

# SUBJECT 1: ANTI-MISSION ACTIVITY

DATE: 8.8.78 JOURNAL: THE TIMES (LONDON ENG) FEATURE ARTICLE  
 HEADING: "CHRISTIANS IN ISRAEL: PERSECUTION WITH THE MAKINGS OF A POGROM"  
 BYLINE: MARION WOOLFSON

QUOTE: IN AN ARTICLE IN THE WIDELY CIRCULATED ISRAELI NEWSPAPER "HAARETZ", HEADED "PERSECUTION OF CHRISTIANS IN ISRAEL: THE NEW INQUISITION," (SEE SELECTIONS No. 26, p.3 bottom "THE CONFRONTATION"), Isaac Letz has written about the current difficulties of Christians in the Jewish State. He has described how groups of orthodox Jews have been vandalizing property belonging to various Christian sects and how, periodically, Christians are attacked so that now they are employing Arab guards to protect them. These facts, he explains, "are seldom mentioned in the Hebrew press," and he adds, "what is hidden from the Israeli public has been made known to important figures in the world, including the Pope and the President of the United States because Christian Churches in Israel have sent delegations to both of them to protest about the attacks on Christian churches and their members in Israel."

The article refers to the reaction of the Ecumenical Council's Bulletin, which presents 271 Christian churches in about 100 countries, to the law relating to proselytism which was passed by the Israeli Knesset earlier this year, and describes how the bulletin "called for an end to the slander campaign against the Christian churches in Israel." The law in question was one which made it an offence, punishable by five years imprisonment or a fine of 500 (sic.) Israeli pounds "to give money or some other benefit in order to persuade someone to convert from Judaism."

This is not the first time that HAARETZ has written about "the Christian problem." As long ago as January 15, the paper reported that six American Christians had met the U.S. Ambassador in Israel, Mr. Samuel Lewis, "to express their concern about the law passed by the Knesset." They complained that their letters to the chairman of the Knesset, the P.M., and the Min of Religion had been ignored. The report added that Christian clergymen felt that the law could cause them to be put in an invidious position, and even subject to blackmail if they gave assistance to the needy when they asked for help; and that Bishop Wm. Carry had "sent a strong protest to the Vatican." The Christians hoped to publicize the matter abroad "especially in church circles and among politicians who are known for their close ties with Israeli and Zionist circles so that they can put pressure on the Israeli Govt not to implement this law."

Ten days later the JERUSALEM POST reported that a MK, the Aguda Party's Mr Shlomo Lorincz had complained in the Knesset that a radio programme for children had "shown pro-Christian sympathies." He asked, "What will you do to prevent such serious incidents recurring, especially where children are concerned?" The following month the Associated Christian Press Bulletin No. 229 reported that Mr. Binyamin Halevy, a member of the Democratic Movement for Change, had said in the Knesset that he "considered the Christian missions a cancer in the body of the nation." He also spoke of "seeking to bring to an end the plan for the liquidation of all Jews, a plan which the Catholic Church has had from its foundation."

The current report in HAARETZ describes how, recently, a gang of thugs broke into the meeting-house of the JW's in Lavanda St. in Tel Aviv for the third time and "the place was totally demolished." After an earlier attack six months ago, HAARETZ reported that David Nemer, one of the 130 J.W.'s in Tel Aviv, had said he could not understand how Jews could behave "in a way which reminds one of inciting the masses to pogroms against the Jews." On that occasion, after innumerable threats of violence (which were disregarded by the police) a group of religious hoodlums broke into the meeting house, smashed the furniture, tore up books and destroyed electrical equipment. At the time members of the sect protested because the police had refused to take any action to protect them and had ignored all their complaints.

There have also been arson and bombing attacks—a hand grenade was thrown at a Baptist house in Jerusalem, and an anti-Christian leaflet was discovered there—but the police found no suspects. The antichristian campaign is led by a group called YAD LEACHIM (HELP FOR BROTHERS) which, says HAARETZ, has branches in Tel Aviv, Petah Tikva, Bnei Brak and Hifa and is financed by rich Jews abroad, especially in New York. The report adds that the organization has impressive archives containing "thousands of facts on the activities of the various Christian churches in Israel" as well as "addresses of Jewish families suspected of contact with Christians."

Information on Christian activities is gathered by a network of "agents," and the antichristian groups "have the support of the Israeli Min of Religion...Mordecai Frishtick, who is a senior official in the Israeli Min of Religion (he is called "Secy for Special Tasks") has similar archives to those of YAD LEACHIM at the KEREN YALDENU (Fund for our Children) centre at Romema in Jerusalem." His information comes "from personal letters sent to him by the Jewish Agency from all over the world and from details he obtains from the archives of YAD LEACHIM. The "Jewish activists", as they call themselves, claim that their agents have infiltrated most Christian sects in Israel.

Isaac Letz spoke to a man who was listed by YAD LEACHIM as a "converted Jew who helps the Christians draft Jews into their camp," but the man protested that all he had done was to organize trips to Israel for clerical organizations overseas.

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SELECTIONS No. 59 (to 1.10.181)



Letz asks: "Is every Jew who welcomes Christians a criminal as far as the "activists" are concerned? Is the archive full of details about missionaries who do not exist?"

John Lindsey (sic.), a leader of the Baptist Church in Israel, whose name is in the archive, said: "What do they want of us? We have never converted anyone. We are not interested in "buying souls" as they claim. True, there are Jews who take part in our prayers, but that is because of our belief in love between men, no matter what their religion is." A Jewish student who began to participate in the prayers, described how his telephone rings constantly "with threats in three languages. They threaten that if I don't finish with the Baptists, someone will kill me. But I'm not afraid. What interests me is that they know exactly when and how I pray with the Baptists."

Some months ago a gang of religious Jews attacked the members of a Christian sect at Rosh Pinah and destroyed their meetinghouse. The attackers told a journalist that the Christians had "bought Jewish souls" but HAARETZ found that this story was untrue as no Jews in Rosh Pinah had become converted to Christianity. Periodically, groups of Orthodox Jews break into schools financed by a Christian church in Jaffa, and attempt to drag out Jewish children by force. There have also been snuffles at centres for new immigrants which began last Christmas when Jews demanded that "Christian rites" be prohibited. HAARETZ has explained that having a Christmas tree was looked upon as "a Christian rite" (and it was therefore an offence on property built on land belonging to the Jewish National Fund, which declares that such property may be occupied by Jews only, and that non-Jews (even Israeli Arab citizens) are forbidden to work on this land.) In fact, those who practise the so-called "Christian rites" are simply Christians from the USSR who are married to Jews and have recently emigrated to Israel.

The main reason that such an unhappy state of affairs exists in Israel today is because the ruling coalition includes members of the NRP who, on the whole, tend to be extremely rightwing, expansionist, bigoted and intransigent. The previous Labour Govt also had to work in harness with the NRP; but as it was composed of the descendants of Zionist pioneers like Weizmann and Ben-Gurion who were nonpracticing Jews, it resisted, when possible, the fanaticism of the NRP & its supporters. Now, however, Menachem Begin, Israel's P.M., thinks along similar lines to the NRP.

Nevertheless, it must be emphasized that the anti-Christian zealots and their supporters abroad comprise only a small minority of Jews. After all, the Jewish concern for justice—which arose out of such injunctions as that of Rabbi Hillel who said: "WHAT IS HATEFUL TO YOURSELF DO NOT DO TO YOUR FELLOWMAN. THAT IS THE WHOLE OF THE TORAH & THE REMAINDER IS COMMENTARY"—IS WELL KNOWN. It seems conceivable, therefore, that at least some of those Jews in the West who fight for the rights of Jews to practise freely their religion in all of the countries of the world, would, if they were aware of the facts, raise their voices in protest against the current persecution of Christians in Israel, even if only to counteract the harm being done to Israel's image in Christian circles.

END ARTICLE

DATE: 17.8.78 JOURNAL: THE TIMES LONDON LETTERS TO EDITOR

BYLINE: Mrs. Marion Woolfson, 35 Camden Mews, NW1.

HEADLINE: "CHRISTIANS IN ISRAEL"

QUOTE : Regarding the letter of Dr. Abraham Marcus (Aug.11) concerning my article on Christians in Israel (NB Marcus letter not rec'd by clipping agency. TR.): I should like to make it clear that I did not write the heading which referred to "the makings of a pogrom," and which, to quote Philip Kleinman in the JEWISH CHRONICLE (Aug.11), "...to be fair, was not what the article said." My only use of the word "pogrom" was in the quotation of a passage from an Israeli newspaper. I am not a propagandist. There is nothing sinister about my membership of CAABU (Council for the advancement of Arab-British Understanding), the only organization of its kind in Britain, which I joined nearly 10 years ago because of my interest in the Mideast, and in order that I might, like many other journalists & specialists, attend CAABU's excellent monthly lectures. I did not consult nor inform CAABU about the article in



DATE: 17.8.78 JOURNAL: THE TIMES LONDON LETTER TO EDITOR

BYLINE: John Reddaway, Director, CAABU

QUOTE : From his standpoint as an uncritical supporter of Israel--his country right or wrong--Dr. Abraham Marcus (Aug.11) may choose to regard CAABU as "a malinger of Israel." We in CAABU believe that our record shows that we have a more lively concern for the true interests of the Israeli people than some of their so-called friends and supporters. We certainly aim to provide reasoned criticism of the short-sighted folly, arrogance, and injustice of Israeli official policy. But we have no malignity towards the people of Israel. END LETTER

SUBJECT 2: CHRISTIANS & ISRAEL

DATE: 28.9.78 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) LETTER  
 HEADLINE: "MESSIANIC REDEMPTION"

BYLINE : Rev. Claude Duvernoy, Director, Christian Action for Israel

QUOTE : I have always appreciate the articles of Moshe Kohn, Bible-inspired as they are, but in "Bible and geopolitics" (Sept.8), he commits a major inexactitude, and I quote: (SEE SELECT.#38, bot.p.5/top p.6) "THE OTHER CHRISTIANS ARE DIVIDED INTO TWO MAJOR CAMPS: ONE CAMP PHILOSEMITIC, PROZIONIST BUT ULTIMATELY ANTIJEWISH, 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& HAVE BEEN CONVERTED." Belonging myself to this "camp" with hundreds of thousands of Protestants of all denominations all over the world, and as founder of a movement (CHRISTIAN ACTION FOR ISRAEL) which comprises thousands of Zionist Christians, I must respectfully protest against the label "anti-Jewish." It is true that many Christians of all denominations firmly believe that the ultimate destiny of the people of Israel is to enter Christianity and its numerous churches. But the NEW TESTAMENT DOES NOT SAY ONE WORD TO THAT EFFECT. It says, in full accordance with the Hebrew Bible, that Messianic Redemption, through the glorious advent of the Prince of the Cosmos in Jerusalem, will unite humanity into one single and redeemed community, thus putting end--thank God--to religious systems, dogmatics, and more or less pious matters. END LETTER

DATE: 29.9.78 JOURNAL: JERUSALEM POST LETTER TO EDITOR

HEADLINE: "TEDDY FOR MAYOR"

BYLINE : REV. James McWhirter, Vice-President, (World Fellowship of

QUOTE : May I, as a Christian, express (Religious Organization support for the re-election of Mr. Teddy Kollek as Mayor of Jerusalem...My Arab Christian friends (shoeblacks and businessmen alike) of the Old City, have a high regard for Teddy Kollek's humanity and common touch...Kol tuv, Teddy:

DATE: Sept.1978 JOURNAL: ISRAEL BUSINESS INVESTORS' REPORT (J'lm)

HEADLINE: "TOURISM" (English-language periodical) NEWS ARTICLE

EXCERPTS: "YOUTH HOSTEL TO BE BUILT AT NES AMMIM, NAHARIYA. Construction will begin shortly on a new youth hostel. The new 36-bed facility is intended primarily to accommodate organized groups of young Christians, coming to Israel for short visits from Europe. Nes Amim was established about 15 years ago primarily in order to further the cause of understanding between Christians and Jews. The effort is backed by public committees composed mainly of Protestant laymen in Holland, Switzerland, W.Germany & USA. Initially opposed by many Israelis who feared it would turn out to have missionary intentions, experience has shown those suspicions to be completely groundless....Inhabited by more than 100 people, Nes Amim essentially follows the practices of an Israeli "moshav shitufi"...The relatively large number of one- and two-year volunteers, however, makes the maintenance of a central dining hall essential. At present the village attracts about 15,000 visitors a year, most of whom come for a very short stay of a few hours, at the most... The new youth hostel is intended to be the beginning of a more extensive tourist facility at Nes Amim. Preparations are now also being made toward the construction of a small hotel. END ARTICLE.



DATE: 1.10.78 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "AN INALIENABLE POSSESSION"

BYLINE: Dr. Fishman (Hertzel), Author "AMERICAN PROTESTANTISM & JEWISH SKETCH & PHOTOGRAPH: (1) "The U.S. Consulate outside the STATE"

Citadel inside Jerusalem's Jaffa Gate over 100 years ago.

(2) Photo. of U.S. Pilgrim walking thro' Israel carrying cross.

QUOTE : THE "SPECIAL RELATIONSHIP" between the U.S. & Israel that P.M. Begin & Pres. Carter frequently mention is NOT a myth, but is based on a long history of religious empathy and sentimental attachment on the part of significant segments of U.S. Christians to the Land of Israel. The American Puritans who sought to establish the Kingdom of God in the New World were heirs to the English millenarian spirit. Stirred by the Biblical drama of the Jewish people's struggle for the Promised Land, they saw themselves as treading a similar road to "the New Jerusalem." They dotted the New England countryside with communities bearing Biblical names, sang hymns from the Book of Psalms and some of them and their descendants studied the Hebrew Language. (There follows a reference to early Protestant thought on Jerusalem and the Holy Land in a metaphorical and metaphysical sense, which "had little to do with the national religious strivings of the Jewish people," but which saw the conversion of the Jews necessary to prepare the way for the Second Coming, citing Romans 11:15--sic.--"and so all Israel shall be saved" Rom.11:26)

The early 19th Century marked a turning point in the attitude of American Christians toward the Jewish people and Eretz Israel. Largely as a result of Jewish persecutions abroad...this attitude (also) coincided with the renewal of a millenarian spirit, especially among the smaller Fundamentalist denominations. In 1816 the publisher of the important Baltimore "Weekly Register" took note of the plight of European Jewry...and wondered why wealthy Jews could not...secure Eretz Yisrael as a Jewish homeland....In dedicating a new synagogue in New York City in April 1818 the 2nd President of the U.S. John Adams projected his Judeophile tendencies by declaring: "I really wish the Jews again in Judea an independent nation. For, as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age. Once restored to an independent govt, and no longer persecuted, they would soon wear away some of the asperities and peculiarities of their character." By mid-19th Century, Christian America began to feel the impact of theological Dispensationalism, one of the strains of millenarianism, which viewed God as dispensing or administering periods of history in accordance with special revelations.

Dispensationalism broke with the age-old Christian tradition that had refused to recognize the viable existence of the Jewish people. It placed "Israel" and the Church in two distinct, coexistent categories, and led to a bolder appreciation of the restoration prophecies of the Jewish Bible. One leading Dispensationalist, Wm. Blackstone, viewed the founding of the Zionist Movement in 1897 as a sure sign of Jesus' imminent advent. Like other millenarians, the Dispensationalists believed that the Jews would convert to Christianity after the 2nd Coming. The 1st stage in this drama of salvation, however, would be their national restoration to the Land of Israel. In March 1891 a petition organized by Blackstone was presented to U.S. Pres. Benjamin Harrison on behalf of 413 prominent Christians & Jews. In response to the wave of pogroms...the petition's opening sentence asks: "WHAT SHALL BE DONE FOR THE RUSSIAN JEWS?" It proceeds to answer: "WHY NOT GIVE PALESTINE BACK TO THEM AGAIN! ACCORDING TO GOD'S DISTRIBUTION OF NATIONS, IT IS THEIR HOME, AN INALIENABLE POSSESSION, FROM WHICH THEY WERE EXPELLED BY FORCE...LET US NOW RESTORE THEM TO THE LAND OF WHICH THEY WERE SO CRUELLY DESPOILED BY OUR ROMAN ANCESTORS." Among signers of the state ent were (a) Chief Justice, Speaker of the House, Wm. McKinley (later Pres. U.S.), important editors, industrialists and bankers. The humanitarian motivation of the signers coincided with the heightened evangelical sentiment that spread in the U.S. in the 19th Century, and clergymen of all Protestant denominations became part of this new religious climate. Today, the Evangelicals are the fastest growing movement in Christianity. This does not mean that all Evangelical-Fundamentalist churches actively support the Jewish national restoration in Israel...(tho') such a motif is inherent in their theologies, and requires education & cultivation to raise it to



On the other hand, the mainstream, liberal Protestant churches of America decidedly do NOT support Israel's position. Their opposition stems mainly from two sources--theological and missionary. Theologically, the established churches of Protestantism, like the Catholic Church, have yet to reconcile themselves to the sovereign restoration of the Jewish people, "Old Israel" in its ancient homeland. Pragmatically, the missionary interests and connections of these churches in Arab and "Third World" countries make any actively pro-Israel position unlikely. It is not by accident that during World War II the then Federal Council of the Churches of Christ in America, the roof organization of American mainstream Protestantism, offered continual sympathy for the victims of Nazism, but refused to include Eretz Yisrael as a possible haven of refuge for them.... Last May the National Council of Churches (successor to the "Federal Council"), through its governing board, condemned Israel's "illegal" use of antipersonnel bombs in its entry into Lebanon in the wake of the PLO murder of Jewish civilians on the outskirts of Tel Aviv, but refused to condemn the terrorist action.

The influence exerted by American missionary groups on mainstream Protestant policy regarding the Arab-Jewish conflict is out of proportion to their numbers. A group of 60 U.S. missionaries was first sent to the Near East in 1819 by the American Board of Commissioners for Foreign Missions. Altho, by 1856, these missionaries in Syria and the Holy Land could count only 30 new converts to Protestantism, they made a considerable impact on the Arab world thro' a network of elementary and secondary missionary schools and the introduction of an Arabic printing press. A decade later they founded the American University in Beirut. Though the missionaries failed in their principal aim of converting large numbers of Arab Moslems to Christianity, they succeeded in awakening an Arab cultural revival and laying the groundwork of modern Arab nationalism. Inevitably, American Protestant missionary interests became identified with Arab national interests. This was demonstrated at the Paris Peace Conference, the Lausanne Conference, and especially in the U.S. State Dept, where children or other relatives of U.S. missionaries in the Near East have occupied key positions....

(Here follows a brief analysis of U.S. business and oil interests, the influence of the U.S. Jewish community in American political life, and the article concludes.) The plight of Jewish activists in the USSR, the public sympathy aroused by the continual acts of terror against Israelis, the showing of the Holocaust film on national U.S. TV during prime time, and the tragic fate of Christians in Lebanon--all add to the American climate reinforcing the special relationship between the U.S. & Israel. END ARTICLE

DATE: 1.10.78 JOURNAL: JERUSALEM POST FEATURE ARTICLE  
 HEADING: "THE GOOD BOOK & ZIONISM" (PHOTO: CHAIM WEIZMANN & LORD BALFOUR AT HEBREW U. DEDICATION)

BYLINE: Benny Morris

EXCERPTS: The British often exhibit a streak of irrationality. Eccentricity is extolled and outlandish ideas and mores are exalted. Men like Gen. Chas. Gordon & St. John Philby, T.E. Lawrence & Orde Wingate, emerge, and for a brief or protracted moment bask in public adulation. Usually, it should be stressed, such men are tolerated in London. But they arise and flourish in the peripheries--in Presbyterian Scotland, in the chapels of Wales, and sometimes in the outposts of Empire. In the 19th & early 20th Centuries this streak sired the espousal of Zionism by members of the British ruling class... It is unlikely that the modern State of Israel would or could have been established without it... Ultimately, the early beliefs and actions of philosemites like Lord Shaftesbury, Arthur Balfour, Lloyd George and Winston Churchill proved more telling than the havoc subsequently wrought by unfriendly statesmen such as Chamberlain & Bevin.

The "madness" from which "Christian Zionism" emerged was, of course, religious. The dark and hypocritical sides of Victorian religiosity have been ruthlessly hunted down by Strachey. But there was a deep and unself-conscious faith palpitating in many Victorian breasts. Thos. Huxley called the Bible "the national epic" of Britain. Dr. Wm. Thomson, Archbishop of York, in 1875 referred to Palestine as "our country." The story of the Jews in their ancient land was the spiritual diet of most Victorian upbringings. In nonconformist communities children of a certain age

MORE



heard little else. In 1914 Lloyd George was to tell Weizmann that place names in Palestine were "more familiar" to him "than those of the Western Front." ...The modern world quickly contributed to this fund of Scripturally generated sympathy. Pogroms erupted from Damascus in 1840 to Kishinev in 1903 and again in 1905 highlighting the straits of the Jew in Exile....That an education based on the Bible in many instances resulted directly in an espousal of Zionism is irrefutable.

It was during the Puritan heyday of 1640-60 when idols were smashed throughout Britain and people rested on the 7th Day on pain of death that the idea of a Jewish return to Zion (but also to Britain) was first broached. In 1649 Joanna and Ebenezer Cartwright, exiles in Amsterdam, called on "this Nation of England" to be "the first and the readiest to transport Izraell's (sic) sons & daughters in their ships to the Land promised to their forefathers...." The appreciation that the Chosen People belonged in the Promised Land in part arose from an ulterior spiritual motive. Like the Cartwrights, many millenarians believed the 2nd Coming of Christ was contingent on the repatriation of the Jews and would be inaugurated by precisely such a migration.

Thinking of this order also underlay the espousal of Zionism by the 7th Earl of Shaftesbury in the mid-19th Century. A Conservative Party potentate, his evangelical Christianity prompted unrelenting philanthropic activity and advocacy of social reform. Given the Earl's stature, his support of the Jews' return to Zion was to resonate profoundly. ... (There follows a brief description of a plan "to plant the Jewish people in the land of their fathers" influenced by Shaftesbury and involving the British Foreign Secy Palmerston & British Ambassador at Istanbul.) The move was a demonstration of the length of Shaftesbury's reach...A ring on Shaftesbury's right hand bore the inscription: "O PRAY FOR THE PEACE OF JERUSALEM." Shaftesbury never doubted that the Jews would re-settle Palestine.

Of course, the flaw in Shaftesbury's plan was that at the time the Jews themselves were simply not interested. The earl's Zionism was "precocious" and, in the short term, fruitless. The crucial point was understood by Marlborough's grandson, Col. Chas. Henry Churchill. In a letter to Moses Montefiore in 1841 he pointed out that "it is for the Jews to make a commencement..." During the following years the deep religious impulses of such men as Shaftesbury and his design for the repatriation of the Jews merged usefully with the imperialist, hardnosed precepts and aims of statesmen like Disraeli & Joseph Chamberlain....But the fulfillment of the "Christian Zionist" as well as the Jewish Zionist ideal had to await the advent of World War I, that crucible of nationalisms...The Zionists emerged with a document, the Balfour Declaration. That document was above all the product of the beliefs and efforts of Britain's Christian Zionists. And without its promulgation there is no reason to suppose that Britain or anyone else would have allowed Jews into Palestine in sufficient numbers to irrevocably assure the eventual establishment of a Jewish State....To use Barbara Tuchman's phrase, the argument of the Sword was surely overshadowed by that of the Book. The buildup of sympathy for the Zionist cause--from the Biblical upbringing thro' the horrible spectacles of pogrom and persecution--is what ultimately produced the Balfour Declaration. Christianity owed a debt to the Jews, a debt of culture and a debt of persecution. With Allenby at the gates of Jerusalem repayment was felt to be due.

Lloyd George was P.M. in 1917. In advocating the Zionist cause six years later he wrote: "Of all the bigotries that savage the human temper there is none so stupid as the antisemitic. It has no basis in reason; it is not rooted in faith; it aspires to no ideal. It is just one of those dank and unwholesome weeds that grow in the morass of racial hatred. ... The latest exhibition of this wretched indulgence is the agitation against settling poor Jews in the Land their fathers made famous."... The Lord Mayor of Manchester said a month after the promulgation of the Balfour Declaration: "The vision of the prophet Isaiah would be realized."

This then is how Christian philosemitism engendered the Balfour Declaration....Yet Christian Zionism, like the concurrent Jewish brand, was flawed from the start by the nonrecognition of the existence and political



The indifference by the Christian Zionists to the Arabs of Palestine had two causes: the Scripturally based obsession with the Jews, and a typical imperialist disregard for colonial "natives." Thus, while the Declaration creating the Jewish National Home disallowed the infringement of "the civil and religious rights of existing non-Jewish communities in Palestine," such sentiments remained in the nature of lip service ~~until~~ ~~the 1920s~~.  
 Put another way, Christian Zionists took an interest in the religious and economic well-being of the Palestinian "natives"....Winston Churchill, giving evidence (to the Peel Commission in 1937) responded: "Why is there harsh injustice done if people come in and make a livelihood for more and make the desert into palm groves and orange groves? Why is it injustice because there is more work and wealth for everybody? There is no injustice. The injustice is when those who live in the country leave it to be desert for thousands of years."

The story of British Christian Zionism teaches two lessons: First, neither history nor self-interest is served by downplaying or ignoring the role of Britain's philosemites in bringing about the creation of the Jewish State. It is not true that "the world was always against us." Nor is this true today....Secondly, Christian Zionism, like its Jewish counterpart, was oblivious, during crucial years, to the political rights of the majority of the country's population. END ARTICLE.

DATE: 6.10.78 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "DEAD SEA EXPLORERS"

BYLINE: Leah Abramowitz (with photographs and sketches)

SUMMARY: This is the story of three young military men who probed the Dead Sea during the first half of the 19th Century. There are references to the Christian beliefs of an American Naval Officer Wm. F. Lynch, and the devoted service of an English Missionary Nicolayson to one of the explorers (Costigan) who failed in his exploration. Lynch was the most successful, and most well-known. "It should be remembered that Lynch was a devout Christian who considered the Jordan and all parts of Israel sacred. He therefore took great care to identify each biblical location, and undertook his trip as something of a religious mission. ...Lynch's popular image as an American hero should not overshadow his real scientific achievements. He was the first to draw an accurate and detailed map of the Jordan and the Dead Sea, and his data were of prime importance for every subsequent scientific undertaking in the region. His observations have helped to gauge the changes such as shifts of outlets or the evaporation fate and the disappearance of landmarks that have taken place over the past 130 years. As he did honour to the name of Costigan and Molyneux (the other two: ~~Costigan~~ explorers of that era), it would be fitting if his name were recorded for posterity somewhere in the area. END ARTICLE.

END TRANSCRIPTION 15.10.78/eb

POSTSCRIPT: SUBJECT 3--THE ARTS

DATE: 28.9.78 JOURNAL: ISRAEL NACHRICHTEN (GERMAN LANGUAGE) FEATURE

HEADING: "THE POWER OF MUSIC"

BYLINE: SCHALOM BENCHORIN

SUMMARY: This is a lengthy article about the musical program of the Church of the Redeemer (Lutheran) in the Old City of Jerusalem, its history, concerts, artistic and audience participation, with statistical breakdown indicating a very high Jewish attendance and participation, and the ecumenical tendency of the musical program, which demonstrates that "tolerance will triumph, triumphing through the power of music, which unites hearts." END

DATE: 6.10.78 JOURNAL: AL HAMISHMAR (HEBREW A.M. MAPAM) BOOK REVIEW

BYLINE: YAACOV RABI (Sketch of "Song of Songs" in modern Roumanian translation by Johan Alexandru)

HEADING: "FOR THY LOVE IS BETTER THAN WINE"

SUMMARY: This is a detailed analysis of a new translation of the "Song of Songs" into Roumanian, and previous Roumanian-Christian translations, with analysis by author of the anthology of Jewish and Christian and secular interpretations. The reviewer adds some of his own interpretations and comments on the "Song" and its exegesis. END