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10

SUNDRIES

PHILATELY; "Bible House," a French Protestant Bible distribution agency, has now published a booklet dedicated to Israeli stamps relating to themes of creativity, peace, the Holocaust, Israeli independence, the Knesset and other motifs. (MAARIV 9 Jan 91) A special South African postmark will honor the Bibliothon on Ascension Day and the Bible Society of South Africa which is behind the campaign to promote awareness of Bible distribution. In 1990, 1.5 million Bibles were distributed in 100 languages as well as Bibles for the blind in South Africa. (DAVAR 22.3.91)

CHRISTIAN UNITY PRAYER: The Jerusalem weekly KAWL HA'IR (25.1.91) reported a markedly low attendance at the St. George Anglican Cathedral's small chapel (a few dozen persons), following the outbreak of the Gulf War. The annual gathering of Christians in prayer for unity was severely affected by the exodus of many Christians, the curfew of others in the West Bank and fears generated by the conflict.

MESSIAH NOW: The science fiction work "Star Dance" (in Hebrew translation) was described as "messianic...an ancient tale in modern dress" in a book review appearing in KAWL HA'IR (8 MAR 91).

FEMALE CONDUCTORS: An article in KOL-BO HAIFA (29.3.91) described four Israeli women who conduct orchestras. One of the questions put to them dealt with playing Christian music involving chorales, Passions, etc. Rahel Bretenstein relates to the crucifixion of Christ in its universal aspect rather than the religious aspect. Anat Moreg relates to Mary and Jesus in the Stabat Mater of the Passion also in its universal aspect even though she detests Christianity as a religion. She conducts the choir of the Israel Conservatory of Music.

BIKERS FOR JESUS: The Jerusalem weekly KAWL HA'IR (8 Mar 91) published an article by Yoram Bar about a group of born-again cyclists from California from the "Hell's Angels" crowd. Now called "Servants for Christ Motorcycle Ministry," part of the group were in Israel for a pilgrimage and a testimony to their redemption in Christ.

SUMMARIZED 22 Apr 91 FOR U.C.C.I
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Menahem Benhayim
Editor

The ultra-orthodox weekly YOM HASHISHI (8 Mar) published a feature article, revealing that the desperate plea of the Tiberias anti-mission warrior Yossi Mimran of "El-hai" was what set off the Porush campaign. A severely retarded Jewish child was about to be taken into a Christian home by a family linked to the "missionary" enterprise GALTRONICS, and at the very last minute, Porush made alternative arrangements in a new Jewish installation. Writer A. Aviad confessed that even ultra-orthodox persons in contact with the Christian hospices ^{are superb.} One commented: "The children receive the best care in Israel. I've been to other places and I can say unhesitatingly that this is one of the best in Israel," referring to the "Sacred Heart." In response to questioning by the reporter, Dr. Kendall reaffirmed the need to use Christian facilities, because "there is no alternative to them."

On 11 Mar 1991 MAARIV reported that Porush has instructed St. Vincent's and the Sacred Heart not to receive any more Jewish children, although they were permitted to keep those in their institutions. The chairman of the parents committee at St. Vincent's, Dr. Friedman, denounced the decision, and termed it unprofessional and based on religious prejudice. In a feature article bylined Arye Binder the same date, MAARIV presented a sympathetic portrayal of St. Vincent's, the complete dedication of the nuns to their calling, their consideration of Jewish sensitivities; several Orthodox Jews with children in the institution denounced Porush and praised the work of the nuns. M. Shalom, in the ultra-orthodox organ of Porush's party (Agudat Yisrael), violently attacked the "leftist secularist mafia" which allegedly controls the press and is behind the campaign against Porush. The nuns are only after Jewish souls just as they were when they rescued Jewish children from the Nazis. One day the Israeli press will be ashamed of their attacks on ultra-orthodox Jewry, the writer concludes. (11 Mar) Odd Gundar, in a feature article (HAARETZ 13.3.91) compared treatment in profit-oriented private institutions with the Christian institutions and concludes that, even with the best of intentions, the former are inadequate. Furthermore, the stoppage of the flow of Jewish children to St. Vincent's & Sacred Heart will mean a reduction of financial support for their work from government funds and will inevitably affect the children remaining.

Shmuel Beeri of Hazor, grandfather of a child cared for at St. Vincent's, appeals to Porush to desist from his attacks and work to create Jewish institutions comparable to Christian ones. (AL HAMISHMAR 13.3) A seventh-grade class in Tel-Aviv, following a class discussion of the issue, calls on the deputy-minister to desist. (HADASHOT 14.3)

The Jerusalem weekly KAWL HA'IR (15.3.91) reported that Mayor Kollek had denounced "the groundless accusations" by Porush in letters to two Christian institutions in Jerusalem which care for children (St. Vincent's) and terminal cases (The French Hospital). It was also reported that parents of children at St. Vincent's were planning a solidarity demonstration with St. Vincent's. The leftwing daily AL HAMISHMAR published a three-page feature article which revealed that several ultra-orthodox families have children in Christian institutions, including one who is a member of the anti-mission society YAD L'AHIM. (15.3.91) A feature article in the Haifa weekly KOL-BO (15.3) by Jaffer Farah was sarcastically headlined: THE SACRED HEART IS HURTING PORUSH. It also contained interviews with Jewish parents extolling the nuns.

A.Farkash of the ultra-orthodox HAMODIA (15.3.91) seeks to refute claims that nuns are non-missionaries, and denies the claims that Jewish institutions are inferior, citing the example of "Neve Zvi". If more funds were available, there would be no need for Jews to accept Christian "charity", the writer insists.

The weekly YERUSHALAYIM (15.3.91), in an article by Yair Nehorai on St. Vincent's, related, among other things, an incident of a long-time activist in the anti-mission group YAD L'AHIM with a child being cared for at St. Vincent's. Missionary influence was emphatically denied, and the orthodox Jew stated: "I think that secular Jews would not relate to us with such understanding as these nuns; perhaps just cause they are religious they understand us." The writer noted the dedication of the entire staff, giving illustrations by means of personal observations and quotations from parents.

The Knesset Labour & Welfare Committee, in an interim summation, authorised Chairperson Ora Namir to investigate with the Deputy Minister possible solutions for retarded children being cared for in mission institutions. M.K. Namir stated that as long as there is no solution for 800 retardates waiting for placement, there is no other option. Meanwhile, Ronit Jana, Chairperson of the Parents' Committee of AKIM (society for retarded children), stated that any change in policy must take into consideration the welfare of the child and the family. (DAVAR 20.3.91) The same day, HADASHOT quoted Porush as denying that he had ordered the removal of children from Christian institutions. He would investigate every case on its own merits in order to prevent "the automatic admission of Jewish children to Christian institutions", he said. The ultra-orthodox HAMODIA quoted Porush as follows: "No-one will delude us to believe that missionary organizations are motivated by compassion; they have an ulterior motive, to convert even one child for the world to come, and I cannot consent to this." (20/3/91)

The Chairperson of the AKIM Parents' Committee, the AKIM Society itself and three groups of parents have petitioned the High Court of Justice to instruct the Prime Minister, the Deputy Minister of Labour & Welfare and the Director of the Department of Services to the Retarded, to give reasons why they should not cancel the guidelines for delaying the placement of Jewish children in St. Vincent's and Haifa's Sacred Heart. Attorney Zorah Rosenblum, representing the petitioners, cited three instances of families harmed by the new policy, whose children are ready for placement in these institutions, but which had been thwarted by the new directive. (MA'ARIV/HA'ARETZ 26/3/91)

PROTEST AT BEERSHEBA U.: The Beersheba University Rabbi organized a protest against a lecture given by the Dominican priest and philosophy teacher Marcel Dubois at a seminar on the subject of the "Jewish Heritage in Christianity". Throughout the campus, posters appeared and tracts were distributed to students. The lecture was termed "hutzpah", "missionary ...", "Jews were martyred in order not to listen to sermons of a Christian clergyman". The University Rabbi, Yehezkeel Sofer, admitted that he had urged the students to react to the event, because Christianity was a "semi-idolatrous religion". Prof. Yaacov Blitstein (Dean of the Faculty of the Humanities), refused to react to the campaign, saying that it was being reviewed by the University's academic secretary. University spokesman Yoram Horowitz also noted that Prof. Dubois was a close friend of the late Prof. Pinhas Pelli, an

orthodox Jew, who had invited Dubois to serve on a university committee for promoting interfaith contacts. The lecture by Dubois was given in memory of Pelli, who had taught at the university. (DAVAR/HA'ARETZ/MA'ARIV 19.3.91; HAMODIA 22.3) In a caustic feature article by columnist Boaz Evron, headed "IN THE DEPTH OF IGNORANCE," the writer attacked the protest at Ben-Gurion University in Beersheba led by Rabbi Sofer. Focusing on the charge that "Christianity is a semi-idolatrous religion", Evron underscores the Jewishness of Jesus, his disciples, and "almost all the sayings and quotations given in Jesus' name in the Gospels". He also noted the pluralistic nature of Judaism in New Testament times, and proposed that the Rabbi read the New Testament to come to the conclusion that the Sermon on the Mount "is the summit of Jewish prophecy". Evron continues to analyse Jewish concepts like the resurrection, angels and demons, Talmudic debate, Jewish mysticism, and concludes that they were largely absent from the Hebrew Scriptures but were absorbed into Judaism through contact with non-Jewish and sometimes pagan societies among whom the Jews had lived. He appealed to the University authorities to react more sharply to such offence to the dignity of a distinguished guest lecturer. (YEDIOT AHRONOT 22.3.91)

"BLUNT HIS TEETH!": In a full-page blast, reporters for the orthodox weekly YOM HASHISHI (22.3.91) attacked the project of Baruch Maoz and HAGEFEN to open a dental clinic with the support of a Finnish Christian group (Patmos) for serving new immigrants in Israel. Baruch Maoz, "well-known Messianic, is introducing a new subtle method for blunting teeth ... and promoting the mission"; and his own teeth need blunting..

TIBERIAS SCHOOL: The principal of the Peniel school (Wendel Stearns) was summoned to a police investigation in Tiberias on suspicion of violating a closure order issued against the school by the Director General of the Ministry of Education, Zevulun Orlev. Tiberias Mayor Yossi Peretz denied that the Messianic character of the school was the reason behind the closure order. "The issue is operating an unlicensed school, and nothing more," he insisted. Meanwhile, it was learned that the closure order was not violated inasmuch as there were only seven pupils in the school, a number which falls outside the definition of a school by law. (HAMODIA/YATED NE'EMAN 7 Mar 91; KAWL HA'EMEK 8 Mar)

GALTRONICS: Following the announcement of the award of the prestigious Kaplan prize for productivity and efficiency to Galtronics of Tiberias, response from the orthodox and secular press again focused on the Messianic connection of the firm. "It reflects the criteria of the Wise Men of Helem (Gotham), and Mayor Peretz is worthy of another prize for agreeing to enlarge the plant in order to provide additional employment for new immigrants!", B.Z. Eshel of the orthodox YOM HASHISHI (8 Mar 91) commented sarcastically. The following day, the same paper published a report that Givati Ben-Yosef, Tiberias Labour Council secretary, had written the mayor to request a delay in granting a permit for an additional wing of the Galtronics plant, on the grounds that the plant has no works committee or Histadrut representation.

In the business section of MA'ARIV (12 Mar 91), Uri Ginossar produced a feature article on Galtronics' advanced technology, which led into a description of Messianic Jews in Israel, and of Dan Yahav, the general manager, "apparently the only manager of an industrial plant in

Israel who insists on praying to his God 'davka' inside the plant". The writer also notes that the committee for awarding the Kaplan prize gave among its reasons for the award that "the company is known as leader in the world market in quality and innovative development". The article goes on to describe the ongoing conflict between Galtronics and the religious establishment and the civil authorities influenced by them over the Messianic Jewish and alleged missionary activities. S. Kaufman, of the ultra-orthodox YATED NE'EMAN (20.3.91), attacks "government assistance to the mission" in an "exposé" about Galtronics. On 22.3.91, under the heading "THE MISSION IN TIBERIAS EXPANDS," the same writer reports that the mayor had assisted Galtronics "to enlarge and deepen its work of apostasy" through the purchase of a nearby plant, and to receive the necessary permits from the Ministry of Commerce & Industry and the Sanitation Department of the Tiberias Municipality.

ATTORNEY GENERAL UNDER MISSIONARY INFLUENCE?: Rabbi Y.M. Abramovitz (author of the "anti-mission" law of 1977) stated that he was "beginning to think that the missionaries are influencing also Mr. Yosef Harish, the Attorney General; otherwise I cannot understand why he had not responded to my letter of three months ago." The Rabbi had appealed to Harish to enforce the law against missionary bribery, which had allegedly been nullified by the then State Attorney Gavriel Bach's instructions to the police not to investigate any complaint of illegal mission activity without the approval of the Attorney General or the State Attorney. Rabbi Abramovitz had requested that new instructions be issued to the police to investigate every complaint against the missionaries, and if justified, to draw up a charge sheet for court proceedings. He announced that he would wait no longer, and would apply necessary pressures to prevent further spread of this phenomenon. (EREV SHABBAT 22.3.91)

ASHDOD SANITATION WORKER A MISSIONARY: Yossi Asulin of the local Ashdod weekly (HASHAVUA B'ASHDOD), in a feature article headed "THE MUNICIPALITY FINANCES MISSION ACTIVITY," interviewed Mostart (Conrad) Kuhn, a 60-year-old sanitation worker for the Ashdod municipality for the past four years. The son of a Hebrew Christian from Germany, he himself converted after studying the New Testament. His mother's father was a Jewish missionary to South African blacks. During the 1956 Sinai Campaign, Conrad decided to emigrate to Israel, but his Christian wife refused to accompany him and they were separated. For a long time he moved around the kibbutzim, and six years ago settled in Ashdod, and then found work with the municipality. "No one has a bad word to say about him--he's warm-hearted, likeable and very wise." He contributes his meagre salary to Christian work in Jerusalem, New Testament distribution and Christian books. For him the Hebrew Scriptures are prophecy and the New Testament their fulfilment. He eagerly quotes from the Bible (Isaiah 53) and Luke's Gospel to prove his point. "My dream is that all the people of Israel, all of Ashdod, and the whole world will believe in the way of Christianity; then redemption, peace and fraternity will come to the world," he says. He tries to convince everyone "in ways of pleasantness" how to believe in Jesus and how to behave. (22.3.91)

MESSIANIC YESHIVA IN JERUSALEM: An appeal letter to supporters sent out by Ari and Shira Sorko-ram, formerly of Ramat Hasharon, has been obtained by the anti-mission society "Yad L'Ahim". Financial support

is being sought for building a "messianic yeshiva" or Messianic Jewish Leadership Training Center in Jerusalem in Sept. 1991. They have found a buyer for their Ramat Hasharon building and are looking for land in Jerusalem on which to build their center. The anti-mission society has forwarded the information to the Jerusalem city council and the Israel Land Authority in an effort to thwart the project. (IN JERUSALEM 8 Mar 91; HAMODIYA 14.3.91; YOM HASHISHI 15.3.91; YERUSHALAYIM 22.3.91; HATSOFEH 31.3.91.)

MISSIONARIES IN JERUSALEM'S JEWISH QUARTER: The ultra-orthodox HAMODIYA (21.3.91) reported that a group of five missionaries of Jewish origin entered the Jewish Quarter in the Old City of Jerusalem and began distributing Hebrew-language missionary tracts which called on people to join the congregation of the Messianics. The group was led by a man named Doron Rubenstock from Ariel. They were escorted to a nearby police station by a Jewish Quarter activist who filed a complaint against them for incitement and disturbing the public order. The police have thus far not given proper attention to the complaint.

PASSOVER MISSIONARIES: The Haifa chief rabbi Sher-Yeshuv Cohen and Religious Council chairman Dr. Yisrael Levanon have sounded the alarm over missionary activity in Haifa among new Soviet immigrants under the guise of providing material aid for the Passover festival, as well as propaganda in Russian, Yiddish and Hebrew, and Bibles including the New Testament. (HATSOFEH/HAMODIYA/YATAID NEEMAN - 25.3.91)

A group of Messianics is planning a conference in Tiberias during the Passover week, with enrollment for Israelis conducted at the Messianic gallery in Tel-Aviv ("Dugith"). At the same time, overseas Messianics have been planning a massive information campaign for the Passover holidays aimed at encouraging their membership to emigrate to Israel, to tour the land (a group from "CHOSEN PEOPLE" ministries especially active among Soviet Jews is due here immediately after Passover, while another group arrives on the Eve of Passover). The anti-mission activists are organizing a counter-offensive to these "criminal plots openly declared by the Messianics" and to work towards an amendment to the Mission Law which will make it more effective as well as working for enforcement of the present law. Meanwhile, Jewish communities in America have been surprised by the large advertisements in the press inviting Jewish youth to attend a missionary Passover Seder, and have countered by stepping up public seders for Jewish youth, especially students. (YATAID NEEMAN 26.3.91; HATSOFEH 27.3; EREV SHABAT 29.3)

MISSION TO SOVIET JEWISH IMMIGRANTS: The Akko weekly (KAWL HATSAPON 8 Mar 91) published a two-column "exposé" about "extensive" mission activity among Soviet immigrants in Galilee conducted by church agents or Christian immigrants who pretended to be Jews. An unnamed emissary of the Jewish Agency, a Soviet Jewish immigrant who had been sent to the USSR, reported on alleged activities of another Soviet Jewish-Christian immigrant sent out by the Jewish Agency, who had allegedly encouraged Soviet Christians with slight links to the Jewish community (as a result of mixed marriages) to make aliya while she had tried to discourage them. She warned against the waves of Christian immigrants coming to Israel and has informed the authorities. The deputy Minister of Religious Affairs Moshe Gafni, in response to the report, admitted the possibility of Russians posing as Jews to enter Israel, but he had no documents which could prove this. On the same date (8 Mar) the

orthodox daily (HATSOFEH), on a Russian-language page of the paper headed (in Hebrew) a warning: "BEWARE OF THE MISSIONARY MOVEMENT". The JERUSALEM POST, in a feature article headed "LYING ABOUT SHARANSKY" (8 Mar 93) by David Bar-Illan, exposed the attack on Sharansky which had appeared in the "fringe scandal sheet" "Haolam Hazeh" which alleged that he had received \$1 million from "the Mission". (SEE NEWS CLIPS NO. 10, page 1, December 1990). The article was a "mishmash," "a blatant unmitigated lie (which) resembles Arab harangues about Jewish tactics...beneath contempt, shopworn stories about the flaky Jews for Jesus sect and other eccentric missionary groups..." Sharansky received an apology published in a corner of the editor's column on 20.2.91, and agreed to drop his libel suit against the magazine.

In an article about ultra-orthodox activities among Soviet Jewish new immigrants appearing in "HAMAHANE HAHAREDI" (THE ULTRA-ORTHODOX CAMP), one item dealt with the trashing of "hundreds of missionary tapes in Russian which had been distributed among the new immigrants." (27.3.91)

RESPONSE TO GOLDING: (SEE NEWS CLIPS NO.10 JAN-FEB 1990, page 5-JERUSALEM) Two letters in support of the anti-missionary Golding were published in the weekly IN JERUSALEM SUPPLEMENT (8.3.91 & 15.3.91), both in response to the letter by Chas. Kopp, UCCI Chairman, reacting to an article by Fern Allen about the anti-missionary warrior. David Kruss of Rasco, J'lm, "may not agree with Golding's opinions or methods (but) he certainly has a right to espouse what he believes." Dale Baranowski of Moshav Elazar, "an ex-Christian born a Catholic who spent some time in the fundamentalistic camp, and lived for 27 years in Christian communities," wrote that while recognizing that there are "Christians with pure motives, such as the group Bridges for Peace run by Clarence Wagner and the Japanese Makoya," Christians should be asked if they believe that God recognizes Judaism as legitimate, that a Jew can sincerely practise Judaism and be saved and go to heaven, and if so, is the Christian being challenged willing to affirm this publicly.

ANTI-CHRISTIAN PRO-MESSIANIC: Shlomo Salmon of Kibbutz Gesher is, like the most secular Jews, convinced that the religion of Israel as revealed in the Hebrew scriptures and in many of the sayings of the sages, superior to Christianity which shed rivers of blood. Why then are our pious ones so frightened by it? "The missionaries have had scant success among Jews. The reason for ultra-orthodox anti-mission campaigns is the rise of a militant nationalist form of Judaism cynically exploiting political, economic and religious needs for its sinister ends. "From a personal acquaintance with the Tiberias group, I can testify that these Messianics exceed in their naive faith, their goodheartedness and sincere desire to help their neighbour a thousand fold more than those who curse the kibbutzim and scream "Thou (God) hast chosen us...." (AL HAMISHMAR 29.3.91)

GAL-GROUP ; A two-page feature article headed "ARE THEY BURNING SOULS IN TIBERIAS?" appeared in the leftwing daily AL HAMISHMAR (15.3.91). The reporter, Ami Rozinsky, interviewed Dr. Wendell Stearns, Dan Yahav, Yeshayahu Hoffman (discharged employee of GALTRONICS who joined an anti-mission organization), Yossi Mimran (head of anti-mission "El-Hai") and local education authorities about the Messianic school closure.

CHRISTIANS AND JEWS

"CHRISTIAN" CHECKS AT LIKUD BRANCH: A fund called "Christian Aid to Zionism" is behind the distribution of checks in amounts of NIS 130 to new immigrants at the Likud branch in downtown Jerusalem. A Likud activist named Margolis Arcady appears to be the distributor, and branch chairman Reuven Rivlin described the source of the money as a Dutch pro-Israel Christian philanthropic fund, which in the past contributed \$1 million to the State of Israel through Prime Minister Yitzhak Shamir. Rivlin sees nothing unethical in this practice, inasmuch as other political parties are also involved in providing material assistance to new immigrants. (KAWL HA'IR 1 Mar 91)

IMPROVED CHRISTIAN-ISRAEL RELATIONS: Haim Shapiro of THE JERUSALEM POST (8 Mar 91) describes unusual expressions of sympathy for Israel on the part of Christian groups which in the past had been "less than sympathetic". A press release by the U.S. National Council of Churches (NCC), which is generally sympathetic to the Palestinian cause, "deplored Iraq's missile attack on Israeli cities". A similar message came from the Canadian Council of Churches (CCC), while the Lutheran World Federation (LWF), with strong ties in the Arab world, sent a letter to the Israeli ambassador in Switzerland, expressing "indignation and concern" over the missile attacks. Catholic officials world-wide sent messages of sympathy and outrage, and there was increasing pressure on the Vatican from Jewish and Catholic groups for the Holy See to establish diplomatic relations with Israel. The Pope himself expressed "solidarity with all those who in the State of Israel suffer because of the deplorable bombings".

EVANGELICALS BACK ISRAEL: Over 3800 U.S. Evangelicals gathered in Dallas, Texas, in a prayer-and-praise rally for Jerusalem and God's protecting hand upon Israel. Entitled "PRAY FOR THE PEACE OF JERUSALEM," the rally was a response to a JERUSALEM POST editorial criticising an NCC group on a "peace pilgrimage" in December which had endorsed PLO positions. Mike Evans, one of the rally chairmen, stated that "the Evangelicals were very enraged and felt the NCC had no right to speak for the vast majority of Evangelical Christians ... who are extremely strong supporters of Israel". Evans said that U.S. politicians would have to take note of the Evangelical message of support for Israel and the Land of Israel. (JLM POST 10 Mar 91)

OPEN LETTER TO THE SECRETARY OF STATE: Evangelist Grant Livingstone, in an open letter to Secretary Baker, appealed to him to "try God's peace plan from the Bible". Citing Scripture, he interprets various events relating to the Arab-Israel conflict and the Gulf war. (JLM POST 12 Mar 91)

EVANGELICALS PROMOTE TOURISM: A group of 17 Evangelical broadcasters who represent networks operating 900 Christian radio and 100 TV stations, have undertaken to promote U.S. Christian tourism to Israel. Support for Israel among the group was overwhelming. "Israel is part of God's plan and must be defended," one group member commented (they had all confirmed their reservations during the height of the Gulf war). "We're used to dealing with Jews," the Tourism Ministry spokesman remarked, "but these Christians know how to speak to their own people." (JLM POST 13.3.91) The preacher Pat Boone is leading a new campaign to encourage pilgrimage to Israel. Funded by Israel's

Tourism Ministry, the campaign will appeal to Christians to follow Boone to Israel. (HA'ARETZ 20.3.91)

CANADIAN EVANGELICALS IN ISRAEL: ISRAEL TRAVEL NEWS (Feb 91) reported the visit of 15 Baptist ministers from Ontario on a ten-day educational tour organized by Shalom-K Tours of Canada.

PLANS FOR ISRAEL'S 44TH BIRTHDAY: Plans to bring 400,000 Evangelicals to Israel in May 1992 for Israel's 44th birthday are being made by pastor Billy Watson, now living in Jerusalem. In the early 1980s Watson organized "Washington for Jesus", which brought some 400,000 Christians to America's capital. He plans to divide the Israel operation into two ten-day groups, with the focal point a huge rally of both groups in the Sacher Park area. Various U.S. Evangelical TV stations have already promised to support the programme, now in a preliminary stage. (JLM POST 15.3.91)

THREATENS TO CONVERT: A Tiberias woman threatens to convert to Christianity with her five-week-old son if the Rabbinate fails to issue a marriage certificate for her and the child's father, a Cohen (descendant of Aaron), who, according to Rabbinic interpretation of Biblical law, is forbidden to marry a "profane woman". The woman and her family have been ruled "profane" and unfit for marriage to Cohanim. (HADASHOT 13.3.91)

EASTER-PASSOVER LINKS: In a scholarly article by Malcolm Lowe, a New Testament expert living in Jerusalem, the writer gives examples of how Christians have seen the links between Passover and Easter, the possibilities of tension between identification and opposition, and ways of overcoming negative historical memories relating to the often controversial celebrations of these feasts. (JLM POST 31.3.91)

SECTS

EMMA BERGER: The Bethel plant in Zichron Yaacov, belonging to the Emma sect founded by the late Emma Berger, is the sole producer in Israel of systems for sealing shelters against chemical attacks. During the war they were working round the clock to supply increasing demand. They claim the motive for the production was Biblical, as they interpreted Scriptures relating to hard times due to befall Israel. According to plant director Fuchs, the plant has been in operation since 1971, and for the past nine years has been producing filter systems against gas attacks for shelters according to Israel civil defence standards. Zichron Yaacov Council Head Yishai Shibovsky says he has not visited the plant, but there is a peaceful relationship with the sect since they stopped buying up land, which had provoked no little tension, especially with religious and nationalist elements in Israel in the past. They produce an average of ten systems per day at a sale price of US\$2,500 for a small system and US\$6,900 for a large one. (MA'ARIV 17.2.91; HADASHOT HADERA/KOL-BO HAIFA/HAMODIA/YOM HASHISHI 22.2)

JEHOVAH WITNESSES: The ultra-orthodox HAMODIA (18.1.91) published a two-page story about the Elajmi family of Ramat-Gan who were approached by J.W. missionaries, and how the J.W.s were "exposed",

NOTE TO READERS: The material in NEWS CLIPS is abstracted from mainly Israeli media sources relating to news and comments of interest to Evangelicals. Some of these sources are extremely hostile to mission work, to Messianic Jews and to the New Testament. The editor asks that readers take this into consideration when reading NEWS CLIPS, nor does he vouch for the accuracy or views reproduced herein.

"THE MISSION"

STORM OVER JEWISH RETARDED IN CHRISTIAN INSTITUTIONS: The month of March produced some three dozen clippings in the secular and religious press responding to ultra-orthodox Deputy Labour & Welfare Minister Menahem Porush's declared intent to end funding to Christian institutions (allegedly missionary) which care for severely retarded Jewish children. "I will do everything possible so that Jewish children are cared for only in Jewish institutions," Rabbi Porush told the Knesset, in response to a parliamentary query, but denied that he had issued an order forbidding the placement of Jewish children in Christian institutions. The left-wing Mapam M.K. Tsaban had called on Porush to revoke the guidelines he had published against placing Jewish children in mission institutions. According to Tsaban, only two institutions are involved--"The Sacred Heart" in Haifa,(which shelters 59 Jewish children) and St. Vincent in Jerusalem,(which shelters 63), all being severely retarded and disabled children.

According to Dr. Yitzhak Kendall, assistant to the General-Director of the Dept. of Labour & Welfare, Jewish children are placed in these institutions only with the consent of parents. The Israeli Movement for Progressive Judaism has appealed to the Prime Minister to prevent any transfer of Jewish children cared for in these institutions, and ridiculed the argument of possible missionary influence. Moshe Amirav, Jerusalem City Councilman, also called on Mayor Kollek to schedule a council meeting on the issue because of the possible negative impact on St. Vincent's in Ein Karem in Jerusalem. He noted that the nun who had founded the institution had received a prestigious Jerusalem prize.

A lead article in YEDIOT AKHRONOT (7 Mar) headed "CRUELTY", denounced the deputy minister's intent. The following day an unsigned article headed "Column of Shame" attacked the deputy minister for his bigotry and concluded: "When ultra-orthodox hoodlums (in a rival faction) once beat Porush, they did so for the wrong reasons." B.Michael of HAARETZ (10 Mar), in a feature article termed Porush "a wicked man; there is no other word," one who is a disgrace to Judaism. A Jewish religious kibbutz member told the afternoon paper "MAARIV" (7 Mar) that he was "deeply offended" by the deputy minister's attitude. His own daughter was cared for at St. Vincent's and he was convinced that such care was unavailable in any Jewish facility. "They pray for the children's health to the same God as I do," he stated. A Haifa mother, with a child in a Christian institution wept upon hearing of Porush's remarks, and said she would rather convert than see the child removed. In response to the parents' comments, Porush insisted that they did not understand that, despite the good care their children receive, "the unfortunate children are instruments and a means to influence them (the parents) with the Christian message."