

SUBJECT ONE: "THE MISSION"

DATE: 22.6.79. JOURNAL: SAN FRANCISCO JEWISH BULLETIN, CALIFORNIA FEATURE ARTICLE
 HEADING: "THE ANTI-MISSIONARY LAW" "WORLD OPINION"

BYLINE : Saul E. White PHOTO INSET: Rabbi White

QUOTE : I do not know how accurately or fairly Macabee Dean reports the stance of the Knesset in regards to the missionary activities in Israel. However, if accurate and fairly stated, we must pay attention. Writing in LIBERTY, an important monthly of religious concern, Mr. Dean, under the heading "ISRAEL'S NEW ANTI-MISSIONARY LAW," states-- and I excerpt from his article:

"A new anti-Bribery law is troubling Israeli Christians. Intended to protect Judaism, the law forbids 'enticing someone to change religion by giving material benefits.' If found guilty of offering an inducement, a Christian can be sentenced to five years in prison. A Jew accepting such a payoff is punishable by a 3-year term. Christian leaders call the law an insult that could shatter the relationship between Israel and its 80,200 Christian residents and call in question Israeli claims to be the religious guardian of all faiths in the Holy Land.

"Christian spokesmen deny bribing converts while Israeli rabbis insist the practice is widespread. 'We are a small nation and every Jewish soul is dear to us,' says Rabbi Yehuda Meir Abramowitz, a sponsor of the law in the Knesset (Parliament). 'There are hundreds of missionaries operating here, and it has to stop.'

"There are about 400 places of Christian worship in Israel. Some 100 are holy places, over which quarrels between Christians break out. These Christian communities maintain about 100 schools, about half within Israel. Their objectives are mainly educational, though backers of the new anti-Bribery law cited them as sources of both overt and covert missionary activities. Jewish children go to these schools for two primary reasons: the longer school day, which appeals to working parents, and their scholastic excellence. A pupil may graduate speaking not only a European language (generally French, German or English), but Arabic, in addition to the Hebrew he learns at home. Paradoxically, some Christian missionaries send their children to Israeli (Hebrew) ^{SCHOOLS}, not only to learn Hebrew but to absorb Jewish atmosphere.

"Perhaps the most significant observation that can be made concerning the new law is that it reflects the increased power of the religious politicians upon whom P.M. Menahem Begin depends for backing in his coalition cabinet. And that fact would seem to add substance to fears that the law will alienate Israel's Christian friends and damage its claim to be the religious guardian of all faiths in the Holy Land." END ARTICLE AND EXCERPT QUOTED

DATE: 8.8.79 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN NEWS BRIEF
 HEADING: "ONLY TWO IRANIAN IMMIGRANT CHILDREN IN MISSION SCHOOLS"

QUOTE : The Ministry of Education, on the basis of a complaint by M.K. Moshe Katsav (Likud) that there are very many children of Persian New Immigrants studying at Mission Schools, undertook an investigation. Yitzhak Friedman, Chief of the School Division of the Ministry, could uncover only two such cases...M.K. Katsav nevertheless charges that there are 15 children in Jerusalem and 25 children in Jaffa attending non-Jewish schools. Katsav, however, does not know whether the 25 children studying at the Scottish and French schools in Jaffa should be reckoned as Mission Schools. END

DATE: 17.9.79 JOURNAL: "HAARETZ" (HEBREW A.M. INDEPENDENT) NEWS ARTICLE
 HEADING: "MISSIONARY PROPAGANDA--IN NAHARIYA"

BYLINE : Judah Ariel, "HAARETZ" Correspondent.

QUOTE : In tend of of postal boxes in the main postal building in Nahariya there were found yesterday morning missionary propoganda tracts by a body which signed its name on the tracts and called "for repentance and acceptance of the yoke of the Messiah." Such material is not supposed to be distributed by the postal authorities but nevertheless was found in the postal box of the correspondent of "HAARETZ" without an envelope. The postmaster of Nahariya, to whom the correspondent of "HAARETZ" turned, was surprised. Workers at the post office said that they had not inserted the material into the postboxes, nor had they received the material for distribution in accordance with regulations.

Further investigation elicited the fact that the tracts were found in only a portion of the postal boxes, and that they had been inserted by someone who had pushed them in from the outside. According to the law, this is a criminal act, and a complaint may be made against those who had signed the tract and describe themselves as "Messianic Jews, citizens of Israel, who serve in the I.D.F., have no horns, hooves, or tails. (MORE)

and do not eat children." END NEWS ARTICLE.

DATE: 14.9.79 JOURNAL: "HATSOEHEH" (HEB. A.M. N.R.P.) FEATURE ARTICLE IN SERIES+
 HEADING: "LAW WITHOUT TEETH" ("MISSION 1979") (SEE SELECT.64, p.3; SELECT.65,p.2, p.6 FOR OTHERS
 (IN THIS SERIES. THIS IS FOURTH & LAST IN SERIES)

BYLINE: Nadav Shragai

QUOTE : In the framework of the preparation of the previous three articles, I met a man, a former employee in the Ministry of Religious Affairs, who for many years dealt with the subject of the Mission. The man is considered an authority in these matters, and various institutions, Members of the Knesset, Govt offices, and just plain citizens turn to him for advice on the subject. This column will be devoted entirely to an interview with him:

Q: Do the Catholic and Protestant churches employ in Israel emissaries acting in their behalf for missionary purposes?

A: With respect to the Catholic Church, the situation is quite clear. It does not initiate missionary activity in Israel, and there cannot be detected any organized activity by the Church. Of course, there are individual clergymen, who are uncharacteristic and who do not submit to authority, who do act in an independent manner and on their own authority alone. The situation with the Protestants is different. This church, and especially the Baptists among them, operates kindergartens, schools and clubs and organizes summer camps. Such a kindergarten which Jewish children attend is on Rehov Narkis in Jerusalem, and it is not alone. In recent years there have been a number of international conferences of Baptists in Europe in which official resolutions were adopted NOT to work among Jews. In distinction from the Catholic Church, whose adherents in Israel honour the instructions which come from the Pope, the Baptists do not submit to their "bosses" abroad. They admit this and do not try to conceal this fact.

Q: Can you elaborate on the subject of the foreign (Mission) schools in Israel?

A: There are today about 500-600 Jewish children studying at foreign institutions. The problem of the schools, more than being a problem of attempts to Christianize children, is a Jewish Zionist educational problem from the national perspective.

Q: What do you mean?

A: The children of new immigrants from Russia, who have not yet been absorbed into Israel and still do not know what Israelis are, come straight from Russia to such a place, and immediately enter into a Christian atmosphere. True, they do not try to change their religion, but most of the teachers in these institutions are clergy, and a large portion of the children are devout Christians. In schools of this sort, Jewish history which justifies our existence here in the Land is not taught, nor is the history of the blood libels and the deeds of the Inquisition studied there.

Q: How does a Jewish graduate from such a school appear?

A: He is still a Jew, but without any roots which tie him to the Land. I have met with graduates of this kind from such schools, and not one of them appeared to me to be a stable personality. Most of them have mental problems and difficulties, and this is not surprising. A religious father of low intelligence who compels his son to attend synagogue on the Sabbath and at the same time sends him to the Mission soon finds himself possessed of a product in conflict.

Q: Various and strange sects operate in Israel. Who are they exactly, and what is the extent of their activity in Israel?

A: This is a relatively new phenomenon, worldwide, which is increasing also in Israel. Israel is a focalpoint for these sects because of her ^{special} position in various religions. The home bases of the sects stretch out over the entire world--in Europe (England and Germany), the U.S.A., and Asia. The sects are extremely variegated, and they may be divided into four groups: First, "Messianic" Christian sects, which operate the world over, and in Israel try to recruit Jews into their ranks. Second, those in which Judaism is a part of them. They are themselves Jews and they see themselves as Jews, such as "Jews For Jesus". Third, the sort of groups which mingle Eastern mysticism with Christianity. Fourth, quite rare in Israel, but existing--an integration of scientific, hypnotic, and psychological media with Christianity.

Q: What link do these groups have with the churches?

A: All the groups are under the aegis of the Baptists, and receive financial and practical assistance from them for their activities in the field. Representative in a significant degree, is the sect "Brethren Tribe" ("Shevet Akhim"...Heb.), which belong to the "Moonies" from the U.S.A., which may be assigned to the fourth group. In the course

(MORE)

of my work I was present at one of their meetings and I saw the great sophistication in their manner of operation. They sang "Hatikva" in an intimate style, and you felt as though you were blossoming ^{like a flower} in the air, and among the words and melody they worked in passages about Jesus.

The phenomenon of the sects is waxing stronger and stronger. They are very aggressive, and are trying to penetrate into every place. A year and a half ago there was such an attempt in the moshav Mjshmar Ayalon. They tried to "work" on people whose link to Judaism and Zionism was very weak. But not only there. There are hundreds of active workers in ulpanim and in absorption centres. They are trying to work on the weakest points of the population. With immigrants they have a common language—English, and this makes it very easy for them.

Q: How in your opinion can the problem be solved?

A: Everything which has been done until now by the State of Israel against the Mission is simply a political action and nothing more. The Mission was for all the political parties a kind of symbol which is convenient to climb onto for political purposes.

Q: But there is a law...

A: The Mission law has no connection with the problem or the reality. A proposal for a law was submitted without any consultation with the parties dealing with the matter, such as, for example, the man who deals with it in the Ministry of Religious Affairs. The law does not respond to the needs, and it is absolutely without teeth. The content of the law should have restricted the entrance of missionaries into Israel, and this it does not do.

Q: What are the existing solutions in the field at present?

A: There is "Hever Ha'Peilin" ("Company of the Activists") which despite its earnestness has many faults. Thus, for example, you will be able to see many activities which they initiate during the summer season when the yeshiva students are on holiday, while their activity "dies" during the season of studies. This organization has no established framework. In their publications the "Peilin" have revealed not once a lack of responsibility and they make every fly seem like an elephant. Nevertheless, it cannot be denied that they do things that no one is doing at present.

Q: Does there exist a State authority dealing with the subject?

A: There is and there is not. What there is is in effect as if it were not. Until two years ago there was one lone man in the Ministry of Religious Affairs. Do you understand? One man who was supposed to keep track of and to make orderly records of the tens of sects and hundreds of missionaries, and to restrict their activities. Even at present, after they have added to him two more persons to the complement, they are not even succeeding "to tickle them."

Q: Do you have a solution to the problem?

A: There must be set up two parallel bodies with coordination between them: A professional think tank and a projects team—on a national scale. In every place in Israel this organization should have a branch which will handle local problems. Let me now tell you a secret. Two years ago an attempt to set up such an organization was frustrated because of egotistical reasons, unrelated to the subject, the details of which I don't want to enter into. There was a public council in the stages of formation/under the leadership of Professor Shaki. In the Council there were also ^{due to be} serving as members two former High Court Justices and the Legal Adviser of the Ministry of Welfare who has served as prosecutor in a great portion of the legal actions relating to the Mission. But in our State it seems to be difficult to construct large and efficient things. END ARTICLE & SERIES.

DATE: 24.9.79 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "AGAINST SHARON'S BITTER APPEALS CABINET BACKS TRANSFER, SALE OF LANDS"

EXCERPT:..The burden of Sharon's complaints yesterday was that the Govt was acting hastily in the matter of land sales, which, he said, could lead to speculation in state land and the acquisition by foreign and hostile elements. He cited as examples, Saudi buyers and persons such as Emma Berger, leader of a German Christian group, who has already bought land tracts in Zichron Ya'acov..." (END EXCERPT...See various previous Selections dealing with this issue, especially SELECTIONS No. 60.)

SUBJECT TWO: CHRISTIANS AND JEWS (The Dorflinger Case and Similar Issues):

DATE: 25.9.79 JOURNAL: "HAARETZ" (HEBREW A.M. INDEPENDENT) NEWS ARTICLE

HEADING: "HIGH COURT OF JUSTICE FORBIDS MINISTRY OF INTERIOR TO DEPORT JEWESS WHO BELIEVES QUOTE : (JTA) A Jewess who affirms that she believes in Jesus, has (IN JESUS"

complained that the Ministry of Interior is seeking to deport her from Israel notwithstanding the fact that she has worked on behalf of Israel and gathered contributions for Israel during a campaign of information around the world, something which earned the esteem of the Prime Minister himself. She has now obtained from the High Court of Justice an interim order against the Minister of Interior forbidding it from deporting her from Israel until there is a final determination of the petition in the High Court.

The matter concerns Eileen Dorflinger, a Jewess who is a citizen of the U.S.A., who emigrated to Israel in 1976, according to her, because she had "matured in her the recognition that her place as a Jew is in Israel, and because she felt that she could contribute to the State through her profession as a social worker." Mrs. Dorflinger received an Identity Certificate from the Ministry of Interior and a Temporary Residence Visa. However, about a year ago she made an application for Israeli citizenship to the High Court of Justice on the basis of the Law of Return. The petitioner did not at that time deny her belief in Jesus as the Messiah of the Jews, but claimed that, whether in accordance with the Law of Return or her own personal consciousness, she is not a member of another religion, as the Ministry of Interior claims, in opposition to her request for Israeli citizenship. The Court did not accept her claims and rejected her petition, thus justifying the policy of the Ministry of Interior.

Now Eileen Dorflinger has submitted a second petition to the High Court of Justice in which she complains that the Ministry of Interior refuses, without any arguments or reasons, to give her a visa for either permanent or temporary residence in Israel, and she has been told to make all arrangements for leaving Israel until 22.9.79. The petitioner charges that this refusal of the Ministry of Interior is based upon unwarranted and arbitrary considerations, the result of its world view, which is directing it in "its war" against her. This view, according to her, is designed to prevent the petitioner from staying in Israel because she constitutes a "danger" to the State of Israel or to its inhabitants. END ARTICLE.

DATE: 25.9.79 JOURNAL: AL HAMESHAR (HEB AM MAPAM) NEWS ARTICLE

HEADING: "HIGH COURT OF JUSTICE FORBIDS MINISTRY OF INTERIOR FROM DEPORTING JEWESS WHO BELIEVES IN JESUS"

NOTE : This is a slightly shortened version of the above JTA news story.

DATE: 26.9.79 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ARTICLE

HEADING: "JEWISH RESIDENT BELIEVER IN JESUS, FIGHTS EXPULSION"

QUOTE : A Jewish American woman who says that she believes in Jesus as the saviour of the Jews has applied for a court order to prevent the Interior Ministry from expelling her from the country. Eileen Dorflinger, who came to Israel in 1976, said she believes she can contribute to the country as a social worker. She was a temporary resident, but when she applied for citizenship under the Law of Return, the ministry rejected her application, and the High Court upheld that decision. She then applied for permanent or extended temporary resident status. That application was also rejected and she was instructed to leave the country by September 22, 1979.

Dorflinger says the ministry's decision is based on the argument that she is a "danger" to the country. But she said she has spoken on behalf of Israel in dozens of countries, and collected \$50,000 (Fifty thousand Dollars)--efforts for which she received a warm letter of thanks from the prime minister, she said. (Itim) END ARTICLE

DATE: 20.9.79 JOURNAL: JERUSALEM POST LETTER TO EDITOR

HEADING: "CONTINUITY OF JUDAISM"

QUOTE : Your book critic Shalom J. Kahn, abandoning logic and good sense, is certainly carried away in his review of Professor David Flusser's recent books (August 3), when he concludes: "Continuities...from the Bible, the Second Temple, the rise of Christianity, the medieval Josippon, to Israel today--it is all one flame of truth, one web of relationships, one living tradition." I can just visualize the exasperation which Prof. Flusser, a proud and fully observant Jew, must have felt himself at the total misunderstanding of his work, which these words betray. While it is legitimate to recognize Jesus as a Jew in the ethnic sense--although hardly noticed in his own generation, which was dominated by such spiritual giants among legitimate Jewish leaders as Hillel and Shammai and their academies--it is totally unacceptable to attribute any constructive role to him in

securing the continuity and survival of Judaism and the Jewish people. That was entirely the work of the Pharisees (Perushim) whom Jesus hated so much--perhaps mainly because he did not have the scholarly training to fit into the world of the rabbis.

Regardless of Jesus' person, to whom Prof. Flusser devotes much attention, his later followers, far from working for the continuity of Judaism, did everything to destroy Jewish survival. The total failure of early Christians to recruit followers among the Jews--and this forced Paul to turn his missionary activities to the unsuspecting Gentiles in Greece, Rome and Asia Minor--was due then, as today, to their attempts to do away with Mitzvot (mistranslated in the New Testament as "works") and their lack of national solidarity with the Jewish people. For during the Second Revolt, the Christians in the Galilee refused to recognize Bar Kohba as their leader, and refused to take up arms against the Roman oppressor. That brought about the total break between Jews and Christians.

SIGNED: MANFRED R. LEHMAN, NEW YORK.

SHALOM J. KAHN COMMENTS: Of course, I am aware of Prof. Flusser's pride in his Judaism. I described him as an "ardently engaged Jew." The "continuities" I had in mind are of the "web of relationships" found by the historical scholar. I was discussing Flusser's writings, not the survival of Judaism. Recognizing these continuities in him is not to deny the equally significant discontinuities of history. END

DATE: 24.9.79 JOURNAL: JERUSALEM POST FEATURE ARTICLE ("TORA & FLORA" WEEKLY)

HEADING: "WHOLE SOME DIET" BYLINE: Louis I. Rabinowitz

QUOTE : In the 1930s when the sun of Polish Jewry was about to set, and the dark clouds of the Holocaust were already gathering, a Mr. Samuel Frankin of Warsaw decided to write a new translation and commentary on the Book of Psalms, in Yiddish, for the less educated masses. He died before he could complete the work, but he succeeded in completing the translation with an introduction.

One of the professed aims of his work was to reject distorted "heretical"--and especially Christological--interpretations of the Book of Psalms, and in the periodical "Torat Hayyim" (No. 85, Chanuka 5739) his son gives a few examples. The most blatant and absurd Christological interpretation is that given to Psalm 2.12 "NASHKU BAR BEN YE'ENAF," which the authorized version translates, "KISS THE SON LEST HE BE ANGRY"--the son being Jesus. The word "BAR" does mean "SON," BUT In Aramaic, not in Hebrew, where it occurs only once in the whole Bible (Prov. 31.2) The Jewish commentators naturally reject this rendering, and the Jewish Publication Society version, taking the word "BAR" to mean "purity", renders it: DO HOMAGE IN PURITY.

But the word "BAR" has another meaning, which occurs no less than 16 times in the Bible, one of them in the Haftara of tomorrow (Joel 2.24) where it means--nutritious corn! And in the same verse a form of the word "NASHKU", translated "kiss" occurs. "AND THE (THRESHING) FLOORS SHALL BE FULL OF 'BAR' AND THE VATS SHALL OVERFLOW ('VEHEISHIKU') WITH WINE AND OIL." And Frankin translates the verse: "PROVIDE NUTRITIOUS FOOD, WHICH PREVENTS ANGER OR DISTURBANCE" WHICH IS THE MESSAGE of these days of communion. END ARTICLE

DATE: 20.9.79 JOURNAL: JERUSALEM POST POSTSCRIPTS FEATURE

EXCERPTS: The Rev. Enoch Sasaka of Nairobi recently completed a summer course along with fellow Africans at the Hebrew University under the auspices of the Israel Interfaith Committee. Rev. Sasaka writes: "I am convinced that the people here have created a climate of co-existence. In spite of different ethnic groups, the country has done a lot to integrate people. Though it is said that living in Israel is a miracle, my addition to this is that the people have been very hardworking. I have come to honour highly the greatest philosopher of the 20th Century, Martin Buber, who is noted for his philosophy of dialogue. I believe that this Holy Land will do marvelous things if there continues to be dialogues within Israel....I'm very sure this place could be very inspiring to my people in Kenya. I very much envy Israel's knowledge in the fields that I have mentioned (agriculture, mental health centre, nursing, social work, occupational therapy). Finally it was my greatest privilege to be a pilgrim, walking in 'my saviour's footsteps'." END

DATE: 30.9.79 JOURNAL: JERUSALEM POST POSTSCRIPTS FEATURE

QUOTE: A reader in Belgium who describes herself as a Catholic with many Jewish friends and considerable interest in Judaism, sends this note: "Touring the Jewish Quarter of Jerusalem's Old City recently, I was very much surprised and indeed deeply shocked to see a poster on the roof of the Habad synagogue stating an injunction to 'love one's Jewish brother as oneself,' the message purporting to come from the Lubavitcher Rabbi. Both in the Old and the New Testaments I've always found the command applied to 'one's neighbour,' without any restrictions. Is there now a new interpretation of that most beautiful command?" M.D. END POSTSCRIPT

DATE: 4.10.79 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "LIMITS TO PLURALISM"

BYLINE: Simon A. Dolgin, Former Director-General

EXCERPTS:.. "I submit that one of the (Ministry of Religions, now Rabbi Ramat Eshkol, Jlm destructive forces in democracy is too much democracy, not knowing where to call a halt to the "democratic" rights of those who would destroy democracy.... Sacred terms of the democratic world--pluralism, freedom of speech and assembly, individual rights, etc.--will destroy themselves unless they are defined. All this has something to do with our approach to Judaism and the Jew. Indeed, being democratically minded, we believe in pluralism and the right of the individual to live his life as he wishes. However, this tolerance may well cause the undermining of the Jewish people in Israel and the Diaspora. Somewhere there must be demarcations established that say "Halt" to pluralism, diversity and the right to call individual practices "Jewish."

Actually, the Israel Supreme Court has established certain limitations on the pluralism of Jews. A Jew ceases to be a Jew when he accepts the divinity of Christianity's saviour. The Knesset found the fallacy in Ben-Gurion's and Bar Yehuda's doctrine that a Jew is anyone who declares himself to be a Jew. The Shalit case caused Israeli law to limit the definition of the Jew to one born of a Jewish mother or converted to the Jewish faith and not a member of any other faith. Only such definitions can save a democratically-minded Jewish people and Jewish State from self-destruction.... In Judaism, no group is as pluralistic as Orthodoxy. There are more than 57 varieties of Orthodoxy... These differences may be called differences of degree. All espouse the fundamentals of Maimonides (the Thirteen Articles of Faith).

However, differences in degree must not be confused with differences in kind. These were the differences of the Sadducees and Karaites, who rejected the authenticity of Oral Law, as did the Samaritans. The early Christians under Paul did the same. In extreme form today, this is the difference in kind of Jews for Jesus who, amongst other things, reject Maimonides' Second Principle... and his Ninth Principle... These differences in kind exceeded the limits of pluralism and had to be rejected as foreign to Judaism and inimical to its being. (He then writes of Conservative and Reform Judaism which have denied the Sixth, Seventh and Eighth Principles of the Maimonides Credo concerning the divine origin of the Torah, its integrity and completeness ab initio; he also notes their rejection of Articles 12 and 13 concerning the faith in the Resurrection of the dead and the coming of Messiah, and intimates that "perhaps for socio-historic reasons, the difference in kind between Conservative and Reform Judaism has not yet been read out of the pluralistic demarcations of 'classical Judaism.'" All this is brought into the context of the recent ban issued by the Chief Rabbis of Jerusalem against synagogue attendance at their places of worship... even of hearing the Shofar during the High Holidays at such places.)

Tuvia Friedman's (Conservative leader) cry that "from legitimate disagreement to what amounts to a call for a boycott of Conservative Judaism is a wide and imponderable step," assumes that the difference between Hillel and Shamai, or Hassidim and Mitnagdim--but he is wrong. It is a difference in kind, not unlike Sadducees, Early Christians or Karaites.

END EXCERPTS

DATE: 5.10.79 JOURNAL: JERUSALEM POST BOOK REVIEW

HEADING: "FROM PAUL TO SAUL"

BOOK: "When Memory Comes" by Saul Friedlander

BYLINE: Geoffrey Wigoder, Reviewer.

SUMMARY: This is a Book Review of an autobiographical work by Saul Friedlander, Prof. Of Modern Jewish History (now at Tel Aviv U.), a Czech "semi-assimilated" Jew, named "Pavel" by his family, who during the Holocaust was sheltered for awhile in a Jewish school in France and then in a Catholic seminary before his parents were deported to the death camps. He describes his conversion to Catholicism "body and soul" and plan to become a priest but was discouraged by a Jesuit priest who told him of Jewish suffering during the war in Auschwitz and elsewhere (this was shortly after the war), which directed him back to his Jewish origins... "and Paul began to become Shaul..." a kind of "road from Damascus." He eventually became a Zionist in his teens and came to Israel, where he completed his education.

SUBJECT THREE: CHRISTIANS IN ISRAEL (VISITING AND RESIDENT)

NOTE: There was very wide coverage of the visit of Rev. Jesse Jackson, the Black American leader, to Israel and the Middle East, and a few excerpts are provided following: (These were not provided by the clippings service.)

DATE: 17.9.79 J. POST: "JESSE JACKSON DEFENDS ARAFAT MEETING" (during a CBS-TV Sunday program 60 MINUTES) On the same program Evangelist Billy Graham said Pope John Paul should call a "tremendous peace prayer conference about the Mideast." He declined to say whether he had already proposed the idea to the Vatican.

MORE

DATE: 19.9.79 J.POST: "GRAHAM SEES CHANCE OF ANTI-SEMITISM" NEWYORK UPI: Evangelist Billy Graham says there is a "dangerous possibility" of an increase in antisemitism in the U.S....He also said, "I don't think you're going to see an uprising among blacks against Jewish people because they marched with them in the civil rights movement. No group stood by them more than Jewish people during that period."

DATE: 21.9.79 DAVAR: "AN AFFRONT TO A BLACK LEADER" It in no way follows that Chicago Black leader Jesse Jackson and the Southern Christian Leaders Conference representative visiting Lebanon presently will turn into mediators between Israel and the PLO or any other Arab or Palestinian side...but the Prime Minister's refusal to meet with them only constitutes a growing affront to these very sensitive leaders...and dramatized and aggravated the deteriorating trend in Black attitudes to Israel which precedes the Andrew Young Affair, nor is this the only danger...as witnessed by the Episcopal Church's pro-PLO State decision....

DATE: 24.9.79 J.POST: "LOGISTIC AID FOR JACKSON, BUT NO OFFICIAL MEETINGS"

DATE: 24.9.79 DITTO "PREACHING TO THE UNCONVERTED": Prime Minister Begin, urged on by Foreign Minister Dayan, has declined to meet with two leading American black personalities, the Rev. Jesse Jackson and the Rev. Joseph Lowery of the Southern Christian Leadership Conference....It is certainly impolitic for the Israel Govt to adopt a position which would appear to boycott American black leaders critical of Israel. If the Govt is confident in the justice and necessity of its political positions, it should be willing to explain them in personal encounters with critics as well. Diplomacy and "hasbara" cannot simply be an exercise in preaching to the converted....It is rather strange to see the Govt abdicating...responsibility now in Mr. Jackson's case in favour of the Labour opposition whose leaders will apparently meet with him.

DATE: 26.9.79 J.POST: "JACKSON FORCES LABOUR LEADERS TO DEFEND GOV'T: Heads of the opposition yesterday found themselves obliged to defend the Govt against accusations leveled by Rev. Jesse Jackson that it was "anti-Black". Jackson met with Labour party leaders...

DATE: 26.9.79 J.POST: "JACKSON IDENTIFIES..." On the Via Dolorosa Jackson paused to watch a group of Mexican pilgrims make their way towards the Holy Sepulchre chanting with a large wooden cross on their shoulders. In the church, Kollek was embraced by a Greek Orthodox priest who showed the Jackson party inside. On the Temple Mount Jackson told reporters that "this beautiful city" was a flashpoint where either world war or world peace could begin....Israel is my nation too. My Lord and Saviour was born here. We have a challenge to live together as brothers and sisters..." At the Western Wall Jackson donned a paper kippa and, together with other Christian clergymen in his party, placed his hands against the stones and recited a prayer aloud. As he prepared to leave the Old City, he said, "We were so impressed to see Jew and gentile and Arab working together and living together here in such a state of joy."

DATE: 26.9.79 J.POST: "JACKSON'S JEWISH AIDE QUILTS HIS ENTOURAGE." There has been a falling out between Rev. Jesse Jackson and the two Jews accompanying him on his visit to Israel. Raymond Mallel of L.A. said he left Jackson's group because the black minister "has no interest whatever in the Mideast situation, but solely in exploiting it to advance his own political career in the U.S." Mallel is an executive member of the World Sephardi Federation, (whose)...explicit interest in the visit was to arrange a meeting between Jackson and representatives of the World Organization of Jews from Arab Countries "in order that he would hear and meet those expelled by Arab countries and see how Israel has rehabilitated so many refugees despite the state of siege it was in," Mallel told the POST. More reserved in his pronouncements, but no less disappointed in Rev. Jackson's attitude is Philip Blazer, publisher of "Israel Today," who helped arrange Jackson's visit. "There is a real feeling of discomfort now in my relations with Jackson..." he said. Jackson dismissed Blazer's role in arranging the visit here...

DATE: 26.9.79 J.POST: "GOOD PREACHER, BAD LISTENER:" American Black leader Jesse Jackson has been here for two days now, and has proved himself an articulate spokesman for his point of view. The stupidity of the official decision....to boycott Mr. Jackson hardly needs to be commented upon any longer....

DATE: 26.9.79 J.POST: "THE JACKSON SNUB: Deepening the rift...Coming on the heels of the Andrew Young affair, P.M. Begin's refusal to receive Jesse Jackson seems grossly inept to Arnold Lewis....Dr. Lewis is a lecturer in the Dept of Sociology & Anthropology at Tel Aviv University)

DATE: 27.9.79 JOURNAL: "MAARIV" EDITORIAL: There was nothing surprising in the behaviour of Rev. Jesse Jackson during his visit to Israel...and also no particular sophistication in his appearances. His words and his theatrical actions uncovered the demagogue in this special type of preacher and functionary who well knows the soul of his flock....It is common knowledge that men of his kind—even if they are devout Christians—do not easily forgive a personal insult. And even if before coming to Israel, he was not numbered among our friends, we have succeeded in making him a sworn enemy... While Jackson does not represent all of the Black population of his country...his influence is not negligible....

DATE: 27.9.79 JOURNAL: J.POST: "JACKSON SERMON ELECTRIFIES NABLUS": The revivalist style of the American deep south echoed through the municipality building of this West Bank town yesterday as black leader Rev. Jesse Jackson led several hundred Arabs in an impassioned and rhythmic chorus that climaxed calls for an "Arab Palestine" and an end to Israeli occupation....Speaking through an interpreter who translated his remarks into Arabic, the preacher from Chicago called on the audience "not to put symbols over substance, not to allow acts of terror to divert you from a homeland..." "Somebody, somewhere," Jackson implored, "must have the strength to break the cycle of terror and pain...." "The clergyman suggested that West Bankers should reassess their tactics, taking the black struggle for civil rights in the U.S. as model. "We became disciplined and determined...." Starting his last day in Israel early yesterday morning, Jackson condemned terrorism in a sermon to about 150 worshippers at the Lutheran Church of the Redeemer in the Old City of Jerusalem. "I shall appeal to the PLO to stop their tactics of terrorism, to recognize Israel's right and need to exist, to articulate its own goal for self-determination and a homeland, and to fight for peaceful co-existence," he declared.

DATE: 27.9.79 J.POST: "YAD VASHEM VISIT IRRELEVANT—SICK OF HEARING ABOUT HOLOCAUST." "JACKSON AN OPPORTUNIST, JEWISH AIDE SAYS." Rev. Jesse Jackson is "a dangerous man," and P.M. Menahem Begin was right in refusing to see him. This is what the man who helped organize Jackson's trip to Israel, Phil Blazer of L.A.—had to say yesterday about the black American "self-appointed mediator." ...Blazer said that he had decided to show Israel to Jackson "in the slim hope" that he would come to see its point of view. But Jackson's "total indifference to Israel and the Jewish people as well as to fellow Christians" was evident from his refusal to meet with Major Sa'ad Haddad, or visit a border kibbutz, and his impatience at Yad Vashem....Blazer said Jackson had told him that he was "sick and tired about hearing constantly of the Holocaust. The Jews do not have a monopoly on suffering...." "Jackson's one constituency," Blazer said, "is the media, where he makes ample use of preprogrammed rhetoric which he utters from beneath a cloak of professed Christian morality."

DATE: 27.9.79 J.POST: "BLACK ADVICE": (LETTER TO EDITOR) What a mockery, the recent display of concern for the Middle East by American Blacks! Under the guise of religion and Christian ethics they express opinions on the PLO, injustice, violence and "rights.". As black leaders with power and money, why don't they exert their energy to help their fellow blacks? As Christian leaders with power and money and an obvious interest in the Middle East, why did they remain silent when thousands of Lebanese Christians were slaughtered by Moslems? (Jerusalem, Hyla Bushbikin)

DATE: 30.9.79 J.POST "A DISCIPLE OF POWER" Behind the stirring and provocative comments made by the Rev. Jesse Jackson during his visit to Israel is an intelligent and eloquent spokesman arguing not for morality but for power. The Rev. Jesse Jackson descended on Jerusalem last week like an angry circuit rider hitting a backsliding town. He spoke to an Israeli audience unaccustomed to this mix of black evangelism and Civil Rights Movement fervour with a mesmerizing eloquence. But when the last amen had been intoned, the last threat wrapped in words of lovingkindness, there was no mistaking Jackson for the Bearer of the Message....For those who enjoy evangelical preaching, Rev. Jackson's lilt and turn of phrase was a delight—"If we hold on through the dark night, joy will come in the morning." But by stirring up passions for dubious and distant motives, it is doubtful that he will have hastened the dawn in the Middle East.

CHRISTIANS IN ISRAEL (PART TWO):

DATE: 18.9.79 JERUSALEM POST ANNOUNCEMENT "JERUSALEM POSITION FOR BRITISH CANON"
QUOTE: Canon David Elliott, vicar of Borehamwood, Hertfordshire, eastern England, will soon take up his new appointment as dean of St. George's Cathedral, Jerusalem. It will be his second tour of duty as an Anglican minister in the Middle East. From 1966 to 1969 he was Anglican chaplain of Qatar, Oman and Abu Dhabi. From 1972 to 1975 he was first dean of Ndola Cathedral in Zambia. END

DATE: 27.7.79 JOURNAL: MAARIV (HEB PM IND) NEWS BRIEF

QUOTE: A youth group of the Evangelical Church headed by Rev. A. Langford of Dusseldorf in Germany, is now visiting Haifa as a guest of the Municipal Education Dept. Members of the group are staying with families of students of the organization. "Youth to Youth" and taking part in the summer events of the municipality. This week there was a farewell party for the conclusion of the visit which was held in the framework of the Haifa-Dusseldorf Friendship Covenant. END

DATE: 20.9.79 JOURNAL: AL HANISHMAR (HEB AM MAPAM) FEATURE ARTICLE

HEADING: "GREETINGS OF A CLERGYMAN FOR THE YEAR 'TASHAM' (5740): "AND MAY THE LAND NOT BE DESOLATE" (TASHAM)

BYLINE: Gabriel Stern

QUOTE: A longstanding tradition of the German Protestant clergyman in Jerusalem, Dr. Michael Krupp, is to send greetings (also in the name of his Jewish wife Daniella of the Oamun family, a native of Algeria, descendant of a line of rabbis in Morocco)... This greeting as far as possible includes a passage (of Scripture) which contains the name of the new year (in acrostic form), May it Come upon us for Good! On the attractive greeting card for the year 5739 (Tasham) on which is inscribed a drawing of Rachel's Tomb, the work of his son Jonah, are the words of the passage in Genesis 47:19: "...that we may live and not die, that the land be not DESOLATE..." The passage is taken from the story of the appeal of the Egyptians to Joseph the provider of corn...and indeed thanks to the wise economic policy of Joseph during the fat years, the first Jewish finance minister in history was able to save the Egyptian people from famine.

Of course, this passage has special significance this year, since we are ^{anticipating} ~~waiting for~~ economic cooperation between Israel and Egypt, and especially the supply of Egyptian oil to us. But Joseph is also in the news. Have we not heard that the Egyptian president in reply to a question of the "Davar" editor, Hanna Zemer, during his meeting with a select group of reporters in Haifa, related that Egyptian archaeologists are searching on his orders for the house of Joseph in Nob (which is Heliopolis near Cairo), the city of Joseph's father-in-law, the sun priest, Poti-perah? Sadat even invited Prof. Yigal Yadin to join in the excavations, and added by way of calculated humour, that if the house of Moses should be found, he would repudiate all territorial claims ^{to it} ~~to it~~ ^{by} Israel...

Dr. Krupp did well in choosing this passage... However, it of course has not escaped the learned clergyman that the word "tasham" appears in another Scriptural passage, much less pleasant a passage: "SON OF MAN, EAT YOUR BREAD WITH QUAKING AND DRINK YOUR WATER WITH TREMBLING AND WITH CAREFULNESS, AND SAY UNTO THE PEOPLE OF THE LAND, THUS SAYS THE LORD GOD OF THE INHABITANTS OF JERUSALEM AND OF THE LAND OF ISRAEL: THEY SHALL EAT THEIR BREAD WITH CAREFULNESS AND DRINK THEIR WATER WITH ASTONISHMENT THAT HER LAND MAY BE DESOLATE (T'SH'M) FROM ALL THAT IS THEREIN BECAUSE OF THE VIOLENCE OF ALL THEM THAT DWELL THEREIN." (Ezekiel 12:18-19) And in view of the economic policy of the present Government, I fear that supreme efforts are demanded in order that the positive passage may rather be fulfilled. But for this of course a Finance Minister of the type of Joseph the Provider is needed.

Dr. Krupp was once Director of the "Atonement" project in Israel. He is an expert on the Mishna and also on computers...for the second year now he heads a German Protestant theological seminar in Jerusalem which he initiated, from which 19 students have graduated successfully following examination in the Talmud, and this year 20 students are in the seminar, selected from among 70 candidates....

DATE: 28.9.79 JOURNAL: JERUSALEM POST (ENGL AM IND) FEATURE ARTICLE "CHRISTIAN COMMENT/OIKOUMENIKOS"

EXCERPTS: A new president was at the helm of the Institute of Holy Land Studies on Mt. Zion when it opened its academic year earlier this month. Professor George Giacomakis, former chairman of the history dept at California State University at Fullerton, brings a rich background of university teaching and administration to the new post. Giacomakis' parents were Greek immigrants to the U.S. who feared the loss of their identity and fought gamely against their children's assimilation. Greek was spoken in the home, and the children attended afternoon classes at the Greek Orthodox Church after they finished their classes in the public schools....Following an experience of coming to personal faith in Christ as a teenager, Giacomakis' life began to change direction. The day came when he had to tell his father that he wanted to go to a Christian college and major in Hebrew and Hellenistics. His father was devastated....He went to the Christian college--Shelton College--where he was president of the student body in his senior year--and he graduated summa cum laude....The young Greek-American turned to a Jewish sponsored

university, Brandeis, for his graduate work. Prof. Cyrus Gordon was interested in his Greek background, his knowledge of Hebrew, and his passion for history. Giacomakis went all the way through an M.A. and Ph.D. in Mediterranean studies, and cultivated many Jewish friendships.... Following completion of his Ph.D. at Brandeis, Giacomakis began a 16-year association with California State University at Fullerton, which has 20,000 students today. During his three years recently as chairman of the large history department, he initiated courses on "Arab Islamic Age," "History of the Jews," "Zionism," and the like.

Dr. Giacomakis first came to Israel in 1966... and over the years has led a number of study seminars for teachers, students and Christian leaders. He thereafter visited Israel eight more times including a sabbatical leave spent at the Institute of Holy Land Studies. He became convinced that Israel's rebirth was no historical accident. God was, and is, working out his purposes here. Biblical prophecy was being fulfilled. While rejecting detailed eschatological timetables that some Christians espouse, Giacomakis affirms his belief in the providential working of God in Israel's return to the Land.

With his outstanding background in university teaching and administration, his membership in nine professional societies, and his love for Israel, Prof. Giacomakis was a logical candidate to succeed Dr. G. Douglas Young, who served as president of the Institute since he founded it in 1957.... Dr. Giacomakis himself will continue to teach a course or two each semester. This semester he will co-teach with Dr. Bernard Resnikoff, a course on the history of Jewish beliefs and practice, and next semester he will teach the history of the Eastern churches. He also hopes to further develop the studies in Islamics, in collaboration with Prof. Moshe Sharon, who also teaches part time at the Institute.

"I see the Institute continuing to make a contribution to the lives of Christian students and leaders from around the world," says Dr. Giacomakis. "The majority of our students come from North America, but at the moment we have 25 Japanese students here for a 3-week course with their president from Tokyo Christian College, and other countries are represented yearly. We will also continue to affirm our Christian faith. While we do not engage in evangelism in the sense of trying to convert Jews, we are unashamedly evangelical--confessing our faith in the central truths of our faith as revealed in Scripture." END

REPORTED CLIPPINGS

A. VOICE OF HOPE (SOUTH LEBANON): DATE: 11.9.79 JERUSALEM POST NEWS ARTICLE

HEADING: "SOUTH LEBANON'S VOICE OF HOPE IS ON THE AIR": Marjayoun.- An American Evangelist began broadcasting "the word of God" toward-scarred South Lebanon yesterday, playing the theme from the movie "EXODUS" as one of its first songs. George Otis, an evangelist who heads the "HIGH ADVENTURE" MINISTRIES based in Van Nuys, California, raised \$450,000 from 10,000 followers to start the radio station he calls "The Voice of Hope." The station's twin broadcasting towers, decorated with white peace doves, are situated in a valley to protect them from shelling. Disc jockeys and engineers work in a former Lebanese customs house, on the road from Metulla to El-Khiam. Christian militia leader Major Sa'ad Haddad participated in the first broadcast. Haddad said that the broadcasts will give hope to every Lebanese that Lebanon will once again be united and free of the Syrians and Palestinian terrorists. Klee priest Mansur Hakim also praised the new station. Francis Rizak, spokesman for the Christian militias, said in the opening broadcast that the Voice of Hope would provide the Lebanese people with the "whole truth," unlike the other stations. A Pat Boone rendition of the theme song from "EXODUS" was among the first songs played. It begins, "This land is mine, God gave this land to me..." in describing the establishment of the State of Israel. The V. of H., broadcasting on 936 kilohertz, uses a 30-kilowatt transmitter. According to Otis, the broadcasts will reach Beirut, Damascus, Cairo and Jerusalem. Yesterday, broadcasting at only half-power, signals were limited in range. He said the station will begin operations by broadcasting 8 hours a day, later increasing this to 24 hours. The station broadcasts English news bulletins five times a day, in addition to two Arabic and two French newscasts. Every 15 minutes programs will be interrupted for "God's commercial"--a passage from the Bible. END

DATE: 27.9.79 JOURNAL: "HAARIV" (HEB PM IND) FEATURE ARTICLE

HEADING: "POP AND BIBLE PASSAGES FROM SOUTH LEBANON"

BYLINE: Menahem Rohat PHOTOS: Broadcaster Garry Hull and Kathy & Chas. Folk

EXCERPTS: Recently a new wavelength has joined the ether waves running about the space of our region, and its name is "VOICE OF HOPE." This is a radio station which has come into operation about two weeks ago in the kingdom of Major Saad Haddad in South Lebanon, and is now broadcasting 15 hours a day especially country music American-style accompanied from time to time by Biblical passages broadcast in the "Word of God" corner. (MORE)

....At present the station is broadcasting at 12 kilowatt power and sometimes even lower (only 3 kw), although it is capable of reaching 30 kw. "There are still some technical problems which we have yet to overcome," Gary Hull, the senior broadcaster of the station who has been with it since its inception says. "But in less than two weeks our engineers from Canada will be here, and then we will be broadcasting at maximum power of 30 KW. I have no doubt that from then on we will be received not only throughout Lebanon and Israel but even in Damascus, in Amman, and in Cairo."

Gary Hull is 28, the disc jockey of the station, is aware that the broadcasts are not being received in the centre of the country satisfactorily, but nevertheless has already received reactions in writing from listeners in P_otah Tikva, Beit Shean, and in Bikat Jericho. Additional written comments have been received from I.D.F. soldiers serving in the north, from Kibbutz members in the north, and even from a group of Lebanese soldiers from the Beirut region. All the writers praise the musical standards broadcast from the station and reinforce the ^{staff} ~~staff~~ in their efforts to bring "the word of truth from South Lebanon" to the hearing of listeners....

The "Voice of Hope" broadcasts can be heard on 936 Kilohertz medium wave. Whoever tunes in will hear ^{elegant} in between musical portions also passages from the Book of Books, which is sounded in English and with much pathos from the mouth of a professional American announcer who presented the station with his deep voice on a tape recording which is operated every quarter hour in the framework of the original spot "Word of God." The possibility of broadcasting passages from the Bible to Middle Eastern people was one of the principal factors motivating the American Christian organization "HIGH ADVENTURE" to raise money for setting up the station in South Lebanon. This Protestant organization, founded 10 years ago in California, by a wealthy American named George Otis, sees as its task to promulgate the "Word of God" as it appears in the Bible, throughout the world. Otis' organization (which sees itself as an ^{evangelical} ~~evangelical~~ branch of the way of the well-known Christian preacher Billy Graham, "although I'm a bit more secular than he is", he says) has a TV program daily for 30 minutes which is shown in 50 cities in the U.S.A., and which preaches the deepening of Christian faith and love of the Bible and the Holy Land. Until now this movement has operated only in the U.S.A., but with the operation of "Voice of Hope" in South Lebanon an old dream of the founder of the organization has been realized: to extend his operations to outside the boundaries of the U.S.A. "The Holy Land is not only the land of the people of Israel--it is also the land of God," Gary Hull explains, "and the entire Middle East is his territory. We wanted very much to operate in this region--and we view our operation as a privilege and a command."

The story of "Voice of Hope" began by chance last March. During that month the chief of HIGH ADVENTURE, George Otis was touring Israel, and spending the night in the Hotel Arazim in Metulla. The following morning he sat down on the porch of the hotel to have his breakfast and when the Commander of the Militias, Major Haddad, came by, Otis invited him to have a cup of coffee with him. "What is it in the field of civilian needs that you are most lacking?" Otis wanted to know. "Look," replied Haddad, half-jesting, without taking Otis' query too seriously, "We're lacking many things, and among them is a radio station. The terrorists spread their false versions of things throughout the world, while our positions are not heard, and we who are fighting for our lives are portrayed in the free world as enemies of peace." Otis responded quickly. "OK, you will have a radio station." The wealthy American from Van Nuys in California was not jesting. Upon returning to his homeland, he began raising funds for setting up the station among 700 Christian charitable organizations in the U.S. and Canada. And in a short while he had collected the sum of 400 thousand dollars, enough to set up the new station in So. Lebanon.

...On the 18th September Otis and Haddad stood in front of the microphones in a studio decorated with the flags of Lebanon, the U.S.A. and Canada--and announced the setting up of the new station whose name gives expression to the desires and faith of the South Lebanese inhabitants. Since the establishment of the station Otis has managed to return to the U.S., promising that he would return to it once every six weeks.... Besides Gary Hull... last week he was joined by additional broadcasters, three Americans and two Lebanese.... in the near future he hopes to add an announcer for Hebrew. Meanwhile, Gary is the only one of the four Americans working at the station who is able to express himself in Hebrew also ("although my fluency is too weak to serve as a Hebrew announcer," he says).

Gary, a former disc jockey in a local radio station in Texas and one of the staff of HIGH ADVENTURE, has visited Israel a number of times as a result of his religious faith, and 13 months ago came to Jerusalem and studied Hebrew in an ulpan while supporting himself

(MORE)

by teaching English. "I was very happy when Otis offered me the job of broadcasting in the station he set up in South Lebanon," says Gary who knows that his stay in Lebanon is liable to be dangerous. Gary refuses to disclose what salary he receives for his work, saying: "The salary is not so important. For me this is not just a job or livelihood, but a mission. I remember that eight years ago I dreamed that one day I would be in a valley in the Land of the Bible...and when I first came to this place it was clear to me that this was the valley pictured in my dream."

Kathy and Charles Folk, both Christians born in New York, learned their trade, like their friend Gary, at a Texas radio station, and they arrived in Israel last Sunday with their 3-year old daughter. The three of them are living in the Hotel Arazim in Metulla, crossing the border daily on their way to the station. In a few days they will be moving to a permanent flat which their organization has bought for them in Kiryat Shmoneh, and then they will be sending their daughter to a local kindergarten. They believe that they are fulfilling the will of God in working at "The Voice of Hope," and therefore are unafraid of being in a war region. "This is the will of God, and we are confident of his protection," says Kathy, relating that last Friday there was an exchange of artillery fire in the area while her husband was at the station, and she could hear the echoes of the firing at the hotel in Metulla. "I wasn't frightened, not for a moment. I knew that the Lord was watching over him, and it's a fact that nothing happened to him." Her husband Charles, 26, is also undisturbed by his first "baptism of fire...." "We've come here with a sense of mission, and the shells won't drive us out," he promises. END EXCERPTS

B. BOOK REVIEW PILGRIM GUIDE: 34.9.79 JERUSALEM POST BY: PAUL S. Sharon
"WITH JESUS IN THE HOLY LAND" By Wolfgang Pan, Spoinatsky 144 pp. IL 195.

EXCERPTS: Though the author wore rosecoloured glasses and the proofreader was blind, at least the photographer used the right lenses. The text comprises about one-third of the book and is essentially quite decent. It gives life to the stops on the pilgrim route and portrays the story of Jesus as more than just a series of landmarks. There are cities around the holy places and there is a countryside and Jesus drew from both his heritage and his homeland in composing his parables. But there are also people in those cities. Perhaps Prof. Pax wishes it were not so. Perhaps he wishes that the country were a museum as he portrays it....there is little mention of the state as it exists now...END EXCERPTS

C. DATE: 28.9.79 JOURNAL: KOL HAIR (HEBREW JERUSALEM WEEKLY) FEATURE ARTICLE

HEADING: "THE MESSIANISTS ARE WAITING IN LIFTA" BYLINE: Eli Shai

COMMENT: This is an article about "a handful of eccentrics who have gathered in the abandoned/^{Arab}village of Lifta by the side of the road which leads from the Sefala to Jerusalem." There is no apparent relationship to Christian Messianism from the content of the article, and their aim is said to be "to return to the Tenakh (Old Testament) and to Nature...each morning they read portions of the Tenakh, and now they have reached the Book of Exodus....Shalom (one of their ^{10 other} teachers) believes, ^(one of the 11 says) that he is the Messiah, but you don't need a Messiah. We are all Messiahs, each one to himself, and we can also buy a white ass...." END

D. DATE: 24.9.79 J. POST FEATURE ARTICLE ON "CHAD'S SUICIDAL COURSE" By M. Goldsmith

EXCERPTS: By all appearances Chad is bent on national suicide....Until this year the Govt in N'djamena was continuously dominated by the 2 million Christianized farmers concentrated in the southernmost tenth of the nation's territory. Rebellion by the 2 million largely illiterate Arabic-speaking Islamic nomads...steadily gained ground over the years. The advance of the Moslems, whose centuries of slave-raiding in the south was not finally stopped by the French until 1926 aroused widespread panic among the southern population... Some 2500 French troops remain stationed in the city....In the once teeming quarters inhabited by non-Moslem Chadians from the south, thousands of mudbrick houses stand deserted, looted and often wrecked...The mayor said at least half the city's 300,000 population has fled. END EXCERPTS (A.P.)

E. It goes without saying that the British are animal lovers par excellence (though it must be admitted they have a more cavalier attitude towards cruelty to children). In Aug. hundreds of column inches were devoted to castigating the Reverend Robin (sic) Clark who had a sparrow shot because its chirping in the rafters of Brant Broughton parish church was disturbing a performance by a classical guitarist...Many editorials referred to St. Francis of Assisi and to St. Matthew 10:29 (the fall of a sparrow) while the Mirror's leader writer thought the Rev. Clark's parishioners would have preferred the guitarist be shot. At any rate, he wrote, they won't be keen on singing "ALL THINGS BRIGHT AND BEAUTIFUL, ALL CREATURES GREAT AND SMALL" any more...END EXCERPTS