

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 31.8.79 JOURNAL: "KOL HA'IR" (HEBREW JERUSALEM WEEKLY INDEPENDENT) NEWS ARTICLE
 HEADING: "DEATH SENTENCE FOR THE RETARDED CHILD?...OR RESCUE BY THE MISSION:
 INSTITUTIONS NOT PREPARED TO ACCEPT SEVERELY RETARDED CHILDREN; ONLY ST.
 VINCENT CONVENT PREPARED TO ABSORB THEM."

BYLINE : Nadav Shiragai PHOTO INSET: ST. VINCENT CONVENT IN EIN KAREM: The last
 Refuge for Severely Retarded Children (Penuel)

QUOTE : The photographer of "Kol Ha'ir", two days ago trying to photograph two children staying at the St. Vincent Hostel in Ein Karem, met with an unfriendly response from the Catholic nuns who manage the institution. The Mother Superior, Claire Bernice, who a few years ago was awarded the title "Jerusalem Worthy" as an expression of esteem for the humane enterprise she manages, recoiled when she learned that we were concerned with those children, and refused to permit the photographing. The background to the angry reaction of the nuns was a number of articles appearing in the daily press in which a description was given of the "domination" of the Mission over retarded children in opposition to the will of their families. Involved are children whose Intelligence Quotient does not exceed 40, and besides mental retardation they also suffer from additional impediments, such as paralysis, blindness and muteness.

More than 3,000 severe retardates with additional handicaps are now living in Israel. Most of the institutions for the retarded are not prepared to absorb them, and one of the only places whose doors are opened before them is the institution in Ein Karem, that same institution which has so stirred up the media.

In the wake of the appeal of Mr. David Okhayon of Eilat, who discovered his daughter at St. Vincent a few months ago, a doctor searching for her, according to him, for three years, the (antimission) organization "YAD L'AKHIM," which labours for the "rescue of Jewish children from the tentacles of the Mission," decided to exploit the media and Members of the Knesset of the Agudat Yisrael party in order to bring out "the removal of all the Jewish children from the institution." St. Vincent, they charged, provides Christian education to the children.

In response, Dr. Meir Hovav, the Director of the Service to the Retarded in the Welfare Dept, announced that the family of the girl, Elana Okhayon, showed no interest in her for many years, and only by chance, in the wake of the Mission's approach, did the father (who has a criminal record, is illiterate, and a chronic drinker) learn of the location of his daughter. The low intelligence quotient of the children in the institution, who are about 100 in number, does not permit, actually, any religious instruction to be given to the children, so that the demand that the children be removed from the institution would cause a severe injustice to be done to the children and their families. The reason for this is that there is no other institution able to give to the retarded children similar care and service.

A similar opinion is held by Mr. Meir Ronen of the Foreign Ministry, who three years ago set up the Ronen Institute, which is designed to assist parents of severely retarded children, make their way through the bureaucratic maze. Ronen's son suffers from a rare combination of paralysis, retardation, muteness and blindness. The physicians told the father that the newborn baby would not live more than three months, but the child remained alive, and is now 7 years old. The dedicated care of the St. Vincent nuns, says Meir Ronen, played a not insignificant role in this success.

More than three years Meir Ronen and his wife were tossed about from one institution to the next, from one official to another, in order to find a suitable place for their son. The Ronen family went through all the committees and bureaus which handle the subject. So far as the absorption of ordinary retardates are concerned, whose retardation is not accompanied by other manifestations, there are sufficient places. The problem becomes more complicated when a severely retarded child is involved, such as the son of Mr. Ronen who, in addition to severe mental retardation, suffers from other ailments. These children must remain in their parents' home inasmuch as the ordinary institutions are not prepared to absorb them, while other institutions do not exist, and without suitable care they are doomed to die. One of the fathers whose son was severely retarded and was staying at an ordinary institution for retarded children received one day a letter from the management of the institution in which he was told that "the child must lie in bed at home until the date of death because we are unable to continue to keep him."

The daughter of Yaacov K. (full name with editors) also suffered from severe retardation and complete paralysis. She was... ..

retarded children was willing to accept her. "For two years we went through all the possible institutions and all the officials," the father relates, "and in every place the answer was the same: 'We are sorry, sir, but we are not the place...'. For more than a year I didn't work because I was continually compelled to take care of the child, my little Leah." Two weeks ago the child died as a result of complications following a severe case of flu. In the course of the years that the child was at home, the family cell was ruined after the mother and two older children left the house.

In the face of this ^{depressing} ~~gloomy~~ reality it is just the institution of the Mission in Ein Karem which provides a ray of light in the gloom. Each child receives dedicated care at the hands of the nuns. At the same time a medical team on the spot maintains a continual followup on the condition of the children. With the aid of the Ronen Institute four Jewish teachers have come in and done the unbelievable: Set up a special educational school for severely retarded children. This system is working for more than two years under the supervision of the Dept of Special Education in the Office of Education. At the residence itself there are Druze, Christian, Jewish, Muslim children staying, and the only criterion for acceptance is the extent of the handicap the child sustains.

It is difficult to explain why the only institution in Israel which is able to absorb similar cases is just this Christian institution. In Israel more than 3,000 children live in a similar condition, while at the Ein Karem institution not more than one hundred have been absorbed. There are thousands more in homes or in inadequate places which are not prepared for the absorption and care of such children. Unfortunately, only death delivers the families and the children from suffering.

Dr. Meir Hovav, the Director of the Service to the Retarded in the Welfare Dept, rejects the charges that there is a shortage of places for the severely retarded children in Israel, but other officials in the office dispute his claim. They charge that there does exist a shortage which stems from budgetary and organizational inadequacy and from a low level of awareness of the problem.

In distinction from other families in a similar situation, the Ronen family are wont to take their son home on weekends and for special events, for holiday trips, and the like. But the condition of the severely retarded in Israel is bad. The difficult bureaucracy and the surprising shortage of suitable institutions does not ease their lot. And with this background, it is all the more surprising that there should be an attack on the St. Vincent residence, which is doing the work of others, and doing it in the very best way.

END ARTICLE

RE: 31.8.79 JOURNAL: "HATSOFEH" (HEB A.M. NATL RELIG PARTY) EXPOSE SERIES (No.2)
 HEADING: "MISSION 1979: CHILDREN IN EXCHANGE FOR FLAT" (SEE SELECT.64 page 3 for
 BYLINE : Nadav Shragai (NB: Same name as above byline) (1st article in series)
 QUOTE : In the Ebn Shushan dictionary "mission" is defined as "an association of clergy or monks (especially Christian) designed to promulgate their teaching among men and to win souls to their belief." In the Israeli reality this definition is provided with a much more colourful and living actuality than the kind of "dryness" which characterizes dictionary definitions.

Like new immigrants, the social cases constitute a very convenient and ample scope for the operations of the missionary sects. Among the victims of the Mission are found such as are in financial distress, and there are also those who are willing to receive material assistance from any source, even if their situation does not justify it. The missionary elements know this and exploit this situation, whether "for the sake of virtue" or for the sake of reaping funds from abroad. For the most part, such actions are not done by direction from above (of the church) but by missionary sects from which the church has removed its patronage. In some of the sects there are also Jewish converts. The welfare agencies, and those of education and housing, are at present handling more than fifty cases of those who were enticed or about to be enticed by the Mission.

The average missionary knows how to ^{choose} ~~select~~ his victim at his most difficult time, when the victim feels that he is at the end of his ^{chance} ~~chance~~ tether, that his situation is at its worst and he can do nothing more, when he is from the psychological viewpoint completely broken and in despair. This was the situation with Zalman Katz (fictional name). Mr. Katz, married and the father of five, lives in Karyat Hayim in Haifa in a flat 42 sq. metres, which he rented from the Amidar Company. It is already two years that the man is running about in the corridors of the Housing Bureau in Haifa, asking that a larger flat be found for him in the framework of the slum clearance program. In desperation, the man decided to turn his five children over to the Mission.

When his neighbour heard of this, he telephoned the Housing Bureau in Haifa and he learned that there wasn't even a file in existence which related to the Katz matter. "How can it be," the neighbour protests, "that a man who has contributed to the State, served in the Army as a machinegunner in an infantry regiment, a decent citizen, a good Jew, who has never committed a crime...how can it be that they will deal with him in such a manner? If the State does not do something, then I will stop believing in it. They've been 'playing' with him for two years, and the result: The man has made a fearful decision--to turn his children over to the Mission because of miserable living conditions."

Zalman Katz is not an isolated case. Mrs. A. and her husband were a happy couple who lived in Jerusalem. Last December a calamity befell them. The husband, age 35, was taken with a stroke at home and passed away. His stunned widow was left with three children (ages 10, 6, 1½) in a 1½ room flat. As long as her husband was alive, the difficult housing conditions did not disturb her. But taken by this tragedy, she fell into depression, and the little flat began to distress her. She entered into negotiations with the "Prazoth" Company, but was unable to obtain a larger flat. At this stage the missionaries came to her home, members of the "Sect of the Messianists" ("meshihiim) and they presented the following proposal: A contract of five years during which time her children will be under their supervision and education in exchange for an ample flat. The woman debated with herself and hesitated over whether to accept the offer or to reject it.

At this very same time an informer, who had been planted among the circles of the "Messianic Sect" notified his superiors in the organization of the activists fighting against the Mission, "Yad L'Akchim, of this case. After some time they came to the house of the "Peilim." Within three weeks the three children were settled into religious (Orthodox Jewish) educational institutions. For their widowed mother the right to a flat was arranged by means of the "Prazoth" Company.

It is necessary to point out that not all the cases wind up with a happy ending. Activists are planted, the emissaries of various organizations, operating among the sects. In the instance where it is disclosed that a "deal" is about to be made, the suitable elements move into action, but not always is the matter uncovered, and in such cases the Mission succeeds in "trapping" its victims.

Efraim Ben-Aharon is the Deputy Chief of the Dept for the War Against the Mission in the Organization of Yad L'Akchim. According to him, during a period of one year alone they have uncovered 200 cases of families who are in contact with the Mission for the purpose of making a "deal". Another 200 cases (in the course of a year), so he relates, turn to them with a sort of threat, which is expressed in about this manner: "If you won't help us with a flat, money, etc., we will turn to the Mission." He calls them "blackmailers."

Such, for example, is the case of a senior police officer with a splendid security record, who was discharged from the force because of improper conduct for a man of his standing. The man became entangled with debts and was in urgent need of IL 6,000. Ben-Aharon describes it: "Two months ago one Friday afternoon at 2:00 the man comes into our office and says to us that if he is not given by 4:00 (two hours later) the sum of IL 6,000 in hand, he will go to the Mission, with whom he has an appointment for 5:30. We sent him home, and after an investigation, it was clear to us that he was a black-mailer, had not made any contact with the Mission, and that his words were false."

A report of "Keren Yaldeinu", Haifa region, from the year 1974-75 is characteristic of other reports from various areas recently. The extent of the operations described there in is astonishing: In the course of that year 88 files representing 295 souls were opened. Active files (not new) were 113 in number, representing 780 persons. Most of the hard cases that year came from the following places: Haifa, Halisa, Wadi Salib, and Mahane David; Atlit, Zicron Yaacov, Tel-Hanan, Gibeon, Ramat Yishai, Natzrat Elite, Afula, Kiryat Yam, Kiryat Hayim, Akko, and Carmiel.

Forty files of the 88 were linked to the Mission and were at the stage of emigration from Israel (135 persons). There were 25 files (84 persons) who received financial support, help with clothing, etc. from workers in the various sects. There were six files, children of families who studied at the St. Joseph Institute, "Bethel," and the Italian Mission--ten children....with their families--25 persons.

The report goes on to disclose a family of eight which had lived at the Mission, but after receiving attention from the proper authorities was removed to Kiryat Hayim. Also in this report there is mention made of 31 persons who (MORE)

had threatened institutions that if they were not granted their requests they were prepared to accept the support of the Mission.

There are eleven institutions of the Mission which are listed in the report of the Haifa area alone: (1) Elijah The Prophet, Rehov Meir, Haifa. (2) St. Joseph, French Carmel, Haifa. (3) Beth-El, Rehov Abbas, Haifa. (4) Emma Berger, Zicron Yaacov and Bat Galim. (5) The (indistinct) French, Haifa and Nazareth Elite. (6) St. Charles, Haifa, Carmiel and the Kiryot (Haifa suburbs). (7) Carmel Ste. Teresa, Haifa, Ramat Yishai, Upper Nazareth. (8) St. Anna Muns, Haifa and Kiriyot. (9) The Anglican Mission, Haifa and the Kiriyot. (10) The activists of the apostate Daniel in Haifa and environs. (11) Lutheran Mission, Rehov Meir, Old Peoples Home.

"Christian Witness to Israel" is a missionary society which openly declares itself to be such. The Society was recognized by the Interior Dept as a society for all purposes, and on 17.1.77 an announcement was published in the press verifying the founding of this society, among whose purposes are: "The promulgation of the Messianic (Christian) Gospel according to the Old and New Testaments", and also "to provide services of a medical, theoretical, and social character in the spirit of the Christian Gospel." (the word used in Hebrew is "meshikhit"...TRANS)

This is the picture as it is : at present, and the impression one has of the attitude of the authorities to this problem is at the most of awareness of its existence, and nothing more. END ARTICLE....(SECOND IN SERIES) SEE TOP PAGE 6 FOR THIRD IN SERIES.

SUBJECT TWO: CHRISTIANS AND JEWS

DATE: 19.8.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. IND.) LETTER TO EDITOR

HEADING: "SOLVING THE REFUGEE PROBLEM"

BYLINE : The Reverend Dr. G. Douglas Young, Director, "Bridges for Peace," Jerusalem.

QUOTE : It is time for every American citizen to rush letters or cables to Pres. Carter and U.S. Govt officials dealing with the problem of the Palestinians. All talk of returning Palestinian refugees to Israel, the West Bank or the Gaza strip should be stopped immediately. Citizens should insist that all talk of "Palestinian rights" be stopped and they should also insist that the historic and normal method for treating refugees be applied to this problem. This method involves and, since long before World War II, has involved the integration of refugees into their host countries.

Why not normalize the problem rather than make it a dangerous precedent? Why force the problem on Israel rather than on the refugees' host countries? Oil, or what else?

END LETTER

DATE: 4.9.79 JOURNAL: "JERUSALEM POST" NEWS ITEM

HEADING: "DYLAN SEES THE LIGHT"

QUOTE : Bob Dylan, the pop hero of the 1960s protest movement, has become a "born-again Christian"—the "Guardian" newspaper reported here last week. According to the newspaper, Dylan, a Jew born Robert Zimmerman, saw the light while working on his latest album, "Slow Train Coming." Other prominent born-again Christians include U.S. President Jimmy Carter, former Black Panther leader, Eldridge Cleaver, and ex-Pres. Richard Nixon's "dirty tricks" specialist, Charles Colson. END ITEM.

DATE: 6.9.79 JOURNAL: JERUSALEM POST LETTER TO EDITOR

HEADING: "DUTCH SUPPORT FOR ISRAEL"

BYLINE : C.M. Van de Ree, Ymuiden, Holland

QUOTE : I read in our daily newspaper that Moshe Dayan told our Foreign Minister that he regretted that young Dutch people were becoming anti-Israeli because of Israeli attacks against guerilla forces in areas under Dutch UNIFIL control in the Lebanon, but when he had to choose between slaughter of terrorists and antipathy on the part of young Dutch, he preferred the second choice.

We agree 100 percent with Mr. Dayan. And I know many Dutch people who are of the same opinion. In the Lebanon, you are fighting a battle for the survival of the Jewish people and the Jewish state. As Christians, we acknowledge your right to the land given to Abraham and his descendants. END LETTER

(MORE)

DATE: 7.9.79 JOURNAL: JERUSALEM POST BOOK REVIEW (LAPID'S GUIDE TO EUROPE)

HEADING: "GUIDE FOR PHILISTINES"

BYLINE : Magen Broshi

EXCERPTS: In attempting to describe the Israeli cultural scene, we must not limit ourselves only to the peaks, such as Agnon, Alterman, or Scholem. To achieve a fair balanced description, one's gaze should also be turned to the less attractive features of our sub-culture. The readers should by no means miss LAPID'S GUIDE TO EUROPE... (which) has run through eight successively updated editions and has enjoyed an incredible circulation... When the author was still editor of a glossy, fashionable women's journal, his cultural profile was of little interest to the public, but this is no longer true following his appointment as director-general of the Broadcasting Authority....

Lapid does not care very much for Christianity or Christian Art: "As a rule I seldom recommend visits to churches." Writing of a mural of Matisse at Vence: "...perhaps because I have no feeling for the subject, this famous mural, depicting the crucifixion of Jesus, leaves me absolutely indifferent."

But what, after all, should the Israeli tourist try to see? "In the church of this village (Stuppach in Germany), there is a famous altarpiece by Matthias Gruenewald... I presume that you have gotten along in life fairly well so far without Gruenewald and that you are not especially 'dying' to see Christian religious paintings. Nevertheless, your acquaintance with Germany would not be complete without..."

Despite his usual reservations about things Christian, Lapid feels the need to say a few words about the Passion Play at Oberammergau: "Jews stay away from these plays which have preserved strong antisemitic undertones to this very day, remnants of superstitions common in the 17th Century." Here it is merely a matter of plain bad prose. It is highly improbable that the author indeed regards antisemitism as a 17th Century superstition. Or does ~~that~~ mean that the Passion Play is the superstition?

In short, this is a rather vulgar book written for rather ignorant tourists... The reviewer, an archaeologist, has long sympathized with those of his colleagues who have been seeking the spiritual image of the Philistines, those illiterate and haughty barbarians. Now it seems as if the task is not so very difficult. All one has to do is read "Lapid's Guide to Europe." END EXCERPTS.

DATE: 7.9.79 JOURNAL: JERUSALEM POST QUOTE FROM FEATURE ARTICLE

HEADING: "STILL CARTER'S COUNSEL: ROBERT LIPSHUTZ IS LEAVING THE WHITE HOUSE... BUT HE'LL CONTINUE TO PROVIDE THE PRESIDENT WITH LEGAL ADVICE..."

BYLINE : Wolf Blitzer

QUOTE : "I think that basically, deep down, most Americans of all persuasions support Israel. But we also need to recognize that some of that support, which existed in earlier years, was based on factors which are fading from the memory of current and future generations." He was referring to the Holocaust. Lipshutz suggested that Israel intensify its efforts to reach out to all Americans and tell its story--not just to the American Jewish community. "Israel has a story to be told, but I'm not sure it has told it," he said, "especially to Christian groups and Blacks." END QUOTE

SUBJECT THREE: THE CHURCH

DATE: 22.8.79 JOURNAL: DAILY TELEGRAPH (LONDON) NEWS ITEM

HEADING: "DEAN IN JERUSALEM"

QUOTE : ST. GEORGE'S CATHEDRAL, Jerusalem, known to all English-speaking pilgrims to the Holy Land, is to have a new dean, Canon David Elliott, 47, at present Vicar of Borehamwood in Herts. A musician of the widest tastes... in jazz as well as classical--he plays the piano, organ, clarinet and saxophone, and has even been known to perform on the 'oud, an Arab cross between a guitar and a mandoline. After being a commercial manager of a glass firm and a club musician on the side, he was ordained in 1963. He had 2 years as a chaplain in the Arabian Gulf, where he built a church at Abu Dhabi and ran a regular Saturday music night for 2,000 oil rig workers. On a slightly different musical note, he returned to St. Alban's Cathedral as precentor in 1969 where among other things he put on a Benjamin Britten production involving 500 persons. END ITEM

DATE: 5.9.79 JOURNAL: JERUSALEM POST SOCIAL AND PERSONAL NOTICE

QUOTE: PROPST HELMUT GLATTY, head of the Evangelical Lutheran Church in Jerusalem, paid a farewell visit to Mayor Teddy Kollek on the termination of his tour of duty. END NOTICE

THIRD ARTICLE IN SERIES ("MISSION 1979") SEE SELECT. 64 (p.3) FOR FIRST ARTICLE, and DATE: 7.9.79 JOURNAL: "HATSOFE" (HEB AM NRP) PAGES 2 to 4 HEREIN FOR SECOND ARTICLE. HEADING: "OPERATIONS IN SOPHISTICATED WAYS" BYLINE: NADAV SHRAGAI

QUOTE : The organization of conferences, shows, films and events with missionary content, is a good system, a good way for promoting ideas among men. The various missionary sects operating in Israel are well-acquainted with the great influence inherent in this system, and they employ it frequently. The technique is simple: First, one publishes a notice in the newspaper. Thus, for example, about four years ago a notice was published which stated, inter alia; "Festival of Joy in the Sports Stadium of Yad Eliyahu with the participation of a choir from the U.S.A., "THE LIVING SOUND". The surprise of the evening is Katherine Kuhlman, the author of the book, "I BELIEVE IN MIRACLES", and a lecturer (or speaker) on national TV programs before millions of viewers. Multitudes of people have testified to physical and spiritual miracles at her appearance. Tickets at one price of IL 15.- in all ticket agencies in town."

Inexpensive, interesting and exciting--the reader of the advertisement is likely to say to himself--why shouldn't I go and enjoy myself a little? So he says and so he does. Matti, a worker in the Dept of Special Assignments in the Ministry of Religious Affairs, was one among thousands of spectators packed into the Sports Stadium of Yad Eliyahu that evening. His impressions of that event he put into writing in a letter he sent to the Ministry of Religious Affairs:

"At the beginning everything was innocent and lovely. Singers appeared and sang Israeli songs and gave brief messages on how much they loved Israel and its people. This went on for about half an hour. However, immediately afterward, things went onto a different track as the entire evening was devoted to encourage the public in the Christian faith. "The event was conducted, to my regret, with great efficiency, by means of people who knew their job quite well, as they led the public into singing with excellent singers by means of various techniques of music and preachments, by means of brief talks given in between the songs. All the subjects of the song and the talk were about the holy spirits (sic! TRANS.), about Jesus and about the need of his love.

"The bombshell of the evening they left for last, when Mrs. Katherine Kuhlman, who it appears stood at the head of the performance, came on to the stage like a G-dlike figure, as it were, and asked that everyone suffering from sicknesses come up onto the platform. Tens of people did so...the deaf, ^{people with} heart conditions, back problems, various injuries and even cancer patients. Mrs. Kuhlman placed her hands on their heads and mumbled various passages (from Scripture). They swooned for a moment, and then underwent an examination by means of someone who claimed he was from the medical team of the Johns-Hopkins Hospital in Pennsylvania, who confirmed, as it were, that the sickness had disappeared. After the show I met with several 'patients' who had gone on to the platform, and from the look on their faces I could get the impression that they were bribed and had simply deceived the public. Those who had not been bribed felt no changes (in their condition). The performance concluded as all the thousands of spectators rose to their feet and with arms interlocked sang the song, "HALLELUJAH"."

This system of public events exists throughout Israel, and especially among students in the universities--under the camouflage of folklore performances. In addition, there are distributed in Israel missionary tracts which are dropped into the ^{letter} ~~mail~~ boxes of residential buildings. In bookshops much printed matter is offered for sale, whose external appearance arouses no suspicion. Thus, for example, the outside cover of a children's book, "Mshlei Ha'Jungle" is decorated with drawings of animals (giraffe, zebra, rhinoceros, and a little monkey) who are capering about in the shade of a large green tree. Only someone delving into the book will discover that among the children's sayings there are quotations from "the New Testament", and explanatory remarks about "Jesus, the Messiah, Messenger of the Lord."

There is also the phenomenon of "home visits"--going from door to door and giving sermons on Christianity. The Mission conducts courses in Bible and distributes Bibles while the person taking an interest cannot understand from the advertisement that missionaries are involved. A blatant example is the request of soldiers to have such material sent to places where there is much tedium and little occupation. Some soldiers noticed in one of the newspapers a notice which appeals to the public to ^{purchase} ~~purchase~~ the books of Job, ^{AND} Daniel at great discounts. Among those deceived was an officer of the Transport Section in Judea and Samaria, who requested a triple order "for my ~~two~~ aides as well," and received three copies of the "New Testament."

MORE

"POTTER'S WHEEL CAMP, BAPTIST VILLAGE, NEAR PETAH TIKVA. FOUR CYCLES FOR ALL AGES. LIMITED NUMBER OF PLACES. EXCELLENT COUNSELLORS. PLAYING FIELDS. MEADOWS. BEAUTIFUL TREES, HIKES, SWIMMING POOL (SWIMMING LESSONS), HANDICRAFTS, MUSIC AND DRAMA."

This is an advertisement which is published every year. The details are accurate, except for the fact, which is not mentioned, about preachings, speeches and talks, which are conducted with the children in between the various activities, with the aim of indoctrinating them with the spirit of Christianity. In every cycle about one hundred Jewish children participate (the thing is done with the silent assent of the Protestant Church under whose aegis the Baptists are found, and there is no legal possibility of preventing this).

If we are dealing with children, we have before us a story about Mrs. Hanna D., a woman who lived on Rehov Ben-Maimon in Jerusalem. Her house was a centre of missionary activity and for ~~other~~ ^{various} people who succeeded in influencing them, such as an apostate tourist guide, who would (all) come to her house on Wednesday and Shabbat for a Christian prayer service. Hanna D. was connected with the missionary institutions on Rehov Ha'Neviim (Street of the Prophets) and to an unidentified clergyman in East Jerusalem. A girl named Leah M. lived in her home who worked in the Housing Bureau and studied classics at the ^{Hebrew} University. The young woman was influenced by her teacher, began to believe in Christianity, and to pray regularly their prayers.

It is not only in her flat that this lady conducts activities of this type. A dentist's children living nearby related that they had received from Hanna D. missionary material. The 10-year old son of a well-known Professor living there relates: "One day she proposed to us that we go to see a film with her without letting Mother know. She took me and my sister to the home of a ~~xxxxxx~~ ^{priest} in the Old City and showed us a film about Jesus and Christianity. Afterwards, the priest asked me whether I am ready to become a Christian. I said to him that I don't know. My sister agreed. Since that time, the daughter of that neighbour (Mrs. D.) asks us every day whether we have decided yet to convert to Christianity. "Auntie" (Mrs. D.) also gave us a package of sweets and inside were pages about Jesus."

"PIANO LESSONS FOR CHILDREN WITHOUT CHARGE." This is also one of the stunts of Hanna D., and it is easy to imagine what her purpose was.

The Ministry of Religious Affairs knows of stunts like her, and the coming article (in this series) will be devoted to the mood in the Ministry on the subject of the Mission.

END ARTICLE

MISCELLANEOUS+

DATE: 7.9.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) FEATURE ARTICLE
HEADING: "TRUE BELIEVER" (American-Jewish writer Hugh Nissenson interviewed)
BYLINE: S.T. Meravi

EXCERPTS: It is remarkable when you think about it: the postwar generation has seen an explosion in American-Jewish writing—American writers who dare to write Jewish. This is due in no small measure to the very fact of the Jewish State. And yet, with the exception of Meyer Levin, who for years has lived in Israel as much as he has in the U.S., this country has made a lasting impact on the work of only one American-Jewish writer: Hugh Nissenson....the author of two collections of short stories, a memoir of his visits to Kibbutz Mayan Baruch, and most recently a novel whose ambitions belie its brevity... His stories and articles appear regularly in "THE NEW YORKER," COMMENTARY, HARPER'S, ESQUIRE. (There follows a biographical review of his literary and other roots, including "Ethical Culture", pre-war upbringing, the Holocaust, Bible stories, the rebirth of Israel, and its significance and relationship to the Diaspora, followed by a discussion of his novels.)...

Called "TREE OF LIFE," (the novel he is currently writing, his latest risk is a fictionalized journal of a Protestant mystic who lived in the Ohio wilderness in 1811, a penitent in sackcloth and bare feet named John Chapman. That's right—Johnny Appleseed. "The world of course knows only the Walt Disney caricature with the saucepan on his head. But Chapman really existed, and his life fascinates me. I'm interested in all religions, particularly their mystical aspects, and I've done some stories before dealing with Christianity. It's that death and resurrection idea again that intrigues me."

I want to ask him about his short story "GRACE," which has Kabbalistic echoes in a Quaker setting, but he rushes on: "There's also that Jewish thread in elemental Protestantism which has long interested me..." END EXCERPTS (END MISCELLANEOUS)