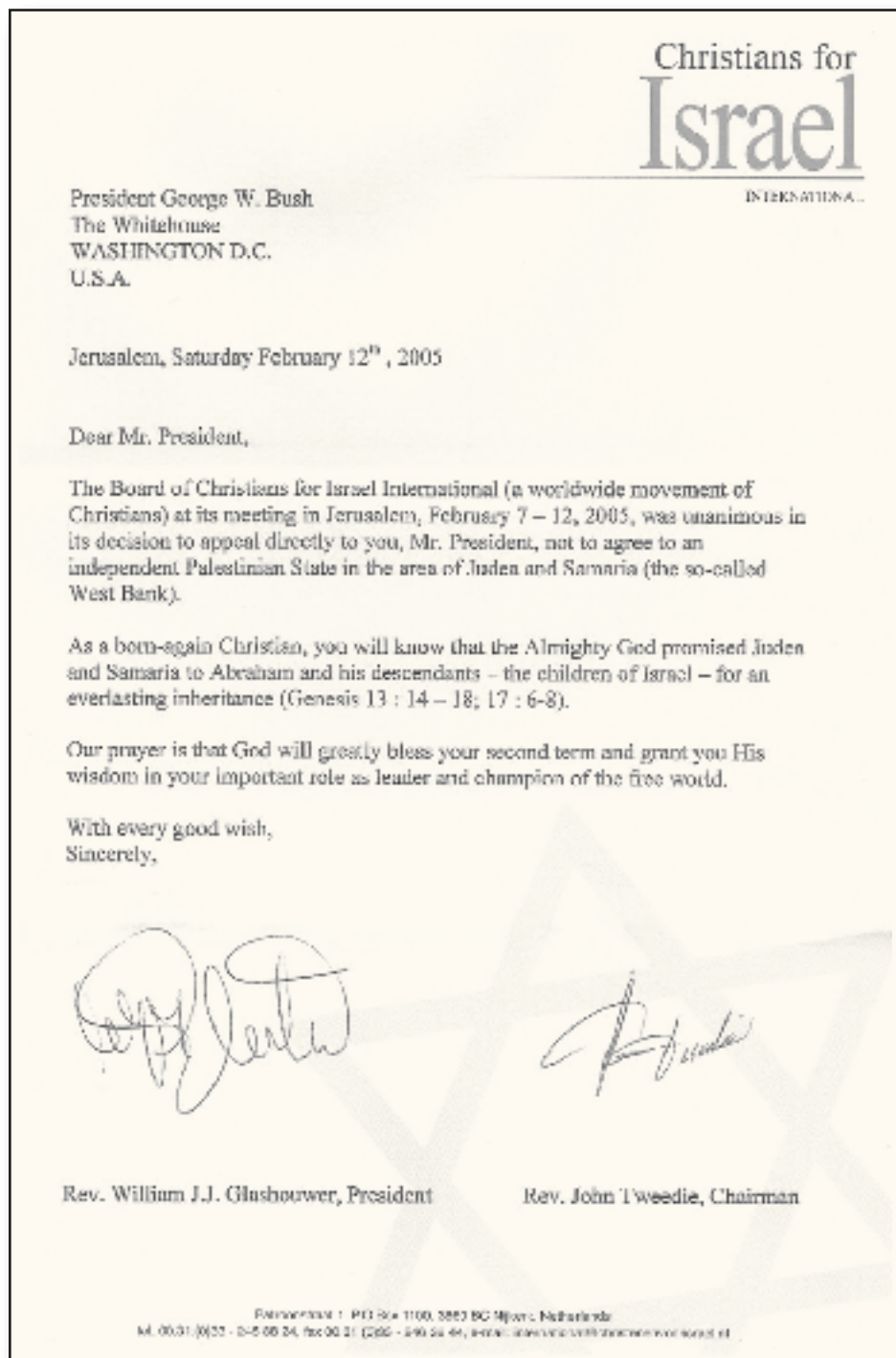
Study Centre on Mount Zion

The Study Centre on Mount Zion is a wonderful facility for Christians to be able to study God's Word in the heart of Jerusalem. Kees de Vreugd lives at the Centre and is well equipped to set up and run study visits for pastors, church leaders, teachers and other people in a position to influence others. The plan is to make accommodation in the house for groups.

Our Prayer for You

Christians for Israel want to thank all of you for your continuing prayers and support. Words cannot express our deep appreciation of your unwavering support. How it strengthens the heart of our ministry. Thank you so much for your letters and notes of encouragement, to hear your voices on the phone, to receive the donations you give so generously and to see you at various happenings and events.

We feel great anticipation for what the immediate future holds for all of us. May you and yours be truly blessed and encouraged as you move ahead in 2005. Our hearts and prayers are with you. May the light of the God of Israel continue to shine in and through you as we partner together as "The Guardians of the Walls of Jerusalem."



...ther they share the burden to bring the ...ant message of God's heart for Aliyah to ...rch worldwide and to continue together ...l their biblical mandate to help the chil- ...Israel home from the north, south, east, ...st.

Coalition

...tians for Israel International is one of ...r founding members of the Belgium- ...coalition for educating members of ...ropean Parliament about Israel. As a



(right) Kees de Vreugd, Study Centre on Mount Zion

GOD'S WORD AND THE NATION OF ISRAEL

By Derek Prince

In Jeremiah 31, the prophet exhorts us to respond to Israel's regathering: to praise, to proclaim, to pray, to comfort. The prophet paints a clear picture of the Jewish people being regathered to the land:

This is what the Lord says:

"Sing with joy for Jacob; shout for the greatest of the nations. Make your praises heard, and say, 'O Lord, save your people, the remnant of Israel.' See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return." (Jeremiah 31:7-8).

One of the other modern versions offers a significant alternative for part of verse 7:

"...And shout among the chiefs of the nations... Proclaim, give praise, and say..." (NASB)

Both the words and the context of this prophecy leave no doubt that it refers to the end-time regathering and restoration of Israel. The phrase *the remnant of Israel* is a phrase used regularly by the prophets in connection with this end-time gathering. In the aftermath of the Holocaust, the word remnant sounds a note of pathos.

But the remnant also comes from "the ends of the earth." This describes a phase in the history of Israel immediately following the War of Independence in 1948, which has come to be known by modern Israelis as the period of "mass immigration." Between 1948 and 1951, approximately 700,000 Jewish people immigrated to the state of Israel, mainly from Europe and the Arab nations, but also from many other lands. In many cases, they were expelled with ruthless haste, and not permitted to take with them any money or material possessions. Most of the refugees had large families and came from an underprivileged level of society. The words of Jeremiah in verse 8 were exactly fulfilled hundreds of times over: "Among them...the blind and the lame,

expectant mothers and women in labor, a great throng..."

The period of history to which this refers is now. We cannot ignore the responses God requires of us: to praise, to proclaim, to pray, to comfort.

To Praise

We may combine under the single heading of "praise" the three responses God Himself requires of us: to sing with joy, to shout and to praise. Taken together, these three phrases describe loud, sustained, exuberant praise.

To respond as God requires is obedience, to fail to respond is disobedience. Obedience will bring God's blessing upon us and disobedience His judgment.

Second, we should respond with praise because, the contemporary regathering of Israel is objective confirmation on a worldwide scale that the Bible is true, relevant and up to date.

As Christians we, just like Israel, depend upon the mercy and faithfulness of God promised to us in the Bible. There is probably nothing in all of the Scriptures to which God commits himself more repeatedly than this end-time regathering of His chosen people. If God does not fulfill His repeated commitments to Israel, then I, for my part, could no longer have confidence that He will fulfill His commitments to the Church.

The fact that God is manifestly fulfilling His commitments to Israel should be the greatest possible encouragement that He will also fulfill His commitments to us as Christians. Therefore, praise is our natural and logical response.

Third, praise is also the natural, appropriate expression of Christian compassion. When we remember the long centuries of Israel's anguish, most of it inflicted by Christians and culminating in the unthinkable horrors of the Holocaust, we would betray the stoniness of our own hearts if we did not continually praise God that their night of anguish is drawing to a close and that a new day of restoration and peace is dawning.

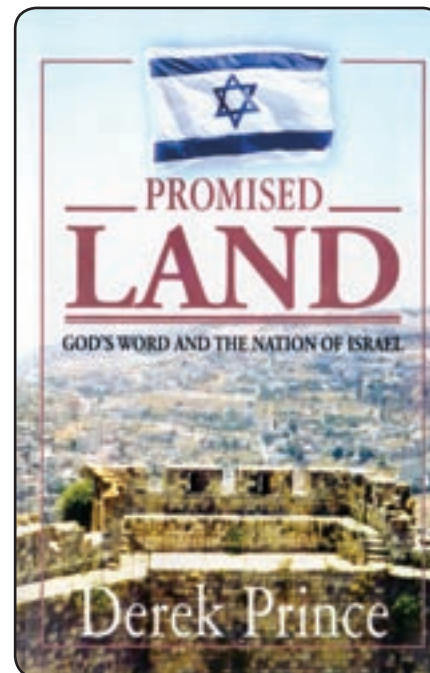
God is specific about the kind of praise He requires of us. It is not to be something merely inward and inaudible. On the contrary, God says that we are to *sing, to shout, to make our praises heard.*

To Proclaim

The word "proclaim" means to make some kind of public, official declaration. It suggests, in particular, the activity of a herald. The kind of proclamation we are to make is defined further on in Jeremiah 31 verse 10:

"Hear the word of the Lord, O nations; proclaim it in distant coastlands: 'He who scattered Israel will gather them and will watch over his flock like a shepherd.'"

Jeremiah's words leave no room for misunderstanding. The same God who scattered Israel will be the One to gather them. There can be no change in the identity of God. The same people who were scattered, Israel, will be the ones to be gathered. There can be no change in the identity of Israel. The scattering took



place literally in a series of events in human history; likewise, the gathering will take place literally in the events of human history, exactly as described in Scripture.

To whom is this proclamation addressed? It is addressed to "nations" and to "distant coastlands." The Hebrew word translated nations usually denotes "nations" other than Israel and is used regularly by Jewish people to describe the Gentiles. The world translated *coastlands* would include *islands* and *continents*. Today, through the Holy Spirit, God is raising up a company of ministers of His Word to whom He is committing the task of carrying this proclamation to all the places here indicated by Jeremiah.

Today, the regathering of Israel is a banner lifted up by God for all the nations to see. It is His preordained purpose at this time that all nations be confronted with this message, "*Today this Scripture is being fulfilled in your ears.*" (Jeremiah 31:10).

And there is an important reason: when God's time comes to judge the nations, He will judge them on the basis of their response to the regathering of Israel. At that time, no nation will be able to plead ignorance of Israel's regathering, or of the



Derek Prince

fact that it represents the fulfillment of God's prophetic Word.

To Pray

Prayer, our third response, is indicated by the words at the end of Jeremiah 31: 7: "Say, 'O Lord, save your people, the remnant of Israel.'"

We must realize that when God grants us a revelation of what He is intending to do in the world, His purpose is never merely to interest or entertain us. He does not expect us to remain passive or indifferent. On the contrary, He requires us to become actively, wholeheartedly involved in carrying out His revealed intention, by whatever means appropriate to our particular situation. A primary way is through prayer.

In Isaiah 62: 6-7, God calls us to intense, persistent prayer, especially on behalf of Jerusalem:

I have posted watchmen on your walls, O Jerusalem; They will never be silent day or night. You who call on the Lord, Give yourselves no rest, And give him no rest till he establishes Jerusalem And makes her the praise of the earth.

Clearly, these "watchmen" are intercessors, called by God to continue in prayer day and night for the restoration of Jerusalem.

In the New Testament, Jesus relates the parable of the widow who kept beseeching the unjust judge. Then He concludes with this question: "And will not God bring about justice for his chosen ones, who cry out to him day and night?" (Luke 18:7).

Both these passages indicate that some themes are so important and urgent that they demand our prayers not only in the daytime, but through the night hours as well. The restoration of Jerusalem is one of these themes.

Isaiah also describes these "watchmen" as those "who call on the Lord." The Hebrew word thus translated is interesting. It means, literally, "those who remind the Lord." In modern Hebrew, it is the word for a secretary.

As His "intercessor-secretaries," we have two main responsibilities: first, to be familiar with His prophetic calendar; and second, to remind Him of the appointments recorded in it. One such appointment is God's end-time commitment to restore Israel and to rebuild Jerusalem. (Psalm 122:6-7, Isaiah 2:1-4, Zechariah 14:8-9,16).

Jerusalem, or Mount Zion, is at the center. It is to Jerusalem that all nations will

...continued on page 11



The Jaffa Gate.

Photo courtesy of Uraih Yaniv.

Are we for or against the God of Israel?

Book Review by Andrew Tucker

"The selective and unjust criticism of Israel carries with it an especially heavy price measured in lives and limbs.

Harvard Law Professor Alan Dershowitz is a secular Jew, and one of America's foremost defenders of civil liberties. His most recent book is a powerful exposé of the underlying and vehement anti-Semitism inherent in the attitude of the intellectual elite and the international community towards Israel.

The book is cleverly structured in the form of a statement of defence before an international tribunal. Dershowitz concisely examines and refutes 32 commonly-raised criticisms of Israel. For example: that the Jews displaced the Palestinians; that Israel has made no serious efforts towards peace; that Israel is engaged in genocide against Palestinian citizens; and that Israel is the prime human rights violator in the world.

Dershowitz demonstrates that Israel is subjected to double standards and criticism that far exceed those applied to any other country and that, moreover, simply do not reflect reality. The state of Israel is widely condemned by the international community as a blatant offender of international law, human rights and civil liberties. And yet the evidence categorically establishes that - while no-one can deny that Israel has made many mistakes (and continues to do so) - there is no other country in the world where the rule of law and democratic principles have been more rigorously upheld. "What cannot be said of other democracies is that any have behaved better - more lawfully, more generously - when faced with equivalent threats to its citizens and its survivors."

How can it be, asks the author, that - despite the evidence - not only the opponents of democracy and the defenders of totalitarian regimes but - more troublingly - rational peace-seeking people

of goodwill remain so prepared to attack Israel? "When it comes to opposition to Israel and support for the Palestinian cause, consistency seems to be forgotten."

Dershowitz shows vividly how this underlying hatred is reflected in the (often well-intentioned) moral equivalence underlying the application of international legal standards in the case of Israel. Paradoxically, this threatens the very rule of law

that binds the international community. "When "human rights" becomes a tactic, selectively and successfully invoked by the worst violators against those who make serious efforts to comply with the rule of law,

human rights lose all objective meaning and their continued utility in the ongoing struggle for international justice becomes diluted". The author throws out a mighty challenge to world leaders and the international community.

"Today, the soul of the international community can be fairly assessed by the way in which it treats the Jew among nations. Judged by this standard, the United Nations fails miserably, as do many of the great nations of Europe, Asia, Africa, and South America. Indeed, if the United Nations were ultimately to fail, as the League of Nations did, it may well be as a result of losing its moral authority over Israel."

Perhaps not surprisingly as a secular Jew, Dershowitz is an advocate of the "road map" and a two-state solution. But he makes an important caveat: true peace will only be possible if the Palestinians give up their claim for the right of return of all refugees to Israel. Not only is such a claim unfair and unrealistic, it demonstrates a refusal to accept the right of Israel to exist as a Jewish State. Until the Palestinians openly accept the right of the Jews to live as Jews in Israel in safety and security, no peace will be possible. Interestingly, he cites (then Prime Minister of the P.A.) Mahmoud Abbas at Aqaba in 2004, who

"seemed to be preserving the option of destroying Israel demographically by refusing to acknowledge its right to exist as a Jewish state". Since the book was written, Arafat has died and Abbas has

been promoted, but in this respect nothing has changed. Not only has Abbas refused to give up this claim, the right of return remains central to the Palestinian demands. And yet the international community remains determined to pressure Israel into conceding land.

This book represents a devastating condemnation of the international community in its treatment of Israel today and the Jews over the centuries. But - perhaps more importantly - it is also powerful warning to the Church. We, who ought to have known that Israel is the apple of God's eye, and that Jerusalem is the stumbling block of nations, have disgracefully abandoned our older brother. Dershowitz concludes that "darker forces" seem to be at play. The irrational and "visceral dislike - sometimes hatred - of Israel" can only be explained by a "lingering anti-Semitism in many parts of the international community, which carries over from "the Jew" to the nation".

Dershowitz has thrown out a challenge to Christians today to make a fundamental - and urgent - choice. Do we value life or death? Do we acknowledge God's promises? If so, is the Church - are you and I - prepared to speak out against the ignorance and arrogance of post-Christian secularism and relativism, and embrace God's infinite love in electing Israel for His purposes?

Are we for or against the God of Israel?

The Case for Israel by Alan M. Dershowitz, 2003, John Wiley & Sons, New Jersey, 264 pp. including endnotes and index.

Alan Dershowitz
THE
CASE
FOR
ISRAEL

God's Word... continued from page 10

go up each year for worship. It is from Jerusalem that the Word of God and Law of the Lord will go forth, and that justice and government will be administered to all nations.

In this way, the peace and well-being of all nations are inseparably bound up with the peace of Jerusalem. Until Jerusalem enters into her own peace, no other city or land anywhere on earth can be secure from the threat of war; nor can they know true and lasting happiness.

Thus, in praying for the peace of Jerusalem, Christians from nations all over the globe are also praying for a consummation that will bring peace and incalculable blessings to their own nations.

To Comfort

Our fourth response to Israel's regathering is to comfort the Jewish people, especially at this most critical juncture in their history.

The Word of Israel's God spoken to them through their own prophets, stands eternal and unchanging. This Word, that promises judgment on Israel's oppressors, also promises mercy to Israel. Just as the promises of judgment have been fulfilled, so surely will the promises of mercy also be fulfilled.

"Comfort, comfort my people, says your God" (Isaiah 40:1). We have in this

verse two distinct groups. God calls one group "My people" and He is referring to the Jews. The other group consists of those who are charged to be the comforters of "My people."

But if "My people" denotes Israel, then who is the other group of people, those exhorted to comfort Israel? Clearly they are not Israel; yet they believe in the God who speaks to them through the prophets of Israel, and they accept His prophetic Word as authoritative in their lives. I know of only one group of people who answer to this description. It is the whole body of Christians worldwide who accept the Bible as God's Word and are committed to obeying it. It is to them that God now says: "Comfort My people...Speak tenderly to Jerusalem."

By their faith in Scripture and by the revelation of the Holy Spirit, Christians can already affirm with confidence that which is not yet fully manifested in the events of history: the sufferings of Israel and the desolations of Jerusalem are coming to an end. A new day of mercy is dawning.

Before the Second Coming of Jesus, there will once again be a special ministry to prepare the hearts of Israel. This ministry, like that of John the Baptist prepar-

ing the way for the first coming of Jesus (Mark 1:1-4), will call for repentance, but it will also promise comfort to those who repent. God is calling Bible-believing Christians worldwide to take part in this end-time ministry of preparing the hearts of Israel for their Messiah.

Israel's comfort is found in Isaiah 40:8: "The grass withers and the flowers fall,

"The grass withers and the flowers fall, but the word of our God stands forever."

Isaiah 40:8

but the word of our God stands forever." First God confronts us with the frailty and impermanence of all human existence. Then He leads us on to the one element in human experience that is permanent and unchanging: His own Word, the Scriptures. Herein lies the only message of hope and comfort for the Jewish people.

For more than two thousand years, they have seen a long procession of kingdoms and civilizations pass across the stage of human history. Most have been, in some measure, unkind and hostile to the Jewish people. But, just like the grass and the flowers, all their strength and glory have withered and fallen, leaving behind only records and relics of history. When all these have passed, two things remain upon the stage of history: God's

eternal, unchanging Word; and the Jewish people, whose survival is guaranteed by that Word.

Here, then, is our message of comfort to Israel at this time of their regathering and restoration. All the rulers and nations who have oppressed and persecuted them will come to naught. Their glory will wither, just like that of the flowers and the grass.

But the Word of Israel's God, spoken to them through their own prophets, stands eternal and unchanging. This Word, that promises judgment to Israel's oppressors, also promises mercy to Israel. Just as the promises of judgment have been fulfilled, so surely will the promises of mercy also be fulfilled.

To Christians ready to obey God and bring this message of comfort to Israel, Isaiah 40:9 offers strong encouragement:

You who will bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, Here is your God!"

Derek Prince has been recognised as one of the leading Bible expositors of our time. © Promised Land - Derek Prince Ministries.

AGENDA OF ISLAM - A WAR BETWEEN CIVILIZATIONS

By Professor Moshe Sharon

“Fundamentalism” is a word that came from the heart of the Christian religion. It means faith that goes by the word of the Bible. Fundamental Christianity, or going with the Bible, does not mean going around and killing people. There is no fundamental Islam. There is only Islam full stop. The question is how the Koran is interpreted.

All of a sudden we see that the greatest interpreters of Islam are politicians in the western world. They know better than all the speakers in the mosques, all those who deliver terrible sermons against anything that is either Christian or Jewish. These western politicians know that there is good Islam and bad Islam. They know even how to differentiate between the two, except that none of them know how to read a word of Arabic.

The Language of Islam

You see, so much is covered by politically correct language that, in fact, the truth has been lost. For example, when we speak about Islam in the West, we try to use our own language and terminology. We speak about Islam in terms of democracy and fundamentalism, in terms of parliamentarism and all kinds of terms, which we take from our own dictionary. One of my professors and one of the greatest orientalis in the world says that doing this is like a cricket reporter describing a cricket game in baseball terms. We cannot use for one culture or civilization the language of another. For Islam, you've got to use the language of Islam.

Driving Principles of Islam

Let me explain the principles that are driving the religion of Islam. Of course, every Moslem has to acknowledge the fact that there is only one God.

But it's not enough to say that there is only one God. A Moslem has to acknowledge the fact that there is one God and Mohammed is his prophet. These are the fundamentals of the religion that without them, one cannot be a Moslem.

But beyond that, Islam is a civilization. It is a religion that gave first and

foremost a wide and unique legal system that engulfs the individual, society and nations with rules of behaviour. If you are Moslem, you have to behave according to the rules of Islam which are set down in the Koran and which are very different than the teachings of the Bible.

The Bible

Let me explain the difference.

The Bible is the creation of the spirit of a nation over a very, very long period, if we talk from the point of view of the scholar, and let me remain scholarly. But there is one thing that is important in the Bible. It leads to salvation. It leads to salvation in two ways.

In Judaism, it leads to national salvation — not just a nation that wants to have a state, but a nation that wants to serve God. That's the idea behind the Hebrew text of the Bible.

The New Testament that took the Hebrew Bible moves us toward personal salvation. So we have got these two kinds of salvation, which, from time to time, meet each other.

But the key word is salvation. Personal salvation means that each individual is looked after by God, Himself, who leads a person through His word to salvation. This is the idea in the Bible, whether we are talking about the Old or the New Testament. All of the laws in the Bible, even to the minutest ones, are, in fact directed toward this fact of salvation.

Secondly, there is another point in the Bible, which is highly important. This is the idea that man was created in the image of God. Therefore, you don't just walk around and obliterate the image of God. Many people, of course, used Biblical rules and turned them upside down. History has seen a lot of massacres in the name of God and in the name of Jesus. But as religions, both Judaism and Christianity in their fundamentals speak about honouring the image of God and the hope of salvation. These are the two basic fundamentals.

The Essence of Islam

Now let's move to the essence of Islam. Islam was born with the idea that it should rule the world.

Let's look, then, at the difference between these three religions. Judaism speaks about national salvation — namely that at the end of the story, when the world becomes a better place, Israel will be in its own land, ruled by its own king and serving God. Christianity speaks about the idea that every single person in the world can be saved from his sins, while Islam speaks about ruling the world. I can quote here in Arabic, but there is no point in quoting Arabic, so let me quote a verse in English. “Allah sent Mohammed with the true religion so that it should rule over all the religions.”

The idea, then, is not that the whole world would become a Moslem world at this time, but that the whole world would be subdued under the rule of Islam.

When the Islamic empire was established in 634 AD, within seven years — 640 AD — the core of the empire was created. The rules that were taken from the Koran and from the tradition that was ascribed to the prophet Mohammed, were translated into a real legal system. Jews and Christians could live under Islam provided they paid poll tax and accepted Islamic superiority. Of course, they had to be humiliated. And Jews and Christians living under Islam are humiliated to this very day.

Mohammed Held That All the Biblical Prophets Were Moslems

Mohammed did accept the existence of all the Biblical prophets before him. However, he also said that all these prophets were Moslems. Abraham was a Moslem. In fact, Adam himself was the first Moslem. Isaac and Jacob and David and Solomon and Moses and Jesus were all Moslems, and all of them had writings similar to the Koran. Therefore, world history is Islamic history because all the heroes of history were Moslems.

Furthermore, Moslems accept the fact that each of these prophets brought with him some kind of a revelation. Moses, brought the Taurat, which is the Torah, and Jesus brought the Ingeel, which is the Evangelion or Gospel — namely the New Testament.

The Bible vs. the Koran

Why then is the Bible not similar to the Koran?

Mohammed explains that the Jews and Christians forged their books. Had they not been changed and forged, they would have been identical to the Koran. But because Christians and Jews do have some truth, Islam concedes that they cannot be completely destroyed by war [for now].



Professor Moshe Sharon

Nevertheless, the laws are very clear — Jews and Christians have no rights whatsoever to independent existence. They can live under Islamic rule provided they keep to the rules that Islam promulgates for them.

Islamic Rule and Jihad

What happens if Jews and Christians don't want to live under the rules of Islam? Then Islam has to fight them and this fighting is called Jihad. Jihad means war against those people who don't want to accept the Islamic superior rule. That's jihad. They may be Jews; they may be Christians; they may be Polytheists. But since we don't have too many Polytheists left, at least not in the Middle East — their war is against the Jews and Christians.

A few days ago, I received a pamphlet that was distributed in the world by bin Laden. He calls for jihad against America as the leader of the Christian world, not because America is the supporter of Israel, but because Americans are desecrating Arabia with their filthy feet. There are Americans in Arabia were no Christians should be. In this pamphlet there is not a single word about Israel. Only that Americans are desecrating the home of the prophet.

Two Houses

The Koran sees the world as divided into two — one part which has come under Islamic rule and one part which is supposed to come under Islamic rule in the future. There is a division of the world which is very clear. Every single person who starts studying Islam knows it. The world is described as Dar al-Islam (the house of Islam) — that's the place where Islam rules — and the other part which is called Dar al-Harb — the house of war. Not the “house of non-Muslims,” but the “house of war.” It is this house of war which as to be, at the end of time, conquered. The world will continue to be in the house of war until it comes under Islamic rule.

This is the norm. Why? Because Allah says it's so in the Koran. God has sent Mohammed with the true religion in order that the truth will overcome all other religions.

Islamic Law

Within the Islamic vision of this world, there are rules that govern the lives of the Moslems themselves, and these rules are very strict. In fundamentals, there are no differences between schools of law.

However, there are four streams of factions within Islam with differences between them concerning the minutiae

...continued on page 13



Agenda of Islam...continued from page 12

of the laws. All over the Islamic world, countries have favored one or another of these schools of laws.

The strictest school of law is called Hanbali, mainly coming out of Saudi Arabia. There are no games there, no playing around with the meanings of words. If the Koran speaks about war, then it's war.

There are various perspectives in Islam with different interpretations over the centuries. There were good people that were very enlightened in Islam that tried to understand things differently. They even brought traditions from the mouth of the prophet that women and children should not be killed in war. These more liberal streams do exist, but there is one thing that is very important for us to remember. The Hanbali school of law is extremely strict, and today this is the school that is behind most of the terrorist powers. Even if we talk about the existence of other schools of Islamic law, when we're talking about fighting against the Jews, or fighting against the Christian world led by America, it is the Hanbali school of law that is being followed.

Islam and Territory

This civilization created one very important, fundamental rule about territory. Any territory that comes under Islamic rule cannot be de-Islamized. Even if at one time or another, the [non-Moslem] enemy takes over the territory that was under Islamic rule, it is considered to be perpetually Islamic.

This is why whenever you hear about the Arab/Israeli conflict, you hear — territory, territory, territory. There are other aspects to the conflict, but territory is highly important.

The Christian civilization has not only been seen as a religious opponent, but as a dam stopping Islam from achieving its final goal for which it was created.

“Fundamental Christianity, or going with the Bible, does not mean going around and killing people. There is no fundamental Islam. There is only Islam full stop. The question is how the Koran is interpreted.”

Islam was created to be the army of God, the army of Allah. Every single Moslem is a soldier in this army. Every single Moslem that dies in fighting for the spread of Islam is a shaheed (martyr) no matter how he dies, because — and this is very important — this is an eternal war between the two civilizations. It's not a war that stops. This war is there because it was created by Allah. Islam must be the ruler. This is a war that will not end.

Islam and Peace

Peace in Islam can exist only within the Islamic world; peace can only be between Moslem and Moslem.

With the non-Moslem world or non-Moslem opponents, there can be only one solution — a cease-fire until Moslems can gain more power. It is an eternal war until the end of days. Peace can only come if the Islamic side wins. The

two civilizations can only have periods of cease-fires. And this idea of cease-fire is based on a very important historical precedent, which, incidentally, the late Yasser Arafat referred to when he spoke in Johannesburg after he signed the Oslo agreement with Israel.

Let me remind you that the document speaks of peace — you wouldn't believe what you are reading! You would think that you were reading some science fiction piece. I mean when you read it, you can't believe that this was signed by Israelis who are actually acquainted with Islamic policies and civilization.

Shortly after the Oslo agreement was signed, Arafat went to Johannesburg, and in a mosque there he made a speech in which he apologized, saying, “Do you think I signed something with the Jews which is contrary to the rules of Islam?” (I have obtained a copy of Arafat's recorded speech so I heard it from his own mouth.) Arafat continued, “That's not so. I'm doing exactly what the prophet Mohammed did.”

Whatever the prophet is supposed to have done becomes a precedent. What Arafat was saying was, “Remember the story of Hudaibiya.” The prophet had made an agreement there with the tribe of Kuraish for 10 years. But then he trained 10,000 soldiers and within two years marched on their city of Mecca. He, of course, found some kind of pretext.

Thus, in Islamic jurisdiction, it became a legal precedent which states that you are only allowed to make peace for a maximum of 10 years. Secondly, at the first instance that you are able, you must renew the jihad [thus breaking the “peace” agreement].

In Israel, it has taken over 50 years in this country for our people to understand that they cannot speak about [permanent] peace with Moslems. It will take another 50 years for the western world to understand that they have

got a state of war with the Islamic civilization that is virile and strong. This should be understood: When we talk about war and peace, we are not talking in Belgian, French, English, or German terms. We

are talking about war and peace in Islamic terms.

Cease-fire as a Tactical Choice

What makes Islam accept cease-fire? Only one thing — when the enemy is too strong. It is a tactical choice.

Sometimes, he may have to agree to a cease-fire in the most humiliating conditions. It's allowed because Mohammed accepted a cease-fire under humiliating conditions. That's what Arafat said to them in Johannesburg.

When western policy makers hear these things, they answer, “What are you talking about? You are in the Middle Ages. You don't understand the mechanisms of politics.”

Which mechanisms of politics? There are no mechanisms of politics where power is. And I want to tell you one thing — we haven't seen the end of it, because the minute a radical Moslem



power has atomic, chemical, or biological weapons, they will use it. I have no doubt about that.

Now, since we face war and we know that we cannot get more than an impermanent cease-fire, one has to ask himself what is the major component of an Israeli/Arab cease-fire. It is that the Islamic side is weak and your side is strong. The relations between Israel and the Arab world in the last 50 years since the establishment of our State has been based only on this idea, the deterrent power.

Wherever You Have Islam, You Will Have War

The reason that we have what we have in Yugoslavia and other places is because Islam succeeded in entering these countries. Wherever you have Islam, you will have war. It grows out of the attitude of Islamic civilization.

What are the poor people in the Philippines being killed for? What's happening between Pakistan and India?

Islamic Infiltration

Furthermore, there is another fact that must be remembered. The Islamic world has not only the attitude of open war, but there's also war by infiltration.

One of the things which the western world is not paying enough attention to is the tremendous growth of Islamic power in the western world. What happened in America and the Twin Towers is not something that came from the outside. And if America doesn't wake up, one day the Americans will find themselves in a chemical war and most likely in an atomic war — inside the U.S.

End of Days

It is highly important to understand how a civilization sees the end of days. In Christianity and in Judaism, we know exactly what is the vision of the end of days.

In Judaism, it is going to be as in Isaiah — peace between nations, not just one nation, but between all nations. People will not have any more need for weapons and nature will be changed — a beautiful end of days and the kingdom of God on earth.

Christianity goes as far as Revelation to see a day that Satan himself is obliterated. There are no more powers of evil. That's the vision.

I'm speaking now as a historian. I try to understand how Islam sees the end of days. In the end of days, Islam sees a world that is totally Moslem, com-

pletely Moslem under the rule of Islam. Complete and final victory.

Christians will not exist, because according to many Islamic traditions, the Moslems who are in hell will have to be replaced by somebody and they'll be replaced by the Christians.

The Jews will no longer exist, because before the coming of the end of days, there is going to be a war against the Jews where all Jews should be killed. I'm quoting now from the heart of Islamic tradition, from the books that are read by every child in school. They Jews will all be killed. They'll be running away and they'll be hiding behind trees and rocks, and on that day Allah will give mouths to the rocks and trees and they will say, “Oh Moslem come here, there is a Jew behind me, kill him.” Without this, the end of days cannot come. This is a fundamental of Islam.

Is There a Possibility to End This Dance of War?

The question which we in Israel are asking ourselves is what will happen to our country? Is there a possibility to end this dance of war?

The answer is, “No. Not in the foreseeable future.” What we can do is reach a situation where for a few years we may have relative quiet.

But for Islam, the establishment of the State of Israel was a reverse of Islamic history. First, Islamic territory was taken away from Islam by Jews. You know by now that this can never be accepted, not even one meter. So everyone who thinks Tel Aviv is safe is making a grave mistake. Territory, which at one time was dominated by Islamic rule, now has become non-Moslem. Non-Moslems are independent of Islamic rule; Jews have created their own independent state. It is anathema.

And (this is the worse) Israel, a non-Moslem state, is ruling over Moslems. It is unthinkable that non-Moslems should rule over Moslems.

I believe that Western civilization should hold together and support each other. Whether this will happen or not, I don't know. Israel finds itself on the front lines of this war. It needs the help of its sister civilization. It needs the help of America and Europe. It needs the help of the Christian world. One thing I am sure about, this help can be given by individual Christians who see this as the road to salvation.

Moshe Sharon is a professor of Islamic History at the Hebrew University in Jerusalem.

The Prayer Corner

with Mineke Spencer

Intercession

The Dictionary defines Intercession as: *an interposing or pleading in behalf of one in difficulty or in trouble. In religious terms: an interposing or pleading with God in behalf of another or others, as that of Christ. An Intercessor is one who intercedes.*

Scripture demonstrates over and over again the importance of intercessory prayers. One thinks of Abraham, Moses and Phinehas as a few examples. (*Genesis 18, Psalm 106*) And Jesus, as the **Great Intercessor** 'who lives to make intercession for us' (*Hebrews 7:25*).

Hebrews 4:16 says: Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

The world is desperate for peace.

Let us continue to pray and intercede:

~ Pray that the Messiah, the **Prince of Peace** may come soon

~ Please pray again for the **Peace of Jerusalem** (*Psalm 122:6*), the place that God has chosen for His dwelling. (Read Solomon's prayer of dedication in 1 Kings chapter 8)

~ Pray for the **Nation of Israel**, that there be unity. (*Psalm 133*)

~ **Pray for Officers of Christians for Israel International:**

President: Rev. Willem Glashouwer

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~ **In Canada**, the Board and Staff are preparing a video /DVD teaching series called 'Why Israel?' There will be 8 units of teachings by Rev. Tweedie along with facilitator and study guides. Pray that churches will use these teachings to bring awareness of God's covenant promises to Israel to their people. The target date for the series release is Sept. 2005.

~ Pray for the on-going support of the victims of the **tsunami disaster** by relief agencies.

~ Pray for the **Sudan**, that the UN will step in to stop the genocide.

~ **Praise and thank God** that He is on the throne and rules the earth. (*Isaiah Chapters 40-45*)

~ **Praise and thank God** that for the first time in 60 years, the UN set aside a day to remember the Holocaust.

~ **Praise God** for expanding the work of Christians for Israel.

Galatians 6: 9

And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary.

*May the Lord bless you
May the Lord bless
your intercessions*

FATHER, FORGIVE!

By Marianne Glashouwer-van der Lugt

In the Kaiser-Wilhelm-Gedächtniskirche in Berlin my eyes fell on a simple cross. As I came closer I saw that it was made out of large nails. On the sign beside it was written that the cross was made from nails recovered from the ruins of the Coventry Cathedral. The Cathedral was destroyed on November 14, 1940 by German bombers.

On this fatal day in 1940 Berlin laughed. Göring bragged that the Luftwaffe would destroy all the English cities, just like they did with Coventry. But within a month, the Provost of Coventry Cathedral, Dick Howard, stood in the midst of the rubble. Here he gave his Christmas message over the radio. He told his listeners, "It is difficult to say this, but we Christians must say, "No" to retribution and "Yes!" to forgiveness.

At that time this was an unusual and brave thing to say and maybe not everyone was able to be thankful for his words. Of course, the first reaction of many was one of a strong desire for retribution and revenge for the awful things that were done. But this English Bishop stood firm in his belief, "When the war is over, we will build a better, more humane and Christian world, together with those who are now our enemies."

After the war, a memorial was built on the site of the destroyed church, which was never re-built. On the memorial stone the bishop had this carving made, "Father Forgive." Not, "Father forgive them," - the Germans, the enemy - but "ALL!" For the Bible says, in Romans 3:23, "...for ALL have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus..."

After the bombing, people found hand-made nails in the rubble of the church. These were used in the 14th and 15th centuries to build the original St. Michael's Abby. Small nails and big nails. They collected them from the former roof beams and began to make crosses out of them. Who first came up with the idea, we don't know, but somebody thought of making crosses using the large and small nails. These nails became a symbol of a worldwide reconciliation work that still goes on today from Coventry Cathedral.

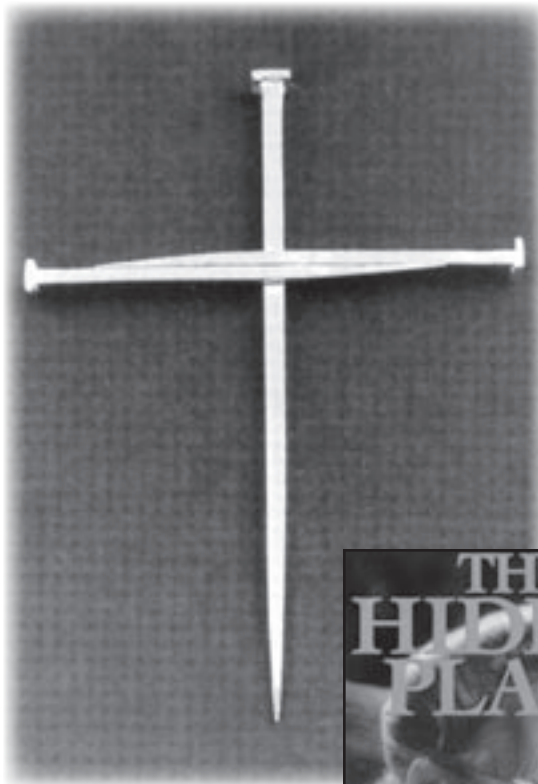
In 1944 the war had not yet been finished. But Stalingrad became the first sister-church of Coventry. In many towns organizations were established, called: Cross of Nails Centers. These friendships survived even the Cold War. In 1992, Coventry donated food to Wolgograd, the former Stalingrad.

In Berlin also there is such a sister-congregation. And there I found this

simple nail-cross in the Kaiser-Wilhelm-Gedächtniskirche. The story of the nail-cross moved me. If Christians in Coventry could forgive their enemy these awful deeds, should not we also be able to forgive others who do awful things to us? But how difficult it sometimes is, to walk in forgiveness and love toward others!

I have to think of the witness of Corrie Ten Boom. She was part of the resistance-movement in World War II and hid Jewish people in a special 'Hiding Place' in her bedroom. Because of this, she was arrested together with her sister Betsie. They were sent to Ravensbrück, a concentration camp for women. Betsie could not survive the misery she endured in the camp. Corrie did survive and after the war she travelled to different countries to share the message of God's love and reconciliation.

But even for Corrie it was difficult to forgive the former tormentors. While on a speaking tour in Germany, she had an



unexpected meeting with a man. After the message he came up and spoke to her, "I was a guard in Ravensbrück. I know now how bad I have sinned and I have asked God for forgiveness. He forgave me, can you forgive me too?" He stuck out his hand to shake Corrie's hand. Corrie's first reaction was the one we all undoubtedly would have: she did not want to and could not shake his hand. She could not forgive this man! Her heart was crying for revenge remembering all that he had done to her and Betsie. But she knew that God did ask this of her. She had to think of the Lord Jesus' words in Matthew 6:14-15, "...For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins..."

With great inner reluctance she obeyed the Lord and stretched out her



Marianne Glashouwer-van der Lugt

hand to shake his hand. At this same moment, she experienced the love of God and His forgiveness going as a stream through her whole body, and she could forgive him with her whole heart. It was a miracle from the Lord. That is the way the Lord wants us to forgive others. We can do it when we expect it from Him and trust in His power.

In Coventry, a new Cathedral was built beside the ruins of the former church. They are still making crosses from the nails from the destroyed church. One of the Canons of the Cathedral of Coventry, Andrew White, still gives nail-crosses to people today all over the world as a sign of God's love for lost sinners and as a gesture of reconciliation. Every Friday afternoon in the ruins of the old church a prayer service is held in the open air.

THE COVENTRY LITANY OF RECONCILIATION

"All have sinned and fallen short of the glory of God."

Romans 3:23

That's why we pray:

Father Forgive

The hatred that divides nation

*from nation, race from race,
class from class,*

Father Forgive

*The covetous desires of people
and nations to possess what is
not their own,*

Father Forgive

*The greed, which exploits the
work of human hands and lays
waste the earth,*

Father Forgive

*Our envy of the welfare and
happiness of others,*

Father Forgive

*Our indifference to the plight of the
imprisoned, the homeless, the refugee,*

Father Forgive

*The lust which dishonours the bodies of
men, women and
children,*

Father Forgive

*The pride, which leads us to trust in
ourselves and not in God.*

*"Be kind to one another, tender-
hearted, forgiving one another, as
God in Christ forgave you."*

Ephesians 4:32

With God's help, we can do it!

Marianne Glashouwer-van der Lugt is married to Willem J.J. Glashouwer, the President of Christians for Israel.

HAZON YESHAYA – BEACON OF LIGHT

By Henk Kamsteeg

In Israel today, behind the headlines of suicide bombings, terrorism, the Disengagement Plan and Security Fence lies an untold story of a country in poverty.

The intifada has taken a terrible toll on Israel's economy. Shocking statistics indicate that one in five Israelis live below the poverty line. While capital cities tend to be the economic hub of most countries, Jerusalem is one of the poorest cities in Israel. Hundreds of youths and young adults are walking the streets of Jerusalem, hungry and alone, looking for a place to call "home".

Israel's Needy

In this depressing reality of life, "Hazon Yeshaya" Soup Kitchens is a 'beacon of light' for Jerusalem's hungry and homeless, and it all started with a dash of childhood dreams. A handful of business sense. A cup full of volunteers and 150,000 families going hungry every day.

It's a pretty heavy recipe that adds up to over 200,000 meals a month. Hazon Yeshaya, founded by child-refugee-turned-successful-businessman Abraham Israel, is providing those meals as well as a host of other services for Israel's needy.

Abraham recounts, "You should never know what it is to have to depend on other people to feed you, but on the other hand thank God that there are these places that do give us nourishment in order to survive. As a result, I waited my entire life to pay back society and to help people who were in the same situation as I once was."

Ronit

Eight years ago, Abraham Israel decided the time had come to fulfill his lifelong dream of helping others. "So I came to Israel. And it fell from the Almighty in my lap, literally," he says.

Walking down the street in the Jerusalem neighborhood of Geula (right next to where his main distribution center is now), he was confronted with a young woman with a cane trying to cross the street. He helped her across. He walked her to her apartment.

"She had no refrigerator. Her sink was a bucket on the floor under a faucet. There was no electricity. At that time she lived on 1200 shekels government-money a month (nowadays it's even less), and she used it to buy her medicine, so she had no money for food. Her name was Ronit. She has multiple sclerosis. Now in a wheelchair, she was the first



client of Hazon Yeshaya and still is to this day."

Word of Mouth

Abraham Israel asked Ronit if there were any other people in the neighborhood living in this kind of poverty. She told him about some people across the street. He was stunned to again to see a family of six living in a room of nothingness...

"I immediately took it upon myself to open, with my own funds, a tiny kitchen with a stove like we have at home and took an elderly woman to cook meals for 17 people, three families," says Abraham. "They would come every day to pick up the food from this cook. By word of mouth, the 17 became 50, 100, 200, and today we are preparing nationwide 7,000 meals a day. We are looking into further expansions—of course all dependent on future financial support."

Hazon Yeshaya is now the largest soup kitchen in the country. Abraham Israel uses his business experience to be able to meet his responsibility, to keep the nonprofit organization afloat. Hazon Yeshaya, through its seven branches, four of which are in Jerusalem, provides over 200,000 hot meals nationwide each month.

Tax Exemption

He makes clear that Hazon Yeshaya is the only institution that serves meals 365 days a year. "No exaggeration, including fast-days," he says.

It is also one of the only 8% of Israeli nonprofit organizations that have a tax exemption in Israel because it has passed the rigorous checks required.

"The government sees that we're 100% on the up-and-up," Abraham beams. Hazon Yeshaya also has tax exemptions in America and England, with Canada pending.

Christians for Israel

"Christians for Israel (Cfi) has been wonderful to us", says Abraham Israel. "The love they have for the country of Israel and its people is beyond words. For the past 4 years, their continuous support and generosity have carried us through extremely difficult financial times – I don't know what I would do without them!"

Besides the financial assistance from Cfi, Hazon Yeshaya constantly gets volunteers from Holland who are willing to roll up their sleeves and put themselves to the task of preparing the daily hot meals. "There is one particular couple who comes during their summer vacation, helping in my soup kitchen facility. It is really amazing how much all these wonderful people are willing to give of their time and energy for the needy in Israel! Bless them all!"

Case Files

Because of its limited finances, Abraham Israel is very careful about to whom his organization provides services. "It



would be nice if we could feed everybody," he smiles, "but we can't."

The organization has notebooks full of case files, where it checks with the utmost dignity every man, woman and child to make sure that they are really in need. "Our donors, God bless them, are thrilled that we are doing what we are doing because they know then that the money is going to the right people and not just anybody that walks in," Abraham says.

Government Budget Cuts

Government budget cuts have caused a vast increase in Hazon Yeshaya's clientele. The first stage was taking care of the sick and 80 to 90-year-old men and women who were unable to cook for themselves. Then, three years ago, with the intifada, the suits and ties people who lost their jobs in high tech or tourism would come between their job interviews to get food for themselves and their children.

Today they get the people who used to be middle income - the ones that have been pushed under the poverty line because they lost their jobs. Because of the poor economy and the cutbacks in child allowances and social benefits, someone who was getting 4000 shekels a month is now getting 2500, and with the passing of the last budget, that has been cut down even more.

After-School Programs

Abraham Israel believes that one of his most integral programs is the after-school extended day programs. "School ends very early in Israel, so these programs keep the kids off the streets. The necessity of this is made evident by his description of a 7-year-old drug dealer. One day, when the program was ending for the day, the girl held the foot of one of the volunteers, begging, 'Please let me stay here another hour. I don't want to go out to the big fish - the big children - because they will take advantage of me,'" he says.

600,000 Children under the poverty line

Originally, these programs just started in public schools, but then other teachers

began seeing that kids didn't eat and that their grades were suffering. Israelis are doing very poorly on international exams and Abraham Israel firmly believes that there is a correlation between these test results and having over 600,000 children living under the poverty line.

Nursery Schools

Teachers tried to bring sandwiches from their own homes for the kids, but there were so many without food. So they turned to Hazon Yeshaya. Meals are being provided for students in Jerusalem, Tel Aviv, Yaffo, Sderot, Bat Yam and Rishon L'Tzion. And there is no way that a child from a poor home can pay for a private kindergarten, so Hazon Yeshaya established nursery schools where any child in need can get two meals a day and a basic education.

Win-Win Situation

Abraham Israel asserts that these programs are integral for the future of the country. "It seems like we're only giving them a meal, but what we are doing is saving society a lot of problems, present and future. By keeping these kids in the after-school programs, we're saving society from them getting into trouble. They're concentrating on their education. It's the key to success. What we're doing is ensuring that these kids will grow up, go to the army, hopefully continue their higher education, get married and bring up a nice family. It's a whole win-win situation for the country and for everybody around.

We Look To You For Help

"I'm hoping, with modesty, that between my expertise and this article we will open up more doors to help other people. I emphasize I take no salary or compensation for the work that I do. I do this on a totally volunteer basis. I put in 15-18 hours a day and I'm traveling six months a year all over the world to get the word out. It's hard to believe that there is such poverty in Israel, and that the government is not helping because it can't," he says.

See www.hazonyesaya.org for more info. Your donation means a lot to the poor families of Israel who rely on Hazon Yeshaya (see coupon on page 16).

Join Our Team & Help Support Israel

By: Praying for us... Informing your friends...
Supporting us financially...

As part of our team, you share in our Ministry:

Bringing New Understanding to the Church:

By making churches aware of God's call upon the Gentiles to support and help His chosen people – Israel. Fighting anti-Semitism and anti-Zionism – In the belief that Jewish people are entitled to a national homeland and the right to live with the benefits of dignity, peace and security.

Helping Jews Home:

In close co-operation with other organisations, Christians for Israel has helped over 75,000 Jews home. Under a strategic alliance with Eebenezzer Emergency Fund International, we help the Jewish people - mainly in the Ukraine and the Former Soviet Union - with transport from their home towns to airports where they board flights direct to Israel.

Helping Jews at Home:

The many ongoing projects of Christians for Israel International and its branches include:

- ✧ **Aleh Negev** – Financial support so a special rehabilitative village could be built for physically and mentally challenged children.
- ✧ **The Jaffa Institute and Bet Shemesh Residential Center** – Providing food and educational programs for children often written off as “lost causes.”
- ✧ **Hazon Yeshaya** soup kitchens and Hineni Community Center in Jerusalem – Providing food and care for Jerusalem's hungry and homeless.
- ✧ **The Joseph Storehouse** – Humanitarian aid for the families of victims of terror and those struggling under the economic hardships of life in Israel today.



✧ **ZAKA** – When terrorism explodes on the streets of Israel, ZAKA volunteers are the first to arrive on the scene and the last to leave as they offer first aid to the living and in respectful ways take care of the dead.

✧ **Sde Bar** – Located in an area south of Bethlehem, assistance was provided to this farm for homeless children for the purchase of a bullet-proof Landrover.

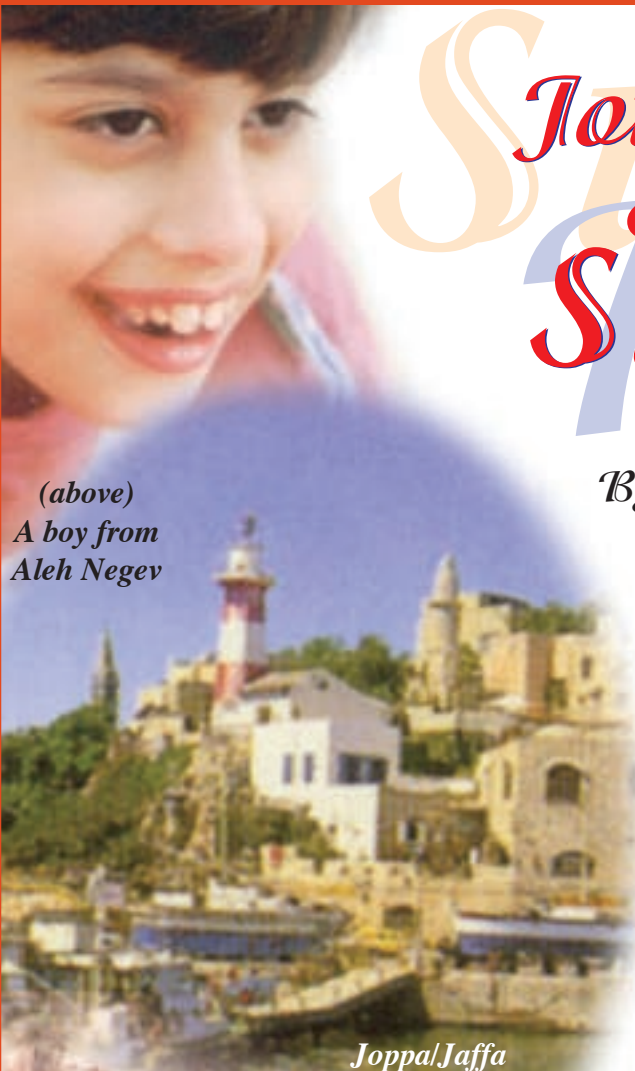
✧ **Rama Home of Love and Peace** – Financial assistance for an Arab orphanage project in Galilee.

✧ **New Communities** – Financial assistance for new communities offering absorption programs so new immigrants can learn Hebrew and develop skills.

✧ **Neveh Ya'akov** – Located on Jerusalem's northeastern fringe, opposite Ramallah, this is one of Israel's poorest immigrant communities. *Christians for Israel*, working in cooperation with *The Jerusalem Foundation*, is lending assistance to *Neveh Ya'akov* through 'The Caring Community' project, a Jerusalem Foundation Education initiative for Jerusalem's children.



A bullet-proof Land Rover for Sde Bar.



Joppa/Jaffa



(above)
A man dines at the Hazon Yeshaya Soup Kitchens in Jerusalem



A young child at The Joseph Storehouse

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Other countries – as per page 2 National Office Addresses