

SUBJECT 1: MISSIONS

DATE: 12.5.78 JOURNAL: NATIONAL JEWISH POST & OPINION (INDIANAPOLIS INDIANA) LETTER
 HEADING: "LEADING MISSIONARY ASKS REPEAL OF LAW ON ACTIVITIES IN ISRAEL"
 BYLINE: JACOB GARTENHAUS, INT'L BOARD OF JEWISH MISSIONS, CHATTANOOGA TENN. 37404
 QUOTE: EDITOR, POST & OPINION: YOU HAVE BEEN A MOST FAIRMINDED PERSON IN PUBLISHING
 LETTERS TO THE EDITOR SOMETIMES CONTRARY TO YOUR OWN PERSUASION. FOR SIXTY YEARS NOW
 I HAVE SPOKEN FROM PULPITS AND THROUGH THE PRINTED PAGE AND SOUGHT TO BRING ABOUT A BETTER
 UNDERSTANDING BETWEEN CHRISTIANS AND JEWS. IN 1934 I PUBLISHED A BOOK "THE REBIRTH OF A
 NATION" WHICH WAS USED AS A STUDY BOOK IN THOUSANDS OF CHURCHES. SOME YEARS AGO I ALSO
 PUBLISHED A BOOK "THE INFLUENCE OF THE JEWS UPON CIVILIZATION" WHICH PROVED TO BE AN EYE-
 OPENER. THE ANTISEMITES HATED ME AS MUCH AS THEY HATED ANY JEW. THEY ACCUSED ME OF BE-
 ING A FIFTH COLUMNIST. I WOULD APPRECIATE IF YOU WOULD PUBLISH THE ENCLOSED.

"I have just returned from a visit to Israel. From what I saw and heard there I realized that Israel's situation is even worse than that I had learned recently from the various news media; namely, Israel in her present situation, which forbodes catastrophe, stands alone with no "friend in need." Excepting the U.S.A., no one nation may come to her rescue when attacked by her mighty, overwhelming enemies.

I will not discuss here why the U.S.A. is a friend to Israel, but I want our people to know the fact that she must know, that the American people is composed of two main divisions: (1) the Bible Christians, i.e. those who by their faith in Christ came to believe that the Bible is the Word of God and He apportioned a certain land to HIS people, known as Israel, to be the Land of Israel. (2) the majority of America does not believe that the Jews have a legal right to this land because of an ancient "myth." Now the Bible believing Christians hold it that the Jews have an inalienable right to the God-given heritage (now called Israel's Land). These Bible people are the sole friends to their claim. These Bible people, although they are not great in numbers, are a mighty force in America, and their word is respected, and their counsel is followed. Their influence extends to other free Protestant peoples, especially in English-speaking and Scandanavian lands.

Now, alas! These ^(the) only people who help and can help Israel in need, "the powers that be" in Israel are alienating. Israel has recently passed a law which no democratic people would like. But what is important to us is that this law is, according to many, anti-Christian. It imposed a heavy fine and jail for trying to convince a Jew that Jesus is the Messiah. Christian theology is abhorred by Jews as by other faiths. But is it worthwhile by drastic provoking laws to estrange, to alienate the ONLY friends who may save your survival when in danger of extinction? They keep silent now, because by protesting, it might help the enemy, but the fire is smoldering, and it can all of a sudden blaze up into a conflagration.

I am a Jewish missionary, and a true and faithful Jew. For 60 years I have lived with Americans, and know them in and out, and my advice is rescind that law--the sooner the better." END LETTER

DATE: 15.10.78 JOURNAL: MAARIV (HEBREW P.M. INDEPENDENT) FEATURE ARTICLE (EXPOSE)
 HEADING: "TALE OF A MISSIONARY WHO WAS 'ENTICED' TO PUT ON T'FILLIN (Phylacteries):

The story of Eliyahu Levy-Levinsky, a Jew born in Cairo, who worked for a jubilee of years in the service of the Christian Mission, first in Egypt, and afterwards in Jerusalem...."

BYLINE: Menahem Rahat

QUOTE: When he strolls about the lanes of the Old City of Safed, or when he is praying in one of the synagogues of the city of the "Ari" (Medieval Kabbalist), the man appears to be an ordinary Jew, and except for the embroidered skullcap ^{covering} the grey hairs of his head, a colourful skullcap in the style of Georgian Jews, it is doubtful that you would give him another look. Eliyahu Levy--formerly Louis Levinsky--born in Cairo 60 years ago--but since the time he was on his own, he saw himself as a faithful Christian, and for tens of years even supported himself by means of Christianity--as an active missionary. It was only about a year ago that he trampled on all that was sacred to him, abandoned the Mission "after I came to the conclusion that everything with them is built on bluff and designed only to make money," and returned to Judaism--"in which I have found true inner happiness which was so lacking in me."

Eliyahu Levy's grandfather arrived in Egypt from Odessa en route to the Land of Israel. For some reason he was "stuck" with his son (the father of Eliyahu Levy) in Cărc, and there he was gathered into his people. In Egypt the father prospered as an economist, and among other things, served as financial editor of the Egyptian newspaper "Egyptian Gazette", and published a book about the stock market. MORE

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A month after Eliyahu was born the family went out to the U.S.A., and from there on to Argentina. It was only when the boy was eight years old that the family returned to Egypt. It was here that the question of his education came up, and his father (who was already far from Judaism) decided to send him to the only school that accepted students tuition-free--the school of the Mission. "My father did not interest himself much in Judaism. He was a cynical character, and was wont to say: "G-d indeed exists, but the National Bank is His Messiah," Levy relates concerning his beginnings with the Mission. "There at the Mission we also received clothing, books, gifts--all free of charge.

At the age of 13 he was a Christian in every sense. His father, even though he was not enthusiastic about his way, did not at all object to his son's visiting the prayer hall of the church. "At the age of 13 all Jewish feeling was finished with me, and I thought of myself as a Christian, and I suppressed deep, deep within my heart the fact of my being a Jew." Levy-Levinsky completed the high school of the Mission and was sent by it to a higher level of studies in the University of Cairo, there he received two degrees in language and economics. In 1941 he took himself a Christian wife, a mother of his six children, who were born and educated as believing Christians, without their ever thinking that their father is a Jew. When he completed his studies, he was accepted for work as a teacher of English and Mathematics at the high school of the Mission in Cairo. After working hours he devoted his time to missionary activity, and specialized mainly in giving lectures on Jesus and Christianity. "I was a great expert in this, and after a short time I became a sought-after lecturer," the former missionary smiles.

"In 1958 my employers suddenly remembered that I am a Jew, and inasmuch as they required missionaries in Israel, they decided to send me to Israel as a new immigrant. I left my wife and children in Cairo--they came after me a half-year later, and I made aliya to Israel as a new immigrant. In my Identity Card I was registered as a Jew, but my marriage was not recognized, and on my Identity Card was listed as a bachelor, even though the names of my children in Egypt were registered on the Identity Card."

Eliyahu Levy--who was then called Louis Levinsky--rented a flat with the aid of the Mission on Zeitlin Street in Tel-Aviv, and began to "work", especially among new immigrants. He obtained their addresses in the Jewish Agency offices, visited in their homes, spoke with them about their problems, and left after him sums of money and missionary propaganda. To his employers Eliyahu Levy was "worth his weight in gold" because of his mastery of eight languages--English, French, Spanish, Greek, Italian, Latin, Hebrew and Arabic.

After the Six Days War Levy joined a different missionary organization whose centre is in a rented building of four storeys on the Mount of Olives in Jerusalem. "This organization, whose head offices are in California, was especially looking for Jews to work for them. They took some fellow of Bucharan origin, who had formerly been a policeman, and turned him into the centre chief in Jerusalem. This man (Shlomo is his name) has not converted to Christianity until now, and he views the whole matter more as a source of good livelihood than as a mission. In his contacts with Jews he presents himself as a Jew, and when his father died, he insisted that he be buried according to Jewish tradition, and even sat "shiva" (traditional Jewish mourning period of seven days) in memory of him. But when he appears in Europe and in America before contributors who are asked to support the Mount of Olives mission, he represents himself as one who had been an Orthodox Jew, and had discovered the hidden light in the true religion--Christianity--and thus he collects contributions for "saving" other Jews and bringing them under the wings of Christianity." In due course the number of contributors increased, and a department was opened for collecting mail contributions. For this purpose a modern machine was purchased which can print thousands of letters of the same type, with every letter looking like an original (and not a copy), and at the top the name of the addressee. This department was under the supervision of Louis Levinsky.

From time to time groups of contributors come for a visit to Israel and stop in at the house on the Mount of Olives. There they would listen to a lecture about the "achievements" of the organization, looked through the card file containing the names and addresses of 43,000 Jews with whom the Mission was in contact, and finally they were asked to contribute to the continuation of the missionary activities. "Every such appeal for contributions brought in several thousand dollars, and one time I counted the money that had been collected in the plate from the contributors during one of their visits, and I counted 10,700 dollars," Levy relates.

In the framework of his Mission work Levy was also in charge of sending out propaganda material in the mail to 43,000 addresses in the card file. "The truth is--it can be revealed today--that 90 percent of the names were the products of imagination. Maybe only 500 names were true, but the rest--bluff. But this did not prevent us from showing the card file and talking about it--for it was the source of our strength, and it was mainly because of it that money flowedⁱⁿ to us from Europe.

In exchange for his work--at first as a field worker and afterwards as an organization and management man--Levy enjoyed the benefits of a large flat in Jerusalem, high salary with accompanying vehicle and chauffeur. Together with him there worked, according to him, other Jews on similar terms, and he indicates their full names, addresses, and telephone numbers.

Eliyahu Levy was deeply involved in his missionary work, and he lived with his family in affluence--until they occurred the "revolution" in his life in November 1977. One rainy day he had to make a financial check by a female missionary worker in Eilat, and from there he was supposed to continue for a similar purpose on to Haifa. On his way by rail from Beer Sheva northward, the train stopped for a short while in Lod, and he spent some time walking the platform. "Suddenly a young bearded man approached me wearing a black frock and suggested that I put on the phylacteries. And I, the missionary, was beguiled by him"--Levy smiles. "For the first time in my life I put on the phylacteries under the guidance of this man who was so lovely--and his two eyes were sparks of fire. I could not even look straight into his face. I know that all this is psychological, but it affected me. You can say that I am mad, and maybe it's so, but that's exactly how it was. When I removed the phylacteries, I wanted to thank the man, but he had ~~disappeared~~ vanished, and since that time I haven't seen him again."

Levy-Levinsky continued on his way to Haifa, but his soul was not in the same state as it had been before. "Immediately I returned to Jerusalem. I became very feverish and lay in bed at home. Every time that I wanted to fall asleep, there would appear before my eyes that anonymous person from Lod with the burning eyes. I felt that everything was shaken within me. I even began to dream about my Jewish grandfather even though I had never seen him. When I recovered I went out to the café on Rehov Geula--there where I used to sit trying to hunt other Jews for the Mission--and I related to a Rabbi that I met there my spiritual problems. He suggested that I buy a talit (prayer shawl) and phylacteries and to begin to pray every day, and he promised that everything would work out. I did as he charged me--and it was only then that I was finally freed of the sight of that unknown from Lod with eyes like coals which had been pursuing me until then. I saw that this is the way for me to go, and I told it to my Christian wife, but she did not understand me, claiming that I was mad, and I must go to see a physician. She was so terrified that she took off with the children to our daughter Irene who had married a Canadian citizen, and had lived there since. One day I received from her a Certificate of Divorce in the mail, and since then I have not heard a thing, neither about her nor about my six children.

After the "revolution" which occurred to him, Levy began to absent himself frequently from his work in the Mission. His heart was heavy, and one day he chanced to inspect the documents kept by the organization which employed him--"and his eyes were darkened." He thereupon decided to work against the organization while he was still a part of it, and he began to send out thousands of letters to^{the naive} contributors abroad by means of the machine at his disposal, and he appealed to them to stop contributing to the Mission--"because it is all bluff and delusion, and you are throwing your money to the wind.." A few weeks after when it was known that he had sent the letters to contributors, he had to leave his work and his home in Jerusalem. All he had was two suitcases which contained all his possessions, and in his pocket IL 250.- only, and he came to Netanya and wandered about in hotels and in the homes of friends, and after some time found himself in Safed.

Since his coming to Safed, Eliyahu Levy has been absorbed into the congregation of the Habad Hassidim in the city, and from their lips he has learned little by little about his Jewishness. He observes the commandments strictly, rises early every morning to attend the synagogue, wears the small fringed shawl (talit katan), and on his chest there is a silver Star of David. He has rented a flat from money he has received, according to him, from an American publisher, as an advance on royalties for a book he is writing about the ancient synagogues in Safed--and for this work he moves about the ancient synagogues at all hours of the day. "Even though in Jerusalem I lived like a king, and here I live like a partisan, believe me that it's only now that I'm happy as I have never been," says Levy-Levinsky, and toys with his "Georgian" skullcap. END ARTICLE

DATE: August 1978 JOURNAL: WIZO REVIEW (TELAVIV) FEATURE ARTICLE
 HEADING: "BRIDGES FOR PEACE: DR DOUGLAS YOUNG BUILDS CHRISTIAN-JEWISH RELATIONSHIPS"
 BYLINE: S.S.B. (PHOTOGRAPH OF DR DOUGLAS YOUNG)

QUOTE: The title YAKIR YERUSHALAYIM - Worthy of Jerusalem - was this year bestowed by Mayor Teddy Kollek on 11 Jews and one Christian for their life's work and contribution to the city of Jerusalem. The Christian was Dr. Douglas G. Young, an American scholar and a well-known and well-loved figure in public life. In making the presentation, Mayor Kollek said: "Doctor Young is one of the Righteous among the Nations, of whom our sages said that 'they have a part in the next world.' He is devoted to mankind and to Israel. He speaks out on behalf of the Jewish community and the State of Israel. He was born in Korea of Canadian parents in 1910, graduated from the University of Nova Scotia in 1932, received his doctorate in Assyriology and Egyptology from Dropsie College, Philadelphia. He has published a series of important books about the Bible, the Hebrew language, and a Ugaritic Concordance. In 1958 he founded the Institute of Holy Land Studies in Jerusalem, of which he is the director. Dr. Young is deeply involved in the life of Israeli society, particularly in Jerusalem. He and his wife are members of the Civil Defence. In the Six Days War he was an ambulance driver, and his wife cared for 60 neighbours in the shelter of the Institute. Dr. Young was awarded the Brit Avraham Medal for assisting in the advancement of Hebrew studies in the U.S., and also the Israel Pilgrim Medal."

Responding, Dr. Young said: "Throughout the years we have tried to interpret Israel in Canada and the U.S. according to the best of our knowledge, and to stand for an independent Israel, free from pressures from other lands...I consider this award to be the greatest tribute of my life, and a sign that we have not wasted our lives, and have not been unsuccessful in researching the goals which we set ourselves 20 years ago."

I visited Dr. Young in the charming, Arab-style home he occupies in the beautiful buildings of the Institute on Mt. Zion, commanding a magnificent view of the Church of the Dormition, the traditional Tomb of David, and beyond them the Old City walls. He and his wife Georgina are a handsome couple, as friendly and unassuming as they are devout and dedicated to their self-appointed task as "builders of bridges for peace and for better relationships between Christians and Jews."

Dr. Young is tireless in the pursuit of his aims. He sees the culminating of biblical prophecies in the return of the Jews to Israel and their rebirth as a nation. The Institute of Holy Land Studies offers Christian students, mainly from North America, the opportunity to learn about the mistreatment of the Jews and their exploitation by Gentile nations and organized Christendom during the past 2,000 years, and to understand the current attempt by the Third World, Communism, and the Arab League nations, to destroy Israel. "With sorrow we acknowledge the Christian conduct of both open hostility through past centuries, and the silence during the recent decades of Jewish persecution. We are embarrassed by the lack of Christian concern and active help for Israel's development and security today. At the Institute students learn about the "Peace of Jerusalem" and the need for Christian solidarity with Israel."

Nearly 4,000 students have taken the programs of the Institute during the past 10 years, and another 200 have spent a term or a year, some to earn their M.A. degrees. A hundred students can be accommodated at a time on the campus. The subjects taught include Bible history and other biblical subjects, archaeology, history of the Jews, history of the Arabs, history and geography of Israel, the Hebrew language and literature, taught by authorities (about half of them Israeli professors) and supplemented by walks and tours through Jerusalem and the country.

Dr. Young, who travels to the U.S. and Canada every year (their son studied at Brandeis University and is now an Associate Professor at Purdue University, Indiana) believes that Christian attitudes towards Israel are gradually changing from passivity and indifference to greater support. "Something is happening in the last year or so. All over the United States groups are springing up, like the Midwest Church in St. Paul and groups on the West Coast, Christian Action groups for Israel, all of whom are becoming more and more involved and supportive of Israel." To reach evangelical leaders, Dr. Young issues a "Dispatch From Jerusalem" every month. Responding to the new movement among Christians, the first International Congress for the Peace of Jerusalem was held in early 1978, with Dr. Young serving as host. It was addressed, among others, by P.M. Begin, Mayor Kollek, Israel Pres. Katzir, Dr. Arnold D. Olsen, Pastor Chuck Smith, Dr. I. Carmona. Following this Congress, INTERNATIONAL CHRISTIANS FOR ISRAEL was formed, with Dr. Young as chairman.

"Today for a Christian to say nothing, to do nothing, not to pray for Israel and the Jewish community, is the same as a negative vote--putting oneself with those who would destroy her. Stand up now and be counted on the side of Israel!"

It is with strong words like these that Dr. Douglas Young builds his bridges for peace.

DATE: 6.10.78 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "AFTER 788 YEARS: YORK MASSACRE TO BE COMMEMORATED"

BYLINE: Haim Corney, J. POST Correspondent

EXCERPTS: YORK, ENGLAND: The massacre of the Jews of York, which took place in the year 1190 is finally to be commemorated--almost 800 years after the event. On Oct 31, at a ceremony to be attended by the Archbishop of York and the Chief Rabbi, a plaque will be unveiled at Clifford's Tower, which was the site of the massacre. The inscription will read: "ON THE NIGHT OF FRIDAY 16 MAR 1190 SOME 150 JEWS AND JEWESSES OF YORK, HAVING SOUGHT PROTECTION IN THE ROYAL CASTLE ON THIS SITE FROM A MOB INCITED BY RICHARD MALEBISSE AND OTHERS, CHOSE TO DIE AT EACH OTHER'S HANDS RATHER THAN RENOUNCE THEIR FAITH." The inscription ends with a quotation in Hebrew from Isaiah which reads in translation: "THEY ASCRIBE GLORY TO THE LORD AND HIS PRAISE IN THE ISLES." The verse was chosen because in Medieval Hebrew usage the name for England was "HA'YI" (the Island), and the word for "isles" used in Isaiah is "BA'YIM". The verse itself was also used in one of the contemporary Hebrew elegies on the tragedy....the result of a calculated conspiracy by members of the Yorkshire nobility intent on liquidating their debts to Jews by force...The Jews barricaded themselves in the tower, with the consent of its keeper and the sheriff of the town in order to protect themselves. They were surrounded by a mob, and rather than surrender, one of the Jews said: "O men of Israel, listen to my counsel. It is better that we should kill each other by our own hands than that we should fall into the hands of the enemies of our law...." The spiritual leader of the Jews who according to contemporary records suggested the suicide was Rabbi Yomtov of France. Within a few years a Jewish community re-emerged in York, and survived until Edward I expelled all Jews from England in 1290.

END

MISCELLANEOUS ITEMS:

DATE: 13.10.78 JOURNAL: JERUSALEM POST MUSIC REVIEW (ISRAEL PHILHARMONIC ORCHESTRA)

HEADING: "ELECTRIFYING EVENING" BY: Benj. Bar-Am CONDUCTED BY LEONARD BERNSTEIN

EXCERPT: "Mendelssohn's Reformation symphony is a work rejected by many on musical grounds. Many others regard it, in a narrow sense, as an outspokenly Christian work. Indeed, it is a strange piece of music....but its appeal is general, universal. It is not a personal expression, but a great hymn of belief and faith. That is exactly how Bernstein presented the work. He transformed it into a truly ecumenical monument. All of Mendelssohn's passages the Christian tunes, the prayer of the 2nd movement, his connotations related to the great Church music of the 18th Century, the last movement...were all so magnificently imagined, formed and executed, that nobody remained untouched. Mendelssohn's Reformation became a revelation..."

DATE: 12.10.78 JOURNAL: "YERUSHALTON" (HEBREW WEEKLY J'LM) FEATURE

HEADING: "A SOVEREIGN STATE, ULTRA-ORTHODOX & INDEPENDENT"

BYLINE: D. Cohen (The article begins with an interesting introductory statement, as follows:)

QUOTE: "There is in the statement, that someone who throws stones at me every Sabbath is really a fine fellow, something of an almost Christian forbearance, of turning the other cheek to the one who is smiting me with such enthusiasm. Indeed, this is the conclusion that one is obliged to draw after examining Meah Shearim just one step outside the mad hubub of secularists and religious pulling at one another's beards. Such a conclusion is the result of an approach to Meah Shearim as an interesting phenomenon requiring objective study, but not (Meah Shearim) as a slice of reality, as a part of life."

DATE: 6.10.78 JOURNAL: HAARETZ SABBATH SUPPLEMENT FEATURE ARTICLE

BYLINE: Michael Ohed (A feature article about Herod-Agrippas, the Jewish-Edomite king referred to in Book of Acts and by Josephus, based on a thesis that he may not have been a Roman puppet but planning a rebellion against Rome, and that his sudden death after receiving adulation as a god from Hellenistic admirers, as described in Acts 9:20-23 and in Josephus' writings, was caused by poisoning.) "According to Graves (a modern writer) Agrippas saw himself as King Messiah--not as a compassionate, forbearing Messiah, such as Yeshua of Nazareth, but as a flesh-and-blood Messiah, a vengeful Messiah, as is written: "Who is this that comes from Edom? (Antipatris, the father of the family, as is well-known, came from Edom) with dyed garments from Bozra." END EXCERPT