

SUBJECT ONE: JERUSALEM

DATE: 29.3.79 JOURNAL: ISRAEL TODAY (NORTHRIDGE, CAL.) ENGLISH FEATURE ARTICLE

HEADING: "A TALE OF TWO BISHOPS"

BYLINE: SOPHIA WYATT

EXCERPTS: The first Anglican bishop to be consecrated in Jerusalem after the establishment of the church in the Middle East was Michael Solomon Alexander, a converted English Jew. This was in 1841. Today the incumbent is Bishop Faik Ibrahim Haddad, the first Arab bishop in the Anglican See in Jerusalem, and most likely the first of a new succession of Arab bishops....Will it affect the relations of the Arab population in Jerusalem with the Jews? How did this Christian Arab come to this position? The latter is answered simply by Bishop George Appleton, the last Anglican Archbishop in Jerusalem from 1969 to 1974, whom I met some months ago in Jerusalem when I was invited to be a guest participant at the third plenary meeting of the Jerusalem Committee. Bishop Appleton is now a member of the Committee. He told me that since the majority of Christians in Jerusalem are Arabs, it was perfectly natural for them to have an Arab bishop, and they were able to do this after the Archbishop of Canterbury in 1976 granted autonomy to the Anglican Church in the Middle East.

I interviewed Bishop Appleton in the King David Hotel, and was later received by Bishop Haddad in the Close of St. George's Cathedral in East Jerusalem. These meetings revealed the contrasts in these men who represent the same church. Bishop Appleton was born in Windsor, England, and educated at Cambridge University....now 76 years old... Bishop Haddad probably in his 50's, was born in Tulkharin between Nazareth & Jerusalem, and his family roots in Christianity go back to Apostolic days. He was educated at the American University at Beirut....he was reserved to the point of secrecy. I learned more about him from Bishop Appleton and from reading the Los Angeles Episcopal News on his visit to L.A. in 1977 than from our conversation across the great desk of his office...

The Bishop said: "I am tired," as he sank into his chair with a sigh. Of course, he had just returned from Beirut and they were fighting then. Perhaps I could get some inside information, I thought, so I asked him about the right wing Christian Arabs in Lebanon. "There are leftists and rightists in all groups," said Bishop Haddad. "It is an economic struggle." Jerusalem was still aglow from the great visit of Sadat. What did Bishop Haddad think of that? He drily answered, "When Pres. Sadat came to Jerusalem, only the Mayor of Bethlehem was invited, but no cleric." This emphasized Bishop Appleton's remarks when he said, "One of the great bothers out here is that except for the West Bank there's next to no contact between Arabs and Israelis, so they don't really know one another."....

But what of his successor, Bishop Haddad? Since they represented the same church, would they share the same opinions? "My successor is an Arab," said Bishop Appleton, "so he feels differently." But nevertheless he thinks the bishop is quite a reasonable person. "He deals with the Israeli authorities in a pragmatic kind of way, but naturally he feels like an Arab in his inner feelings, just as I feel English in some ways...He thinks it right that Palestinians should have a homeland of their own, and I must go to his aid on this. I want Israel to be secure, happy and an accepted country, but I want the Palestinian refugees also to have some homeland of their own, where they too can build up a nation the same way that the Jews have built up a wonderful nation in a period of 30 years. One of the things we should work for today is that Israel should have secure and defined borders and be accepted as part of the Middle East by neighbouring Arab countries in the way Pres. Sadat professed to accept the presence of Israel here." Bishop Appleton would like to see the PLO rescind the Palestine National Covenant (...which explicitly states its intention of destroying the State of Israel)....

There is one strong plateau of consensus between Jews and Arabs, though seen perhaps from opposite ends of the political telescope, and that is on the question of internationalization of Jerusalem. Neither Arabs nor Jews want it. Said Bishop Appleton: "They don't want people from the west coming in and taking charge." Teddy Kollek put it more bluntly at one of the meetings of the Jerusalem Committee: "Internationalization would mean inviting anyone in--Russians, Chinese--The existing law which permits the great religious sites in Jerusalem to be administered under the autonomy of the respective religions actually adds up to a de facto internationalization. Bishop Appleton agrees that this is a friendly law, but the Arabs would probably prefer to have the Holy City under their sovereignty....Why did the bishop agree to serve on this international advisory committee? The bishop answered: "Because I love the Holy City and want its welfare and because I am anxious for the happiness of all its citizens, including the pretty big Arab community in East Jerusalem. Also I am a member out of my very high respect and affection for Mayor Kollek and his intentional policy of doing everything he can for the happiness of all the people of Jerusalem. This too gives me the opportunity from time to time (MORE)

to put the case for the Arab citizens of Jerusalem, and to do it reasonably, in the hope that a little understanding explanation might help the whole situation." Though the Film Committee has members from four continents, it has regularly extended invitations to Arabs of rank too, to join the committee, but so far they have not accepted. Bishop Appleton's presence and the respect in which he is held, undoubtedly may help soften this decision. He believes the Arabs have not so far accepted because they have a strong feeling of solidarity and don't want to step out of line without the consent of a bigger section of their own community. And what did the good bishop think of Sadat "stepping out of line"?

"Pres. Sadat is an extraordinary person with great courage, and very few people have got that. And thank God, a Muslim was ready to take this initiative."

(The balance of the article deals with political and sociological aspects of the Arab-Israeli conflict, and concludes: In cousinhood, Jews & Arabs may find a niveau of tolerance as neighbours, and from their scale the heights to a genuine self-flourishing friendship. In the meantime, the presence of men of good will such as Bishop Appleton, with open access equally to Arabs and Jews may hasten the day.) END ARTICLE

DATE: 24.5.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) EDITORIAL

HEADING: "THE PEACE OF JERUSALEM"

EXCERPTS: Today Israel marks the 12th anniversary of the beginning of a period of Jerusalem's history the like of which Israel's and the Jewish people's capital have never before enjoyed... These years have been a period of unprecedented, total freedom of movement and worship throughout the city that is Jewry's first and only Holy City, Christendom's third--after Rome and Bethlehem--and Islam's third--after Mecca and Medina. Israel can only reject Arab, Moslem, and even some Christian complaints about the intolerability, to them, of Jerusalem's present situation. It is intolerable only to those to whom the very idea of Jewish sovereignty in general and Jewish sovereignty over Jerusalem in particular are intolerable. Those concerned about freedom of movement and worship and even with the freedom of the different faiths peaceably to conduct their denominational affairs can only celebrate the transfiguration of Jerusalem since the end of the Jordanian occupation on Jun 7, 1967.

(END EXCERPT)

DATE: 25.6.79 JOURNAL: JERUSALEM POST LETTER TO EDITOR

HEADING: "SPIRIT MORE SACRED THAN STONES"

SIGNED: Fr. Daniel (Oswald Rufelsen, OCD) HAIFA

QUOTE: After having read your editorial of May 24, I am astonished to see once again the list of the "cities" holy to Christians, with Rome in the first place. This is certainly not true for hundreds of millions of Orthodox and Protestants. I believe that, if it is a question of the importance of the events which occurred in these cities, then every Christian will say that Jerusalem is much more important than Rome (see the letter of Fr. Baratto of June 5th). However, as Christians, I believe we should avoid talking about "Holy Land," "Holy Cities," and "Holy Places." I don't feel obliged to follow the Crusaders' form of religion or the way of speaking of certain periods of history. We do not find "Holy Places" in the words of Jesus as transmitted by the Gospels, nor in teachings of the apostles and the Church's doctrine. Moreover, the general Christian position regarding the authenticity of those places must be decided by competent archaeologists and is not a matter of faith. The Byzantines centred their liturgy on the celebration of the mysteries, recalling the events of Jesus's life. To do this, they chose certain places in our country, some of them authentic, others more or less so.

I have lived in Israel 20 years and for 15 years I have guided pilgrims from different countries of the world. There are two ways of approaching the Christian pilgrimage: either take people from one "Holy Place" to another, or try to help them relive the events of the Bible and of the life of Jesus by getting them to understand how things happened, love the country as a whole, its landscape, the People of the Covenant, Jews and Samaritans, and also the native Christians. This is the way that I have chosen, and most pilgrims accept it with enthusiasm. I am not indifferent to the historical links between the topography and the Scriptures, but let us not speak about Holy Places, if it means that the stones have become sacred and superior to Nabet's vineyard.

Let us leave the Israelis and the Palestinians to search for a solution for Jerusalem which will respect their respective rights. I believe this is possible. But let us not mix up this aim with our claims to rights in the name of religious principles which are disputable. I do not think there is any need for international guarantees of free access to places venerated by followers of all three monotheistic religions beyond those provided by the Israeli Govt... We rely on the civilian authorities of Israel to enable Christians to tour the country and understand and relive the circumstances in which God spoke to man. But His image is more sacred than any place or any object in the world. END LETTER

PROJECT TWO: JESUS IN JEWISH THOUGHT
 DATE: 29.6.79 JOURNAL: ISRAEL HEBDO (TELAVIV) FRENCH FEATURE ARTICLE
 HEADING: "DR. FLUSSER, THE CHURCH & THE CHRISTIANS." BYLINE: Ruben Kanalestein (Translated
 SUMMARY: This is a feature based on an interview with (by Fanny Korman)
 Dr. Flusser, extremely enthusiastic, uncritical...Flusser is "a veritable prophet," "a Jew
 who has understood Jesus, another Jew destined to arouse the Gentiles." Cited are familiar
 claims of Christian distortion of the true Jesus, who is being recovered by the brilliant
 philological, historical and literary research of the professor who is a master of Greek
 and Aramaic, in addition to numerous other languages, who is at home in traditional Jewish
 sources and Christian sources. Instances are cited of the Jewishness of Jesus, which
 Flusser alleges were misunderstood not only by later Christians but by the writers of the
 Gospels...although he finds Luke more reliable than the others. Jesus was not a nationalist,
 but a devout Orthodox Jew whose message has been misunderstood from the time of the earliest
 Christians. Jesus "did not foresee a Christianity which would pray to him and not to God,
 which would pray to his mother and not the Deity. He himself said that it would not avail
 to cry 'Lord, Lord,' but to do the will of the Father."

QUOTE: "My duty is to open the mouth of Jesus so that the Christians are able
 to hear his words after 2,000 years. If Jesus were to return, I am certain that he would
 go to pray in a synagogue and not in a church. What is it that a church could have in
 common with Jesus? And this is what I have told the highest Christian authorities every
 time I have had the opportunity....There is no Jewish apologetics in my work, only science.
 The Jews detest me because I admire Jesus, and the Christians look askance at me because
 I explain to them that they have not understood Jesus for 2,000 years because of their
 ignorance of Judaism which has been accompanied by antisemitism. Nevertheless, historic
 truth is on my side....reality is cooperating with me...." END SUMMARY & EXCERPTS.

DATE: 29.6.79 JOURNAL: JERUSALEM POST FEATURE ARTICLE IN SERIES "STREET PEOPLE: No. 10"
 HEADING: "BIN GORION REVISITED (PORTRAIT OF AUTHOR & HISTORIAN MICHA YOSEF BERDYCZEWSKI)
 BYLINE: Helga Dudman
 SUMMARY & EXCERPTS: This is a 2½-page feature about a radical Jewish ^{modern} thinker who, among
 other things, concocted theories about the "historical Jesus". (The feature is named "Street
 People" because it is based on vignettes about personalities for whom streets in Telaviv
 have been named.) The feature writer begins her article, as follows: In what I like to
 think of as a Chagall-style vision, the ghost of the historical Jesus can, without too much
 difficulty, be made to float problematically over Rehov Berdyzczewki....For although Micha
 Yosef Berdyzczewski (1865-1921) is best known for his stories of Jewish life in Eastern Eu-
 rope, he himself considered his research into early Jewish history, the Samaritan tradition
 and the origins of Christianity to be his most important contribution. One result of this
 research was a radical theory about the man who became the Christ of the New Testament. Ber-
 dy wski dealt with the subject at a time when doing so was even less acceptable than it is
 today in Jewish circles. His theory, based on a passage in Josephus Flavius's WARS OF THE
 JEWS (Chapt 5) was that the "real" Jesus was not Jesus of Nazareth at all, but another Jesus
 entirely...Yeshu ben Hanan, who lived nearly 40 years later than Jesus son of Mary...who
 wandered around Jewrusalem before and during the Roman siege for about 7 years crying "Woe
 to the City, the people, and the Sanctuary!" and predicted its destruction....This Jesus was
 killed by accident--by a stone from a catapult--during the siege in 70 CE. Another reference
 to Jesus by Josephus, this time in the ANTIQUITIES, fits the spirit of the New Testament
 version. It has been much discussed by scholars, and is widely thought to be a later in-
 sertion by another writer. But then, as Prof David Flusser pointed out in a negative cri-
 tique on Berdyzczewski's theory, about 20 people called "Yeshu" are referred to in Josephus'
 voluminous writings. (The article then proceeds with extensive biographical material about
 the subject, including his name change to Bin-Gurion prior to the name change of David B.G.,
 and towards the close of the feature returns to the subject's theories about Jesus.)

David Flusser's refutation (of the subject's theory about Jesus) appeared in a detailed
 article in HA'ARETZ in 1959....He arrayed a mass of scholarly data against the theory...the
 real difficulty, says Flusser, is that MJB's Jesus dies in the year 70, three years after
 the death of Paul, which is inconsistent with the early history of the church....In THE
 TRIAL & DEATH OF JESUS by Supreme Court Justice Haim Cohn, which refers to MJB's book on
 Jesus in a footnote, but does not mention his theory...Justice Cohen writes of the "depres-
 sing" Jewish ban on New Testament study." MJB, we now know, was one of the few who defied
 this ban...END SUMMARY & EXCERPTS

SUBJECT THREE: "THE MISSION"

DATE: 22.6.79 JOURNAL: MAARIV (HEBREW P.M. IND.) NEWS ARTICLE
 HEADING: "THE PROPHET" AND HIS WIFE HAVE LEFT ISRAEL BEFORE THEIR TRIAL:
 THE POLICE: "WE ERRED IN PERMITTING THEM TO LEAVE." THEY ARE CONDUCTING ANTI-ISRAEL PROPAGANDA IN USA...KEY WITNESSES: "THEY HAVE THREATENED US"

BYLINE: Nurith Dovrat

QUOTE: "The Prophet", Aharon Levy, and his wife Helen, directors of the sect "Beth-El Zion" in Azur, are at present in Dallas, Texas, in the USA, and they are managing a branch of "Beth El" there. They had been arrested some three months ago on suspicion of submitting false affidavits at the Rabbinic Court, as having been party to and having incited others to obtain Identity Certificates and New Immigrants Certificates illegally, and on suspicion of offences against Customs Regulations and Income Tax regulations. They were afterwards released on bail pending trial.

The affair of "Bethel Zion" and the prophet Levy was exposed by MAARIV, and the abundant material gathered in the United States and in Israel was conveyed to the police at the time. The Chief of the Frauds Investigation Division, Officer Gabrieli, set up a special investigative team, and had the Levy couple arrested, and also found much material in their home which linked them to illegal financial and religious activity. The passports of Aharon and Helen Levy and the bail money were deposited with the police, which continued its investigation along various lines. About two weeks ago the Levys appealed to the Telaviv Court for the return of their passports in order to visit the U.S. Despite the fact that the police investigation was still going on, and two important witnesses who had lived at "Bethel" for several years were due to arrive in Israel in order to testify before the court, the police permitted the departure of the Levys from Israel. Judge David Wallach approved the Levy request to leave the country until the end of August, and ordered the deposit of a sum of IL 50,000. With the approval of the Frauds Division, the Levys left the country a few days ago.

A senior investigator in the Police admitted in the MAARIV correspondent that it was an error on the part of the police that permitted the departure of the "prophet" and his helper (his wife) from Israel only a few months before the conclusion of their trial. He confirmed that the police should have submitted an opinion to the Court in which it expressed its opposition to the couple's request to leave the country.

Notwithstanding the ^{great} ~~major~~ effort invested in the investigation and in the hearing of the pre-trial testimony of former members of the sect - Lunda and Bill Hicks, who had been granted immunity and had testified about the activities of the "Bethel" sect - the sect leaders succeeded in getting to the U.S.A. During a phone conversation yesterday between the MAARIV correspondent and Dallas, Texas, she was told that Aharon and Helen Levy are appearing at mass meetings, are speaking against the State of Israel, and are seeking aid from the public to conduct their legal defence.

Aharon and Helen Levy for years directed "Beth El" in Azur, preached faith in Jesus and in the prophet Levy, "the messenger of the Lord", raised much money--according to them, for the purpose of putting up a tabernacle for the believers of the sect in Israel. In the course of their activities, they brought to Israel Christian couples who were married at the Rabbinate according to Jewish religious law, and received Identity Certificates and New Immigrant Certificates. In these instances, Aharon Levy gave a declaration concerning their Jewishness, and thus they obtained the rights of new immigrants. The couple's activities and the Ottoman Society which they set up is being investigated also by the income tax and customs authorities. Notwithstanding the suspicion that they had committed illegal acts to a considerable extent, these bodies did not seek an order delaying their departure from Israel.

Lunda and Bill Hicks, the couple that stayed at "Bethel", related in a telephone conversation from Dallas that threats have been made in recent days on the telephone, in which they are being accused of attacking "the prophet", and they are afraid of revenge. They add: "We did not believe that after all the troubles we went through when we were hiding from the prophet in fear, and after all the bother in Israel over hearing our testimony, they would let Levy come to the United States where ~~XXXXXXXXXX~~ ^{he is telling} his followers about a witchhunt against him."

"Yad 'Ahim", the organization which fights against the Mission, has sent a telegram to the Minister of Interior, Dr. Yosef Burg, asking that he investigate "the departure from Israel of the missionary involved in criminal proceedings even before he has been brought to trial." END ARTICLE

DATE: 2.7.79 JOURNAL: "HAMODIYA" (HEBREW AM AGUDAT YISRAEL) NEWS BRIEF
 HEADING: "RABBI LORINCZ ON THE HEELS OF A CONVERSATION WITH THE MINISTER OF EDUCATION DEMANDS REMOVAL OF CHILDREN FROM CHRISTIAN CONVENT IN JERUSALEM"

BYLINE: Our Correspondent in the Knesset

QUOTE: M.K. Rabbi Shlomo Lorincz again appealed to the Minister of Education & Culture, Mr. Z. Hammer, with the demand that Jewish children should in no case be found in the Christian convent in the Ayn Kerem neighbourhood of Jerusalem. In the course of an item that was published concerning supplementary courses of study for the care (of the ~~sick~~ ^{retarded}) it was made clear that Jewish children are being educated in the convent, and that the school in this framework is maintained by the Ministry of Education & Culture, and is subject to its supervision, and also receives support from the Welfare Dept, and it is for this reason that the supplementary course of study for teachers caring for retarded children was held there in the framework of the Beit Hacerem college for education.

In his reply to the Parliamentary Query of Rabbi Lorincz, Cabinet Minister Hammer claimed that as long as there are children in the convent, his office must provide educational services, all the more when there is no other suitable school in the area. He added that his office employs a staff of teachers in the school and provides a budget for pedagogical equipment in accordance with availability and need, and that the Bureau of Labour maintains the hostel there. As noted, Rabbi Lorincz demands the transfer of the Jewish children to suitable Jewish schools. END

DATE: 2.7.79 JOURNAL: AL HAMISHMAR (HEB AM MAPAM) NEWS ARTICLE
 HEADING: "CONVERSION (TO JUDAISM) CAMPAIGN" (THE REFORM MOVEMENT IN THE USA HAVE OPENED A CAMPAIGN TO BRING THE UNCHURCHED UNDER THE WINGS OF JUDAISM)

QUOTE: Catholic and Protestant clergy have responded positively, although not without some reservations, to the decision of the Jewish community leaders to open a campaign for bringing the unchurched under the wings of Judaism by means of a broad conversion operation. These Christian reactions were presented to the leadership of the "Jewish Reform Movement" in America at its semi-annual conference in New York.

The program of the "Conversion Campaign" was adopted by the movement leadership at its semi-annual conference last December on the basis of the proposal of its leader, Rabbi Alexander Schindler. In the period since then, the leadership of the Reform movement approached representatives of Christian churches, and requested their opinions as to whether Jewish missionary activity implies the superiority of one religion over another, whether the Jewish ^{mission} ~~was~~ ^{(shlikhut, a less pejorative term) TRANS.} was likely to reinforce the attempts to convert Jews to Christianity, and how the matter would likely affect mutual relations.

In a report ^{of} the official responsible for Interreligious Relations of the Reform Movement, Rabbi Balfour Brickner, it is stated that 18 Protestant clergymen replied that in their opinion this would not seriously impair the continuation of interreligious dialogue, and that Judaism is able to fill the need of millions of Americans who are seeking religious identity. On the other hand, they declared that Jewish missionary activity is liable to grant legitimacy and encouragement to certain Christian groups of the character of "Jews for Jesus". Most of the 18 respondents praised the proposal to promulgate Judaism, and one of them was of the opinion that this plan is likely to be the key to the spiritual revival of Judaism. But Dr. Christer Stendal of Harvard University warned of "missionary efforts which distort the concepts of other religions."

The New York Times, which reported these reactions, adds that leaders and spokesmen of the Protestant Evangelical community did not reply at all--and this is significant, inasmuch as the Evangelical churches point to their large growth, and several of them are engaged in pressuring conversion to Christianity among Jews. These reactions are part of a very comprehensive report of a survey group, which will be presented to the leadership of the Reform movement at its December conference. END ARTICLE

SUBJECT FOUR: CHRISTIANS AND JEWS

DATE: 25.6.79 JOURNAL: JERUSALEM POST (ENGL AM LTD) FEATURE ARTICLE
 HEADING: "AN ACT OF DEFIANCE AGAINST HOPELESSNESS"

BYLINE: Yaacov Ffiedler

EXCERPTS: "I would feel that the Tora and the Exodus are more important than the Holocaust to Jewish history and theology," says David Pelson, Prof. of Systematic Theology at the University of Toronto. "But who am I to tell you?" added the tall shortbearded and striking looking Presbyterian during an interview with THE JERUSALEM POST after speaking on the subject in Haifa at the Technion's Dept of General Studies....

Demson explains that systematic theology is the attempt to unify the different theologies in the Bible and their interpretations, so that Christians and other people of faith can clarify and deepen their teaching and faith.

He firmly believes that Christians, perhaps even more than Jews, must study the Holocaust, and that they must study the Germany and Europe of the early '30s when antisemitism was adopted as the official policy of the rising Nazi party, "not merely to face our guilt, but to learn the dynamics by which Christian antisemitism prepared the ground for the Nazis' anti-Jewishness." Only thus, Demson feels, will Christians discover whether they still have something in them that reinforces anti-Jewish attitudes, and thus be able to change.

Speaking of his own department in Toronto, Demson says that student enrolment in theology has doubled to about 80 in the past few years, with teaching and the church as the students' goals. This revival of student interest is the backlash of the hippy movements of the '60s when God was declared "dead," he thinks. But he has mixed feelings about this "revival," and fears that his students want to be "conservative and safe" and are looking for a similarly conservative God. "It's not because of the Bible that they feel this way, but rather that they look to the Bible to underpin their conservatism," he says. These students seek a Biblical fundamentalism, but unlike the fundamentalists, they have no prior knowledge of the Bible, he fears. He also regrets that they show so little concern about the Holocaust, the establishment of the Jewish State, or general social problems. They approach the Bible as a source of personal faith, but put off considerations of bigger, more agonizing questions.

Demson is spending a year in Jerusalem with his family, doing advanced theological research at the Hebrew University and at the Ecumenical Institute for Advanced Theological Study at Tantur...

Does he consider the State of Israel a religious phenomenon? "I suspect it is," he replies, but also asks, "If ^{the} Jewish people are the people of God, how do you account for their having to wait 2,000 years to get their State back?"..... (END EXCERPTS)

DATE: 31.5.79 JOURNAL: MB MITTEILUNGSBLATT (TELAVIV) FEATURE ARTICLE GERMAN LANGUAGE
HEADING: "NATHAN THE WISE" AND THE ARAB-LUTHERAN BISHOP"
BYLINE: Gabriel Stern

SUMMARY: This is a four-column feature article in German about the translation and translator of the German classic "Nathan the Wise" of Lessing by an Arabic Lutheran of Jerusalem, one Elias Haddad, the uncle of a present Lutheran-Arab pastor at the Church of the Redeemer, Daoud Haddad, who confided to the correspondent: "Elias Haddad was my uncle who died in 1954, and I helped him in the translation as a young man." The translation was published in 1932. The well-known German drama, composed or presented in 1779, was an appeal for tolerance and understanding of the Jews in Christian Europe and was hailed by the German philosopher Goethe. It was hoped that the Arabic translation would serve similarly in creating good will between Jews and Arabs, Jews and Muslims. The article describes something of the life of the Lutheran-Arab community and other communities in Israel, historical links (the Kaiser & Herzl) and some of the leaders, past and present. END

DATE: 17.5.79 JOURNAL: JERUSALEM POST FEATURE ARTICLE
HEADING: "DUAL THREAT IN AMERICA TO PRO-ISRAEL SENTIMENT"

EXCERPTS: The presence of pro-Arab elements in key positions in a number of major U.S. Christian churches, coupled with the growth of Arab Moslem communities in America, has created a formidable source of anti-Israeli and anti-Jewish attitudes, the AJC was told last week. One study entitled "Anti-Israel Influence in American Churches," by Judith Banki, AJC Asst Director of Interreligious Affairs, indicates that while public opinion polls show U.S. Christians more sympathetic to Israel than to her Arab antagonists, an anti-Israel, pro-Arab attitude has been much in evidence in certain segments of U.S. Christianity.

SUMMARY: Following sources listed of anti-Israel sentiment: Protestant denominations with longstanding involvement in missions to Arab Mideast, those engaged in Arab refugee work, leftwing "liberationist" ideologues, and communions with large Arab constituencies; whether Catholic or Eastern Orthodox... "There is also a potent anti-Jewish legacy in Christian tradition which sometimes comes into play when Israel is being discussed..." some leaders of U.S. Arab Christian churches foster anti-Israel sentiment, although many Lebanese American Christians do support Israel "as defender and ally of beleaguered Christian community in Lebanon." Certain "professionals" in church organizations are close to centres of power overruling persons sympathetic to Israel and interested in Jewish-Christian dialogue.

END