

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 23.7.79 JOURNAL: "MAARIV" (HEBREW P.M. INDEPENDENT) NEWS ARTICLE **
 HEADING: "M.K. MOSHE KATSAV: CHILDREN OF IRAN IMMIGRANTS FROM IRAN BEING EDUCATED IN THE MISSION"
 BYLINE : Ezra Yanov ** NOTE: SEE SELECTIONS No. 62 FOR OTHER ITEMS IN THIS SERIES. THIS CLIPPING WAS RECEIVED LATE. TRANSL.

QUOTE : Close to 70 children of immigrant families from Israel are being educated in the educational institutions of the Mission or connected to it--so stated M.K. Moshe Katsav, Chairman of the Union of Immigrants from Iran in Israel. Involved are families that have come to Israel during the past year from Iran. According to M.K. Katsav about 20 children of immigrants from Iran are studying in the Mission on Prophets Street in Jerusalem, 20 others are studying in the Anglican Mission in Jaffa, and a similar number are being educated in other schools related to the Mission. A group of students are studying in the English language in the American School in Kfar Shmaryahu--"there, of course, there isn't any dangerous influence on the children of these immigrants."

" I have approached the Minister of Education, Mr. Zevulun Hammer, with the query: " How has it happened that children of immigrants who are obliged by law to be educated have dropped out of the educational system of the Bureau of Education, and have found their place in the alien institutions of education?" M.K. Katsav said that he finds it difficult to persuade these immigrants to send their children to Israeli educational institutions because of their critical attitude towards the Establishment in Israel. END ARTICLE

DATE: 17.8.79 JOURNAL: "KOL HATOR" (HEBREW LANGUAGE...) NEWS ARTICLE
 HEADING: "100 CHILDREN STUDYING AT THE MISSION"
 BYLINE : Nadav Shragal

QUOTE : More than 100 Jewish children are studying at the institutions of the Mission in Jerusalem. This is revealed in a privileged report of the Ministry of Religious Affairs, which has been prepared by the Department of Special Assignments of the Ministry, and which has not been published to date. According to the report, some ten children are studying in the primary kindergarten belonging to the convent school on King Solomon Street, ten children are studying in the Institute for the Retarded on Agron Street, 20, which belongs to the same institution, more than 20 children in St. Joseph's Monastery on No. 66 Prophets Street, an unknown number of children in the school of the Franciscan nuns, some ten children in the German Colony Residence of the Charles Sisters, an unknown number of children in the convent of the Rosary Sisters on No. 14 Agron Street, an unknown number of children in the primary kindergarten of Terra Sancta in the Christian Quarter of the Old City, about 25 in the elementary school of the Anglican Church on Prophets Street, No. 82, and about 20 in the kindergarten of the Baptist Church on Narkis Street, No. 4.

A few weeks ago a special committee headed by Mr. Avraham Friedman, ^{Civil Service} the Commissioner, investigated the charges of M.K. Moshe Katsav, according to which twenty youths from Iran were studying in the mission of St. Joseph on Prophets Street, 66, and determined that the information was incorrect. END ARTICLE

DATE: 16.8.79 JOURNAL: "MAARIV" (HEB PM IND) NEWS ARTICLE
 BYLINE: Eli Danon

HEADING: "WELFARE DEPT ^{DIRECTS} SEVERE RETARDATEES TO CONVENT IN JERUSALEM"

QUOTE : In the face of the straitened conditions of Jewish residences for the retarded, the Service for the Retarded prefers to direct children suffering from severe intelligence retardation as well as extreme welfare cases to the convent "St. Vincent" in Ayn Karem in Jerusalem. This appears from a letter sent by Dr. Meir Hovav, Director of the Service to the Retarded, to the organization "Yad L'Akchim," which fights missionary activity. Dr. Hovav notes in his letter that "the population of the convent is of a welfare character, suffering from a severe degree of mental retardation, and is not able to respond to study and education." According to him, the convent does not grant any religious education whatsoever because of the low mental capacity of the children in residence there.

Mr. Hovav also notes that the convent is under the supervision of the Service to the Retarded of the Ministry of Labour and Welfare as well as that of the Ministry of Education and Culture. The details concerning the maintenance of Jewish children in St. Vincent's convent were revealed in the wake of a news item which appeared several ^{months} ~~weeks~~ ago in "MAARIV", in which it was related that a resident of Eilat, David Ohayon, had discovered his daughter, who had been given out for adoption, in this convent after two years of searching. According to the father, he had not known of the whereabouts of his daughter Elana, age 10, and it was his intention to wage a campaign to remove his child from the premises of the convent. "and not to be under the care of nuns."

DATE: 20.8.79 JOURNAL: "SHEARIM" (POALEI AGUDAT YISRAEL SHEARIM HEB AM) ANNOUNCEMENT
 HEADING: "CAUTION MISSIONARIES"

QUOTE : Thousands of Missionaries are operating in the Land and representing themselves as lovers of Israel and/or Jews in every sense. In order to prevent Jews from falling - unwittingly - in the missionary net, following is a list, the first in a series, of missionaries, and the areas of their operation.

(NOTE: There follows a list of 14 names, ID Numbers or Passport Nos., localities, and in three cases, local addresses, as listed in the advertisement which appeared in MAARUV on 21.2.79, and which was reproduced in SELECTIONS No. 55, page 7, "THE MISSION". Following are the names: EMMA BERGER, CHARLES DUGGER, EVANGELINE DUGGER, JOSEPH SHUIEM, BARUCH MAOZ, Y.S. OSTROVSKY, RUTH NISSIM, ALBERT NISSIM, MOSHE EMANUEL MEIR, ARTHUR GOLDBERG, YAACOV YAFFE (GOLDSTEIN), RUTH APHEL, LOMBROZO PATRICK GABRIEL, BASILEA SCHLINK.)

KEEP AN EYE OPEN AND REPORT EVERY MISSIONARY NUISANCE KNOWN TO YOU. (Details of ^{telephone} contact points given in Jerusalem, Tel-Aviv and Haifa.) Activists Organization "Yad L'Akhir", the Department for the Struggle against the Mission. (There is an offer of the tractate "IN THE SHADOW OF APOSTACY" in Hebrew or English sent in request by writing POB 5195 JERUSALEM.)

END NOTICE

DATE: 24.8.79 JOURNAL: "HATSOFEH" (HEBREW A.M. N.R.P.) FEATURE ARTICLE IN SERIES+
 HEADING: "MISSIONARIES PLANTED IN IMMIGRANT CENTRES" ("MISSION 1979--A")

BYLINE : Nadav Shragai

QUOTE : During the morning hours of a day in September 1976, the missionary P.G.L. (or FGL) entered the office of Daniel Rossing, Manager of the Department of Christian Affairs in the Ministry of Religious Affairs. When asked what he wished, he replied about this: "I believe in Jesus, and I've brought missionary material from abroad to ^{promulgate} ~~propagate~~ in Israel ^{by means of this} the Messianic Gospel according to the New Testament and the Hebrew Scriptures. My request is that you help me locate the sect 'B'nay Adonay' ("Children of God"?...TRANS) in order that I may be able to work together with them in the promotion of our common ideas."

Rossing was astonished. Here there stood before him a young man openly confessing his missionary purposes. Not only this, but he was seeking aid for effecting these aims in an Israeli Government office. Rossing quickly recovered his composure, recorded the address of L., and before they parted peaceably managed to hear him boasting of the fact that he was one of those suffering from the effects of the policy of the Government of Israel towards missionaries.

L. is not of course the only ^{active} missionary in Israel in recent years. In the Ministry of Religious Affairs there is a card file of some thousand (!) men and women who belong to sects, orders, churches and various Christian creeds, who have set for themselves the aim of converting Jews in the State of Israel. The community among whom they labour is varied and broad: Students, IDF soldiers, welfare cases, the aged, the infirm, new immigrants and just plain folk. This first article will deal with their operation among new immigrants and their influence upon them to emigrate.

The problem of new immigrants who have difficulties of absorption into Israel is a real "find" for Mission elements, and they leap upon it with great joy. Missionaries are "planted" in ulpanim (language seminars...TRANS), absorption centres, and immigrant housing blocks. In such places "the work" is done mainly by missionary immigrants who have immigrated to Israel for this purpose, and who live among the immigrants. The Bureau of Housing provides them with flats as with every other immigrant. Likewise, they assist immigrants to emigrate from Israel, and in Christian institutions, especially in Jaffa, a number of children of new immigrants are studying.

Carmiel, for example, is a town in which there are many new immigrants/living--especially from the USSR. Several years ago the National Supervisor of Social Work, Mordecai Frischtak, was supplied with a report prepared by one of his aides, which described developments in the town. Thus wrote the aide:

"At a citizens meeting organized by ultra-orthodox circles for the purpose of promoting the fulfilment of the commandments ("mitzvot") among the Russian immigrants, the meeting turned into a general discussion in the matter of various social problems which were troubling the immigrants, in the course of which a number of men and women told about the activities of the Mission locally, and about preaching which was linked to incitement to leave the country. Following are some of their remarks:

" ; A woman from Rehov HaGalil in Carmiel: "They suggested to me that I become a Christian. and said to me that they would help me to leave the country. I am indeed leaving, but

from Canada instructing her that for the purpose of the matter at hand, it would be enough for her to convert to Christianity for a half-year, and a flight ticket and a place in Canada were assured. This isn't worthwhile? the woman asked with an interested face.

"An engineer from Rehov HaGalil (employed in heavy industry in Haifa) reported that he was preparing to emigrate to Australia. I asked him: Why are you taking your children and bringing them into Christianity? His reply was: "What? Here it's better for me? Look, the principal of the State School my children attend, who is also a local tutor, is married to a Christian, and she is quite demonstrative about it."

They
"From here and there, threw out figures about the number of families that had emigrated to date, and from their remarks it appears that several dozens are involved. The destinations of the emigrants are: Italy, Belgium, Canada."

After that incident, "the fire was put out" in Carmiel by the authorities, and the atmosphere in the town was relaxed.

But it is not only in the places of residence of the immigrants that the missionaries are active, but also in the places they work. At a large plant in Haifa a crisis broke out. Tens of employees were dismissed, remaining unemployed. In a most mysterious manner the matter reached the ears of the missionaries in Haifa, and they began to operate among the frustrated ex-employees with the aim of persuading them to emigrate to Canada. One of them who was not persuaded and remained in the country relates: "I came as an immigrant to Israel from Russia five years ago and I began to work in the plant as a simple labourer (the above being a ~~mechanic~~ mechanic by trade). A year went by. One day I came to work and I went to the machine to begin work. Suddenly I am called on the loudspeaker along with several other workers to go into the office." The man has a heavy Russian accent, is about 50, balding, greying at the temples, sighs as he recalls the incident, and continues: "We entered the office of the management. The manager was seated with a serious expression on his face, and explained that: it was a difficult situation, he had no more money with which to pay our salaries, and he had to dismiss us. It was a terrible blow to us. I myself went home, not knowing what to do. On the selfsame day of the dismissals (it isn't known how he knew) a young man knocked on my door, and introduced himself as George. I said to him, 'Come in.' I didn't know who he was. I gave him coffee, and after he had finished drinking, he began to speak in a peculiar English accent: 'I heard that you're having troubles at work. We can help you emigrate to Canada. We have a flight ticket for you to Canada.' And he took out five flight tickets of El-Al for the whole family, and waved them in front of my eyes. Afterwards he told me how good it is in Canada and how worthwhile to live there. He said that I should think about it, and left. Of course, after a few days, when he returned, I told him to go to the devil."

As has been noted, the manner of operation of the missionaries is most sophisticated. The laws of the State ^{are} quite clear to them, and they are careful not to transgress them. Incidents of missionaries who have "converted to Judaism" in the lands of their origin, apparently converted to ^{be} proper Jews in every way, are known. After doing this, they arrive on the queue as "legal" immigrants to Israel, receive the rights of the immigrant, and begin to operate in Israel. ^{and} after a period of time, after they have exposed themselves as they revealed. Those also who arrive as unconverted Christians it is difficult to prevent from entering Israel. The Ministries of Religious Affairs and Interior try to cooperate in this matter, and to provide up-to-date information that they have to one another. This concerns information which is fed from the Department of Special Functions in the Ministry of Religious Affairs to the Ministry of Interior, such as the names of the missionaries, the lands of their origin, personal details, the numbers of their passports, etc.

They try to cooperate, we have said, and not in vain. In order to prevent the entrance of a missionary to the confines of the State, the Ministry of Interior must find a legal basis for its action. Such a basis is not always available. Thus it occurs that several of the requests of the Ministry of Religious Affairs to prohibit the entrance of a certain missionary may be rejected. Only in those instances in which there are actual proofs that the man is a missionary is it possible to prohibit his entrance into Israel.

Conrad Krauter is an outstanding example of a lesson not learned. In a report of the Ministry of Religious Affairs which came into my hands, the following details about him are presented: "Five years ago he was deported from Israel by the Ministry of Interior in the wake of his missionary activity. Notwithstanding this, he succeeded to return to Israel, and since then he is living in Jerusalem. He is an expert mechanic working at his trade in a plant in the capital. Krauter, who is the son of a father who served
(MORE)

in the S.S., has his visa extended every half-year. This is in the wake of repeated and persistent requests from the plant, which is interested in the professional skills of the man.

"His operation is concentrated on young new workers at the plant, attempting to convert them to Christianity. His affection for young men and small boys is well-known. He is wont to buy them gifts, stamps and sweets, which he distributes generously. A young man by name of Michael from an underprivileged family was influenced to such an extent by this Conrad that he began to go with him to church every week. It was only his enlistment to the I.D.F. that brought him back to the right track."

The stories are many and interesting, but "the curtain is too short" to publicize them.

In a long letter that was sent once to the Minister of Absorption, David Levy, an official of the Ministry of Religious Affairs detailed the operations of the Mission among the immigrants. The official wrote: "Most of the operations of the Mission are not effected in the framework of the church, but by means of missionary sects, some of which are not recognized and are even rejected by the regular churches. The sects are organized and funded budget-wise by overseas organizations—English and American—but there are those whose home bases are in Russia, and also groups from Asia—Buddhism, and so forth. These groups try to operate among the entire Israeli public, but concentrate mainly among immigrants who represent an easy field of endeavour, especially immigrants who are encountering problems in absorption. The camouflaged missionary immigrants, and also those who are not camouflaged, integrate themselves into the absorption centres and sorting points, beginning in Vienna, by way of the Hebrew seminars (ulpanim) in Israel, absorption residences, student residences, and residences of new immigrants.

"The operation is conducted by means of: (a) Personal, individual influence, attempts to persuade someone to join the faith of the sect, and sometimes even baptism. There have been several attempts of enticement of a young woman by means of psychological-hypnotic means. (b) Group psychology methods—coordinating conversation and discussion, together with individual conversations. There are also enticements by means of pretty young women who propose a weekend in a commune. There are even rumours about trips abroad. (c) Exploiting of academic vacations. It is known that there are a number of persons in the university who take advantage of their academic vacation to promulgate their missionary ideas among their students. (d) Distribution of missionary literature in immigrant settlements. The distribution is done house-to-house, with the giving of literature combined with oral conversation."

We began with Missionary F. (or F.) G.L., and it is impossible not to conclude with him. After he left the Ministry of Religious Affairs, Mr. Rossing contacted the Ministry of Interior and the suitable persons, he explained to them the situation, and asked that the man be put under surveillance and observation. In this instance the request was granted. However, many missionaries who are still "planted" in immigrant centres, are at work there and are waiting for the next opportunity for someone to fall into their hands: a disgruntled family, a worker who has been dismissed, cases of depression in the wake of death in the family, the enticement of the children of immigrants by material means, and the like. (END FIRST ARTICLE IN A SERIES)

SUBJECT TWO: "NES AMIM"

DATE: 2.7.79 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LANGUAGE

HEADING: "AMERICAN TV FILM ABOUT NES-AMIM"

BYLINE: Erich M. Lehmann

SUMMARY: Nes Amim was the first Christian village in Israel founded in Western Galilee near Kibbutz Lohamei Haghettaot in the beginning of the 1960s, and was attacked by the Orthodox as part of the Mission. Now a significant acknowledgment of the integration of the village in the life of the country is found in an American Television film, which was shown coast-to-coast in America on the 5th March, a documentary film dealing with the Nes Amim people for more than an hour. The production was the work of Bill Moyers and Elizabeth & Mark Benjamin. Moyers was Press Chief of the White House during the presidency of Lyndon Johnson. He appeared as interviewer in the film as well, questioning the pastor of Nes Amim, Simon Schoon, and the widow of the founder, Johan Pilon. It is made clear that Nes Amim is totally different from Crusader Christianity and other Holocaust manifestations. By contrast here is a new spirit, a new basis for relationships between Jews and Christians. The high point was the visit in the Museum of the Kibbutz Lohamei Getaot dedicated to the memory of the Holocaust. A Jewish viewpoint was

presented by the Town Rabbi of Nahariya, Dr. A. Keller, who at the beginning was in opposition to the entire idea. Here it was clearly seen that both sides have a long way to go in order to find a common language with one another. END SUMMARY.

SUBJECT THREE: CHINA AND RELIGION

DATE: 20.8.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) FEATURE ARTICLE

HEADING: "CHINA REWRITES THE BIBIE"

BYLINE: Dennis Bloodworth/Singapore

EXCERPTS: Eyewitness accounts of the Tibetan faithful flocking to their Buddhist temples seems to confirm earlier indications that China's new "liberal" masters are going soft on "superstition" and are ready to turn a blind eye to believers....In the past 18 months there have been many such signs. Not only does the constitution guarantee the right of the Chinese to believe (or not to believe), but the new criminal law lays down that those who obstruct religious practice may be punished.

In February last year, 16 religious delegates participated in the Chinese People's Political Consultative Conference. In June, King Juan Carlos of Spain attended high mass in the Southern Cathedral in Peking, and 3 weeks later Pres. Wm. Tolbert of Liberia, honorary president of the World Baptist Alliance, was able to meet the Protestant Bishop of Nanking. Last Christmas Chinese TV broadcast a program of sacred music, and at Easter the press officially reported that more than 200 Chinese had attended mass in Peking. It is claimed that there are up to 2 million Catholics and 8 million Protestants in the country. In April the first Greek Orthodox priest to visit China for many years arrived. In May an American priest became the first foreigner to celebrate mass in the capital, and when the Pope went to Poland in July, his photograph appeared in a Chinese periodical for the first time....The religious bodies Peking allows to exist (detractors point out) are manipulated puppets like the "Catholic Patriotic Association" formed in 1957, which is estranged from that "agency of imperialism," the Vatican. Religious affairs are largely in the hands of the party...Stiffnecked clerics--including at least one bishop--who baulk at the management and policy are in some cases still in prison, it appears.

Religion became the subject of intensified academic research during 1978--but under a professor who declared that China's goal was "a society from which all religion has been eradicated." Given this background, news that Chinese scholars are preparing new versions of the Bible and the Koran may sound ominous. But it is dangerous to oversimplify. The Chinese Communists have not gone soft on religion, nor are they simply mounting a deceitful display of ostensible tolerance. They are genuinely perplexed by the sheer persistence of the problem, and they are beginning to treat their enigmatic enemy with respect. The Religious Affairs Bureau in Peking has drawn a sharp line between "feudal superstition" and religions which have their own sacred books and doctrines and "exercise great influence" among national minorities in China.

Religious activities--Christian, Moslem, Buddhist--are to be permitted as long as they "conform to the policies and laws of the government" and do not "interfere with politics or education." Until the masses can discard the "spiritual shackles" of their misguided beliefs, those beliefs must be respected. That will not be forever, it is argued. Since religious fervour is born of ignorance of natural and social forces, religion will die out as science and political education supervene.

Recent contact with the West has raised doubts about this, however. How is it, critics ask, that distinguished foreign scientists are often as devout as they are brilliant? The school answer is that even they may fear sickness, old age and death, and so seek comfort in belief in God. But since the Chinese cannot hope to eliminate these evils, it is argued, how can they hope to eliminate religion?

Like China's modernization program, the reform, religious policy has become another subject for reappraisal and possible "readjustment", for a debate between left and right, sharpened by the suspicion that this time the Politburo may have made a cardinal mistake--that of under-estimating its opponent. (Observer News Service) END EXCERPTS