

DATE: 7.2.78 JOURNAL: SAN FRANCISCO JEWISH BULLETIN (CALIF) FEATURE ARTICLE
HEADING: "MARKET IN SOULS" BYLINE: CARL ALPERT, HAIFA (AS PREVIOUSLY TRANSCRIBED)

DATE: 16.2.78 JOURNAL: WISCONSIN JEWISH CHRONICLE (MILWAUKEE) FEATURE ARTICLE
HEADING: "MARKET IN SOULS" BYLINE: CARL ALPERT, HAIFA (AS PREVIOUSLY TRANSCRIBED)

DATE: 24.2.78 JOURNAL: BUFFALO JEWISH REVIEW (BUFFALO NY) FEATURE ARTICLE
HEADING: "MARKET IN SOULS" BYLINE: CARL ALPERT, HAIFA (AS PREVIOUSLY TRANSCRIBED)

DATE: 30.3.78 JOURNAL: JEWISH WORLD (ALBANY NY) NEWS ARTICLE
HEADING: "CHURCHES PROTEST LAW AGAINST CONVERSION FOR PROFIT"

QUOTE: "THE UCCI HAS PROTESTED VIGOROUSLY AGAINST A RECENTLY ENACTED LAW..."
(SEE SELECTIONS No. 19, bottom p.1: "CHRISTIANS PROTEST AGAINST ANTIMISSION LAW")

DATE: 2.4.78 JOURNAL: ST LOUIS JEWISH LIGHT (ST LOUIS MO) NEWS ARTICLE
HEADING: "TAMIR EXPLAINS NEW LAW ON PROSELYTIZING"

QUOTE: Israeli Minister of Justice Shmuel Tamir has assured the American Jewish Committee that recent legislation against the use of material inducements to conversion will not restrict religious freedom or the pursuit of normal educational or philanthropic activities by Christians or any other religious groups in Israel. Tamir's statement referred to a law, enacted last December by the Knesset, that made it a criminal offence to give or promise money or other material benefits in order to entice a person to change his religion. The receiver of such gifts or promises would also be subject to prosecution. Richard Maass, Pres AJC, in a letter to Tamir and to Israel's PM Menahem Begin, warned that the legislation had "aroused serious concern and distress among Christian leaders in the US, and particularly among those very leaders who have been Israel's staunchest friends and supporters in the American Christian community." "We share with other Jews," Maass continued, "the feeling of moral offense at proselytization, whose purpose is to undermine Judaism and the continuity of the Jewish people." However, he added, "we believe it important that Govt spokesmen in Israel reassure our Christian friends and neighbors as to Israel's unwavering commitment to freedom of religion and to the full exercise of the rights of the Christian minority in Israel." Tamir, in his reply, declared that "there is no intention whatsoever on the part of the Israeli Govt to restrict in any way religious freedom of the Christian community or any other community in Israel or to impede them from the pursuit of normal educational or philanthropic activities." Pointing out that "the law applies equally to all religions," he continued, "while we all share the opinion that any faith or belief should be a matter of free personal consideration and choice, we are convinced that any attempt to buy souls by means of material inducement is incompatible with our elementary human and religious principles." UNQUOTE

DATE: 24.3.78 JOURNAL: DETROIT JEWISH NEWS (Detroit, Mich.) NEWS ARTICLE
HEADING: "OFFICIAL SUPPORTS CONVERSION LAW"

QUOTE: NEW YORK--Israeli Min of Justice Shmuel Tamir has assured the AJC that recent legislation against the use of material inducements to conversion will not restrict religious freedom or the pursuit of normal educational or philanthropic activities by Christians or any other religious group in Israel. Tamir's statement referred to a law enacted last Dec by the Israeli Knesset, that made it a criminal offense to give or promise money or other material benefits in order to entice a person to change his religion. The receiver of such gifts or promises would also be subject to prosecution. UNQUOTE

DATE: 24.3.78 JOURNAL: BUFFALO JEWISH REVIEW (Buffalo, NY) NEWS ARTICLE
HEADING: "ISRAELI MINISTER BACKS ISRAEL'S NEW ANTIMISSIONARY LAW"

QUOTE: NEW YORK--Israeli Min of Justice.... (first two paragraphs as above, last paragraph quotes Richard Maass, Pres AJC, that legislation "had aroused serious concern and distress among Christian leaders in the US, and particularly among those very leaders who have been Israel's staunchest friends and supporters in the American Christian community.")

DATE: 7.4.78 JOURNAL: JEWISH JOURNAL (Brooklyn, NY) NEWS ARTICLE
HEADING: "SCORN RABBI FOR ATTACK AGAINST ANTI-BRIBERY LAW"

QUOTE: THE National Dir of Interreligious Affairs of the AJC, Rabbi Marc Tanenbaum, was sharply scored for broadcasting on New York's radio station WINS an attack against the recently enacted missionary anti-bribery law in Israel. In a rebuttal address on the same station, Rabbi Shmuel Bloom, speaking for Agudath Israel of America, charged that Dr. Tanenbaum "is fighting for the right of missionary groups to bribe Jews in Israel" to change from the religious faith of their forefathers. Rabbi Bloom declared that the AJC leader, by

"taking to the public airwaves his defense of the rights of missionaries to exploit poor social conditions by bribing Jews to convert to Christianity, offers a sad commentary on how super-ecumenism can lead to placing Christian interests above basic Jewish concerns." The origin of this controversy is a law passed by Israel's Knesset, which forbids any person to offer "money, money's worth, or some other material benefit" in order to induce anyone to change his religion. At the time this bill was passed, Agudath Israel declared in the Knesset that while it opposed any form of missionary conversion, it narrowed down its bill banning such activity to acts of bribery to win a majority Knesset support. Subsequently certain Christian missionary groups protested this law as inhibiting their freedom. The AJC wrote to the Israel Govt warning that this legislation had "aroused serious distress among Christian leaders in the US, and particularly among those very leaders who have been Israel's staunchest supporters in the American Christian community." Israel's Justice Min, Shmuel Tamir, in response, reassured the AJC that the new law will not "restrict in any way religious freedom of the Christian community" and pointed out that the bill merely bans any "attempt to buy souls by means of material inducement." On a March 5th broadcast, Rabbi Tanenbaum stated that his organization "communicated (its) opposition to the highest authorities to this measure, because "the sweeping provisions of the law could compromise civil liberties of legitimate Christian bodies." "Jews have suffered more than enough from denial of religious liberty, and will not allow such denial to be inflicted on others, especially in a Jewish state." Speaking on the same station the following week, Rabbi Shmuel Bloom declared that Dr. Tanenbaum's opposition to the missionary anti-bribery law in Israel "is rejected not only by Jews with memories, but also by Christians imbued with a sense of decency." Expounding on his statement, he declared: "Dr. Tanenbaum, the leading activist for Jewish-Christian dialogues in this country, seems to be more concerned with placating Christian missionaries than defending poverty-stricken Jewish immigrants in the Holy Land from being ensnared by monetary bribes." "While the AJC Pres privately wrote to the Israel Govt to seek reassurances about the meaning of the measure, its interreligious Director saw fit to broadcast to the entire public his opposition to the law, as well as his stern warning that he would "not allow Jews to deny religious liberty to Christians." This defence of ugly tactics by missionaries to wean Jews away from their faith shows the price that super-ecumenists are willing to pay to curry favour with Christian groups. All the support and good will of Christian bodies for Israel is not worth a single Jewish soul enticed by money to desert the Jewish faith. We are convinced that our gentile neighbours, with whom we seek to live in peace, will equally reject such spiritually invidious activity. It is high time that the Jewish community investigate the road on which professional super-ecumenists seek to lead the Jewish people."

SUBJECT 2: MISSIONARY ACTIVITY

DATE: 10.2.78 JOURNAL: JEWISH PRESS (Brooklyn NY) FEATURE ARTICLE ("POINT OF VIEW")

HEADING: "THE VICTIMS CLAIMED BY THE MISSIONARIES" (PART II)

BY LINE: DR YITZCHAK RAPHAEL (Former Min of Religion)

QUOTE: Deception is generally the method employed by the missionaries. They sometimes presume to lead recognized public figures astray and make use of their names as a sort of veneer. The French Protestant Mission, whose objective is to disseminate Evangelism among French-speaking Jews in the country, under the veil of spreading knowledge of the French language, had the presumption of obtaining the blessings of the Pres. of the State to their activities and have mentioned his name in their publications. In one of their surveys, which was sent abroad to their centre after the Yom Kippur War, it was said that it was likely that the Jews would be converted to Christianity through the medium of the Arabs. This possibility, it said, was near at hand since the Arabs were close to victory and would undoubtedly vanquish Israel in the next round. Their leaflet "Chain" which was circulated to only 20 people who were bound to secrecy, also includes threats to whomever would not act according to instructions.

There are also certain groups that combine Christianity with Oriental mysticism. These are connected mainly with the "International Cultural Fund" and are active among university students and high school pupils. Among the traditional Church institutions, the most active is the "Baptist Convention" which did not shy from taking a stand on a question which has aroused differences of opinion in the country and calls for a separation of State and religion. The Protestants are active in various frameworks which are coordinated by a ceiling organization known as the "Council for Protestant Unity." The Lutheran Church, too, is active in this direction. Its work is directed by the Norwegian & Finnish Church and concentrated mainly in the German Luth. Miss. The Catholic-Latin Church & Greek Orthodox Church act in less marked form.

MORE

The methods of activity of the missionary organizations are many and varied. They are well-versed in the art of written propaganda. Their information leaflets, directed to various age groups and to people of varying degrees of intelligence, are beautifully produced from the graphic point of view. The publications are generally veiled and their outside covers are for the most part adorned by specifically Jewish illustrations such as Chassidism against the background of the Western Wall, Mt. Sinai, etc. The text is replete with quotations from the Bible. The subject matter revolves around universal values such as justice, faith, love of humanity, the search for truth. Sometimes, with a view to attracting the reader, they strike topical notes. But they contain also incitement and provocation. They even exploited the issues of the recent General elections. Together with the reams and reams of printed material that filled the mail boxes in every home in the months preceding the Elections, thousands of Jewish homes received a Missionary leaflet entitled "Time to Choose." The conclusion arrived at in all these publications is almost always identical—a return to a belief in Jesus. "The Other Truth," disseminated by the "Messianic Movement" repeats the antisemitic blame pinned on our ancestors that it was they who had handed over Jesus to the Romans for crucifixion—a sin that can be atoned for only if we receive him back into the bosom of his people. One of these groups veils its publications under the innocent name of "Israeli School for the Study of the Bible by Correspondence."

In addition to scores of pamphlets preaching Christianity in Hebrew and in other languages, there appear also stories such as "The Story of Emanuel Ben-Meir—A Chassidic Jew who had turned Christian," "Israel Again"—about the miracle of the rise of the State and the need for the advent of Jesus the Messiah for the redemption of Israel; "Moses who became a Christian and is capable of working wonder," "For the Sake of Jerusalem," "The Parables of the Jungle with Christian lessons to be derived from them, etc." The book "The Silent Community" deals with the suffering of the Jews in the Soviet Union, and is intended for adults. The Bible, together with the New Testament, is disseminated in scores of thousands of private homes and in public places. They bring out also prayer books, such as "Let Us Pray" or "The Prayer of an Individual" by Prof. Beelie. Some of these publications are printed in well-known Jewish printing houses and about 50 special bookshops engage in disseminating the material. This literary material is disseminated in immense quantities in homes, urban centres, university campuses, etc. There have been also attempts to publish material in the newspapers and in the "Yellow Pages." Missionary recordings in Hebrew can be heard over certain telephone lines. Broadcasts in Hebrew were also organized over Cyprus Radio.

Israel has also become a centre for the dissemination of Missionary material among Jews in the Diaspora. The imprimatur of Jerusalem adds special prestige. Certain Jewish centres throughout the world have come out with sharp protests against this. The dispatch of the material from Israel even enjoys certain Govt export facilities. In reply to a query that I addressed to the Min of Trade & Industry, my colleague and former Minister Mr. Haim Bar Lev, said that in the framework of the existing law there was nothing he could do to prevent it. Missionary organizations in the US, who have recently developed ramified activities among the Jews there, are also organizing free trips to Israel for young Jews and on arrival are put up by Missionary Institutions here.

In order to reach over to wide circles and to carry their message to large audiences, the Missionaries organize extensive entertainment programmes which they combine with Christian preaching. They maintain circles for Yoga and — disseminate their leaflet "The Golden Age." The height of publicity was reached through the "Festival of Joy" which attracted thousands to the Tel Aviv Sports Centre. In addition to Israeli songs, various guest artists gave demonstrations of Christian hymns. Nor was a lecture on Jesus missing from the programme on these occasions. Similar events were organized also in other parts of the country.

The veteran missionary organizations continue in their traditional missionary methods as applied in backward and undeveloped countries. Despite the great progress marked by the social aid, health and educational enterprises in Israel, the missionary organizations continue to maintain special institutions of their own in these fields and so attract certain sections of the poorer population. Missionary schools are still attended by thousands of Jewish children, particularly on account of the attraction they offer by teaching foreign languages, music and by offering boarding facilities and summer vacations abroad. These institutions offer a long study day and pupils are transported from their homes and back.

(TO BE CONTINUED)

MORE

HEADING: "THE VICTIMS CLAIMED BY THE MISSIONARIES" (PART III) - DR YITZHAK RAPHAEL

QUOTE: The main missionary activity is being conducted among the poorer sections of the community. The missionaries are on the lookout for the weak spots insofar as employment and housing of large families are concerned, and devote their main attention to broken families and people with social problems. Here they do not halt at any means. They evince friendship and so-called identification with the families in distress and at the same time incite against Govt factors who fail to come to their aid and shower upon them promises and financial assistance. In numerous cases they even take out children from their homes and transfer them to Missionary Institutions in Israel and sometimes also abroad. A wide net has been spread by the Missionaries among the new immigrants to Israel. Missionary Agents have been implanted among the new arrivals in their various concentrations in Ulpanim and in new immigrant and student hostels. They have at their disposal large resources so that they can make grants and heap other benefits on their victims. Verified information points to considerable assistance extended to "yordim" emigrants from the country and to the organization of possibilities of absorption for them in the various countries of their destination. We know of families who came over to Israel in the framework of "The Law of Return" and here benefited from all the facilities granted to new immigrants, but later on it transpired that their main objective in coming over to this country was to undertake missionary activity. Certain organizations engage mainly in the acquisition of buildings and landed property in Jewish settlements. Emma Berger's German sect is particularly noted in this sphere. But it is not only she who engages in this work. A visit to the veteran settlement of Zichron Yaakov will convince one of the nature and scope of this activity. The centre of that settlement has been transformed into a vast missionary bastion. That sect has also acquired building in Rosh Pina, Bat-Galim, Tiberias and other places. Protests by Rabbis and public figures have not succeeded in halting this activity which is in full swing and increasing in scope as time goes on.

During the many years of my activity in the Knesset I have often raised the question of the danger of missionary activity, and I called upon the Govt to undertake stringent preventive action. I raised the matter in the Knesset Plenum but mainly in relevant Knesset Committees. Since the existing Law of Conversion does not ~~not~~ provide a suitable answer to this problem, I advocated the promulgation of a law forbidding missionary activity as exists in a number of other countries, including Sweden, Norway, India, etc. Opposition to such legislation came mainly from the Ministers for Foreign Affairs. At the time the Foreign Minister and his advisors argued that such a law would arouse the ire of certain Christian countries, and in particular friendly France. But when even the special friendly relations with France were over, opposition to such legislation was not reduced. During my term of office as Min of Religions, when I gained a close knowledge of the subject and a lot of material heaped up in my office about missionary arrogance and unrestrained enterprise, I issued warning time and again from the rostrum of the Knesset. On one occasion I surveyed the situation in the following terms:

The public at large comes up against the problem of the Missions only from a casual reading in the newspapers about some outstanding cases. Recently we all read about the case of the family of Missionaries which came up before the High Court, and its exploits which were revealed in the course of the hearings. But there is an incessant flow of material to my office about intensive and ramified missionary activity among all sections of Israeli society. The fully authenticated reports speak about "ideological circles" that are at work and which have large budgets at their disposal, for the purpose of inculcating Christian ideas among Jews; about the dissemination of pamphlets and books and about organized entertainment. What is still more serious is their activity among the backward sections of the community, through extending enticing assistance to social cases and the organizing of summer vacations for children. The missionaries seek their victims also among the new immigrants and succeed in making incursions to the various immigrant absorption centres. The various missionary organizations which have at their disposal extensive funds, continue to acquire property, buildings and land under various pretexts, especially in the veteran settlements. The numerous reports about the scope of such activity and the measure of their success are stunning. Many are the people who allow themselves to be talked into, who try and are attracted by the missionary preaching, and they ~~include~~ include soldiers and students, some of whom are also assisted to emigrate from the country. The means at our disposal to defend ourselves against this clandestine activity and underground work are few, so long as the law does not forbid missionary activity in this country. That is why I gave my wholehearted support in the Cabinet of a Draft Bill tabled by MK Abramowitz of Agudat Yisrael which would proscribe at least the employment of financial inducements & granting of benefits by missionary organizations.... (END ARTICLE)

DATE: 30.6.78 JOURNAL: "SHAHAF" (HAIFA) HEBREW NEWSARTICLE
 HEADING: "SYMBOLIC FINE TO INVALID WHO BROKE INTO THE MISSION IN HAIFA: THE ACCUSED
 TRIED TO REMOVE HIS WIFE FROM THE HOUSE OF WORSHIP OF THE MISSION"

QUOTE : The Chief Justice of the Peace, Mr Ram Savir, gave a light sentence to an IDF invalid who had been convicted of criminal trespass after he sought to remove his wife from a ~~xx~~ house of worship of the Mission in Haifa. The judge noted in his verdict that the affair disclosed to him reflects the bleak side of mission activity in the city. The accused, a Jewish IDF invalid, father of three, and resident of Haifa, was charged in criminal court after he had entered in mid-February 1976 the meeting hall of the "Jehova Witnesses Sect" located on No. 25 Zionism Avenue, had shouted wildly at the congregation of worshippers, had behaved in an unruly manner, and thrown a chair about. The ~~prosecution~~ prosecution charged the defendant with disturbance of divine worship. The witness for the prosecution, Eric Paris, one of the elders of the congregation, told the court that at the time of the incident he was presenting a sermon before 75 women, among them the wife of the defendant, who was wont to attend prayers at the place. The witness admitted that the daughter of the defendant was also wont to visit the place. The defendant admitted the charge of criminal trespass after the prosecution had canceled the charge of disturbance of divine worship. The Judge Ram Savir stated in his decision that he was puzzled as to why the Police revealed such enthusiasm in bringing the invalid to court. END

DATE: 23.8.78 JOURNAL: MAARIV (HEBREW PM IND.) NEWS ITEM
 HEADING: "DEMONSTRATION AGAINST EMMA BERGER"
 BYLINE: YOSEF VALTER

QUOTE : TWENTY MEMBERS OF THE "YAD L'AKHIM" ORGANIZATION SET UP A TENT IN A WOOD NEAR "BETHEL", THE RESIDENCE OF EMMA BERGER, WHO HEADS UP A RELIGIOUS SECT IN ZICRON YAAKOV, IN PROTEST OF WHAT THEY TERM HER MISSIONARY ACTIVITY. The demonstrators set up posters in the area protesting the Mission and sounding forth on loudspeakers religious songs and slogans against the activities of Emma Berger. Additional activists set up places for the signing of petitions in the settlement which call on the Government to act to prevent her activities. The demonstrators charge that they are in possession of substantial material proving that Emma Berger (who has been buying up tracts of land and structures in Zicron Yaakov) also engages in missionary activity. According to them, many Jews come to "Bethel", and in exchange for money they take part in the prayers. END

DATE: 1.9.78 JOURNAL: HAARETZ (HEB AM IND) LETTER TO EDITOR
 HEADING: "THE CRY OF ZICRON YAAKOV" BY: MOSHE AVI-SHALOM
 QUOTE : WHOEVER CHANCES TO VISIT THESE DAYS THE CITY OF THE MEN OF "NILI" (A JEWISH UNDERGROUND ORGANIZATION IN OTTOMAN PALESTINE DURING WORLD WAR II) OF THE FOLLOWERS OF ANARONSON, LESHINSKY, BELKIND, FEINBERG, ETC. CANNOT BUT JOIN IN TO THE ^{JUSTIFIED} OUTCRY AGAINST THE TRANSFER OF ~~KKKE~~ GREAT TRACTS OF LAND IN ZICRON YAAKOV TO FOREIGN HANDS. The citizens of Zicron Yaakov are demonstrating, signing petitions to the Govt to prohibit the purchase of land and structures by the German Missionary sect at whose head stands the woman named Emma Berger. There are at the disposal of this sect unlimited funds for the purchase of property. It cannot be that the grounds of our Homeland soaked in the ~~xxxxxx~~ blood of our holy sons, from the men of "Nili" to the soldiers of the IDF, will be exposed wantonly to strangers. The Govt must pay heed to the cry of Zicron Yaakov and fulfil the request of her sons. Moshe Avi-Shalom, RAMAT GAN.

SUBJECT 3: CHRISTIANS AND ISRAEL

DATE: 11.8.78 JOURNAL: JERUSALEM POST (ENGL AM IND) FEATURE ARTICLE
 HEADING: "THREE-EGO SUMMIT" BYLINE: WOLF BLITZER (JPOST CORRESPONDENT)
 EXCERPTS: "...SINCE BECOMING PRESIDENT 18 MONTHS AGO CARTER HAS PLACED THE MIDEAST AT THE TOP OF HIS ACTION AGENDA...THERE ARE OF COURSE PRESSING REASONS FOR THIS CONCERN...BUT FOR JIMMY CARTER, THE BORN-AGAIN FUNDAMENTALIST CHRISTIAN, THERE ARE OTHER REASONS AS WELL. The President has a deeply religious (and as one of his aides told me the other day) even a moral commitment to try to do everything in his power to end the decades-long strife between Arab and Jew. He has spoken publicly about a "prophetic" vision of peace. He is said to feel that he was selected, in part, to become president at this particular point in time in order to achieve this elusive goal for all mankind.' Thus, when it comes to the Mideast, the man who now sits in the oval office has more than just a streak of Messianic fervour. At the back of his mind he believes there must have been some divine intervention in his election...and he does not want to let...the Almighty down. In this sense Carter has something very much in common with Jesus &...

DATE: 4 Sep 1978 JOURNAL: JERUSALEM POST (ENGL AM IND) FEATURE ARTICLE
 HEADING: "ISRAEL AND EVANGELISM" (PHOTO & CAPTION: CHRISTIAN PILGRIMS AT THE WESTERN
 BYLINE: DR. HERTZEL FISHMAN WALL: A SOURCE OF SYMPATHY THAT NEEDS TO BE TAPPED)
 (Note: Dr. Fishman is the author of "AMERICAN PROTESTANTISM & A JEWISH STATE")

QUOTE: There are 40 million evangelical Christians in the U.S., and as many again in other countries, who have particular reason to support Israel's existence. Evangelicals encourage acts of personal reaffirmation of faith in the Christian Saviour and assert the superiority of Scripture over institutional authority. They represent the fastest growing religious movement in contemporary Christendom. Evangelical Christian support for the Jewish national cause goes as far back as the English Reformation in the 16th Century. The non-Catholics replaced the spiritual authority of the Pope by the textual authority of the Bible, and Old Testament prophecy regarding Jewish restoration to the Holy Land came to occupy a prominent place in Protestant theology. The restoration theme, coincided with the revival of the millennarian motif in Christian theology. The hope of the Second Coming of Jesus, based on prophecies in the book of Daniel and the Revelation of John, envisioned the new earthly kingdom as lasting for at least a thousand years, a millennium. As long as Christians were persecuted, this eschatological vision was encouraged by their religious leaders, but when the Church itself became the dominant power in world affairs, the Church Fathers discouraged it. To Augustine, the Church itself was the de facto millennium. Nevertheless, the millennarian belief persisted, and came to the fore again at the time of the Reformation.

There are several versions of Christian millennarianism, a predominant one insisting that the Second Coming and the establishment of God's kingdom on earth must be preceded by the restoration of the Jewish people to its ancient homeland. In that new kingdom, the Jews will become Christians. Thus, there are two distinct stages in Christian evangelical interest in the Jews: first, the Jews will return to Israel; and the second, they will acknowledge Jesus as the Messiah.

Evangelical groups have been divided over these two stages for many years. Some view the second stage—Jewish conversion—as the crucial one, and insist that missionary work go hand-in-hand with the first stage. Because of their missionary interests in the Arab and Third Worlds, these evangelicals are ambivalent about supporting Israel, and prefer to play down the return aspect of their theology. They, like the liberal wing of Protestantism and the mainstream of Catholicism, view the term "Israel" only in a metaphorical, spiritual sense, not in real, peoplehood dimensions. To the bulk of Christendom, the "old" Israel disappeared with the destruction of the 2nd Commonwealth, and the Church triumphant inherited the name "new Israel." While classical Christian doctrine has been seriously shaken since the resurrection of "old Israel," ancient myths die hard. Whether consciously or subconsciously, many evangelical Christians continue to harbour anti-Jewish feelings, and even in an open, ecumenical world, believe that only their view of salvation is legitimate and indispensable for everyone.

It is little wonder, therefore, that Jewish groups are suspicious of all evangelical activity on behalf of Israel and prefer not to solicit Christian cooperation. With the growing rate of intermarriage in the Diaspora and the proliferation of "Jews for Jesus" and other Hebrew-Christian groups, Jewish parents and communities abroad are fearful for the future of the Jewish people. For them, stage two in evangelical theology is not a remote theory, but lurks on their doorstep. Clearly, as long as Jews live as a minority in a free and open society, their religious-national future must remain uncertain. That, indeed, is one of Zionism's central doctrines.

Israeli Jews differ radically from their Diaspora brethren in this respect. They do not fear stage two because Jews are the majority in their own country. Most Israelis do not fear missionaries: their fear is for their continued survival as a sovereign people. They should, therefore, be prepared to deal with stage one in evangelical theology on its terms; namely, strengthening the process of restoring the Jews to their homeland, while risking a future stage two in the context of ecumenical eschatology.

Limited contacts with evangelicals have been maintained in Israel for many years, notably with Douglas Young (now retired) and his Institute of Holy Land Studies. Every few years an international conference of evangelicals is held in Israel, and well-known evangelical leaders like Billy Graham, Jerry Falwell, Billy Zeoli, Pat Boone and Ralph Wilkerson are received by Israeli political leaders. Without question, considerable potential pro-Israel support exists among millions of evangelical Christians in the U.S.,

but Israeli information services have singularly failed to transform this latent empathy into political action. Hundreds of local radio stations and TV channels throughout America teach and inspire Bible-conscious audiences every day. But Israeli hasbara has neglected to cultivate the cooperation of this sympathetic force which, if appropriately approached and educated, might have long ago become a most significant ally against Arab propaganda and oil influence. Our "hasbara" has lacked the imagination and competence to deal successfully with the vast evangelical community. In desperation, it has now placed Israel's image abroad in the hands of slick, costly public relations establishments.

There are two primary reasons for the failure to mobilize latent religious Christian support on our behalf. First, with few exceptions, Israeli representatives abroad are insensitive to the religious dimensions of the Israel-Arab problem; most of them lack any profound knowledge of Judaism, and are completely ignorant about Christianity. Secondly, Israeli spokesmen wrongly believe that the almost exclusive domain of political action in the U.S. is Washington. Any crisis, of whatever proportions, is dealt with by concentrating Jewish pressures on the White House, the Congress, offices of the national media. It is as though every illness required major surgery. National Jewish organizations and pressure groups descend on America's national political figures, and all lobbying is carried out by Jews alone.

What is missing in Israeli public relations is the realization that, politically, the U.S. is essentially a grass-roots democracy, not a centralized political mechanism like Israel. American society is profoundly affected by local public opinion—Parent-Teacher Associations and the Kiwanis, Rotary and Lions Clubs, church groups and chambers of commerce, local unions and a myriad of civic organizations. Americans are a nation of joiners—on the local level. Every congressman and senator, while respecting Israel lobbies in Washington, is more concerned with the opinions expressed in the newspapers, TV and radio programmes, church and civic meetings of his home community. He is essentially dependent on their continued support, not on the ad hoc PR strength of Israeli pressure groups in Washington.

The evangelical churches can play a major role in informing America's policymakers about Israel's needs on a continuing basis. Their inherent theological empathy for Israel can be geared to political action, for their beliefs require them to safeguard and promote the essential interests of the sovereign Jewish state. It is true that many evangelicals may have only a vague notion about this commitment, but this is where an intelligent and sensitive "hasbara" approach comes into play. If each local evangelical church in the U.S.—and there are many thousands of them across that country—were to establish a Holy Land Committee responsible for making sure that Israel's message is constantly seen and heard in the local media, is projected in school curricula and study groups, is expressed in resolutions of municipal councils and state legislatures, and especially in the district offices of congressmen and senators, there would be less need for Israeli "hasbara" planners to panic when yet another crisis emerges.

In Israel itself, a serious non-governmental framework should also be established to receive, and remain in contact with, the leaders of evangelical churches who visit the Holy Land. A friendship league sponsored by the Jewish Agency might be the best forum. It should be directed by people who are sensitive to the religious dimension of Israel's existence, and are knowledgeable about the political realities of the local Christian communities. Such a league would provide information about Israel to church groups, organize tours to this country, sponsor seminars and workshops both in Israel and abroad for evangelical leaders, send competent Israeli scholars to theological institutions, and generally make the Holy Land come alive in Christian thought and sentiment, as the abode of a revived, sovereign Israel.

While it is true that evangelical Christians are not united in their attitudes to Israel, it is also true that Israel has done very little to relate effectively to the millions of them who would like to help her. END ARTICLE.

DATE 4.9.78 JOURNAL: HAARETZ (HEB AM IND) FEATURE ARTICLE
HEADING: "NOT BY VIRTUE OF THE ZEALOTS OF MASSADA DOES THE PEOPLE OF ISRAEL LIVE"
BYLINE : Rabbi Arthur Hertzberg

EXCERPT: ...LET US BEGIN WITH THE SUBJECT OF THE HOLOCAUST: DOES IT THULY TEACH THE ONE MORAL THAT CHRISTIANS HAVE A TENDENCY TO MURDER JEWS? WHAT ABOUT THOSE (Christians) WHO RISKED THEIR LIVES EVEN IN THE HITLER ERA TO HELP IN THE RESCUE OF THOSE JEWS WHO REMAINED? THE PRO-ZIONIST TENDENCY IN AMERICA TODAY IS NOT DETERMINED SOLELY BY THE BARELY THREE PERCENT JEWISH POPULATION OF THE GENERAL POPULATION, BUT ALSO BY SYMPATHY FOR ISRAEL IN WIDE GENTILE CIRCLES. IN OUR TRAGEDY AND IN OUR TRIUMPH THE LESSON OF THE HOLOCAUST IS THAT NO SMALL PEOPLE, AND LEAST OF ALL THE JEWISH PEOPLE, CAN STAND ALONE...." END QUOTE

Date: 29.8.78 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ITEM
HEADING: "CARTER'S SISTER TO ARRIVE SUNDAY"

QUOTE : 'Ruth Carter Stapleton, the evangelist sister of President Jimmy Carter, will arrive in Israel next Sunday at the head of a group of pilgrims. The "Ruth Carter Stapleton Pilgrimage Tour of the Holy Land," led by the controversial missionary-preacher-faith healer, will spend ten days' in the country. Three months ago, Stapleton's announced intention to address a "Hebrew Christian" proselytizing group in Long Island met with strong protests by Jewish groups and some Christian leaders. The evangelist subsequently canceled her appearance before the Bnai Yeshua group and publicly reaffirmed her "respect for the integrity of the Jewish people and Jewish religion."
END

DATE: 5.9.78 JOURNAL: DAVAR (HEB AM LABOUR) INTERVIEW ARTICLE
HEADING: "GODSPEED FROM THE WHITE HOUSE"

BYLINE : ALIZA VALLACH, CORRESPONDENT OF DAVAR

QUOTE : RUTH STAPLETON CARTER had already visited Israel five years ago, but her brother was not yet Citizen No. 1 of the U.S., and she therefore did not arouse the curiosity of the media, the news of her faith healing, which has made her renowned in the U.S. in her own right, had not yet reached them. But on her present visit at the head of a group of 75 pilgrims who will tour for ten days "in the footsteps of Jesus," she is no longer being ignored. For her first breakfast during her visit to Israel a meeting with lady-journalists was scheduled. It is impossible not to note her resemblance to the Carters--to Jimmy, and even more so, to Billy. She is a pretty woman and looks younger than her 48 years. Before she replies to the questions of the journalists she manages to express amazement at the Israeli Pri-Gurt; afterwards, she barely manages to sip at her coffee--and the omelet given her is untouched.

She is asked when she last saw her brother, and relates that only a few days before her flight to Israel she came to the White House and ~~it~~ toyed with the thought that ~~he~~ would be entirely at her disposal since her brother and his family were on vacation. But in preparation for the Camp David meeting the President had returned to Washington and so she had a blessing of "Godspeed" from him. Yes, she believes in him, and supports him as President "for objective reasons." No, her books were not best-sellers by virtue of her being the sister of the President. On the contrary, her book which was published after the election of Jimmy Carter as Pres. of the USA was not commercially successful compared to a book she published before the elections. Yes, her privacy has been disturbed since her brother was elected President, and she is invited to all kinds of political events, but the invitations find their way into her wastepaper basket inasmuch as she has decided not to respond to any invitation of a political nature. Her visit in Israel has no political aspect whatsoever notwithstanding the fact that since her brother's election to the presidency of the USA, every journey she makes must be coordinated with the White House. When she visited Germany some time ago, for example, the Bader-Meinhoff Gang were running wild. She was not prohibited from going ; , but security accompanying her was reinforced. It is interesting to note in this connection that during her visit to Israel she is not being accompanied by American security personnel--the security aspect is entirely in the hands of Israelis.

The sister of the President is requested to dwell on the cancelation of her appearance before "B'nai Yeshua" recently. She relates that she had never refused to appear before any religious group since she is not a missionary preacher but a healer by means of religion (with a technique resembling group therapy but by means of religious identification and elevation). When she was invited to appear before "B'nai Yeshua" she responded at once until it was made clear to her that a small group of Christians was involved who view Judaism as a Christian sect and intended to attack Judaism. She canceled
MORE

her appearance at once, and to this day she receives letters of protest as a result.

Ruth Stapleton Carter replies patiently to the questions of the reporters, helped out from time to time by her husband, Bobby, a veterinarian by profession, who accompanies her on her journeys. The group she is leading will tour all the holy sites of Christendom, and will meet with the President of the State, Yitzhak Navon, and with the Mayor of Jerusalem, Teddy Kollek. Ruth Stapleton Carter has a personal request: to travel to Massada under the guidance of Professor Yigael Yadin. END ARTICLE

SUBJECT 4: THE PAPACY

DATE: 25.8.78 JOURNAL: YEDIOT AKHRONOT (HEB PM IND) FEATURE ARTICLE
HEADING: "WILL THE HOLY SEE RECOGNIZE THE STATE OF THE JEWS?"
BYLINE: MICHAEL SHESHAR

QUOTE: With the election of a new pope--the 250th in the papal dynasty--again the question comes to the fore: Will the Vatican officially recognize the State of Israel or not? "THE POPE IS DEAD--LONG LIVE THE POPE"--this saying is widespread among Catholic believers and indicates the unbreakable dynasty of the Catholic Church. This saying in itself teaches that a decision of first-degree theological significance like recognition of the State of Israel--and there can be no doubt that in the eyes of the Church it is indeed a decision of the highest importance--cannot be made by any Pope without being affected by "the burden of the heritage" of his predecessors and by the Christian theological significance which the Catholic church has related throughout the generations to the Jewish people and the State of Israel.

The Vatican, as it relates to the problems which engage the attention of our world, is known as one that grasps at both ends of the rope: on the one hand, deeply engraved in its nature is the stamp of religious conservatism from which it cannot be easily freed. This is expressed, among other things, in the inability, or unwillingness, to make "daring" decisions in matters like permitting divorce, agreeing to the marriage of clergy, or granting permission to employ contraceptives. On the other hand, anyone who is familiar with the ways of the Vatican will testify to the fact that the Cardinals of the Vatican are blessed with a most well-developed sense of political pragmatism--"Realpolitik"--as the most seasoned statesmen in the secular world. For this reason the Vatican could have decided on maintaining diplomatic relations on one level or another with Communist states although it would appear that the Church cannot, like every other universal religion, grant legitimacy to an atheistic ideology, while she views the subject as falling within the realm of "Realpolitik" to which one does not assign any exaggerated significance. But this does not obtain when it comes to the complex and very slowly changing attitude, if at all, vis-à-vis the Jewish people and its State.

If in the subjects mentioned above, the Catholic Church generally will permit the practical aspect to override the theological aspect (and even the openness towards other churches like the Orthodox and Anglican is to be measured by this criterion), this is not so vis-à-vis the State of Israel. True, during the reign of Paul VI men of state, and chiefly the former Prime Minister Golda Meir, and in her footsteps the Foreign Ministers Eban and Dayan, were received at "The Holy See", and the Pope did exert his influence on behalf of our prisoners of war in Syria after the Yom Kippur War, but the Vatican (in contradistinction to Israel) did not allow any significance which would indicate its readiness to recognize the State of Israel and to maintain diplomatic relations officially with her, as it maintains with most of the states of the world, including Moslem states, secular states, and even Communist states. Our hopes in this direction indeed rise every time this or that personality from Israel is received in Vatican City, but in this connection it is worthwhile citing the remarks of Fr. Marcel Dubois, a lover of Israel who dwells with us in Jerusalem, who recently stated: "It is naïveté to imagine that every time a red carpet is rolled out at the feet of some Cardinal or other visiting Israel, this will bring nearer the recognition by the Vatican of the State of Israel." That is to say, it is not possible to measure the relations of Israel with the Vatican on the basis of the same criterion acceptable in the world of diplomacy. And really why not?

The founding fathers of the State of Israel--and at the head of them David Ben-Gurion--declared upon its establishment that the State of Israel would be "a state of law and not a state of 'halakha'", and thus they in fact sought to remove from it any religious-theological tag. Israel--as it is accepted by the majority of the citizens--

of the State--is a democracy and not a theocracy. But it appears that this interpretation--which is accepted also by most of the world's states (although several laws, as, for example, "The Law of Return", arouse certain problems in this context)--is not accepted by the Vatican. In the eyes of the Christian church, the people of Israel were, are, and will be a religious-theological phenomenon--always inferior to Christianity which is the heir of Judaism--and at any rate, one cannot relate to the State of the Jews from a practical political aspect alone. We may declare one thousand and one times that the state in which we live is secular in its political framework--even though no one of course can deny the religious components of our culture--but not so will matters appear in the eyes of the heads of the Catholic Church and the Pope at its head, whosoever he may be.

Yet the matter is even more complex: It seems that even in our midst not everyone is ready to shake off completely the religious significance of the establishment of Israel, and at any rate the question of the recognition of the state of the Jews enters the theological realm (and not just the diplomatic) from the State of Israel's side as well. This and more: Among the personnel of the ~~former~~ previous administration, there were those who attributed to the Jewish State a significance which went very much beyond the realm of practical diplomacy. It would be well to recall in this connection the famous visit of Pope Paul VI in the "Holy Land" (Consider: "Holy Land" and not the State of Israel!) in the year 1964. Every step of the Pope on that visit was consciously and emphatically made in its religious aspect and to the non-recognition of the State of Israel. But the Chief Rabbi Nissim also, and even the President of the secular State of Israel Zalman Shazar, gave prominence to the religious aspect as it is understood by us. When Shazar went down to Megiddo to greet the Pope--who had purposely refused to enter the State of Israel by way of Jerusalem!--the President of the State saw himself as the representative of the Jews of all ^{the} ages, and said proudly to the Pope: "FOR ALL THE NATIONS SHALL WALK EACH IN THE NAME OF HIS GOD, AND WE WILL WALK IN THE NAME OF THE LORD OUR GOD FOREVER AND EVER"! (Micah 4:5) Thus, of course, the President of Israel also gave expression to the thoughts of his heart that the State of Israel has significance much beyond the political and diplomatic aspects of the present.

If this be the case, it should be clear to us that as much as Israel "doeth valiantly"--that is to say, she rules in effect over all portions of the Holy Land--that less are the prospects of recognition by the Vatican of the State of the Jews. The very fact that the sons of "the despised and lowly people" are not only ^{not} suppressed and humiliated--as is required actually by the Christian perspective--vis-à-vis the Christians in the Holy Land, but even exceed them, it is exaggerated to determine that this situation establishes, in the final analysis, a large question mark in relation to the "readiness" of Christianity and its "truths" on the plane of the theological confrontation between Judaism and Christianity--and today the Church has no reasonable answer to this difficult question. Actually, time is working therefore to the detriment of the prospects that the day is near when the Vatican will recognize the State of Israel. It may be--from the theological standpoint--that there were some prospects that this would take place immediately following the establishment of the State of Israel in 1948. Then the very existence of the State for some time stood in doubt, and the territory of Israel was limited. Apart from Nazareth, there was no important Christian site within the boundaries of the State of the Jews. Anyway, it was possible perhaps to interpret the establishment of the State and the necessity of it as an act of political significance only. Nevertheless, Paul XII¹⁹⁶⁹ who was known for his reservations about the Jewish people in accord with the traditional Christian perspective--did not have the will nor the daring to act. How much more therefore does this possibility not exist actually in the world of thinking of the Vatican today, in the wake of the Six Days War! Let us not forget that it is close to 12 years that the State of Israel, as the representative of the ~~State of~~ Jewish people, rules over all the holy places of Christendom in the Holy Land--in Jerusalem, Bethlehem, Nazareth, and in other places. And this fact is not at all easy for "swallowing" among devout Christians!

If such recognition should come in the near future, we would do well to ponder the character of the image of the State of Israel as a Jewish State. It is clear beyond any doubt that recognition by the Vatican, if it comes, can only be interpreted as an absolute shaking off of the Jewish aspect and of the religious significance of the State of Israel...a significance which many of those who are not devout in observing the commandments do not deny. I am very doubtful if this is our desire, and if we will yield on this point, even for the price of the recognition of "The Holy See" of the State of the Jews. (END article)

DATE: 28.8.78 JOURNAL: JERUSALEM POST EDITORIAL
HEADING: "A NEW POPE"

QUOTE: THE CONTINUING RIVALRY BETWEEN THE CONSERVATIVE & THE LIBERAL ELEMENTS IN the leadership of the Catholic Church may have been temporarily shelved by the election of Cardinal Albino Luciani of Venice as the 263rd Pope. Hundreds of millions of Roman Catholics rejoice at the selection of a pastoral pontiff, a workingman's son, who has served his flock loyally for decades. Yet compromise candidates sometimes turn out to be trailblazers. Thus it is not inconceivable that Pope John Paul I will chart a vigorous new course for the Catholic Church that is wearily groping for the right direction in an increasingly industrialized world beset by revolutionary tides. Problems of population growth and poverty, hunger and war, peace and ecumenism, all await the Catholic leader who would find the right answers to satisfy the faithful.

Israelis know little of the new Pope. In an interview granted to an Israeli newspaper in 1972 he voiced support of the right of the Jews to re-establish their state in Palestine; he appreciated the insoluble link between the Jews and their ancient homeland. These sentiments ought not to be given substance. Israelis are, of course, fully aware of the traditional ties and interests of the Catholic Church in the Arab world, but they find little justification in policies that on occasion appear to betray old prejudice. The time is certainly ripe for the Holy See to rise above considerations of immediate gain in the Mideast diplomacy and adopt a more broadly historical, indeed visionary, perspective. John Paul I, elevated to the papacy without any previous experience in Vatican policies or administration, may well be the right man to effect this change of course. A most welcome first step would certainly be the official recognition, after an inexplicably long delay, of the State of Israel, and the institution of normal relations between Jerusalem and the Vatican. END EDITORIAL

DATE: 1.9.78 JOURNAL: ISRAELI NACHRICHTEN (TELAVIV) GERMAN LANGUAGE (FEATURE)
HEADING: "NOSTRA AETATE"--AND FURTHER: THE LEGACY OF POPE PAUL VI
BYLINE: SCHALOM BEN-CHORIN

SUMMARY: "On the 28th October 1965 Pope Paul VI and the fathers of the 2nd Vatican Council signed the declaration concerning the relationship of the Church to the non-Christian religions, beginning with the words 'NOSTRA AETATE' (in our time)... In Section 4 of the Declaration, beginning with the words 'MYSTERIUM ECCLESIAE' (mystery of the Church), the relationship of the Roman-Catholic Church to Judaism underwent a fundamental revision.... (there follows a brief sketch of the background for these declarations concerning non-Christian religions, and the text in German of the Vatican Declaration relating to the Jews, followed by commentary and citations of various other declarations and statements in Germany among the Catholic leadership there. The writer concludes with the hope that the work of Popes John and Paul in relation to the Jewish people will go forward, and remarks: "FOR JUDAISM IT IS ESPECIALLY SIGNIFICANT THAT IT WAS PRECISELY IN GERMANY THAT THE POSITIVE IMPULSE FOR UNDOING THE PAST WAS PLANNED AND BROUGHT FORWARD.") END

DATE: 6.9.78 JOURNAL: JERUSALEM POST LETTER TO EDITOR
HEADING: "JEWS AND CRUCIFIXION" BYXXXX: ARNOLD P. RUBIN, New York.

QUOTE: ALEXANDER ZVIELLI (in your issue of August 7) is quite correct in calling the Vatican's Declaration on the Jews "a major step forward in Catholic-Jewish relations." Unfortunately, he is NOT accurate when he says that the Vatican II pronouncement "absolved the Jewish people of 'guilt' for the crucifixion of Jesus." An account and analysis of Vatican II can be found in the book, "The Documents of Vatican II" (General Editor, Walter M. Abbott, S.J.) published in 1966 by America Press, N.Y. (I myself am the author of "The Evil That Men Do: The Story of the Nazis.") Regarding the crucifixion, the 2nd Vatican Council declared:

"True, authorities of the Jews and those who followed their lead pressed for the death of Christ...; still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today... The Church repudiates all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the gospel's spiritual love and by no political considerations, she deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source."

As to the concept of "forgiveness," an editorial footnote states: "The Council has been accused by some... of... 'absolving,' 'forgiving,' or 'exonerating' the Jews of guilt for the crucifixion, and these terms were used in newspaper headlines... In fact, the Council

LETTER BY: MILTON J. KRAMER, Jerusalem

QUOTE: Now that Peter Du Brul has tortuously explained Christian indifference to the suffering of their Lebanese brothers, perhaps he would also enlighten us as to why so many of these same "confused" Christians are clear-headed and vociferous whenever they imagine an instance of Israeli abuse of Arabs.

LETTER: GIDEON WEIGERT, Jerusalem.

QUOTE: Peter Du Brul shows deplorable ignorance in more than one aspect. For instance, there is no such thing as a "Palestine Army." In addition, many hundreds of Israeli Christian Arabs have served in the course of the years in the Israel Defence Forces, and Christian volunteers continue to give valuable services to the Israeli army as loyal soldiers.

-(END LETTERS)

DATE: 25.8.78 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "TONGUE-TIED" BYLINE: MOSHE KOHN, J.P. Reporter

EXCERPTS & SUMMARY: "Except for an enclave of small villages tucked in the mountains 65 km north of Damascus," says an A.P. report published in these pages on 26.8.78, "Aramaic died as a popular tongue some 500 years ago. It is preserved today only in scholarly studies and the liturgy of the Maronite Catholics of Syria and Lebanon..." Was it ignorance or prudence that prevented the Syria-based reporter George Krinsky from noting that there are several hundred thousand Jews all over the world from about age 8 or 9 up who can handle Aramaic quite well? They know it from their study of the Talmud...also from the traditional practice of reviewing the weekly Tora portion at home by reading each verse twice in Hebrew and once in the Aramaic translation...also from study of the books of Daniel and Ezra...Add to these the Jews who study the basic Kabbalistic text the Zohar in Aramaic (and many liturgical prayers in the Synagogue, including the Kaddish) and also has been the vernacular of the Jews of Kurdistan in our own time (but now dying out among them after their aliya to Israel). He refers to "Shirat Yehuday Hatargum" by Prof. Yosef Yoel Rivlin--Mossad Bialik, 1959, published in Jerusalem, about Kurdistan, Aramaic.)

DATE: 28.3.78 JOURNAL: JERUSALEM POST LETTER TO EDITOR

HEADING: "BLOOD THICKER THAN RELIGION" BY: PROF SOLOM J. KAHN, Dept of English, Hebrew U., Jlm.

QUOTE: In the 1st chapter on Jerusalem in THE INNOCENTS Hebrew U., Jlm. ABROAD (1869), after noting that "all sects of Christians (except Protestants) have chapels under the roof of the Church of the Holy Sepulchre," Mark Twain observed: "It has been proven conclusively that they (Christians) cannot worship together around the grave of the Saviour of the world in peace." Living in Jerusalem, and suffering some of the consequences of the tensions in the Mideast, one wonders whether the universal ideal of Christendom (the myth of "Christian unity") still makes a difference in the world. Knowing many excellent Christians, here and abroad, I have wondered during the last few years why they have not responded more intensely and actively to the sufferings of the Christian community in Lebanon. Of course, the latter are Arab Christians, of the Maronite persuasion. My Britannica (14th ed.) tells me these were "a Christian people of the Ottoman Empire in communion with the Papal church, but forming a distinct denomination" (having joined the Church of Rome in 1736). Now, what have the Roman Catholics in the U.S., England, and Europe—or in Jerusalem, for that matter—done for their Lebanese brethren?

There is much talk of "ecumenical" progress these days, but my observation of Christian indifference to the fate of Lebanon makes me wonder, again, whether the Protestants are more concerned than the Catholics? The present UN force seems inadequate and misdirected, and the Moslem leadership in Syria, as well as various terrorist groups in Lebanon, now threaten the Maronites with decimation, or even annihilation. Since 1958 (!), a civil war—now cold, now hot—has been waged in lovely little Lebanon. Can it survive much more bloodletting? Is its Christian community really doomed? To put the matter bluntly: I think we see from the recent history of Lebanon that "blood is thicker than religion." WASP and Catholic Americans simply do not seem to care what may happen to Arab Christians. Do you wonder that some of the Maronites are actually being converted to the "Arab" (Moslem) cause? (END)

DATE: 3.9.78 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "LEBANON CLOSE TO TINDER POINT"

EXCERPT: "A Beirut newspaper complained editorially that journalistic shorthand of identifying Jemayel's and Camoun's militias as "Christian" had probably misled the world into believing Lebanon has become a Christian-Moslem battleground. The situation

is similar on the Moslem side, where it is estimated that less than 25 percent of the people are committed to the various Nasserite leftist, Islamic rightist and other "popular struggle" groups. Like the overwhelming majority of the Christians, they are innocent bystanders caught in the crossfire of fighting factions and taking most of the casualties, only one of which is human life." END EXCERPT

SUBJECT 6: MISCELLANEOUS

DATE: 28.8.78 JOURNAL: JERUSALEM POST (FEATURE ARTICLE)

HEADING: ATTITUDES AND ARGUMENTS" BYLINE: MOSHE KOHN

SUMMARY: This is a discussion of the issues behind the Camp David conference, which involves basic attitudes ~~reflected~~ underlying the Jewish, Christian, and Moslem attitudes to one another and to themselves, focussing on the claim to the Land. "THE QUESTION IS THE VERY EXISTENCE OF THE JEWS AS A SOVEREIGN ENTITY ANYWHERE IN THE WORLD, AND CERTAINLY IN WHAT OUR ENEMIES AND THEIR SUPPORTERS SEE AS 'THE HEART OF THE ARAB WORLD.' In principle, Islam in general and Arab Islam in particular, recognizes no sovereignty anywhere in the world except an Islamic one....nevertheless, they (the Jews) were only to be tolerated, but never to be allowed sovereignty anywhere in the world. And suffer they did under Islamic rulers, in some times and places as much as they did in Christendom except in Hitler Europe. For like the history of Christian-Jewish relations, the history of Moslem-Jewish relations has at its very roots the Jews' rejection and "betrayal" of the founder of the new faith, and a curse put on the Jews by the founders, which was elaborated and intensified by their followers. In both instances, this curse applies not only to the Jewish people, but also to their link with their homeland....the differences between Christendom and Islam in this respect (of Jewish sovereignty) is that under the impact of the Holocaust, and especially under the theological trauma of the re-establishment of the Jewish State and the Jews' return as the rulers of Jerusalem, a few leading Christian theologians and institutions, including the Vatican, have been reconsidering their traditional attitudes. The Moslems have not even begun to think about the question. Or rather, they have held conferences and issued proclamations repeating the traditional Moslem anti-Jewish canards now blended with those they have learned from Christian and Hitlerian antisemitism." (END EXCERPT)

DATE: 25.8.78 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "SOCIAL WELFARE: A WORLDWIDE OCCUPATION: BENNY MORRIS TALKS TO REPRESENTATIVES OF THE SALVATION ARMY, UNICEF & U.S. MENTAL HEALTH SERVICES, ALL IN ISRAEL FOR THE 19TH INTERNATIONAL CONFERENCE ON SOCIAL WELFARE."

EXCERPTS: "They are paid according to their needs, they are unashamedly missionary, their organization is at once hierarchical and egalitarian, they are highly disciplined but the discipline is internal rather than external; above all, they are idealistic and enthusiastic. They are six senior members of the Salvation Army currently in Jerusalem for the 19th Internat'l Conf on Soc Welfare. "We are here to learn the latest developments in social welfare around the world, and perhaps to offer ideas of our own," said one of them. "The Salvation Army is primarily a church," said Col. Anna Hannevik, originally from Norway but now representing the United Kingdom. She explained that it was first of all a congregation ~~xxx~~ of believers, and secondly a sophisticated spiritual and social welfare organization.

Founded in London's East End by Wm. Booth, a former Methodist Minister, in 1865, the movement was formally christened the Salvation Army exactly 100 ~~xxx~~ years ago. Booth wanted all Christians to become "regular soldiers of Jesus to carry out God's work of love and charity" among the poor and needy. "It is primarily Jesus' message of social betterment and alleviation that we convey and enact," said Col. Hannevik. In 1881 Booth's daughter Catherine, later known as "La Marechal," went to Paris to convert the French. The fact that she was a woman and non-Catholic, knew no French, rendered her task extremely difficult....The Salvation Army now has branches in 82 countries...."The Salvation Army is apolitical," said Lt. Col. Bert Hill of Australia's Eastern Territory....The Salvation Army may be evangelical, drawing the unenlightened to the warmth of God's mercy by such devices as musical street patrols and psalm-singing choirs, but its main activities today are in the field of social work. "We still lay emphasis on finding homes for the homeless," said Col. Hannevik. In London, Booth's House provides a temporary shelter for hundreds of the city's destitute and homeless. (There follows a brief description of the Army work among alcoholics, juvenile delinquents, unmarried mothers, mentally handicapped, and cooperation with local authorities and governments "avoiding duplication", also the training schools for Army officers and financing of its work, also comments about "great experience of being in Holy Land...& special spiritual quality of Jerusalem.")

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