

SCRIPTURE TWISTING

Jews for Judaism's New Groundbreaking CD

Why is it important to hear Jews for Judaism's popular *Scripture Twisting: How Missionaries Distort the Jewish Bible* CD? Well, have you ever been frustrated by encounters with Christians who bombard you with quotes from the Jewish Bible... and then claim they can easily support their beliefs?

Evangelical missionaries hijack our Jewish Bible and then use it as ammunition against us! In this eye-opening lecture, Rabbi Michael Skobac deftly exposes the cracks in their foundation as they zealously attempt to convert us.

Rabbi Skobac, Jews for Judaism's Education Director, shows how Christians approach our Bible with a preconceived agenda, and ultimately see what's not there and don't see what is truly there. This convoluted approach leads them to quote passages out-of-context so they can inject their beliefs into our Bible. The result? A dramatic misreading and distortion of our Holy Scriptures.

Scripture Twisting, a groundbreaking CD, explains how the methodology of today's mis-

sionary's parallels that of conspiracy theorists whose political obsessions drive them to conclusions not grounded in reality.

Rabbi Skobac's enlightening and entertaining deconstruction of the missionary distortion of our Bible will leave you empowered and more confident of the truth of Judaism.

To date, we have distributed 7,000 copies of this informative and entertaining CD. Please contact Jews for Judaism (Canada) to order your free copy. ■

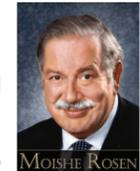


Jews for Judaism Lifeline

KEEPING JEWS JEWISH

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JEWES FOR JESUS FOUNDER DIES But His Duplicity Survives



By Rabbi Bentzion Kravitz and Julius Ciss

Moishe Rosen, the notorious Jewish convert to Christianity who founded the infamous evangelical missionary group Jews for Jesus, died on May 19, 2010, in San Francisco, after a prolonged battle with cancer. He was 78. His passing presents a serious opportunity to reflect on the devastating effect he had on thousands of Jewish lives worldwide.

Born Martin Rosen in 1932 to immigrant Jewish parents, he was raised with a minimum Jewish education in Denver, Colorado. He converted to Christianity in 1953, at the age of 21, and in 1957 he was ordained a Baptist minister.

From 1957 to 1972 he worked as a missionary for the American Board of Missions to the Jews (currently known as Chosen People Ministries). After a falling out, reportedly over his controversial proselytizing tactics, Rosen launched the radical San Francisco-based Jews for Jesus movement in 1973.

He believed that "Judaism never saved anybody" and unless you believe in Jesus as your Lord and Saviour, you will burn in hell forever. To Rosen, this included the six million Jews who perished in the Holocaust.

Rosen's Christian missionary philosophy personified three New Testament passages: Romans 1:16 - "...to the Jew first," I Corinthians 9:20 - "...to the Jews I became as a Jew, that I might win Jews;" and Philippians 1:18 - "...whether in pretense or in truth, Christ is proclaimed; I will rejoice."

He aggressively and almost exclusively targeted Jews for conversion, and is responsible for the loss of countless young Jews to the Christian faith and the subsequent damage done to thousands of Jewish families. His most

successful and deceptive tactic promoted the notion that a Jew can be both Jewish and Christian at the same time. However, he simultaneously condemned Judaism as a "false religion" and once said, "The fact is we are not practicing any form of Judaism. We are practicing Christianity." This didn't stop him from encouraging the use of rabbinic Jewish practises, like lighting Shabbat candles or wearing a yarmulke, in an attempt to masquerade Christianity in the guise of authentic Judaism.

Sadly, as a direct result of Rosen's pioneering efforts, today there are over 1,000 Christian missionary groups targeting Jews for conver-

sion worldwide, using evangelical technology that Rosen initiated. With an annual budget exceeding \$275 million, these groups have succeeded in converting hundreds of thousands of Jews globally in recent decades. The American Religious Identification Survey 2008 estimated that 500,000 American Jews had converted to a religion other than Judaism, the most dominant faith being Christianity.

Both Jewish and mainline Christian clergy condemned Rosen's aggressive and controversial proselytizing methods. In 1990 Reverend David Selzer wrote, "Jews for Jesus is another attempt to deny Jewish identity to Jews... as a Christian I oppose the group."

In her Ph.D dissertation on Jews for Jesus, Juliene Lipson describes how she infiltrated the group and discovered a disturbing side to Jews for Jesus and Moishe Rosen. According to Lipson, members agreed that "full submission to the leadership of Moishe Rosen is the will of G-d." She also described a meeting where "members were asked to stand, whereupon Moishe struck each one across the face hard enough to knock them over."

On the website www.UsedForJesus.com, ex-Jews for Jesus staff members testify to the abusive and cult-like atmosphere within Jews for Jesus, including the above mentioned "pain



Julius Ciss, Jews for Judaism Executive Director, confronts Jews for Jesus missionaries on the Walk With Israel in Toronto.

Your GIFT is a legacy for TOMORROW!

A bequest to JEWS FOR JUDAISM will ensure that our vital counter-missionary work will continue now and into the future.

Gifts made through your will should be worded in one of the following ways:

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a Rabbi Cross-Examines Christianity

Rabbi Michael Skobac explores how a Messianic movement within Judaism 2,000 years ago transformed into a radically non-Jewish religion, and what surprising developments may lie ahead.

Thurs., July 22, 8:00 pm
Lipa Green Centre
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Jews for Judaism
Keeping Jews Jewish

Continued from page 1

training”, as well as shunning of former members, rigid restrictions to personal life, and raging and intense anger. We met Rosen on several occasions and witnessed his inexplicable outbursts of rage.

Rosen obviously ignored the words of the Reverend Billy Graham who wrote in a 1973 press release, “gimmicks, coercion and intimidation have no place in my evangelistic efforts.”

Rosen’s authoritarian personality elicited criticism from Jews and non-Jews. University of California at Berkeley professor Dr. Margaret Singer, respected as a leading authority on cults and mind control, considered Jews for Jesus a cult. This was echoed by former Jews for Jesus member Ellen Kamensky who categorized them as a destructive cult, and told Jews for Judaism that they misrepresented the New Testament passage, Luke 14:26 “If anyone comes to me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple,” to convince her to cut off contact with her family.

Misuse of biblical passages to prove Jesus is the messiah is a mainstay of Jews for Jesus. Their proof-texts are either taken out of context



Julius Ciss confronts a Jews for Jesus missionary at Yonge and Bloor Streets in Toronto in 1992. Ciss has been combatting the missionary threat since 1982, after he renounced a 5-year involvement with a Jew for Jesus missionary group.

or mistranslated. In one of their pamphlets, they quote a non-existent passage from the Zohar concerning the Shema in a pathetic attempt to prove the Trinity is a Jewish concept.

Rosen’s second most deceptive tactic is described on page 52 of his book, *Share the New Life With a Jew*, where he instructs his missionaries to not get “sidetracked with discussion on the deity of Christ.” He continues to explain that as important as this doctrine may be to Christians, “correct theology is not what will save your Jewish friend.”



Jews for Jesus’ claim of Jewish legitimacy and Jews for Judaism’s opposition to them, spawned this cartoon entitled “Will the real Jew please stand up?” in the *Christian Week* newspaper, Aug. 5, 2003.

In other words, don’t bring up the most crucial beliefs of Christianity – the Trinity or bodily incarnation of G-d in the person of Jesus – since they are difficult for Jews to accept because they contradict our fundamental Jewish belief in the absolute unity of G-d. In a remarkable sign of unity, all denominations of Judaism agree that this is the number one reason why Jews cannot believe in Jesus, aside from the fact that none of the criteria of the Messiah and/or the Messianic Age was fulfilled by Jesus, namely:

- The Messiah must be a physical son-after-son member of the tribe of Judah – *Genesis 49:10, Numbers 1:18*
- The Messiah must be a direct male descendant of King David and King Solomon, David’s son – *2 Samuel 7:12-13*
- The Jewish people will be gathered from exile and they will return to Israel – *Isaiah 11:12*
- The Temple in Jerusalem will be rebuilt – *Ezekiel 37:26-27*
- There will be worldwide peace – no more war – *Micah 4:3*
- The Messiah will rule at a time when all the Jewish people will observe G-d’s Commandments – *Ezekiel 37:24*
- He will rule at a time when all people, Jew and Gentile, will come to acknowledge and serve the one G-d of Abraham, Isaac and Jacob – *Isaiah 66:23*

All of these criteria for the Messiah are found in numerous places in our Bible. One good example is in the book of *Ezekiel*, Chapter 37: 24-28.

Today, you won’t see Jews for Jesus missionaries standing on street corners as often as they did in the 1970’s and 80’s because they can now reach directly into our homes via the Internet which they flood with propaganda. Today, some missionaries claim that more than 50% of Jews who have recently converted to Christianity did so as a result of an initial

contact with a Christian missionary over the Internet. Jews for Jesus is also very active on college campuses, and has harnessed the zealotry of countless evangelical Christians who have adapted Rosen’s methodology.

Unfortunately, Rosen’s legacy will be that his deceptive tactics have become the accepted protocol in most of the evangelical Christian movement. It is now second nature for many church members to tell their Jewish friends, and for Christian students to tell their Jewish peers, that they can be Jewish and Christian at the same time. In Israel, Jews for Jesus missionaries, along with 20,000 Israeli “Messianic Jews”, promote Jesus exclusively as being the Jewish Messiah while intentionally avoiding any mention of their belief that Jesus is G-d.

In these ways and many more, today the threat of Jews for Jesus is more serious than ever.

Jews for Judaism was created 25 years ago as a direct response to Rosen and Jews for Jesus. They recognize Jews for Judaism as a formidable adversary due to our effective educational programs, materials and websites, and our passionate counsellors who have helped inspire thousands of Jews to return to their faith.

Today, the Jewish community must redouble its efforts to keep Jews Jewish.

This article originally appeared in the Canadian Jewish News, May 31, 2010. ■



Rabbi Bentzion Kravitz is the Founder and Executive Director of Jews for Judaism International, based in Los Angeles, and Julius Ciss is the Founder and Executive Director of Jews for Judaism (Canada), based in Toronto.

Jews for Judaism

L I F E 2 L I N E

THANK YOU SHAAREI SHOMAYIM CONGREGATION



Jews for Judaism is very grateful to the Shaarei Shomayim Brotherhood and the Entertainment and Cultural Committee for hosting the *Sixteenth Annual Cavalcade of Stars: Evening of Jewish Music* in support of Jews for Judaism’s vital counter-missionary work. This year’s evening was dedicated to the memory of Dr. Leon Goldenberg and Jack Manishevitz, z”l.

A special thank you goes to the talented musicians and volunteers who helped make this year’s event, and the events of all previous years, very successful.

It was a lot of fun to experience The Shpeelers – Leslie and Shayne Train, Marty Zatzman and Les Aaron – with their lively blend of Klezmer and Yiddish music, along with some contemporary melodies. They have performed at the Cavalcade of Stars since its inception.

The Gypsy Flame – Paul Mathew, Vera Burmenko and Yan Yertzman – wowed the audience with the vibrant Roma music of the wandering Gypsies of Romania and Yugoslavia. Along with stunning visuals, their arresting music infused with Arabic, Slavic and Flamenco influences made the audience eagerly clap for more.

Much appreciation goes to the evening’s special guest performers, namely maestro Bill Berle, vocalist, entertainer and emcee Gord Lindsay, and singer Adam Eisen. In recent years, guest stars have also included Randall Craig, Yisroel Idels, Catherine Sulem-Bierstone, and Noam and Daniel Bierstone. Jews for Judaism appreciates everyone’s generosity in contributing their musical talents and making all these annual concerts an evening to remember. And thanks to Rabbi Chaim Strauchler for addressing the audience with his kind words and encouragement for Jews for Judaism’s important work.

Of course, special accolades must go to Sandy and Jerry Genesove for their tireless efforts in planning these extraordinary events for 16 consecutive years. Since 1995, they have ensured that this annual *Evening of Jewish Music* succeeds in helping Jews for Judaism fight the constant missionary threat facing our Jewish community.

When we thanked them profusely, Sandy said, “Please don’t thank us, thank the hundreds of members of Shaarei Shomayim and their friends who consistently and generously help Jews for Judaism in their work to keep Jews Jewish!”

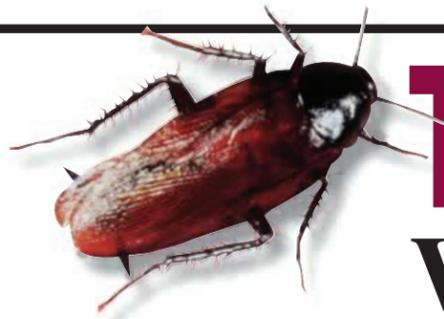
Jerry agreed, “These precious supporters are reinforcing what the Talmud teaches – ‘Whoever saves a single Jewish soul is as if he saved an entire world’ (Sanhedrin 37a). Shaarei Shomayim is definitely helping to save Jewish lives and promote Jewish continuity.”

To everyone at Shaarei Shomayim, thank you very much! Yasher Koach. ■

Jews for Judaism

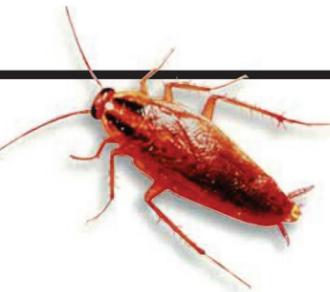
L I F E 3 L I N E





THE RESURRECTION

Will the real muffin please rise



by Daniel Ventresca

Often, a Jew will be approached by a missionary and presented with "conclusive evidence" supposedly proving Christian beliefs. According to the missionaries, this "evidence" is irrefutable and can only lead to one conclusion... that Jesus is the son of G-d who came and died for the sins of the world and was resurrected on the third day. The death and resurrection of Jesus is the cornerstone of the Christian belief system. Their entire faith hangs on this "evidence".

As Jews, it is essential we examine this alleged resurrection evidence carefully. How credible is this evidence? Are there any contradictions? Do their witnesses all tell the same story? Does the testimony of one witness contradict and negate the testimony one or more of the other witnesses? If so, how are we to deal with any conflicting or contradictory evidence? What if the testimony of one witness simply cannot be reconciled with the testimony of another witness? What do you do if two stories cannot both be true?

Let us suppose for the moment that we are the jury in a trial. How would a Judge instruct us to deal with such evidence?

The Judge would say that there are three things we can do with evidence which is, for whatever reason, problematic. 1) We can ignore the problem and accept all of the evidence. 2) We can pick and choose around the evidence we find problematic, rejecting the problematic evidence but accepting the rest. 3) We can reject all of the evidence on the basis that we simply cannot rely on all of the evidence if some of it has been shown to be "tainted".

Now that we have received our instructions from the Judge, the Court will recess briefly. It's time for a coffee break!

In Canada, the coffee and muffin shop has become a national institution, practically a religion. How many times do you see people buy their coffee and muffin, take it to their table and sit down to eat? What's the first thing they do? Break off the top of the muffin!

Imagine that you are really hungry and sit down to eat a delicious, warm muffin. You, too, break off the top and inside of it you see... a cockroach. It is IN the muffin, baked inside it, a real part of it. There is no way the cockroach could have fallen into your muffin the moment you broke off the top.



Now... there are three things you can do with this muffin. 1) You can ignore the cockroach and eat all of the muffin. 2) You can pick and choose around the cockroach. 3) You can reject all the muffin and simply send it back.

Let's apply this same muffin approach to the missionary evidence before us regarding the alleged resurrection of Jesus.

The missionary will tell us that the gospel accounts have a "harmony" in their stories of the resurrection. They all tell the same story. Early on the Sunday morning, after the crucifixion, the women go to the tomb and find it empty. They are told that Jesus has risen from the dead and they are to go and spread the news to the disciples. Simple and straightforward. What could be clearer?

However, when it comes to the story of the resurrection of Jesus, we, as members of the jury, must examine the evidence closely. In other words, we have to break open the muffin to see if there are any cockroaches.

Upon closer examination, we find that although what the missionaries tell us is technically correct, they neglect to point out a few very key points.

While it is true that the gospels say that on Sunday morning the women go the tomb, what is not usually mentioned is that the New

Testament book of Matthew says the "women" are Mary Magdalene and another woman named Mary. The book of Mark says there were the two Mary's and a woman named Salome. The book of Luke says there were the two Mary's and a woman named Joanna, but the book of John only mentions Mary Magdalene and no one else. Which is it? Is this evidence reliable?

Who is seen at the tomb? According to Matthew, there was an angel sitting outside the tomb. According to Mark, there was a man sitting inside the tomb. According to Luke, there were two men standing inside the tomb, but John states there was no one there at all. Which version do we accept? Which evidence is reliable?

Who first tells of the resurrection? According to Matthew, it was an angel. According to Mark, it was a man. According to Luke, it was two men and according to John, it was Jesus himself. What really happened? Can we be sure based on this evidence?

Where was Jesus during all of this? According to Matthew, Mark and Luke, he was not there because he was raised up. According to John, Jesus was standing behind Mary. Which of these pieces of evidence is reliable and which is not?

To whom does Jesus first appear? According to Matthew, it was to a joy-filled Mary Magdalene on the road. According to John, it was to a grief-stricken Mary Magdalene at the tomb. Which testimony do we accept? Which evidence do we reject?

Where did Jesus first appear to the disciples? According to Matthew, it was in the Galilee. According to Mark, Luke and John, it was in Jerusalem. Was it Galilee or Jerusalem? Who is telling the truth? Can we get the true story of what happened based on this evidence?

At this point the missionary will jump up and say, "Just hold on one minute! You don't understand. Any supposed 'contradictions' are not really contradictions at all. What you have are four versions of an event from four slightly different points of view, like four people who witness a traffic accident, each standing on a different corner of the intersection. Naturally, they are going to give slight minor variations. They are each providing pieces of the story and when you put all the pieces together, you have a complete whole. Actually, the fact that there are slight variations in the stories prove that they must be authentic, since no four people could possibly give the same evidence. The 'contradictions' actually PROVE the veracity of the stories!"

Going back to the muffin analogy, the missionary is, in effect, saying that a cockroach in your muffin is not a bad thing... it is a GOOD thing! "A cockroach is 100% all-natural and very high in protein, so this muffin is actually of a higher nutritional value than a non-roach muffin. And the fact that a whole cockroach is in the muffin is proof positive that the muffins were all made by hand, since it is difficult to see how a cockroach could be intact if the muffins were mass-produced by machines. What you have here, when you think about it, is a muffin which is better off WITH the cockroach than without! It is, in fact, a HEALTH muffin. You would be crazy NOT to eat the whole muffin!"

Members of the jury, if we look carefully at the missionary's argument in defence of the inconsistencies and contradictions in the evidence, we see some serious problems with his explanation.

Firstly, because none of the gospel writers was a witness to the alleged resurrection, the evidence is at best second or third-hand. Secondly, the gospels were written between 30

to 70 years AFTER the alleged resurrection, whereas statements given at the scene of an accident are recorded almost immediately while the facts are fresh in the minds of the actual witnesses. Thirdly, the differences between the gospel writers' accounts are not slight or minor. We would expect differences, such as "the car was blue" and "the car was green" or "the light was yellow" and "the light was turning red". We would not expect differences, such as "it was a car and a van" and "it was a bus and a truck" or "there were two people injured", "there were three people injured", "there were four people injured" and "no one was injured". If this kind of evidence were introduced at a trial concerning the traffic accident, could we, as members of a jury, ever know what really occurred? Would the conflicting evidence leave us hopelessly confused about what really happened at the intersection?

Members of the jury, what do we do? How do we deal with the resurrection evidence? Do we ignore the cockroach and say "bon appetit"? Do we pick and choose around the evidentiary cockroach and hope for the best?

I would respectfully suggest that when presented with the above evidence, the only prudent thing to do is give the entire resurrection muffin back to the missionary and say, "Thanks, but no thanks!"

(The muffin/evidence analogy is based on an actual address to a jury presented in a criminal trial by Toronto defence lawyer Austin Cooper. Needless to say, he won the case! ■



Daniel D.A. Ventresca LL.B is a graduate of the Faculty of Law at Queens University and was called to the Bar in 1990. He practises exclusively in the area of Criminal Law in the Niagara Region. He is also one of Jews for Judaism's most cherished volunteers.



JEWES FOR JUDAISM LIFELINE is a free publication of JEWS FOR JUDAISM (Canada). JEWS FOR JUDAISM is the only international educational, outreach and counselling organization exclusively dedicated to countering the efforts of evangelical Christian missionary and cult groups that specifically target Jews for conversion.

JEWES FOR JUDAISM's two primary goals are to strengthen Jewish pride and identity and to win back those Jews who have been influenced by Christian missionaries.

JEWES FOR JUDAISM works to achieve these goals and promote Jewish continuity through the following highly acclaimed programs and activities:

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To date, over 300,000 Jews worldwide have participated in JEWS FOR JUDAISM'S successful educational programs and counselling services.

One of JEWS FOR JUDAISM'S most outstanding accomplishments has been the uniting of the entire Jewish community in a common cause. JEWS FOR JUDAISM has earned endorsements from a wide spectrum of Jewish agencies, rabbis and educators.

Published by the Canadian office of:

JEWES FOR JUDAISM

2795 Bathurst St., PO Box 41032
Toronto ON Canada M6B 4J6

Phone: (416) 789-0020 • Fax: (416) 789-0030

Website: www.jewsforjudaisms.org

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Publications Mail Agreement Number 1806041

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Help us bring our dynamic, highly acclaimed programs to your Synagogue, Organization, Hebrew School, JCC or University Campus.

Jews for Judaism's educational programs:

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THE BATTLE FOR THE JEWISH SOUL: *The Missionary Threat to the Jewish Community*

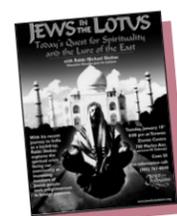
An eye-opening exposé of today's growing missionary problem, and how it affects our community. Our presentation includes

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This special program for teens explores the techniques that are used by everyone from salespeople to cult recruiters to influence our thinking and behaviour.



JEWS IN THE LOTUS: *Today's Quest for Spirituality and the Lure of the East*

In North America, about one-fourth of those practising Buddhism come from a Jewish background. With his recent journey to conduct Passover Seders in India as a backdrop, Rabbi Michael Skobac explores why so many Jews are attracted by Eastern teachings and explains that what they are seeking lies so close to home.



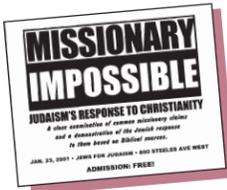
CONFESSIONS OF A FORMER JEW FOR JESUS

Julius Ciss' riveting story of his five-year involvement in the "Hebrew Christian" movement is a unique "insiders'" perspective on a process that has ensnared thousands of Jews. Julius recounts his discovery of why Judaism rejects the missionary message, and describes the return to his own faith, ultimately leading him to establish the Canadian branch of Jews for Judaism.



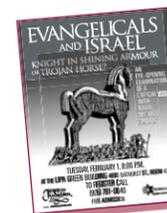
SCRIPTURE TWISTING *How Missionaries Distort the Jewish Bible -*

This program shows how Christians approach our Bible with a preconceived agenda, and ultimately see what's not there and don't see what is there. This convoluted approach leads them to quote passages out-of-context so they can inject their beliefs into our Jewish Bible. The result? A dramatic misreading and distortion of our Holy Scriptures.



MISSIONARY IMPOSSIBLE: *Judaism's Response to Christianity*

We have all faced challenging questions from Christian acquaintances and missionaries. This dynamic program clarifies many of the substantive issues where Judaism and Christianity differ.



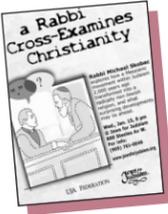
EVANGELICALS & ISRAEL: *Knight in Shining Armour or Trojan Horse?*

The "Christian Right" has emerged as the most enthusiastic supporters of Israel in the world. At the same time, all Evangelicals believe that it is their responsibility to bring all people, including Jews, to the Christian faith. This lecture examines the many reasons that draw Evangelicals to Israel and the complex nature of their relationship with the Jewish community, specifically focusing on the issue of conversion.



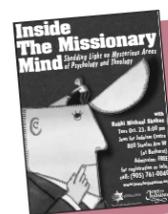
THE REAL MESSIAH

Does the Bible provide a clear template for who the Messiah will be and what he will do? How do we know if this template is trustworthy? This lecture provides refreshing insights into this fascinating issue, and examines how Christianity developed a distorted Messianic vision.



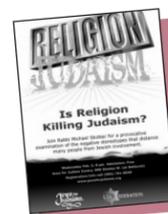
A RABBI CROSS-EXAMINES CHRISTIANITY

Rabbi Michael Skobac takes you on a fascinating exploration of how a small Messianic movement within Judaism, 2,000 years ago, transformed into a radically non-Jewish world religion. In this lecture, you will learn about the Jewish roots of Christianity, how those roots became obscured over the course of time and what surprising developments may lie ahead.



INSIDE THE MISSIONARY MIND

Some intriguing paradoxes emerge at the intersection of Christian theology, psychology and philosophy. Judaism and Christianity frequently approach spiritual issues from totally opposite perspectives. This lecture probes these areas and provides some insight into the ways that missionaries think.



IS RELIGION KILLING JUDAISM?

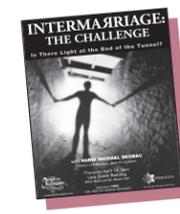
This revealing presentation examines some of the negative stereotypes that people have about religion and how Judaism suffers by association. The issues addressed include today's preference for spirituality over religion, the sentiment that religion is a "crutch for those who need it" and the contention that religions divide people, thereby causing strife in the world.



MEETING TODAY'S CHALLENGES TO JEWISH SURVIVAL

A recent full-page ad in several Jewish publications warned, "If You're Jewish, Chances Are That Your Grandchildren Won't Be". Our program examines

four serious threats to Jewish continuity: aggressive Christian evangelism, manipulative cults, intermarriage and the lure of Eastern religions, as well as the ways to meet these challenges.



INTERMARRIAGE: *Is There Light at the End of the Tunnel?*

What accounts for the steadily rising rates of intermarriage over the past 50 years? What are the chances that children of a mixed-marriage will grow up identifying with Judaism? This lecture explores this disturbing development and offers the Jewish community some positive suggestions to help turn this crisis around.

WEEKEND SCHOLAR-IN-RESIDENCE

We will custom design a special thematic weekend program or Shabbaton for your synagogue or organization retreat. The schedule can include lectures, Shabbat sermon, text study sessions, teen workshops and discussion groups.

ADDITIONAL PROGRAM TOPICS

- Passionate Judaism
- da'at.calm - Judaism on Inner Peace
- Catching the Spirit of Jewish Spirituality
- Conveying the Beauty of Judaism
- Introduction to Jewish Meditation
- Satan: A Jewish Understanding
- When Bad Things Happen to Good People
- Death and Beyond: The Soul and the Afterlife
- Jewish Spirituality and Personal Growth
- Ethics and Spirituality: The Connection
- The Mystical Meaning of the Hebrew Alphabet

JEW'S FOR JUDAISM'S preventive education programs are a most powerful means of inoculating the Jewish community against the threat of deceptive Christian missionary groups.

We are constantly accepting bookings for our thought-provoking programs and lectures. Please feel free to contact Jews for Judaism Speakers' Bureau to arrange a program for your community or organization.

Jews for Judaism contact information:

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SAVING JEWISH LIVES

one soul at a time



Rabbi Michael Skobac's initial contact with counselling clients is often after one of his lectures. Participants ask questions about friends, family members or themselves with concerns about missionaries, cults and other issues.

Jews for Judaism prides itself in being able to help hundreds of people every year who have serious concerns regarding missionaries, cults, intermarriage, foreign religions and other issues regarding Judaism. Many of the following anecdotes of the over 1,500 counselling services that we provided in 2009, via email, phone and in person are ongoing; some require numerous sessions over months, others for even years and some are still in progress.

• A "Christian" phones us and believes he was actually born to a Jewish family who raised him as a Christian. Now he has serious doubts about his Christian faith and wants to resolve his Jewish identity issues.

• A woman is concerned because her former husband has become a Messianic Jew and she needs help to ensure that he will not influence their children to follow his current Christian faith.

• A widowed Holocaust survivor is devastated by her only child becoming a Jew for Jesus and needs ongoing support and advice in how to deal with him and her own anger.

• A Messianic Jew received our new Audio-CD *Scripture Twisting* and found it very thought provoking. Because of our discussions with him, he has begun to re-examine his Christian beliefs.

• A woman is very upset about her vegetarian daughter who has moved to India to join a Hare Krishna ashram and needs counselling.

• A Russian Jewish couple have become Seventh Day Adventist Christians, and they are open to learning about Judaism and its differences from Christianity.

• The daughter of a local woman has converted to Christianity. We are helping the mother improve her relationship with her daughter.

Our goal is to encourage her daughter to be open to learning more about Judaism in order to make a more informed decision about what faith to follow.

• A local "Jew for Jesus" missionary is beginning to express doubts about his Christian beliefs concerning messianic Biblical prophecy. We are having ongoing discussions because he is still confused by the "supernatural" experiences he claims to have had since his conversion.

• A woman who had been involved years ago with a Messianic group received a phone call from a former congregant questioning why she left the movement. She was very unsettled by the call and asked us to help her deal with this attempt to rattle her Jewish faith.

• A family whose son became friendly with a Mormon girl in high school needs to speak with us. He has converted to Mormonism and transferred to Brigham Young University in Utah for his studies.

• A woman is frantic and phones us for help because her grandson who is living in a group home situation is being strongly influenced by missionaries.

• A woman called regarding her nephew, who had been living as an observant Jew. She had just discovered that he believes in Jesus and has not revealed this to the rest of the family.

• A man's wife is deeply involved in the New Age movement. This has put a huge strain on their marriage, and he is concerned about their children being influenced.

If you or someone you know has become involved in a Christian group, a destructive cult, a religion other than Judaism, is considering intermarriage or just has questions about Judaism, please call Jews for Judaism for a free confidential consultation. We do not charge for our services. ■