

SUBJECT ONE: "THE MISSION"

DATE : 23.2.73 JOURNAL: "HAMODIYA" (HEBREW A.M. AGUDAT YISRAEL) NEWS ARTICLE
 HEADING: "SIMPLE TALE ABOUT 'REPLY' OF DIRECTOR OF AN ABSORPTION CENTRE..."
 SUBHEAD: On Official Letterhead of Jewish Agency it is written: "To the Honourable Forces of Darkness from the Torah Camp"---in "answer" to the appeal of the "Peilim" (Activists) to Prevent Missionary Activity amongst New Immigrants

BYLINE : S. HEMED

QUOTE : Everything is credible nowadays, even a strange story like this one about someone serving in the capacity of Director of an Absorption Centre on behalf of the Jewish Agency, and certainly in cooperation with the Bureau of Absorption of the Govt of Israel. A strange story, which began with a reasonable and self-evident appeal to the absorption centres to keep an eye open for missionary infiltration among new immigrants in order to trap them in their net during the "sensitive" period of their absorption in Israel, and which ended with an arrogant reply, filled with hatred, but with full understanding for the "poor" missionaries who are allegedly "ruthlessly persecuted."

The chronology of this tale begins with a circular which the activists (Peilim) distributed among Absorption Centres for new immigrants, in which the following was stated:

"IT HAS BEEN BROUGHT TO OUR ATTENTION THAT IN A PORTION OF THE ULPANIM AND ABSORPTION INSTITUTIONS, MISSIONARIES ARE TAKING PART IN COURSES AND ACTIVITIES, THE PURPOSE OF WHICH IS TO LEARN THE LANGUAGE FOR THE NEEDS OF THEIR ACTIVITIES IN ISRAEL AS WELL AS TO MAKE CONTACT WITH THE IMMIGRANTS FURTIVELY. AFTER INVESTIGATING THE SUBJECT, AND IT IS CLEAR THAT THIS IS INDEED TRUE, WE HAVE THOUGHT IT PROPER TO BRING THE MATTER TO YOUR ATTENTION. THERE IS NO NEED FOR US TO ELABORATE ABOUT THE DAMAGE CAUSED TO OUR PEOPLE BY SUCH ACTIVITY WHICH IN MOST CASES STANDS IN COMPLETE CONTRADICTION TO YOUR OWN ACTIVITY FOR ABSORPTION OF IMMIGRANTS INTO OUR COUNTRY. WE HOPE THAT YOU WILL DEVOTE YOUR ATTENTION TO THIS MATTER. WE ON OUR PART WILL BE HAPPY TO PROVIDE ADDITIONAL UP-TO-DATE INFORMATION TO YOU WHENEVER NECESSARY." SIGNED BY: EPHRAIM BEN-AHARON, SECY OF DEPT.

To this circular of the Peilim (Activists) a response came from Amiram Tuchman, the Director of the Absorption Centre in Kibbutz Brenner on an official letterhead of the Jewish Agency of the Land of Israel, dated 5 Feb 79, and it reads as follows:

"TO THE HONOURABLE FORCES OF DARKNESS FROM THE TORAH CAMP, GREETINGS:
 AT THE ABSORPTION CENTRE OF GIVAT BRENNER THREE MISSIONARIES DISGUISED AS JEWS HAVE BEEN DISCOVERED. PLEASE DISPATCH THE ARMIES OF DARKNESS IN ORDER TO BURN THEM ON THE STAKE. I DO NOT UNDERSTAND HOW AN ENLIGHTENED STATE SUCH AS ISRAEL THERE CAN EXIST BODIES SUCH AS YOURS PURSUING A FEW MISERABLE MISSIONARIES WHILE INTERMARRIAGES AMONG THE JEWISH PEOPLE ARE REACHING FROM 50 TO 60 PERCENT, AND IT WOULD BE DESIRABLE TO DIRECT THE ATTENTION OF BELIEVERS TO THAT MATTER. BUT THE MANY DIFFICULTIES YOU MAKE FOR THOSE WHO WANT TO CONVERT TO JUDAISM PREVENTS MANY OF THEM FROM JOINING OUR PEOPLE. THE MONEY THAT YOU THROW AWAY TO PREVENT A FEW JEWS FROM CONVERTING TO CHRISTIANITY COULD HELP NEEDY FAMILIES, SO THAT AMONG THEM THERE WOULD BE NONE TO EMIGRATE FROM ISRAEL OR TURN TO THE UNDERWORLD." SIGNED: Amiram Tuchman.

The letter speaks for itself, and I surely do not have to add commentary. Mr. Tuchman (who also has his problems with correct Hebrew) has become not only a technical clerk whose function is to deal with immigrant absorption, but he provides guidelines for an Orthodox organization, on what it should give priority, and even philosophizes and engages in polemic concerning the importance or superfluousness of this or that activity. On the one hand, he sees missionaries as "poor folk", admits to their presence in the Absorption Centre, grants them encouragement and moral support, and at the very same time he suddenly takes note of the problem of the high incidence of assimilation and intermarriage abroad... and indeed, if this is the problem, then its roots are to be found in anti-educational and anti-Jewish characters like this Tuchman who dares to address an ultra-orthodox organization on official letterhead paper with the jibe of "The Forces of Darkness from the Torah Camp". If these are the "forces of darkness", then indeed there has not yet been fashioned any colour to characterize and stigmatize a person who is supported in his work by the Jewish public treasury in order to absorb Jews in the Jewish land so that they will remain Jews-- and in his letter to the Activists he presents in the best possible way his own "calling card", which certainly leaves no room for any doubt that he should not be permitted to remain a single day longer where he is, in the job he fills.

Indeed, such was the quiet and moderate response of the Activists in a letter which they directed to the Minister of Absorption, Mr. David Levy, under date of 12th Shevat, stating as follows: "We enclose herewith a circular which was sent by us to various Absorption Centres throughout the country. The circular was designed to draw the attention of the responsible persons involved in immigrant absorption to the danger of missionary preaching among new immigrants. According to the best of our knowledge, the missionaries see the new immigrants as an important target for their activities.

"In response to our letter, we received the letter of Mr. A. Tuchman, the Director of the Absorption Centre at Kibbutz Givat Brenner, and we herewith enclose a photocopy of the letter. The remarks of Mr. Tuchman and the style of his letter do not require any commentary on our part. We view with the utmost gravity this approach of a person responsible for the absorption of new immigrants arriving in the Jewish State. In a telephone conversation which we had with Mr. Tuchman, he did not deny the content of his remarks, and even added to them further. We see as doubly grave the fact that his letter was written over an official letterhead and sent in an official envelope.

"We demand that a man with opinions so distorted in his approach and attitude towards Judaism should not have responsibility for anything to do with the absorption of new immigrants."

The problem here is not only of an official with distorted views who sees himself as lord of all concerning the souls and spirits of new immigrants. The problem here is the very question of how new immigrants should be absorbed in the State of Israel, and whether there is any place in the staff of absorption workers for a man of this type, who is capable of writing such shameless obscenity, such shocking words as he has written, to characterize men whose only occupation is to forestall the missionary menace among new immigrants, as "forces of darkness", and to view missionaries as "poor souls"--we are actually confronted with one large question mark concerning the whole huge apparatus engaged in such a sensitive and complex matter.

To our great sorrow, this distorted and shocking perspective which views with anger the anti-mission activity and relates with forbearance (if not worse) to the dangerous activity of the Mission, is not something related to this Tuchman alone, but represents a complete layer of the "left" and these fringe secular groups from the relics of Mapam into whose charge the care of absorption of new immigrants has been delivered for many years--and which has led to the frightening deterioration of Israeli society as it now appears before our very eyes.

It is absolutely necessary to deal with this matter urgently, and to demand of the Minister of Absorption immediate action--not only the dismissal of a particular person from any responsibility, but also a fundamental inquiry into who and what are the persons into whose charge are delivered the souls of Jews at the first stage of their coming to Israel.

END

DATE: 25.2.79 JOURNAL: MAARIV (HEB P.M. IND.) NEWS BRIEF

HEADING: "JEWS FOR JESUS CONDUCTING DIVERSIONARY CAMPAIGNS ON CAMPUSES"

BYLINE : Dalia Mazori

QUOTE : Christians, who are members of the sect "Jews for Jesus", are appearing on the campus of New York University in traditional Jewish garb, with beards, sidecurls and fringes ("tsitsit") and by such diversionary tactics winning souls to their cause. Hundreds of Jewish students have in this manner been won to membership in the sect who are studying at universities throughout the United States of America. This was related by Rabbi Samuel Butman, the Director of the Habad Youth Organization in the U.S.A., at a meeting held last week in Kefar Habad.

Rabbi Butman related that the percentage of Jewish students who had converted in this manner was very great, and that this fashion of assimilationism was especially widespread among the 12,000 Jewish students at New York University. He related that "Jews for Jesus" have unlimited financial means and that they purchase lavish structures on campuses for centres of activity, spending thousands of dollars.

The Habad youth have recently set up on the New York University campuses a modern Habad House in which they have begun to engage in educational activities and intensified information campaigns, with the purpose of drawing Jewish students closer to the Torah and commandments and to prevent their joining a Christian sect. The activity of Habad House, according to Rabbi Butman, has led several Jewish students who had joined the sect to return to the fold, and several of them have even emigrated to Israel. END

DATE: 25.2.79 JOURNAL: "MAARIV" (HEB PM IND) NEWS ARTICLE (NB: Appears on same page as previous news item)

HEADING: "THIS WAS A WORK ACCIDENT IN OUR WAR AGAINST THE JEWS FOR JESUS MOVEMENT IN NEW YORK": TWO ISRAELIS MISTAKENLY TAKEN FOR MISSIONARIES WERE SEVERELY BEATEN BY HOODLUMS AT A HABAD CELEBRATION"

BYLINE: NEW YORK DIARY OF YOVAL ELIZUR

QUOTE: A visit to the court of the Rabbi of Lubavovitch in Brooklyn, especially at a "conference" when the Rabbi delivers a sermon, or at one of the festivals or festive occasions, is quite often a moving experience even for one who is not a Hassid. But such a visit is also liable to be a source of disappointment and sorrow as it developed for two Israeli students who were beaten severely when they arrived to celebrate with the Habad Hassidim the Feast of the Rejoicing of the Law ("Simhat Torah"). The two, Ron Elan and Tovia Hevel, were hesitant about unburdening themselves publicly. First, they turned to the Habad movement for a satisfactory explanation, and only afterwards did they convey their story to "Maariv". Even "Maariv" did not hasten to publish their remarks before checking and rechecking. Nevertheless, the months that have passed since that incident at the court of the Rebbe from Brooklyn have not eased the gravity of the pain caused by a group of hoodlums attacking other Jews with blows, Jews who had come to dance on "Simhat Torah". And what is worse: We are not convinced that the heads of the movement, including the secretary of the Rebbe, Menahem Mendel Schnuarson, have disassociated themselves from the act of hooliganism.

Ron Elan from Tel-Aviv testifies of himself that for many years he was attracted to Habad, and ~~initially~~ regarded the movement as "a symbol of the beauty and security which is in Judaism--love for every Jew, whether he be religious or secularist." It was eight years ago that he had his first opportunity to attend a "Simhat Torah" at a Habad centre, while he was a boy. But when he visited this year, a surprise awaited him.

First, everything was gay, as usual. Ron and his cousin Tovia who accompanied him, took part in the dancing. At a later hour, after most of the Israelis had left, the two cousins tried to make their way to the exit gate, when suddenly he was struck with a blow by one of the Hassidim, whose name they learned the following day was one Joshua (Shaya) Hecht. After this blow came another one, followed by a massive assault by excited Hassidim. Under a rain of blows his eyeglasses were broken, his shoes taken from him, while the Hassidim "worked him over" on the table.

It was only after the rain of blows abated somewhat that it became clear to the two that "Shaya" and his comrades reckoned they were missionaries. The two tried to explain in Hebrew and in English that a grievous error had occurred, but the aggressors were not convinced. They continued to strike, and cried: "Jesus Lover". At that moment there were hundreds of Hassidim in the hall watching the beatings, but no one intervened. On the contrary, there were those who demanded that "the missionaries" be "liquidated". Finally, it was only after the Israelis were compelled to reply to humiliating questions and to repeat their claims that they were not missionaries were they let go. Before they were permitted to leave, Joshua introduced himself and even gave the two his phone number, adding a threat: "If we made a mistake, then excuse us. But if we haven't made any mistake, then this is nothing..."

With torn clothes, without eyeglasses, hurting in body and soul, the two Israelis arrived at the subway and returned to Manhattan. The following day they required care at a local hospital, and inasmuch as they had no health insurance were compelled to pay out of their own pockets.

Were it not for the blow to their spirits, ones who had believed in Habad, one may assume the two would have turned to the New York police, which would have most certainly led to an investigation which would not have added honour to the Habad Centre. But Ron Elan still believed that the movement itself would punish the aggressors. And here there awaited Ron Elan and his cousin an additional disappointment, perhaps greater than the blows they had sustained. It appeared that the secretaries of the Rebbe are not willing to make a thorough inquiry of the matter, and when Ron demanded that he be allowed to see the Rebbe himself he was told that it was impossible inasmuch as the Rebbe does not receive the public. It was only after pressure that Rabbi Klein from Safed who had come to Brooklyn for the Yediva and remained as a secretary of the Rebbe, that Joshua finally contacted Ron and his cousin. They met in a kosher restaurant "El Abraham" in Manhattan. At this meeting Joshua expressed regret for the injury done and even agreed to pay compensation (but afterward evaded this), while he and his companion who had come with him (a boy who introduced himself by the name of "Sammy, the Angel of Death") explained that this was a kind of "work accident" in the war against the missionaries.

According to them, there was someone in the group who had identified Ron as an activist in the movement of "Jews for Jesus", against whom Joshua and his companion are waging war. The Hassidim related to the Israelis various exploits in their activities against the Mission. "The Angel of Death" showed them scars on his hand and said: "This is from blows to the missionaries."

These words were ^{very} not pleasing to the Israelis who had observed that the distance between the war against the Mission and plain hooliganism is not very great, but they agreed that Joshua and his companions would publicly apologize in the Synagogue. However, after that meeting at "El Abraham" it was no longer possible to locate Joshua. He simply did not respond to telephone calls. With a heavy heart Ron decided to turn to the press. The attempt of "MAARIV" to obtain an official response by Rabbi Klein was met at first with difficulties. "We have no control over what is done at the Habad Centre during the circuits ("hakafot") of Simhat Torah. We cannot be held responsible if a few young people fall to quarreling among themselves." Another spokesman of Habad claimed that Ron Elan "aroused suspicion by his behaviour."

These replies are unsatisfactory and only arouse further questions: Who is Joshua Hecht? Is he a fanatic operating irresponsibly on his own, or does he stand at the head of a "troop of brawlers"? Does he have an official position? Why was not Rabbi Klein willing to censure him publicly for hooliganism?

Rabbi H.P.A. Hadakoy has written in a letter to "MAARIV": "It is very well known that the Lubavovitch method utterly repudiates assaults and any act of violence, and most certainly in the manner described in the above-mentioned letter. Despite the fact that the incident took place on Simhat Torah, at a time when there are thousands of people present (May their number increase), and there are no investigations...nevertheless, it is impossible to justify in any way the incident related...I am certain that if in that situation ~~some~~ some responsible person was seeing to good order; they would still have tried to prevent the incident (or in any case would certainly have notified me at the earliest possible time of what had taken place, and not as in this case by chance after more than two months)".

Rabbi Hadakoy writes further: "Mr. Joshua Hecht who is mentioned in the letter has no connection with the management of Habad. True, I know him as a man enthusiastic for the welfare of the youth and stemming from a respectable family which is engaged with devotion and generosity to the good of Jewish education, but he does not belong to the management of Habad or to the management of Habad institutions. Nevertheless, if the writer thinks that I on my part can help by my influence as touching the demands of the subject with respect to apologies and material loss, if there were such, to such an extent as I am able, as one acquainted with him, I am prepared to try, if I am asked by him, and not only because the incident took place in a holy place, in a Habad synagogue, but also ~~and~~ because of the love of peace between a man and his companion."

Rabbi Klein made similar remarks: The Habad authorities have no control over what is done in the synagogue on Simhat Torah, nor on the acts of Joshua Hecht, even though he is known to the heads of the movement. But such an explanation itself arouses questions and not a few reflections. END ARTICLE.

SUBJECT TWO: CHRISTIANS AND ISRAEL

DATE : 23.2.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) NEWS BRIEF

HEADING: "U.S. EVANGELICALS BACK 'UNIFIED JERUSALEM'"

BYLINE: JERUSALEM POST REPORTER

QUOTE : MISSION TO AMERICA, an Evangelical group representing almost 3 million Fundamentalist Christians, has adopted a resolution urging the U.S. Govt to move its embassy to "Jerusalem, the unified, indivisible capital of Israel. Harry Hurwitz, the PM's adviser on information abroad, has just returned from Houston, where he was a guest speaker at the Mission to America convention, which issued the resolution.

The delegates passed a 4-point programme that commits the group to "work to build up the land of promise and its physical development through specific projects." They also decided to increase the effectiveness of the National Christian Leadership Conference on Israel as a "major instrument of Christian activity on behalf of Israel." They asked that organization to convene a national meeting at the earliest possible date. The evangelicals committed themselves to "work unstintingly" on behalf of Israel, and to pray for peace. END ITEM

DATE : 25.2.79 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) NEWS ITEM

HEADING : "MEETING BETWEEN JUDAISM AND THE CHURCH OF THE LUTHERANS"

QUOTE : About 30 representatives from 15 countries assembled during the weekend (Thurs and Fri) in Berlin for the first meeting in history between representatives of world Judaism and the Lutheran church. The representatives were from the International Jewish Committee for Interreligious Consultations and from the European Lutheran Committee in connection with the Church and the Jewish People. This was the first time that international consultations have been conducted between these two religious groups. The European Lutheran Committee was set up in 1976 and represents churches and organizations in Europe. The participants exchanged information in areas of common interest, and set up a committee to study ways for further cooperation. END

DATE: 25.2.79 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ITEM

HEADING : "MEETING OF JUDAISM & LUTHERAN CHURCH"

QUOTE : (SEE ABOVE ITEM...IDENTICAL COPY)

DATE : 27.2.79 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR

HEADING: "HERBERT ARMSTRONG"

QUOTE : I read with interest your article of Feb 13th, "Satan's Master Stroke," about a religious group based in California known as the Worldwide Church of God. (See page 4, Selections No. 53, headed "LEGAL TROUBLES PLAGUE WEALTHY FUNDAMENTALIST CHURCH...") While there seem to be charges of monetary misconduct against their leader, Herbert Armstrong, I thought it might interest your readers to know that he is the same man who has devoted much money, time and effort to the beautification of Jerusalem. During the 1973 war, he donated funds to Hadassah Hospital for medical equipment. For many years he has generously sponsored archaeological excavations in Jerusalem's Old City, and even supplied students from the Worldwide Church of God's educational institution, Ambassador College, to work at the sites. Through the Ambassador International Cultural Foundation (AICF) which he also founded, he has contributed generously to the Jerusalem ICCY, from which many of our citizens have benefited, helped subsidize the construction of Liberty Bell Park, and build a children's playground for our city. All that Armstrong has done here has been without a hint of selfish motivation, publicity seeking or fanfare, hence his name is not as well known as it might otherwise be. NEUBEN GORDON, JERUSALEM. END LETTER

DATE: 2 Mar 1979 JOURNAL: JERUSALEM POST CHRISTIAN COMMENT (OIKOUMENIKOS)

HEADING: "AN AFRICAN THEOLOGIAN IN JERUSALEM" (PHOTO INSET; Fr. Englebort Mveng)

QUOTE : DR. ENGLEBERT MVENG, S.J., who was recently honoured at an interfaith luncheon at the Hebrew University, is a Christian theologian of unusual and diverse gifts. Fr. Mveng travels widely as the coordinator of the Ecumenical Assn of African Theologians. His lectures draw upon a broad background of academic training--philology at Namur, Belgium, further study at Louvain, a licentiate in philosophy, another in theology, and a doctorate in ancient history from the Sorbonne. He was born in the equatorial forests of Cameroun, and is now professor of ancient history at the National University of Cameroun in the capital, Yaounde.

Dr. Mveng's first visit to Israel was related to his artistic gifts. As the designer-artist of the Camerounian Madonna and Child tableau in Nazareth's Basilica of the Annunciation, he was invited to the dedication on Mar 23, 1969. Fr. Mveng's paintings and sketches have appeared in a number of different publications. He is also a poet and has contributed to the "Bulletin of African Theology." The most recent visit of Dr. Mveng came shortly after the release of a new book which he co-edited with Prof. R.J.Z. Werblowsky: "Black Africa and the Bible." It contains the main addresses and papers in English and in French, presented at the Jerusalem Congress on Black Africa and the Bible in April 1972. Fr. Mveng, as head of the Movement of Christian Intellectuals of Africa, was the primary initiator of the congress, which brought together 38 African and international participants from 17 countries.

The origin and use of "CUSH" and "CUSHITE" in the Hebrew Bible was the theme of an address which Dr. Mveng presented to the congress. He concludes that a contemporary equivalent of those words would be "Black Africa" and "Black African" respectively. Other papers of the congress dealt with the universality of the Bible, problems of translation, and analogies between biblical and African cultures and traditions. The collection of essays is available for IL200 through the Israel Interfaith Committee, POB 2028 JERUSALEM.

Dr. Mveng was so impressed with his encounters with Jewish and Christian scholarship that during his brief stay he explored with various leaders the possibility of larger African participation at theological institutions here. The option of an Institute of African Biblical Studies was also discussed.

The importance of such study for translators should not be underestimated. Dr. Harold Fehderau, African translations coordinator for the United Bible Societies in Nairobi, reports that there are more than 1,500 languages in Africa—many more if one counts all the dialects. As of 1978, about 225 languages in Africa had full New Testaments or Bibles. In 65 of these languages there are current projects for new translations into idiomatic, common language. There are another 225 translation projects for languages receiving the Scriptures for the first time.

Fr. Mveng expressed hope that a peace treaty between Israel and Egypt will be signed and that improved relations with other African nations will follow. He looks for the day when more African Christians come here on pilgrimage. "Many Christians in Cameroun pray for the peace of Jerusalem," he remarked. Some nurture such an idealistic picture of the Holy Land that they feel Jerusalem, Bethlehem, Nazareth, and the Sea of Galilee must really be in heaven somewhere.

Others, aware that they are actual places where people live today, feel that "if they could just one day put their foot down in the Holy Land, they would be ready to say with Simeon, 'Lord, now let your servant depart in peace.'" Fr. Mveng is already making plans for his next visit to Israel, possibly with a group of fellow Africans. END ARTICLE

DATE: 4 Mar 79 JOURNAL: JERUSALEM POST PHOTO AND CAPTION
 QUOTE: A FILE OF MARCHERS EXPRESS AMERICAN CHRISTIAN SUPPORT FOR ISRAEL BY CIRCLING THE WALLS OF JERUSALEM'S OLD CITY ON FRIDAY. THE MARCHERS, MEMBERS OF THE GEORGE OTIS HIGH ADVENTURE PILGRIMAGE TO ISRAEL, ARE FUNDAMENTALIST CHRISTIANS WHO BELIEVE THAT ISRAEL IS THE CULMINATION OF BIBLICAL PROPHECY. CARRYING SIGNS WHICH THEY MADE THEMSELVES, THE 400 MEMBERS OF THE GROUP WALKED FROM THE JAFFA GATE TO THE DUNG GATE. THEY THEN ENTERED THE OLD CITY AND VISITED THE WESTERN WALL WHERE THEY PRAYED FOR THE PEACE OF JERUSALEM AND THE SAFETY OF ISRAEL AND WATCHED THE WELCOMING OF THE SABBATH SERVICE. OTIS TOLD THE JERUSALEM POST THAT HE HAD TRIED TO ORGANIZE SIMILAR MARCHES IN THE PAST, BUT HAD FAILED TO ACQUIRE A POLICE PERMIT FOR THE EVENT ON SHORT NOTICE. (Rahamin Israeli) END

DATE: 4 Mar 79 JOURNAL: "MAARIV" (HEB PM ED) PHOTO AND CAPTION
 QUOTE: CHRISTIAN SUPPORTERS OF ISRAEL, MEMBERS OF THE MOVEMENT OF ONE GEORGE OTIS, MARCHED YESTERDAY AROUND THE WALLS OF JERUSALEM AND CALLED FOR SUPPORT FOR ISRAEL AND FOR "ALL THE PEOPLES OF THE HOLY LAND." END

END TRANSCRIPTION 8 Mar 79/mb

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