UCCI NEWS CLIPPINGS - SELECTIONS No. 78 (TO: 11-4-80)

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 3.4.80 JOURNAL: "YEDIOT AKHRONOT" (HEBREW P.M. INDEPENDENT) NEWS ARTICLE
HEADING: "THOUSANDS OF CHRISTIAN RELIGIOUS BOOKS PILING UP IN POST OFFICES"
SUBHEAD: "MISSIONARY INSTITUTION IN ONTARIO, CANADA MAILED TO ISRAELI CITIZENS TEN THOUSAND PACKAGES OF BOOK--AND THERE ARE NO CLAIMERS"
BYLINE : Gad Leor, "Yediot Akhronot" Correspondent
QUOTE : A missionary institution in Ontario, Canada sent some time ago about ten thousand packages containing religious books to citizens throughout Israel without any of them requesting same. In tens of branches of the post office there are lying for several days already pakages containing each oneabout 30 books whose overall value is about IL 15m, in a bright brown colour, awaiting their addressees to come to claim them. Each such package contains, among others, a copy of the "New Testament" in Hebrew, Yiddish and English, a Tenach (Old Testament) bound with the "New Testament", a tract in German on the subject: "How May We Know the Messiah" (Or "Recognize" the Messiah), as well as tracts relating the stories of rabbis, physicians and ordinary people who turned from being Jews to being Christians. The estimated value of each package is about IL 1500. A resident of Jerusalem, Meir Lavy, who lives on Hebron Rodd relates: "I received a notice of arrival of a package in the post office. I wasn't expecting anything. I went and found these books and tracts for which I have no need. I don't understand at all how they arrived from Canada to my exact address and why they chose me for sending the material."

Shoshana Aruck, a young woman from a religious family, also received a similar package, and not recognizing the address of the sender she called the police sapper. It is known that this was not the only instance in which police sappers have been called to check these packages.

On Passover Eve ultra-orthodox Jews in Jerusalem set afire thousands of books and tracts which had been sent by missionaries from Canada to Israelis. In various post offices hundreds of such packages continue to pile up waiting to be claimed. There are no claimants--at times due to inaccurate names and addresses given by the senders. At the Communications Ministry yesterday it was stated that the handling of these packages is routine, and that after the prescribed waiting period if addressees fail to come forward to claim them, they will be returned to the senders as per address: Annette Bruz, Pylon Square, Rexrail, Ont. Canada. (END)

DATE: 4.4.80 JOURNAL: "HOTEM" (WEEKEND SUPPLEMENT AL HAMISHMAR) FEATURE
HEADING: "LIGHT TO THE GENTILES" ("SECURITY FEATURE" Lazar)
QUOTE : As of this writing I haven't yet succeeded in finding out definitely whether the organization called "Yad L'Akhim" implemented its plan to burn missionary literature on the Eve of Passover with a festive bonfire. I surmise that it did inasmuch as it doesn't seem to me therewas any reason to delay the implementation: Books there were, matches there are, hands to kindle a fire there are, and everything settled. Personally, I have nothing in principle against bookburning. Some of our best friends among the nations have burnt books in the past. Perhaps in the present also a great bonfire of books in Jerusalem is a kind of "Light to the Gentiles", which is as good as any other light...fluourescent, for example. Now, what I don't like here is the timing: Passover Eve. I would have chosen the national date for bookburning as Lag BaOmer (the 33rd day of the counting of the Omer), notwithstanding the arguments for the "burning of the leaven" which was advanced in favour of the decision to give the Passover Festival the privilege of hosting this esteemed event. "Lag B'Omer" seems to me preferable from every standpoint.

First of all, it is customary to light bonfires on "Lag B'Omer" in any case, and it is customary to burn all kinds of obnoxious material then, anyway. Secondly, "The Week of the Book" which we observe, as is well known, during that period, and it just begs to be linked together: A book, a bonfire, the Festival of Fire. There is energy saving here. Wood is becoming more and more dear. People will be using it for heating, cooking, furniture making, and less and less for "Lag B'Omer"bonfires. Therefore, only the missionary litatature flooding the country so freely will be able to restore the lost glory to the bonfires. And if we are dealing with logic, there is no special urgency to attach ourselves only to missionary literature. There is enough pornographic literature besides the missionary literature which may be cast into the fire. First of all, idolatrous

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literature in all its shades, afterwards literature which deals with social permissiveness and that which deals with spiritual permissiveness, the works of the Reformed Jews, the Conservative Jews and their like, not to speak of the non-Orthodox nationalism or even philosophy which is not of this kind, Spinoza..yes, what about Spinoza?

Look, in the Lag B'Omer bonfires we stopped long ago to burn (the effigies) of wicked Haman only. We burn the ones who deserve burning: Hitler, Nasser, Arafat, Kissinger, Kriesky, whoever deserves it. Why should we behave differently when it concerns books? During Hebrew Book Week in the square of the municipality in Tel-Aviv opposite the book stalls and adjacent to the ponds (for security reasons) let them set up a giant bonfire, centralized, for the burning of books. The firemen's band will play, the celebrants will dance the hora, and twelve chosen ones to symbolize the twelve tribes of Israel will cast the choice books of the year into the midst of the flames. Oh, books! Everyone and his brother writes a book nowadays. They say that even Ezer Weizmann when he is free is going to write a book also. (END)

DATE: 8.4.80 JOURNAL: "JERUSALEM POST" (ENGLISH AM IND) NEWS ARTICLE
HEADING: "KACH TO AID 'CHRISTIANS FOR MOSES'"
BYLINE : Jerusalem Post Staff
QUOTE : Meir Kahane's Kach movement says it will lend "full moral and financial support" to a group called "Christians for Moses," which it claims is proselytizing Christians in Israel. Kach has cited a former Mormon of Salt Lake City, John Simpson, as president of the organization. Its members, said a Kach press release, distributed flyers on Good Friday and Easter Sunday to pilgrims in the Old City. Affirming support for recent terror acts against missionaries in Jerusalem, Kach added: "We believe that giving Christian missionaries a dose of their own medicine is the best medicine."

DATE: 8.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR
HEADING: "THE SCOTTISH HOSPICE IN TIBERIAS" BY: Marta Indig, Ramat Gan
QUOTE : I read Helga Dudman's articles on Tiberias, in which she refers to the Scottish Hospice as "missionary"--once on Feb. 8th and once on March 7th. I don't know exactly what this place was 100 years ago, but I know exactly what it is now--and it is not a place where there are missionary activities. I have been there many times as a guest and I will continue to go there whenever I get tired of the busy life in Tel-Aviv and don't want to be overcharged in hotels. The place is beautiful and picturesque--I am a painter and I work there a lot. The people are nice and friendly, the food is good. You get a clean room, breakfast (as much as you want to eat) and supper--half-board for only IL550. There is not a single cross on the building-- they are Protestants. They have a little church on a different street and in a completely different building. Whoever wants to go does so--whoever does not is free. Nobody gets called to come. There is a sign on the wall: "Sundays 8 pm services, Wed. 8 pm Bible Study," and that is all. HELGA DUDMAN COMMENTS: This is what comes of being too cautious. My effotts to tone down my enthusiasm for the Scottish Hospice--which would upset other readers--have misled this one. As a matter of fact I mentioned the place even earlier on December 14th when I wrote about its beautiful garden," a source of wonder and admiration for Israelis of all persuasions." (END LETTER AND COMMENTS)

DATE: 9.4.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE
HEADING: "B'NEI AKIVA MOVEMENT AGAINST MISSIONARY ORGANIZATION"
BYLINE : Gilead Dothan, "Al Hamishmar" Correspondent in Canada
PHOTO : DEMONSTRATION OF B'NEI AKIVA NEAR THE HOME OF THE LEADER OF THE 'ASSEMBLY OF THE KING OF ISRAEL' (SIGNS READ: 'JEWS DON'T SWITCH', 'HEBREW CHRISTIANS SQUARE CIRCLES' 'MISSIONARIES ARE SPIRITUAL NAZIS' 'LEAVE JEWS TO JUDAISM')
QUOTE : Among the sects which have influenced Christianity in North America is one called "Charismatics", which believes in a return to the original Christianity, which is--drawing near to its Jewish roots. At the head of this sect in Canada is a Dutchman by name of Hans Vanderodef. This Gentile is the leader of a tiny organization by name of "The Assembly of Melech Yisrael" (the last two words 'King of Israel' transliterated from the Hebrew). One of his aims is to convert Jews from their religion. Mr. Vandorf claims

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that he does not engage in conversions. He tries to persuade young Jews that it is possible to recognize Jesus as Saviour and Son of God since this does not contradict Judaism. In other words, in his opinion they can be good Christians and proper Jews at one and the same time.

Recently, the youth of the "Bnei Akiva" movement in a large Canadian city took a strong stand against the organization. They conducted a demonstration which received wide newspaper coverage outside the home of "Melech Yisrael", carrying signs such as: "THE MISSIONARIES ARE SPIRITUAL NAZIS", and "LEAVE JEWS TO JUDAISM." The sect leader, of whom 60 percent of the 70 members of the organization in Toronto are Jews, states that he preaches to his flock that "we are a congregation composed of Jews and Gentiles who believe that we have reached an era in which wickedness and persecution will increase," and he prays that that "God will plant in them a desire to walk in His ways even to the end."

The demonstration was organized by Rabbi Shocket who knows that many young Jews, lacking Jewish education of any kind and quite confused, are liable to fall into the net. In general, the Bnei Akiva movement here is quite nice. According to those who know, the number of immigrants to Israel who have been educated in this movement is greater than all the other Zionist youth movements put together, and it does not have a fanatical nationalist character. Oh, but if all those who came out of this movement were like them...(END)

DATE: SHEBAT (Jan-Feb) 1980 JOURNAL: "IKAR HADASHOT" (TELAVIV) "EXPOSÉ"
HEADING: "HAVE YOU CONTRIBUTED TO VARIOUS 'ZION' SOCIETIES? (HEBREW)
YOU HAVE CONTRIBUTED TO THE MISSION!"
QUOTE : " Our hope is not yet lost...the Land of Zion and Jerusalem"
The name "ZION" still, it would appear, constitutes a guarantee for collecting money from good Jews in Israel--in every street and in every neighbourhood. But you--Beware: Check with seven eyes who is "selling" you a "receipt" in exchange for an innocent contribution to any institution bearing the name "Zion" and its various supplementary titles: Why? Because it appears that various entrepreneurs have been printing from time to time receipt books with fictitious names of mysterious organizations which have not come into being for any purpose but to collect money--and they are succeeding to collect huge sums from innocent contributors.

And worse than this: You will be amazed to know that by chance a certain body indeed stands behind the unknown solicitor for funds...And the name ZION is still no guarantee that it represents a Zionist body. At least in one instance it is known that behind a society by name of "LE'MAAN ZION" ("FOR THE SAKE OF ZION") the Mission itself in person is hiding. The solicitor, of course, does not tell you this--but only this week it came to light by chance. What are the sums that the public has been contributing to these societies, and also what is the number of victims who have been ensnared? The police in the capital have received a complaint against a solicitor of funds that he had stolen 5 million (!) Lira from the funds contributed to the society...which is what is meant by the saying: "FOR THE SAKE OF ZION (L'MAAN ZION) I WILL NOT BE SILENT..." (END)

DATE: 28.2.80 JOURNAL: JEWISH POST (WINNIPEG, CANADA) ENGLISH NEWSBRIEF
HEADING: "CHRISTIAN SHOP IS VANDALIZED"
QUOTE : JERUSALEM (JCNS) - There has been another attack on a Christian shop here. Unknown vandals broke the window of the shop which sells Bibles and Christian literature and later tried to set it on fire, but were apparently frightened off by a police patrol. An anonymous telephone call from a man saying he represented Rabbi Kahane's "Kach" group claimed responsibility and said such attacks would not cease. Leaflets have appeared in the city signed by an Orthodox group calling itself "YAD LEACHIM." (END)

DATE: 14.3.80 JOURNAL: "ISRAEL NACHRICHTEN" (TELAVIV) GERMAN NEWSBRIEF
HEADING: "JERUSALEM RABBIS CONDEMN VANDALISM AGAINST CHURCHES"
QUOTE : The Chief Rabbis of Jerusalem have spoken out sharply against the recent activities against Christian institutions in the Holy City, which contradict the spirit of Judaism. "Such acts are forbidden and can only harm the Jewish people here and abroad. It is hard for us to believe that Jews could

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be involved," it is stated in the declaration issued by the Chief Rabbis of Jerusalem, Bezalel Zolti and Schalom Maschasch, jointly. (END)

DATE: NISSAN (MAR-APR) 1980 JOURNAL: "ZOT JERUSALEM" ("THIS IS JERUSALEM") HEB.
HEADING: "BY SYSTEMATIC FOLLOWUP THE METHODS OFOPERATION OF THE MISSION IN JERUSALEM ARE EXPOSED"
QUOTE : The methods of operation of the Mission for increasing the fields of explanation and influence on the wider public are increasingly being exposed recently inasmuch as the organization "Yad L'Akhim" in Jerusalem has succeeded in finding a way to follow up systematically these subversive activities conducted by the missionaries. One of the successes attained by the organization "Yad L'Akhim" was the discovery of missionary material sent from Canada by an active missionary woman named Anna M.H., in which there were "tales" about Rabbis and physicians who had converted to Christianity. The missionary material which reached Jerusalem by way of the mails accumulated in postal branches following the refusal of the addressees to accept them. The organization YAD L'AKHIM, which specializes in the struggle against the activities of the Mission, has in the past recorded many successes in its fight against the efforts made by the Mission to penetrate Israel. Of late, with the accumulation of informational material in great quantity by the organization personnel, it was decided to heap it into a pile--and to destroy it by fire. (END)

DATE: 11-4-80 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) ARTICLE
HEADING: "FROM SAN FRANCISCO SHALL TORAH (THE LAW) GO FORTH"
QUOTE : Who are those publishers of this strange leaflet (which has come into my hands)? The sectarians "JEWS FOR JESUS" who distribute these leaflets and their like at the busiest streetcorners here and in other cities. Most of these leaflets contain cartoons and slangy language, the purpose of which is to attract young people. They do not hesitate to employ the technique of the "comics", with double entendre jokes and the most dubious wit, just so long as they are able to draw young Jews to the "light."

This model creation we mentioned is signed by Tuvya Zaretzky, and beside his name there is also the address of his organization--on the well-known Haight Street in San Francisco (where during the 1960s the "Flower Children" movement was born). Neither did he forget to note at the bottom of the tract that the name "JEWS FOR JESUS" is a copyright name registered by the high priests of "Hineni" (written thus in English letters). Indeed, a land of unlimited possibilities... (END)

SUBJECT NUMBER TWO: THE SECTARIANS

DATE: 9.4.80 JOURNAL: "YEDIOT AKHRONOT" (HEBREW PM IND) LETTER TO EDITOR
HEADING: "WHERE IS TOLERANCE WHEN GENTILES ARE INVOLVED?"
QUOTE : As a sabra (native-born Israeli) I was never able to understand the tales of the older people about antisemitism abroad. Now comes the article of Ruth Schreiber about Emma Berger (SEE SELECTIONS 77, page 9 top, headed "THE AUTONOMY OF EMMA BERGER", 28.3.80), and from that article I've learned a chapter about what is "antisemitism." The readers, in whose possession the article may remain, need only substitute the word "Jew" where the term "Christian" appears, and replace the name "Emma Berger" with the name of some Jewish tycoon in order to obtain the well-known "Jewish conspiracy" theme--the takeover by world Jewish wealth, the exploitation of loopholes in the law of the land, self-isolation and arrogance and the rest of the familiar motifs. And indeed, what harm is that handful of believers causing us that we are trying to discover in every act or failure to act some moral or legal defect?

Are such traits as diligence, contentment with little, flight from publicity, contributions to the I.D.F. (Israel Defence Force), pouring foreign currency into the State, etc., no longer reckoned among us as positive traits? Or is this only so when Jews are involved? (END LETTER)
SIGNED: Amram Zahavi, Netanya.

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SUBJECT NUMBER THREE: CHRISTIANS IN ISRAEL

DATE: 2.1.80 JOURNAL: "JEWISH HERALD" (JOHANNESBURG SOUTH AFRICA) ENGLISH
HEADING: "CHRISTIAN ZIONISM" FEATURE: "RABBI RABINOWITZ WRITES FROM ISRAEL"

QUOTE : I was honoured to receive an invitation from the American Jewish Congress to address a Christian Conference on Peace for Jerusalem. All I was told was that it would be a representative conference and that I was to share the platform with a Christian clergyman, both of us speaking on one subject, "The Prophetic View of the Land and the People," each of us, of course, from his point of view. It was stressed that it would be an important occasion. On the day before the function was to take place the organizer telephoned me to ask whether I would prefer to be the first or the second speaker, and for no particular reason I chose the latter alternative. I was particularly happy that I had done so!

When the speaker on behalf of the Church, a Rev. Hocking of California concluded his address, and I was called upon to speak, I opened by saying, and with sincerity, that after having heard him I had been obliged to scrap the major part of my prepared address, that part which dealt with the Biblical promise, that the Land of Israel was divinely allotted to the Jewish people, and was its eternal and inalienable possession. The most orthodox and fundamentalist of Jews could not have spoken with more passion and conviction than had my predecessor, nor was that passion and enthusiasm confined to him. Every Biblical reference was received by the 400 delegates there not only with applause but with the ejaculation by many "Amen!", so may it be." Fortunately, I had provided myself with ample material as to the manner in which this belief had become the very warp and woof of Jewish thought and of prayer throughout the ages, and had never been allowed to become a mere empty idea, and I received a standing ovation.

There was, of course, one fundamental difference between the two of us which I went to pains to stress, namely that to them the Messiah had already come and to them the fulfilment of Biblical prophecy of the restorationof the Jews to their homeland belonged to what they called the Second Avent, whereas to us the ultimate redemption belonged to the future. Apart from that, however, it was the theological justification of Zionism at its purest.

Who were the members of that Conference? The answer is given in a book published by the Institute of Contemporary Jewry of the Hebrew University by the late Yona Malachy, an expert in Jewish Christian relations who died recently before attaining his 50th birthday. It is entitled: "AMERICAN FUNDAMENTALISM AND ISRAEL," with the subtitle "THE RELATION OF FUNDAMENTAL CHURCHES TO ZIONISM AND THE STATE OF ISRAEL," and it reveals something of which I was unaware and which should be better known, in the words of the author, "the clear stand which this donservative element of Evangelical-Fundamental Protestantism has adopted on the Jewish National Renaissance and the establishment of the State of Israel." Let me give but a few quotations to describe that "clear stand." "It is clear that the promises are geographic and that the boundaries announced in Genesis 15 will have specific application when Israel is finally installed in their land." "The present re-occupation of Jerusalem by Issael is a matter of tremendous Biblical importance." "The present return to the land (this was written in the 1st year after the establishment of the State) is not the fulfilment of the Abrahamic Covenant. The present boundaries of the State of Israel are a far cry from those given in Genesis 15:12-21." (And also in the same year!) "Israel is doomed to sad and dismal disappointment if they place their trust in the United Nations. God himself will regather Israel to the Land."

How many adherents have these Fundamentalists? One branch alone, the Pentecostal Mission claims 12 million adherents in 90 countries, but although the author regards this as exaggerated, he maintains that objective estimates give them 6 million, of whom 2 million are in the U.S.A., and it is a rising force, growing "with startling rapidity particularly in South America and Africa." To them are to be added the Advent ist Movement, Jehovah's Witnesses, and the American Dispensationalism, and in all they must number so me 20 million.

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DATE: 10.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR
HEADING: "THE BATTLE FOR HEBRON" BY: (Revd.) J.W. Vanderhoeven, Frankfurt (Jerusalem)
QUOTE : If Israel loses the battle for Hebron, it will have lost the battle for the West Bank, the Gaza Strip and East Jerusalem. And if Israel loses these, it may eventually lose everything. (END LETTER)

DATE: 31.3.80 JOURNAL: JERUSALEM POST PHOTO STORY
CAPTION: PILGRIMS MAKE THEIR WAY FROM BETHPAGE NEAR ELZARIYA (BETHANY) TO THE CHURCH OF HOLY SEPULCHRE IN ANNUAL PALM SUNDAY PROCESSION. THOUSANDS OF CHRISTIANS FROM ISRAEL & ABROAD PARTICIPATED IN PROCESSIONS WHICH COMMEMORATE ENTRY OF JESUS INTO JERUSALEM...LOCAL RESIDENTS LINED UP ON SIDEWALK TO WATCH CEREMONY OUTSIDE LIONS GATE. ELSEWHERE POLICE ARRESTED SEVERAL YOUTHS WHO THREW STONES AT PILGRIMS. END (R.ISRAELI)

DATE: 3.4.80 JOURNAL: "HAARETZ" (HEB AM IND) NEWS STORY
HEADING: "CHRISTIAN COMMUNITIES CELEBRATE TOGETHER EASTER FESTIVAL"
BYLINE : Correspondent "HAARETZ"
QUOTE : The Christian communities in Israel, both the Eastern and the Western churches, this year are celebrating the Easter Festival. Many rites, and among them the ceremony of the washing of the feet and of the light, will take place in Jerusalem during the course of the Easter Week. Thousands of pilgrims have arrived in Israel in order to participate in the festivities. Mr. Y. Lippel, Director-General of the Ministry of Religious Affairs, has received hundreds of greetings from the heads of the Christian communities in Israel and abroad. This year the head of the worldwide Ethiopian Church, the Ethiopian Patriarch, Abuna Takia Haymanot, will visit Israel for the holiday, and will lead the ceremonies of Easter of his communicants in Jerusalem and also visit the holy places. He will also meet with the President of the State, the Minister of Religious Affairs, the Minister of the Interior, and the Mayor of Jerusalem. The Patriarch was appointed to his post about four years go after the change in the regime in Ethiopia. END

DATE: 3.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS STORY
HEADING: "CHRISTIANS TO MARK MAUNDY THURSDAY"
BYLINE : Haim Shapiro, J.P. Reporter
EXCERPT: Traditional Feet-washing ceremonies and a visit to the site of the Last Supper will highlight today's observance of Maundy Thursday as the Christian Holy Week draws to its climax. The feet-washing by the heads of the various churches, commemorates a similar act by Jesus. (Balance of article gives dates and times of various other rites and communities related to Easter.)

DATE: 3.4.80 JOURNAL: "AL HAMISHMAR" MAPAM (HEB AM NEWS STORY
HEADING: "TODAY--CHRISTIAN EASTER RITES: ISRAEL LIPPEL, GOVT REPRESENTATIVE AT FESTIVE RITES"
BYLINE : Gavriel Stern, "Al Hamishmar" Correspondent
QUOTE : Israel Lipel, Director-General of Min.Relig., was appointed by the Govt this year also as the official representative of the authorities at the main ceremonies of "Holy Week" and Easter among the Christian communities, in accordance with the rules of the ancient "status quo" which Israel inherited from the Turks, the British, and the Jordanians, which obliges the presence of a senior official at the ceremonies. His first appearances, escorted by officials and police officers of senior rank as well as the Mayor of Jerusalem, Teddy Kollek, will be today at the colourful ceremonies of "the washing of the feet" commemorating the act of Jesus who on the night before his crucifixion during the last Passover Seder of his washed the feet of his disciples. The most massive ceremony will take place at 8 in the morning on a special platform set up in the square of the Church of the Holy Sepulchre by the Greek Orthodox in the presence of thousands of pilgrims from Greece and Cyprus. (Details given by correspondent of other similar rites among Armenians, Latins, and others.) The police are taking special measures to prevent the repetition of the stone-throwing incident by young Muslim zealots which occurred on Palm Sunday. (Balance of the news story deals with two items: (a) The presence of Lippel at the Rite of the Holy Fire and at an Ethiopian and Latin rite (separately); (b) The presence of Egyptian Coptic pilgrims despite the boycott proclaimed by Pope Shenouda III because of the dispute between the Ethiopian and Egyptian Copts....mingling with "pilgrims from dozens of peoples & races among the thousands of Jewish pilgrims visiting Jerusalem for Passover." (END) MORE

DATE: 10.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS STORY
HEADING: "ETHIOPIAN PATRIARCH SEEKS TO REPAIR DEIR EL SULTAN"
BYLINE : Haim Shapiro, J.P. Reporter PHOTO: Eth.Patr. & J'lm Mayor, City Hall.
EXCERPTS: The visiting head of the Ethiopian Church, Abuna Takla Haymanot, yesterday asked Relig.Aff. Minister Aharon Abuhatzeira for permission to carry out repairs at Deir el Sultan, the disputed edifice on the roof of the Church of the Holy Sepulchre. Although the structure is currently held by the Ethiopians, the Copts also claim ownership....Abuhatzeira said he would have to study the request, and asked the patriarch to submit a preliminary plan of the proposed repairs.

It was learned that Abuhatzeira brought up the problem of the Falasha Jews and asked the patriarch to use his influence to improve their condition. The patriarch replied that the new government of Ethiopia would in the near future solve the problems of all the citizens of that country. He also called yesterday on Mayor Teddy Kollek, and today is to be received by Pres. Yitzhak Navon. YAACOV FRIEDIER REPORTS FROM HAIFA: Falashas in Israel meanwhile will start demonstrations and hunger strikes if the government does not launch a major effort to save the remaining 20,000 Falashas in Ethiopia and bring them to Israel. (Balance of article deals with Falasha problem.)

DATE: 11.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS STORY
HEADING: "ETHIOPIAN PATRIARCH: FALASHAS ARE SIMPLY 'PEOPLE FROM GONDAR'"
BYLINE : Haim Shapiro, J.P. Reporter
EXCERPTS: The visiting head of the Ethiopian Church, Abuna Takla Haymanot, reacted coolly yesterday to a request by Sephardi Chief Rabbi Ovadia Yosef that he use his influence to help the Falashas immigrate to Israel. In response to the rabbi's statement that the Falashas are considered Jews according to Halacha (Jewish religious law), the patriarch said that the Falashas are considered Ethiopians. "We refer them as 'people from Gondar,' the area where they come from, rather than as Jews," he said. Concerning reports that the Falashas re being persecuted, he said that under his country's new government, citizens (including the Falashas) who have no land will be given land. When the Chief Rabbi pointed out that families suffer as a result of being separated, with some members in Israel and others in Ethiopia, the patriarch said he will look into this problem the next time he visits Gondar. The degree of influence actually wielded by the patriarch is unclear, even though he was elected under the aegis of the new revolutionary regime. It is this link with the regime which observers believe is the reason why the election over a year ago has not yet been recognized by the Synod of Alexandria. In fact, it is only since 1951 that the head of the Ethiopian Church has been an Ethiopian rather than a Copt. (Balance of article deals with (a) Dispute between Ethiopians and Egyptians over possession of Deir el Sultan (see article preceding); (b) Meeting with Pres. Navon and exchange of gifts. Asked by the president if he knew the Hebrew meaning of his name, Bishop Gabriel gave the correct answer: "God has Strength." (END EXCERPTS)

DATE: 11.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) MUSIC REVIEW FEATURE
HEADING: "BORN WITH RHYTHM" (CONTEXT)
BYLINE : Michael Yudelman, J.P. Reporter
EXCERPTS: "THE PERSUASIONS" graduated from the toughest music school in the world, the streets of New York City. Five poor black boys in search of their fortune in the big city, they sang on street corners, on church steps and in subway tunnels....Spanning four decades of gospel, soul, blues, pop and rock, The Persuasions are a link between the roots of Black music and modern rock... "When we were brought to America on the slave boat, we sang, although we had no band. When we picked cotton in the fields, we sang. And we had no band then. When we prayed, we sang with only our voices to convey our feelings...Appearing in Israel, says Lawson (Jerry, lead singer) is one of the two most important things that have happened to him...Why Israel? They look amazed. "Because it's the Promised Land. We all have a religious background, and learned about it in church." "GO DOWN MOSES..." Lawson begins chanting softly, and almost immediately the others join in harmony...But by the time the five singers had worked their way to the Gospel AMEN, the crowd was clapping and swaying with the rhythm...(END EXCERPTS)

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DATE: 4.4.80 JOURNAL: "HAARETZ" (HEB AM IND) FEATURE ARTICLE
HEADING: "HOUSE OF MEMORIES" BYLINE: Tom Shagav
SUBHEAD: THE STORY BEGINS WITH AN EMISSARY OF A CHRISTIAN SOCIETY AND ENDS WITH GHOSTS IN THE CELLAR. BETH TABOR (TABOUR HOUSE) PUT UP A CENTURY AGO AND STILL ONE OF THE ARCHITECTURAL GEMS OF JERUSALEM.
PHOTOS: (1) Entrance at 58 Prophets St. (2) Court yard (3) Dining Room for 18 Christian students (4) Tree trunk on Fence BY: Aliza Uhrbach
SUMMARY: A description by the writer of a nostalgic visit made to the house where his family took refuge when he was a child during and after the Israeli War of Independence. During the past year there has been a marked increase of interest in the place, Ms. Harriet Holmquist, its Director, reports, with visitors coming from allover Israel. Originally occupied in 1890, it was designed by Conrad Schick who lived in it until his death in 1901, and named it BETH TABOR from the passage in Psalm 89:12 (THE NORTH AND THE SOUTH THOU HAST CREATED THEM, TABOR AND HERMON SHALL REJOICE IN THY NAME.) Biographical information about Schick is detailed. He arrived in Jerusalem age 24 in 1846 to assist in the work of Bishop Gobat, a Swiss missionary. Shick recorded a mass of valuable information about Jerusalem in its ancient and modern phase.

"Notwithstanding the missionary intentions which brought him to Jerusalem," the writer notes, "he was very welcome among the Jewish establishment in the city." An extremely versatile man, he was successful in many areas of his work, including, architecture, archaeology, mapmaking, geography. The writer describes the succession of owners and residents following the departure of the Schick family after the death of the parents at the turn of the century, its occupancy by a British clergyman, a founder of a missionary training school, who lived in it until the War of Independence and turned it over to a Jewish Liberal Rabbi friend in distress after an Arab terrorist attack in the city. Shortly afterward, the Rabbi turned it over to Jews in need of refuge, (among them the writer's family), and there is a description of the connection of Martin Buber, the Jewish philosopher, to the house. Sometime after 1951 the house was sold to the Swedish Theological Institute which is linked to the Swedish Lutheran Church. The Institute promotes interfaith harmony, has ties with the Hebrew University, Ministry of Religious Affairs, Jerusalem Municipality. At present there are 18 students engaged in Jewish, Christian, and Islamic studies under its auspices. Several years ago an attempt was made to set fire to one of the wings of the complex, apparently as part of the war being waged by ultra-orthodox extremists against Christian institutions. The writer recounts various incidents and reminisces from his childhood there.
(END SUMMARY)

SUBJECT NUMBER FOUR: CHRISTIANS ABROAD IN THE NEWS

DATE: 2.1.80 JOURNAL: JEWISH HERALD (JOHANNESBURG) ENGLISH FEATURE ARTICLE
HEADING: "THE FORGOTTEN CHRISTIANS"
BYLINE : Lenny Labensohn
SUMMARY: This is a lengthy detailed article on the Lebanese-Syrian-PLO Israel war with the main emphasis on the political, military and ethnic background and issues detailed. References are made to the sufferings of the Christian, especially Maronite, communities in Lebanon and atrocities committed by Syrians and Palestinians.

DATE: 3.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS STORY
HEADING: "EGYPT'S COPTS IN EASTER PROTEST"
BYLINE : J.P. Correspondent
QUOTE : Egypt's Coptic Orthodox Church has cancelled its Easter festivities in protest against what it called "harassment by Moslem extremists" and despite government denials of sectarian strife in the country. In an address to parliament on Monday, Int. Min. Nabawi Ismail endorsed an Alexandria public prosecutor's ruling on a recent squabble between Moslem and Christian students at Alexandria University. The prosecutor, releasing four students who had been detained after the fight, maintained that sectarianism had not figured in the case. Despite the Govt's acceptance of this viewpoint, Coptic officials have pointed to similar incidents and have demanded that the Govt take firmer action against Moslem extremists who they say are behind the conflict. Unless the Govt indicates that such action will be taken, the churchmen said, they will not rescind their decision to cancel their public Easter celebrations. END (MOHE)

DATE: 3.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ARTICLE
HEADING: "BIDDING FOR POWER IN THE VATICAN"
BYLINE : Hugh O'Shaughnessy & David Willey
EXCERPTS: A powerful semi-secret Roman Catholic organization of firm traditionalist views is seeking to consolidate its position as one of the main influences on Pope John Paul II. Opus Dei (God's Work) is bidding for Vatican approval for new statutes which would remove its 60,000 members throughout the world from the control of local bishops. It is also hoping to capture control of Vatican Radio from the Jesuit Order which has run this, one of the Church's most powerful communications media, since it was established before World War 2. Opus Dei's present strength is worrying many moderate and progressive Catholics who see its influence as sinister. One leading Catholic of conservative business-oriented views, declared: "Opus Dei goes in for a retrograde form of theology which could be a disaster for the Church. I don't like its secrecy or its use of corporal punishment."

The organization was founded in 1928 by a Spanish priest, Josemaria Escrivá de Balaguer, and it aims to make its members, priests, celibate lay people and married Catholics into "a leaven of fervent Christian life in every environment." Escrivá enjoined his followers to observe "discretion" about their membership and not to advertise it....His thoughts on war have been the subject of controversy. In his book of maxims, he says: "War is the greatest obstacle to the difficult path...but we have in the end to love it as the religious man loves his disciplines." The advent of John Paul II, a long-time friend of Opus Dei, is seen as giving the organization a chance to become the dominant power in the Vatican, occupying perhaps the position that the Jesuits held in the 16th and 17th Centuries....One of the attractions to Pope John Paul II of Opus Dei is the organization's ability to help improve the parlous state of Vatican finances. It can mobilize big international banking interests through personal contacts to help combat the inflation which is (creating) huge deficits. END

DATE: 28.3.80 JOURNAL: "JEWISH CHRONICLE" (LONDON) ENGLISH FEATURE ARTICLE
HEADING: "THE JEWISH CHRONICLE INTERVIEWS THE ARCHBISHOP OF CANTERBURY: IN CONVERSATION WITH DAVID NATHAN."
EXCERPTS: "No," said the Most Reverend Robt Alexander Kennedy Runcie, MC, "I would not try to convert my Jewish friends to Christianity. But," he added, "if any of them showed any interest, I would see that they were given the right information." It was the parting question and answer as he showed me to the door of his living room in Lambeth Palace after an hour-long interview shortly before his enthronement this week. Much of the conversation had been about what seems to be the increasing activity on the part of Christian missionaries to bring about the conversion of the Jews. Archibishop Runcie is not very confortable with the subject, would like more time to think through all its implications. He is, after all, very new to the job, and the questions raised by conversion techniques are not susceptible to simple answers, at least not by anyone on his side of the joint heritage known as Judaeo-Christianity.

As Primate of All England, he has to reconcile his clear duty to spread the gospel according to his beliefs with the equally clear right of the individual to hold a contrary opinion. Privately, one feels, he is sympathetic to any appeal that people should be left alone, certainly that they should not be harassed. Very firm about that. "Insensitive evangelism that does not respect ethnic roots will not command my support," he said. Sensitive evangelism would presumably be another matter. "Obviously," he said, "I think it is the business of Christians to communicate their faith, but there are many different ways of doing it, and it does seem to me that our Lord was someone who accepted people and embraced them for what they were as human beings before he made demands of them or taught them. I feel very strongly about this."

As Archbishop, he is automatically a president of the Council of Christians and Jews, in whose activities proselytization plays no part. It is also usual for the Archbishop of Canterbury to be president of the CMJ, once the Church's Mission to the Jews, now the Church's Ministry to the Jews. Did he not find the aims of the two organizations incompatible? We both forgot, or were unaware of, its change of name and referred to it as the "Mission." "The impression I got from the Mission's work in Israel," said the Archbishop, "is that it is a different body from what it's name might seem to threaten. My impression is (MORE)

that it is an agent of dialogue much more than it was before, and that it is an organization that Jews, when they know it, have actually welcomed as one that is rather more associated with the State of Israel than some other Christian bodies--more in touch."

The following day one of the Archbishop's staff telephoned to point out that the CMJ had changedits name from Mission to Ministry some years ago and that the Archbishop wanted it to be known that he welcomed the change. What, I asked, was the difference between a Mission and a Ministry? He would ring back, he said, When he did, it was with the news that "Mission" had been dropped because it sounded too Victorian, too patronizing. "Ministry" emphasised service more than conversion. I recalled what the Archbishop had said about the CMJ, which was: "Actually, I don't know too much about it, and I shall try to discover more." It was the statement of a man who is quick to acknowledge gaps in his knowledge,ever. quicker to fill them. I gained the feeling that he is unlikely to accept any association with any organization unless he is totally satisfied with its aims and methods.

In general, Archbishop Runcie believes that relations between Christians and Jews in Britain are good. "I can think of many personal examples in the place where I recently worked," he said (he was Bishop of St. Albans)...As chairman of the Central Religious Advisory Council, which advises the BBC & IBA on religious broadcasting, he was, to a large extent, instrumental in bringing Rabbi Hugo Gryn, the first non-Christian member on the council....

"There used to be an idea--it is still about in some places--that in order to communicate Christian faith, you have to create a vacuum and then insert Christianity. I feel very strongly that the idea that other faiths are all darkness and Christianity is all light is wrong. What we hold--and cannot avoid holding if we are Christians--is the belief that Christianity is the fulfilment. But that's not to say we haven't a great deal to learn from others, particularly, I would have thought, from the Jewish tradition. We need, for instance, that great moral and prophetic fervour which I hope isn't being lost in Judaism. Some people I talked to in Israel have expressed worry about that, but the kind of moral backbone to human life which comes from Judaism is something that I will want to know more about...how it is being reflected in the present generation."

He had, he said, seen the recent "Credo" program on TV in which the Rector of Edgeware had described how he had knocked on Jewish doors in his "parish" to talk about Jesus. The Archbishop's comment was oblique....'Evangelism is a necessary part of being a Christian, and it is easy to be aggressive and strident, but what is needed is sensitivity and awareness of other people's ethnic and religious allegiances, particularly at the present time. There is confusion, on the one hand, and growth and a common searching together, on the other..."

For the past 5 or 6 years Archbishop Runcie has visited Soviet Russia annually, mainly for discussions with the Russian Orthodox Church. He has taken advantage of the opportunities to meet Jewish leaders and, indeed, has visited synagogues in Moscow and Kiev..."My role," he said, "has been to keep in touch with the Church in Eastern Europe, and I have many friends there who are attempting within limitations, to maintain spiritual life....Those who know and are a bit more sophisticated are aware that the cause of Soviet Jewry has been a major influence on me and that when I actually do something, I do it from a position of unusual advantage....The Archbishop said that he liked to dissociate the Russian people from the Soviet Govt. His hero in the matter was Solzhenitsyn because he believed that Russia would recover its soul from within. He did acknowledge, however, that Jews had no reason to look back on pre-revolutionary Russia with any affection. The whole business of antisemitism, especially the part played by the Church in the past, deeply disturbs the Archbishop. "I find the kind of antisemitism of Europe in the Middle Ages one of the most distasteful factors in Christian history," he said. "It is one of the strands of Christian tradition which is a complete distortion of its teaching...It is my belief that Christians should lead the resistance to racial discrimination. Communities, like individuals, only thrive if they are loved."

He has been to Israel twice..."It meant a great to me the last time (1979)," he said, "to move freely around all the Holy Places...It was much better than when I last visited there and was kept (in 1962) to the Jordanian side (MORE)

of the border. I'm a bit troubled about some of the new building developments, but it is not very important when contrasted with the freedom to move about. I have encouraged a number of students to go on kibbutzim, and they report back to me on their experiences. My son at university has many friends who have experienced the kibbutz life. It seems to be an original contribution by Israel to those young people who search for something uncluttered in order to express their often confused ideas about life's spiritual dimension."

The new Archbishop is a man whose unaffected humility makes him cautious... His aim, I would think, is to create some harmony in a world full of discord. At the same time, he is very firm about fundamentals. "We have a responsibility," he said, "to recognize that we come from Judaism. And we long to be at one with Judaism--that it is something we have to take into our system as part of our faith." And I do not think it even crossed his mind that, to the Rector of Edgware, this could be taken as an encouragement to continue knocking on doors bearing a mezuza on their posts. But at least, I cannot imagine Archbishop Runcie doing it. (END)

DATE: 11.4.80 JOURNAL: "KAWL HA'IR" (HEB JERUSALEM WEEKLY) BOOK REVIEW
HEADING: "A CITY WHICH STONES THEM THAT ARE SENT TO HER"
(TRANSLATED: "JERUSALEM" BY SELMA LAGERLOF, HEBREW EDITION,
EXCERPTS: The Swedish author, Selma Lagerlof (1858-1940) was the first woman to win the Nobel Prize for Literature...The book describes the lives of a group of Swedish farmers who come up to Jerusalem to found a new religious congregation. Its principles are based upon a return to the original Christianity of the Gospels and preachments of the unity of mankind in God without distinction of religion or nationality. The members of the group aspire to walk in the ways of Jesus and to return to the simple faith that he preached. But when they arrive in the Land they encounter the fanaticism and narrow-mindedness of missionary organizations. The new congregation, unsupported by any Church establishment, and not engaged in any missionary soul hunting, receives a hostile welcome, "and more than any, those who raised their voices against them were Christians who had come to the Land of Israel in order to convert the Jews..." (p.140)

Jerusalem in the imagination of the pilgrims was the heavenly city on high revealed in the Revelation of St. John..."There underneath the picture was written in large and decorative letters: THIS IS THE CITY OF GOD--JERUSALEM." The gap between the city of dreams which is above and Jerusalem the earthly creates a crisis in the souls of those who come to her...The Jerusalem which is disclosed to them is a wicked city where the Christian Messiah was crucified, the city "which kills the prophets and stones those that are sent unto her." (Luke 13:34)...

It is good to read again the book "JERUSALEM" which contains splendid descriptions of the city in the 19th century...with its visionaries and Messiahs, the tormented man who bears his cross on the Via Dolorosa of Jesus, the young woman visionary ascending at dawn to the Mount of Olives to see the figure of the Messiah, and the pilgrim perishing for not finding the true Jerusalem beyond the despised city of reality. In these days of Jewish pogromists who are arranging "burnings of leaven" in the course of which holy books of the Christians are burnt at the onset of Passover, the book has a double impact. The religious fanaticism described against the background of the 19th Century has developed into the fanaticism of ultra-orthodox Jews who conduct an auto-da-fe for the books of the New Testament. Lagerlof protests against the missionaries with all her strength, but this stems from a rejection of all religious propaganda and an abhorrence of persecutions and divisions for the sake of "holy wars." Her book contains a humanitarian Gospel which is not limited to the framework of a church and does not separate man from man.

If this utopian vision of religious unity and love of all shall be realized, then the earthly city (Jerusalem) will blend with her daughter-figure on high. "Because of the division among you, the world is filled with contention and hatred and persecution, but the last commandment of God was called Unity." (p.206) END

(MORE)

MISCELLANEOUS ITEMS

A. SEMANTICS: FUNDAMENTALISM

DATE: 10.4.80 JOURNAL: JERUSALEM POST NEWS STORY
HEADING: "GUARDIAN ACCUSES ISRAELIS OF 'BETRAYING' EUROPEAN FRIENDSHIP"
BYLINE : Hyam Corney, J.Post Correspondent
EXCERPT: An editorial yesterday in THE GUARDIAN called for "the utomost pressure" to be put on "the fundamentalists to abandon their dream of recolonizing the biblical Israel." Europe is being "betrayed in is friendship for Israel," the editorial goes on...."Now could you," (another article in the TIMES asks Begin) "reconcile your declarations that everything was negotiable while you proclaimed Israel's Divine right to the land with its biblical boundaries (whatever they might be, for the Bible does not delineate them)...(END EXC.)

DATE: 11.4.80 JOURNAL: JERUSALEM POST FEATURE ARTICLE (OPINION)
HEADING: "THE UNREAL REALITY"
BYLINE : Mark Segal, Political Correspondent
EXCERPT: ...The feeling is growing that Begin has wilfully broken contact with reality, and withdrawn into the bunker of fundamentalism.... END EXCERPT

B. INTERESTING QUOTES

DATE: 11.4.80 JOURNAL: JERUSALEM POST BOOK REVIEW
HEADING: "GREED AND HATRED" "DOCTOR FISCHER OF GENEVA"
REVIEWER: Michael Nolan BY: GRAHAM GREENE
EXCERPT: "Dr. Fischer...wouldn't have minded being betrayed by another millionaire...He would certainly have despised Christ for being the son of a carpenter, if the New Testament had not proved in time to be such a howling commercial success." END EXCERPT

DATE: 11.4.80 JOURNAL: JERUSALEM POST MUSIC REVIEW
HEADING: "CROSSING MUSICAL BARRIERS" BY: Madeline L. Kind
EXCERPT: Bob Dylan incidentally was recently awarded a Grammy prize for top male vocalist for "GOTTA SERVE SOMEBODY," from his born-again Christian album, SLOW TRAIN COMING. Said Dylan, who attended the awards ceremony in black tie and tux, "I didn't expect this honour. All credit is due to the Lord." (END EXC)

DATE: 21.3.80 JOURNAL: JERUSALEM POST. FEATURE: "WITH PREJUDICE"
BY: Alex Berlyne
EXCERPT: Nowadays, however, even Scouse is the langage of the Bible. A translation is now available which, though it puts a strain on the quality of Mersey, is instantly comprehensible to Scouses like the Beatles or the Chinese bus conductors who are such a noteworthy feature of Liverpool life. "FERGIVE YER ENEMIES," exhorts Jesus in the Scouse version of the New Testament. "YER'LL PUNISH 'IM MORE DAT WAY DAN IF YER CLOCKED 'IM. SO FEED 'IM IF 'E WANTS SCOFF; GIVE 'IM A BEVVY IF 'E'S THIRSTY." A Scottish translation is rather more opaque: "MARY WAS FAIR FORFLUTHERT TAE HEAR HIM AND CUIST OWHE IN HER MIND WHAT SICCAN A HAILSIN MICHT BODE," is the way the Virgin receives the Annunciation. (END)

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