

SUBJECT No. 1: CHRISTIANS AND ISRAEL

DATE: 3.4.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) LETTER TO EDITOR

HEADING: "PEACE TREATY" BY: JOSEPH G. METTENBRINK, Kearney, Nebraska

QUOTE : As a Christian Zionist friend of Israel, I wish to rejoice with your nation on the signing of the peace treaty with Egypt, Israel and Prime Minister Begin have made many concessions for peace and Pres. Carter has proved himself a great mediator and tireless worker for peace. One Arab country and one man, Anwar Sadat, showed the guts and vision to recognize and make peace with Israel, regardless of the personal or political risks. Of course, many great difficulties lie ahead and many months of arduous negotiations. An autonomous government for the West Bank and Gaza is a reasonable offer. A terrorist Palestinian State (or even the possibility of one) in Israel's heartland is not. I also agree that Israel should never give up Jerusalem and that it should be recognized as Israel's capital by all nations. Jordan or any other nation that tries to sabotage the treaty or harm any government involved in it should not receive any form of American aid, especially if they refuse to become involved in the negotiating process. END LETTER.

DATE: 26.4.79 JOURNAL: "DAVAR" (HEBREW A.M. HISTADRUT-LABOUR) FEATURE ARTICLE

HEADING: "A PRIEST AS A LOVER OF ISRAEL" (PHOTO INSET: Father Benjamin Nunez)

BYLINE : Yair Feldman

QUOTE : A priest, a man of the Labour movement, a lover of life and a lover of Israel--such as Father Benjamin Nunez of Costa Rica, one of the most outstanding of Israel's friends abroad, whose pro-Zionist addresses as his country's UN ambassador would not shame even an Israeli representative. Padre Nunez is a handsome man dressed in sport clothes, loves to eat and drink--and loves Israel, who became known to her people in the 1950s at a time when he made contact with the Labour Movement in Israel. At that time he was one of the leaders of the National Liberation Movement together with Jose Figueras. After serving as Costa Rica ambassador to the UN in the years 1954-1956, Fr. Nunez visited Israel, and was even his country's ambassador here between the years 1972-1968 (1968-1972).

I asked Fr. Nunez whether in his view the peace treaty with Egypt was liable to lead to a change in the attitude of the Christian world towards Israel. More and more people in the Church, he replies, are adhering to my approach in connection with the attitude that Christians should take towards Israel. However, the political centre of the Catholic-Christian world, the Vatican, represents a political phenomenon motivated by political elements. There are many sectors in it, and most of them, as politicians, do not accept my view. Those sectors will not change their approach to Israel so as not to lose the affection of the Arabs. However, the fact that among the Arabs there are indications--so we hope--of a lessening of hostility towards Israel--at least in a portion of the Arab world--there is reason for hope that the tension between Israel and the Church will also diminish. But this is a slow process, like every process of deep-rooted changes of opinions. Also when the Vatican "exonerated" the Jews of the responsibility for the death of Jesus, there was still a wide gap between the issuance of the schema and the uprooting of 2,000-year-old opinions.

Costa Rica is a unique phenomenon in Latin America, which has known many upheavals and military regimes which were changed by means of violent or quiet revolutions--while Costa Rica is an isolated island of democracy, a country which has no army, which has a developed system of education, and which has a rare degree of sympathy for Israel. This astonishing fact is explained, among other things, by the possible origin of many of the country's ruling class whose names at least point to an apparent kinship with the Jewish people. Perhaps even, according to one theory, they are offspring of the Marranos (crypto-Jews during the days of the Inquisition TR) who arrived from Spain. The President of Costa Rica is named Carso, the Foreign Minister is named Calderon, and there are other examples which have already served as a basis for a profound and interesting investigation of the subject.

In Costa Rica, says Padre Nunez, support for Israel is not the property of one party or another. He attributes this, among other things, to the Catholic education which leads many to an almost intimate familiarity with the names and places of Israel. On the second day of the Six Days War a simple farmer approached Fr. Nunez and said to him: "Now we Catholics are winning." For this man there was no distinction to be made between Catholics and Jews. And beyond this, the Costa Rican supports a policy of national renewal inasmuch as Costa Rica also fought for its independence in the previous century. Today, with the party of Fr. Nunez in the opposition, the traditional support for Israel has changed because of economic motives. The Foreign Minister Calderon even stated that Israel cannot expect an automatic vote of support from his country in the UN.

In order to channel and increase the support for Israel, the Institute for Costa Rica-Israel friendship has been set up, in which the leader of the Workers Party, Jose Figueras,

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and Fr. Benjamin Nunez serve, the former as Honorary President, and the latter as President. The actual work of the Institute is done by Mordecai Schutz, a former member of Kibbutz Carmia, and ~~xxxx~~ recent years the co-ordinator of the agricultural aid program of Israel in Costa Rica on behalf of the Foreign Ministry Department of International Co-operation. He sees the Institute as his "baby" and sees to its regular activities, including the publication of a modest bulletin "Kedima", now in its third year. In the last issue you find remarks of Martin Buber, comments in memory of Golda Meir, an item about the International Book Fair in Jerusalem, and news of the small local Jewish community. The purpose of the Institute, says its President, Fr. Benjamin Nunez, is to increase solidarity with Jews and with Israel. "We are <sup>indeed</sup> labouring among the country's elite--politicians, intellectuals--who serve as transmitters and reinforcers of our message which is entirely directed to compensate the Jews for the wrong that we Christians have perpetrated against them all these years." END ARTICLE

DATE: 30.4.79 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ITEM

HEADING: "U.S. CHRISTIANS REMEMBER HOLOCAUST"

QUOTE : WASHINGTON (JTA).--America's official 8 days of Remembrance of the Victims of the Holocaust ended yesterday morning at the national cathedral of the Episcopal Church with a ringing appeal to Christians to understand the Holocaust and prevent its recurrence. The Rev. John C. Danforth, a Senator from Missouri, told an interfaith congregation: "The time has ~~come~~ <sup>come</sup> for an examination of the Holocaust in the light of what each of us professes as a believing person. Now let us on this Sunday observance face an uncomfortable fact squarely and frankly," Danforth said. "The murder of six million Jews was accomplished by people, who, while having reverted to a paganism, had been raised in the Christian faith. Their ideology was, of course, hopelessly twisted and insane. But it sprang, somehow, from the traditions of Christianity--in a contorted, grotesque shape, wholly inconsistent with the tenets of our religion. The Holocaust must be considered the darkest single period of human history. It was the blackest epoch of history, born in the darkest regions of the soul," he said.

DATE: 4.5.79 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE

HEADING: "PLO MAN ELECTED ANGLICAN BISHOP IN JERUSALEM"

BYLINE : Gabriel Stern, "Al Hamishmar" Correspondent

QUOTE : The Arab Anglican clergyman Eija Khouri was elected last week by the Synod of the Church to serve as Asst-Bishop in Jerusalem. He formerly served in Ramalla, and was arrested in the wake of grave suspicions that he had transported in his car about nine years ago the explosives which were planted in the Supersol on A-ron Street in Jerusalem, and which caused the death of two young customers. As a result of the intervention of Anglican Church institutions he was not put on trial but departed from Israel with a promise given that he would not engage in hostile activity. However, not much time passed and he was attached to the central institutions of the PLO. (He is presently serving as the head of his community in Abbat Ammon.) His ingratitude for Israel's conciliatory attitude with regard to him was one of the main factors for the placing of Archbishop Capucci on trial.

The election of the Synod, which is composed of <sup>A-ab</sup> clergy and laity from Israel, Jordan, Syria, and Lebanon, requires the approval of the Senate in which there are members who are Anglican bishops of Jerusalem, Cyprus, Qait, Egypt and Iran. His inauguration, in which at least three bishops must participate, is supposed to take place in St. George's Cathedral in Jerusalem. On the one hand, the situation of the Bishop in the Islamic Republic of Iran is at present very delicate for obvious reasons, especially in connection with a visit to Jerusalem. On the other hand, the Govt of Israel will certainly not view with favour the arrival of Khouri in Jerusalem, and in any case, it is hard to conceive that it will permit his residence here as the assistant of Faiq Haddad. It is therefore reasonable to assume that he will remain in Rabat Ammon.

The office of the English Deacon of the Cathedral is also vacant, and another senior English clergyman, Canon Edward Avery, is about to retire soon. END ARTICLE

DATE: 11.5.79 JOURNAL: JERUSALEM POST (ENG AM IND) FEATURE ARTICLE

HEADING: "THEOLOGIAN FOR ALL SEASONS" (CHRISTIAN COMMENT: OIKOUMENIKOS)

QUOTE : When Prof. Gershom Scholem introduced Swiss theologian Hans Kung at the Van Leer Institute in Jerusalem this week, he called him "one of the most distinguished Catholic theologians of our generations." Indeed, no other living Christian theologian is as widely read by Christians and non-Christians today. Kung, who was brought to Israel by the Israel-Swiss Friendship Assn, was honoured at a reception given by the Swiss Ambassador, and gave lectures at both the Van Leer Institute and at the Ecumenical Institute, Tantar.

"DOES GOD EXIST?", is the title of his most recent book, published a year ago, and this provided a backdrop for his address on "Science and the Problem of God" at the Van Leer Inst. Kung's presentation revealed a tremendous grasp of history, philosophy and science, and a



sensitivity to the honest questionings of today's agnostic. "Can a modern, rationally-thinking, scientifically-trained person believe in God?" Kung asked. His reply, framed out of numerous encounters with colleagues from other faculties at the University of Tubingen, affirmed the need for critical rationality, but said "no" to an absolute rationalism. He acknowledged that no single "proof" for God is accepted, even by believers. But there is no conclusive argument for atheism either. The reality of love, truth, of a yearning for justice, of faith, and of hope, must also be considered.

"Religion, as Marx put it, can be the opiate of the people," remarked Kung, "but it need not be. Genuine faith can also be the source of social liberation and enlightenment. Religion, in Freud's terms, can be a regression, an illusion, but it need not be. Genuine faith can be a sign of maturity... If God is in any sense a "projection", it may be that the objective reality exists."

When Kung issued a challenge to a "reasonable trust" in God, he admitted that "an appeal to the Bible is usually only valid for one who already believes in God." He warned against a pre-scientific concept of a supreme being in a physical heaven somewhere, withdrawn from human affairs. "There is a growing awareness," asserted Kung, "that serious questions concern reality as a whole." For him, contemporary theology must seek to grapple with that reality, and "the God of philosophy and science and the God of the Bible need not be mutually exclusive."

Kung also met with the Jerusalem Rainbow Group at the Ecumenical Institute, Tantur. Kung disclaimed any role as a specialist in Christian-Jewish relations. However, he has had a long and keen interest in Israel and the Jewish people. He had an influence on the final release of the historic "NOSTRA AETATE," which concerned the Church's relationship to Judaism and the Jews. When Kung came to Jerusalem in 1967, the city was still divided. A conversation with a Swiss Jewess here at that time challenged his thinking regarding the contemporary significance of Jesus. That ultimately bore fruit in his best-seller "ON BEING A CHRISTIAN" (Collins 1976). In a chapter on "CHRISTIANITY & JUDAISM" Kung notes the tragic sufferings of the past. To simply "deplore" the Nazi mass murder of Jewry, as some documents put it, is too weak and vague for Kung. The Holocaust, wrote Kung, was "the work of godless, anti-Christian criminals. But it would not have been possible without the almost 2,000 years pre-history of "Christian anti-Judaism..."

Kung's interaction with Jewish and Christian scholars from Jerusalem at the Rainbow Group meeting was of special interest. Veteran Rabbi Shalom Ben-Chron told of previous contacts with Kung in Europe. (Kung had quoted Ben-Chron in "ON BEING A CHRISTIAN.") The well-known rabbi asserted anew: "The faith of Jesus unites us, but faith IN Jesus divides us." Kung remains a controversial figure in Catholic circles.... An earlier generation might have silenced his voice and pen. Many in Jerusalem are grateful that his voice was heard <sup>here</sup> this week.

The Conference on Christianity in the Holy Land, which has just ended at the Ecumenical Institute at Tantur, revealed a breadth of interest in current research, serious scholarship, and a beautiful mosaic of diverse themes. The three-day program had unusual balance. Both Arab Christianity and Hebrew Christianity were dealt with by specialists, along with the sensitive areas of Catholic-Orthodox relations and Protestant-Catholic relations.

The importance of archaeology for new information about ancient Judaeo-Christianity and Christianity in the Negev and northern Sinai was also highlighted. A theologian dealt with the message and meaning of the Holy Land for Christians, while others struggled with the issues in Christian-Jewish relations in Israel today. Through other presentations, insight was gained into the Christian-Muslim encounter, Christian monasticism, current research on the Crusader period, and the history of the Ethiopian Church in the Holy Land. The addresses were given by scholars from 12 countries who spoke primarily in English or French.

The extraordinary attendance of Christians of many nationalities and backgrounds revealed the side interest in the themes that were dealt with. Arab Christians from Beit Jala mingled with Hebrew Christians from Haifa, scholars from Europe compared notes with local scholars on themes of common interest; seminarians, journalists, and other writers, priests, pastors and amateur archaeologists all found something of genuine interest.

The Conference was for the Church and with the Church. Many expressed hope that the papers that were read would soon be published. Someone remarked, "The fare has been so rich that it hasn't been possible to take it all in. Some presentations had to be cut in half because of the lack of time. I would like to see what else was written on that subject."

Egyptian Scholar Dr. Samir Khalil, S.J., found himself surrounded by enthusiastic admirers and discovered intense interest in Arab Christianity. He noted how many of the "oriental communities" have a common heritage of Arab culture, including Coptic, Maronite, Melkite,

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Western Syrian, Eastern Syrian, or even Latin Christians. All of them use Arabic as a common language of worship, and share a common cultural background.

The conference began and ended each day with prayer. The fact that common prayer and praise to God were expressed by participants from so many different communities affirmed that their faith in Christ transcended their differences of doctrine and ethnic background.

END ARTICLE

SUBJECT TWO: "THE MISSION"

DATE: 7.5.79 JOURNAL: "HATSOFE" (HEBREW A.M. NATL RELIG PARTY) FEATURE ARTICLE  
 HEADING: "A MISSIONARY CONVERSION-TO-JUDAISM CAMPAIGN" ("Agav"--INCIDENTALLY)  
 SUMMARY & EXCERPTS: Rabbi Alex Schindler, head of the Union of Reform Synagogues (lit. "batei t'fila"...houses of worship...and NOT "batei kneset"...synagogues TR.) in the USA, is appealing to his flock to attract non-Jews in families of mixed marriages in order to integrate them in the Jewish community, and also to go out on a missionary conversion-to-Judaism campaign among the millions of non-Jewish Americans. Until now the Reform bridge between the Jewish community and the non-Jewish world served as a one-way course, a smooth transition from the Jewish people into assimilation and apostasy among the people they live. Now the Reform rabbi is trying the reverse course...from the alien world into the Jewish community. How will this revolution making Gentile-Christians into Jews be accomplished? (There follows a description of the motivations and techniques of Rabbi Schindler's program based on an article in DAVAR. SEE PREVIOUS SELECTIONS No. 58, top p.6, under heading: MISSIONARY JUDAISM by Mordecai Barkai, which extends through page 7.) The article concludes: The missionary program of Rabbi Schindler was accepted apparently as a failed/idea which is contrary to the way of Judaism and is lacking any factual basis. There are few Righteous Proselytes among them, but there are unnecessary and damaging proselytes with ulterior motives among them. What is a cause for concern is that Rabbi Schindler, a Zionist, who is apparently concerned about the Jewish demographic forecast, is basically a Reformist with all the frivolousness of Reformism which has led to apostasy in every place it has existed. The campaign for conversions to Judaism of the Reform is likely to be one more step for expanding apostasy. We must be wary of it. END ARTICLE.

DATE: 7.5.79 JOURNAL: "HATSOFE" (HEB AM NRP) NEWS ARTICLE  
 HEADING: "KEREN YALDENU" HELD MEETING WITH HAIFA MAYOR  
 BYLINE: A. Zvi Gibeon

QUOTE: At the home of the Carmel District Supervisor, Dr. Eilati, Honorary Chairman of the "Keren Yaldenu" organization in Haifa, there was held a meeting of acquaintanceship between the managers of the "Keren" and the Mayor of Haifa, Mr. Arye Goral. Present were the Deputy Mayor, Mr. Yosef Blustein, three representatives of the religious bloc in the Municipality, Rabbis Yaacov Fink and Yaacov Rosenthal, Chairman of the Religious Council, Mr. Y. Levanon, National Director of the Keren Yaldenu from Jerusalem, Mr. Yaacov Seklin, volunteer men and women and other public figures. The meeting was directed by Mr. Yitzhak Gatz, Director of the Keren Yaldenu clubs in Haifa, which operate for the benefit of deprived youth. In Haifa there are two clubs called "Tikvatenu" (Our Hope)...which operate on several levels. Volunteer activists and charitable women visit the parents of the youth and deprived families which have come into contact with organizations of the Mission in Haifa, doing everything possible to grant aid to these families in order to prevent them from being influenced by alien education. One of the main aims of "Kerene Tikvatenu" is to reduce as much as possible the social and cultural gaps....

The Hon. Chairman, Dr. Eilati, the host, praised the Municipality for budgeting a plot for an additional clubhouse in Naveh Hayn, and expressed his confidence that the new Mayor would lend a hand and an ear to this important enterprise for the good of the youth which is also for the good of the Municipality. Mr. A. Goral, the Mayor, in his reply said that the public committee should be enlarged to include educators who were not necessarily from the religious sector. He expressed his pleasure at hearing of the commendable activities of Keren Yaldenu being performed in the city of which he had not been aware until coming to the home of Dr. Eilati, and promised his aid to this enterprise.... END ARTICLE

SUBJECT THREE: "JEWISH CHRISTIANITY"

DATE: 10.5.79 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR  
 HEADING: "JEWS FOR JESUS" BY: CLAUDE DUVERNOY, Director, Christian Action for Israel, Jlm  
 QUOTE: The Supreme Court decision drawing the lines between Judaism and Christianity (Apr 6) prompts some important reflections: (1) The dogma defining the Trinity (Jesus being "the true God of the true God") goes back to the 4th Century. It does not reflect the God of the belief of the Disciples and Apostles as enunciated in the New Testament, and it would have deeply shaken Jesus himself. It was formulated by theologians

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and jurists estranged from the biblical Hebrew sources and fully immersed in Greco-Latin mythology and terminology. (2) In amazing harmony with the the teachings of biblical and talmudic wisdom, Jesus came as "Servant of the Lord" (Isaiah 53), as atonement for the world, and will come back as King-Messiah to establish the divine kingdom upon this earth. This is why he himself firmly advised his disciples not to present him as the Messiah.

(3) The irritating problem of the "divinity of Christ" is a false problem, which has poisoned the relations between Christians and Jews for 16 centuries. (4) When will Jewish scholars see that Paul--Rabbi Shaul Ha-Tarshi--never betrayed Judaism, nor did he establish "Christianity." Dogmatic Christianity is, unfortunately, the work of those "church fathers" who had no Hebrew culture and were contaminated by former pagan antisemitic contempt.

(5) The secret of Jewish-Christian reconciliation lies in our common biblical sources. The "Jews for Jesus" people yearn for this pathetically. They should rid themselves of the slogans of a Hellenized Christian theology. Then perhaps judges of the Israel Supreme Court would grant them the privilege of the Law of Return. There is certainly no room in the Jewish establishment for the trinitarian dogma, but there should be a little place for Jews who share the beliefs and hopes of so many good Jews who lived in the times of this unique Yesua. END LETTER.

DATE: 4.5.79 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) LITERARY REVIEW

HEADING: "THE HEBREW BOOK AS A SURPRISE"

BYLINE : Moshe Singer

SUMMARY: This is a highly critical article of the Hebrew publishing industry vis-à-vis translations, grammatical styles, innovations, typographical errors and linguistic innovations, with a number of books given as illustrations of the "surprises" in store for the Hebrew reader. Among the books noted is Professor David Flusser's "JUDAISM AND THE SOURCES OF CHRISTIANITY", which is ranked of "high quantity and quality, but strewn with defects and errors of various kinds..." (typos, odd spellings, odd abbreviations, etc.)

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THE EXECUTIVE OF THE UNITED CHRISTIAN COUNCIL IN ISRAEL (UCCI) HAVE DECIDED THAT, DUE TO THE INFLATIONARY SPIRAL, THERE WILL BE A MODEST CONTRIBUTION REQUESTED OF READERS OF THIS CLIPPINGS SERVICE IN THE AMOUNT OF THIRTY-FIVE (IL 35.-) ISRAELI LIROT (OR U.S.\$4.50 ABROAD) PER YEAR. YOUR PROMPT RESPONSE WILL BE APPRECIATED.

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