

THE CHOSEN PEOPLE



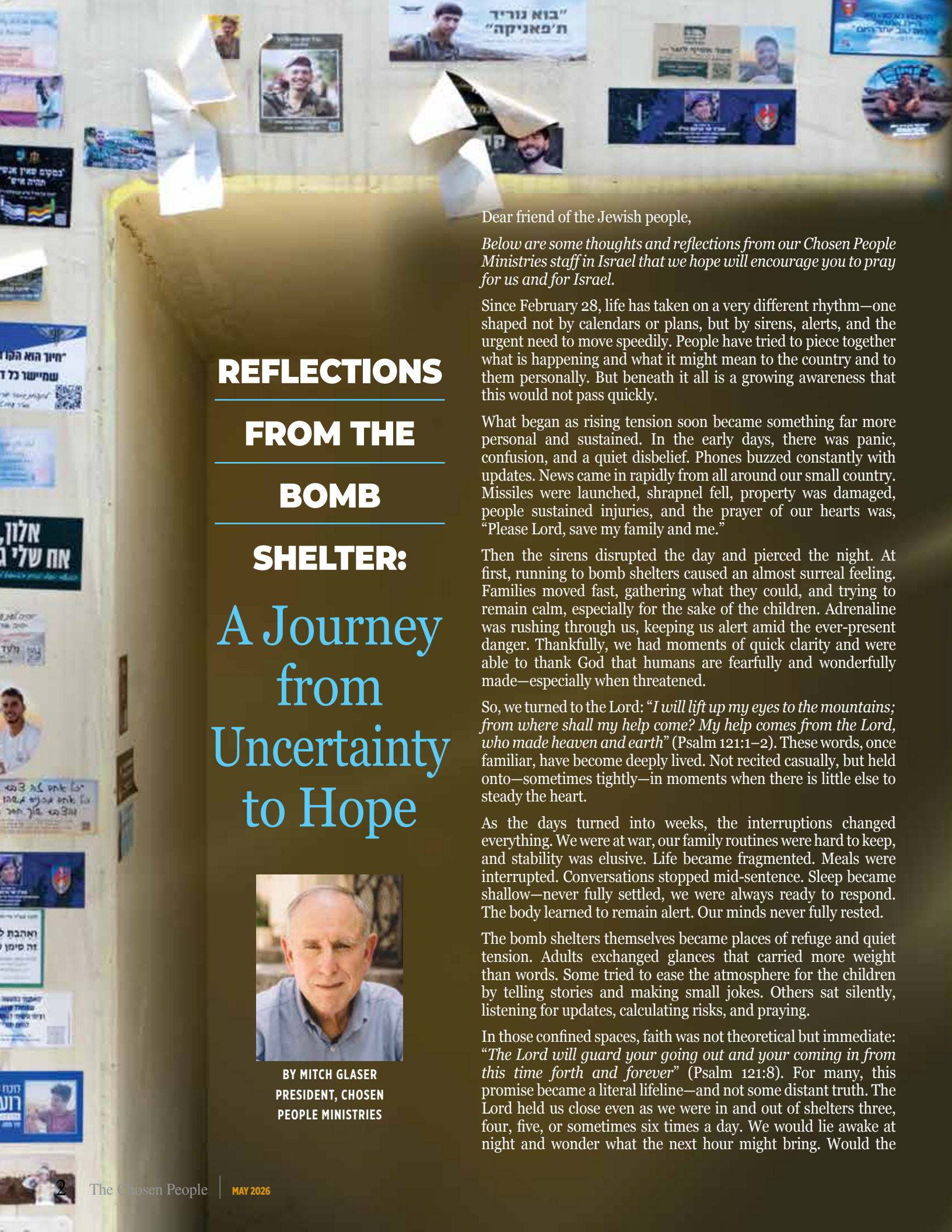
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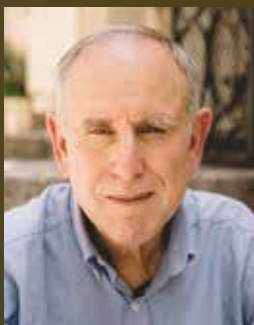
REFLECTIONS

FROM THE

BOMB

SHELTER:

A Journey from Uncertainty to Hope



BY MITCH GLASER
PRESIDENT, CHOSEN
PEOPLE MINISTRIES

Dear friend of the Jewish people,

Below are some thoughts and reflections from our Chosen People Ministries staff in Israel that we hope will encourage you to pray for us and for Israel.

Since February 28, life has taken on a very different rhythm—one shaped not by calendars or plans, but by sirens, alerts, and the urgent need to move speedily. People have tried to piece together what is happening and what it might mean to the country and to them personally. But beneath it all is a growing awareness that this would not pass quickly.

What began as rising tension soon became something far more personal and sustained. In the early days, there was panic, confusion, and a quiet disbelief. Phones buzzed constantly with updates. News came in rapidly from all around our small country. Missiles were launched, shrapnel fell, property was damaged, people sustained injuries, and the prayer of our hearts was, “Please Lord, save my family and me.”

Then the sirens disrupted the day and pierced the night. At first, running to bomb shelters caused an almost surreal feeling. Families moved fast, gathering what they could, and trying to remain calm, especially for the sake of the children. Adrenaline was rushing through us, keeping us alert amid the ever-present danger. Thankfully, we had moments of quick clarity and were able to thank God that humans are fearfully and wonderfully made—especially when threatened.

So, we turned to the Lord: “*I will lift up my eyes to the mountains; from where shall my help come? My help comes from the Lord, who made heaven and earth*” (Psalm 121:1–2). These words, once familiar, have become deeply lived. Not recited casually, but held onto—sometimes tightly—in moments when there is little else to steady the heart.

As the days turned into weeks, the interruptions changed everything. We were at war, our family routines were hard to keep, and stability was elusive. Life became fragmented. Meals were interrupted. Conversations stopped mid-sentence. Sleep became shallow—never fully settled, we were always ready to respond. The body learned to remain alert. Our minds never fully rested.

The bomb shelters themselves became places of refuge and quiet tension. Adults exchanged glances that carried more weight than words. Some tried to ease the atmosphere for the children by telling stories and making small jokes. Others sat silently, listening for updates, calculating risks, and praying.

In those confined spaces, faith was not theoretical but immediate: “*The Lord will guard your going out and your coming in from this time forth and forever*” (Psalm 121:8). For many, this promise became a literal lifeline—and not some distant truth. The Lord held us close even as we were in and out of shelters three, four, five, or sometimes six times a day. We would lie awake at night and wonder what the next hour might bring. Would the

ballistic missiles be intercepted, and our Israeli defenses hold secure? As the weeks continued, the question of safety shifted. What does it mean to feel safe when unpredictability is what is most predictable? Life advances cautiously, thoughtfully, and sometimes hesitantly.

For the children, this season has been especially challenging. Days, months, and years of preparation and drills at school had taught the children how to respond. They are strong and resilient yet hold so much fear. On the playgrounds, they drop their balls and jump ropes and swiftly move to the nearby bomb shelter. Some children are anxious and need reassurance over and over again. Others appear outwardly calm, quickly reacting when the siren sounds, yet carrying a quiet angst beneath the surface. You can see it in their eyes, in how closely they stay near their parents, in how they listen, and in their body language.

Parents are carrying a double burden; they are managing their own fears while absorbing the fears of their children. They try to speak honestly, yet calmly, even when they feel uncertain. They wonder how they will pay their bills while unable to work.

But we are a resilient people. As soon as the ballistic missile and falling shrapnel threats pass, people come back to their seats in the café and continue their work meetings or exercise routines. Life goes on because the Jewish people have been through this before; we have lived through persecution, pogroms, expulsion, and exile. Yet, the people of Israel have survived. We constantly remind ourselves that, this time, we get to persevere in our own land! Our people have had it much worse than this. Community endures. In many ways, it has deepened. People check on one another more intentionally, they share what they have, and they show up, even when tired or uncertain.

The hopeful words of the Psalms have taken on new meaning. *“Pray for the peace of Jerusalem: May they prosper who love you”* (Psalm 122:6) is no longer merely a sentiment, but rather a deeply personal, urgent, and constant cry to the God of Israel for help. It is prayed in homes, in shelters, and in quiet moments between interruptions.

Spiritually, this season has been both stretching and refining. In the early days, prayers were immediate and direct: “Lord, protect us,” “Keep the children safe,” “Provide for our needs,” “Keep our soldiers safe,” and “Let this end quickly.” Those prayers remain, but they have been transformed and internalized so they are now as automatic as breathing itself. We are having honest, unfiltered moments of wrestling. We ask ourselves, “How long will this last?” “How do we reconcile fear with faith?” “What does trust look like when circumstances remain unresolved?” and “Where is hope?”

Yet, amid this tension, something deeper is forming within our very souls because *“we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose”* (Romans 8:28). Difficult as it is at times, we grasp this truth; but more importantly, we hang on to the Lord of that promise. Even when circumstances feel chaotic, there is a growing conviction that God is not absent but is still working, even here and now. Faith, in this season, is not abstract. Faith is life itself. It is lived out in bomb shelters, in whispered prayers, and in quiet decisions to trust again and again without full clarity.

We know that national salvation can be a long process, just as it was for the ancient Israelites wandering in the wilderness.

National redemption requires endurance. It is a marathon, especially when there is no finish line in sight. The adrenaline has faded, and Spirit-empowered perseverance is the order of the day. We have learned survival lessons that will help us stand the test of time until He comes, and there will be no need to fight! We have learned how to respond urgently, how to comfort children more effectively, how to build small routines in unstable conditions, and how to care for one another.

Yet, the cost is both real and a burden to carry. There is physical, emotional, and spiritual fatigue. There are moments when the weight feels unbearable. And yet, there is something else: a quiet strength that seeps into our souls. It is not loud or dramatic, but deeply real. We are determined to endure, to serve the Lord above all, to entrust ourselves into His mighty and loving arms, and to stay true to His promises to us personally and to our people.

We know He has the last word on the redemption of the Jewish people, and we wait in hope for that day to come. As the apostle Paul, our great Messianic Jewish forefather, wrote, *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord”* (1 Corinthians 15:58).

STAND WITH OUR ISRAEL STAFF

Our team in Israel continues to serve through this crisis by providing biblical counseling, distributing food and supplies, and sharing the hope of Jesus the Messiah.

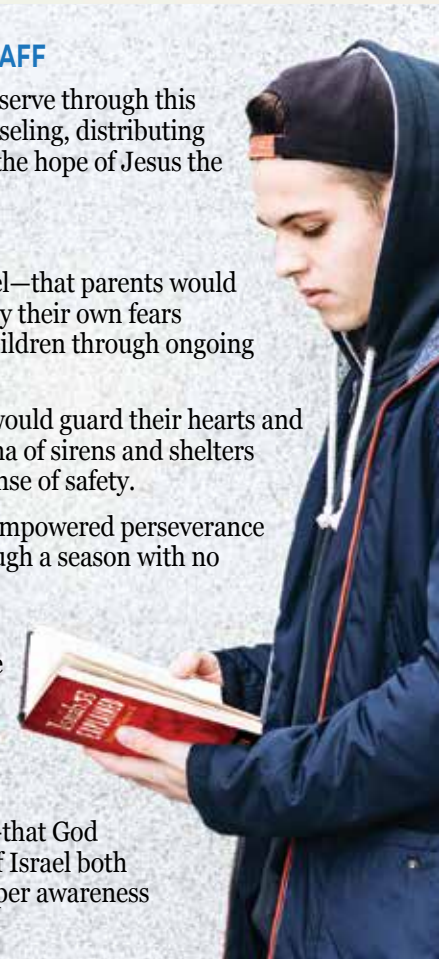
Please join us in prayer for:

1. Our staff families in Israel—that parents would have wisdom as they carry their own fears while comforting their children through ongoing uncertainty.
2. The children—that God would guard their hearts and minds and that the trauma of sirens and shelters would not define their sense of safety.
3. Endurance—that Spirit-empowered perseverance would sustain them through a season with no clear end in sight.
4. Provision—that families unable to work due to the crisis would have their material needs met and not carry the burden of financial anxiety alone.
5. The peace of Jerusalem—that God would bring the people of Israel both physical safety and a deeper awareness of the God who redeems.

Thank you for your prayers and support,



Mitch





MINISTRY IN THE BOMB SHELTERS

During times of war, life can seem to come to a standstill, with many people frozen with fear and losing hope. Yet within Israel's bomb shelters, God is moving! In the safe spaces, anything and everything becomes a topic for dialogue—even Jesus.

The word “sheltering” is how our staff families in Israel let us know that they are safe in the bomb shelters and safe rooms as missiles rain overhead. The biblical word for shelter, *seter* (סֶתֶר), sometimes translated as “hiding place,” appears throughout the Hebrew Scriptures, especially in Psalms. For example, Psalm 91:1 says, “*He who dwells in the shelter (סֶתֶר) of the Most High will abide in the shadow of the Almighty.*” Psalm 61:4 (verse 5 in Hebrew) reads, “*Let me take refuge in the shelter (סֶתֶר) of Your wings.*” Our ministry staff in Israel have been witnessing to those sheltering with them from the war outside about where they can find true refuge—in their Lord and Messiah, Jesus.

We encourage you to read the following testimonies from our ministry staff in Israel, who are faithfully sharing the gospel in bomb shelters and meeting the physical and spiritual needs of their communities. The Lord has empowered them to do His work in the land, even during this war.



“Wow, in all my life, I never thought about my inside. I never thought about my soul.”

One staff member describes:

There is an underground shelter fairly close to where people live. But it is too far for some to run back and forth to the shelter quickly and frequently, so they have brought mattresses, blankets, and even tents and have set up a sleeping area underground. I have also set up camp underground, and one morning, I met a woman in the restroom. She was applying hair products, face cream, and makeup. It looked so out of place while living in an underground shelter. I told her it was wonderful that she could continue her grooming and the use of beauty products. She declared, “I have to! I can’t let them take that away from me!”

I replied, “Yeah, I totally understand.” I explained to her that every morning I wake up and take a seat in a quiet corner to have a few moments before the day takes off. I pray, read the Scriptures, and think about the Lord. I need to take care of my insides, my soul, and my faith, and I do that by reading the Bible and praying.

She replied, “Wow, in all my life, I never thought about my inside. I never thought about my soul.” This led to a conversation about faith and having a relationship with God, who takes care of our souls, our outlook on life, our actions, and our words.

With sirens alerting the public to incoming ballistic missiles, another of our workers quickly took refuge in an available shelter in an apartment building’s fortified basement. She relayed:

As I entered the shelter, I was immediately impressed with the work they had done on the bare, concrete room. People had decorated it by bringing down a throw rug and couches. They made it look comfy and welcoming. On the wall, there was one English-language decoration displaying the word “hope.” I commented on the feeling of the shelter and the words on the wall. They said that when they come to the shelter, they hope they won’t get hit by the missile or shrapnel. We all agreed that the word “hope” is a big word and can mean many things. We talked about the hope we have and how the Jewish people have lived through so much, yet still have a lot of hope. I was able to share with them the hope I have in the Scriptures and that my hope is in the Lord. We left with smiles and wishes for a safe and good day.

The next time the siren went off, I intentionally went to the shelter with them again. Through natural conversation, I was able to share my testimony and how I found life-changing hope in Yeshua. It was a tremendous moment, and I pray that those words sank deeply into their minds and hearts.

“There was a decoration displaying the word ‘hope’”

“We do not know when we will be able to return to normal life.”

We recently received this testimony from a staff member who wrote:

As the weeks of the war with Iran go by, we continue to stay close to bomb shelters so that we can reach them quickly when the sirens sound. The country is operating under severe restrictions. All educational institutions are closed, and people may go to work only if their workplace has an

official shelter. Numerous businesses, especially small ones, are collapsing. Many people have not worked for weeks, and no one knows whether they will receive any compensation. We do not know when the rocket attacks will end or when we will be able to return to normal life.

Despite this situation, we continue our daily ministry and support our people. Of course, we have many opportunities to share our faith with those around us, which is wonderful. We continue to hold our meetings on Zoom where we pray, study the Scriptures, and spend time together. The Lord is also giving us opportunities to carry out special projects.

We are still providing practical and spiritual support to Holocaust survivors in different cities across Israel. In one city, in cooperation with social services, we distributed emergency aid packages to a group of Holocaust survivors and families in need.

In another city, also in cooperation with municipal social services, we provided special gifts to more than one hundred children from needy families. These gifts included items to help them pass the time in bomb shelters, such as modeling clay, coloring books, paints, and other activities.

On International Women's Day, we made handmade gifts and distributed them to women with whom we have been working for the past two years.

In northern Israel, we are supporting and helping dozens of families and groups of Holocaust survivors who are in great need. Fifteen families on the brink of financial crisis received grocery cards from us, along with prayer and spiritual support.

We are grateful to the Lord for what He is doing during these days. Over the past few weeks, we have had many opportunities to speak with many people, including ministry leaders and other organizations, to better understand their needs, how we can help, and how we can work together.

“Our team is doing everything possible to support people both practically and spiritually.”

Another worker wrote:

We thank God that when rockets strike and there are casualties, government emergency services can respond quickly and provide necessary assistance. However, there are still

As you can see from these inspiring stories, God is still preserving His chosen people today. He is reaching out to them with the good news of the Jewish Messiah, even in bomb shelters with missiles raining down beyond the concrete walls. God sheltered His people in the Hebrew Scriptures in the *seter*—the secret place where God hides His saints—Psalm 31:20 says, “*You hide them in the secret place of Your presence,*” and Psalm 32:7 says, “*You are my hiding place; You preserve me from trouble; You surround me with songs of deliverance.*” Please continue to pray for God’s protection over Israel and the Jewish people and pray for our ministry team in the Holy Land as they continue to share the deliverance and refuge of Jesus with those sheltering with them in the bomb shelters!



many people whose financial and spiritual needs go unmet. Families, elderly individuals, and those living alone are experiencing deep fear and stress. Our team is doing

everything possible to support people both practically and spiritually. In this difficult and frightening time, we are using every opportunity to help people find salvation. We all understand how fragile life is right now. Without Jesus, death means eternal separation—but in Him there is hope.

I want to share with you what the Lord has enabled us to do. One of our staff members is holding daily Zoom meetings with Holocaust survivors. During these gatherings, they read Scripture, pray, and simply talk together. Between twenty-five and forty people join each day. For them, this fellowship is deeply important. I also have the privilege of leading daily online Bible studies for unbelievers. We are grateful for the technology that allows us to continue teaching and sharing the gospel.

Our team receives dozens of phone calls from people we regularly work with, and we answer their questions, address their fears and prayer requests, and just have spiritual conversations. We have provided emotional and practical support to sixteen families facing particularly severe hardship. Some were already dealing with psychological challenges from the almost three years of the Hamas war before these new attacks started from Iran. We connected them with believing counselors. Now, many are again experiencing panic attacks, and we remain in contact with them.

We organized and delivered dinners for ninety Israeli Air Force soldiers, serving on the front lines without a break. We did not simply send pizza; we made sure they knew this was a blessing from Christians and Messianic Jews who are praying for them, and that God loves them. We distributed more than one hundred gifts to children in their homes and bomb shelters, and handed them out on the streets. We always clearly explain who we are and that these gifts come from God through His children who believe in Jesus. We also seek to connect with parents so that relationships can continue beyond this moment. We purchased and delivered medications to Holocaust survivors and ordered hundreds of diapers and other essential supplies.



Paul's Prayer

FOR THE SAINTS Ephesians 1:15–17

A BIBLE STUDY WITH RICH FREEMAN, DMin

Paul begins Ephesians 1:15–17 with “*For this reason*”—three words that carry tremendous weight. Those three words serve as a hinge that connects everything he had just declared in Ephesians 1:3–14 to everything he is about to pray. That opening section is one very long sentence in the original Greek, and a sweeping panorama of God’s grace in election, redemption, forgiveness, and the sealing of the Holy Spirit. Paul painted the most amazing portrait of what God has done for believers in Christ; and standing before that canvas, he drops to his knees.

The logic is unmistakable: A right understanding of what God has done in Christ will always drive the believer to praise and prayer. Before prayer comes gratitude: “*For this reason I too, having heard of the faith in the Lord Jesus which exists among you and your love for all the saints, do not cease giving thanks for you, while making mention of you in my prayers*” (Ephesians 1:15–16).

Paul tells the Ephesians he has heard of two critically important things about them: their faith in the Lord Jesus and their love for all the saints. These two marks, vertical devotion toward Christ and horizontal devotion toward fellow believers, are strong evidence of a genuine Christian community. They mirror the two great commandments Jesus Himself identified: love God and love your neighbor (Matthew 22:37–39). When both of these are present together, something real is happening. A church that claims faith in Messiah but shows no love for its people has only half the picture, and arguably the easier half.

What is striking here is Paul’s response to this news. Rather than simply complimenting them or resting in the knowledge that the Ephesian church was doing well, Paul is moved to intercede for them. Their spiritual health did not produce complacency in him; it produced prayer. It is easy to assume that strong churches do not need prayer; however, Paul understood that the greatest danger to a thriving congregation is not always opposition from without, but spiritual stagnation from within. Strong churches still need to grow even more.

Paul addresses his prayer to “*the God of our Lord Jesus Christ, the Father of glory.*” Before he makes a single request, Paul names the God he is speaking

to. This is not a mere formality. The phrase “*Father of glory*” is full of meaning. It points to the absolute majesty and transcendence of God. God is the very source and definition of all glory. Every glimpse of beauty, every experience of awe, every moment of transcendence that humans encounter in creation is only a pale reflection of who He is. To address God this way is to approach Him with open hands, in full recognition that what Paul is about to ask cannot be manufactured by human effort, studied into existence, or willed into being through sheer discipline. It can only be given from above.

What does Paul ask for? The heart of his prayer is that God “*may give to you a spirit of wisdom and of revelation in the knowledge of Him.*” Notice what Paul does not pray for. He does not pray for better circumstances. He does not ask God to expand their ministry platform, increase their numbers, or solve their practical problems. He prays for deeper knowledge of God. This is both humbling and clarifying. In a world that prizes results, resources, and relevance even within the church, Paul’s instinct is to pray for something far less visible and far more foundational—that the people of God would truly know Him.

The word “knowledge” here in the Greek is *epignosis*, which implies a full, deep, experiential knowing. Not merely knowing about God, but knowing Him. This is the kind of knowledge that not only informs but also transforms. It is the knowledge that changes how a person sees suffering, responds to failure, and treats a difficult neighbor. It is the knowledge Paul himself calls “surpassing” in Philippians 3:8. This, Paul says, is what we most need; not better strategies, not more resources, but more of God.



Rich Freeman, DMin, serves as the vice president for Church Ministries and Conferences with Chosen People Ministries and lives in South Florida with his wife, Julia.

NEWS BRIEFS FROM AROUND THE WORLD

ISRAELI SUFFERING FOSTERS A NEW SPIRITUAL CURIOSITY

“We had lots of discussions about Jesus and why He died on the cross!” Phil* exclaimed. These are the words of one of the newest participants in our Host Israelis hospitality ministry. Phil welcomed three young Israeli travelers into his home for one night as they journeyed to the Grand Canyon. During their visit, the group had meaningful conversations about Jesus, including His death on the cross.

Phil was so excited to share how open his guests were. When he first decided to open his home to Israelis, he wasn't sure what to expect, but he felt led by God to give it a shot. Although retired and living alone, he said, “God has blessed me with this home—I want to use it for His glory.” To encourage further exploration of Scripture, Phil gave each of his visitors a Bible and highlighted passages in both the Old and New Testaments.

This encounter reflects the spiritual openness among Israelis, especially since the horrific Hamas attacks on Israel on October 7, 2023 and the resulting war. A recent survey by the Jewish People Policy Institute suggests that the war and the fallout “has sparked a spiritual and ideological transformation among Israelis ages 25 and under.”¹ Young Israelis in their twenties are our primary demographic at Host Israelis.

Please pray that this openness remains and that many Israelis will turn to the Lord! Pray also that these young Israelis who visited Phil will read the Bible, seek the Lord with all their heart, and find Him. They have a big head start thanks to Phil's faithfulness in pointing them in the right direction!

FAITHFUL DUTIES CAN LEAD TO BIG THINGS!

As one of our missionaries was going about her routine of following up on people who respond to our ministry's online media ads, she received a call back from a Jewish not-yet-believer, Jack.* Our staff member had just left a message for Jack's wife, Rachel,* a few minutes earlier, but Jack was unaware of Rachel's request for

information about our ministry. Our missionary briefly explained who we are, the reason for her call, and what we believe about Messiah. Jack instantly wanted to know more.

After a few more minutes of talking, Jack put Rachel on the phone. Once our staff member spoke with Rachel, she told her, “My husband wants to talk to you again.” So, she put him back on the phone. The couple eagerly wants to keep in touch with our staff member. Jack even texted our missionary after the call to thank her for the call and even arranged to meet in person. Please pray for this curious Jewish couple who have many questions about Jesus!

A JEWISH MAN HEARS ISAIAH 53 AND THINKS ABOUT JESUS!

Levi,* an unbelieving Jewish man, recently attended one of our staff's weekly messianic prophecy Bible studies. After a meal, our staff said, “I am going to read a passage from Scripture; tell me who you think the author is describing?” Without citing the reference, he proceeded to read Isaiah 53 and then asked Levi, “Who is the author writing about?” Levi very casually replied, “That's Jesus.” Our missionary responded, “That passage was written more than 700 years before Jesus was born.” The room got very quiet as Levi processed the implications of this climactic messianic prophecy. Our staff then told Levi about the first time he had read that prophecy and realized that Jesus could be Israel's Messiah.

Our staff member was diligent in telling him the history of Jewish interpretation of this passage, which includes a messianic interpretation as well as the current predominant Jewish interpretation—that the suffering servant in the passage is Israel, not the Messiah. Our staff proceeded to explain why those rabbinic arguments did not stand up to closer scrutiny, including the identification of the servant as “righteous” (53:11) and “without violence or deceit” (53:9), descriptions impossible for Israel in the context of Isaiah's prophecy. While Levi seemed deeply mesmerized by both the passage and the arguments, it is also through our prayers that he will be moved toward faith in Jesus. Please pray for Levi!

*Name changed

¹ Shmuel Rosner and Noah Slepov, “JPPI Israeli Society Index for November 2025: Special Report—The War's Effect on Religiosity,” JPPI: The Jewish People Policy Society, November 20, 2025, <https://tinyurl.com/y2mcz42p>.



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There are 4 types of gifts that support transformational Jewish evangelism and can also reduce your taxes:

- 1 If you have appreciated stock that you have owned for more than a year, you can receive a double tax benefit by donating this stock to Chosen People Ministries. You will receive a tax deduction for the fair market value of the stock and avoid paying a capital gains tax.
- 2 If you have real estate, farmland, residential rental property, or commercial property that has increased in value that you no longer need, you can give all or a portion of the property as a gift prior to a sale. By doing so, you can bypass the capital gain and receive a charitable deduction as well as eliminate the tax bill you would have incurred had you sold the property outright.
- 3 Further, if you donate the real estate, farmland, or property toward a life income gift, you will secure a lifetime of payments for you or your loved ones. This life income gift allows you to support Jewish ministry while continuing to receive a steady income!
- 4 If you are a farmer or a rancher, you can gift machinery and commodities—such as grains, soybeans, fruit, and even livestock—and can experience significant tax savings. You must give these assets before they are sold to reduce your taxable income.

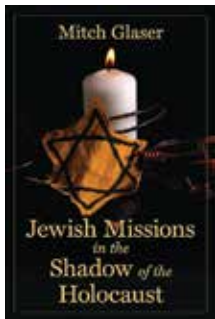


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Holocaust. This book reminds us that Lord was still at work during those difficult days, and encourages us to stand up for the Jewish people, pray for the peace of Jerusalem, and oppose growing antisemitism today. **PRICE: \$7.95^{us}**



■ Mitch Glaser's most recent book, *Jewish Missions in the Shadow of the Holocaust*, (available in June 2026) examines history to determine what principles might be useful and applicable to evangelical efforts now and going forward. This history of missions to the Jewish people in Europe is written chronologically and narratively to weave together into one story the various missionaries' experiences and locations. **PRICE: \$27.95^{us}**



■ *Never Again, the Holocaust Remembered* is a collection of stories from the Chosen People Ministries archives detailing the courage, bravery, and grace found amid the unspeakable tragedy of the

■ *Uncommon Allies: American Jews and Christians Uniting against Hitler, 1933-1945*

explores a partnership between American Jews and Christians. From the groundbreaking 1933 New York rally to a series of events in 1943 and ending in a postwar rally in 1945, as religious groups struggled with finding a way to help displaced and struggling Jews, Alan Shore unearths a united religious front in the face of the horror of Nazism. Each rally is vividly presented and analyzed in terms of its background, planning, implementation, content, and press coverage. Shore draws a clear line between the partnership and the rhetorical use of "Judeo-Christian values." **PRICE: \$32.95^{us}**



THE CHOSEN PEOPLE



A higher standard.
A higher purpose.

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