

SUBJECT No. 1: "THE MISSION"

DATE: 22.1.79 JOURNAL: "SHEARIM" (HEBREW A.M. POALEI AGUDAT ISRAEL) NEWS FEATURE (EXPOSE)
 HEADING: "TENS OF ILL-FATED JEWISH CHILDREN BEING EDUCATED AT SCHOOL ADJACENT TO CONVENT"

BYLINE: "Shearim" Correspondent.

QUOTE: Torah and educational circles yesterday categorized as "a scandal" the shocking news concerning the education of tens of ill-fated Jewish children at the school of the Mission which is in "Ein Carem" in Jerusalem. The subject is the school in the convent in which 80 children are being educated, most of them Jewish, and among them the children of observant Jewish families, whose parents had not realized until now which body was behind the school.

Our correspondent notes the beginning of this affair and its exposure as a result of the complaint of the father of an unfortunate girl from Eilat. The father—who for ten years had refused to have any contact with his daughter—decided to check into the matter, and to find out where she was. After a search among various institutions of the Office of Welfare concerned with children of her kind, he found her in the school adjacent to the convent of "Ein Carem". The father complained about this and requested that she be immediately removed from this school.

In the wake of this information, the activists against the Mission began investigating this school. It appears that this is a well-known school to whom the Welfare Office sends unfortunate and handicapped children without distinction as to whether they are Jewish children or Christians. The parents do not know, for the most part, that behind the "treatment" for the children there are five nuns who live adjacent to the school, and who reply to inquirers that they are not engaging in preaching but in the teaching of music, feeding, and using the jaw, the mouth and the tongue.

The school is recognized by the Ministry of Education & Culture, and the instructors in it are instructors from "ELAN" (The Israeli Organization for Retarded Children), a fact which is misleading to the families of the children sent to the school. Our correspondent notes that, even if the claims of the nuns that they do not engage in Christian preaching be true, the very fact that Jewish children are sent to this school is to be viewed as dangerous and requiring investigation by those concerned about the subject.

Several persons actively engaged in dealing with the subject have stated to our correspondent that there is no truth in the remarks made that the school, as it were, excels in its devoted treatment, which is not to be found in other similar schools in Israel. But if indeed such is the case, then it is to be seen as an evidence of the poverty of Israeli society and the Government offices.

Our correspondent also notes that during the visit of the press to the school adjacent to the convent, those in charge of the institution sought to blur the fact that it is part of a Christian sect, and stated that the woman at the head is a "Distinguished Jerusalemite" who helped many Jews during the Holocaust and earned the title of one of the Righteous Gentiles—a fact which in no way diminishes the danger lurking for the children in the place.

The school, our correspondent relates, also tried to present an American youth, a Jew, who according to them takes care of the children in the place during the morning and evening hours, as a "yeshiva student". But also, this fact, those active in this field told our correspondent, does not obscure the fact that in every age there have been offensive Jews serving the purposes of members of a Christian sect against the Jews. END ARTICLE.

SUBJECT 2: THE POPE

DATE: 19.1.79 JOURNAL: JERUSALEM POST (ENGLISH AM IND.) FEATURE ARTICLE
 HEADING: "REMEMBERING A MAN WHO BECAME THE POPE" CHRISTIAN COMMENT/OIKOUMENIKOS

PHOTOS + At left, Pope John II & at right, Bro. Daniel.

QUOTE: The Jewish-born Carmelite monk who gained notoriety here in the early 1960s because of his application for citizenship under the Law of Return (he lost his appeal and became a naturalized Israeli in 1963) reminisced last week in Haifa about an old acquaintance who also underwent a major change of identity—the new Pope.

Bro. Daniel was born Oswald Rufeisen in Poland about 30 km from the native town of Pope John Paul II. Brother Daniel first knew the Pope as Fr. Karol Wojtyla. Pope John Paul had wanted to become a Carmelite priest in 1942, but because there were no other candidates at the time, he was turned down by the Carmelite provincial. During those war years, he was an actor in the resistance underground theatre, which was an important morale booster for the oppressed Poles. At the same time he was a labourer in a chemical factory near Cracow. Brother Daniel sees that experience as having contributed to the Pope's empathy with MORE

These are only a few of the questions that arise in any discussion of the matter.

Requiems by Mozart, Verdi and Berlioz, Magnificats by Morales, Monteverdi, Buxtehude and Schuetz, a Gloria by Vivaldi, Beethoven's Mass Solemnis, Bach's St. John & St. Matthew Passions and his B Minor Mass, Handel's Messiah, Pablo Casals' El Pessebre--the list of music with Christian liturgical texts performed in Israel could be prolonged indefinitely. Jewish audiences have long accepted and enjoyed the musical qualities of these compositions, quite apart from their religious content, and our orchestras and choirs make liberal use of this vast and beautiful reservoir of music.

Some years ago a few passages in the Bach Passions and in the unedited version of The Messiah presented by the Abu Gosh Festival caused protests during public performances in Jerusalem because of their anti-Jewish connotations. Nobody objected to the music as such or to the composers. During all the years the Abu Gosh Festival flourished, nobody voiced any objection to the remarkable fact that Jewish musicians performed on Saturdays in a French Church in an Arab village, playing and singing Christian music in Latin, German, English, Italian...It was an event of ecumenical importance that drew record crowds from all over the country, not only from former European immigrants, but also from kibbutzim and young students born in Israel. Today, concerts held at the Church of the Redeemer in Jerusalem's Old City attract mainly Jewish Israelis (quite a few wearing their skull-caps), who seem to enjoy the special atmosphere, the particular kind of music, without identifying themselves with or approving of the sentiments and beliefs expressed in the texts.

The presence of the many foreign choirs that come to sing in Bethlehem on Christmas Eve inspired a Marathon in Jerusalem the following night. Its success gave rise to the idea of a "Week of Sacred Music," which has just been mounted for the first time. The choice of the names seems unfortunate, as music cannot be sacred. The term has been translated from the Latin "musica sacra," but that doesn't make it any more correct. I would suggest that the German "Geistliche Musik" (Spiritual Music) is more fitting, and that this should be applied to future events of the kind.

That there will be a future seems beyond doubt. From a report just received, we gather that the eight performances in the Musica Sacra Week were attended by over 10,000 people. Or to be more precise, that was the number of tickets sold...The brunt of the work behind the organization was borne by the staff of the Jerusalem Theatre and the Jerusalem Symphony Orchestra, with the Tourism Dept of the Ministry of Industry giving a helping hand with the printing of the attractive programme and its distribution abroad.

The coincidence of Hannuka and Christmas helped give the week an ecumenical meaning (tho' the Jewish side of the programme was rather shortchanged), but as this only happens every few years, the Week of Spiritual Music should be planned for the Christmas-New Year period, to cater for the many tourists who come at that time to visit their holy places in Bethlehem and Jerusalem. Since, as I said earlier, many of our compatriots are lovers of liturgical music of this kind, maximum attendances for well-planned events similar to what we were offered this season would seem guaranteed.

Jerusalem has enough interesting venues to offer to make a festival of this kind attractive, and there are rich choices of music open to the planners, even taking into account works that may be rejected in order to avoid giving offence. END ARTICLE.

DATE: (Unclear...about 23.1.79) JERUSALEM POST LETTER TO EDITOR

HEADING: "CHOIR MARATHON"

QUOTE : We would like to thank your music critic for her kind words about our choir's performance, together with the Netanya Orchestra, of Handel's Messiah at the choir marathon on Christmas Day. (SEE SELECTIONS No. 49, page 3, LAST ITEM)

We would also like to thank the many Government Tourist Office representatives whose hard work and good planning made this performance possible, as well as the previous evening's event in Manger Square in Bethlehem. Both events will remain lovely memories for the choirs and the audiences. MARTHA MURPHEY, CONDUCTOR, "SINGERS OF PRAISE," BAPTIST VILLAGE. (END LETTER)

END TRANSCRIPTION 25.1.79/mb

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CORRECTION: THE FOLLOWING NOTICE APPEARED IN THE JERUSALEM POST 26.1.79 RELATIVE TO SUBJECT TWO ("THE POPE") on page 1 of above Selections No. 51; QUOTE + IN THE CHRISTIAN COMMENT COLUMN BY OIKOUMENIKOS ON FRI JAN 19, ONE SENTENCE SHOULD READ: "BROTHER DANIEL, WHOSE APPLICATION FOR CITIZENSHIP/DREW CONSIDERABLE PUBLICITY"