

SUBJECT NUMBER ONE: ANTICHRISTIAN ZEALOTRY (SEE ALSO SELECT. 73-75)

DATE: 3.2.80 JOURNAL: "ISRAEL NACHRICHTEN" TELAVIV (GERMAN LANGUAGE) NEWS ART.
HEADING: "STRONGER PROTECTION FOR CHRISTIAN SITES IN JERUSALEM"

SUMMARY: The article is a four-paragraph report on the joint declaration of UCCI, CHRISTIAN INFO. CTR and DORMITION ABBEY relative to attacks on Christian institutions, and a criticism of the "exclusivist" view of certain elements vis-à-vis the Holy City, and an expression of the Christian community's rightful link with Jerusalem alongside the other monotheistic religions. END SUMMARY

DATE: 8.2.80 JOURNAL: "JEWISH CHRONICLE" (LONDON) NEWS ARTICLE
HEADING: "BEGIN REASSURES CHURCH LEADERS"

BYLINE: Our Correspondent in Jerusalem

EXCERPTS: Mr. Menachem Begin has issued a statement seeking to reassure church leaders in Jerusalem that the authorities will not tolerate acts of vandalism against church property. He emphasized that the authorities "will do their utmost to prevent recurrence of such intolerable criminal acts." The statement was delivered on Monday to the heads of 20 Christian denominations by a senior P.M. official. It declared that under Israeli law "all faiths enjoy complete freedom of worship, protection of their properties and freedom of access to their shrines. The Govt of Israel upholds these principles in the fullest measure, just as it has always done in the past in the spirit of respect for all the faiths represented in Jerusalem. We take pride that since reunification of our capital city, Jerusalem has enjoyed the harmony of coexistence and mutual tolerance." The Christian leaders expressed satisfaction at the PM's assurances, but earlier, following a series of acts of vandalism against church property, and what they regarded as the authorities' lukewarm response some Church leaders had issued a critical memorandum. (There follows a background report on the memorandum by UCCI, Christian Info. Centre, Dormition Abbey, as reported Selections No. 73, beginning page 1, dated 1.2.80 etc.)...

Jerusalem City leaders were pleased with the PM's statement, but regretted that it had been issued as the outcome of Church protests and not sooner. However, they expressed the hope that the PM's statement would ease tension and restore the framework of interfaith relations in the city. END ARTICLE EXCERPTS

DATE: 15.2.80 JOURNAL: "JEWISH CHRONICLE" (LONDON) NEWS ARTICLE

HEADING: "ARSON ATTEMPT AT CHRISTIAN SHOP"

BYLINE: Our Correspondent in Jerusalem

EXCERPTS: Intruders who broke a window of a Jerusalem shop selling Bibles and Christian literature and then attempted to set fire to it apparently fled when they saw a police patrol approaching, and little damage was caused. Later, a telephone caller saying he represented Rabbi Meir Kahane's Kach group claimed responsibility for the attack. He said he would not be deterred by the appeals of Mr. Menachem Begin, the Israeli PM, and Mr. Teddy Kollek, Jerusalem Mayor. Leaflets bearing the imprint of the so-called "Yad Leachim" Orthodox group were distributed in some parts of the city this week urging a war on missionaries. However, group members denied involvement in recent attacks on Church property and Christian bookshops. (The second column of the news article summarizes and quotes from Dr. R. L. Lindsey's letter to the JERUSALEM POST, for which see SELECTIONS No. 73, page 11, centre, dated 12.2.80.)

DATE: 22.2.80 JOURNAL: "ISRAEL NACHRICHTEN" (TELAVIV) GERMAN LANGUAGE FEATURE

HEADING: "VANDALISM IN JERUSALEM"

BYLINE: Schalom Ben-Chorin

SUMMARY: The article deals with recent anti-Christian zealotry in Jerusalem which has stirred sharp reaction in the Christian world and in Jerusalem. It summarizes the recent incidents and the reaction of the Christian community, as well as the reactions of Mayor Kollek, Dr. R.L. Lindsey, various interfaith and religious organizations (UCCI, IIC, (Israel Interfaith Committee) The Ecumenical Theological Research Fraternity in Israel, the Jewish Council in Israel on Interreligious Consultations) and gives some background material about these organizations. ("The UCCI is a working fellowship of Christian Churches in Israel looking after the interests of the Christian minority.") A discussion follows of the work of the Bible shops in Israel, of the Dormition Abbey, the Baptist Church (including a few comments about the "Hebraic" character of its

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Sabbath worship). There are comments about the damage wrought by the extremists; a reference to the Prime Minister's letter to the Christian community; the harm wrought by the antimission law of 1978, and a call to recognize the sacredness of Jerusalem to the three monotheistic religions. "The throwing of a stone in Jerusalem at a church, a chapel, a Christian Bible centre, is like the throwing of a stone into the water with its ever widening ripples. The world, and especially the Christian world, always has an eye on Jerusalem."

The writer sounds a warning against alienating Israel's genuine friends in the Christian world, especially "the Bible-believing Christians," and calls for galvanizing public opinion on this issue. He asks where are the politicians, Rabbis, Ministers of Religion and Culture and Education, and concludes that there must be an equivalent response to antichristian prejudice as Jews demand of Christians in response to anti-Jewish prejudice. (END SUMMARY)

DATE: 28.2.80 JOURNAL: "ISRAEL NACHRICHTEN" (TELAVIV) FEATURE ARTICLE

HEADING: LET THE VOICE OF JERUSALEM BE HEARD LOUD AND CLEAR"

BYLINE : VIATOR

SUMMARY: "Jewish Jerusalem, the City of David and Solomon, has been disturbed by rowdies and irresponsible clerical elements and brought to a bad situation without the impact of public opinion being felt. Can Mayor Teddy Kollek fight the battle alone for the clearing of the capital city?" the writer asks. Where are the voices of the liberal and intellectual community? He reminds his readers of the appeal before the UN in October by Pope John Paul II ("no reactionary Pope") for international guarantees for the three monotheistic religions. Notwithstanding this, an anti-mission campaign so-called has been undertaken against Christian sites, as reported in the Western press, along with the joint response of the various Christian streams in Jerusalem. The Min. of Relig. Affairs have looked after the Christian community through their special Christian Affairs department in a praiseworthy manner as has the Jerusalem Mayor, but the Knesset and the Police Minister, Joseph Burg, are equally responsible to protect effectively the Christian sites, and public opinion must be heard loud and clear before the scandal goes any further in the failure to protect Christians in the State of Israel. END SUMMARY

DATE: 13.3.80 JOURNAL: "JERUSALEM POST" (ENGLISH AM INDEPENDENT) NEWS BRIEF

HEADING: "JERUSALEM RABBIS RAP CHURCH VANDALISM"

BYLINE : J.P. Reporter

QUOTE : The chief rabbis of Jerusalem yesterday condemned the recent defacing of Christian institutions in the city as negating the spirit of Judaism. "It is difficult for us to believe that Jews could be involved," declared Rabbi Bezalel Zolti and Shalom Mashash in a joint statement "for it is known that such acts are forbidden and may even damage the Jewish nation here and abroad. It is our task in this time to keep the Tora in matters between man and his environment and between man and his fellow man," the statement said. (END NEWS BRIEF)

DATE: 13.3.80 JOURNAL: "DAVAR" (HEBREW AM LABOUR) NEWS ARTICLE

HEADING: "JERUSALEM RABBIS DENOUNCE ATTACKS ON CHRISTIAN SITES"

BYLINE : "DAVAR" Correspondent in Jerusalem

QUOTE : The Chief Rabbis of Jerusalem, Rabbi Bezalel Zolti and Rabbi Shalom Mashash, yesterday issued a joint declaration in which they denounced the hoodlum attacks recently against Christian religious sites in Jerusalem. In their statement it is asserted: "It is difficult for us to believe that Jews are involved in the attacks on the religious sites of other religions in Jerusalem, inasmuch as it is known that such acts are absolutely forbidden and are also liable to do harm to the people of Israel in the land and in the Diaspora. Let us not provide an opportunity to those who would slander and hate us." It is further asserted in the declaration: "It is our duty in this period to multiply fulfilment of the commandments and good works, and to intensify our efforts in the keeping of the Tora relative to the matters concerning relations between man and God and man and his fellows."

The DAVAR Correspondent notes that several weeks ago a delegation of the roof organization of the National Council of Churches in the USA visited Israel. The delegates met with Jerusalem Mayor Teddy Kollek, and among other things,

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protested the attacks upon the holy places of Christendom in Jerusalem. They asked why the Rabbis of Jerusalem had not denounced such acts. It appears that the declaration of the Chief Rabbis of Jerusalem has come in the wake of these questions. END NEWS ARTICLE

DATE: 13.3.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS BRIEF
HEADING: "CHIEF RABBIS DENOUNCE ATTACKS UPON HOLY PLACES"

QUOTE : The Chief Rabbis of Jerusalem yesterday denounced the attack on the religious sites of other faiths. "It is hard for us to believe that Jews are involved in this, inasmuch as it is known that such deeds are absolutely forbidden and are liable to cause harm to the people of Israel in the Land and in the Diaspora. Let us not provide an opportunity to those who would slander and hate us," the Jerusalem rabbis write. END NEWSBRIEF

DATE: 13.3.80 JOURNAL: "HATSOEHEH" (HEB AM NATL RELIG. PARTY--NRP) NEWS BRIEF
HEADING: "CHIEF RABBIS OF JERUSALEM DENOUNCE ATTACK ON RELIGIOUS SITES OF OTHER RELIGIONS"

QUOTE : In the wake of the news of attacks on the religious sites of other faiths in Jerusalem by unknown persons, the Chief Rabbis of Jerusalem have denounced the attacks. "It is hard for us to believe....(as above)". (There is also the quotation relative to "our duty in this period...etc. as above.)

END

DATE: 14.3.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE
HEADING: "CAUGHT YOUTH WHO TRIED TO SET FIRE TO CHRISTIAN SHOP FOR SCRIPTURES:
THE FRANCISCAN ORDER PRAISES ACTION AGAINST HOODLUMS"

BYLINE : Gavriel Stern, "AL HAMISHMAR" Correspondent

QUOTE : The Director of the Dept for the Christian Communities in the Ministry of Religious Affairs, Daniel Rossing, recently caught "redhanded" a young man trying to set fire to the Christian Scripture shop "The Torch" on Queen Shlomo-zion Street. He was slightly injured in a struggle with him, but held on to him until the police arrived to arrest him. The organ of the Christian Information Centre of the Franciscan Order praises the courageous act and sees in it a sign of the forcefulness of the authorities in dealing with the wave of anti-christian hoodlumism by a small minority. The publication notes with satisfaction that the Jerusalem police have appointed a special officer to handle the matter.

Three important Christian clergymen, Roy Kreider (on behalf of the Prot. UCCI), the Franciscan Fr. Ienazio Mancini, the director of the Christian Info. Centre (Catholic) and the Benedictine Fr. Birgil Pixner of the Dormition Abbey on Mt. Zion, who at one time published a sharply-worded declaration against the attacks upon the churches, ^{have} extolled the forceful denunciation of these criminal acts, which PM Menahem Begin delivered to the Christian leaders through the Director of the Dept for Ecclesiastical Affairs in the Foreign Ministry, Mr. David Efrati. (END ARTICLE)

SUBJECT NUMBER TWO: "THE MISSION"

DATE: 16.3.80 JOURNAL: "MAARIV" (HEB PM IND) NEWS ARTICLE
HEADING: "COMPLAINTS ABOUT DISTRIBUTION OF MISSIONARY MATERIAL AIMED AT RABBIS"
BYLINE : Zvi Singer

QUOTE : Missionary material aimed especially at rabbis and containing details of rabbis who have converted to Christianity, has been recently distributed in Israel. This is claimed by the ultra-orthodox organization "Yad L'Akchim" which is waging a struggle against the Mission. According to the "Yad L'Akchim" activist, the material was sent from Canada by Anna M.H. Vross who is "an aggressive missionary of the Messianic sect." Among the missionary publications there is also a tract especially for physicians about physicians who converted to Christianity. The missionary publications are in Yiddish, English and Hebrew. Rabbis have turned to the "Yad L'Akchim" organization in Jerusalem after many packages were left in postal branches with the request that it be published openly that the material be destroyed. There have also been appeals from various postal workers in Jerusalem because their branches are filled with this material. END

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DATE: 16.3.80 JOURNAL: "YE DIOT AKHRONOT" (HEB PM IND) PHOTO STORY
 HEADING: "MISSIONARY LITERATURE WILL BE BURNT AT THE STAKE"
 CAPTION: Within the framework of "the burning of the leaven" which will take place on the eve of the Passover, the activists of the Torah Camp, "Yad L'Akhir" will burn missionary material "on the stake". The activists have appealed to citizens who have missionary material to send it to them in order to magnify the bonfire. In the photo: Missionary material to be burnt soon. (SOME OF THE MATERIAL FROM JACKET TITLES: "THE NEW TESTAMENT" (In Hebrew), "GOOD NEWS" (in English), "THE NEW TESTAMENT" (In Yiddish), "Two Persons from Eden" by Morris Cerullo (In Hebrew). END

SUBJECT NUMBER THREE: THE SECTARIANS

DATE: 10.2.80 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LANGUAGE NEWS
 HEADING: "EMMA BERGER...IN ZICHRON YAACOV"

SUMMARY: This is an eight-paragraph article briefly detailing the background to the recently reported preparations of legislation which would bar land and property purchases by foreigners, the proposed legislation being primarily aimed at the Emma Berger sect in Zichron Yaacov which has made massive purchases in that area. There is also a brief description of the sect. (SEE SELECTIONS No. 74, SUBJECT No. 3, page 13, "EMMA BERGER SECT")

DATE: 14.3.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) FEATURE ARTICLE ("CONTEXT")
 HEADING: "THE POST'S YAACOV FRIEDER VISITS THE BETHEL COMPLEX RUN BY GERMAN FUNDAMENTALISTS IN ZICHRON YAACOV: INSIDE THE 'SECRET' SETTLEMENT"

EXCERPTS: The 100th group of "Beth-El" pilgrims, some 70 adherents of a German fundamentalist sect, founded by Sister Emma Berger, has arrived for a month-long stay in the extensive Beth-El complex in Zichron Ya'acov. At the same time, swastikas and the word "Nazis" have once again been daubed on the houses of Beth El in the neighbouring village of Binyamina. And the Knesset Member from nearby Atlit, Pesah Grupper, is working for legislation banning the sale of lands and property to the sect in particular and "foreign buyers" generally. His efforts are backed by some Jewish religious circles fearful of missionaries, and by some people with emotional objections to Germans settling in Israel. Hostile articles have appeared in the press. As the controversy over the allegedly secretive activities of the sect is growing, their spiritual leader, Emma Berger, agreed to be interviewed by THE JERUSALEM POST, and this reporter was given free access to the "secret" factories Beth El recently opened in Zichron Yaacov, and to their expanding complex of homes, guest houses, a school, a farm, citrus groves, vineyards and fruit orchards. Their multimillion pound enterprise is virtually self-sufficient, and has also started exporting citrus fruit. The members refused only to be photoed. Work is done without salary at the spotlessly clean complex by adherents of the sect, who came here from Germany, Holland, Sweden, Switzerland and Canada in groups of 60 to 70 each. They put in an 8-hour day (or more) pay their own fares here, and pay for board and lodging, and accept a tithe on their salaries from home, Emma Berger disclosed. All profits are ploughed back into expansion of the enterprise.

Emma Berger, wearing a crisply starched uniform of her nursing profession, and her older sister Elsa, in a white coat, received me in the central Beth El guest house, simply furnished and immaculately kept. Old Testament verses in German hang in frames on the wall....Coffee, which the sisters do not drink, and homemade cakes were served immediately by a pretty young girl in white apron. The two sisters, both spinsters in their 60s, but looking younger, decried the hostility of the local press and of "a few" Israelis. They stressed they were motivated only by their love for Israel, had come here following the Word of God and were awaiting the arrival of the Messiah, "which is imminent because Israel's hour is coming." Contrary to "malicious rumours" that Emma Berger has become a millionairess, she says that the sect's enterprise here has been turned into a "kibbutz" and officially registered as the Beth El Society in Israel. All the property that had been registered in Emma's name had been transferred to it, though only the two sisters can sign cheques in its name. Should the Beth El Society dissolve, its founding articles provide that all property will go to the State of Israel, "and no personal claims from any of us will be possible," the two sisters said.

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(There follows a description of the founding of the sect by Sister Emma in Wurttemberg 17 years ago when she was an unsalaried "sister of mercy" nurse, apparently in a Protestant order and sustained an allegedly lethal dose of radiation from which she was "privileged with a miraculous cure," and as a result she began to study more devotedly the Bible, which convinced her of the need to a new approach to Israel.)

"Our studies of the Prophets taught us that God's hour for Israel is at hand. We feel we are all the seed of Abraham and an invisible hand has guided us to Israel," Emma said. They decided to come here to await the coming of the Messiah. Through Youth Aliya, which they had supported, they were directed to Zichron Yaacov, where they bought the abandoned Dora Schwarz pension... Since then they have bought other buildings and farm lands... and created a thriving community of the faithful, whose members include housewives and highly skilled Meister workers and engineers. A row of spotlessly clean buildings which house several factories are the latest addition to the complex. The frames of the buildings came from an Israeli contractor, but everything else was built by members of the community. Inside, men and a few women produce noodles, aluminium windows and shutters and iron frames for the vineyards, and run a carpentry workshop and one producing tools and dies needed by the community plus a cannery, dry cleaning shop and bakery. A well-equipped garage maintains the community's two trucks, two buses and fleet of vans. The women also upholster furniture. The farm operation includes a dozen milk cows and a chicken run... Smoking is prohibited at Beth El "because we object to any addiction," but an occasional drink is permitted. In a new factory building going up, "we intend to manufacture for export," Sister Emma said, to earn even more foreign currency for Israel, in addition to tithes, donations and tourism incomes...

The pilgrims who come to pray and work at Beth El are like kibbutzniks in that they receive no salaries and hold weekly Friday night general meetings, but decisions are not made by vote. "Our decisions are arrived at by consensus guided by the word of God." When consensus evades them, they postpone a decision and pray for guidance. The two sisters stressed that they engage in no missionary activities, neither here nor abroad, and in fact spread no written propaganda. All their adherents, "not members," are attracted by word of mouth. Formerly members of many Christian denominations, they are people "who are not satisfied with their church and want to join us in living according to the Bible." These adherents come to Beth El for monthlong stays to work, study the Bible, pray and tour Israel, and return to spread the Word... They vigorously denied that they had been so successful in buying up property here because they offered to pay far above market prices. "In fact, we have never asked to buy anything. In every case the sellers came to us because they needed money, and we were able to pay cash. We never paid above the going rate. Indeed, in one case the tax authorities checked up on one of our purchases, because they did not believe we had bought it so cheaply," Elsa said.

They also rejected the charge that they were out "to take over Zichron." They wished only to live in Israel and wait for the Messiah, not to conquer anything...

They noted that when the Yom Kippur War broke out, pilgrims due to leave refused and stayed on for eight weeks to help Israel... The Beth El compound keeps to itself, doing so, the sisters explained, in order to avoid any accusations of missionary activities. Their prayer hall (they have no church) has neither a cross nor any icon or picture, in keeping with the injunction against "graven images." The sisters feel they are being "persecuted" by hostile "and quite false" press reports. Harassment from certain groups has included the daubing of swastika on the walls of a Dutch couple who saved 67 Jews at the risk of their own lives during the war," a petition against them, and by occasional deliberate damage to their water pipes, car, tyres and property. They also felt that the Interior Ministry's persistent refusal to grant at least the two sisters Israel citizenship "unjust" forcing them to leave the country every time their visa expires and come back again. "If we had brought so many tourists and foreign currency into any other country, we would have been honoured, not persecuted." Self-contained and self-sufficient, the fundamentalist "kibbutzniks" of Beth El have long been an enigma... Behind their fences they "love Israel," they say, and pray for the redemption of Jerusalem and Zion and await the Messiah.

(END ARTICLE)

DATE: 11.3.80 JOURNAL: "ISRAEL NACHRICHTEN" (TEL AVIV) GERMAN NEWS BRIEF

HEADING: "JEWISH CHRISTIAN KIBBUTZ DESIRES RECOGNITION"

QUOTE : IR OVOT, a "Jewish Christian settlement" near Hatzeva in the Arava, has petitioned the High Court for a ruling granting recognition to the name of their settlement. Originally, Ir Ovot was a "moshav shitufi" (a communal moshav settlement, just short of being a kibbutz collective TRANS), which was founded by Simcha Perlmutter of the USA. He lives with two wives and his family in Ir Ovot and is the founder of a sect and the author of a book, "THE TENTS OF SHEM" which is due to appear soon in the USA. The Israeli Interior Ministry has refused to recognize the settlement after the 15 families on the land have ^{regarded} ~~regarded~~ "Rabbi" Jesus as the last and the greatest of the Prophets. It is also reported that the members of Ir Ovot are also engaged in handicraft and transportation. The settlement is also a member of the Agricultural Assn, and it was founded in 1966. END NEWS

SUBJECT NUMBER THREE: CHRISTIANS IN THE NEWS

A: RELATIVE TO JEWS AND ISRAEL (INCLUDING A FEW ODDITIES)

DATE: 22.2.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS BRIEF

EXCERPT: Luncheon last Sat. in honour of RICHARD S. ZISLER, chairman of the international projects committee of the Museum of Modern Art in NYC, a notable collector. He came to Israel...for the opening of the American Art exhibit at Tel Aviv Museum, of which he is a governor. The Chicago-born investment consultant...having been an Episcopalian priest in his early years, returned to Judaism during a visit to this country in 1947, delivering his last sermon from the pulpit of St. George's Cathedral in Jerusalem, to an audience of four, two of whom were armed British soldiers... it was the Yishuv's struggle for survival that brought him back to his origins...END EXCERPT.

DATE: 29.2.80 JOURNAL: JERUSALEM POST BOOK REVIEW

HEADING: "DIXIE LAND'S JEWS"

"TURN TO THE SOUTH: ESSAYS ON SOUTHERN JEWRY"

REVIEWER: DAVID GEFREN

EDITED BY NATHAN M. KAGANOFF & M.I. UROFSKY

EXCERPTS: The American South has always been shunned by the vast majority of U.S. Jews...which accounts for only 1 percent of the total population of the Southern states (outside the southern tip of Florida)...Interestingly, the Southern Jew outside the Miami Beach area remains something of an alien because of the persistence of latent antisemitism, which is possibly kept alive by the teachings of certain fundamentalist Christian denominations. This has caused Dixie Jews to remain in tight communities...EXCERPTS END

DATE: 12.3.80 JOURNAL: "JERUSALEM POST" NEWS ARTICLE

HEADING: "ASTRONAUT PLEDGES TO WORK FOR ISRAEL"

BYLINE : JERUSALEM POST REPORTER

QUOTE : Retired U.S. astronaut Charles Duke, who spent more than 71 hours on the moon during the Apollo 16 mission in April 1972, believes that the return of Jews to Israel is God's command, and yesterday pledged to work for Israel. He was speaking to a press conference in Jerusalem's Diplomat Hotel. Duke, a veteran fighter pilot in the US Air Force, and a major-general in the Reserves, joined NASA in 1966 and served on the control team of the historic Apollo 11 mission, the first to complete a manned lunar landing. Duke is on a two-week visit accompanied by his wife and son. Two years ago he became a born-again Christian, and now believes it is his fate to spread the gospel. At the news conference, Duke admitted that he was once prejudiced against Jews. Duke is guest speaker at the weekly Rotary Club meeting at the West Jerusalem YMCA at 1 pm today. END

DATE: 12.3.80 JOURNAL: "YE DIOT AKHRONOT" (HEB PM IND) NEWS ARTICLE

HEADING: "SPACE PILOT 'A PENITENT' COMES TO VISIT THE HOLY LAND"

SUBHEAD: "I LOVE YOU ALL," SAYS ASTRONAUT CHAS DUKE WHO SPENT THREE DAYS ON MOON"

BYLINE : Rivi Tavori, "YE DIOT AKHRONOT" CORRESPONDENT

QUOTE : In 1972 Charles Duke spent three consecutive days on the moon. "It was fun," he says, "real fun." But the true peak of his life, he claims, was only reached after "he became a penitent" and discovered religion. As a part of this discovery, he is now on a visit in Israel. "Believe me," the fair-haired American said in his heavy southern accent, "that I love you all. Once I didn't like Jews, and was even antisemitic. Today I feel a strong love for you. God has commissioned me to help you," he said with emotion.

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The journalists who came to the meeting at the Hotel Diplomat had expected something quite different. They had come to meet General Chas. Duke, one of the 12 chosen ones of the century who had been privileged to walk upon the moon, a distinguished fighter pilot, an engineer with a second degree in aeronautics, and a former astronaut. In April 1972 Charles Duke reached the moon in the spaceship Apollo 16. Together with John Young he was the first to walk about and to explore the lunar highlands. The mission itself lasted 11 days, and the two spent three consecutive days on the surface of the moon.

"This was a fantastic experience," Duke relates, "an experience I would be ready to repeat. But it was a technological experience only. When I returned to the earth," he says, "I felt an emptiness. Where to now?" I asked myself.

I decided that what I needed was lots of money. I began to work as a beer distributor. I made a pile of money for two years, but I was miserable. My wife even thought of suicide."

It appears that today Duke's situation has improved. "We found Jesus, and we are happy. All our lives are devoted to Jesus." Charles Duke now belongs to a sect which believes especially in the New Testament and in the Land of Israel. "I came with my family and friends to visit the Holy Land and we have fallen in love with the place and the people."

This evening the astronaut who found God invites his brethren of the children of Israel to the Hotel Diplomat where he will screen a film which will tell all, and share all the experiences he had on the moon, with great patience and for a good while. Thus, according to him, God has commanded. END (PHOTO INSET: CHARLES DUKE A PENITENT)

DATE: 12.3.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS BRIEF

HEADING: "DULZIN DROPS PLANS FOR PAPAL AUDIENCE"

BYLINE: JP REPORTER

QUOTE: Jewish Agency Executive chairman Arye Dulzin does not intend to obtain an audience with Pope John Paul II, according to the agency spokesman's office. A meeting had been scheduled for last week, but Dulzin did not fly to Rome at the last moment because, according to spokesman Zvi Eyal, he was suffering from influenza. Contrary to reports that Dulzin would try again, the spokesman said that the idea had been dropped." END

DATE: 16.3.80 JOURNAL: "AL HANITSEHAR" (HEB AM MAPAM) FEATURE ARTICLE

HEADING: "STRANGE IGNORANCE" BYLINE: Gabriel Stern

QUOTE: Catholic clergymen whom I met at the very pleasant reception held by the Interfaith Committee in honour of the National Council of Churches in the USA at the Pontifical Biblical Institute derided the provincial ignorance revealed by a segment of the Israeli press about the planned visit of Jewish Agency Chairman Arye Dulzin with Pope John Paul II. "Do they not know at the Jewish Agency that 'a private audience' in 'a side room' (usually the Library) is the most esteemed and intimate kind of meeting with the Pope?" they exclaimed in astonishment. There is of course an official visit according to all the ancient and rigid protocol, which is usually reserved for heads of state, ambassadors and the like. The lowest rank is the general audience.

About a decade ago I had the privilege of being in a large audience in which thousands of people had entered. On a somewhat higher rank is the audience in which the names of persons or delegations are mentioned in such an audience in the papal address. For more privileged guests, at the conclusion of the general audience they may approach the pope for "the kissing of the hand" (that is the official term), and then the pope exchanges a few words with them.

The presidents of the World Zionist Organization, Herzl and Sokolow, in their time were received by the popes. The first Foreign Minister of Israel, Moshe Sharett, was privileged at the beginning of the State's history to have an audience with Pope Pius XII, but the Vatican newspaper noted this fact without indicating his office. While the visits of Prime Minister Golda Meir and Foreign Ministers Abba Eban and Moshe Dayan were afforded a respectable coverage, although the atmosphere relating to Golda Meir was somewhat troubled because of a premature "leaking" of the news, an unsympathetic response by the Vatican spokesman, and an unfortunate newspaper interview by Golda Meir herself. Former Minister of Tourism Moshe Kol also obtained an audience in connection with pilgrimages.

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The visit of Jerusalem Mayor Teddy Kollek was not helpful because of premature publication (I will confess by the writer of these lines).

The incumbent pope has on various occasions demonstrated deep sympathy for the Jewish people, especially at his moving address in Auschwitz, and he has also received affectionately a top level delegation of Jewish organizations. The Vatican also denounced the UN resolution against Zionism as racism. Nevertheless, the official relations are on the basis of religion and not politically, although there are actually extensive ties, and this situation will apparently remain in force until there is a general peace settlement which will solve the Palestinian problem and settle the status of Jerusalem. The pope said at the UN that he aspires to a special ^{code} in the matter of Jerusalem which will be assured by means of international guarantees, and thereby he abandoned the idea of internationalization (of Jerusalem). Nevertheless, we must--and can--live in the foreseeable future without constant provincial ~~parting~~ ^{parting}. END

DATE: 12.3.80 JOURNAL: JERUSALEM POST LETTER TO EDITOR

HEADING: "APPREHENSION AT U.S. VOTE" BY: Mary R. Carse, Vermont Christians

EXCERPTS: It was with deep grief and (for Israel (Moshav Shaveva)) some apprehension that I heard the news that the U.S. had voted at the UN against Israel on the matters of censuring the settlements. As an American presently in Israel, I am afraid I must disassociate myself from this action of my government....My apprehension stems from the fact that, as a believing Christian, I see the U.S. action as the first step towards putting it on the wrong side at Armageddon. We have recently seen the swift demise of regimes who have turned against Israel: the latest being the Prime Minister of Canada who reneged on his promises to Israel as soon as he came into power; six months later he was out. I could name others. There is a promise: "I WILL BLESS THEM WHO BLESS YOU AND CURSE THOSE WHO CURSE YOU." The promise was to Abraham and his seed--which includes Israel--forever. It is not a fairy tale, it is inexorably working out. And woe to the land, or its regime, sceptical or scornful of such warnings. END EXCERPTS

DATE: 14.3.80 JOURNAL: JERUSALEM POST FEATURE ("WITH PREJUDICE")

HEADING: "SLEIGHT OF TONGUE" BY: Alex Berlyne

EXCERPTS: "...Even the names of languages can be deceptive. Not long ago I waded through the UNITED BIBLE SOCIETIES' list of the 1,431 languages into which at least one book of the Bible has been translated (another 500 are in preparation). STRIED MIAO....FANG...KIASI...PERM...KISSI...ANAL...SOSO... There are all sorts of languages in the United Bible Societies List which invite speculation. GOGO...WAIWAI...Another of the UBS's translations is into POLICE MOTU...In addition to Gaelic, Welsh, Cornish and Manx translations, the United Bible Societies' list includes 20 English regional dialects, ranging from Lowland Scottish to Dorset. It does not include a version of a Yorkshire translation of GENESIS 1:1 which I once heard recited: "Fust was nobbut nowt." (CONT'D) (END EXCERPT)

DATE: 16.3.80 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN NEWS BRIEFS

HEADING: "USA JEWISH KALEIDISCOPE" BY: Rolf Simon, San Francisco, Calif.

EXCERPT: The NCC, a union of the most important Protestant churches has, until now very anti-Israeli. But when the Antioch Diocese of New York brought forth a suggestion that the Govt should be asked to cut off help to the State of Israel, ^{the pro posal was rejected; however instead} a commission was set up to ~~make an on-the-~~ spot investigation of the problem of violations of human rights and also to inquire of Jews from Arab countries who have found a new home in Israel. END EXC.

DATE: 7.3.80 JOURNAL: JEWISH CHRONICLE (LONDON ENGLAND) NEWS ARTICLE

HEADING: "AS CHRISTIANS SEE ISRAEL"

QUOTE : "A reaction of fear" had characterized the attitude of the Christian churches and communities in Israel, Canon Peter Schneider, consultant to the Archbishops of Canterbury and York in interfaith relations, declared last week. Speaking to the London Society of Jews and Christians, he said that some of those communities even believed "if we do not recognize the State, it will go away." Developing his theme of "CHRISTIAN LIFE IN THE STATE OF ISRAEL," Canon Schneider said that "for the first time there was the feeling that Christians were living as a minority among a Jewish majority." (MORE)

He did not envisage an increase in Christian missionary activity, including that of the "lukatic fringe", as posing a threat, adding that since the State was founded more Christians had become Jews than Jews had become Christians. In response to Canon Schneider's call for an interfaith dialogue that would encourage a move away from intolerance, Rabbi Jonathan Sacks, the minister of Golders Green Synagogue, said that Judaism welcomed pluralism and coexistence. Mr. Frank Levine, a member of the society's executive committee, presided. END

SUBJECT NUMBER THREE (CONTINUED): CHRISTIANS IN THE NEWS

B: ITEMS OF GENERAL INTEREST

DATE: 16.1.80 JOURNAL: "THE TIMES" LONDON NEWS ARTICLE

HEADING: "PROTESTANTS INCENSED BY STATUE TO IRA LEAD"

PHOTO: THE STATUE TO THOSE WHO DIED FOR "IRISH FREEDOM" IN NORTHERN IRELAND

DATE: 26.1.80 JOURNAL: INTERNATIONAL HERALD TRIBUNE PARIS OBITUARIES

HEADING: DR. GEORGE BUTTRICK, 87, US PROTESTANT THEOLOGIAN

SUMMARY: Rev. Dr. George Arthur Buttrick, 87, former Harvard Univ. preacher and professor...pastor of Madison Avenue Presbyterian Church 1927-1954, went to Harvard as preacher to university, and Plummer Prof. Christian Morals to 1960, taught Union Theological Seminary and elsewhere ...general editor 12 volume work, "The Interpreter's Bible" and 4-volume "Interpreter's Dictionary of Bible", author of other books, born in England and educated there. END

DATE: 8.2.80 JOURNAL: "KAUL HA'IR" JERUSALEM HEBREW WEEKLY ("HAARETZ" RELATED)

PHOTO STORY: IN "PEACE BASEMENT" ON MT ZION THIS WEEK A PRAYER FOR THE PEACE OF THE WORLD CONDUCTED AND ALSO FOR U.S. HOSTAGES. PARTICIPATING WERE RABBIS AND CHRISTIAN CLERGY. (END)

DATE: 14.2.80 JOURNAL: JERUSALEM POST (ENGL AM IND) FEATURE ARTICLE

HEADING: "RUNNING WILD"

BY: Gwynne Dyer

EXCERPT: ... Carter is a "born-again Christian" whose personality is clearly inclined toward dramatic conversions to moral crusades. So, on top of the sensible responses that he should be making to deter and punish the Russians--higher arms expenditure, defence guarantees to threatened neighbours of Afghanistan, the embargo on feed grain exports--he has been piling irrelevant or unachievable threats like a general boycott of the Moscow Olympics. (END EXCERPT)

DATE: 7.3.80 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "A REVOLUTIONARY'S RISE TO POWER" PHOTO INSET: ROBERT MUGABE

EXCERPT: ...Mugabe was educated at mission schools in Rhodesia. Later he went to the Blacks only Univ. of Fort Hare in South Africa where he got his political baptism through exposure to harsh race laws, contacts with Communist leaders and readings of Karl Marx...Mugabe, a devout Catholic and Marxist, is a sharp-eyed and eloquent hybrid of revolutionary and academic...END EXCERPT. (REUTER, AP)

DATE: 8.2.80 JOURNAL: YEDIOT AKHRONOT (HEBREW PM IND) FEATURE ARTICLE

HEADING: "RUTH CARTER--REDEEMER OF KNOCKED ABOUT SOULS"

BYLINE: Rahel Shamir, New York PHOTO: RUTH CARTER STAPLETON

SUMMARY: (AND EXCERPTS) The kidsister of big Jimmy doesn't have to be introduced in great detail to the Israeli public. After all, she has visited Israel, paid her respects at all the tombs of the saints and strode along the via dolorosa of "Jesus the Messiah"...but what may not be known to everyone is that Ruth Carter Stapleton isn't only a goodlooking woman and a devout Christian, but she's a bit tralala--anyway, according to our Jewish concepts. Because this Ruth believes that the spirit of "the Redeemer" rests upon her after she was born again into Christianity, and she must, absolutely must, cause every human creature to be born again in a new system that she herself has invented... (The article continues in a sarcastic manner to describe the "method" of alleged rebirth à la Ruth Carter Stapleton, in a country home atmosphere, where her "clients" or "followers" come for healing and ministry.)

During the past 20 years since Ruth Carter-Stapleton began to engage in what she terms "the matter which God commanded me to do"--note this, she spoke with God--she has written three religious books, the last of which was called "IN HIS WAYS" which is due to be published soon, and in which she describes her tour ^{last} year of the Holy Land. Her first two book were "Inner Healing" and "Experience of Inner Healing", which sold 390,000 copies in hardcover and pocket editions.

(MORE)

(There follows a description of her administrative activities and her problems in this field especially in relation to her community where she has been trying to minister to needy souls.) "The main thing that I want," says Mrs. Ruth Carter-Stapleton, "is that 'Holvitia' (the community) will be something simple like my teaching." Indeed, the teaching of the little sister of the big president is really simple. Actually infantile, if you will forgive us the expression. END

SUBJECT NUMBER FOUR: THE NEW TESTAMENT

DATE: 15.2.80 JOURNAL: JERUSALEM POST (ENGL AM IND) "TORA & FLORA" FEATURE
HEADING: "WILD MUSTARD" BYLINE: LOUIS I. RABINOWITZ

QUOTE : The open fields are now covered with the tiny blossoms of wild mustard...It figures prominently, though mostly in a metaphorical sense, in the Talmud and the New Testament. In both it is the symbol of the smallest possible quantity. In the latter, the metaphor is consistently applied to the "little faith which moves mountains"... "IF YE HAVE FAITH AS A GRAIN OF MUSTARD SEED, YE SHALL SAY UNTO THIS MOUNTAIN, 'REMOVE HENCE' AND NOTHING SHALL BE IMPOSSIBLE TO YOU." (MATT. 17:20) In the Talmud it is applied to a much more prosaic subject--the amount of menstrual blood rendering a woman ritually unclean and intercourse forbidden...and also the therapeutical qualities of mustard... There is a New Testament reference, however, that is completely puzzling. In Matthew 12:31/32 (SHOULD BE 13:31/32) it is stated that mustard is "THE LEAST OF ALL SEEDS, BUT WHEN IT GROWS UP IT IS THE GREATEST AMONG THE HERBS AND BECOMES A TREE SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF." (CF LK 13:19 and MK 4:31-32) EN. EXCERPTS

DATE: 7.3.80 JOURNAL: JERUSALEM POST "TORA AND FLORA" FEATURE
HEADING: "LIGHT OR A LEGEND" BY: LOUIS I. RABINOWITZ

EXCERPT: (Refers to "the peculiar legend that the leaves Adam and Eve used to cover their nakedness were not those of a fig tree, but of a banana." Rejects the legend and adheres to the traditional belief that the fig leaves were indeed what we know as fig leaves today, and then makes a passing reference to the N.T., as follows:) The leaf of the fig tree is mentioned in another connection in the New Testament. Its covering itself with leaves is taken as a sign that summer is near. "WHEN THE BRANCH IS YET TENDER AND PUTTETH FORTH ITS LEAVES, YE KNOW THAT SUMMER IS NIGH." (MATT. 24:32) END EXCERPT

DATE: 24.2.80 JOURNAL: JERUSALEM POST COMMUNICATED NOTICE

QUOTE: THE VAN LEER JERUSALEM FOUNDATION, THE ITALIAN CULTURAL INSTITUTE, THE HEBREW UNIVERSITY OF JERUSALEM INVITES YOU TO A DEBATE BETWEEN VITTORIO MESSORI (AUTHOR OF "HYPOTHESES ON JESUS") AND DAVID FLUSSER, ISRAEL PRIZE 1980 (AUTHOR OF "JESUS") ON THE SUBJECT: "TWO HYPOTHESES ON JESUS": CHAIRMAN PROF DAN AVNI SEGHE, THURS FEB 28, 1980 at 6:00 PM AT VAN LEEAR JLM FOUNDATION JLM.

DATE: 14.3.80 JOURNAL: "HAARETZ" (HEB AM IND) FEATURE ARTICLE

HEADING: "JESUS---BETWEEN JUDAISM AND CHRISTIANITY"

SUBHEAD: "A RENEW'D CONFRONTATION BETWEEN JUDAISM AND CHRISTIANITY IN THE MANNER OF THE MEDIEVAL DEBATES, RECENTLY TOOK PLACE IN JERUSALEM, AROUND THE CONTROVERSIAL FIGURE OF JESUS THE NAZARENE."

PHOTO : JESUS THE NAZARENE: WAS HE (RE)ELY) AN EXTRAORDINARY JEW?

SUMMARY & EXCERPTS: THIS IS A LENGTHY ARTICLE REVIEWING THE AFOREMENTIONED DEBATE AT VAN LEEAR J'LM BETWEEN FLUSSER & MESSORI.

Jerusalem, the capital of free Israel, is the last place where religious debates can flourish. Our paternalism vis-à-vis history, and especially Christian history, under the aegis of our national strength, has taken on an aggressive character unlike our Diaspora years. For this reason, the initiative of the ^{Italian} publicist Vittorio Messori, was quite surprising, and his coming to present his book "HYPOTHESES ON JESUS" before an Israeli audience, and to submit to the rod of criticism of the Jerusalem scholar David Flusser in a symposium conducted some two weeks ago at Van Leer Institute. There was something in that Jewish-Christian meeting of a marked reversal. For the first time in the sordid history of "religious debates" in the Medieval manner, the Jewish side demonstrated its self-confidence and played the ^{classic} "Christian" role. Indeed, the discussion had the character of a parody of these ancient theological debates which Heine so well described in one of his biting poems. There were some who were reminded of the well-known poem with its unexpected conclusion, and in any case, it opened the door to reconsideration of our prejudices, of our inexplicable hostility for Christianity (MORE)

which stands in direct proportion to the extent of our ignorance of Christian scriptures and the history of Christianity to which even our secularists relate in the best of circumstances as "a distorted variation of Judaism."

Prof. Flusser, Israel prizewinner for his book, "JUDAISM & THE SOURCES OF CHRISTIANITY," provided the discussion with the character of "Everything has already been said," and this confidence wherewith he formulated his theory of Jesus, the thoroughgoing Jew, and not a nonconformist, someone whom later Christianity hung into unjustly, was to all opinions not at all a reliable way to open a debate with a Catholic intellectual, and the Christians in the audience indeed ^{were} aroused and wagged their heads, but out of courtesy refrained from responding, or perhaps were apprehensive lest they be accused, Heaven forbid, of antisemitism. However, inasmuch as the entire evening had the air of some kind of entertainment, there was no need to fear that there would be an outburst of passions.

"Was Jesus really an exceptional Jew?" Prof. Flusser asked. "Actually, every Jew is exceptional, or at least thinks himself such." The audience broke out in laughter. Prof. Flusser emphasized the significance of this situation in which an Italian scholar was lecturing about Jesus in a Jewish city before Jews. "The true test," said Flusser, "of the success of a book which seeks to prove anew the historicity and divinity of Jesus is not in a Christian public but if it can persuade Jews." Flusser's address went off, as was to be expected, into the problem of antisemitism which was fashioned by the Christian church in the name of Jesus, and to a great extent flying in his very face. "I do not know any Jewish writer," proclaimed Flusser, "who has expressed doubt about the historicity of Jesus. The question of his divinity is quite another matter. I have not come here to conduct here a debate in the style of the Medieval debates. But it is my desire to recall what St. Augustine said about the Jews. He described them as slaves of the Christians, who carry for their sakes the Old Testament. This is the historical ^{TASK} which they have bestowed upon us, in the name of which it was possible to enslave us and to abuse us. I do not shrink from this determination, and I would even add to it: "We Jews bear on our backs also the New Testament. We, in our obstinacy to survive, serve as living witnesses and a continual test of the truth of the Christian dogma. We are unable to digest the dogma of the divinity of Jesus, which is alien to us, even as it was alien to Jesus itself. Jesus never claimed that he is the Son of God. Jesus never claimed that the prophets had announced his coming, as the later church did after him."

Jesus, according to Flusser, if he were to return to us today, would feel more at ease in a synagogue than in a church. In his opinion, Christianity always walked a thin line, and was torn between the faith of Jesus and the faith in Jesus. Prof. Flusser sees in Jesus the figure of the social critic, the humanist, who has arisen to warn of impending catastrophe in Judaism.

"I prefer Jesus," Flusser claims, "to the House of Shammai and to Simeon Bargiora. Jesus preached a humane and open Judaism, but did not violate the commandments of Judaism. Jesus had ^{an} antipolitical message. He proclaimed the politics of love, and his message was too great for his era even as it is too great for our era." It seemed for a moment during the heat of his address that Prof. Flusser was defending a private Jesus, a Jesus unwanted by anyone, a hybrid who would be crucified again if he were to return to the earth. The Jesus of Flusser is to all appearances the image of an ideal Judaism, humanistic, progressive, of wide horizons, and perhaps even the image of Judaism seen through the thick spectacles of "The Wisdom of Israel." I wanted to hear someone in the audience rise and shout: "Such a Judaism is possible to sell only to the Gentiles."

Vittorio Messori, an editor and journalist, has devoted his life to investigating the figure of Jesus. His book, "HYPOTHESES ON JESUS", is according to him, an interim summing up of his private investigation of the "Jesus Affair". His book seeks to demonstrate anew the divinity and mission of Jesus, and is not lacking in pretensions. Messori often cites Pascal, and like him he has tried to reestablish his faith after years of "sin and atonement." (MORE)

Indeed his work is clearly for Christian "penitents", and Messori ^{shows} in his lecture that his Jesus is a "journalistic" Jesus and not a university creature. The charm of his "Hypotheses" is in its simplicity, innocence and intimacy. Messori loves to tell about himself, his religious experiences as a priest before his congregation, and the need he demonstrates to be understood, to speak to everyone--but taken from the rhetoric of another culture, it is liable to grate on the ears of an Israeli.....

Jesus was not a Jewish prophet, Messori claims, and no one recognized him in his time. There is something in him that goes beyond doctrines, sects, and contemporary views of his time. The rise of Jesus was the consequence of the decline of Judaism, and the rejection of the Jewish people of Jesus was itself the decisive proof of the authenticity and truth of the founder of Christianity. "Christianity," continued Messori, "has preserved Jesus for the Jews, and I have now come to restore him to you with a re-assessment of his person." But which Jesus is Messori merchandising? Is it the Jesus of the Gospels, or the Jesus of the golden-hair of Christian ikons? Messori mocks that kind of Jesus "kitch" at the opening of his book.... It is a Jesus who is more appealing, brighter and more inspiring than the Jewish Jesus of Flusser, but it also represents a collection of prejudices about Jesus.

Vittorio Messori "apologized" in the name of the Christian church (another pathetic gesture) and declared that "the Jews no longer constitute a stumbling block to the understanding of Jesus." Be that as it may, it was clear that the turn for understanding between the two religions has not yet come, and it was not brought nearer that evening. The atmosphere of the discussion... in which Jesus was "torn" as it were between Judaism and Christianity, put this to the fore despite the good will of the man who made the effort to come from Rome to Jerusalem. "Come let us forget for a moment our prejudices and let us conduct a free debate," Prof. Flusser proclaimed at the outset of the evening, but precisely a discussion which sought to be "objective" was revealed to be a clear collection of prejudices without which there is no religion. There is perhaps in this a moral for those engaged in the study of Judaica: Christology, in contradistinction to Judaica, has not deviated from the official truths of the Church. For this reason it is so very strong, so sure of itself, so at peace with itself. Judaism is the religion of debate, and Jesus could not suffer it, and preferred to be crucified. END

(SAME PAGE: BOX: HEADING: "THE PEOPLE OF ISRAEL 'BEFORE' & 'AFTER'")

SUMMARY: Vittorio Messori was born in Modena in 1941, studied in Torino and engaged in editing and journalism, among others the daily paper "LA STAMPA". His religious instruction he received (besides what he taught himself) in Christian seminars in Assisi. His book "HYPOTHESES ON JESUS" (1976) has been translated into 12 languages, and in Italy alone has sold to date 400,000 copies. (THERE FOLLOWS AN EXCERPT FROM A CHAPTER IN WHICH THE AUTHOR EXPRESSES HIS SORROW FOR THE DECLINE OF JUDAISM AS A RESULT OF THE DIVERSION OF JUDAISM INTO EXEGESIS AND INTERPRETATION OF THE PAST AND THE DECLINE OF THE PROPHETIC INSTINCT IN THE DEVELOPMENT OF JUDAISM.) END

DATE: 15.2.80 JOURNAL: "AL HANISHMAR" (HEB AM MAPAM) FEATURE ARTICLE

HEADING: "BETWEEN JUDAISM AND SOURCES OF CHRISTIANITY" WITH PROF. FLUSSER

BYLINE: A.H. Alhanni LONG FEATURE PHOTO INSET: DAVID FLUSSER

SUMMARY: This is a ^{LONG FEATURE} interview with Professor Flusser about his latest book ("JUDAISM AND THE SOURCES OF CHRISTIANITY") and cites several remarks from the preface to his work (which have been earlier translated in "SELECTIONS" and see also No. 52). EXCERPT: Here we will introduce one of his stirring discoveries. He relates: 'Before the time that Zionism took root in the previous century there were groups of Jews who converted to Christianity but were unwilling to abandon their Jewishness. These saw in Christianity only the 'correct interpretation' of Israel's Torah. At present a great portion of them take a positive attitude towards Zionism and the State of Israel, and some of them even come to settle in Israel. Among the Jews of Christian religion there are various shades of attitudes towards the Torah and the commandments. Some of them are also observant of the commandments... most of them dislike the name "notzri" ("Christian" in Hebrew, lit. Nazarene), and are more comfortable with the term "Yehudim Meshikhiim" (Messianic Jews or Hebrew Christians...TRANS), and these, as experts on Judaism, serve (MORE)

as emissaries-missionaries, even though the "Messianists" are sometimes for understandable reasons not reckoned as thorough Christians, and are suspected of being Judaizers." (There follows a discussion of several remarks made by Flusser about his personal background, his contact with Christians, and sundry matters, including his very negative opinion of Gush Emunin, whom he compares to the worshippers of the Golden Calf. "These Orthodox militants are trying to to place, as it were, before God faites accomplis; they are trying to get a grip on the area of Him who spake and the world was brought into being." He also expresses concern for the future of the country and admits the possibility of a third destruction of the Jewish Commonwealth: "It all depends upon us, whether we learn to sustain our society in the way of righteousness." He describes the many claims on Flusser's time and energy by a variety of callers, Jewish and Christian, desiring his expert opinion or his presence at lectures, symposia, here and abroad. "Everyone wants to know...about Judaism, about Christianity, about this world and the world to come." He adds: "I don't think that in order to explain various subjects, one must believe in them.")

(Flusser remarks) "I may be able to assume and explain what a Buddhist from a certain stream has to do, but this does not mean that I am that someone. It isn't my job to correct views which I fundamentally reject. More than once people have erred with regard to me, as though I support certain views, which actually I completely reject. Students have commented to me more than once that when I lecture about the gods of Greece, I speak as though I believed in them. I understand that from the standpoint of identification (with the subject) at the time of research it is desirable, but this doesn't mean that I believe in the gods of Greece....If I help a Christian to be a better Christian, or a Marxist to be a better Marxist, it means I'm helping a man to be better, so what?..."

"If I had to lecture on New Year's Eve about Judaism and Christianity (an invitation he rejected), I would have had to identify with Judaism, and to explain to the Christians in the audience the significance of normative Christianity, and to explain it in such a way that they would not be offended and there would be no causeless hatred aroused. There is the danger that some listener would see in my remarks a kind of contradiction to his Christianity, and then I would certainly not be in his sight 'a good boy for Christianity', the apostle they imagine they see in me." (He ~~refers~~ ^{refers} briefly to an incident with a group of Mormons which led to tension, but no details were given.)

For a long while David Flusser expressed his ^{scientific and human} credo in relation to Judaism and in relation to Christianity, man and the universe, opinions and beliefs, art and ethics. "The aspiration to know is at the ^{essence} of man in whichever world he lives. For this reason he must accumulate ^{vast} a storehouse of information in order to distinguish between the essential and the nonessential, between truth and falsehood, between good and evil. Thus, I continue, like poor Mother Eve, with that fruit of knowledge, that "apple" which she offered to Adam."

(The balance of this lengthy article comprises a kind of "hymn of praise" to the subject, his work, his biography, and his companionship in the Sephardic synagogue which they both attend.) END SUMMARY AND EXCERPTS.

ASSORTED AND MISCELLANEOUS ITEMS:

A. DATED: 17.3.80 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR

HEADING: "CORRECT TERMINOLOGY"

BY: Dr. I.A. Eppe, Tel-Aviv

QUOTE : In an article on the Ramot Road of Feb. 28th, Robt Rosenberg refers to a Jewish place of worship as a "chapel." According to the Oxford Dictionary, a chapel is a place of Christian worship. It is never a place where Jews pray.

END LETTER

MISSIONARIES IN EGYPT

DATE: 19.3.80 JOURNAL: "THE EGYPTIAN GAZETTE" (ENGLISH)

HEADING: "MISSIONARIES WHO LEFT AN EDUCATIONAL LEGACY"

EXCERPTS: PRESBYTERIAN MISSIONARIES who fanned out in search of converts over a century ago have left a legacy of American schools in the Middle East that have educated a dazzling array of leaders ranging from presidents to guerillas. The missionaries have long since departed, ^{many} forced out during the nationalist upsurge in the 1950s. But American teachers and textbooks remain, and Bible-

(MORE)

teaching continues in some schools in Egypt and Cyprus. The most prestigious descendants of the mission schools are the American universities in Cairo and Beirut which have distinct U.S. ties but have long since abandoned their religious orientation. Together they have graduated former Presidents Ismail al-Azhari of Sudan and Hazen al-Kudsi of Syria, ten Prime Ministers, hundreds of diplomats, a daughter of President Anwar/Sadat, and the first woman Ph.D. of Saudi Arabia, Dr. Soraya Mohammed al Torky.

More controversial graduates, all of AUB, include: Dr. George Habbash, an M.D. who leads the most hardline Palestinian faction, Wadie Haddad, who masterminded a wave of airplane hijackings in the 1970s, and Leila Khaled, a daring female terrorist who helped carry them out....

AUB, founded in 1866, and AUC, founded in 1919, have become increasingly Arabized over the years, adding Arab teachers and administrators. However, both get their degree-granting authority from education boards in the U.S. and their campuses and approach to education remain distinctly American. "AUB has lived and functioned in the Middle East for 114 years. It is clearly not a foreigner. Its faculty are more than 70% from the region, and its programs are focused on the problems of the Arab world," said AUB Pres. Harold F. Hoelscher, formerly of the Univ. of Pittsburgh.... The U.S. Govt contributed 12% of AUB's \$ 36 million budget last year, and provided 54% of the Cairo school's \$ 8 million budget, but school administrators have been told Washington will end all support by 1986... School officials complain that Congress, through a new Mideast scholarship fund, is pressuring AUC to accept Israeli students, which many officials believe will unnecessarily embroil the Cairo campus in a hot political issue.....

A dozen prep schools set up by Presbyterians in Egypt have lost nearly all their U.S. ties after being turned over to the Evangelical Church, and have no ties with the American universities except their common heritage. In Cyprus, the Presbyterians founded Larnaca Academy and its sister school the Nicosia Academy, unique among foreign language institutions in accepting both Greek Christians and Turkish Muslims. Communal strife in 1963 forced an abandonment of this practice, which is lamented by many Cypriots who felt the lifelong friendships formed in school would help heal the divided island. The Presbyterians severed their last formal ties with overseas schools in 1975, including the two Cypriot schools. Larnaca Academy, founded in 1908, became the only school in the island nation to be taken over by its graduates... The primary goal of the school remains the same under its new management--to offer opportunities for education to all Cypriots, irrespective of nationality, religion or sex, and to train them for a life based on honesty and love for their fellow men with the teachings of Christ as a guideline," said Larnaca Academy principal M.C. Tjiaris. (AP) END

6. CHRISTIAN ASTRONAUT DUKE (SEE PAGES 6 & 7 HERE IN)

DATE: 20.3.80 JOURNAL: JERUSALEM POST (ENGL AM IND) FEATURE ARTICLE
 HEADING: "STILL RIDING HIGH" (PHOTO INSET: CHARLES MOSS DUKE
 EXCERPTS: "I would love to visit the (BY LINE: ALEXANDER ZWIELLI, JP STAFF
 moon again," says Brig. Gen. Chas. Moss Duke Jr., reminiscing about his first
 landing there on April 16, 1972. Tall and gentle, he speaks nostalgically of
 his unforgettable experience. (There follows several paragraphs description
 of lunar voyage.) By his own admission, Duke has not been the same since:
 "The earth is so beautiful when seen up there," he said...with its white clouds
 and crystal blue seas against the blackness of the space that he wanted to cry:
 "There is nothing in space like our planet," he says. Duke is also certain that
 this is no accident, but God's handiwork...earth is really unique. (There fol-
 lows several paragraphs of biography.) Married and the father of two sons,
 he admits to having been restless, dissatisfied and in a marital crisis until
 he started reading the Bible. Today, Duke claims he is a happier man. He still
 believes in progress...but for him, it is spiritual experience that is of para-
 mount importance. It colours his stay in Israel. He believes that the return
 of Jews is God's command and has an enormous respect for the Jewish faith and
 institutions. "I have never felt so much at home and so happy as among you,"
 he tells me. "And believe me, this is not my last visit here." END EXCERPTS

END TRANSCRIPTION 24.3.80/mb

LAST ITEM DATED 20.3.80