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Based in Israel | A Global Messianic Family Dedicated to the Restoration of Israel and the Church

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"Breaking the Vessels"

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"Repairing the World"



By Asher Intrater

The history of the Bible swings at various times in two opposite directions for the nation of Israel: dispersion and regathering. This is a very prominent aspect of Jewish thought, that is not found in most Christian (or secular) literature.

The Jewish view of "salvation" has been described in Hebrew as "galut" and "geulah" - **"exile and redemption"** Salvation, redemption, regathering to the land of Israel, setting up of an Israelite kingdom, and the coming of the Messiah - they are all connected.

In biblical history, there are five exiles:

1. Egypt - sojourn at time of the patriarchs
2. Assyria - northern tribes at time of Hezekiah
3. Babylon - Judean kingdom at time of Jeremiah
4. Persia - continuation of Babylonian exile
5. Rome - main 2,000-year exile until modern Zionism.

One reason the pattern of exile and return is necessary is because the kingdom of God is both Israelite and International.

Each exile took place at the pinnacle of the empire of the nations listed above. In each case there was an option for a positive blessing on the nation, or a negative judgment, depending on their relationship with Israelite "refugees."

1. Egypt became the greatest empire of the world in the time of Joseph (Genesis) and then was destroyed at the time of Moses (Exodus).
2. Assyria became the greatest empire of the world right after their repentance at the time of Jonah (Jonah 3), and then was destroyed when they attacked Jerusalem (Isaiah 37).
3. Babylon was the greatest empire of the world at the time of Daniel.
4. Persia was the greatest empire at the time of Mordechai and Esther after almost coming to an end at the time of Haman.

How could a good and all-powerful God, who has a covenant with the Jewish people, allow for such disasters to occur?

5. Rome controlled southern Europe as the apostolic mission of Paul spread there.

This prophetic pattern is so profound that the gospels state that Yeshua had to go into symbolic exile into Egypt as a baby and return, in order to fulfill the covenantal history of the people of Israel. Matthew 2:14-15 - **"Out of Egypt I have called my son"** (see Hosea 11:1).

The 2,000-year exile up to present times, occurs during the expansion of the international ekklesia as the gospel extends around the world. The restoration of Israel points to the final stages of the process toward the coming of Messiah to establish the kingdom of God on earth.

Between the destruction of Jerusalem in 70 AD and the time of the Holocaust, the greatest tragedy of the Jewish people was the exile from Spain in 1492 at the height of the inquisition period. Since Spain was the primary center of Jewish life, culture and population in that century, the trauma was felt in cosmic proportions.

Jewish religious writings began to search for a spiritual meaning to the exile. **How could a good and all-powerful God, who has a covenant with the Jewish people, allow for such disasters to occur?** They began to seek a hidden, divine purpose in the exile itself.

It was at this time, particularly in the mystical writings of Rabbi Isaac Luria (1534-1572) in Safed, that the idea of **"shevirat ha kelim" and then "tikkun haolam"** became popular. These may be translated as "the breaking of the vessels" and "the restoration of the world".



While these concepts were written outside of any reference to the New Covenant, there is some *surprising parallel* to the Apostle Peter's view of "the restoration of all things" - Acts 3:21, and to the Apostle Paul's view of grafting international Christians to the "olive tree" in Romans 11:17-24. (We take the names of our ministry *Tikkun Global* from the reference in Acts 3:21 and *Revive Israel* from Romans 11:26.)

An underlying similarity of the Lurianic mystical view and the New Covenant apostolic view is *finding a redemptive purpose in the destruction and dispersion of the Jewish people*.

In the view of "**breaking the vessels**" the Jewish people are seen as a clay jar which is shattered (reminiscent of Jeremiah 19). In the clay jar there was light, and that light was scattered with the broken pieces in millions of small "sparks" (compare Gideon's jars in Judges 7:16-20 and the light of the nations in Isaiah 42:6, 49:6).

*To every dream and vision,
there is a death and rebirth.*

The idea was that these sparks would then *attract and gather other sparks scattered among the nations, and then the pieces of the clay jar would be regathered and reassembled, together with the light, in a greater way than it was before*.

This a parallel concept to the gospel going out to the nations (Acts 1:8), myriads of Gentiles coming to the light of salvation, leading up to the "**fullness of the Gentiles**" and then "**all Israel will be saved**" (Romans 11:25-26), which would include "**greater riches of the world**" and even "**resurrection from the dead**" (Romans 11:12, 15).

Destruction and disaster among the Jewish people would lead to salvation and redemption to the nations, and then the Jewish people would be restored.

That is the mystical view of "breaking of the vessels" and "repairing the world". That view in the New Covenant is incorporated into the gospel commission, the unity of the Church, world revival, and ultimately into the Second Coming of Yeshua.

The New Covenant includes a positive role for the Gentiles (*ethnos*). They will spread the message of the Messiah and also be a part of bringing salvation to the Jewish people by a godly form of "**jealousy**" (Deuteronomy 32:21, Romans 11:14).

Personal Application

In all these themes, there is also a personal devotional lesson. In our lives, families, and congregations, **there is often a period of destruction and scattering, which leads later to a better and more purified completion**.

There is a divine purpose and logic behind these disasters, in which the greater and wider good will be made apparent later on. To every dream and vision, there is a death and rebirth. May God give us all more grace, faith, hope, and perseverance to walk out what is hidden from us in times of *horribly painful scattering and suffering*.

Two Protected Species



By Hannah Tekle

“Let your loving kindness and your truth continually preserve me.” (Psalms 40:11)

Protecting the Red (Wildflower)

Although I can't remember the first time someone told me as a new immigrant, still EVERYONE in Israel knows, you are forbidden to pick wildflowers, especially the bright red poppy anemones. Israelis are completely infatuated with the cheerful red flowers that appear all over the landscape just before spring.

A national Israeli advertising campaign said: “Go out in nature, but don't pick (the flowers)!” - “*Tse l'Nof, al tiktof.*” Ironically, many Israelis will toss their trash anywhere they happen to be, but they will NOT pick the wildflowers.

I love the red *Calaniot*, which is their name in Hebrew. They spread a message of hope and encouragement after the dry hot summers, impossibly short autumns, and wet winters. They grow in the small forest near our house. Towards the end of winter I often escape for a few minutes to the forest either with or without some of my kids - to wash my eyes with green and the occasional pop of red spotting the forest floor. There are also white and light purple Cyclamens and various yellow wildflowers. But, the red poppies are the queens, the visual prize, the dash of color that makes the rest of the landscape look adorned.

Calanit is also the name of the girl who befriended me when I was in basic training in the IDF in the fall of 1993. She was patient and sweet and strong and helped me through two and half weeks that could otherwise have been miserable. You regular readers may remember that our eldest daughter just went into the army, and we are proud to update that

she made it successfully through basic training and is now in a navy technical course. She also made some good friends in her first few weeks, and the camaraderie she's feeling is a huge asset and a wonderful by-product of the army experience here. And so it goes, the Israeli army swiftly transforms spoiled teenagers into serious, equipped and trained young adults who do the lion's share of watching, protecting and fighting so that Israel can maintain her freedom and security.

It's no wonder and no coincidence that the *Calanit* was chosen as our national flower and is protected by law. It symbolizes renewal, preservation, persistence, beauty, boldness and life!

Protected by the Red (Blood of the Lamb)

As a community we just packed 900 Passover food bags to give out to the needy. The Deputy Mayor came to visit us while we were working and commended and blessed us, saying he is proud to be part of a city where such an organization serves.



We pray for him and for our city, and we are excited to be celebrating Passover with family, unlike last year when we had to celebrate alone, confined to lockdown restrictions. **In pondering the Passover/Exodus story, we find a poignant correlation between the bright red of the *Calaniot* and the red blood of the lamb on the doorposts protecting the people from judgment.**

May this Spring, Passover and Easter season bring you the joy and cheer of renewed vitality and may God preserve you and bring you into the next season of your life!

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Echoes of Soviet Repression



By **Leon Mazin**



Shalom,

Peace and grace to you from God through Yeshua the Messiah.

Liberty!

I was born in the USSR in 1968. By the age of 13 or 14 I noticed a problem. People were not saying what they thought; they were saying what was expected! TV and radio were constantly broadcasting messages “pleasing” to the government, and alternative opinions were either suppressed or ridiculed. I was only a boy, but this injustice always hurt me terribly. When I went to study at the university in Riga in 1985 and then served in the Soviet Army in 1988, I saw how **propaganda** was growing in strength and aggressiveness.



Under Soviet rule there was also a question of equality since the rights of some people (in my case as a Jewish believer in Yeshua) were diminished relative to the rights of others. Many who grew up in the free world do not understand how this felt, but there was a definite suppression of the human spirit.

Israel, according to our leaders, is the only democracy in the Middle East. I have always seen and understood it as such, and I have felt “proud” to live here ever since I left the Former Soviet Union and made aliyah thirty years ago. My experience

in Israel up until very recently has been that you could say what you wanted to say, even if others disagreed. Your vote meant something, and you had equal rights even if you had less talent.

I do not recognize my beloved Israel today.

The mass media in Israel today is filled with propaganda. It is clear that a pandemic is a real danger, and it is important to act responsibly. But when you see how some people get away with ignoring the police and the “rules of the pandemic,” while others are condemned and fined, it seems that the freedom of a human being to be the master of his or her own body is being sacrificed to the “Moloch of vaccination.” I am not for or against vaccination, however, *I am for the freedom of each person to decide.*

The Israeli news regularly reports on threats to restrict the rights of those who “refuse” vaccination, I feel uncomfortable, and I am *churning inside, as I did when I was in the USSR!* But now my disappointment is much greater. After all, Israel has always been a **free** country!

Why am I writing this to you? I want to provoke you to prayer. Earnest prayer changes the heart of a nation’s leaders. Dear friends, your prayers and your contributions are an integral part of our work for the Lord in the Land of Israel. Thank you for strengthening our arms.

Peace and protection upon you and your family members from the Almighty, Heavenly Father.

Leon & Nina Mazin



Turning Good Things Into Idols?!



By Guy Cohen

In the book of Thessalonians, Paul addresses believers who **“turned to God from idols to serve the living and true God”** (1 Thessalonians 1:9). Idol worship takes on many forms. All too often at one point or another we may cross the line and find ourselves making an idol out of something.

One biblical example is that of Moses and the bronze serpent on a pole. When the people spoke against God, He sent venomous serpents as punishment. Then the people went to Moses admitting their sin and asking for him to pray. God instructed Moses to make a bronze serpent which the people would look at in order to live (Numbers 21:4-9). Originally the bronze serpent was a blessing, but eventually it turned into an idol. Generations later, King Hezekiah broke it into pieces (2 Kings 18:4).

Throughout history and even today, objects of all types have been turned into idols. Again, once the object becomes an idol, that which was meant to bring life can bring death. Many religious objects have been made into the “answer” for our sins and troubles. However, in fact it is Yeshua, the living Word, who paid the price for our sins and who sent the Helper, the Spirit of God to dwell in us who is our protection.

How could a pastor become an idol?

In various areas of life, all too often we look to a man in authority - a leader we can see standing physically in front of us. This is understandable because we often feel the need to lean on something tangible. I have noticed that *no matter how often I admonish the congregation to look to God, they still tend to look to me for answers that only He can give.* This is dangerous for the congregation, and is subtly used by the enemy to bring disappointment, blame and division.

Yes. The pastor should be an example of living a life dedicated to God, a life of intimacy with Yeshua and the leading of the Holy Spirit in daily life. However, our strength is in God, and our personal decisions must be made by the leading of the Holy Spirit. Another area which can become a form of idol worship, even among believers in Yeshua, is the desire for a marriage partner and family.

How could marriage and children become an idol?

Marriage and family are natural and biblical. However, we must not put them on the highest pedestal in our hearts. If they become the focus of our thoughts, causing us to put Yeshua aside in the name of a relationship, we are putting the cart before the horse. Moreover, a marriage relationship without God in the center is incomplete. (I want to encourage people to be patient because God has a plan for our lives and timing is part of it.)

We must be aware of what our heart is drawn to because the enemy sees and the moment our attention is caught we run the risk of entering into the enemy's trap, believing it is from God. Later when things don't work out we may find ourselves asking God why He led us there. In all things, we must guard our heart: **“Worship the LORD your God, and Him only shall you serve”** (Luke 4:8).

"Our strength is in God, and our personal decisions must be made by the leading of the Holy Spirit."

PART 2

Tikkun Origins: Adjusting, Establishing & Raising Up



By Eitan Shishkoff

"Even if your exiles are at the ends of the earth, from there He will gather you and bring you back." (Deuteronomy 30:4)

In the early 90s, both Asher Intrater and I were being pulled to Israel, to play a small part in the fulfillment of biblical prophecies of the Jewish return from the diaspora to Zion (Psalm 126, Jeremiah 31:8-10, etc.)

A new chapter was opening in the partnership we'd forged throughout the 80s with Dan Juster and others. Preparing for the leap of *aliyah* (returning to Israel) consumed our immediate families, as we drew strength from the Tikkun congregations sending us.

New Toyota vans for both the Shishkoff and Intrater families were amazingly provided when we arrived in Israel, thanks to a donor's generosity. The Beth Messiah elders (including Jerry Miller) sacrificially allotted a salary base to Asher and me for our initial years of absorption in the Promised Land. What a significant, and ultimately fruitful sacrifice!

I remember our first Thanksgiving as immigrants in Israel. It was barely two weeks after my family had landed in November 1992. We traveled two and a half hours from Haifa to Asher and Betty's home in a Jerusalem neighborhood. It was hard to believe. We had actually made the move. The challenges of immigrant life were already evident, and our idealism was being tested. So, spending that evening together provided timely, warm comfort to our hearts.

Help Hurdling the Language Barrier

The trust and affection Asher and I had for each other enabled us to support each other during those first steps in Israel (and ever since!). With loving affirmation, Asher's radical commitment to functioning in Hebrew challenged me. Talking and working in Hebrew is a big hurdle for new immigrants. He encouraged me; and we patiently forged a new stage of our friendship in Israel's resurrected tongue.

What would we do, now that we were finally living in Eretz Yisrael - the land of Israel? Connie and I had agreed before coming that if all we were able to do was to pick oranges, that would be enough to validate "picking" up our family from the U.S. and moving to Israel. But God had other ideas.

Those "ideas" had been planted during an early morning prayer meeting back in the States. While interceding for the Soviet Jews who, in late 1989, were finally free to leave, God interrupted my prayer. Such *chutzpah!* Still in prayer mode, I saw a desert oasis. There were palm trees, tents, and a spring-fed pool - everything but camels! Having no idea what it meant, the Spirit began to unpack this waking vision, one I'd not even asked for. The oasis represented a place in Israel that was to provide humanitarian aid, healing, and salvation for those wearied by the spiritually dry desert. I heard the phrase, "tents of mercy." Only years later, in Israel, did I come across an astounding verse in Jeremiah that contained this concept: "*Behold, I will bring back the captivity of Jacob's tents, and have mercy on his dwelling places*" (Jeremiah 30:18). I understood that God wanted a center - an oasis of mercy - among His people in His land.

Tents of Mercy & the Blessing of Persecution

So, after only three years, in December 1995, we found ourselves pioneering a small congregation consisting of three house groups and providing a very modest amount of humanitarian aid. It began with three cardboard boxes to be exact. We rented a drab warehouse in a rundown area and began worshiping the Lord, in Hebrew, Russian, and English. Most of the congregants were Russian-speaking immigrants living in the Haifa Bay area. A few of us spoke English, including Moshe Morrison and his family who had made *Aliyah* as well. The shared language was Hebrew - and most of us were still far from fluent! We called the congregation Tents of Mercy, in Hebrew, *Ohalei Rachamim*.

Some local Orthodox Jewish elements were not so happy and firebombed our rented facility two years later. Having the support of Dan, Asher, and Paul meant a lot - plus David Rudolph and Don Finto who had joined the central Tikkun board by that time. In a way, the firebombing was the best thing that ever happened to us. As a result, we began receiving unsolicited donations and were able to begin purchasing a large, brand new, second-story warehouse only 100 yards from where arsonists tried to burn down the first facility!

Celebrating four decades together, with you... a special history series



Then the young leaders raised up within Tents of Mercy began planting new congregations. First in Haifa, and Upper Nazareth, then Akko and Poriya (near Tiberias). What a humbling reality, to be revisiting the pattern of the Book of Acts - seeing the reborn Messianic movement multiply on its native soil.

Nurturing & Equipping Israeli Youth

Along the way, we saw the urgent need of teenagers in the local congregations. Unexpectedly, I had the privilege of helping establish Ketzir (*harvest* in Hebrew), as a national youth ministry over 20 years ago. Year after year, Asher sent members of the Revive Israel team to be counselors to the teens. Under his leadership, Revive Israel has contributed tens of thousands of dollars to the equipping of young Israeli believers. Other ministries in Israel took part as well - Maoz with the Soroko-Rams and Dugit with Avi Mizrahi. Talk about feeling supported! Often, Asher was a special speaker challenging the teens to give themselves to God radically, and God moved on them.

In one camp, held in a tent in the desert, Asher repented on behalf of other parents for mistreating and failing to support their teens. I was personally brought to tears and reached out to my teenage daughter who was one of those listening. We've been able to walk out our shared burden to see the youth of this reborn nation strengthened in their faith. The prophet Joel says that our sons and daughters will prophesy in the end-times. What a privilege to help equip them.

I also love to visit the Revive Israel Equipping Center near Jerusalem as an "uncle," and worship with Asher and his team there.

Grandfathers Together, Passing the Baton

For nearly 25 years we focused on serving in our regions and mentoring spiritual sons and daughters - Asher in the center of the country (Tel Aviv and Jerusalem) and I in the north (from Haifa to the Sea of Galilee). Dan Juster also made Aliyah, adding his encouraging presence to Ahavat Yeshua Congregation and other Tikkun related works.

As we turn the corner to become grandfathers (in the natural and in the spiritual sense) our friendships are holding strong. God has birthed eight Messianic congregations and additional servant ministries. In recent years we have seen the next generation of leadership develop new outreaches and a network of mutually supportive ministries across the nation called Tikkun Israel.

For the "founding generation," now in our late 60s and early 70s, our focus is mentoring. We are passionate about raising up the next generation of leadership and releasing the works we helped pioneer into their hands. To paraphrase 3 John 4, we have no greater joy than to know that our children are walking in the truth of Messiah.

A Restoration Journey

Tikkun & Revive Israel – Origins, Vision and Values



By Dan Juster

Some of you have asked me to tell my version of how the journey of “Tikkun” began.

After Patty and I got married and served initially in the Chicago area, we were called to Beth Messiah Congregation just north of Washington D.C. (the congregation that gave birth to Tikkun). I became the senior leader of Beth Messiah in January 1978 and continued in that position for over 22 years. I was the successor to Rabbi Manny Brotman, a great pioneer of reaching the Jewish people for the Gospel and fostering the Messianic Jewish Congregational vision that Jews who come to faith in Yeshua are called to continue to identify and live as **Jews and to be part of restoring and fulfilling God’s redemption of His covenant people Israel.**

A core group of leaders from those early years is still connected in covenant relationships. Early leaders who had a special role in forming the vision and values through today include: Asher (Keith) Intrater, Eitan (Andrew) Shishkoff and Paul Wilbur.

In the early 1980s the three of them, together with my wife Patty, taught the few dozen kids in our pioneering Ets Chayim Tree of Life K-8 day school in the basement of Beth Messiah. Paul Wilbur taught math and science, in addition to music - of course.

During the 1980s we developed clear theology and values that I would describe as our unique Messianic Jewish orientation. This is reflected in Asher’s book *Covenant Relationships* and the book Asher and I co-authored, *Israel, the Church and the Last Days*, which took shape when we discussed our views for a course we both wanted to teach in our Bible school. Sitting together at a picnic table one day, we were *surprised* to find we had both independently arrived at the same views!

In *Israel, the Church and the Last Days* we embraced these keys to the return of Yeshua:

1. Revival in Israel and revival worldwide
2. Unity in the Church (we are a pro-church movement)
3. Completion of the great commission in world evangelism (Matthew 24:14)
4. Israel being prepared both by the Messianic Jewish remnant and the witness of Gentile Christians to receive Yeshua (made jealous, Romans 11:14)
5. Five-fold leadership that embraces all of the above and fosters it. (Ephesians 4:11 ff.) This then becomes a focus of prayer and joining with nearby churches in cooperative efforts.

We also developed and put into practice clear ideas of leadership - a style of *mutual submission in decision making* with a team leader, plus a focus on raising and expanding leadership. We were committed to the gifts and power of the Holy Spirit and fostered times of seeking the power and presence of the Spirit. We have seen amazing times of refreshing, healings, prophecy and teaching the Word. I can still picture Asher in intensive Friday afternoon prayer times, pacing the aisles of our old red brick building in Rockville, Maryland. We embraced the biblical Jewish lifestyle, life-cycle and festivals; as well as redeeming aspects of the Jewish cultural heritage that were consistent with the Scriptures. We were committed to the idea that congregations were called to be joined in mutual accountability in networks of congregations with leaders governing programs together.

We began with a small network of three congregations in 1984 and then grew to a regional Baltimore-Washington regional network. The vision to start a network was first presented by Asher as we walked through a *cornfield* outside of Baltimore (Eitan, myself, Moshe Morrison and Asher). Soon we were pressed by others who wanted to join, one in Memphis and one in New York. At that time we numbered 8 congregations. Asher had planted a sister congregation in Frederick, Maryland to the north of our congregation in Rockville, Maryland. We saw all of this as a restoration of biblical values and emphases.



Sending Asher and Eitan to Israel - the Challenge

Then came the big challenge. Way back in 1982, Asher had *already* told me that he would move to Israel in 1992 to fulfill his vision of planting a congregation and being part of a new outpouring of the Spirit in Jerusalem, a repeat of Acts 2. In 1990 Asher said he was still committed to move in 1992. Then Eitan said that he too believed he was to move to Israel. He had been very effective with the *Russian Jews* that were moving to our area and saw the Russian Jewish immigration in Israel as a great opportunity.

Wow, how could we handle the loss of these two pillars, who were key leaders in everything we built? Yet, we were convinced this was of God.

We made two commitments. One was to start an organization to plant Asher and Eitan in Israel. This organization would develop funds for that purpose. Secondly, Beth Messiah Congregation committed to pay half-salaries to both, so they could concentrate on integration into Israel.

Now we needed a name for the new organization. Our dear brother and Bible school leader Mike Brown was thinking of the name *Tikkun HaOlam* (Restoration of the World) for his traveling ministry. As we prayed, we thought that it would be more appropriate for our planting ministry in Israel. We all decided on the name Tikkun or **restoration**.

We started a newsletter named Tikkun Israel. Then we sent Asher and Eitan to Israel with great prayer and love. We started an office where I was the first (unpaid) director of operations and my wife Patty the accountant. Eventually others would fulfill these roles with greater ability. Later the American network of congregations, Beth Messiah Apostolic Network, requested to use the name Tikkun America and then to be identified with the work that Eitan and Asher were doing in the Land. Eitan served with Carmel Assembly and then planted Tents of Mercy Congregation in Haifa Bay north of Mt. Carmel. Asher served other ministries and strengthened them before planting the Revive Israel discipleship center just west of Jerusalem and Ahavat Yeshua in Jerusalem.

To our surprise, after the tragic loss of our youngest son, we sensed God calling Patty and me to Israel with our daughter Simcha. Eitan put us up at a beach hotel near his congregation in Haifa Bay. During that very week we began the process of applying for Israeli citizenship.

Today, four decades after we first began working together in Maryland, I find myself still connected in close unity and cooperative ministry with Asher and Eitan. I serve with Asher as an elder in Ahavat Yeshua Jerusalem congregation and also in the expanded work of Revive Israel - Tikkun Global, and I also love to go north to encourage the leaders that Eitan fathered. What began in the USA is now headquartered in Israel and we are all still committed to the same theology, values and vision.

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#IAMWITHISRAEL

Shalom!

This month I want to share with you about a new outreach of our sister ministry in Haifa, “Return to Zion” led by our dear brother and sister, Leon and Nina Mazin.

Since 2004, they have been involved in providing humanitarian aid in Haifa and Nazareth, reaching out to needy people, mostly new immigrants from the Former Soviet Union. The municipality’s social workers are always happy to refer families to them for help.

And now an additional call for aid has come in:

In January 2021, they received a very specific request: “Please help with hot meals.” The request came from two “hostels” for the elderly in Haifa. These are government owned and subsidized apartment complexes established throughout Israel for pensioners on a fixed income. Many of the residents are Holocaust survivors. These assisted living centers answer the need for inexpensive housing and in the best cases, provide seniors with a support system and companionship.

But even so ... they are elderly and living alone. Many are without family nearby and have no outside assistance. Sometimes they don’t have the desire or strength to prepare a proper meal. Covid-19 lockdowns have had a particularly negative affect on this already fragile and isolated age group. Contact with their friends and family members has been limited by fear of the virus.

Leon and the ministry team felt it was a PRIVILEGE to receive the request for help and to be able to respond!

It took a week for them to expand the kitchen, solve the logistics and start serving this special community. **Now, every Tuesday they prepare 140 generous portions of cooked food and bring them to the hostel, each portion enough for a few meals.** Leon says, “Most of the elderly receiving the food ask who we are, and hear that we are believers in Yeshua. We are not coming to them with a ‘flag’ [of evangelism], just with loving-kindness and a desire to help.”

This entire labor of love for these elderly Israelis costs \$3,000 a month. For just over \$20 a month, we can provide this weekly assistance of cooked food! Just think, \$40 a month would feed an elderly couple and \$100 a month would take care of five of these Israelis during this scary time.

We invite you to **donate** meals for these pensioners in a living expression of God’s love:

**“For you have been my hope,
Sovereign LORD, my confidence since my youth ...
Do not cast me away when I am old; do not forsake
me when my strength is gone.”** (Psalm 71:5,9)



Until “**All Israel will be saved**” (Romans 11:26).

Thank you for your prayers and support,

Ron Cantor

On behalf of the executive team
of Revive Israel and Tikkun Global

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