

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 suggests that readers take this into consideration when reading NEWS CLIPS, nor does he vouch for the accuracy of the reports abstracted below.

OPERATION SOLOMON - SIDE EFFECTS ("THE CHRISTIANISERS")

The massive emigration of Ethiopian Jews to Israel during the last days of the Mengistu regime produced a flood of news items and comment in the Israeli media about one unusual side of the human drama. During the two-month period covered by this issue of NEWS CLIPS, 125 clippings were supplied which relate to the so-called Feres Mora, Ethiopian Jews called "mitnatzrim" ("Christianisers") in the Hebrew media.

This term embraces a variety of Jews, some who formally converted to the Ethiopian Orthodox Church or to one of the Protestant missionary churches (including second- and third-generations). The term also includes Jews who did not convert but who left the strict practices of traditional Ethiopian Judaism and, like their secular counterparts in the West, assimilated into the general Ethiopian community, but were numbered by their Orthodox kinfolk as Feres Mora.

It appears that, despite disapproval by traditionalists, they were never isolated or anathematised from the community and usually kept in touch with their immediate families, attending weddings and other community gatherings. The estimates of their numbers vary greatly, from the 3,000 in Addis Ababa now hoping to emigrate to Israel, to 50-100,000 given by some authorities. Some claim that all of North Ethiopia is saturated with Feres Mora, and Judaising elements within the Ethiopian Christian community (circumcision, Sabbath observance, dietary regulations, sexual purification rites) are widespread.

The issue of bringing in these Ethiopian Jews has become a major topic and is being thrashed out by a wide spectrum of Israeli opinion and authorities: the Chief Rabbinate, the Jewish Agency, the Prime Minister and his Cabinet, the general Ethiopian Jewish community and its leadership, the ultra-orthodox and the secular communities - each with variations of approach.

One of the more controversial aspects of the debate has been to what extent are these Jews voluntary converts to Christianity. If they had voluntarily converted to Christianity, the Law of Return, as presently interpreted, excludes them from immigrating to Israel under that law. If, however, their parents converted, while their grandparents remained traditional Ethiopian Jews, then they could settle in Israel as descendants of Jews under this law.

An additional element has been inserted into the debate by the widespread belief which compares the Feres Mora to the "Marranos" (Spanish and Portuguese Jews who converted to Roman Catholicism under duress in the Middle Ages, in order to escape expulsion as well as physical threats to their life and property). In an editorial headed THE NEW MARRANOS, the JERUSALEM POST (29.5.91) wrote: "They are Jews



who had converted to Christianity, but many have close relatives now in Israel. Most of them converted not out of conviction, but because fierce antisemitism made life intolerable... but despite their conversion they did not assimilate with other Christians (remaining) a separate, insular group, marrying almost exclusively among themselves." The editor concludes with the hope that Israel will do everything "within its power to guarantee the safety of both Jews and converts still in Ethiopia... It is unthinkable that families should be torn apart because some of their members converted under duress."

The secular independent Hebrew daily HA'ARETZ, in a lead article the same day, took a decidedly different approach. The writer questioned the claims of forced conversion: "Nothing is known about coercive campaigns comparable to what occurred in the days of the Inquisition in Spain and Portugal, and there is no basis to the argument which seeks to describe the Christianisers in Ethiopia as Marranos. Those who were baptised into Christianity had decided that they would no longer be Jewish." The editor cites the ruling in the Rufeisen case, in which the Court ruled that a Jew is one whom "the Jewish man in the street" characterises as such, which expresses a national consensus. "This (consensus) was never in dispute but was accepted as self-evident, and secularists have not challenged it." In the view of the writer, there is a limit to which the Law of Return can be stretched, but converts to Christianity or Islam ("meshumad" - apostate has been their designation throughout the generations) have overstepped the limit.

In a sharp response to the HA'ARETZ editorial, the ultra-orthodox daily HAMODIA (30.5.91), in an article headed THE SECULAR FACE IN ALL ITS UGLINESS, attacked the writer as "racially discriminatory against blacks" in comparison to the HA'ARETZ "liberal" attitude toward Russian Christian immigrants to Israel under the Law of Return. The writer added: "It is incredible how far the secular demagoguery of this paper can reach... The hatred to the Jewish religion may well have deranged the writer when he disputes the rabbinic dictum 'a Jew, even if he sins, remains a Jew', cited by the Sephardi Chief Rabbi in defence of bringing the Feres Mora to Israel." The HAMODIA writer concludes that only malicious anti-Judaism could shamelessly state that any Jew, even an "apostate", "has crossed the line" and ceased to be Jewish; no matter that every Jewish child knows the contrary to be true."

The moderate orthodox daily HATZOFEH (30.5.91), commenting on the HA'ARETZ editorial, expressed surprise at the opposition to the immigration of the "Christianisers" by HA'ARETZ and several other secularist sources in contrast to most of the Jewish Orthodox and the Chief Rabbis. "We asked ourselves, how would HA'ARETZ have reacted if the Chief Rabbis had decided that it was forbidden to bring the 'Christianisers' to Israel? It is very doubtful if this paper would have supported the rabbinical position in such a case."

The rabbinical position was reported at considerable length. Based on the assumption that the Feres Mora were converts under duress, the Chief Rabbis and other Jewish Orthodox authorities supported their immigration to Israel. Subsequently, questions were raised about the reliability of information about the converts, and the Jewish Agency, the Government, and Jewish Orthodox leaders tossed the ball back and forth, until it was decided that a rabbinic delegation should visit Ethiopia and investigate the situation on the spot in order to settle the issue of the converts' status under the Law of Return. The

delegation sponsored by the Ministry of Religious Affairs will include rabbis, rabbinical judges and Ethiopian Jewish religious leaders.

It was reported that five percent of the 1985 wave of Ethiopian Jews (Operation Moses) were "Christianisers", according to Uri Gordon, head of the Jewish Agency's Aliya Department. At present, approximately 3,000 are waiting in Addis Ababa, hoping to be airlifted to Israel. Many, if not most, have relatives in Israel in the traditional Jewish community, and pressure is being exerted from inside and outside the Ethiopian Jewish community to bring them to Israel on the basis of family reunification. Supporters of this policy come from the political right and left, as well as from Orthodox and secular elements. Meanwhile, a young Ethiopian Jewish woman who came to Israel in Operation Moses has appealed to the Israeli High Court to order the Ministry of Interior to permit her husband, a son of "Christianisers" now living in Addis Ababa, to immigrate to Israel under the Law of Return. The High Court has issued an order nisi requiring the Ministry to give reason why it does not permit the husband's immigration.

"We will continue to examine every family on a case by case basis," Israeli Ambassador to Ethiopia Asher Naim was quoted as saying. The JERUSALEM REPORT (6.6.91), in a cover story on Operation Solomon, concluded: "The fate of the Feres Mora is still not sealed... With other Ethiopian Jews now safely in Israel, Ethiopian Jewish activists in the country will be focusing their efforts on the Feres Mora."

"THE MISSION"

GALTRONICS: The Tiberias police have reopened their investigation of allegations that Christian groups in the Tiberias area have engaged in the sale of children, enticing to conversion by means of material benefits, and transferring retarded children to Christian families and institutions. Most of these allegations were "exposed," following strenuous efforts over a period of two years, by local private investigators serving the anti-mission society El-Hai, headed by Yossi Mimran. Some of these allegations involve a family of new immigrants from Ethiopia who converted to Christianity in order to receive benefits and advancement at Galtronics; another involves a divorced woman's claim that a senior member of the Messianic Jewish community and his wife offered her \$45,000 for the child that she was bearing during pregnancy, and that following the child's birth, after the circumcision, a Christian ceremony was conducted; an ex-employee of Galtronics, J. Hofman, charged that he was dismissed because of his refusal to cooperate with Christian activities, such as Friday afternoon worship service which included prayer and praise to Jesus; another ex-employee, Ilan Elkobi, charged that he was dismissed because of his opposition to Messianic activity.

Tiberias Mayor Yossi Peretz, in reaction to the charges, stated that if the police and the courts proved that the plant under the guise of export industry is engaging in missionary conversion, it has no right to exist in Tiberias or Israel. "At present I have no proof from the courts or the police that this is indeed the situation, and on the basis of suspicions and rumours I cannot act to close a factory that employs 150 workers." Meanwhile, Attorney Aminadav Yavor has appealed to the Mayor on behalf of an ultra-orthodox member of the city council to halt work on the empty structure that was recently turned over to Galtronics, in view of the evidence that the plant has violated the law against missionary bribery.

In reaction, the spokesman for Galtronics has stated: "The management has for some months been subject to a smear campaign, false accusations and allegations by workers charging that they were subject to religious pressure. This campaign is organized by religious anti-Zionists in Tiberias, among them municipal officials who gather unsubstantiated information in order to create an ugly atmosphere designed to hurt the good name of Galtronics. The management is weighing legal steps to be taken against those religious persons who are conducting this campaign." The Messianic Jewish couple that allegedly offered \$45,000 for adopting an unborn child also categorically denied the charge, while acknowledging that they were Messianic Jews and did know the woman, but had never acted in the manner described above. (KOL HA-EMEK VE-HAGALIL, 26.4.91)

CHRISTIAN EMBASSY AWARD : Several papers carried stories about a Knesset award ceremony in which prizes and grants worth over NIS110,000 were awarded from the Speaker's "Quality of Life" fund to a variety of individuals and institutions actively working to create a better society. Speaker Dov Shilansky, scheduled to hand out the prizes and grants, cancelled at the last minute, reportedly due to ultra-orthodox pressure over one of the prize winners, the International Christian Embassy in Jerusalem (ICEJ), because of its alleged missionary activity. Other members of the award committee refused to bow to the ultra-orthodox pressures. Shilansky thereupon decided to turn over the ceremony to others on the committee, and agreed merely to shake hands with the recipients, including the ICEJ.

One result of the uproar was the refusal of an ultra-orthodox recipient to accept the award of NIS12,000. In addition, unknown to the Orthodox, one grant was going to help set up a memorial to a French parish priest, Alexander Glassberg, whose rescue and intelligence operations on behalf of persecuted Jews and the State of Israel will remain classified for years to come. Episodes from his life were due to appear in the JERUSALEM POST's CONTACT magazine on 5 May 1991.

Angry reactions to the Christian Embassy affair were voiced by right-wing activist M.K. Geula Cohen, who protested: "This is a desecration of God's name to libel the Christian Embassy as being a missionary body. The only missionary work done by the Embassy is to convert Gentiles to Zionism and to gather Jews not into another religion but into airplanes from the USSR to Israel. The Embassy deserves not only the Knesset prize, but also the Israel Prize." (MA'ARIV 1 May 91)

Echoing Cohen's outrage, the JERUSALEM POST (2 May 91), in an editorial headed HAREDI (ultra-orthodox) PREJUDICE, attacked the Speaker's withdrawal from the award-giving ceremony as a "silly gesture", and called on him to "resist efforts to contaminate the nation with the prejudices and paranoia of a few". The editorial characterised ultra-orthodoxy's "inordinate" fears of missionaries as a ghetto reflex which exposes ultra-orthodox "self-doubts about the resilience of their own religious convictions". It linked this to "baseless" attacks on Galtronics, on Natan Sharansky for his links with a Dutch Christian organization, and now on the ICEJ. "Israel has no better friend... than the people at the Christian Embassy, the finest example of Christian Zionism, which has a long and distinguished history," the writer comments. Quoting Johann Lukhoff, ICEJ President, the paper disputes the missionary charges: "No one can point to a single Jewish person converted to Christianity as a result of our efforts," says Lukhoff.

"THE MOTHER, THE SON AND THE HOLY SPIRIT": In an interview reported in the weekend supplement of the leftwing daily AL HAMISHMAR (3 May 91), Rabbi Menahem Porush, Deputy Minister of Labour & Welfare, was asked by journalist Vered Levy: "What is the sin of the Galtronics plant that you have sought to deprive them of the Kaplan Prize for excellence?" Porush replied: "This is a plant that compels its workers to pray to the Mother, the Son and the Holy Spirit. They have converted 35 families, baptised a minor in an attempt to convert him, and paid money to people in order to convert them." Asked what is his vision of an ideal State of Israel, Rabbi Porush replied: "I hope and pray with all my heart for the coming of Messiah. Until then, I'm working to enforce the Knesset laws relating to Sabbath rest and the other matters ..."

Yitzhak Mor, a 28-year-old worker at the plant, told a press conference that "all these rumours are doing an injustice to those of us who work at Galtronics," according to a report in MAARIV (23.5.91). The management has opened its doors to the press in a campaign to counteract the attacks upon it by ultra-orthodox opponents. At the same press conference, Ilan Alkobi, age 22, dismissed by the firm two years ago, testified that the remarks he made at the time attributing his dismissal to a refusal to participate in Christian prayers were distorted. "I was fired because I didn't get along with people," he stated. In response, Yossi Mimran, of the anti-mission El-Hai group, charged that the testimonies of the workers were false.

In a letter to a Tiberias weekly paper (KOKHAV HATZAFON - "North Star", (17.5.91), Dr. A. Shealtiel, a City Council member, cautioned against attacking Galtronics under pressure of anti-mission activists. He underscored the benefits to Tiberias and to Israel resulting from the company's activities (foreign currency through export and employment opportunities locally), and re-affirmed the right of people to believe as they choose. If, indeed, missionary activity is engaged in at the plant, he added, it should be dealt with discreetly at higher levels.

The City Council of Tiberias has reversed its previous decision to oppose the opening of a souvenir shop in the municipal marina, on grounds of its alleged missionary character. The city has now issued the necessary licences which had been delayed for over half-a-year on various pretexts. When the "Galilee Experience", which owns the shop, demanded detailed reasons for the licence delay, the municipality withdrew its objections. Ultra-orthodox elements have attacked the Tiberias mayor and charged the city with helping the missionaries take over Tiberias. (DAVAR 17.5.91)

The Tiberias City Council has decided to discuss the charges made by Yossi Mimran of the local anti-mission society relating to alleged extensive missionary activity by the Mission and the Messianics in industry, new immigrant absorption centres and schools in the area. (HATZOFEH 21.5.91)

Orthodox Jewish interviewees on a special TV report about the Galtronics issue who cooperated with TV correspondent Yigal Goren were shocked to learn that the report was broadcast on the Sabbath. They had hoped it would help their campaign against the Mission. (YOM HASHISHI 14.6.91)

The Deputy Mayor of Tiberias, Zion Pinyan, has appealed to Tiberias businessmen to raise funds for the family of a Jewish woman who claims

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she received an offer from Messianic Jews to purchase her child for \$45,000. Contractor Yehezkeel Morad has decided to contribute NIS 1,000. Meanwhile, the woman has appealed to the deputy mayor for assistance, and he has begun a process of exempting the family from municipal taxes for several years ahead. (KAWL HA'EMEK VE'HAGALIL, Upper Nazareth - 3 May 91). The same paper carried a photo and a paragraph about scorched missionary literature found in a dustbin, allegedly discarded by a local Messianic Jewish woman.

KNESSET DEBATE VOTED: Deputy Minister of Religious Affairs Rabbi M. Gafni, in response to a motion for the Knesset agenda by M.K. Rabbi S. Dayan relating to missionary activity and enforcement of the anti-bribery law of 1977, confirmed that a directive exists, which requires the consent of the Attorney General before police investigation of violation of the law is undertaken. The increased activity of the Mission and the Messianic Jews in Israel, it was noted, "is no less serious than the intifada and the murderous deeds of Israel's enemies who seek to destroy our bodies while the missionaries seek to annihilate our souls, our Torah, our faith, our heritage. According to our sages, this is more serious than the destruction of the body." Rabbis Gafni and Dayan submitted a motion, carried by majority vote, to conduct a special Knesset session on the subject of increased missionary activity. (YATAID NE'EMAN 27.6.91)

Two cassettes of a U.S. Christian preacher were found in a Knesset ashtray on the day that the Speaker's award to the Christian Embassy was made. (YEDIOT AHRONOT 5.5.91)

MA'ALOT-TARSHIHA: The local council of these twin towns will combat the missionaries who each Sabbath appear in the (Arab) market and distribute literature for Soviet Jewish immigrants. Ma'alot Rabbi Yitzhak Vaknin charges that the missionaries exploit the ignorance of Judaism among the immigrants in order to entice them. The missionaries are led by Elias Joubran of Kafr Samia. His daughter confirmed that they distribute literature, which she stated is not in violation of the law. (Adi Gil, HADASHOT, 13.5.91) The Akko local weekly (ZAFON 1, 17.5.91, Muniv Fares) reported that Council head Shlomo Bukhbut has instructed municipal inspectors to report to him the activities of the missionaries, and they will try to detain them for distributing literature without a licence. An Arab stall owner in the market remarked that the missionaries are five in number and come from Kafr Samia.

NETIVYA: The members of the Messianic community Netivya are planning a seminar for new immigrants at the Baptist Village near Petah Tikva. This fact has been exposed by the antimission activists of YAD LE'AHIM. Under the heading SUCCESSFUL ABSORPTION AND SPIRITUAL LIFE IN THE LAND OF ISRAEL, the Messianic community has scheduled the seminar for the weekend of 25-26 May, with registration at 16 Narkis Street, Jerusalem. Anyone unable to pay the full price for the seminar is urged "not to deprive yourself of being present" for that reason. Meanwhile, anti-mission activists have prepared a pamphlet in Russian with information about mission organizations and the mystical sects, the dangers of reading their literature or of accepting any help from them in their endeavour to trap Jews into their net. Rabbi Lifshutz, the YAD LE'AHIM director, denounced the seminar, calling it a further example of the deterioration of Israeli society, which has failed to "spew out these criminals". (HAMODIA/YATAID NE'EMAN 8 May 91)

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ASHDOD: An article about Conrad Mustart, Ashdod sanitation worker under fire for missionary activity, was published in AL HAMISHMAR (15.5.91) by Yossi Asulin. (SEE ALSO NEWS CLIPS NO. 12, PAGE 5, AND NO. 13, PAGE 5 - ALSO BY Y. ASULIN.) Asulin noted that Ashdod Mayor Zvi Zielker was astonished by the fury of the ultra-orthodox parties in the municipal coalition, and he had requested an opinion from the municipal legal adviser about the situation. "The problem is how to dismiss a man for his faith activity, one who is devoted to his work and without having any disciplinary problems. We are awaiting a reply from the legal adviser," the Mayor stated.

KIRYAT GAT: Michael Dahan of Kiryat Gat warned readers against responding to seemingly innocent adverts offering a free book about "the Messiah in the Tanakh in the Light of the Writings of the Sages". He charges that the book "borders on heresy and infidelity," and contains references to the New Testament; it is a failed attempt to demonstrate that Jesus is the promised Messiah of Israel, writes Dahan. (WHAT'S NEW IN THE SOUTH - KIRYAT GAT 17.5.91)

CHRISTIAN AID: Dozens of needy families living under the poverty line are being helped by a Christian organization to repay debts and to buy food, a Kol Yisrael radio reporter stated. These are pro-Israeli Christians whose aim is to relieve the distress of poor Israeli families. (GLOBUS 19.6.91) Shulamit Zitron, in response to the radio report, writes in a letter to MAARIV (25.6.91) that she hopes the Christian Relief aid will not lead to apostasy or emigration from Israel because of spreading unemployment among long-time Israeli residents as well.

U.S. JEWISH EVANGELISM TASK FORCE MEETS: A group of 17 Evangelicals sponsored by World Evangelical Fellowship (WEF) met at Oak Brook in Illinois from 2nd to 5th May 1991 to explore theological issues relating to Jewish evangelism. The task force was an outgrowth of the Willowbank Consultation on the Christian Gospel and the Jewish People, which produced the Willowbank Declaration and a group of related papers to be published as a book by Paternoster Press. The task force had also commissioned 14 papers to address Biblical issues (such as Isaiah 53), theological issues (two-covenant theology), as well as historical and contemporary issues (the WCC and Jewish evangelism, Jewish identity and assimilation, conversion consequences for Jews). In book form the proposed title is "To the Jew First: The Place of Jewish Evangelism in the Mission of the Church". J.I. Packer will coordinate an editorial team and write a concluding chapter. (WEF INFO EXCHANGE, 3 June 91, pp 2-3)

"JEWISH CHRISTIANS": The weekly JEWISH CHRONICLE of London (3 May 91) published a feature article by Anglo-Jewish writer Hyam Maccoby headed HOW TO ANSWER "JEWISH CHRISTIANS", accompanied by a photo of a confrontation in north-west London between a JEWS FOR JESUS group and anti-mission Jews. Maccoby advises Jews to "carry the battle into the camp of the 'Jewish Christians', explaining what is wrong with their claim that Jesus is the Jewish Messiah". If they believe that Jesus is God, they are contravening the first of the Ten Commandments, he stated. The concept of Jesus as the atonement for sins is, in his words, "totally un-Jewish, for in Judaism atonement is by individual repentance and reparation". Maccoby argues that Jesus also failed to inaugurate the Messianic age and "was regarded by the mass of Jews as another failed Messiah figure, though there is no reason why he should

not be regarded with sympathy". Arguments from the Hebrew Scriptures and history, he adds, should also be pursued; although it would be preferable for Christians to let Jews alone with their mission work, "in a democratic society there is no way in which missionary activity can be barred."

The CHRONICLE carried four responses to the Maccoby article in its Letters Section (21.5.91), two by traditional Jews advising against arguing with missionaries, one by a former Christian Jew with some understanding of the Christian position, and one by a Christian who insisted that the real issue is, "Was Jesus sinless or not? and (beyond that) an even profounder question concerning the nature of God".

MESSIANIC JEWS

DAVID STERN: In a feature article headed "THE THIRD COVENANT," HA'ARETZ writer Rali Saar (12 May 91) described the Messianic Jewish movement as seen through the eyes of U.S.-born Dr. David Stern of Jerusalem, a theologian of the Messianic Jewish movement who has composed several works on Messianic Jewish theology and also produced a "Jewish New Testament". (A brief summary appeared in the ultra-orthodox HAMODIA 17.5.91.)

"LET MY PEOPLE IN": Under this slogan, the Board members of the Union of Messianic Jewish Congregations (UMJC) will be coming to Israel to campaign for the admission of Messianic members of their congregations under the Law of Return. A document to this effect, signed by Rich Nichol, has come into the hands of the anti-mission division of YAD LE'AHIM. The group has also scheduled meetings with the representatives of the 30 Israeli Messianic Jewish congregations in order to increase cooperation between them, and will also meet unofficially with Knesset Members to express their "concern" over the fact that Messianic Jews are not permitted to immigrate to Israel. The third aim of the group is to "provide a significant cash gift to Israel for settling our people who are coming from the USSR". YAD LE'AHIM spokesman Moshe Friedman has announced that activists will begin from 17 June, the scheduled arrival of UMJC leaders, a spirited campaign which will include tracking the group in the hope of thwarting the malicious intentions of the Messianics. (YATAID NE'EMAN 14 June 91)

MEVASSERET: Three ultra-orthodox papers (HAMODIA/YOM HASHISHI 21.6.91, YATAID NE'EMAN 20.6.91) and KAWL HA'IR (28.6.91) carried articles about an "invasion" of the Messianics in Mevasseret Jerusalem. It concerns the purchase of two villas by Messianic leaders Ari Sorko-Ram and Barry Segal, one next to the other, which has stirred rumours that a Messianic missionary centre is being established. The ultra-orthodox articles focused mainly on Ari Sorko-Ram, his failure to overturn the decision of the Army to transfer him from his reserve unit because of missionary activity while on reserve duty, and the annulling of the rabbinical conversion certificate of his wife Shira (Carole Lindsay). The secular KAWL HA'IR article noted that a campaign had begun in Mevasseret, with the encouragement of YAD LE'AHIM, to void the sale. Residents have also approached the local religious council to complain of the threat to their children, but the rabbi has refused to intervene. Meanwhile, the anti-missionaries are planning to distribute literature and organize demonstrations against the Messianics. Shira Sorko-Ram denied reports that they were planning to establish a world centre in Mevasseret, although in the future they planned to establish

such a centre in Jerusalem. We are great Zionists, she said, who believe in the Hebrew Bible and in Yeshua the Messiah, but in no way do we engage in mission.

BROTHER DANIEL, SAVIOUR OF GHETTO MIR: In a lengthy detailed feature article which appeared in the weekend supplement of YEDIOT AHRONOT (10 May 91), Yoram London interviewed Brother Daniel Rufeisen, the Jewish Carmelite monk, who before his conversion to Catholicism disguised himself as a German policeman in occupied Poland during World War II and saved several hundred Jews in Ghetto Mir from deportation to the death camps. Escaping from the Germans when they discovered his true identity, he found shelter in a Carmelite convent and eventually converted to the Catholic religion, immigrated to Israel in 1960, and applied for Israeli citizenship under the Law of Return. In an appeal to the Israeli High Court, his petition was rejected, but he remained in Israel and was naturalised apart from the Law of Return. Brother Daniel has been working in Israel within a small Hebrew Catholic community for a return to his conception of the primitive Judeo-Christian Church. Describing his conversion to his interviewer, he remarked: "I was alone and I could devote all my time to thinking. When I read the New Testament I saw that it all took place in the Land of Israel, and I found myself in the middle of a debate between Jews and Jews, for Yeshua was after all a pure and enchanting Jew... His resurrection from the dead proved that he was the Messiah... I decided to skip over the 2,000 years of history (and Christian anti-Semitism) and to align myself to Yeshua the Jew, to pure Christianity. Just as Zionism decided to turn back the clock, I too work to restore Christianity to its sources so that once again it will be a Jewish option."

ADVERTISEMENTS: The Messianic congregation GRACE & TRUTH published an advert in the Russian-language paper NOVOSTY NIDELA in Tel-Aviv (18.6.91), inviting inquiries and visitors, with particulars supplied. Lengthy paid advertisements by the "Institute for Research of the Eternal People" (Klaus Pulz, Chairman) headed THE DILEMMA OF ISRAEL IN THE SEARCH FOR PEACE, appeared in HA'ARETZ and HADASHOT on 31.5.91, with an offer of a free Bible in Hebrew or Russian and a book entitled THE DESTINY AND FUTURE OF THE PEOPLE OF ISRAEL.

CHRISTIANS AND JEWS/ISRAEL

CHRISTIAN EMBASSY: Yosef Lapid, in an opinion article appearing in MAARIV (3 May 91), denounced ultra-orthodox attacks on the Christian Embassy as "an example of reverse anti-Semitism". He also linked his support for the Embassy to comments he made earlier that in the Gulf war the sophisticated Christian West had defeated the Fantasizing Islamic East, and Israel must link itself to Western civilization whose foundations were laid in Jerusalem, Athens and Rome.

CHRISTIAN INFORMATION AIDES: In two lengthy feature articles, the ultra-orthodox anti-Mission expert S. Kaufman of YATAID NE'EMAN "exposed" the Christian conspiracy of support for Israel as a front for missionary infiltration, in cooperation with the Israel Government. The attack focused on the "apostate" Ori Mazar who has links to various pro-Israel Christian groups - Christ for the Nations College, Assemblies of God, the National Christian Leadership Conference for Israel, Jerusalem Temple Foundation, Christian Friends of Israel and others. Mazar denied he was an apostate. (17.5./24.5.91)



In a news brief, Kaufman also reports the "shocking" news of "the most senior officials in the Israeli Government" who are advancing Israel information services in the U.S.A. through Christian organizations and churches. (17.5.91). The Ministry of Agriculture invests \$300,000 in promoting U.S. Christian tourism through radio and press with the help of Pat Boone, well-known Christian figure in the U.S. (DAVAR 6 May 91)

SALUTE TO ISRAEL: The WORD OF LIFE organization, in cooperation with the Jerusalem Fund and the Municipality, announced a salute to Israel programme in the Sultan's Pool with a Swedish Christian choir and Israeli Jewish performers, in the presence of Prime Minister Shamir, Mayor Kollek and others, for 30.5.91 (KAWL HA'IR 24.5.91)

INTERFAITH: Three articles appeared in the JERUSALEM POST about inter-faith dialogue. The first by Haim Shapiro (23.5.91) related to Jerusalem's Swedish Theological Institute on its 40th anniversary and its disavowal of all missionary activity; instead, it promotes interfaith dialogue through study courses, discussions and lectures and seminars. The second article, headed FRIENDLY STRANGERS IN OUR MIDST (International Edition 28.5.91), also by Haim Shapiro, dealt with the visa problems of friendly Evangelical Christians, some of whom are doing crucial hospital and other work in Israel. Charles Kopp, UCCI Chairman, and Uri Mor, Director of the Department for Christian Communities of the Religious Affairs Ministry, were interviewed. In an opinion piece by Canadian Rabbi Jacob Chinitz, headed SECOND THOUGHTS ON THE WISDOM OF OUTREACH, questions about Jewish-Christian friendship and Judeo-Christian values in an era of pluralism and intermarriage were raised. Rabbi Chinitz asks: "Are we promoting Jewish families or Judeo-Christian families? Can Judaism survive a concept which nullifies the original rejection of Christ and introduce into Jewish families... the idea that a family can pursue BOTH streams of value without detriment to either religion?" (29.5.91)

CONVERSIONS: According to the statistics of the Ministry of Religious Affairs, in 1990 nine Jews formally converted to Islam and two Jews to Christianity, while 329 non-Jews converted to Judaism. (YEDIOT AHRONOT 5 June 91)

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