

SUBJECT No. 1: CHRISTIANS IN ISRAEL.

DATE: 20.10.78 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) LETTER TO EDITOR  
HEADING: "STUDENT CHRISTIAN FORUM"

SIGNED : SR. GEMMA DEL DUCA, SECY, STUDENT CHRISTIAN FORUM, JERUSALEM

QUOTE : The Student Christian Forum would like to inform Christian students and young people resident in Jerusalem and the surrounding areas that it is planning activities for the coming year. The basic aim of our group is to assist young people to make the most of their stay in Israel by becoming oriented to and involved in the religious, political & social situation. Lecture-discussions, symposia, trips to various parts of the country, and encounters with other groups are organized for this purpose. We invite those who are interested and who wish to participate to send in their names and mailing addresses so that we may make programme information available to them. Write or telephone Student Christian Forum, POB 249, Jerusalem (Tel.No. 718308)

The first event is planned for Wednesday, November 8th from 3 pm to 5:30 pm at the American Institute of Holy Land Studies, which is across from the parking lot behind King David's Tomb. (For those not familiar with the area, meet at the Christian Information Centre at 2.30 p.m.) Dr. Wesley Brown will discuss "The Mystery and Reality of Israel: Challenge for the Christian Today," and Dr. Bargil Pixner will lead the group around the Essene excavations on Mt. Zion. It will be an opportunity to meet others studying or working in Israel. UNQUOTE (SAME BETTER REPRINTED ON 22.10.78 VERBATIM)

DATE: 20.10.78 JOURNAL: JERUSALEM POST (ENG AM IND) FEATURE ARTICLE WITH PHOTOGRAPHS  
HEADING: "HELPING HANDS" (PHOTOS OF ST MARK'S CHURCH, SYRIAN ORTH HQ, GARDEN LUTHER.HOSTEL,  
BY: LEAH ABRAMOWITZ (CURATIVE & PREVENTIVE INFANT WELFARE CENTRE, CHRISTCHURCH HOSTEL

EXCERPTS & SUMMARY: Not all successful enterprises in the Old City of Jerusalem are commercial. Many undertakings, primarily those operated by religious organizations, function for spiritual gain only. The Curative & Preventive Infant Welfare Centre on St. Marks St. is one example of such a venture. Altho' nominally run by the Greek Catholic Church, the clinic is actually an independent body, supported by a committee of volunteer, nondenominational women who have been managing it since its inception in 1948. It provides pre- and postnatal care for mothers and treatment for children from birth to age 12. Between 120-130 children are treated daily at a nominal fee of IL 5 for doctor's exam. and medicine. It serves all elements of the Jerusalem area population--Armenians, Arab Moslems and Christians, and even 3 or 4 Jewish families.

Two Old City hostels provide lodgings and board for pilgrims and students in the Christian hospice tradition: Christ Church...associated with Anglican Church...and the Lutheran Hostel. (There follows a description of the grounds of both hostels from an esthetic and cultural perspective.) Mr. and Mrs. Holiday are the English directors of the Hostel (Christchurch), which consists of various buildings named for the early Protestant leaders in Jerusalem during the last century--Gobat, Alexander, Barclay....both hostels take only nominal fees for excellent facilities and services.

A completely different type of operation is provided by the Quaker Legal Service. Operated by the American Friends Service Committee, the agency was started 4 years ago to assist people primarily from East Jerusalem with legal problems and to inform them of their civil rights. The Legal Service has procured legal assistance for expropriation and eviction cases where the families were unable to do so themselves, according to their ability to pay. The Service was also instrumental in the initial phases of the Bourkan case in the Jewish Quarter, which was taken up by the Family's private lawyer...Most of the cases are individual and civil rather than political in nature: landlord-tenant disputes, divorce and damage incidents, or fines for nonpayment of licences. The American Friends Service Comm. has no missionary aims, explains Fine (American director of the Agency), and in Israel include two other major projects: a centre for the diagnosis and treatment of mental retardation of early-school age children, operated in coordination with the Ministry of Social Affairs in Beersheva, and serving primarily the Jewish population of the Negev, and 13 kindergartens in the Gaza Strip, in cooperation with UNWRA, serving 1,000 Arab children.

A final example of nonreligious, noncommercial church-sponsored activities in the Old City of Jerusalem is the percussion band of St. Mark's Church. The Church, which traces its history to the 1st Century, is probably the oldest Christian denomination in the world. According to Fr. Yakoub Koriah, local Bishop's assistant, the rites are very ancient, very close to the Jewish tradition, & even their language, Syriac, is similar to Aramaic, the tongue of the Talmud. The youth band of 300 participants...commemorate (in public) most Christian festivals...some of the instrumentalists (however) are no longer young...and 2 years ago women were admitted to the band. END ARTICLE MORE

SELECTIONS No. 41 (to 20.10.78)

DATE: 11.8.78 JOURNAL: THE TIMES (LONDON) LETTER TO EDITOR (SEE SELECTIONS No. 39,  
 HEADING: "CHRISTIANS IN ISRAEL" (pages 1-3 for related matter)  
 BYLINE: ABRAHAM MARCUS, CHAIRMAN, MEDIA COMMITTEE, THE ZIONIST FEDERATION, 4-12 REGENT ST.  
 QUOTE: I was amazed to read in the TIMES (Aug.9th) that a pogrom is in the (SW 1  
 making against Christians in Israel. To those who know Israel as friends rather than as  
 enemies, Christians as well as Jews, such a statement must represent the nadir of irre-  
 sponsibility. There have been in Israel, it is true, instances of molestation of Christians  
 and of attacks on Christian institutions. They are as common, or as uncommon, as the  
 equally reprehensible attacks on Jews and synagogues that occur in this country. Nobody  
 in England speaks of persecution of Jews or of a pogrom against Jews. Nor is it suggested  
 that any public figure equivalent to Menahem Begin is offering encouragement to those who  
 carry out such attacks. No attempts have been made in Israel to hide these incidents. It  
 is certainly legitimate that THE TIMES should report them, as well as the whole area of Jew-  
 ish/Christian relationships and the Christian attitudes and activities that may offend Jews  
 there--and which do not, of course, in any sense justify or excuse attacks on Christians.  
 But why ventilate this matter through an article from a member of CAABU, an organization  
 that has established itself as a maligner of Israel?

I do not suggest that the headline and the publication of a propagandist's view of a  
 highly emotive situation is a deliberate act of insult by THE TIMES. You know, though,  
 that the word pogrom is part of the common experience of the Jewish people almost up to  
 the present day. It means the murder of innocent men, women and children because they  
 are Jews. It cannot possibly be suggested that Christians in Israel are exposed to such  
 a danger. To turn this word and its overtones into a weapon against us is a cynicism  
 that only goes to show how far the poison of anti-Israel propaganda has penetrated. You  
 have been thoughtlessly disdainful of the feelings of Jews and you have thoughtlessly  
 created needless anxieties in the way you have chosen to make this matter an occasion for  
 anti-Israel propaganda. The Jewish community of this country is deeply offended. END LET.

DATE: 16.8.78 JOURNAL: "IN THE SHARON & IN SAMARIA" (NETANYA) HEBREW LETTER TO EDITOR  
 HEADING: "THE NUISANCE IN ZICRON YAACOV IS ALSO WORTHY OF PROTEST"  
 SIGNED: Moshe Schwartz, Hagefen 7, Zicron Yaacov.  
 QUOTE: "All the residents of Samaria (sic.--perhaps "Sharon"? transl.) are demonstrating  
 and making a bitter outcry over the ecological nuisance--"THE POWER STATION BEING LOCATED  
 AT HADERA"--over what? Over trees and vines that may die because of the carbon? But  
 over the fact, which is far more grave and grievous, of the <sup>continual</sup> expansion of the German  
 Colony in Zicron Yaacov by means of the purchase of land from Jews for believers in Jesus--  
 over this there is not one demonstrator, as if it were quite all right.

I had a conversation with one of the sect members (a Jew who had converted to Chris-  
 tianity) and I inquired about their aims. He replied: We believe that salvation will  
 arise in the State of Israel, and it is for Jews and Christians to believe in one man, in  
 Jesus; that is why we are here. He added an illustration: "If you go out to battle, and  
 you find yourself in a difficult situation, when you cry for help to Jesus, YOU WILL BE  
 SAVED." Is this illustration the fruit of his own thinking? Or is it the fruit of the  
 brainwashing of Emma Berger, the sect leader?

It should be noted that this leader moves about and lectures in kibbutzim about her  
 faith and its principles. This was disclosed to me by several members of kibbutzim with  
 whom I had a conversation who were present there. One of the slogans of <sup>this</sup> Emma Berger is:  
 "Jesus appeared to me in a dream and instructed me to do this." But what is the real rea-  
 son? We certainly don't believe this reason. From whence the funds estimated in the  
 millions of Israeli pounds with which she buys property from "Jews" at unrealistic prices?  
 If they want to be in Israel because of their strange belief, then why the expansionism?  
 It would seem that with this pace of buying up property, Zicron Yaacov and its surroundings  
 will be turned into a pure Christian settlement within four years time when it will be  
 celebrating its centennial. She will adorn herself on that day with the plumes of a pure  
 Christian colony. Thanks for publishing this protest.

DATE: 6.9.78 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LETTER TO EDITOR  
 SIGNED: WOLFGANG SEIFERT, House Father in Student Hostel. HEADING: "NO MISSION"  
 SUMMARY: This refers to an article by Schalom Ben-Chorin of 28.7.78 "ISRAEL: AS A PLOUGHSHARE  
 OF GOD" in which reference was made to the allegedly missionary character of a student hostel  
 among Arabs in Nazareth. The writer denies that there is a missionary character in the nega-  
 tive sense given generally, but it is missionary in the sense of being a ministry of love.  
 He also corrects certain facts, and ends by citing Rabbi Gamaliel in Acts 5:38-39.