

SUBJECT 1: MISSIONS

DATE: 18.8.78 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LANGUAGE FEATURE ARTICLE
HEADING: "PROBLEMATIC FRIENDS: JEWISH MISSION TODAY"

BYLINE: SCHALOM BEN-CHORIN

QUOTE: The problem of the Jewish Mission in Israel (and in the Diaspora) has not been laid to rest, and certainly not by means of the Antimission Law of the Knesset which sought to limit it without damaging it. The difficulty lies before all, that we are nowadays dealing with missionary circles who for the greatest part are the strongest and truest of friends of Israel, and there is nothing more difficult than to set limitations on friends without damaging them. Recently, a Free Church Pastor, Ludwig Schneider, from Dusseldorf undertook certain activities in behalf of Israel. He has a group, "ISRAEL-HILFE e.V.", which he founded, set up a Jesus-House in Dusseldorf, which is a centre for these activities, and publishes a periodical "JESUS IN ISRAEL".... This periodical manifests a staunch spirit of solidarity with Israel: "The ISRAEL-HILFE e.V. does not rest on any political grounds in behalf of Israel, but rests its foundation on the Word of the Bible alone, of the Old and New Testaments, through which the past and the present are made known."

In a Statement of Principles the Organization declares: (The gist here seems to be that they do not take a traditional approach to the matter of Mission to Jews. TRANS.) These purposes are expressed in the distribution of Bibles in Israel (Tanach and New Testament), the planting of trees with the help of the Jewish National Fund, Aid to the needy, wheelchairs for invalids, support for Old Peoples Homes, and seminars for Christian-Jewish understanding. From our side there can hardly be any opposition to such a program except for the distribution of Bibles in pursuit of a clearly missionary intent, whose purpose is quite clear. Schneider appeals for funds for the publication of 5,000 New Testaments in the Hebrew language in Israel (DM 8330.-), for 10,000 Hebrew Books of Psalms (DM 8640.-), for a Hebrew book about the life of Jesus (DM 10,000), and a Childrens Bible in Hebrew, naturally with a New Testament (Cost still unknown). Is this really necessary? Can we obtain the Psalms only through "ISRAEL HILFE", and have not Jewish writers from Joseph Klausner to David Flusser and the writer of these lines published Jewish books about Jesus, and should not we rather be the ones concerned for Childrens Bibles in Hebrew?

"ISRAEL HILFE" works closely with the so-called Messianic Jews, and therein is the new trend revealed. These Messianic Jews in Israel and in the Diaspora "believe in Jesus as Messiah and Redeemer. In this special branch of Judaism the Holy Days and the traditions are maintained. Members of these groups do not surrender their Jewish identity, neither do they convert. They believe in the God of Abraham, Isaac and Jacob, pray in the Synagogues, are completely loyal to their Israeli Fatherland, and passionate Zionists... Jesus is for them the long-awaited Messiah and King of the Jews." And this is the new trend--no longer the baptized Jew, who wishes to break with his community, but a return to the primitive church, which was a Jewish sect.

However it may appear today, one thing is clear when one, for example, examines the propaganda material of "Zions Friends", led by one Rabbi Dr. Herbert Hillel Goldberg in Ontario, Canada, and Northridge, California. This Jewish Evangelist, meanwhile, also gave a guest appearance in Dusseldorf. He wraps himself in a white "kittel" to portray the Seder. His congregation prays in one Temple Emanuel in Los Angeles, which is the only Messianic Synagogue for a population of 550,000 Jews. With beautiful candor he remarks: "The familiar surroundings and the not inhospitable atmosphere draws in whole families." The sign of the cross is strictly forbidden. The emblems are Stars of David and the seven-branched Menora. Pastor Schneider also has a Star of David as a plaque or as a sticker, in the midst of which there is found the name of Jesus written in Hebrew and Latin characters. The confession of faith of an Orthodox Rabbi Michael Egges is available in book form. This testimony is climaxed in these words: "I was truly born again. It was a new person who proclaimed the confession, 'You are my Saviour, my Messiah, and my God.'"

Here without doubt a boundary has been crossed. We may conceive of a Jew accepting the Messiahship of Jesus (also Rabbi Akiva falsely hailed Bar-Kochba as the Messiah), but with the deification of a man the periphery of Judaism has been crossed.

ISRAEL HILFE is also involved with a young Persian Jewess, Miryam Shahvar, who lived briefly in Israel, then experienced a conversion in Scotland, and is now traveling through the Bundesrepublik (West Germany), showing an Israel-Film, and "as Israeli, declaring what she has lived through! She declares: "Thus I took hold of the outstretched hand of Jesus pierced for me. Everything was changed and became new. The Lord laid such a great and deep love for Germany in my heart."

MORE

SELECTIONS No. 58 (to 1.10.78)

Far be it from me to belittle such a testimony or to suggest that it is the result of manipulation, but it is clearly, and without a doubt, that we are dealing with a Jewish Mission.

Early in 1978 Rabbi Dr. Peter Levinson, Heidelberg-Mannheim, openly challenged Pastor Schneider to make clear his position, a challenge which, as far as I know, has not yet been taken up. Rabbi Levinson has a special interest in the matter as the Jewish representative of the German Co-ordination Council of Organizations for Christian-Jewish Cooperation, and as a member of the International Union of "Jewish and Christian Workshops," whose center is in London. It is precisely those who are active in promoting Christian-Jewish understanding, and who are engaged in inter-religious dialogue, who must take care that boundaries should not be blurred, that Jewish Missions will not undermine Christian-Jewish communication. This tendency is apparent today. The instance of Ludwig Schneider is only one example of these attempts, whether ^{made} in America, or in Switzerland, in West Germany, or other lands

The aim of the new missionaries ^{is} to show that a new way is open to Christianity which he had not previously known, but which is a realization of his Judaism. Schneider has produced, for example, a series, "Christ in the Jewish Tradition," whereby Jewish ceremonies are adapted to a Christological sense...Goldberg characterizes baptism as immersion in the Mikva....

For us this all leads to the sad query: How do I tell my friends? I wish to greet you and accept you as friends and helpers, but at the same time I wish to make it unequivocally clear that such friendship and cooperation cannot be at the expense of Jewish identity, ^{which} through crypto-missionary aims attacks it. Not through hatred, or through legislative measures, but through free and candid discussion must the tactic of camouflage ^{be} exposed and overcome. END ARTICLE.

DATE: 17.2.78 JOURNAL: "HADOAR" (NEW YORK USA) HEBREW "LETTER FROM ISRAEL"

HEADING: "THE LAW AGAINST THE MISSION" BYLINE: ISRAEL LANDERS

QUOTE: "THE ~~THE~~ ULTIMATE WEAPON" OF THE POOR AND NEEDY IN ISRAEL IS THE THREAT OF CONVERSION. If an invalid does not receive a licence to open a kiosk, if a father of ten children fails in all his efforts to obtain a suitable flat, if a new immigrant is crushed among the wheels of bureaucracy, there remains but one alternative in order to shock Israeli society: the threat to turn to the Mission for help. For such a threat newspaper headlines are always guaranteed, and almost always there will be found people and institutions which will try to help the unfortunate so that he should not convert or emigrate. This impulse to help stems perhaps from the general agreement that if a Jew threatens to change his religion apparently he has truly reached a state of desperation. And perhaps this is a defence reaction of a people who throughout history has lost myriads of its sons as a result of conversion.

Demographic studies show that had the Jewish people been able to develop in tranquility without persecutions and conversions, it would number today in the hundreds of millions. Jews in all generations recognized the danger looming to the survival of the people as a result of conversion to Christianity and to Islam, and they set up social barriers of rejection and excommunication in order to deter individuals in Israel from betraying their religion and their people. The defence measures taken by the people during the Diaspora era could not prevent the chopping off of many branches from the trunk of Israel, but that which the congregations of Israel could not do in the days of the Exile, the Sovereign State of Israel can do. Therefore a law was proposed to the Knesset forbidding the enticement of Jews in Israel from conversion by means of material enticements, and violators of the law were made subject to penalties of imprisonment of five years and fines of IL 50,000.

As was to be anticipated, the proposed law aroused a stormy debate, not only in the Knesset but also among the public. Opponents of the law raised four main objections: First, there was no practical need for such a law. According to the statistics of the Min. of Relig. Affairs there were in the State of Israel only four instances of conversion to Christianity, in 1975 there were nine, and in 1976 again four. From this it may be deduced that the danger is not great, and one should not employ a canon to shoot at a fly. Secondly, as a matter of principle one should not use the law to prohibit conversions even if they are motivated by material considerations. Thirdly, the law will arouse a hostile attitude towards Christianity and the Christian minority in Israel. Officials of the Christian communities have even expressed apprehension that provocateurs will employ weapons of blackmail against Christians who respond innocently to the pleas of those seeking help, and give them, or promise to give them, any kind of assistance. Fourthly, the law is liable to lead to

manifestations of hatred for Israel abroad. The State of Israel must take into account the fact that the Jews in the Diaspora of the West represent a minority among Christians, and steps considered injurious to Christianity in Israel will stir up counter-reactions towards Jews abroad.

Supporters of the law are not impressed by these claims. The sponsor of the law, Rabbi Y.M. Abramowitz of "Agudat Yisrael", has openly stated that at first he sought to prohibit by law all propaganda on behalf of Christianity, even where material benefits were not involved. But it was made clear to him that most of the MK's would oppose such a generalized proposal because of its violation of the principle of freedom of expression. Therefore he limited the prohibition, proposing to apply it only against conversions by means of material enticement. Such a law does not ~~injure~~ injure, in his opinion, Christianity, but only seeks to protect Jews. And even though according to official statistics the number of converts is very small, actually, according to Rabbi Abramowitz, they reach hundreds of families each year, which emigrate from Israel and change their religion, and for this reason they are not included in the official figures.

Supporters of the law note that Judaism does not try to persuade Christians to change their religion. On the contrary, the Rabbis are wont to dissuade candidates for conversion to Judaism in order to ascertain whether they are seeking to accept the Jewish religion out of sincere motives or out of alien considerations. Therefore the Jewish people is entitled to demand that the emissaries of the Mission should not try to entice Jews to convert to Christianity. If a Jew decides to convert out of interior conviction and persuasion as a result of the explanations of the emissaries of the Mission, then he is acting in accord with the rights of freedom of religion provided for everyone, and there is in this no violation of the law. Only persuasion by means of material enticement is forbidden by the law.

It would be reasonable to suppose that the emissaries of the Mission would themselves avoid attempts to bring Jews to convert to Christianity by such means. After all, it is certainly clear to them the extent of the sincerity of "calculated conversions". Indeed, there are missionaries who do not take such a path. It is worth mentioning, for example, that "The Society for the Promotion of Christianity in Israel", which was founded in Berlin in 1822, determined specifically ~~at~~ its founding that its aim was to lead Jews to Christianity by means of proof and preaching, "and NOT to draw them by means of benefits of this world." But in all ages few were the number of "idealists" who were truly convinced that the religion of Jesus was the true faith. The decisive majority of converts to Christianity were persons who converted because of coercion, threats, tortures and persecutions, or out of a desire to improve their socio-economic condition. Well-known are the decrees of the Middle Ages that produced acts of supreme heroism and divine martyrdom on the stake, even as they produced conversions by means of coercion. In the 19th Century there came a plague of conversions in Germany, principally because of material motivations and the desire to be rid of the disabilities laid upon the Jews. Jews converted to Christianity in order to receive "an entry ticket to European society," in Heine's definition, who himself tread this path. There are, therefore, missions who are not repelled by the use of material means in order "to restore the lost sheep to the flock", and they obviously reason that even though an act ^(of conversion) may begin without faith it will yet come to faith. It is in order to curb the activities of the Mission of this kind that the Knesset enacted the new law.

The debate over the law now centres mainly on the international ramifications of it. The Pope raised the subject in his recent meeting with F.M. Moshe Dayan. The U.S. Ambassador in Israel, Samuel Lewis, promised representatives of Christian communities who are citizens of the U.S.A. that he would discuss the matter with P.M. Menahem Begin. It is to be expected that there will be additional reactions also among states and organizations which generally reveal understanding and sympathy for the State of Israel. And there is no need for a rich imagination to envision the storm which would break should there ever be a trial in Israel of some missionary who had tried to entice a Jewish family to convert. It is the right of the sovereign State of Israel to enact a law of this kind, and this cannot be doubted. The question that has yet to be answered is whether the gain of the law exceeds its loss. END.

DATE: 26.9.78 JOURNAL: OMER (VOWELLED HEBREW FOR NOVICES) NEWS ITEM
HEADING: "THE MISSION AND THE LUTHERANS"

QUOTE : The Protestant Church in Germany (Lutherans) is generally cautious about publishing statements concerning international disputes. For a long time it has not published any statement concerning Lebanon. A week ago there appeared a proclamation of the Council of the Evangelical Churches (Lutherans) in which concern was expressed about the Christians in Lebanon who have become a plaything among conflicting political

interests without any consideration being taken of their own future. There are clergymen worried about the fate of the Christians in Lebanon in the event of a full agreement between Israel and the Palestinian Arabs.

In the Lutheran Church Council it is well understood that the Israeli interest in the fate of the Lebanese Christians is primarily political. They do not believe the contention of Israelis who ~~claim~~ advocate the rights of a Christian entity in Lebanon, and tie this suspicion of theirs to the bad attitude towards the Christian mission in Israel itself. Incidentally, charges concerning the attitude towards the Mission may be heard among Protestant circles in many lands, and also among staunch friends of Israel. (NB: ALSO IN "DAVAR" HEADED: "LEBANON & THE MISSION")

DATE: 29.9.78 JOURNAL: HATSOFE (HEBREW A.M. N.R.P.) FEATURE

HEADING: "INFORMATION BULLETIN--YAD L'AKHIM: A COLLECTION OF NEWS ITEMS..."

(EXCERPTED FROM MONTHLY REPORT OF THE DIVISION FOR WAR AGAINST MISSION)

QUOTE : Reports reaching the Division, northern branch, relate concerning activists of the Mission in the area who "volunteered" activities of an "educational" nature in community centres and clubs that were put into operation during the teachers strike. After the matter was discovered, our activists approached the centres and clubs to notify them of the trap being laid for them.

A missionary circle operating in Bat-Galim in Haifa belongs to Emma Berger of Zicron Yaacov, notwithstanding her declarations to the press that she does not engage in missionary activity. It has been proved beyond a doubt that the house is her property, and this besides many other proofs concerning benefits promised to Jews who are in financial distress.

Another sect which categorically states that its missionary persuasion is expressed only by means of "ideological" argument is the sect of "Jehovah's Witnesses", which operates most extensively in the centre of Israel. However, the story of N.R., a driver in one of the large plants in the centre of the country, proves that this sect is engaged not only in soul-hunting but also in "soul-buying". N.R. was promised that he would be aided in his serious financial plight and given suitable housing in exchange for removing his two children from the religious school they were attending, and to attend lectures of the sect in Tel-Aviv. His wife militantly opposes the steps of the husband, and in the wake of energetic moves taken by the Division a solution to the matter was found.

In the Welfare Office of Pardes Katz in Bnei Brak Ms. A.M., a resident of the area, is working to persuade those who come to the office for help to accept the help of the Mission. She has proved to be "a personal example" as she assists the Mission with her own children being educated in the mission school in Jaffa. A notification of the regular activities of Ms. M. has been conveyed to the head of the office and to governmental and municipal authorities, and steps are being taken to remove her from the office.

Members of the Division note in their report that recently there has been an extension of disgusting proportions in missionary activity, with tens of instances of exploitation of financial distress. recently reached members of the Division throughout the land. Following are a number of examples of exploitation of financial distress for purposes of missionary enticement. (What is involved are instances which clearly do not involve blackmail alone.):

H.A., Bnei Brak--Financial problems and housing distress. Promised by a missionary institution in Jerusalem that he would be given a flat on condition that his two children be settled in the Mission--after our request was made, the matter was reviewed in the Welfare Office and a loan was arranged.

A.G., Tel-Aviv--Lives alone with two children, turned them over to the Mission School in Jaffa because he could find no suitable institution. In coordination with the social worker we succeeded in finding a religious family in the centre of the Land to serve as a foster family for the children.

Information received concerning Family N. from Tel-Aviv connected with the Mission, visiting regularly one of the Mission circles--the matter is being followed up.

Ms. Z.A. has conveyed her daughter to the Mission kindergarden in Jaffa--the matter being attended to.

A counsellor learned of two children studying at the Jaffa Missionary school--after energetic action the parents of the children agreed to transfer the children to a religious school within the next two weeks.

A family of 12 in Tel-Aviv has sent most of their children to the Kindergarten and school of the Mission because of promises of aid in their financial distress--the matter being attended to.

Ms. A.H. of Bat-Yam whose husband is in jail for many years--her mental and economic situation deteriorated--the Mission offered its help. A number of meetings have been held with the social worker and area r...x functionaries, and hoping to find a solution to the problem in the near future.

Mr. N.E., an employee in a Govt Office in Jerusalem, about to emigrate from Israel with the help of the Mission because of economic distress--as a result of our intercession he delayed execution of his decision, and steps have been taken to solve his problems.

From the reports of the activists of the Division in the Followup Section it is clear that the missionaries are not deterred from any activities, relying upon the backing of the Govt on the part of the Attorney General, who has become the address for complaints concerning our activists. Material is being assembled by the Division and will be transmitted to the proper governmental authorities.

Ms. Nadav, who became known by her struggle to save her children from her husband who had fled to Canada with the assistance of Christian elements, has gone abroad to conduct a legal battle for the return of her children. With the aid of the Division a proper sum of money has been raised to cover the expenses of travel, the money raised from Religious Councils and Govt offices. We have established contacts with public elements in Toronto who are standing beside the mother in her struggle, and according to information received, there are good prospects that the children will be returned to Israel to the custody of the mother.

Information received from Rehovot tells of the intention of missionary circles to infiltrate the city by means of setting up a missionary centre. Contact has been made with one of the contractors in the city who was about to conclude a sale of a house to the Baptist sect. When he was notified of the identity and intentions of the would-be buyers, the deal was canceled.

Information received that a teacher in a Holon school engages in missionary activities in her neighbourhood--a vigorous tracing of the man was begun, and a complaint submitted to the Office of Education. (There follows several brief paragraphs detailing activities of "revival" for preparation for the High Holy Days in various parts of the country.)

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

SUBJECT 2: CHRISTIANS AND ISRAEL/JEWS

DATE: 11.8.78 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN FEATURE ARTICLE
HEADING: "POPE PAUL VI AND ISRAEL"
BYLINE: ALICE SCHWARZ

SUMMARY: This is a lengthy recollection of Pope Paul VI by an Israeli journalist, giving a brief survey of his life and papal reign, and a brief evaluation, especially in relation to his "ambivalent" attitude towards Israel, as indicated by various expressions and actions. The main body of the article, however, deals with the writer's personal recollections of Pope Paul's historic visit to Israel in January 1964. She concludes: "Meggiddo (where the Pope entered Israel) is the place where, according to Christian tradition, the last battle between good and evil will be fought. During the lifetime of Pope Paul VI it was, in any case, not yet waged. The decision is still in the future." END

DATE: 8.9.78 JOURNAL: JERUSALEM POST (ENG AM IND) FEATURE ARTICLE
HEADING: "THE BIBLE & GEOPOLITICS" BYLINE: MOSHE KOHN
EXCERPTS: "There has been much inkspilling and hand-wringing among Jews in the past 16 months, especially since the "Sadat initiative", over the alleged dangerous religious romanticism and mysticism in the thinking of P.M. Begin. He takes the Bible seriously, we are told in a tone of great incredulity and concern not used with regard to President Carter's attitude to the Bible and Pres. Sadat's attitude to the Koran. What is really worrisome, according to some of these critics, is that he, Mr. Begin, regards it as a "geopolitical document" and "a record of precedent-setting directives," whereas "most Americans, and indeed most people everywhere" see it only as "a source of moral and spiritual inspiration." (Anette Dulzin, 'Thoughts on the Eve of Camp David,' POST 1.9.78) (The writer questions this contention and states:) "The fact is that for most Jews,

Christians and Moslems everywhere the Bible is at least as much a geopolitical-historical document as it is a source of moral and spiritual inspiration. Perhaps, unfortunately, more the former than the latter. Without the Bible, there are no Jewish people, Judaism and "Holy Land," no Christianity and no Islam." (The writer acknowledges differences of interpretation among the religions and within them, but Jews from a religious and national perspective do regard the Bible "as a geopolitical document"). "It is also such a document to Christians. To them, of course, the Bible comprises what they call the New Testament as well as the Old Testament. A few—very few—Christians, including both Protestants and Catholics, are prepared to treat with the Jews in Zion and elsewhere in the terms in which the Jews define themselves, without benefit of the blessings or curses placed on us by the New Testament and the anti-Jewish, sometimes anti-Semitic, theology derived from it."

"The other Christians are divided into two main camps. One camp, "philo-Semitic" and pro-Zionist but ultimately anti-Jewish, believes that Christianity's biblical geopolitical destiny will be fulfilled only after that of the Jews has been fulfilled. This camp, consisting of most of the so-called "conservative" Evangelicals, believes that the return of Christ promised in the New Testament will take place only after the Jews have returned to the Land of Israel and have been converted.

"The other camp, some of whose main spokesmen are Catholics and so-called "liberal" Christians, makes an anti-Jewish, anti-Zionist, and sometimes anti-Semitic case based on the almost Marcionite reading of the New Testament. In their view, the "Israel" of the Old Testament violated its covenant with God, who therefore transferred His promise to the "New Israel," i.e. the Church. This promise includes not only "moral and spiritual inspiration," but also that geopolitical entity which these Christians prefer to call "the Holy Land," which Pope John Paul I shortly after his recent election chose to call "Jesus's land."

"...so do Moslems believe that the Koran supplanted the Bible and transferred to Islam all the privileges previously possessed by the "Old Israel" and the "New Israel." This applies not only to the moral-spiritual aspect, but also to the geopolitical one. Concerning the Jews, for example, we are told in the Koran that...the Christians and the Jews alike "have no ground to stand on until you observe the Torah and the Evangel (i.e. the New Testament), and that which has been sent down to you (the Koran) by your Lord." (The writer then goes on to develop his thesis in relation to Islam by citations from the Koran and Prof. Bernard Lewis in an article about "The Return of Islam, Commentary, Jan. '76, dealing with "Islamic theological politics", and he concludes+)

"So if we add up the number of Jews who define themselves as a people, the number of Christians and Moslems in the world, and add some Arabs who, however secularized, think and act in Koranic terms, we will have the number of people for whom the Bible is a geopolitical document." END ARTICLE

DATE: 15.9.78 JOURNAL: JERUSALEM POST LETTER TO EDITOR
HEADING: "SEVENTH DAY ADVENTISTS"

QUOTE : Geoffrey Wigoder's "Four Viewpoints" (your Mag. Aug.4th) emphasizes statements that do not reflect the attitude of modern Seventh-Day Adventist scholars, nor of the majority of its 3,000,000 members. Among other examples+ (1) "The notion of the carnal return of the Jews to the Promised Land 'is a snare by which many will be lost forever'... 'Jews settling in the Holy Land are entering the crater of Armageddon.'" These concepts would be preposterous to any serious Seventh-Day Adventist today. Adventism is not concerned with fighting Zionism. (2) "Inside Israel the group has one missionary." Seventh-Day Adventists acknowledge having received their biblical heritage from the Jews: how can they then be "missionaries" among them in Israel? (3) Seventh-Day Adventists do not consider themselves fundamentalists, and therefore do not truly belong to "American Fundamentalism." Nevertheless, the outstanding scholarly awareness shown by Dr. Yona Malachy suggests that, had his research continued to the present day, his book surely would have included the above observations. END SIGNED: T.V. Ferreira, Chairman, Seventh-Day Adventists in Israel.

DATE: 20.9.78 JOURNAL: HAARETZ (HEB AM IND) FEATURE ARTICLE
HEADING: "CARTER AND THE "BORN AGAIN" CHRISTIANS"

BYLINE : DINA GOREN (PHOTO INSET: "MRS STAPLETON CARTER & HUSBAND DURING ELECTION CAMPAIGN OF HER BROTHER")

QUOTE : One may suppose that it is only chance that the time of the visit of Mrs. Ruth Stapleton-Carter to Israel coincides with the Camp David conference initiated by her brother. There is no need to give an exaggerated significance to the remark of Mrs. Stapleton that she maintains daily contact with Camp David.

7
nuances accompanying the visit, as, for example, the reception arranged in her honour by the President of the State, was no doubt derived from a desire to provide a congenial and honourable reception befitting the visit of the sister of the President of the U.S.A. during a visit to our land. Nevertheless, it does seem that the visit has political significance, and is not just because of the family relationship between the guest and the President of the U.S.A. (who incidentally does not avoid being helped out by his family, and especially by his aged mother), the significance of the visit becomes clear precisely on the background of the phenomenon which Mrs. Stapleton herself represents, which affects in one way or another, not only the political fate of the U.S. President but also his stands concerning the problems of our region.

What is meant here is the devotion to the principles of the Christian faith in its elementary and simple form, which increasingly characterizes many of the citizens of the U.S.A. The dimensions of this phenomenon are clear only slightly to those whose impressions of American life derive from second-hand sources by means of correspondents sitting in the news centres of New York and Washington. The personal contacts, whether face to face or by correspondence, which many of us maintain with those who belong to academic and intellectual circles in the U.S.A., do not provide us with access to the essence of this phenomenon, and certainly not to its extent.

(One does not require any profound or detailed knowledge of the history of the U.S.A. to realize how central was the place of religion among its first settlers, and how great was the influence of the leaders of the Protestant sects in the formation of this way of life. The religious devotion of residents of certain areas which were until recently among the most backward in development, is also well-known. Thus we hear from time to time (usually by way of sensational journalism) of the acts of persons belonging to extremist religious sects such as the "Jehovah Witnesses", refusing to accept conventional medical treatment. At times the police and courts are engaged to compel parents who refuse on ground of religious belief to permit modern medical treatment for their sick children.

The fact that churches throughout the country are full every Sunday, and also serve during other days of the week as a centre for social activity, is nothing unusual, and therefore the media rarely report it. However, it is sufficient to view Sunday TV or to listen in to one of the hundreds of radio stations operated by church organizations to realize that in the world of communications the clergy also represent a powerful factor. Incidentally, the roof organization of church broadcasters constitute one of the most active forces pressing for changes and improvements in legislation and arrangements which determine the functioning of the American communications industry. This and more: The persistent activity of preachers and religious organizers in the media and on other platforms in recent years has led to a very significant increase in the number of those called "born-again Christians," among whom even President Jimmy Carter is numbered. According to his testimony he passed through a religious experience in the wake of which he became a "born-again Christian" through the influence of his sister who also passed through a similar experience several years earlier.

Mrs. Stapleton-Carter is one of the most active and central figures in this movement. One of her achievements which received prominent attention during the past year was "the repentance" of a multimillionaire who became rich as a publisher of pornographic periodicals. A few months ago she took part in a kind of "happening" of preachers which was held in the largest stadium in the New York area. The traffic snarls which resulted from the event were many times worse than those encountered during the peak season of American football. Tens of thousands of people filled the stadium to capacity, and reached a state of actual religious ecstasy when at the bidding of one of the preachers they joined hands one to another and swayed back and forth to the sound of the preaching.

There are various estimates concerning the extent numerically of the "born-again Christians" movement, and the differences of estimate naturally reflect the attitude to the movement of this or that person making the estimate. But there is almost no doubt that the numbers reach into many millions of persons, and the external signs^{which} testify to the spread of this phenomenon are many, and more so as one moves away from the East and West Coasts of the U.S.A. Many people walk about with large crosses hanging around their necks (and this does not refer to Catholics among whom this practice is current for generations), and on automobile bumpers slogans stand out which declare that the driver believes in God and in the lordship of Jesus. In bookstores there is a variegated and large demand for religious books, and the personal stories of those who have found remedy for their souls by return to active Christianity merit wide attention.

The movement of "born-again Christians" is mainly the fruit of the labours of a portion of the Protestant churches, even though of late it has penetrated also the ranks of Catholics. Pres. Carter and his sister are numbered with the Southern Baptist Church, whose members receive the sacred scriptures as they are, and who are characterized by a fundamentalist devotion to the principles of the Christian religion. This is not the place to analyze in a profound manner the connection between the world view of the U.S. president to the manner of his handling the Israeli-Arab dispute, but it would seem that without entering too deeply into the matter it is possible to state that if indeed Carter (as he testifies concerning himself) is devoted to what is stated in the Gospels, there would of necessity have to be...

both from a long-range and a short-range. On the short range it would find expression in the relative weight the President would assign to pragmatic political considerations as opposed to considerations of principle, and those which stem from historical determinism. It would seem that in this area there exists a proximity which is not to be ignored between him and his two guests at Camp David. As is known, Mr. Carter opened the Conference with an emotional prayer that he himself had composed, and yesterday he stated in his remarks from the East Wing of the White House that his prayer had been answered by God.

From a longer range the faith of Carter is liable to be expressed in the way that the President approaches his job as one who stands at the head of the ~~greatest~~ strongest nation in the world, and sees himself as one appointed by Divine Providence - to bring redemption to the world. Such a perspective--as much as it may appear to be detached from political reality, and even naive--is not at all in the realm of the absurd in the eyes of those who adhere to this faith which they have only now discovered anew. On the plane of political relationships such a perspective may find its expression in a paternalistic attitude on the part of Carter towards the claims and positions of those facing him. Notwithstanding the fact that the political future of the U.S. President does not appear guaranteed at present, and public opinion polls indicate a steady decline in his popularity, it is worthwhile that we should be aware of this close connection between the religious revival which is manifest in the U.S.A. and the political destiny of Carter generally, as well as his position on questions concerning our region particularly. END ARTICLE

DATE: 1.10.78 JOURNAL: DAVAR (LAKOUR AM HEB) NEWS ARTICLE

HEADING: "PROTESTANT CONGREGATIONS IN EAST GERMANY WILL PRAY FOR JEWISH SURVIVORS OF THE HOLOCAUST"

BYLINE: SHLOMO SHAPIR, DAVAR EMISSARY IN EUROPE

QUOTE: BERLIN (SPECIAL TO DAVAR) The Protestant Congregations in East Germany have been requested by their ecclesiastical leadership to pray for the Jews who survived the Holocaust, including those who have found refuge in the State of Israel, and to stress in their prayers that the Jews in this State may attain to a just and secure peace. Justified criticism of the policies of Israel should in no way serve as a source or excuse for a new antisemitism. This declaration was issued in the wake of an assembly of Protestant Churches in East Germany at the conclusion of 40 years since the pogroms of "Kristalnacht". The Protestant congregations in East Germany, as is known, maintain a vigorous anti-Israeli policy, have been requested to increase in their midst information about the Jews, and to explain Jewish-Christian relations from ancient times onward, and to work to overcome the difficult past.

The head of the Protestant Church in East Germany, Bishop Shinher, expressed at the conference deep concern over antisemitic manifestations and Fascistic attitudes among groups of young people in East Germany. He asserted that it was not sufficient to rely on the activities of the State along in combatting these trends, but that the churches also must fulfil its part in this matter. In various schools and other places in East Germany there have recently appeared swastikas and there have been activities by small neo-Fascist groups like the neo-Nazi youth groups in West Germany.

Also at a conference of Catholic leaders in West Germany which was held recently the importance of Jewish-Christian activity was stressed. END ARTICLE

SUBJECT 3: CHRISTIAN SITES IN ISRAEL

DATE: SEPT 1978 JOURNAL: "MONITIN" (NEW HEBREW MONTHLY) FEATURE ARTICLE

HEADING: "IN THE NAME OF ALL THE SAINTS"

BYLINE: RENE MCKRI

SUMMARY: This is an ultrasophisticated humorous piece concerning a small group of Israelis visiting several Christian sites in Israel, and mainly sampling the hospitality of various hospices of several denominations.

SUBJECT 4: JEWISH VIEW OF CHRISTIANITY

DATE: 1.10.78 JOURNAL: AL HAMISHMAR (HEB AM MAPAM) FEATURE ARTICLE

HEADING: "CHRISTIANITY IN THE EYES OF THE JEW"

BYLINE: PROFESSOR DAVID FLUSSER

EXCERPTS: Many have been the Jewish circles which have grappled with the determination of the distinction between the concept of faith in Judaism and in Christianity. Moshe Mendelsohn, for example, thought that the concept of faith in Christianity signified sure knowledge, and therefore, in his translation to German of the words: "I believe with a perfect faith..." (ani maamin b'emuna shlama), he translated: "I know with a sure knowledge..." in order to distinguish between the concept of faith in Judaism and that of Christianity, and in a certain respect, he was right. Faith as a religious concept is a Jewish invention. In the Hebrew Scriptures "faith" (emuna) does not yet have the sense that it was to receive by the sages and the generations following them until our own days. The concept first appears in our sources on the lips of Shemaya and Antel...

a generation after Hillel the Elder lived--that is to say, before Christianity. But already in the Hebrew Scriptures the verb "to believe" (haamen) is found in our sense. (There follows a lengthy discourse on the development of various related verbs in Biblical Hebrew and later, and the subsequent broadening of the concept of "belief" or "faith", and the divergence in Christian development from the Jewish counterparts. He continues:) The source of the concept of faith in Christianity was the Jewish concept of faith, but there took place a structural change after the time of Jesus, whose concept of faith was identical with the Jewish concept. Incidentally, there is nothing in the words of Jesus of a demand to believe in him. Such an approach would doubtless cause him to shudder.

It would be worthwhile to clarify the concept of faith in Christianity, and in order to observe the distinction between Judaism and Christianity in this, let us examine the words of Paul: "FOR IF YOU SHALL CONFESS WITH YOUR MOUTH THE LORD JESUS AND BELIEVE IN YOUR HEART THAT GOD HAS RAISED HIM FROM THE DEAD--YOU SHALL BE SAVED." (Rom. 10:9) Faith, according to Paul, is what leads to salvation. And already here we see what actually is the strength, from the socio-factual aspect, that Christianity assigns to faith. This sentence of Paul actually includes another sentence, less exalted: If you do not believe in Jesus and in his resurrection, you will inherit Hell! There is no doubt that if this is the sense of faith in Christianity, and if this is the way it is learned, an appalling significance is created, full of fears. The concept of faith, instead of helping, is converted into a whip of threats, a traumatic experience which it is difficult to be freed from. In order to stress more powerfully the exclusivity and comprehensiveness of faith, Martin Luther adds to the word "faith" the word "alone" in the verse from that same Epistle to the Romans (3:28) "For we think that man is justified by faith without the works of the Torah." But even without the addition of Luther, the sentence itself is quite clear. Here Paul is setting against the commandments the exclusive saving faith. And it is worthwhile noting here also that the concept of salvation in Christianity, which may, as in Hebrew, be expressed by various words, has a different stress and a different emotional content than is usual in Judaism for the same concept.

The question remains valid: What caused there to be an addition to Judaism in Christianity which led to a change of the whole structure? Christianity is mainly belief in the relating of a certain story. Yet we also believe in historical facts, and among us are those who even believe in facts which are beyond history, such as the election of Israel! But we must stand by the fundamental differences touching upon belief and upon the essence of the tale told itself. As concerning faith, there exist two differences, and ~~xxxxx~~ the first we have already noted. Jewish belief in the Exodus from Egypt, for example, is not a belief which leads to the salvation of the believer... The Exodus from Egypt saved, rescued Israel from the Egyptian bondage, but belief in the Exodus from Egypt does not save us, and certainly no one will say that such faith will save us from Hellfire.... Here we must note the second distinction between Israelite faith and Christian faith. In Christian faith (apart from certain streams of philosophy in Medieval Christianity) the volitional basis in faith almost always prevails over every other basis, and especially that basis which aspires to expanding knowledge. The Jew loves ~~xxxxxx~~ study, and this is a religious category with him.... and during his study does not at all ponder his salvation. The Christian generally, and especially the Protestant, exhibits an extraordinary curiosity when it appears to him that exploration of a specific problem will in a personal way make a contribution to his faith and his salvation, but in respect of purely historical problems of his religion he generally exhibits indifference. Even the interest of Christians in Judaism recently mainly stems, not from a thirst after knowledge. The Christian is interested in Judaism because he thinks that a return to the Jewish roots of Christianity will help it to overcome its grave crisis, and that this study will strengthen his Christian faith. He is therefore interested actually only in those aspects of Judaism which are important to Christianity.

We shall yet try, to the extent of our ability, to explain how the character of the tale told lying at the heart of Christianity is bound up with an emphasis of the volitional foundation which exists in the Christian version of faith. There is no doubt that the Christian wants to believe, compels himself to believe, and when he succeeds he feels extremely gratified, and this stems precisely from the volitional aspect of his faith. Indeed it is faith which saves him, rescues him, and promises him his "portion in the world to come"--while unbelief endangers him and casts him into a condition of sinner and transgressor, one who is doomed to be alienated from his God and appointed to Hellfire. I do not hesitate to state that faith of this type has in it something of the danger of a psychosis, and it is precisely the traumatic foundation of faith of this type that grants the believer "security", which indeed appears to us false and unhealthy from a psychic viewpoint.

Without engaging in apologetic generalizations and polemics, this was the situation in Christianity from the days of Paul until the modern era and the Reformation. This attempted to return to the beginnings of Christianity, but the mainstreams in it (Lutherans and Calvinists) again stressed the Pauline aspect of Christian faith, and thus the volitional aspect in the faith was not weakened, but on the contrary strengthened. M. R. P.

It is true that weaker streams, which found expression especially in Christian sects, discovered anew the Bible and also Jesus and his teachings. But also among these streams, which increasingly stressed the ethical side of Scripture and the Jewish aspect of the teachings of Jesus, the belief in Jesus, in his atoning death and resurrection holds an important place...in other words, in all the groups and Christian communities which grew out of the Reformation, the structure of the Christian faith remains firm and abiding. (There follows an extended reference to the modern crisis in Christian faith over basic beliefs, which is related to the crisis which struck the first disciples when Jesus was crucified and his Messianic claims were seemingly invalidated.) "They (the disciples) solved the crisis when they believed that he would return and truly be King Messiah. The belief in the Messiahship of Jesus Coming Again is maintained by those Christian sects which we mentioned, and which adhere to the end-time Gospel of soon-coming redemption. These as a rule exhibit an emotional attitude towards Israel. They even believe that with the revelation of Jesus the Messiah on the clouds of glory, the Jews will acknowledge him and accept the faith. But the term "Christos" (Messiah) in relation to Jesus has lost its original sense among many Christians, and especially among the Gentiles, already ~~as~~ in the days of Paul, inasmuch as Jesus as Jewish Messiah seemed to them bound up with a Jewish national perspective. Among non-Jewish churchmen it was stressed, already at that stage, that the death and resurrection of Jesus granted salvation to the believers, while the coming again of Jesus seemed to be a kind of utopian epilogue to this drama, a psalm to the future, whose importance indeed should not be belittled.

Thus it occurred that the word "Christos" became principally, already in the mouth of Paul, as the second name of Jesus. As stated, Jesus as Messiah is important today primarily to those who await his soon-coming. And while the claim that Jesus was the Messiah is mainly heard on the lips of Christians in their approach to Jews as they demand that they recognize Jesus as their Messiah--that is to say, in the past. These missionaries turn to the Jews and want to prove the Messiahship of Jesus on the basis of passages from the Scripture removed from their simple meaning. "Their proofs" were already disproved by the Karaite Isaac of Troky in his book "Strengthening of the Faith", a brilliant book which was also accepted by Rabbinic Jews, and became widely known among the Gentiles among philosophical circles in the 18th Century....

The use of biblical texts to prove Christian truths was common already among the circles from which sprung the "New Testament" in order to validate their faith, and this manner was afterward developed by the Church Fathers. The missionaries are not bringing in anything new, but repeating the remarks of their predecessors. Nowadays, apart from the most conservative circles in the Catholic Church, no Christian who respects himself gives any credit to proofs from Scripture of the truths of Christianity, the logic of which is the very weakest. Serious Christians, even if they be strong in their faith, are not impressed by the words of Isaiah the Prophet, chapter 53. Research has shown that this chapter was never interpreted in any way about Jesus, not by the man himself and not even at the actual beginnings of Christianity, and only after the passage of decades did they find that it was possible to coordinate by distortion this passage with the death of that man, and words are wearying....

Let us return to the matter of faith--in Judaism and in Christianity. The main topic of Christian faith is the telling of a tale of the past, which has implications for the future and for the salvation of everyone of the believers. Also according to the Torah of Israel there were important events in the past, like the stories of Abraham, the Exodus from Egypt, Mount Sinai and the like. But according to the Torah of Israel there is nothing in "the holy history" of Israel which has the power to save. The historical facts are first and foremost important as facts and proofs of the truths of the Torah of Israel. The subject of Israelite faith is not the facts, and on the contrary, they are supposed to point to the truths which are beyond the facts. Thus perhaps it is possible to say that the covenant of Abraham or Mt. Sinai brought the election of Israel into the realm of the active...in modern language, the Jewish religion is indeed an historic religion, and the history of the people and of humanity are extremely important to it, but the contents of Israelite religion are not dependent upon time--they are theoretical and existential contents. The full redemption is a matter of time to come.

Martin Duber was right when he wrote that in contradistinction to Christianity, Judaism does not possess a rope of links leading from Creation to the future redemption... It is true that the Christians do believe in a future redemption at the end of time when Jesus will come again and will judge mankind after the resurrection from the dead, but this belief does not have an important place except among those Christian sects of former times or now existing which await the end of days in their own lifetime, or at least in the near future.....

The actual story, faith in which allegedly saves the saved, may be defined in the famous passage in the Gospel of John (3:16) "FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOEVER BELIEVES IN HIM SHOULD NOT DIE BUT SHOULD HAVE EVERLASTING LIFE." That faith in which everlasting life depends is of course faith in Jesus, and if it is stated there that God, as it were, gave his only son--this is tender language to indicate that God, as it were, gave over his only son Jesus to death. Only one event is not mentioned in the above passage--the resurrection of Jesus. And here the passage of Paul's (Romans 10:9) comes in to complete what is lacking: "FOR IF YOU WILL CONFESS WITH YOUR MOUTH THE LORD JESUS, AND BELIEVE WITH YOUR HEART THAT GOD HAS RAISED HIM FROM THE DEATH, YOU WILL BE SAVED."

11

The motif of the atoning death of Jesus was expanded to cosmic dimensions already in the New Testament generally, and in the Gospels particularly, but my examination has shown that the idea is not originally found in the mouth of Jesus himself. We have not found that Jesus thought of his death as an atonement for those who believed in him. A comparison among the Gospels shows that Jesus never said this. For our purpose, it is more important that the atoning death of Jesus is not a fact but an idea. And likewise concerning the beginning of the tale, that is the marvelous birth of Jesus of the Virgin without a flesh-and-blood father. The tale is found only in two of the four Gospels—at the beginning Matthew and Luke, and in the rest of the New Testament it is not even intimated. Nowadays, many believing Christians do not accept as truth this legend....

In addition to the scriptures which we cited above, we shall add several other characteristic ones: "FOR GOD SO LOVED THE WORLD.....(John 3:16) and "FOR WHosoever SHALL CONFESS WITH HIS MOUTH...(Romans 10:9) "GOD WHO DID NOT SPARE HIS OWN SON BUT DELIVERED HIM UP FOR OUR SINS, SHALL HE NOT GRANT US WITH HIM ALL THINGS?"(Rom.5:37) "I LIVE IN THE FAITH OF THE SON OF GOD WHO LOVED ME AND GAVE HIMSELF UP FOR MY SAKE"(Galatians 5:20) "AND WALK IN LOVE AS CHRIST LOVED US AND GAVE HIMSELF UP FOR US, A FRAGRANT OFFERING AND SACRIFICE TO GOD." (Ephesians 5:2)

In the last two citations Jesus delivers himself up to die for the sake of those who believe in him. It is stated almost specifically as if Jesus wanted to die in order to save those who believe in him, even though we knew, according to the Gospels, that the historic Jesus before his death ~~ought~~ asked that God would let all things pass so that he would not need to die, but in the end he yielded his will to the will of his Creator.... The narrative constitutes the groundwork for the Christian faith is consistent and suitable to the special character of essential Christian faith where faith itself is the way of salvation. The narrative itself is perfectly suited to this function: If you believe that the Son of God saves sinners by means of his atoning death for sin, and that he overcame death by his resurrection, then you are a participant in that same narrative. You are, as it were, united with that man and have risen with him from the dead, your sins are atoned for, and you are a new man. Material for the narrative is indeed taken from Jewish motifs, but fashioned into a new structure, independent, and its function is special: While the ~~Jewish~~ motifs are Jewish, the content and function of the narrative resemble the mystery religions of the period in which Christianity was fashioned and spread. One should not be astonished therefore that most of the Christian-Jews did not accept the narrative, but were more interested in Jesus as sage and perhaps as a Jewish prophet. The narrative in its completeness was developed rather by Gentile Christians who were accustomed to this way of thinking from their non-Jewish heritage.

Notwithstanding the central importance of salvation in the narrative itself, the world and humanity were not yet saved from suffering and wickedness. Therefore, the Christians were obliged, as a complement to that tale, to believe that Jesus would yet return at the end of days, and then evil would be corrected and cease from the world, and Jesus would be judge and king, and thus, Christianity could not surrender the Jewish belief in the coming of the redeemer at the end of days.... apart from groups which await redemption in the near future, the belief in the return of Jesus is not central in the rest of Christendom.... We will again state: The Christian narrative, the belief in which saves the believer, appeals to that stratum which is classified as "animistic religion," and it is found and is prominent in the psychic responses of little children. The narrative of a son of God, a human and supernatural entity at one and the same time which, according to the criterion of this psychology, in his death and resurrection prevails over sickness and suffering, and those who identify with his death and resurrection are enabled to overcome trouble and suffering, are motifs characteristic of this psychic stratum. Judaism "contributed" here not to its own benefit none sole contribution, but an important one: Sensitivity to sin and to guilt feelings--the death and resurrection of that son of God free the "believers" from the sense of sin and the pressure of sins. The Jewish influence in the matter of sin, and repentance, reinforces the efficacy of the narrative....

At this point we must at least intimate the relationship of Christianity until our time to Judaism and the Jews and their Torah. We cannot expand on this subject, yet my readers are likely to meet precisely with those Christians, whether from among the Gentiles or of Jewish origin, who will claim that all the negative attitude to Jews and Judaism in the past on the part of Christianity was a regrettable error." Many among the Christians claim this hypocritically, and especially after Hitler and the Holocaust. But many among the Christians continue in their former ways. Even if they wish to be freed from antisemitism, their attitude towards the Torah and the commandments remains negative. Actually, no Christian recognizes and acknowledges that the tense relationship vis-à-vis Judaism was an integral part of Christianity from the days of Paul, and led to the crimes and horrors of Christianity against the Jews in the course of the ages. If Christianity has an interest to improve the attitude towards the Jews and Judaism in an essential manner, it must change its basic factors, a thing which

possible, but most Christians are not prepared to do so. It is more important for them to wash their hands in innocency about the Jewish question. Indeed it is quite instructive that many among those fighting within the church against ^{Christian} antisemitism are of Jewish origin. They have discovered within Christianity their Judaism, and therefore they are fighting on behalf of (their) Judaism in the midst of Christendom.....

It seems to me that there is a storming of Jews and Judaism by certain Christian circles in Israel and apparently abroad, too, this time not quite for the purpose of attacking Judaism but for the purpose of drawing Jews to Christianity...In many cases this is not in the composition of the former Mission, but with the clear purpose of trying to convince (Jews) of the truth and superiority of Christianity.

Let a fact be recorded here which is not known to many. Before the establishment of Zionism in the previous century, there were groups of Jews who passed over to Christianity but who were unwilling to surrender their Jewishness. They rather stressed their belonging to the people of Israel, and viewed Christianity as the "correct" interpretation of the Torah of Israel. Nowadays, a great part of these Jews relate positively to Zionism and to the State of Israel, and they even emigrate to Israel. Among these Jews of Christian religion are various shades of relationship to the Torah and the commandments, and there are among them also observers of the commandments, and they have special exegesis for the approach of Paul (and other compositions in the New Testament) to the Torah. A few of them are prepared to criticize the inclinations against the Torah and the commandments of Paul and his companions. Most if not all of these Jewish Christians do not like the name "Notzri" ("Christian" in Hebrew), and they call themselves "Yehudim Meshikhiim" (Messianic Jews). These, as experts in Judaism, often serve as emissaries and representatives of Christian communities which support the Mission, even though the "Messianists" are often not regarded, for understandable reasons, as indubitable Christians, and are perhaps justifiably suspect as "Judaizers".

Nevertheless, the search for Jewish roots in Christianity, in general, has created a congenial atmosphere for this "Messianic Jewish" activity, in all its variations, while on the other hand, the significance of "Messianic Judaism" is not clear to secular Jews who are utterly ignorant in matters of Judaism. Such a "Messianic Jew", when he identifies with the Jews, or also mouths Zionist thinking, and all the more when he keeps a portion of the commandments, is ~~not~~ regarded as Jew like other Jews--whereas the direct and indirect danger of such a one is great.

And here is the place of a simple question: Do not those "Messianic" Jews in all their kinds believe in the same "narrative" of which we have spoken, at least partially? Is it not the psychological experience of faith in Jesus the Son of God who dies and atones for sins and conquers death by his resurrection--is it not this which led to their joining his stream? Were they made "Messianists" solely because of the (Jewish) belief of Jesus, or are they standing for the faith in Jesus, a faith that Jesus himself opposed? And what is the significance of their explanations to us that Jesus is the Messiah? Why exactly is he the Messiah, in their opinion? Has not the word Messiah here lost its original sense? It seems that the intention is that they believe in him--in that same "faith" that has been made clear to us is a distortion--of Judaism and of the belief of Jesus himself.

It is desirable to try to understand Christianity, but it is necessary to learn the significance of the Torah of Israel. Everyone agrees (even the Christians themselves) that in both of these there is an important significance, a great message, and great power. The Torah of Israel indeed demands a harmony of psychic forces in man and creates in it a world of sanctity, a world of commandments. Nevertheless, the forces and impulses of an elementary nature that are in the psyche need not be suppressed because of the higher psychic forces. But the Torah of Israel, in its classic form, demands of man that he be liberated from the fetters of simple beliefs and pagan concepts. Notwithstanding other voices which are heard, it is a fact that ethics and wisdom and deeds are the most important assets of the Torah of Israel. In every place, or in almost every place, where a man stands with an unprejudiced look at reality, the influence of the Torah of Israel is recognized. The Jewish man asks that his heart be pure, not in order that he may enjoy his own private little happiness, for the ease of a private salvation. His prayer is: "Purify our heart that we may serve Thee in truth," and this is truly great grace.

NOTE: THIS IS A CHAPTER IN A BOOK WHICH IS ABOUT TO APPEAR PUBLISHED BY "SIFRIAT POALIM" IN THE SERIES "KNOWLEDGE OF OUR TIME".

DATE: 17.9.78 JOURNAL: MAARIV (HEBREW P.M. IND.) NEWS ARTICLE

HEADING: "MISSIONARY WOMAN ENLISTING 'LOVE FOR ISRAEL' ABROAD"

BYLINE: SHAUL BENHAYIM, "MAARIV" EMISSARY IN WASHINGTON

QUOTE: A missionary woman who has recently been fighting for her right to be registered as a Jewess in Israel last night told a Baltimore assemblage that she had received a letter from P.M. Menahem Begin thanking her for her efforts on behalf of Israel.

Eileen Dorflinger, who was born to Jewish parents, believes that Jesus was indeed the Messiah. She came to Israel with this faith in 1967 (sic) (should be 1976--TR.) After her views were known, her New Immigrants Certificate was taken from her, and her Identity Card defines her as a Christian. Nevertheless, the divorcee, born in America, is now fighting this determination. Her matter will be judged in the High Court in Israel on the 12th November.

Yesterday she appeared at a church in Baltimore, and continued to ask people to ~~sign a letter~~ sign a letter: "WE LOVE YOU, ISRAEL." She brought with her a file containing hundreds of such letters, the result of her trip in Mexico.

She announced that she had already conveyed to the Govt of Israel scrolls containing thousands of names from 32 countries. All these people had signed "Love Letters" to Israel, and their names and addresses were included in these scrolls.

The newspaper "BALTIMORE SUN" reported yesterday in a news item that Mrs. Dorflinger had received last month a letter from the Prime Minister in which he thanked her for her efforts.

"We are confident that there are more people who love Israel than those who wish her ill," Begin wrote to her. "May God bless you for your prayers and your good wishes and your good deeds."

Mrs. Dorflinger is due to return to Israel this week. In accordance with her custom, she tells her audience that she covers her expenses from the contributions which are collected at meetings with her. If any excess money remains, she will pass it on, she says, for philanthropic purposes in Israel. END ARTICLE.
