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journalist investigating local missionaries, the "nefarious" German Christian sect of Emma Berger which exploited the Gulf war to (allegedly) gain a monopoly on "anti-chemical warfare" in the Zichron Yaakov region, tract distribution in the shadow of the war, the care of retarded children by a missionary couple in Galilee as well as in convents, the Galtronics missionaries and other exploiters of Jews in distress. "We cannot conclude this summary without honorable mention of those rabbis, public figures and Knesset Members and others who have contributed their share in the unceasing effort to minimize the damage caused the people of Israel by the activities of the Christian soul-hunters," the writer concludes. (6 Sept. 91)

"MISSION & ANTISEMITISM": In a later feature article in HAMODIYA (11 Oct. 91) headed MISSION LINKED TO ANTISEMITISM, the same writer focused on Tamara Ronen, a Gentile Russian Christian living in Netanya, married to a Russian Jewish immigrant to Israel (now living apart), who allegedly writes antisemitic missionary articles for a Russian-language publication in Israel (PANORAMA) as well as for Russian Christian publications overseas.

USSR JEWS EXPOSED TO MISSION: In a short article in the local Upper Nazareth weekly (27.9.91), a photograph appeared of an advert in an Israeli Russian-language newspaper, "explaining" the "errors of the rabbis concerning Messiah's coming". A Messianic Jewish society is behind the advert.

"PRAVDA" TO HELP THE MISSIONARIES: The ultra-orthodox daily HAMODIYA reported that the Russian daily PRAVDA plans to publish in 5-10 million copies a special edition of the "Tanach" (O.T.) in Russian translation together with the Christian New Testament, in order to compensate for declining circulation and lack of printing work. Jewish sources are concerned that such an edition will be exploited by missionaries who have been working with great vigour among Soviet Jews. In America, for example, the missionaries have been exploiting the ignorance of Russian Jewish immigrants in matters of Judaism to win them over to Christianity. (9 Oct. 91)

GALTRONICS: A full-page paid advert in the Hebrew daily HA'ARETZ (8 Sept. 91) with photographs and copy about the Tiberias electronics antenna firm, was headed: "GALTRONICS - A world-famous name in Advanced Technology. Galtronics employs dozens of new immigrants from the USSR and Ethiopia." One of the photos shows Foreign Minister David Levy congratulating General Manager Daniel Yahav and the U.S. investor Ken Crowell on receipt of the Kaplan Prize.

MISSIONARY SCHOOL CLOSURE: Zvulun Orlev, Director-General of the Ministry of Education, has signed a closure order for the kindergarten and school "Peniel" in Tiberias, which has been operating without a license. The order was issued on the basis of a complaint by Yossi Mimran, chairman of the anti-missionary society EL-HAI, following the re-opening of the school notwithstanding the issuance of a closure order last year. Dr. Wendell Stearn, the school principal, claims that a request for a license had already been submitted, but the education authorities claim it came in too late for consideration for the present school year. The closure order provides for a one-month period to take effect and a submission to an appeal board within that period. It is expected that the apostates who are behind the school will prefer to appeal to the High Court of Justice. (YOM HASHISHI 20.9.91)

MISSIONARY LITERATURE CAMPAIGN: Three orthodox Jewish papers carried reports of "Messianics distributing missionary propaganda to soldiers" facing the Defence Ministry's offices in Tel-Aviv. The Messianics begin their "sorties" early in the morning when hundreds of soldiers and officers are on their way to the offices, and the Messianics return in the afternoons when the soldiers are leaving work. This week a group of soldiers and local residents organized themselves and collected the material from the recipients, to transfer to the anti-mission society YAD L'AHIM. It was noted that the anti-missionaries had warned the Ministry of Defence against Messianic missionary activity which had (allegedly) taken place in I.D.F. bases. Defence Minister Moshe Arens, in reply, had written: "We can faithfully assure you that no permission will be granted for any missionary activity among I.D.F. personnel." (29-30 Oct. 91)

MESSIANIC JEWS

BETHESDA ASSEMBLY: The Haifa weekly KOL-BO (6 Sept. 91) published an article about Messianic Jews and the Haifa "branch" of the movement, the Bethesda Assembly, by Yif'at Reuveni, who claims that they are "torn between two worlds", Judaism and Christianity. "We don't reject the traditional ceremonies of the Jewish feasts," an anonymous Messianic Jew stated. Their worship is a "synthesis somewhere between church and synagogue, with Torah scrolls beside the New Testament". The reporter lists eight (alleged) articles of Messianic Jewish faith (the Bible, the Trinity, the Virgin Birth..., reincarnation by the Holy Spirit, the resurrection, the sovereignty of the Holy Spirit, the unity of believers, identification with the Jewish people and the Universal Church). The anti-Messianic society YAD L'AHIM regards this as "absolute heresy", something which has existed from the 1st century B.C. (sic!). The Haifa Bethesda "branch" of the movement is especially active among new immigrants from the USSR, they charge.

J.F.J. & 20TH CENTURY FOX: The film company is threatening to sue JEWS FOR JESUS cultists for using the studio's copyrighted animated character Bart Simpson for one of its evangelical tracts. (JERUSALEM POST 26.9.91)

AVI MIZRAHI: A letter by Avi Mizrahi, correcting an interview he gave to THE JERUSALEM POST and published on 18.8.91, was printed on 6 Oct. 91. Referring to the "so-called J.F.J. operation in Tel-Aviv", for which he was interviewed, he comments: "I made it clear that our group does not belong to the U.S.-based J.F.J. evangelistic organization, nor were we involved in the mail-box stuffing in B'nei Brak which prompted the article." He denied that Messianic Jews "proselytize anyone to convert to another religion, altho' we will share our beliefs with interested adults". He also noted that they are "part of a movement of some 30 distinct and diverse congregations and home groups, and are not governed by any central organization".

REFORM PRECEDENT: A new Reform Jewish center, BETH DANIEL, was officially dedicated in Tel-Aviv, the first one built on land allocated by a municipal authority. The allocation was originally approved 15 years ago, but Tel-Aviv Mayor Lahat resisted its implementation until the High Court was petitioned. In an affidavit submitted to the court, the mayor claimed that if he allocated land to the Reform Jews, he would have to do so for the Messianic Jews and the Hari Krishna group. The mayor eventually withdrew his objection and even agreed to attend the dedication. (HA'ARETZ 6 Oct. 91)

JERUSALEM MAYOR AND THE "MESSIANICS": In an interview given by Jerusalem Mayor Teddy Kollek in the wake of the settlement of Jews in the Arab village of Silwan, the mayor characterized them as "Messianic" (KAWL HA'IR 11 Oct. 91)

THE "CHRISTIANIZERS" OF ETHIOPIA: The debate continues over the so-called "christianizers" (MITNATZRIM) of Ethiopia who were either formal converts to Christianity from the strict traditions of Ethiopian Judaism, or who had moved into Christian or secularist surroundings where the traditions were largely ignored. Meanwhile it appears that the Israel Government, on the advice of the Israeli Ambassador to Ethiopia, is downgrading the issue in response to the "strong" warning from the Ethiopian Government that the issue is harming the relations between the two governments. (DAVAR 2 Sept. 91) The decision to send a religious and government committee from Israel to make an on-the-spot evaluation of the situation has yet to be implemented. THE JERUSALEM POST (22.9.91) reported that the Israel Government has decided to allow the so-called Falash Mura ("christianizers") to immigrate to Israel if they agree to reconvert to Judaism. "The question now is how to carry out the decision," Yossi Ahimeir, Director of the Prime Minister's Bureau, stated. Two days later the POST reported that absorption officials are "worried" that news of this decision could endanger the project, because of intense Arab pressure on the new Ethiopian regime, as well as the latter's distress at losing thousands of Ethiopians they consider to be Christians. (24.9.91)

A Jerusalem-based lawyer and author of a book entitled ETHIOPIAN JEWRY: IDENTITY & TRADITION, called on the Israel Government to implement its decision at once. "They never underwent a conversion ceremony, but rather broke away from the community. In our terms they would be considered secular Jews," he stated. This view was denied by Menahem Waldman, the Israeli Religious Affairs Ministry representative who will be leading a delegation to Ethiopia when it is finally sent. (JERUSALEM POST 2 Oct. 91) In a letter to the POST (3 Oct. 91), Jacob Rosin of Netanya protested the decision to allow the Falash Mura to come to Israel. "It is offensive and insulting to the memory of Jewish martyrs who (were) burned at the stake to avoid conversion. It adds insult to injury when these people reconvert to Judaism for economic reasons."

CHRISTIANS AND JEWS

CHRISTIAN FEAST OF TABERNACLES: The National Religious Party (NRP) organ HATZOFEH, of the Orthodox Zionist stream, published a short unsolicited article (13.9.91) about the Int'l Christian Embassy in Jerusalem (ICEJ) and its Christian Feast of Tabernacles celebration. It reported that 4,000 "Christian supporters of Israel" from 70 countries (including the USSR and East Europe) were expected; that the opening ceremony would take place at Qumran near the Dead Sea, followed by events at the National Congress Hall (Binyanei Ha'uma) as well as participation in national costumes in the annual Jerusalem March down some of Jerusalem's main streets.

In a letter to THE JERUSALEM POST (17.9.91), Jan Willem van der Hoeven, ICEJ spokesman, admonishes Israel for relying on the U.S. and for having "invited their pressures", despite the U.S. refusal to recognize "Israel's sovereignty over its own God-given city Jerusalem". He appeals to Israel to rely on God, Who "will not go against His own Word

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preference for Christianity and Islam over Judaism, both with respect to their essence and their history," writes A. Rosenthal. Claude Sitbon writes: "Most of the great philosophers have taken exception to Christianity; and there is nothing more erroneous than to argue for its universalist character. As for Islam, need he be reminded of the importance of the sword in this religion?"

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"TEMPORARY CONVERSIONS": Sraya Shapiro, in a feature article in THE JERUSALEM POST (22.9.91), reviews an article by Ram Ben-Shalom in the Hebrew quarterly "ZION," published by the Historical Society of Israel in Jerusalem, about a 15th century manuscript dealing with Jews under pressure to convert to Christianity in medieval Spain as well as about forced debates between Jews and Christians (some of them convinced converts). Social relations between forced conversos and Orthodox Jews were not impaired and those able to move to more tolerant areas were able to resume their practice of Judaism without formal reconversion. For the others, their "temporary" conversion often proved quite permanent.

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provide employment for new immigrants. It has already funded two flights of new immigrants from the USSR. (HA'ARETZ 22.9.91)

KOREAN PILGRIMS: Some 500 Christian pilgrims from South Korea will be arriving in Netanya, and visiting Christian holy sites in Israel. (HATZOFEH 16.10.91) The ten million Christians of Korea represent a new tourist potential, which Netanya is seeking to attract, following the group of 500 Christian pilgrims who arrived this month - and who were honored at a special welcome in the local amphitheatre. (DAVAR 21.10.91)

GERMAN PILGRIMS: The renewal of full diplomatic ties between the USSR and Israel has found practical expression in the anchoring of the Soviet luxury liner LEV TOLSTOY in Haifa port. It brought 300 German Christian pilgrims to Israel for a tour of holy places. (HATZOFEH 20.10.91)

GALILEE TOURS: A group of Israeli and foreign investors has bought 60% of Galilee Tours, the largest independent charter-flight operator in Israel, which is especially strong in promoting Christian tourism. It has opened a new office in South Korea and recently concluded an agreement with Sheldon Andelson's Interface Group, which has a keen interest in Eilat as a potential site for international exhibitions and gambling. (THE JERUSALEM POST 22.10.91)

"PEACE CONFERENCE": Within the framework of the Middle East Peace Conference scheduled for Madrid, the Israel Tourism Ministry is preparing to submit a plan for regional cooperation in tourism, which will include a proposal for free passage of Christian and Muslim believers to their holy places. (MABAT 23.10.91; HATZOFEH 27.10.91)

U.S. CHRISTIAN PIONEERS: On August 11 this year, Americans and Israelis commemorated a voyage from Maine (USA) to Jaffa in 1866 by 147 U.S. Christians "who, in anticipation of the Second Coming (of Christ) had given their pledges" to sail for the Holy Land to prepare the way for the restoration of the people of Israel to the promised land. They were 28 "educated, moral, hard-fisted" New England Yankee families including more than 60 children. For two years they struggled to establish an agriculture-based colony, but except for "a few plucky families" they abandoned the venture and returned to the U.S. The few remaining played an important role in the development of the country in tourism, transport and real estate. The Tel-Aviv Foundation and Mayor Lahat are working to restore one of the original frame houses of the Jaffa American Colony. Dr. Yael Katzir, an Israeli researcher documenting the Colony on film in Maine, commented: "I am deeply moved by the integrity of the people and their love of the Bible. I can better understand now why their ancestors dared to dream 125 years ago." The early Zionist pioneers benefited from their Christian forerunners, she says, and it is important to preserve their memory for Israeli education. (THE JERUSALEM POST 22.10.91)

RAGE OVER POTENTIAL "CONVERT": In the wake of an article in the Jerusalem weekly KAWL HA'IR by left-wing feature writer Hayim Bar-Am, in which - among other things - he drew a comparison between Judaism (as a narrow exclusivist nationalist religion) and Christianity & Islam (universal inclusivist faiths), several responses were published on 4 Oct. 91. "Bar-Am demonstrates an astonishing ignorance in his

preference for Christianity and Islam over Judaism, both with respect to their essence and their history," writes A. Rosenthal. Claude Sitbon writes: "Most of the great philosophers have taken exception to Christianity; and there is nothing more erroneous than to argue for its universalist character. As for Islam, need he be reminded of the importance of the sword in this religion?"

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ST. ANDREW'S HOSPICE: In a letter to the IN JERUSALEM weekly supplement of THE JERUSALEM POST (6 Sept. 91), Rabbi Stanley J. Garfein of Tallahassee, Florida, commended "the comfortable and friendly" hospitality of St. Andrew's Hospice in Jerusalem, but complained of the late night noisy music from the nearby Khan Theatre courtyard. "It is unconscionable that a venerable establishment like St. Andrew's Hospice should be treated this way. I trust that my appeal to you will lead to a remedy for this intolerable situation."

DUTCH CHRISTIAN CHOIR IN JERUSALEM: The same issue carried a brief photo story of the 500-member Dutch Christian Choir which, in a show of support, love and solidarity with Israel and the Jewish people, visited the capital on a sight-seeing and performing tour, and also presented Mayor Kollek with a check equivalent to about \$16,000 for city projects

ANTI-RELIGIOUS PROPAGANDA?: The Hebrew afternoon daily MA'ARIV (11 Sept. 91) published a letter by an "Israeli citizen" complaining about singer Hava Alberstein being permitted to sing verses from the New Testament at the invitation of moderator Ehud Manor. The writer asks: "Is it the policy of the VOICE OF ISRAEL to permit anyone to sing songs against the Jewish religion and Israel's tradition?" He adds: "If this singer longs to convey anti-religious propaganda, let her not do it on the State broadcasting station."

CHRISTIAN LIFE IN ISRAEL: The spring 1991 issue of C.L.I.I. published by the Israel Interfaith Association appeared late because of the Gulf War. In an editorial article, the Association's Joseph Emanuel expressed "disappointment" over "the silence of several Christian 'shepherds' normally given to public statements", but noted with satisfaction "other Christian voices with messages of prayer, comfort and support". (Page 1) A communication of solidarity with Israel by the U.S. National Christian Leadership Conference for Israel, and a summary of supporting messages from Christian leaders worldwide, addressed to Israeli leaders and people and Jewish leaders in the Diaspora, was also published. (p. 8)

In a summary of "Desert Storm", as it impacted on the various Christian communities in Israel, the writer noted that "surprisingly, no mention of the (missile) attacks or the threat (of chemical attacks) was made in any of three public messages issued by the Patriarchs of Jerusalem and other heads of Christian communities having predominantly Palestinian memberships". Other Christian communities and organizations (Baptist Convention, Bridges for Peace, I.C.E.J.) joined in emergency efforts and relief work for scud victims. (p.2)

Mt. Tabor, identified in Christian tradition as the site of the transfiguration of Jesus (Matthew 17:1-8), and mentioned in other Scriptures, has been designated a national park & nature reserve, which includes the present Greek Orthodox and Latin sites on the summit. (p.3) Because of unresolved disputes among three Christian communities over Nativity Church rights in Bethlehem, the Israeli civil administration carried out emergency repairs on the church roof which had been leaking for three years. (p.3)

Three brief obituaries of Christians "of blessed memory" who died recently were published. They were: Col. Orde Dobbie, O.B.E., a "Jerusalem Worthy", former administrator of the Garden Tomb; Nellie

Schumacher-Marcinkoski, one of the last surviving members of the German Templar Society; and Rev. Bellarmino Bagatti, a former director of archaeological studies involved in researching the early Judeo-Christian church, and founder of the Franciscan School of Biblical Studies. (p.3)

In a three-page article about the Swedish Theological Institute in Jerusalem on the occasion of its 40th year, C.L.I.I. quoted its present director, Rev. Dr. Goran Larsson, in response to a question about mission: "We take some pride in the fact that the founders of the Institute recognized the need for all Christians to learn about Judaism as it is, rather than continue in the old attitude of having to missionize the Jewish people." He noted their statement of purpose in 1951: "We distance ourselves from missionary activities and from institutions and persons engaged in missionary activities." (p. 4-6)

Two brief articles on archaeological subjects were printed on p.7. One dealt with the renewed search scheduled by the Israel Department of Antiquities in the caves of the Qumran area for additional Dead Sea scrolls, and the election of Dr. Emmanuel Tov by Notre Dame University to expedite publishing of the manuscript fragments remaining (an estimated 20% of the total now in hand), with completion expected by 1996. The second article reported the discovery of two marble columns bearing six dedicatory inscriptions in Latin and Greek at Caesarea, believed to be part of an edifice built by Herod the Great some time between 37-4 B.C. (p.7) Two brief book reviews were published on the same page: "Human Rights in the Bible & Talmud" by Haim H. Cohn; and "The Concept of the Miracle in the Bible" by Yair Zakovich. Both books were translated from Hebrew to English.

WORLD INTERFAITH CONFERENCE: A world interfaith conference with clergy from 60 countries, including Haifa Chief Rabbi Cohen and Rabbi David Rosen of the B'nai Brith Anti-Defamation League, as well as leading Moslem and Christian clergy (the controversial Polish Cardinal Glomp), concluded in the Maltese capital Valletta with a procession of 200 Jewish, Moslem and Christian clergy cheered by thousands who lined the city streets. During the conference they signed a resolution supporting "all those who at this moment are preparing the conference for peace in the Holy Land". (J'LEM POST 13.10.91; HATZOFEH 16,18.10.91)

CHRISTIANS & THE MIDDLE EAST PEACE CONFERENCE: The JERUSALEM REPORT weekly (30 Oct. 91) wrote that U.S. Jewish leaders were "irked" by the adoption of a resolution by the Evangelical Lutheran Church in America, the third-largest U.S. Protestant church, calling for the delay in granting loan guarantees to Israel unless new settlements are halted in the "occupied territories". Rabbi Rudin of the American Jewish Committee stated: "The Lutheran resolution reflects a disturbing trend within the Protestant world."

"BIBLICAL MANDATE": In a full-page advert in THE JERUSALEM POST (11 Oct. 91) sponsored by "Lovers of Israel" from Euless, Texas, an appeal was made to U.S. President Bush to recognize that "Bible-believing evangelicals consider the support of Israel a Biblical mandate". They also called for recognition of Jerusalem as Israel's capital.

POPE PRAYS FOR PEACE: Pope John Paul II told a delegation of Brazilian Jewish leaders that he prays for Israel's peace & security, "for our

Jewish brothers in the Land of the Patriarchs". (HATZOFEH 17.10.91)
 Israeli diplomats have told an Italian press agency that Israel thwarted Vatican efforts to have representatives at the opening of the Madrid Mideast peace conference because the Vatican state does not recognize Israel. Meanwhile, the Vatican has prepared a paper formulated by the Pope for presentation to the conference. Israeli diplomats charge that Vatican is trying to enter the conference by the back door. (YEDIOT AKHRONOT 25.10.91)

MASS PEACE PRAYER IN JAPAN: When the Madrid peace conference opens, a mass prayer rally for peace will take place in Kyoto, Japan, in which 500 clergy of diverse religions from around the world will participate, including Tel-Aviv Chief Rabbi Lau. They will simultaneously ask the God (or gods) of all mankind to grant peace when the Madrid conference opens. (MA'ARIV 30.10.91)

U.S. EVANGELICAL QUERY: At the press conference with U.S. Secretary of State Baker following the first day of the Madrid conference, a representative of the extreme Evangelical missionary churches was privileged to ask the first question: Why does not the U.S. recognize Jerusalem as Israel's capital, and is the U.S. considering having a military presence in Jerusalem? Baker replied that at this stage, specific U.S. interests are not involved. (YATAID NE'EMAN 31.10.91)

SUNDRIES

ART: A photo exhibit at the Haifa Museum, with New Testament motifs and stories of Christian saints (such as injured women carrying the cross, or with crosses inscribed on their backs), has stirred protests among Haifa religious councilmen who have urged cancellation of the exhibit. "We don't object to art, but the photographer is preaching Christianity with municipal funds," Avraham Bennett of the City Council religious faction charged. Art photographer Joel Peter Vitkin, whose exhibit it is, is the son of a Jewish father and Catholic mother. (JERUSALEM POST 26.9.91)

ARCHAEOLOGY: Under the heading THE SCROLLS CONTROVERSY, the JERUSALEM POST (2 Aug. 91) published a three-column letter by Hershel Shanks, Publisher & Editor, National Biblical Review, rebutting an allegedly hostile review (19.6.91 - J'LEM POST) of a Shanks booklet on the Dead Sea Scrolls by Magen Broshi, archaeologist and Israel Museum curator. He also took exception to Broshi's remark that 80% of the scrolls were published, based on percentage of works published but not on the actual texts.

The discovery of a clay tablet with cuneiform writing in Akkadian on the ancient mound of Tel Hatzor in Upper Galilee has raised hopes of discovering the royal archives of Hatzor, dating from the 18th to 16th centuries B.C. The discovery of the lost archives would have major archaeological significance. (JERUSALEM POST 2 Aug. 91)

LITERATURE: David Rosenberg is an anti-establishment Jewish scholar who has upset academics, theologians and others for his radical approach to the Hebrew Bible. His interpretive translations are more in the line of the midrashim (or Targumim) - interpretive elaborations of the texts to make them more comprehensible to modern readers. "The Bible is full of powerful metaphors and other literary devices which

need to be recreated in English," he says. His "Poet's Bible" is about to be released in a 250,000 paper-back issue, and "seems sure to get the scholars agitated". (JERUSALEM POST 2 Aug. 91)

In a published dialogue between Israeli poet & writer Pinhas Sadeh and Menahem Benn, Israeli literary critic, Sadeh expressed his preference for the Salkinson Hebrew translation of the New Testament, while Benn prefers Delitzsch's work. (KAWL HA'IR 27.9.91)

A lecture at Jerusalem's Van Leer Institute dealt with the tragic abduction for two weeks by Church authorities of a young Jewish girl in the Roman ghetto in 1749. Anna Belmonti was desired by a Jewish convert to Catholicism, who falsely alleged she had become engaged to him; he claimed she had to be converted. The young woman resisted all attempts by the clergy and her admirer to abandon her Judaism, and was eventually returned to her family. A diary and poem she wrote was preserved and eventually reached Jerusalem, where it has been published by a distant relative. (KAWL HA'IR 3 May 91)

FILMS: An interview with Luther Bluto, the film actor who portrayed an actor who portrays Jesus in a play about Jesus, in the film called "Jesus of Montreal" was published in the Tel-Aviv weekly HA'IR on 31.5.91. In a detailed review of the film published in the daily DAVAR (2 Jul. 91), Ehud Ben Ezer complains that the original Canadian film showing in Israel has been "Judaized" by giving it a new title ("Hypocrisy & Love"), not for commercial or linguistic reasons but as a form of self-censorship, as is done when the Latin text of a Requiem ^{is "Hypocrisy & Love"} sounds like an orthodox rabbi had composed it!

A French film about "The Last of the Conversos" (Spanish-Portuguese Jews and their descendants who secretly practised Judaism while outwardly converted to Catholicism under duress) was shown on Channel 2 of Israel TV and highly recommended by Eli Shai of the Jerusalem weekly KAWL HA'IR (26.7.91)

"I LIKE CHRISTIAN EVANGELISTS": In a humorous feature article headed AIR SICK, Jeffrey Goldberg described a flight from the U.S. to Israel, where he was seated between an ultra-orthodox Jew and "a very friendly, very talkative Christian evangelist". Goldberg commented: "I like Christian evangelists - they're polite, usually have nice things to say about Israel, which is refreshing." The evangelist, after learning that Goldberg was Jewish "all my life", responded: "You must feel incredibly lucky to be a member of God's chosen race." Goldberg's reaction to this remark: "I, understandably, had no specific response prepared." (JERUSALEM POST 25.10.91)

SEPARATE "CHURCH" & STATE: The JERUSALEM POST's weekly supplement IN JERUSALEM (19.7.91) published an interview with Avraham Burg, the maverick young Labour politician, son of the prominent National Religious Party ex-leader Yosef Burg. "My goal is to separate church & State," he stated. "Religious politics is the number one cause of alienating Jews from their religion. The religious parties are working against the basic interests of religion in Israel."

SAGA OF A FRENCH JEWISH INTELLECTUAL: Under this heading, the J'LEM POST (4 Aug. 91) published an interview with Professor Alexandre Minkovski, the son of liberal East European Jews who emigrated to

France. "I studied at a Protestant school and my nurse was a Catholic. The three religions left their imprint on me," he stated. Altho' an atheist, he follows Jewish traditions, but is troubled by Judaism without Christ! "Jesus had all the characteristics of a good, true Jew. I feel very close to the good Christians. Jews would have done better by keeping Christ, for the Catholics made very bad use of him."

JORDAN WATER WANTED IN FAR EAST: Several Far Eastern countries have large believing Christian populations, for whom bottles of Jordan River water are desired for worship. This was confirmed by Avraham Blass, chairman of the Israel-Asia Chamber of Commerce. (HATZOFEH 22.10.91)

POLISH CARDINAL SUED: In a feature article by Rabbi Avraham Weiss, he defended his decision to sue Polish Cardinal Jozef Glemp in U.S. courts for defaming him and the Jewish people in a church homily in the wake of a protest at the Auschwitz convent led by Weiss in 1989. "Positive Jewish-Christian relations are based on mutual trust (which) cannot exist as long as there are those like Cardinal Glemp who fail to understand the lesson of the Holocaust, and the Vatican continues its effort to de-Judaize it." (JERUSALEM POST 14.10.91)

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Menahem Benhayim
Editor

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.

"THE MISSION"

LCJE: THE JERUSALEM POST (3 Sept. 91) published a brief news article headed JEWS ASKED TO EMBRACE JESUS (with a photo of a "Manhattan street scene", a young man wearing a "Jews for Jesus" T-shirt offering handbills). The news item focused on a week-long meeting of Evangelical Christians in Utrecht, the Netherlands, sponsored by the Lausanne Committee on Jewish Evangelism (LCJE). Some 150 members from five continents, including members of Hebrew Christian churches, Christian Evangelical churches and Jewish converts to Christianity took part. In a public statement the group called on the Church to "affirm the urgency of Jewish evangelism... to Jewish people everywhere", and they "lament the widespread reluctance to share the Gospel with the Jewish people". The national director of inter-religious affairs for the American Jewish Committee, Rabbi A. James Rudin, commented that the danger for Jews "is not in the conference, but in the globalization of these Hebrew Christian groups".

MISSIONARIES: Under the heading PICKINGS ARE BETTER THAN EVER by A.R. Nellhaus, "a Jerusalem-based free-lance journalist", THE JERUSALEM POST (6 Sept. 91) published an opinion article subheaded: "If we don't explain Judaism to the young and ignorant, that nice Messianic Jew will be only too glad to teach them how to pray to Jesus." The writer complains that "few rabbis impede missionary efforts" nor are they alert to born Jews who believe in Jesus, observe the Jewish Sabbath and holidays, reducing them "to a Jewish folk custom". Neither do the Government nor Jewish Agency emissaries "stand in the missionaries' way", he contends. "Outright Christian missionary efforts are constantly pursued in Israel, tailored to Jews," he states, and cites Clarence Wagner, International Director of "Bridges for Peace", who allegedly announced: "I have a mandate to seek converts."

EVANGELICALS & EVANGELISTS: In response to the article, three letters were published in the POST (22.9.91): one by Malcolm Lowe, a second by Bernard Resnikoff, Director Emeritus of the American Jewish Committee Israel Office, both defending Clarence Wagner and the Bridges for Peace activities and denouncing the allegations of a "proselytizing" agenda. The third letter was by Clarence Wagner, in which he pointed out confusion in Israel between the terms Evangelical ("Bible-believing Christians") and Evangelist ("a particular ministerial calling, e.g. Billy Graham, to preach the Gospel to win converts to Christianity"). Wagner concludes: "We Evangelicals would like to build bridges of understanding between our two communities, not scare the Jewish community into thinking we are all out to convert them."

HEBREW NEW YEAR SUMMARY: On the weekend before the Hebrew New Year 5752, the ultra-orthodox daily HAMODIYA published a summary by A. Farkash, of "missionary malpractices" during the Hebrew year 5751, beginning with nursing homes, the mysterious death of a Netanya