

Lausanne Consultation on Jewish Evangelism  
Media Update by Susan Perlman  
March 4–6, 2013

This year's summary will include the following categories: Israel News, Anti-Missionaries, Jewish Demographics, Jews and Evangelicals, Legal, Books of Jewish/Christian Interest, Jewish Thought Pieces, Pop Culture, Jhan Moskowitz and, of course, the catchall of Potpourri.

These are just highlights and are not meant to be a comprehensive look at this past year of messianic news. However I have included them in pdf form for those who wish to download them from the LCJE.net website.

As I point out to you each year, don't assume I've seen all the media out there on our movement. I always welcome getting your input to add to the mix for these reports.

### Israel News

Sarah Posner wrote in *The Atlantic* about Messianic Jews in Israel, focusing on the Ahavat Yeshua congregation in Jerusalem, the anti-missionary efforts of Yad L'Achim, the 24/7 prayer meeting at Succat Hallel on Mt. Zion, and the CMJ at Christ Church in Jerusalem. The not entirely objective piece says, among other things: "[Messianic Jews] import to Israel many of the worship practices and the political agenda of the American Christian Right"; "Although they often talk about love, their end-times theories are catastrophically violent"; and "Messianic Jews are assiduously attempting to, essentially, redeem Israel from its Jewishness."

The conviction of U.S.-born Jack Teitel for the murder in Israel of two Palestinians and the attempted murder of five other people, including Ami Ortiz via a Purim package bomb, received worldwide coverage.

*Zman Netanya* interviewed Dr. Erez Soref, president of Israel College of the Bible. He said that some residents of Natanya have begun to burn copies of the New Testament in their synagogues. Soref clearly explains what Messianic Jews believe about Jesus. Dan Sered of Jews for Jesus is also quoted: "We believe in an intimate and personal relationship with Jesus our Savior." In contrast, a local rabbi said, "The man who is called Jesus cancels out all the laws of the Halacha." Another said, "As a Holocaust survivor . . . I think the activities of the Jesus-lovers in Israel are worse than the Holocaust."

Kol Halr interviewed tour guide Lamar Linchavski about the best places for Israelis to experience the Christmas season in Jerusalem. Linchavski recommended visiting churches, and noted that "Christ Church is interesting because of its combined Protestant and Messianic Jewish congregation."

*The San Francisco Business Times* published the joint statement by the MJAA, UMJC, IMJA and IAMCS expressing their alarm that the United Methodist Church is considering a policy of selective divestment concerning Israel.

Emily Lawrence wrote an article for *Uruknet* covering the controversy over the Christ in the Checkpoint conference. The author heavily quoted those opposed to Christian Zionism, such as Stephen Sizer, Munther Isaac and Alex Awad. But when quoting those critical of the conference, the author also sought reactions from Isaac (“You wouldn’t believe the negative stuff that was written about us”), Awad and Sizer (“Many ministers I know share the views I hold but they won’t talk about it, because when they do they get hit over the head.”) The author does not seem to have directly interviewed any of the conference’s critics.

*The Jewish Journal* wrote a feature article about the increasing number of Messianic Jews in the United States and Israel. The beginning of the article focused on messianic congregations in the Atlanta area, and quoted Joel Chernoff, who said, “Messianic Judaism is the fastest growing stream of religious Jewish life since 1967.” The article also quoted Rabbi Eric Yoffe, president emeritus of the Union of Reform Judaism, who said that Messianic Judaism is “built on a lie.” The author then focused on the question, “Which groups are acceptable to the U.S. Jewish community?” The bottom line seemed to be that those groups which seek to evangelize the Jewish people, such as the Southern Baptist Messianic Fellowship, are less acceptable than those who don’t, such as Christians United for Israel. Chernoff noted that the messianic community has given \$100 million in aid to Israel over the last ten years, yet they are not allowed to make *aliyah*. The author also noted that AIPAC now has a full-time employee dedicated to reaching out to the evangelical community.

### Anti-Missionaries

A letter to the editor of *The New York Jewish Week* objected to the newspaper accepting an ad from Chabad. Noting that Chabad believes that the late Rabbi Schneerson is the Messiah, the writer said that he hopes an ad from Jews for Jesus would be rejected. He sees both Chabad and JFJ as advocating “fervent belief in something utterly alien to Judaism.”

*The Yeshiva World News*, noting a Jews for Jesus campaign in the north of Israel, highlighted Yad L’Achim’s efforts to oppose the campaign by these “cult members.” Yad L’Achim’s Haifa branch dispatched workers with loudspeakers and flyers “to warn the public against being duped by the missionaries” and also urged Israelis to “assist in passing an amendment to the missionary law that will put an end to the unbridled and criminal acts of the missionaries.”

*Arutz Sheva* wrote about a Jews for Jesus ad offering an app that leads to the JFJ website. The not-so-objective article said, “Early Christians changed the commandments, a further halakhic proof of a false prophet.” But in the article, Arutz Sheva apologized for

erroneously reporting that Jews for Jesus believes that rejection of Jesus is the cause of Jewish persecution, including the Holocaust.

*Ynet* reported on dozens of Israel Postal Company employees in Ramat Gan, Israel, who refused to deliver New Testaments to city residents. The employees felt that *halacha* forbids them doing so. As one employee put it, “It’s like if my manager were to come and tell me to work on Shabbat.” The Postal Company responded: “The Israel Postal Company has no right or ability to choose what it can or cannot distribute. Therefore, the mail will be distributed according to law.”

In an opinion piece in *The Jerusalem Post*, Reuven Hammer wrote in reaction to receiving Messianic Jewish literature in his mailbox. He noted what he called the “limited” success of such efforts as evidenced by “the many so-called ‘Messianic Jewish’ congregations in Israel.” He blames (credits?) Moishe Rosen for strategizing how to seduce Jewish people into believing they can be Jewish and believe in Jesus. The author repudiates the Christian belief that we are all born with a sin nature. He believes instead that each of us can overcome any evil inclinations. He concludes by enjoining Christians to stop evangelizing the Jewish people.

*The St. Louis Jewish Light* wrote about reaction to a book mailed to Jewish homes in the area by Sid Roth’s *Messianic Vision*. The book of testimonies is entitled *They Thought for Themselves: Ten Amazing Jews*. The article solicited reactions from St. Louis Jewish leaders. Chabad House Rabbi Hershey Novack said that Messianic Jews are “devious” and “also wrong.” The director of the local Jewish Community Relations Council said, “To see Jews as incomplete is offensive.” The article quotes from Roth’s introduction to the book as well as from his website.

*The Canadian Jewish News* wrote about Jews for Judaism’s response to Christian missions to the Jews, focusing on Jews for Jesus. The author reported that Jews for Judaism counted 16 JFJ missionaries at the Walk with Israel Day parade in Toronto, then countered by sending its own crew of 24 volunteers to shadow the missionaries. The author concludes with this action point: “If you encounter a missionary, don’t engage him or her, but accept and then forward the materials to Jews for Judaism.”

*The Canadian Jewish News* also reported on the digital efforts of Jews for Judaism to counter missionary activity. They have placed a video on YouTube and an ad on Google directing people to that and other videos. Rabbi Michael Skobac said that the YouTube channel had 120,000 views in one month and 50,000 on KosherTube. Skobac also has 4,300 friends on Facebook.

*HaShavua BeAshdod* reported that anti-missionaries smashed the windows of Tikvat Ya’acov, a non-profit group that distributes food and clothing to needy families in Ashdod. Anti-missionaries have accused the group of using this outreach as a means of evangelism. The anti-missionaries also put up posters with pictures and home addresses of local Messianic Jewish leaders. Tikvat Ya’acov lodged a complaint with the police.

*The Jewish Journal* published an article by Rabbi Bentzion Kravitz, founder and director of Jews for Judaism, protesting the presence of The Friends of Israel at a booth at the Israel Festival in Los Angeles (Jews for Judaism had a booth.) Kravitz repeated several statements from the Friends' magazine, *Israel My Glory*, and also quoted from the brochure the Friends distributed at the festival. Kravitz urges that the community adopt a policy that would screen groups that want to participate in Jewish community programs and would prohibit participation by any groups "seeking to actively proselytize Jews through deceptive means."

*The Journal* also wrote about the Interfaith Center of Beverly Hills, calling it "a new attempt by Messianic Jews to draw in the mainstream Jewish community." *The Journal* spoke with Stuart Dauermann, former rabbi of Ahavat Zion Messianic Synagogue (AZS), who said the mission of the Interfaith Center is to promote "increased understanding between Jews and Christians." The article identifies the center's parent organization as the Messianic Jewish Theological Institute. Joseph Brumbach, who took over for Dauermann as rabbi of AZS, made a distinction between Jews for Jesus and Messianic Jews. He said that JFJ exists "to get Jews to convert to Christianity. They attend churches, and they don't believe that the mitzvot are obligatory anymore." He stated that Messianic Jews, by contrast, want Jews "to be better Jews, instead of less so."

### Jewish Demographics

Martin Laskin in *The Jerusalem Post* pondered the results of the 2009 Guttman Center Survey, "A Portrait of Israeli Jews." He noted that 80% of those surveyed believe in God and 51% believe in the coming of the Messiah. Laskin said that some who scored low on religious observance scored high on religious belief. He posited that a confession of unbelief has more to do with opposition to religious coercion in civil life than any well-formed theological view. He said that there has been a shift from socialist Zionism, which generally entailed a disdain for religion, to a belief in a personal God who has a close relationship with individuals. He said that the future might bring Israelis to follow a Messianic figure, an individual human being who becomes their object of worship (as Chabad has done with the late Rabbi Schneerson). While noting the increasing numbers of Messianic Jews, he opined that "it seems unlikely that any significant number of Israel Jews would become 'Hebrew Christians.'"

*The Jewish Daily Forward*, *The New York Jewish Week*, and *The New York Times* covered the survey of New York's Jewish population conducted by UJA-Federation of New York. The study showed that New York's Jews are poorer, less educated, more religious and less politically liberal than ten years ago. About 40% are Orthodox in New York City's five boroughs. The city's Orthodox and Russian-speaking communities comprise 56% of the city's Jewish population. And 74% of all Jewish children in the city are Orthodox. The rapid increase in the number of Hasidic families is pushing up the overall poverty level. There was a steep decline in religious affiliation (Conservative and Reform) among non-Orthodox Jews. J.J. Goldberg in the *Forward* noted the striking similarity in New York and Israeli Jewish demographics, "an exploding population of Haredi Jews . . . who are profoundly disconnected from the broader Jewish population,

from secular education, Western culture and the modern economy.” After decades of decline, the Jewish population of New York City is growing again. The Upper West Side of Manhattan, Borough Park, Williamsburg and the Flatbush/Midwood/Kensington areas of Brooklyn are among the twenty largest Jewish communities in the country.

*The Forward* reported on the release, after a four-year hiatus, of the *American Jewish Year Book*. One-fourth of the book is comprised of a section on the Jewish population. The Year Book says that double counting has yielded an estimate of more than six million Jewish people in America, but that the actual figure is probably around 5.4 million.

*The Jerusalem Post* did a feature story on the threat of Islam to the Jews of Tunisia. There are 1,500 Jews in the country, the second-largest Jewish community in the Arab world after Morocco. Although the ouster of corrupt dictator Zine el-Abidine Ben Ali in 2011 gave the Jews hope that democracy would create a better society, the Islamist party that swept the elections has made the Jewish community apprehensive about whether its religious freedom will continue.

*The Jerusalem Post* published the results of a statistical study showing that 158,000 Christians (2% of the population) live in Israel. About 80% are Arabs, with the remainder mostly immigrants from the Soviet Union with Jewish backgrounds.

### Jews and Evangelicals

*The Times of Israel* wrote about the conservative pro-Israel opposition to Chuck Hagel’s bid to secure Senate confirmation as defense secretary. The opposition was led by Pastor John Hagee’s Christians United for Israel (CUFI). CUFI rallied more than 400 Christian pastors and leaders to Washington to lobby against Hagel in late January 2013.

*The Jewish Daily Forward* reported on a survey by the Public Religion Research Institute that showed that only one in five Jewish Americans holds favorable views of the Christian right. The determining factor seems to be the sharp contrast in Jewish and the Christian Right’s views of key social issues: abortion, women’s rights, gay and lesbian rights, and the separation of religion and state. Another big factor is Jewish concerns over evangelization. Mark Paredes of *The Jewish Journal* highlighted another finding of the survey: when asked to rate three religious groups on a scale of 1 to 100, Jews scored Mormons at 47, Muslims at 41.4, and Evangelicals at 20.9. The author theorized that the actions of evangelicals that cause their low rating. He said that one key factor is that “major Jews for Jesus/Messianic Jewish groups targeting Jews for conversion are Evangelical, and are funded and supported by Evangelical churches.”

Writing in *Commentary*, Michael Medved argued that “rampaging secularism represents a far greater threat to Jewish identity than does intensifying Christianity.” He said that “a more vibrant and engaged Christian community in no way undermines Jewish commitment.” He stated, “If conservative Christians raise serious issues of faith and

morality in the public square, and normalize activities such as communal worship and Bible study, they will strengthen rather than suppress the healthy impulse of unaffiliated Jews to reconnect with their own traditions.”

In *World* magazine, Marvin Olasky commented on Mark Pinsky’s article in the *Huffington Post* in which Pinsky expressed shock that a Messianic Jewish congregation invited Jews in Central Florida to a Passover seder which would point out the “similarities between the seder and the Last Supper.” Olasky wrote that “Christians have as much claim to Passover as Jews do” and concluded, “Why not have dueling seders, some oriented to the Talmud and some to Christ? Let’s allow individual believers to decide which are closer to the faith of Abraham. And let’s remember that we are brothers, not enemies.”

*Ministry Today*, published by Eagles’ Wings, wrote several articles about Jews and evangelicals. In a feature story about Jerusalem, Robert Stearns noted that the city “has eternal significance and temporal importance in the redemptive story God is unfolding.” Speaking of Christian commitment to Israel, Stearns said that “the many evangelical groups that bring together pro-Israel believers to stand with the land and people of Israel show just how deep this conviction runs.” In “Zionism’s 21<sup>st</sup> Century,” Stearns wrote that “support for Israel is not only, for believers, an essential biblical principle, but for humanity, a universal moral imperative.” He added that the new face of Zionism must “expose the perversion of justice that lies buried in media lies and misconceptions surrounding the ‘Israeli-Palestinian conflict.’” Sue Ten Eyck wrote about the importance of prayer for the land and people of Israel: “As we ask Him and then listen to hear what we should pray, He instructs us to give Him no rest until He establishes Jerusalem and makes her a praise on the earth (Is. 62:6–7).” Rabbi David Wolpe wrote of the Jewish community’s appreciation of evangelicals who stand with Israel, but added, “We will continue to have our differences: Jews believe that God does not wish us to be other than we are. That is our abiding conviction.” Joel James contributed an article encouraging pastors and churches to support Israel. He acknowledged that pastoral demands make it “difficult to explore such a complex and deep issue as God’s plan for Israel and the Jewish people,” but urged church leaders to pray about what they might do.

## Legal

*The Canada Free Press* published an article by The Liberty Council about the ongoing “polemic crusade against Jews for Jesus” by attorney Barry Silver, who was sanctioned by a Florida state court for \$41,000, pushing his total sanctions over \$100,000.

*Makor Rishon* reported on a Jerusalem court ruling ordering Messianic moshav Yad HaShmona to pay damages to a lesbian couple for refusing to host the couple’s wedding. After the court ruling, homosexual couples bombarded the moshav with requests to hold their weddings there, hoping for lawsuits. As a result, the moshav had to close its reception hall. Ayelet Ronen, representing the moshav, said that by the court turning what was termed “sexual harassment” into a communal act, “homosexuals and lesbians will

begin suing synagogues that refuse to host their weddings, and the courts will bring these institutions down financially.”

## Books of Jewish/Christian Interest

Ruth Rosen's biography of her father, Moishe Rosen, *Called to Controversy* was reviewed by, among others, *The Jewish Journal* and *Jewish Daily Forward*. In the *Journal*, Eric Shoag noted that "how you feel about evangelism will doubtless dictate how you experience this book." He concluded that "the inability of [Moishe's] family or his Jewish community to nurture his longing for knowledge left him open to the efforts of enthusiastic evangelicals." In *The Forward*, Raphael Magarik interpreted the book as showing that Moishe's business acumen served him better than his theological education in launching the ministry of Jews for Jesus.

In a review in the Forward of *The Jesus Discovery*, Magarik dissects the claim by James Tabor and Simcha Jacobovici that they discovered a tomb containing Jesus' bones which, they maintain, shows that Jesus was married to Mary Magdalene and had children. Magarik debunks their claims and calls the book "poorly organized, tendentious and incompetently edited."

*The Jewish Annotated New Testament* was reviewed by Ralph Amelan in *The Jerusalem Report* and Jay Michaelson in *The Jewish Daily Forward*. Amelan wrote, "This book is well worth having. . . . we should know about and understand the core beliefs of a religion not so far removed from our own, and here we can do so in a friendly and intelligent setting." Michaelson interviewed the editors and contributors to this volume, Amy-Jill Levine and Marc Brettler. Among the notable quotes, Levine said, "The more I study the New Testament, the better a Jew I become" and "I do not think one needs to worship the messenger in order to appreciate much of his (very Jewish) message of the Kingdom of Heaven."

Brettler and Levine contributed a piece to *Shma* which opened with this sentence: "All Jews should read the New Testament." They also emphasized the importance of Christians reading the New Testament within the context of Judaism. They wrote, "For too long, Jews and Christians—ignorant of each other's text and histories—have been bearing false witness against each other."

In *The Forward*, Adam Gregerman wrote about Rabbi Shmuley Boteach's book, *Kosher Jesus*. Gregerman took Boteach to task for relying on the scholarship of Hyam Maccoby, which, according to Gregerman, has been "almost universally rejected by scholars." Maccoby claimed that Paul distorted Jesus' message, which Maccoby said was actually a political one. Gregerman noted that "Boteach affirms as accurate only that which mirrors his version of traditional Judaism" and concluded that "it is unfortunate that Boteach's intention is far more impressive than his execution."

*Arutz Sheva* published an opinion piece by Jewish Voice editor and Moshe Verschleisser of Jews for Judaism criticizing Boteach for debating Messianic Jewish scholar Michael L. Brown about *Kosher Jesus*, an event hosted by Chosen People Ministries. They wrote, "The problem with the title is that the word kosher implies that the subject referred to as such is acceptable for Jewish consumption. That is not the case." They added that the



New Testament claim that Jesus is Messiah and a “man-god” is “completely antithetical to Jewish thought.” The authors concluded that “Judaism has done quite well over the past 2,000 years without Jesus.”

In reviews of Daniel Boyarin’s book, *The Jewish Gospels: The Story of the Jewish Christ*, *Moment* summarized Boyarin’s contention that the concept of a divine Messiah was a prominent Jewish idea that preceded the time of Jesus. The reviewer noted that if Boyarin is right, “Jews and Christians will have to radically rethink their identities and relationship to each other.” Andy Ross interviewed Boyarin, who makes his position clear: “I am arguing that the portrait of Jesus we find in the Gospels . . . is one that could completely fit into the context of Second-Temple Judaism in which a Messiah who would be divine and human at the same time is not a foreign notion.” Alan Brill noted that Boyarin “rejects the popular view that thinks that the Gospels speak of Jesus as abrogating and setting aside the Torah” and that Boyarin believes that the Trinity is a Jewish concept.

In the *Forward*, Raphael Magarik reviewed Ruth Langer’s book, *Cursing the Christians? A History of the Birkat Haminim*. Langer examines the *birkat haminim* (“the blessing concerning the heretics”), part of the Amidah. Langer traces the history of *birkat haminim* through a long period of censorship and revision by both Jews and Christians. The reviewer wrote that Langer’s study brings no definite conclusion as to the original intention of the prayer nor to whom the term “heretics” referred.

### Jewish Thought Pieces

In an article in the *Forward*, the author argued that the most accurate way for Jews to refer to the New Testament is the New Covenant, noting that *b’rit* is most accurately translated as covenant. He said he is okay with Jews calling the Hebrew Scriptures the Old Testament, but not okay when Christians use that terminology. He argued that to Christians, there is a new covenant, but to most Jews, there is not, as “it is precisely the claim that there *is* a new one that marks Christianity’s break with Judaism.”

*The Huffington Post* posted a blog by Rabbi Eric Yoffe entitled “The Self Delusions of Secular Jews” in which he argued that “Jewish people cannot be separated from God.” Yoffe, president emeritus of the Union for Reform Judaism, maintained that secular Jews “may think that they can wring the holiness out of their Jewish identity and practice, but they cannot.” He concluded, “The Jews as a people and a culture do not exist in isolation. God has made a covenant with them, and this covenant provides the grounds of all Jewish existence.”

In response, Leonard Fein wrote in the *Forward*, “ask the Jews most engaged in the work of justice whether they feel they are parties to a covenant with God, and very many—in my view, the overwhelming majority—will look at you incredulously.” He maintained that to that majority, “secular Judaism is, in fact, a religious undertaking, often infused with explicitly religious language”—but not one that necessarily acknowledges God.

Adam Chandler of the *Tablet* also responded to Yoffe's blog, citing a survey that said that twenty percent of American Jews are unaffiliated, and that forty percent of these are under age 35. He argued that unaffiliated Jews have undertaken some admirable projects, such as Birthright and a newcomer called Tent. Tent offers free, week-long workshops to North American Jews, ages 20–30, that explore the Jewish connection to culture through comedy, creative writing and theater.

Rabbi John Rosove wrote in the *Jewish Journal* about the growth of secularism in Cuban and American Judaism. He saw during a humanitarian mission to the Jewish community of Cuba that it has maintained a strong Jewish identity even though there is no rabbi or Jewish school on the island. He says that more and more American Jews, though they have rabbis and Jewish schools, are eschewing them for cultural Jewish pursuits. He is concerned that in both the American and Cuban Jewish communities, “their knowledge base in Judaism is paper-thin.” Although he sees the Jewish cultural pursuits as possible stepping stones to Jewish religious interest, he is concerned that many American secular Jews say they do not need the synagogue. He maintained that they do, concluding that “to secure Jewish life, Jews have had to be learned and committed to the building of community. It is from this base that we have survived, and this alone.”

In *The Jerusalem Post*, Stewart Weiss claimed that more and more Jewish people are “using Moshiach to restrict and retard the return to Israel and participation in the national Jewish movement.” He maintained that while some use what he considers the “flimsy” theological excuse that they should not live in the Land until Messiah returns, most don't want the Messiah to return because they are comfortable in their current life situations. He concluded that “there is a big difference between dreaming of Moshiach's coming to liberate us, and actively participating in our own liberation.”

Shaul Magid wrote in *Tablet* about Rabbi Elijah Azi Soloveitchik, the ancestor of Joseph Dov Ber Soloveitchik, the leader of Modern Orthodoxy in America. In the mid-nineteenth century, Soloveitchik wrote a commentary on parts of the New Testament and a book in which he argued that there is nothing in Christianity that is alien to Judaism. Magid said that the rabbi “wanted Christians to understand their scripture anew through sympathetic Jewish eyes and to educate his Jewish readers about their misunderstandings of Christianity.” One of his goals was to eliminate any basis for Christian anti-Semitism. He upheld the doctrine of the Trinity as consistent with Jewish thought. Yet, Magid said, “as far as we know, R. Elijah Zvi remained a devout Jew.”

Dennis Prager wrote in the *Jewish Journal* that Jews may be intelligent, but are not always wise, especially in their attitude toward Christianity. He noted that many Reform Jews oppose attendance at pro-Israel Christian events because they disagree with those Christians on social issues—or because they are afraid the Christians will try to evangelize them. Prager said he has had the same response for forty years: “We should be far more concerned with Jews for Nothing than with Jews for Jesus.” He added that “the real enemy of Jewish identity is secularism.”

## Pop Culture

Jonathan Goldstein wrote in the *National Post* about a phenomenon among young people called “Fear of Missing Out” (FOMO)—anxiety about being in one place at the expense of being in another place. He noted their attempts to do so via texting, Twitter and Facebook. He said that as an adult, he is happier settling in at one place at one time: Rather than being “where it’s at,” he prefers “being where it isn’t because the parking is cheaper and the pressure is off.”

## Potpourri

David gave us a preview last LCJE but during the year, the series of letters between John Piper and David Brickner were run. The first letter from David, entitled “Do Jews Have a Divine Right to Israel’s Land?” was among the top fifteen most-read articles in *Christianity Today* in 2012.

Also in the news this past year was notice of the untimely death of Jhan Moskowitz on September 5, 2012. Dan Woodling of ASSIST News Service wrote a nice tribute to Jhan Moskowitz. He quoted Jon Trott of Jesus People USA in Chicago: “Jhan’s vibe was all New York to me, from the unmistakable accent to the comfortable intellectualism he displayed. His eyes were deep and kind, and his smile infectious.”

*Christianity Today* also covered Jhan’s passing, noting that he was the son of Holocaust survivors and quoting him in a brief testimony of how he came to know Jesus.

In *Ministry Today*, Aaron Derstine wrote about courageous Arab Christians in Israel who have taken a public stance to support Israel and the Jewish people, often suffering persecution and death threats as a result. The author also noted the tension that has built in Israel since the “Arab Spring” has brought fundamentalist Muslim parties into power.

*Segula* wrote about the history of the establishment of the first missionary hospital in Jerusalem, in 1842, by the London Society for Promoting Christianity Amongst the Jews. The article details the Jewish community’s outrage that hospital personnel shared the gospel with Jewish patients. The community eventually stationed a guard at the entrance to the hospital to prevent Jews from going in—using force, if necessary. The guard eventually became the anti-missionary agency, Agudat Bnei Yisrael, which provided services to compete with those of the hospital. The London Society closed down in 1951.

Miriam Rodlyn Park wrote in *Ministry Today* about the new anti-Semitism, whose “unbridled attacks are now based upon the very existence of [Israel] and criticism of its political actions rather than of its religion.” Although Park noted that not all criticism of Israel is anti-Semitic, she focused on those which compare Israel’s actions regarding the Palestinians with Nazi actions against the Jews. She said that this comparison “not only perverts history, but trivializes the horrors of the Holocaust.” She also said that the new anti-Semitism “is no longer limited to one continent as in the days of Hitler, but now encompasses the entire world, supposedly due to Israeli policy.”

In the JC.com, Maurice Ostro marked the 70<sup>th</sup> anniversary of the Council of Christians and Jews (CCJ) and noted how the CCJ has paved the way for a number of other interfaith organizations and efforts. Ostro said that not everyone in the Jewish community is convinced of the value of these efforts, but he maintained that “they strengthen social cohesion and can open channels of communication.” He said that in addition to continuing to combat anti-Semitism, the CCJ must also “combat proselytizing groups, such as ‘Jews for Jesus.’” He emphasized that the CCJ is a non-missionary organization.

JC.com wrote about the Chosen People Ministries campaign in Los Angeles featuring billboards, online ads and radio and TV commercials encouraging people to watch a half-hour online documentary entitled “The Mysterious Prophecy of Isaiah 53.” The article also mentioned a counter-campaign by Jews for Judaism.

The *Mail & Guardian* wrote about the growing number of South Africans interested in Messianic Judaism, many of them Afrikaners. The author said that there are more Messianic Jews in South Africa than anywhere else in the world outside the United States (though these South African Messianic Jews seem to be largely non-Jewish Christians with a strong interest in the Jewish roots of their faith.)

The *Tablet* wrote about Shmuley Boteach’s bid to become the first rabbi ever to run for the U.S. Congress as a Republican. Boteach, running to represent New Jersey’s Ninth District, supported the sanctity of marriage and the war on drugs and was against Obamacare. In the course of the article, Boteach said, “In other religions, salvation comes from someone else, but in Judaism it only comes from what you do.”

The *Tablet*, noting that the first night of Passover fell on Good Friday in 2012, pointed out that in the modern Jewish calendar, the first night of Passover never falls on a Thursday—the day that Jesus and his disciples most likely observed the Passover before His death.

Marc Tracy wrote in the *Tablet* about the Jewish adolescent pastime of stealing baby Jesus from residential manger scenes, which he did growing up in Houston, Texas. Is this true?

*The Jewish Journal* published a feature on the rapid growth of Messianic Jewish groups in the United States and Israel.

*Moment* and the Religious Freedom Education Project Symposium assembled opinions about the future of religious freedom in the United States. Contributors included David Saperstein, director of the Religious Action Center of Reform Judaism, Orthodox Rabbi Michael Broyde, Marc Stern, associate general counsel for the American Jewish Committee, and Jacques Berlinberblau, director of the Program for Jewish Civilization at Georgetown University.

*The Jerusalem Post* and *Haaretz* both wrote about the Jewish National Fund's annual distribution of Christmas trees to Christians living in Israel. The *Post* says that "buyers include Christian Arabs, Russians, tourists, and curious Israeli Jews." The *Haaretz* article focused on Yossi Yeger, from a moshav in the north, who started his own Christmas tree farm twelve years ago.