

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 1.1.80 JOURNAL: JEWISH WEEK (WASH. D.C.) ENGLISH NEWS BRIEF  
 HEADING: "NO BOOM IN ISRAEL IN CONVERSION"  
 QUOTE : JERUSALEM(JCNS) Of some 84,000 Christians living in Israel, about 500 were converted to Judaism during the past 12 months, whereas fewer than ten Jews converted to Christianity out of a Jewish population of 3,194,000. (END)

DATE: 22.2.80 JOURNAL: JEWISH TRIBUNE (LONDON ENGL) ENGLISH LETTER  
 HEADING: "MISSIONARY PROPAGANDA BY: Rabbi Arye Porta  
 QUOTE : In the interests of the Jewish public, we wish to bring it to the attention of your readers that missionaries are again active in Stamford Hill. The mission centre at 51 Listria Park N.L6 (mentioned in your columns last October) is currently distributing books and leaflets to Jewish addresses. Whereas a lot of Jews in Stamford Hill are unlikely to be influenced by this literature, there are still quite a few who might, and there is always the danger of children reading it. In our efforts to help those Jews who might be attracted by missionary literature, it is vital that we keep track of where it is being distributed. If you receive any through your letterbox, please lift up the 'phone, and just tell us in which road it has been received, and the name of the leaflet. Our number is 800 0022. Thank you, (Rabbi) ARYE PORTA 107-LE5 Stamford Hill, London NL6 5RP

DATE: 14.3.80 JOURNAL: JEWISH CHRONICLE (LONDON ENGL) EDITORIAL  
 HEADING: "SALVATION"

QUOTE : ... The protest which we publish this week by a Catholic clergyman against Christian missionary activity among Jews stands in honourable contrast to the attitude of the rector of Edgware. This gentleman, in a recent television interview, boasted of his missionary approach to Jews in their homes, an endeavour in which he clearly had the support of the Church Ministry Among the Jews. It is amazing that, despite all that has happened in this century, and in others, intelligent Christians can still be found who are unaware of the resentment created among Jews by approaches which suggest that we are in need of salvation. Jews may be forgiven if, with every respect, they believe that there is a fertile field for the spreading of the Christian message in the Gentile community, where the injunction to "love thy neighbour" cries out for fulfilment. The history of the Western world is stained with the blood of Jews who stood by their faith. The least that can be asked of the missionaries is to let us mourn our dead in peace. Thankfully, as our columns have made clear, there are many Christian friends of the Jews who accept, in the words of the Vatican, that "the condition of dialogue is respect for the other as he is, for his faith and religious convictions." This is, as it must continue to be, the basis on which the Council of Christians and Jews fulfils its role as the meeting-ground for Christian and Jew. Its task has been made even more important as the result of recent unfortunate events which, without openness and understanding on both sides, could lead to a deterioration in relations which are in no one's interest.

DATE : 14.3.80 JOURNAL: JEWISH CHRONICLE (LONDON ENGL) LETTER  
 HEADING: "MISSIONARIES" BY: Leonard Goss

QUOTE : Your correspondents, Susan and Gregory Lander, are not members of the CCJ and presumably do not carefully read the pages of the JEWISH CHRONICLE or they would know that the Council positively objects to missionary activity. It is not for this Council to comment on what any parish priest regards as his community, but it can safely be said that not only Jews have a critical view of the Rev. Gordon Bennett's arrogance. For our part, CCJ would welcome a far greater contribution to its work in Edgware by local United synagogue and, indeed, other local synagogues, not least because a great deal of the administrative work has fallen in recent years on a Christian minister, who is clearly opposed to the kind of missionary activity which has led to the recent publicity. LEONARD GOSS, Joint Chief Executive, Council of Christians and Jews

DATE: 27.4.80 JOURNAL: "MAARIV" (HEBREW INDEPENDENT) NEWS FEATURE  
 HEADING: "USA: 8,000 DROPOUTS ON 'OLESSA BY THE SEA' SERVING AS PREY FOR CHRISTIAN MISSIONARIES"

SUBHEAD: "THE MISSIONARIES CONCENTRATING ON DROPOUTS' CHILDREN, PURCHASED 'YESHIVA' AND CONVERTED IT TO 'TEMPLE FOR SABBATH WORSHIP'"

(MORE)



BYLINE: Shimon Baker

QUOTE: Christian missionaries have made efforts in recent years to convert Jews in various sections of the USA, especially in New York and its environs, where a large concentration of Jews is found. In many instances they have encountered sharp opposition from Jewish communities. But the missionaries are not giving up their aspirations and continue to seek out "customers". They are driven out of one area; and they then attempt to penetrate another area. Recently, they have begun vigorous activities in Brighton Beach, a quarter of whose Jewish population comprises dropouts (from among emigrants from the USSR with Israeli visas). This section in Brooklyn has been dubbed "Odessa by the Sea" because of the large number of Jews from the USSR living there.

The missionaries began their operation among these Jews for several reasons. Many of the dropouts live under very difficult conditions in small flats and experiencing financial hardships. Besides this, they suffer from the problem of "split families". Part of the families are living in Brooklyn, while another part remain in the USSR without possibility of emigrating from there. To this one should add the fact that many of the dropouts lack all ties with the Jewish religion, and the overwhelming majority know nothing about Judaism. The dropouts of Brighton Beach keep to their old customs, dress according to the Soviet fashions, eat their former foods and do not mingle with the local Jewish community. Very few join a synagogue or a Jewish centre. Even fewer in number are "inter-marrying" with local Jews. Local functionaries (of the Jewish community) point out the fact that the only tie that the dropouts maintain with the Jewish community is with Jewish aid organizations, from whom they receive material assistance. One president of a Brooklyn synagogue told me that a great portion of Soviet Jewry are being lost to the Jewish community in the USA.

It appears that the missions, experts in exploiting difficult material conditions, bitterness, and fragile ties with the Jewish community, have come to realize that the 8,000 Soviet Jews living in Brighton Beach represent a fruitful field for their activity. The missionaries have therefore purchased a building, formerly a yeshiva, and have converted it to a centre of the Mission. They have named it "HEBREW CHRISTIAN TEMPLE", and to this centre they invite the dropouts for "Sabbath worship". A missionary who is called a "Rabbi-Minister", preaches a sermon and chants "Sabbath songs" for the guests. The mission people especially concentrate on the children of the dropouts. These are invited to take part in various games, and on such occasions gifts and sweets are distributed to them, and they are told about "that man" (an extreme Orthodox Jewish evasion for the name Jesus: TRANSL). To date little has been done to drive out these hunters of Jewish souls from Brighton Beach. (END)

DATE: 27.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR  
HEADING: "RUSSIAN DROPOUTS" BY MANFRED GANS, Leonia, New Jersey

EXCERPTS: The conclusions reached in your otherwise excellent recent article on Russian dropouts are erroneous....the local Jewish communities cannot refuse to help them...To refuse help...would be totally contrary to Jewish tradition and would only serve to drive the Russian Jews to Christian charities.

SARAH HONIG COMMENTS: (SEE SELECTIONS No. 77, page 7, bottom: "THE HI AS BOGEYMAN" & "HI AS IS THE BOGEYMAN", the latter article by Sarah Honig) I envy Mr. Gans' confidence in being able to so definitely pin down and define the motives of the Soviet authorities...(rebutts several claims made by letter-writer regarding the issues of Soviet Jews in USSR, USA, Israel, and then concludes relative to his last point, as follows:) The Christian charities are not viewed by the State of Israel or the Jewish Agency as serious competitors because they are not as generous, benevolent, nor as geared to deal with thousands of Jews per month.

END EXCERPTS

DATE: 30.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ARTICLE  
HEADING: "U.S. FIRM FORCES CONVERSION TO ISLAM"

BYLINE: JERUSALEM POST STAFF

COMMENT: THIS IS AN ARTICLE ABOUT MISSION WITH AN ISLAMIC TWIST FOR A CHANGE.  
(ISRAELI LAW ABOUT MATERIAL BENEFITS DOES NOT APPLY)

QUOTE: A U.S. firm involved in converting employees to the Moslem religion as a prerequisite for working in Saudi Arabia has engaged in an "offensive and un-American practice," the Anti-Defamation League of B'nai B'rith has charged, it was learned yesterday. Abraham H. Foxman, ADL's associate (NOTE)



national director, called on U.S. religious leaders and others "who value freedom of belief" to join in protesting the actions of the Fort Worth, Texas, branch of Dynalelectron Corp.

According to ADL, Dynalelectron recruited helicopter pilots and crews to serve in the Mecca area for fire prevention duty during pilgrimages. At some point in the orientation process, the recruits were told that they would have to convert to Islam since non-Moslems are forbidden in the area according to Saudi Arabian law. Foxman said Dynalelectron set up Moslem conversion programmes involving several days of instruction under the guidance of a Moslem hired by the firm for that purpose.

The ADL said that even support personnel in the helicopter programme, not hired for duty at Mecca and therefore not required to be Moslems, were "encouraged" to convert to Islam. All told, during 1978-79, 30 Dynalelectron employees, including five pilots, converted. Following the conversion course in Fort Worth, ADL said, the recruits were flown to Tokyo to get instruction in operating special Kawasaki Heavy Industries in supplying helicopter crews to Saudi Arabia.

SUBJECT NUMBER TWO: ZEALOTRY

DATE: 5.2.80 JOURNAL: "DER AUSSCHNITT" (LUDWIG SBURGER KREIS-ZEITUNG)  
 HEADING: "PROTECTION AGAINST VANDALS" GERMAN LANGUAGE NEWS ITEM

QUOTE: Christian churches in Jerusalem have demanded international guarantees for the security of their holy places and religious institutions. In a letter to the Jerusalem Mayor Teddy Kollek, a representative of the Roman Catholic Church in Jerusalem, Ignazio Mancini, registered a strong protest against the activities by youths of the extremist organization of the militant Rabbi Meir Kahane who have broken windows and caused other damage. In the view of the Police the attacks upon Christian institutions in East Jerusalem were neither religiously nor politically motivated. "This involves pure vandalism of youths who also make synagogues an object of their vandalism," the spokesman for the police declared. As noted, the Catholics are demanding international guarantees and special status for their many holy places in Jerusalem to the same extent as for Moslems and Jews. (END)

DATE: 5.2.80 JOURNAL: "DER AUSSCHNITT" (FRANKISCHES VOLKSBLAT)  
 HEADING: "ATTACKS ON CHRISTIANS IN HOLY CITY" GERMAN LANGUAGE NEWS ARTICLE  
 BYLINE: Uri Sahn, Jerusalem (EN A-KORR.)

SUMMARY: This is a writeup of the situation existing in Jerusalem following the antichristian vandal attacks on Christian institutions in Jerusalem during the winter (as of end January) and records the reaction of the UCCI, Ignazio Mancini and Christian Information Centre, Fr. Bargil Pixner of Dormition Abbey. Special note is taken of Rabbi Meir Kahane and his "racist" perspective, with his "Nazi-ideology, except that for him Jews are the "supermen" (Übermenschen)". A summary of the reaction of the authorities in Jerusalem, on the municipal and government levels, including the Prime Minister. The article concludes with the note that the municipality has undertaken to bear the cost of repairing all damages to Christian property as a result of the vandal attacks. (END)

DATE: 13.3.80 JOURNAL: CANADIAN JEWISH NEWS (TORONTO) NEWS BRIEF ENGLISH  
 HEADING: "VANDALISM WON'T BE TOLERATED: BEGIN"  
 QUOTE: JERUSALEM (ZINS) - Prime Minister Menachem Begin has assured church leaders that Israel will do its utmost to prevent incidents of vandalism against Christian churches and shrines. In a statement read to the church leaders, Begin said: "The authorities will not tolerate acts of this kind. By the laws of Israel, all faiths enjoy absolute freedom of worship, protection of their properties and freedom of access to their shrines. The authorities, therefore, will do the utmost to prevent the occurrence of such intolerable acts." (END)

DATE: 24.3.80 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LETTER TO THE EDITOR  
 HEADING: "THE ATTACKS UPON CHRISTIAN INSTITUTIONS IN JERUSALEM"  
 BYLINE: Jacob Friedmann, Jerusalem.

EXCERPTS: For years the Christians in South Lebanon are oppressed by Arab terrorist groups, and only because of the steadfastness of Major Haddad, and his militia, has it been until now impossible to destroy the Christian community there. Just a few days ago Major Haddad made a radio appeal to the Christian world that the Christian community in So. Lebanon is in danger of annihilation if help does not come soon. Why has there been no response till now, whether in Rome

(MORE)



or in the Christian states of the West?.... Is the concern of the West over an oil boycott so great that it dare not raise its voice against genocide?

I am convinced that 99% of our people are opposed to the attacks by a small group of religious fanatics (upon Christians in Jerusalem)...and reparations are made (for damage to property) while in Lebanon human lives it is that are being lost, a destruction which cannot be compensated for. (END LETTER EXC.)

SUBJECT NUMBER THREE: CHRISTIANS IN ISRAEL

CHRISTIAN ZIONISTS:

DATE: 7.2.80 JOURNAL: JEWISH WORLD (ALBANY NEW YORK) FEATURE ARTICLE

HEADING: "THE VILLAGE OF NES AMMIM: SUCCESSFUL RELIGIOUS HYBRID"

SUBJECT: "PERHAPS THIS IS TRUE CHRISTIANITY"

BYLINE: CARL A. LEBERT

QUOTE: HAIFA, ISRAEL. If you are a plumber, a carpenter or an expert on growing roses, there is a pleasant little farm village in northern Israel which would be happy to have you as a member. The cultural, human and physical qualities of life here are excellent; it is an ideal place to raise a family. There is only one qualification: No Jews need a pass! Some will at once recognize that the reference is to Nes Ammim, the Christian village fifteen miles north of Haifa. It may seem odd that this lovely farm community dares practice such an exclusionary policy in the State of Israel. In its 15 years of existence there have been close to a hundred Jews who have applied. All were turned down, and one even threatened to appeal to the Supreme Court. The strange, discriminatory policy is due to the special mission which the people of Nes Ammim have taken upon themselves; to promote a dialogue of understanding and mutual faith between Jews and Christians; to educate Christians to the fundamental dependence of their faith on Judaism, and to convince Jews that there are Christians to whom anti-Semitism in any form is abhorrent.

The first efforts to set up the village were met with vigorous opposition from many Israelis. The orthodox community viewed the newcomers suspiciously as the vanguard of a missionary movement. The survivors of the Warsaw Ghetto, in the adjoining kibbutz wanted nothing to do with people who professed the same faith as those who had sought to burn them in Poland. It was only by patient and persistent efforts that the settlers were able to convince their neighbors that their motives were pure. And to safeguard certain principles they adopted several self-limiting restrictions. No one would ever be converted to Christianity; no Jew who had in the past converted to Christianity would be accepted; no Jew would be accepted as a member lest there be fear of conversion, and the settlers would abstain from accepting Israeli citizenship lest the outside world ascribe their program to civic partisanship.

The 160 inhabitants of Nes Ammim today come largely from Holland, Switzerland, West Germany and Sweden, with added members from the U.S. and elsewhere. Almost all of them know Hebrew, but the lingua franca of the village is English. The children attend the local Israeli schools, talk to their parents in their native language, but to each other and to their classmates in Hebrew. Young Lev Bausch, formerly of Lincoln, Nebraska, reviewed for us the organizational basis of Nes Ammim. At one time it was policy to encourage a rotation of member families. After anywhere from 3 to 8 years at the village, members were expected to go back to their native countries to help spread the story of Israel as they had experienced it. Now there is tendency to permit well-adjusted families to remain and become rooted here. Since they don't want this to become a cultural enclave, a Christian ghetto, they seek to integrate into the life of the country. Their day of rest is Shabbat, and not Sunday. They mark the Christian holidays, but the Jewish ones as well. Their children (lucky kids) get gifts on both Hanukkah and Christmas. They hold a Seder on Passover. While their public dining room is not strictly kosher, it avoids the use of forbidden flesh and seafoods.

Under such circumstances it was tempting to inquire whether any of the members had converted to Judaism. The reply: None (so far) but almost all have been compelled to change their understanding of Christian doctrine. Economically, Nes Ammim stands on its own feet, profitably growing flowers, avocados and cotton. It has no less than six acres of flowers under glass, and last year exported 4,000,000 roses to Europe. As a new enterprise they have recently opened a youth hostel, with 42 beds, and young people (Jews too) are welcome. It is an ideal (MORE)



location for a small, intensive seminar, or study retreat. People are beginning to hear about Nes Ammin. Last year they had no less than 20,000 curious tourists. Next year there may be more. Perhaps you may be among them.

DATE: 8.2.80 JOURNAL: SOUTHERN JEWISH WEEKLY (JACKSONVILLE FLA) FEATURE  
HEADING: "PERHAPS THIS IS TRUE CHRISTIANITY"  
BYLINE: Carl Alpert  
NOTE: THIS IS THE IDENTICAL ARTICLE TRANSCRIBED ABOVE

DATE: 4:4:80 JOURNAL: "HA ARIV" (HAIFA EDITION) HEB PM IND FEATURE  
HEADING: "CHRISTIANS FOR THE GREATER LAND OF ISRAEL"  
BYLINE: Tsipi Eitan PHOTO: "BETH SHALOM" IN HAIFA A HOSTEL FOR THE CHRISTIAN  
MOVEMENT FOR GREATER ISRAEL

QUOTE: About 100 metres from Central Carmel on the Avenue of the President (Sderot HaNasi) stands "BETH SHALOM" ...whose residents belong to the "Beth Shalom" movement worldwide, a movement which has set as its objective to promote love for the State of Israel and the Jewish people among Christians throughout the world. Members of this movement number some quarter-million Christian Protestants throughout Europe, South America and the USA, believe completely in the Hebrew Scriptures and in the link of the Jewish people to the Bible and the Land. The establishment of the State of Israel and its continuing struggle constitute for them a fulfilment of the vision of the prophets according to the Scriptures, and in their opinion the redemption of the Jewish people and the coming of Messiah will be fulfilled already in our time.

The spiritual father of the members of the movement "Beth Shalom" is Dr. Wim Malgo, a Protestant clergyman, native of Holland, age 59. During the Second World War he spent time in an Austrian labour camp, and was witness to the deportations and persecutions of the Jews by the Nazis. These atrocities made a deep mark on him, and after completing theological studies in Switzerland, he established the movement of "Beth Shalom" there. Dr. Wim Malgo promulgates his teaching in various ways. Among other things, he serves as a commentator on his weekly program on Radio Luxembourg, when he explains and demonstrates the inseparable tie between the people of Israel and the Land of Israel according to the Bible, emphasizing that the "promise of the Land in the Bible involves the whole Land of Israel."

His teaching concerning the right of the Jews to the Land is promulgated throughout the world by means of thousands of tracts, and books in English and German. He travels about the world, meeting with his followers, wins new converts to his faith and explains to them the urgent need to aid Israel and to contribute funds to Israel. His slogan: "Help us to help Israel." Until now the members of "Beth Shalom" have contributed some nine million Swiss Francs to the "Asaf Rofeh" hospital, to the Jerusalem Foundation, to the National Institute of Care of the Handicapped connected with the Sheba Hospital, and to many other projects in Israel.

Dr. Wim Malgo is not content to promulgate his beliefs among his followers in the world. For more than ten years he organizes groups of pilgrims for visits to Israel and to see it firsthand. For the purpose of these visits the movement has set up "Beth Shalom" in Haifa, which serves as a modest hostel for pilgrimages while they are in Haifa, and is managed by the daughter and son-in-law of Dr. Malgo. Soon a similar hostel will be set up in Jerusalem, where each year a congress of members of the movement is held. For the 13th Congress this year, several hundred additional pilgrims are expected in excess of the groups which come regularly for visits to Israel several times each year. "We don't engage in missionary activity," Beate, Dr. Wim Malgo's daughter declares. "We bring only the message of Israel, inasmuch as we believe in the right of the Jews to the Land as expressed in the Hebrew Scriptures." (END)

DATE: 9.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR  
HEADING: "CHRISTIAN SUPPORT" BY JAMES H. GOODSON, MD, Dallas Tx  
QUOTE: Wolf Blitzer's recent article stating, "The Carter administration is busy this week with fence-mending efforts to assuage Jewish voters..." is indicative of tunnel vision. The main political support for Israel in the United States comes from the evangelical Christian community-not the Jewish community. The evangelical Christian believes The Land belongs to the Jew because God says it does. He believes the Jew is God's chosen race because God says he is. He be- (MORE)



believes Jerusalem is the Capital of Israel because God says so. Please do not misunderstand. The American Jew is pro-Israel, but so is the American Christian-and he swings at least as big a political club.

JAMES H. GOODSON, M.D. Dallas, Texas.

DATE: 15.4.80 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "THREE CARTER-BEGIN SESSIONS FOR TODAY"

BYLINE: Wolf Blitzer, Jerusalem Post Correspondent

EXCERPT: Pres. Jimmy Carter and visiting P.M. Menahem Begin open two days of discussions this morning at the White House...This morning, before driving across the street to the White House, Begin has invited a delegation of Christian fundamentalist leaders to Blair House. Leading the delegation is the Rev. Jerry Falwell, who has been an outspoken defender of Israel in the Evangelical Christian community here in the U.S. (END EXCERPT)

DATE: 16.4.80 JOURNAL: "HAARIV" (HEB PM IND) NEWS ITEM

HEADING: "BAPTISTS SUPPORT ISRAEL"

QUOTE: Menahem Begin opened his first day of discussions in Washington, and heard an enthusiastic declaration of support for Israel and the Government's policy by a group of some ten Baptist Evangelical leaders. The group leader, Dr. Jerry Falwell, said to Begin at the outset of the meeting: "As Christian Evangelists we are of the opinion that on both a theological and historical basis, Judea and Samaria are an inseparable part of Israel, and Jerusalem is its indivisible capital. Dr. Falwell added that his movement "recognizes the right of Jewish settlers in Judea and Samaria, and we express solidarity with the pioneers who are today returning to the very heart of the Jewish nation." Another leader participating in the meeting, Wendell Zimmerman, told reporters at the conclusion of the meeting: "There is no basis for speaking of "the West Bank": it is Judea and Samaria." Concerning the Prime Minister, Zimmerman stated: "We believe that Mr. Begin is a man of great ability who sincerely desires peace." END

DATE: 18.4.80 JOURNAL: "HAARETZ" (HEB AM IND) FEATURE ARTICLE

HEADING: "THE ZIONIST CLERGYMAN"

SUBHEAD: THE PROTESTANT CLERGYMAN HEINZ KAPPES LIVED FOR MANY YEARS IN JERUSALEM OF THE MANDATE PERIOD, LABOURED TO BRING ARABS AND JEWS CLOSER, AND NOW (A PENSIONER IN WEST GERMANY) VEHEMENTLY OPPOSES WITHDRAWAL FROM THE TERRITORIES (OF JUDEA AND SAMARIA). THE CHURCH OPENED A FILE AGAINST HIM INVESTIGATING (CHARGES OF) "ADORATION OF JEWS".\*

PHOTOS: (1) Heinz Kappes, the man who before 1948 brought Arab students from Ramallah to Kibbutz Yad Mordecai; (2) Judah L. Magnes: Lengthy Correspondence; (3) Martin Buber: Lengthy and Persuasive Conversations.

BYLINE: Daniel Dagan

NOTE: \* SUBHEADING MISLEADING. The content of article indicates that this deals with the period after his return to Germany following World War II (1949) and has of course nothing to do with the post-1967 situation; furthermore, the alleged file had to do with Judaism and not Jews. The feature is a biographical survey of an anti-Nazi German clergyman involved in religious socialism, forced to retire after a brief incarceration during the early days of the Hitler regime. Emigrating to Mandatory Palestine in the 1930's, he became an enthusiastic supporter of the "Brith Shalom" of Judah Magnes and Martin Buber, working for Jewish-Arab collaboration in a binational framework to accommodate both Jewish and Arab national aspirations. Meanwhile, he joined the local Quaker movement centered in Ramallah and worked among both Jews and Arabs to intensify contacts between the two peoples. "Magnes once said--and he expressed the thought of all of us--that what divided the two peoples was only fear, and fear alone," he told the interviewer. The writer also describes the "mystical" and "messianic" side of Rev. Kappes, and his belief that the solution to the Arab-Jewish problem offered by "Brith Shalom" is still valid, and the two peoples must learn to collaborate if there is to be peace. "This is based on my personal experience during 14 years in the Land of Israel. I lived beside Jews and beside Arabs, and I saw that cooperation in the private sphere could work well. The question of how to convey such cooperation to the public and political spheres occupied me...and I still see the ideas of Brith Shalom as valid..." (MORE)



During World War II he was briefly interned by the British as an enemy alien, but released on the recognition of Judah Magnes. When the War of Independence broke out, he felt caught in the crossfire between the two sides, and decided to return to Germany where, after some difficulties with his church and co-religionists he was restored to his position. An investigation of his "Judaistic" tendencies was made, but no action was taken against him. He helped establish a Christian-Jewish society for cooperation, renewed his ties with religious socialism, and engaged in study and writing. He is now age 86 and a widower.

The article concludes: "It is difficult to evaluate what is behind his internal resistance to the evacuation of the settlements-- a nostalgia for the pioneering days he knew of settlement in the Land of Israel, a profound solidarity (with the people), or some political tendency? Perhaps it is a combination of all these, and with this an extension of the ideas he held in those days when Kappes sought to preach understanding and common life for Jews and Arabs. Then it was in the framework of a common binational council, which was never realized; and, at present, in the framework of a Greater Middle Eastern Federation, which Kappes yet hopes will be set up.

END EXCERPTS AND SUMMARY

SUBJECT FOUR: CHRISTIANS IN ISRAEL (GENERAL)

DATE: 15.2.80 JOURNAL: (WEST GERMAN JEWISH WEEKLY)  
(WEST GERMAN JEWISH WEEKLY)

HEADLINE: "ECUMENICAL INSTITUTE IN JERUSALEM"

BYLINE: Uri Sahn

SUMMARY: This is a four-paragraph article describing a new institute founded by Israel Lippel, Director-General of the Min. of Relig. Affairs. Called the JERUSALEM INSTITUTE FOR INTERRELIGIOUS RELATIONS & RESEARCH, it is designed, among other things, to serve as a centre point for the many religious groups in the promotion of mutual understanding. "Jerusalem is the ideal place for promoting mutual understanding," says Lippel. "Here there are 40 Christian churches, five Muslim sects and numerous Jewish communities." Lippel scores the ignorance prevalent about one another. "Everyone lives in his own circle ... Israeli TV presents only films about Jewish festivals, and the Arab side only about Christian and Mohammedan events."

Lippel concedes that others have made efforts to increase mutual understanding, but "much has been said with little done"; also the difficult political situation has made it difficult especially for dialogue with Muslims; nevertheless, he has obtained the cooperation of one Muslim leader in presenting a Muslim view of faith in an interfaith setting. Lippel is also working to underline the common elements in the "Last Supper" and the Passover Seder. Also planned is the publication of a monthly bulletin, the establishment of a library, and the promotion of practical exegesis. Some possible themes suggested have to do with the relationship of Christians to Jerusalem; also the revival of Islam.

The Jerusalem Municipality has allotted a sum of IL50,000 for the establishment of the Institute. He also hopes to obtain financial support abroad. He states that there is no intention to compete with existing ecumenical groups, which for the most part concentrate on the theological aspects of ecumenism, whereas his institute will devote itself more to practical aspects of ecumenism. "We want to reach the youth and the masses of the people," he states. He has had contact with the Jerusalem Interfaith Committee and with many religious communities, which he believes will help the development of the Institute. END SUMMARY

SUBJECT NUMBER FIVE: CHRISTIANS AND ISRAELI JEWS

DATE: MAR 1980 JOURNAL: "ISRAEL & PALESTINE" (PARIS) ENGLISH LANGUAGE FEATURE  
ARTICLE/ "VOICES"

HEADLINE: "THE SHIP AND THE GULL"

BYLINE: Dr. Leopoldo J. Nilus

QUOTE: The World Council of Churches, which represents millions of Christians in the Third and Developed worlds, has repeatedly been charged with being "ambiguous" and even "anti-Israeli" concerning the Palestinian issue. Of late, such charges have increased with greater virulence. I&P considers it of public value to reprint the official views of Dr. Leopoldo J. Nilus of the World Council of Churches' (MORE)



Commission on International Affairs as expressed at the United Nations in Geneva last November 29. As can be gathered, Dr. Niilus' views--and those of the WCC -- are oriented towards a just and peaceful solution in the Near East, a solution involving the rights of the Israeli State and those of the Palestinian nation, besides Israel's secure and recognized borders.

(NEWS) The World Council of Churches is a world fellowship of nearly 300 Christian churches, Orthodox, Anglican, Protestant, with a total membership of about 400 million Christians, from North, South, East and West. (I certainly shall not talk on behalf of Palestinian Christians--they act themselves, through their own life, witness, struggle.) The commission of which I am in charge seeks, among other things, to call the attention of the Churches to the causes of particular conflicts, violations of human rights and the evils of militarism. Thus we seek to enable and stimulate Christians and all persons of good will to work for the healing of the nations through justice, peace, and reconciliation.

In regard to the Palestinian question today, one does note a steadily growing awareness and understanding of this issue, including in Europe and North America. While we, of course, welcome these positive developments, I would, nevertheless, want to stress two points. First: in 1969--that is ten years ago--the Central Committee of the World Council of Churches stated the following: -- That no lasting peace was possible without respecting the legitimate rights of the Palestinian and Jewish people presently living in the area. -- That in supporting the establishment of the State of Israel without protecting the rights of Palestinians, injustice has been done to Palestinian Arabs by the great powers and that this injustice should be redressed.

Over the years the World Council of Churches has consistently and in detail stressed that the Palestinian people's legitimate rights to statehood need to be implemented. That the core of the conflict in the Middle East remains the Palestinian-Israeli one. That without the direct and central involvement of these two parties in meaningful negotiations no lasting peace could be achieved. A steadily growing awareness in some circles about these basic facts is most welcome but not a novelty for us.

Secondly: While some recent developments are encouraging, there still is little cause for optimism and even less for satisfaction. It is true that today the existence, organizational capacity and vitality of the Palestinian people are universally recognized. The unequivocal fact that the Palestinian people has chosen to speak through and be represented by the Palestinian Liberation Organization is also gaining in recognition, although much more grudgingly and by still too few Western quarters. Nevertheless, the translation of such deepened awareness into political concreteness is yet to be achieved. This applies firstly and especially to those quarters who either bear historical responsibility for the present situation--since the days of the Balfour Declaration and even earlier--or whose direct or indirect involvement today gives them a potential for positive leverage which, however, they do not apply. Too many main issues and problems continue to be evaded. Vague references made to "autonomy", "homeland", etc. pretend to stand for or disguise clearly established historical facts, e.g. the systematic expulsion of millions of Palestinians from their land and homes. Concepts like "territorial administration" cannot change the fact of outright military occupation and constantly ongoing attempts to irreversibly change the demographic, cultural and religious status of lands and areas thus occupied. No amount of talk about peace will in the slightest change the fact that virtually nothing has been done, until now, in regard to the real conflict between Israel and the Palestinian people.

All this is not only morally unjust and intellectually dishonest, which it certainly also is. My real point, however, is that it is also politically dangerous. Worldwide. The Middle East is not only very heavily armed, but also politically more mobilized for war than any other region in the world. Add to that oil, markets, geopolitical "interests", strategic routes. Big powers must stop pretending, however, that there are gigantic, psychological monsters to be fought in the Middle East. It is about time to put the matter back where it belongs, into a concrete historical context, in human terms. Injustice has been done to the Palestinian people. The Palestinian people continue to exist. There is no military, cultural or psychological magic to make them "go away". Therefore, a just political solution needs to be found. Outsiders cannot make peace for the parties in conflict. But they could and should realize that a just solution (MORE)



to the Palestinian question will serve everybody's interests. It is also, at the end of the day, a matter for the common good of Palestinian Arabs and Israeli Jews. They, and only they directly, can negotiate peace. Nobody else can do it for them. Nobody else can pretend to represent them.

In regard to the State of Israel, the WCC has had an equally longstanding and consistent position, i.e. "its right to live in peace within secure and recognized boundaries". It is clear of course that no outsider and certainly not the World Council of Churches, can give "nationhood" to the Palestinian people. They have regained and created it through their struggle and sufferings. Nor can anybody "give secure and recognized boundaries" to the State of Israel. The Palestinian people will need to face the sociopolitical fact of the existence of the State of Israel, in spite of the past and present injustices it continues to suffer by and under it. And many of the historical ones can no longer be humanly corrected. For Israel it means the need to recognize the sociopolitical fact of the existence of a native Palestinian people, representable and today concretely represented by the PLO, with political and national rights. This is the core of today's problems to be faced, not the past historical (or even eventual present) grievances elsewhere with somebody else. The Middle East should have the right (and duty) to settle its own bills and not be constantly mortgaged by unpaid European and North American bills.

Formal mutual recognition by the parties must not be seen as precondition to but rather as a product of negotiations. Today, I think it can be stated that Palestinians have indicated in various ways some willingness to engage in processes of mutual and direct negotiations. As far as Israel is concerned, its concrete policies as of late, both as stated and carried out, unfortunately cannot be deemed as having given signals in any such direction.

Permit me, however, to recall one Israeli voice which, already way back in and before the October War, warned Israel against self-delusion through the following brief allegory: A ship is sailing on perfectly calm sea, the captain and his officers are on the bridge, drunk with glory, bursting with self-confidence. Overhead a gull is circling. It sees the reef on which the ship is bearing down. It careers about, alights on the bridge, uttering ceaseless, piercing cries in an attempt to warn the men of the danger. But "its language is not their language, its eyes not theirs, its horizon not theirs". The night falls, the ship's passengers prepare for a great banquet, while the gull, impotent, continues to sound its incomprehensible cries of alarm. It is true that the Israeli newspaper for which the allegory was then written, by Arie Eliahu, Israeli deputy and writer, declined to publish it.

Since then, time has passed and many things have happened. The captain and officers on the bridge certainly are gloomier today. It is true that ship's course remains unaltered, and she continues to bear down on the reef. The gull apparently is still not understood—at least not by the bridge. The passengers are no longer preparing for any banquet, and one wonders what they think and feel today. As a World Council of Churches, as men and women of religion and faith, we cannot and dare not give up hope that a common language, common visions and common horizons could still emerge among the two peoples in conflict in Israel/Palestine. We pray that it may happen before it is too late. Perhaps it is a dream. But then, would not human beings lose much of their humanity if they would stop dreaming?

QUOTATION: "JERUSALEM POST" FEATURE ARTICLE 2.5.80 BY: Maurice A. Jaffee

QUOTE : "...IF I WERE ASKED WHAT PROPORTION OF THE POPULATION WERE AT LEAST SLIGHTLY UNBALANCED ON THE SUBJECT OF THE JEWS, I WOULD SAY ABOUT 95 PERCENT, INCLUDING ALL THE JEWS THEMSELVES, AND ALL THE PEOPLE WHO HAVE MADE A DEEP STUDY OF THE JEWISH QUESTION," wrote James Parkes in his book "AN ENEMY OF THE PEOPLE: ANTISEMITISM," which was published shortly after World War II. (The quotation is applied to the way Israel has been attacked for supporting the Christians in Lebanon, as well as to the self-criticism in Israel over the involvement with Major Haddad and the Christian-led militias.)



DATE: 16.4.80 JOURNAL: JEWISH NEWS (DETROIT: MICH) ENGL BOOK REVIEW

HEADING: STUDY OF CHRISTIAN ARABS 'DISAPPOINTING'

BYLINE : PROF. Carl Hermann Voss

QUOTE : (Editor's note: Clergyman Voss was a founder of the American Christian Palestine Committee in 1942 and its first executive director. He is ecumenical scholar in residence in Jerusalem, Oxford and Jacksonville, Fla. on behalf of the National Conference of Christians and Jews and is an honorary fellow of the Hebrew University of Jerusalem.)

"Christians in the Arab East: A Political Study" by Robert Brenton Betts (John Knox Press), is a disappointing book. He gives promise of both a scholarly exposition and an incisive analysis of the role Christians have played in centuries past and continue to play in the Arab lands, but after a brilliant start in the first 40 pages, he begins a slow and tedious 74-page descent in his presentation of data about 12 different Christian denominations (Greek Orthodox, Greek Catholic, Syrian Orthodox (Jacobite), Syrian Catholic, Maronite, Copt, Coptic Catholic, Nestorian, Chaldean Catholic, Armenians, and Latin and Protestant) in nine separate areas of the Mediterranean region, some of his statistics coming from files 20 and 30 years old and from dubious sources. In the following 118 pages, the remaining half of his text, he loses perspective and becomes an Arab apologist, allowing himself to be entangled in the intricacies of intra-Arab strife and the tottering structures of Arab governments.

The final 10 pages on "Evaluation and Future Assessment" are the nadir, especially in a seemingly interminable sentence of 24 lines where he lists at random many "new ramifications of an internal reawakening and a new-found independence which are rapidly changing the narrow traditionalism that once marked Arab Christian communities," and then in a final paragraph makes the incredible assertion: "For Israel itself, a successful Christian-Muslim experience makes Lebanon the most dangerous of all enemies to Zionist survival, for it is a living example of the kind of society the Palestinians have lately advocated in place of the narrowly nationalistic and ethnically based state that is Israel today."

Had Betts maintained the high level of his first chapter, the book might have enduring value, but he failed to do so. The appendix of statistical tables, some of them from the 1950s, and 40 pages of meticulously documented but woefully outdated material, and the 26-page unannotated, unevaluated bibliography merely take up valuable space (almost one-fourth of the book) and do not fulfill the purpose he outlines in his introduction: "...This study is devoted (to) the hope of contributing to a greater Western understanding of the present-day Middle East, the very land in which Western culture and values are so deeply rooted." Some of Betts' work is admirable but much more is tendentious. His book is given no added lustre by the unctuous and pointless preface by Dean Francis P. Sayre, Jr. (grandson of Woodrow Wilson and dean of the Cathedral in Washington, D.C.), whose contempt for Israel and Israelis is well-known. END

DATE: 18.4.80 JOURNAL: THE JERUSALEM POST (ENGL AM IND) "CHRISTIAN COMMENT"

HEADING: SEOUL HAS A SOUL (OIKOUMENIKOS)

QUOTE : THE CHURCH with the largest membership in the world is in Seoul, South Korea. The Full Gospel Central Church now has over 100,000 members, not including babies or small children. I recently had a first-hand opportunity of observing this phenomenon when, together with Jerusalem Bible scholar Dr. Robert Lindsey, I attended an international theological seminary sponsored by the Full Gospel Central Church. The church's huge auditorium, which seats 10,000 people, is filled for five services every Sunday, with overflow audiences participating in other halls through closed-circuit television. The pastor is Dr. Paul Yonggi Cho, a gifted preacher who is much in demand throughout Asia, and increasingly in North America.

"I shall never forget the weekly Friday night service, which lasts six hours (10 p.m. to 4 a.m.), and was attended by 10,000 people," said Dr. Lindsey, who is also a Baptist pastor. How does this immense church avoid the dangers of anonymity? The answer is in the "home cell" Bible study and prayer groups. This church has over 7,000 such units which meet weekly in homes all over Seoul (now a city of eight million people). I attended one of these meetings. Everyone took off his shoes at the door, as is customary in all Korean homes. People sat (MORE)



cross-legged or in half-kneeling position in a circle on the rug. All brought their own Bibles and hymnals and sang enthusiastically. A Bible passage was read and explained. People were exhorted to pray with faith in God who still brings healing to the sick. At the gathering I attended, one young man who had indicated a personal need, knelt in the centre of the group as leaders put their hands upon his head and shoulder and prayed for him. In thousands of such weekly meetings, the Korean Christians find instruction, encouragement, and a sense of belonging.

Koreans provide a variety of explanations for the church's growth. One Sogang University student believes it is a consequence of the faith Korean Christians demonstrated during the Communist invasion from the North in the early fifties. Other Korean Christians believe that it is the work of the Spirit of God, who is present and active among their people. The rate of conversion to Christianity in Korea is becoming so rapid, that some leaders were interested in turning to Jerusalem for lecturers, who shared the platform with leading Korean thinkers. The international seminar sessions were held in the beautiful National Cultural Centre in Seoul, with simultaneous translation into Korean and English.

Of particular interest to Korean scholars were Dr. Lindsey's insights into the Hebrew roots of Jesus' teaching and movement, based on years of research and study with Professor David Flusser, of the Hebrew University. ALUMNI from educational institutions in Israel are making contributions in Korea. Young Jin Min, who wrote his doctoral dissertation on the Septuagint of Jeremiah under Dr. Emmanuel Tov and Prof. Shmaryahu Taimon at the Hebrew University, is helping edit a series of textbooks and a Bible encyclopaedia in Korean. Hee-Chul Lee, an alumnus of the Institute of Holy Land Studies, teaches Biblical geography at two large seminaries and writes an article on the Land of the Bible in a large-circulation Korean monthly.

The alumni also shared reports of the remarkable church growth in Korea. Young Jin Min told of a study which showed that in 1979, new churches in Korea were organized on an average of six a day. Overall, the Presbyterians in Korea are the most numerous, while the Methodists are second. The Presbyterian Theological Seminary in Seoul, with over 1,000 students, including many women, is the largest seminary in Asia. The extraordinary Full Gospel Central Church is thus only part of the phenomenon. The total Christian population in South Korea is now estimated at over seven million in a population of 38 million. (END)

#### POSTSCRIPTS: JERUSALEM POST 28.4.80

QUOTE: A visiting American was overheard asking a guide about Israel's domestic politics. "Now, could you explain the relationship between the Moonies in America and the Gush Moonies here?" Luckily, the guide knew about the Moonies in America--followers of the Rev. Sun Moon. R.B.R.

#### COOKE'S TOUR: JERUSALEM BOOK REVIEW 18.4.80

QUOTE: In closing his talk, Cooke added a final note against the discrimination against Jews in particular by white professing Christians of the genteel kind: "It's a rueful thought, at this time of year, that they would have been the first to blackball the founder of Christianity himself."

#### EDITORIAL: JERUSALEM POST "THORNY HEWARD" 22.4.80

QUOTE: Israel is a more convenient target for criticism, and so is its client, Major Haddad. This is a fact of political life, but it is not a moral judgment of any value whatever. The question still remains, for Israel, whether it has not gone far enough in carrying the heavy cross that is Major Haddad, and whether its continued defence of Christian interests in Lebanon has been rewarded with much more than a crown of thorns.



DATE: 25.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) BOOK REVIEW  
 HEADING: "VILLAGE OF REFUGE" REVIEWED BY : Geoffrey Wigoder  
 BOOK: "THE FIRST INNOCENT BLOOD BE SHED" By Philip Hailie, N.Y.

Harper & Row, 304 pp. \$12.95

SUMMARY: This is a half-page book review dealing with a French Protestant community during World War II which sheltered large numbers of Jews in a concerted nonviolent effort. The pastor of the community, André Trocmé, in Le Chambon, a village in Southeast France, with less than 3,000 inhabitants, and his wife Magda, made the village a centre for rescuing Jews in hiding from the Vichy French and the German Nazis. Trocmé was guided by the biblical concept of the City of Refuge. "Chambon became one of the safest places for Jews in all Europe. The whole village was caught up in the activity..."

The book describes the various dangers, complications, sufferings of the villagers and the pastor and his family during the German Occupation of southern France. The author of the book is a professor of ethics who interviewed the villagers in the preparation of the book. The reviewer asks: "Yet how was it that this was a little candle, whereas the great beam of Christianity was almost extinguished in so many areas of Europe? Why were there no other Chambons?... And another nagging question: Had the boot been on the other foot, how would Jews--especially religious Jews--have reacted to saving the persecuted of other faiths? Have we really the right to cast stones?" (END)

DATE: 13.4.80 JOURNAL: JERUSALEM POST NEWS ARTICLE  
 HEADING: "EGYPT'S MOSLEM EXTREMISTS FIND THEMSELVES A MARTYR"

BYLINE: Edward Cody

EXCERPTS: A SSIU: EGYPT.- Egypt's young Islamic zealots, with the deposed Shah of Iran as a new target and a dead worker as their first "martyr", are becoming increasingly bold in opposition to Pres. Anwar Sadat and his pro-western policies. The organized movements of Moslem fundamentalism are riding a wave of Islamic fervour washing across Egypt and the Middle East.... (and) coincides with a recrudescence of suspicion and bitterness between Egypt's 36 million Muslims and its 6 million Coptic Christians.. (with) many Copts saying the problem has arisen precisely because of the increasing appeal of Moslem extremism. An estimated 5,000 Islamic students took over the University here last week for a round of speeches, marching and chanting that included anti-Christian epithets, anti-Sadat slogans and repeated calls for expulsion of the ailing Shah... One speech-maker led chants of "ISLAM ISLAM, NO TO JUDAISM & CHRISTIANITY" ...

The growing popularity of (Sheikh Kishk, one fundamentalist preacher who draws large crowds with appeals for return to purist Islamic principles) has aroused concern among the country's Coptic Christian minority in recent months. An alleged attempt at forced conversion of Coptic girls in Alexandria for marriage to Moslem youth generated an unusual protest this week by Pope Shenouda, the church leader. To dramatize Coptic fears, the Pope retreated to a monastery in the desert... to underline the contention the government has done too little to protect Copts from Moslem abuses. In general, Moslem-Christian relations are smooth in Egypt.... since the conversion incident, an earlier church-burning and two bombings in Coptic churches, however, there is increasing talk of ill will between the communities. Reflecting this attitude, one educated Coptic woman recently said the Copts should form their own militia, "like the Maronites in Lebanon." (WASHINGTON POST)

DATE: 14.4.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ARTICLE  
 HEADING: "JAPANESE CHURCH DEDICATED TO MEMORY OF ANNE FRANK"

EXCERPTS: NISHINOMIYA, JAPAN (AP).-A Japanese Protestant sect has dedicated a newly-opened church yesterday to Anne Frank. Leaders of the sect and diplomats from Israel and Netherlands watched with worshippers as a statue of the girl was unveiled just outside the Roses of Anne church overlooking Osaka. Masaru Otsuki, spokesman for the Holy Church of Jesus sect, said the sect took its inspiration from the young Jewish diarist. His father Takeji Otsuki, 74, founded the fundamentalist Christian church in 1946, and the sect now claims 10,000 adherents in 80 congregations. The dedication ceremony coincided with Martyrs and Heroes Remembrance Day in Israel. Letters from the elder Frank, now 90, and Pres. Yitzhak Navon, were read. Otsuki said the diary of Anne Frank is popular in Japan. He said: "She is not a saint, not a holy person," adding that Japanese teenagers relate to the diary which is filled with tales of family squabbles, sparked by

(MORE)



a spirited and occasionally stubborn young girl in the intolerable confines of the hiding place. (END)

SUBJECT NUMBER SIX: "INTERFAITH"

DATE: 22.2.80 JOURNAL: "THE ULTRAORTHODOX CAMP" JERUSALEM EX-POSE ARTICLE

HEADING: "CHRISTIAN FRIENDSHIP SOCIETIES AND THEIR DANGEROUS AIM"

BYLINE: M. Glick

QUOTE: Germany, which symbolizes perhaps more than anything the hatred of Jews in our generation, was recently chosen to be the headquarters of the "International Council of Christians and Jews," which is actually the roof organization of the Jewish-Christian Friendship Societies which have sprung up like mushrooms after the rain in a long line of Western countries. The renewal of the Council does not only find expression in its removal from headquarters in London to Hapenheim in Germany, but also in the selection of a German cleric to be its General Secretary. Dr. Schonwald will, according to press reports, resign his position as General Secretary of the "Ecumenical Fraternity for Theological Research" in Israel, and will be devoting henceforth all his time to the Council. The press are expressing the hope that Dr. Schonwald will strengthen the ties of friendship between the societies and Israel.

This we must know: The Friendship Societies were set up as an interfaith body and not as a political body. This is not a matter of economic-political cooperation in cementing ties of friendship between Israel and Christians as is done among states. The aim is declared and quite clear: "To bridge the spiritual and religious gap which has been one of the roots of antisemitism." (Cited from "HAARETZ"). The stress therefore is on the religious aspect, and it is precisely this friendship which frightens us, inasmuch as it is inconceivable that this Germany, the symbol of hatred and wickedness, will now be converted to a centre for the promulgation of Christian love and friendship for Judaism. As we leaf through the pages of our people's history, we find there innumerable pages of the blackest color, relating the tribulations and sufferings which we suffered in the name of the religion of "love and mercy"--Christianity. It is not easy, if at all possible, to wipe out the traces of suffering which have been so deeply impressed upon the soul of the people of Israel, and it is clear that we are unable to accept the credibility of the declarations of these various friendship societies.

There will be those who ask, and rightly so: See, these societies have not been forced into existence. They have arisen out of the good will of these Christians, and is this not proof of their good intentions? Perhaps in our generation we have been privileged to witness the increase of the Righteous of the Nations of the World, which we all agree is a valid concept. But if we indeed do not credit their intentions, what then is the motivation behind the establishment of these societies if not friendship? The key to reply to this question may be found in the understanding of the attitude of Christianity in the past and in the present, and let us hope that all wickedness will be consumed like smoke and will have no future.

Christianity is not prepared ever to forgive the Jewish people for its stubbornness and stiffneckedness in refusing to accept its faith. This stiff-necked people, from its greatest to its humblest, has chosen torment and suffering, martyrdom in sanctifying the Divine Name, refusing to exchange its Torah of Life for vanities. When Christianity won peoples and nations to its teachings, that same little Mordecai stood not only once alone in his refusal to kneel or to do obeisance. Now, if Christianity had contented itself with not forgiving us, well... we can forego their forgiveness. But they were not content with that, but persecuted us violently. The persecution of the Jews is not the fruit of imagination of the wickedness of isolated Popes and Emperors. The restrictions imposed upon us, the massive slaughters of which the church is guilty from the time she was founded, is part of a method, and is based on a theological principle, which may even be termed a religious commandment, in their defiled language: "The Jews in their humiliation are the witnesses to their own wrongdoing and 'their truth'". The humiliation and the persecutions, according to their vanities, is the testimony to the "truths" of their religion. And if the evidence is not there, they will see to it that it is, and therefore they will humiliate and persecute the people of Israel.

At present it is revealed and published how hostile was the attitude of Christianity, and its leader, the Pope, during the days of the dreadful holocaust. His silence was fateful while the furnaces of Auschwitz blazed, while the gas chambers suffocated hundreds of thousands of lives, and while we were trodden down by the boots of the Nazis, as they tortured and slew one-third of our people (MORE)



by means of an infinite number of tortures and unnatural deaths. These acts did not occur in a desert or in a secret chamber, but with the knowledge and with the full and enthusiastic assistance of multitudes of Christian people in Europe, neither did there arise myriads of Christian clergy to lift a finger to save (Jews) except for isolated individuals, and it is quite well known that the church had no regrets for the holocaust which befell us; quite the contrary, she needed the strengthening of the evidence of her "truths", and hoped that it would constitute the final triumphant proof....

And here, only a short period passed, and the smitten people shook off the dust, raised up its ruins, and again the people of Israel were alive. How hard and bitter was the disappointment of the Christian church. What a severe blow was the Christian religion struck, and the structure of falsehood which they had constructed; and especially were they troubled by the thought: How is it that this people which only now went forth from the crematoria be alive? True, an answer to the contradiction is impossible for them to find. But a counsel for undermining our existences they have conceived and found. After proving that by force they cannot prevail against us, they have decided to liquidate us spiritually. No longer do they appear in the angry image of the priest, his face distorted with hatred for the Jew before him. Now it is a gentlemanly, courteous, polite, friendly image with which they come to us, to help us, as it were, in our distress, to take part in the sufferings of our people, to atone for the crimes of the nations against us. They set up common friendship societies which are destined to be the bridge, perish the thought, a bridge which is strictly one-way to their defiled faith. Everything is wrapped in cellophane, covered with sugar and adorned with flowers. While we, notwithstanding the experience of the ages, have among us those who are enticed by their smooth speech, with its poison inside. We do not know that it is a bear hug they give us, whose final aim is nothing but suffocation. May God annul their counsel and recompense their deeds upon their heads.

What is interesting is that precisely in the State of Israel which came into existence to create, as it were, an Israeli, "Non-Diaspora" type, not fearful of the Gentiles, with a proud erect bearing, precisely she (Israel) is going out of her way to show sympathy for all this Christian-Jewish cooperation. Christian-Jewish friendship societies are receiving moral and other support from official government offices, not to speak of the disgusting celebrations of Sylvester (Christian New Year) which are multiplying year by year. This joyfulness, during a season known for the wanton attacks upon our people throughout the generations, testifies to the true Diaspora spirit whose final expression is a assimilation and a postacy, may Heaven forbid. (END)

DATE: 11.4.80 JOURNAL: "YEDIOT AKRONOT" (HEB PM IND) FEATURE ARTICLE

HEADING: "A WOLF, LAMBS, AND THE END TIME"

SUBHEAD: SEVEN FAMILIES--TWO MUSLIM, THREE JEWISH, AND TWO INTERMARRIED--LIVE IN NEVE SHALOM...FACING THE LATRUN MONASTERY...A HANDFUL OF ENTHUSIASTS TRY TO MATERIALIZE AN IDEAL OF JEWISH-ARAB COEXISTENCE IN PRACTICE

BYLINE: Naomi Gal

PHOTOS: (1) Susanna, Student of Theology. A Search for a Different Way of Life (Zoom 77) (2) Iysa, Muslim girl, at the local clubhouse. The Object: To Encourage Dialogue: (3) Francis, A Christian Native of England: (4) A Moment of Meditation

SUMMARY: Neve Shalom is registered as a cooperative society on land belonging to the Latrun Monastery, leased for 99 years. Several bodies, mostly Christian, support Neve Shalom, with the aim of encouraging dialogue among conflicting peoples and to promote Jewish-Arab coexistence. The spiritual father is a priest, a convert from Judaism, Fr. Bruno, who is very sensitive to his Jewish past. Following the Six Days War he was active in promoting home meetings for Jewish-Arab encounters, out of which Neve Shalom eventually emerged. The first group lived a common life at the monastery, and moved to the nearby hill in 1973; but only in 1976 did the first permanent family arrive. There are now 18 persons living in Neve Shalom including seven families. Of the two mixed marriages, one is Jewish and Christian, the other Jewish and Muslim. (The wives are Jewish) Most of the settlers work outside the settlement and keep their wages, but each family contributes IL 3,000 monthly for taxes and expenditures. There is a common meal once a week on the Eve of the (Jewish) Sabbath, and there are several activities in common, such as sowing seed in the fields of melons and garlic (MORE)



which is grown at the settlement. There are also activities in the fields of education and tourism as well as volunteers who came for short periods to help out. There is also a poultry house. The article concludes:

Why (do they gather as a group) on Friday when there are also Muslims and Christians present? A matter of habit. Perhaps in time there will be a common meal on the Sabbath day or on Sunday. What is certain is that it is impossible to observe strictly all the festivals in Neve Shalom, inasmuch as then all of them will be idle on Friday, on Saturday, on Sunday, on Passover, on Easter, on Il-Adkha, on Chanuka, on Christmas...Is this the end time? Perhaps the beginning. In time, if the various gods will it, there will arise in the place a centre for various handicrafts, there will be oliveyards and almonds, they will buy sheep...and who knows, perhaps a wolf will also appear. (END)

DATE: 14.4.80 JOURNAL: "AL HAMISHMAR" (HEB AM MA'AM) FEATURE ARTICLE

HEADING: "JOINT JEWISH-CHRISTIAN TOUR TO THE HOLY LAND"

SUBHEAD: IN RECENT YEARS WE HEAR MORE AND MORE ABOUT ORGANIZATIONS OF JEWS AND CHRISTIANS SEEKING TO INCREASE UNDERSTANDING BETWEEN THE TWO FAITHS BY RECOGNITION OF WHAT IS COMMON BETWEEN THEM. IN OUR OPINION THIS LEADS TO BLURRING OF EACH FAITH. MUTUAL RESPECT IS NOT CONDITIONED BY COMMONALITY OF TWO FAITHS BUT BY RECOGNITION OF THEIR DISTINCTIVENESS

PHOTO: Reform Synagogue, Beth Shalom, Pennsylvania, designed by famous architect Frank Lloyd Wright, and built in 1954. According to the Orthodox Jews, the Reform are aping Christianity in the lavish synagogues they build.

BYLINE: Gilead Dothan, "Al Hamishmar" Correspondent in Canada

SUMMARY: The article begins with a visit organized by a Reform Rabbi and a Protestant clergyman from the same area in Canada to the Holy Land, with the emphasis on learning one another's religion, each from the perspective of the other group. Some 80 members of both congregations signed up for a two-week pilgrimage, besides six meetings preparatory to the journey in which the respective faiths were discussed, as well as Israeli background material. The journalist reports his experiences at the Reform Congregational services, his uneasiness about it, and his disappointment at the lack of Jewish content. He reviews briefly the interfaith movement and expresses his reservations, citing an Orthodox Jewish rabbi who rejects the concept of a search for commonality among Christians and Jews, and calls for an emphasis on their distinctiveness. So far as Christian antisemitism, that is a problem for them to solve, the rabbi is quoted as saying. "Theological discussions with Jews will not help attain this solution." END SUMMARY

DATE: 14.4.80 JOURNAL: HA ALETZ (HEB AM IND) NEWS BRIEF

HEADING: "CHRISTIANS COMMEMORATED THE HOLOCAUST IN THE LUTHERAN CHURCH IN JERUSALEM"

QUOTE: About 300 Christians, most of them Germans, yesterday honoured the memory of the victims of the Holocaust with a minute of silence. This took place during the worship service at the large Lutheran Church in East Jerusalem. The congregation heard the explanations of the minister for the Memorial Day. The brief observance was coordinated with the traditional Sunday worship service. (END)

DATE: 14.4.80 JOURNAL: "DAVAR" (HEB AM LABOUR) NEWS BRIEF

HEADING: SAME ITEM AS ABOVE

#### SUBJECT NUMBER SEVEN: SOURCES OF CHRISTIANITY (REVIEWS OF FLUSSER BOOK)

DATE: 10.4.80 JOURNAL: "DAVAR" (HEB AM LABOUR) BOOK REVIEW

HEADING: "FIRST CHRISTIANS AS JEWS"

REVIEW: "THE SOURCES OF CHRISTIANITY" BY: PROF. DAVID FLUSSER, UNIVERSITY OF THE AIR SERIES, CHIEF EDUCATION OFFICER, IDF STATION, MIN. OF DEFENCE, PUBLISHER, 64 pages.

QUOTE + "We make no new discovery," writes Flusser, "if we shall state that Jesus was a Jew in every sense." Thus, it makes it easier for him to determine that study of the <sup>Jewish</sup> sources of <sup>primitive</sup> Christianity, and especially that which is reflected in the Gospels and the other books of the New Testament, extremely important from the viewpoint of Jewish history. This study is likely to enrich our knowledge of the beliefs and views of the people of Israel during the Second Jewish Commonwealth, and to teach us <sup>much</sup> about the Jewish spiritual creativity of those days. Among the chapters of this book are found such topics as "JESUS AND THE PIETISM OF THE SECOND COMMONWEALTH", "JESUS BETWEEN THE WORLD OF THE SAGES AND THE WORLD OF THE ESSENES," "THE CONCEPT OF MESSIAH" (MORE)



"THE MIDRASH AND THE NEW TESTAMENT", "PAUL AND THE DEAD SEA SCROLLS." The book itself brings to a close the second decade in the number of University of the Air books published--a worthy enterprise of the IDF personnel and as well of the Ministry of Defence, the publishers. END

DATE: 20.4.80 JOURNAL: "DAVAR" (HEB AM LABOUR) FEATURE ARTICLES

HEADING: "BETWEEN JUDAISM AND CHRISTIANITY"

BYLINE : David Flusser

INSET: WOODCUT 16th C. CHRISTIAN-JEWISH DEBATE

SUMMARY : This is a full-page 1 rambling article by Prof. Flusser about Judaism, Christianity, the crisis facing both, but especially Christianity, the allegedly anti-Jewish elements at the source of Christian faith, the alleged envy of many Christians of Judaism and their rejection of "christology" and other naive Christian beliefs, the declining numbers of Christians, the absurdity of those Jews who <sup>allegedly</sup> envy Christianity (with an anonymous reference apparently to Pinhas Lapid and his pronouncements about the ties between Judaism and Christianity and the credibility of the Resurrection of Jesus), the perils of stressing the Jewishness of Christian sources without stressing their differences, the common threats to both Jews and Christians, the need to restructure Christian doctrine which all Christians recoil from, the growing interest and curiosity of Jews about Christianity which "at present is a matter among us which arouses the curiosity of a large public." (The article appears to be inspired by concern about Jews who are "envious of the splendour (or radiance) of Christianity".) END SUMMARY

SECOND ARTICLE: ALMOST FULL PAGE ALSO: SAME JOURNAL AS ABOVE

HEADING: "DAVID FLUSSER-WITNESS TO NEARNESS AND COMPLETION"

BYLINE : Dr. Marcel Dubois, Dominican Fr., Senior Lecturer in Scholastic Philosophy at Hebrew University, Member "Beth Isaiah" Congregation, One of Active Leaders in Christian-Jewish Dialogue.

SUMMARY : A personal tribute and reminisces about Prof. Flusser, numerous anecdotes, hailing Flusser for his work of <sup>promoting</sup> ~~bringing~~ Christian-Jewish understanding, and teaching Christians much about the Jewishness of Jesus. (END)

DATE: 25.4.80 JOURNAL: HAARETZ (HEB AM IND) BOOK REVIEW

HEADING: "THE JEWISH SOURCES OF CHRISTIANITY" (IDF UNIV OF AIR BOOKLET)

QUOTE : "Jesus," Prof. David Flusser states, "was a Jew faithful to Israel's Torah. From his words it is possible to recall forgotten things from the world of the sages who were his teachers and rabbis (or masters)." His detailed proofs of this statement concerning the personality of Jesus and his world, about which he has written very many books and articles, Flusser brings here in a brief and concise summary of his radio talks which were broadcast in the fine framework of the University of the Air of the IDF network. Here is found the authoritative theory of one who is reckoned in the world as a first class authority in the history of ancient Christianity, and our ability to know the teaching of Jesus and to understand his personality only within the special context of Judaism during the Second Commonwealth as well as the Hellenistic world surrounding it. The world of Jesus is explained within the context of understanding the world of the sages of Israel, and on the other hand, it is possible to increase our knowledge of the world of our sages through the teaching of Jesus. Flusser draws a picture for us of the great ideas which guided the Judaism of the Second Temple period, and fixes the place of Jesus in that picture.

END

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