

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 31.3.80 JOURNAL: "KOLBO" (HEBREW) "NEWS" ITEM

HEADING: "TO RESCUE FAMILIES FROM THE CLAWS OF THE MISSION"

QUOTE: Hundreds of gift packages for the Passover Holiday have been distributed in Haifa on behalf of the public committee of "Keren Yaldenu" for the families under its care. The packages contain, besides matzot, wine, oil, eggs, sugar, clothing and shoes as well as a cash gift. The packages were supplied to needy families rescued from the claws of the Mission in various locations of this region--Tirat Carmel, Zicron Yaacov, Mahane David, the Kiryot, Tel Hanan, Ramat Yishai, Upper Nazareth, and Akko, as well as to the trainees at the youth centres "Tikvatenu" in Haifa. Yitzhak Gatz, Chairman of the Youth Centre "Tikvatenu" in Haifa, reported to our correspondent that the activists of the Mission have increased their pressures and influence among the Jewish population this year because of the economic situation, and the representatives of "Keren Yaldenu" are visiting and aiding families who constitute a target for the Mission. END

DATE: 5.5.80 JOURNAL: "YEDIOT AKHRONOT" (HEBREW) P.M. INDEPENDENT  
HEADING: "STRANGE MISSIONARY SECT SUCCEEDING TO RECRUIT  
MANY YOUNG JEWS" FEATURE ARTICLE

BYLINE: Aharon Shamir ("HERE'S NEW YORK")

QUOTE: The Jewish community in the U.S.A. is concerned about the activity of a new weird missionary sect called "The International Way" which has succeeded to enlist into its ranks many Jewish young people. The sect which is wandering about from State to State with the slogan: "TAKE A STAND CARAVAN--1980" is headed by one Victor Paul Verell (or Werell), and is due to arrive in New York this month. Its declared purpose is: "To win souls for the study of the power of the abundant life and to gain ambassadors for the world which is above the world." A very understandable and clear purpose, isn't it?

This strange sect is antisemitic, and among the studies conducted in its institutions it is stated that the Holocaust never took place. Sect members are required to pay \$200-300 for taking part in the course. One of the sect dropouts relates that those who fail the course are encouraged to pay a gain and again for the courses. As proof of their "loyalty to the movement", members are required to transfer their material goods to "The Way" and to subsist from odd jobs in order to keep up with the payments for the "studies", which also require many calisthenics, little sleep, eating foods which contain a high quantity of carbohydrates, and they get a good dose of insults and a buse from their "teachers" in order to make them feel guilty. Mad as it is, it isn't less so than those young Jews who wrap themselves in talitim (Jewish prayer shawls) and don "tefilin" (phylacteries) as they cry in the streets: "We are Jews for Jesus" (END)

DATE: 7.5.80 JOURNAL: "MA ARIV" (HEBREW) NEWS ARTICLE

HEADING: "THE LETTER CARRIERS DELIVERED MISSIONARY MATERIAL TO THEMSELVES:  
WHEN THEY SAW WHAT THEY WERE DELIVERING, THEY REFUSED TO CONTINUE,  
AND IN THE SAFFED POSTOFFICE THOUSANDS OF SUCH ENVELOPES PILED UP."

BYLINE: Menahem Rahat

QUOTE: Among the lettercarriers of Safed there has been no little agitation recently because of the refusal to deliver to addressees missionary propaganda and the threat of management of the postal services to take all the necessary measures against the obstinate letter carriers. Some time ago thousands of envelopes addressed to local residents (apparently taken from the telephone directory) arrived at the central post office in Safed. Every such envelope contained missionary material. When the letter carriers of Safed became aware of the content of the envelopes, they decided not to distribute them to the addressees. Since then, heaps of envelopes are lying a round at the Safed postoffice. The management of the postal services in the Ministry of Communications is demanding that the letter carriers fulfil their obligation to deliver these envelopes. They have been warned: "This time we will see this matter through to the end."

Since several of the letter carriers were concerned that they might be dismissed from their jobs because of their obstinacy, they appealed in writing and

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by telephone to religious ministers and Members of the Knesset from NRP, Agudat Yisrael and in the secular parties, asking their advice. A representative of the letter carriers also appealed to several rabbis throughout the country and asked their halachic (Jewish religious law) opinion in the matter. Now there are at least two "decisions of halacha" of known rabbis in the hands of the lettercarriers, forbidding them to distribute the missionary material. Most of them have declared that they would not succumb to any pressure and would continue to abstain from delivering missionary material. (END)

DATE: 8.5.80 JOURNAL: "HA MODIYA" (HEB AM AGUDATYISRA EL) FEATURE

HEADING: "COERCION AGAINST THE CONSCIENCE OF POSTAL WORKERS"

QUOTE: Letter carriers in Safed have been conducting sanctions of a unique kind, refusing to distribute with their postal load material which the Mission is flooding indiscriminately thousands of homes. The letter carriers, upon learning of the content of the envelopes they were delivering, refused to distribute them, whereas their superiors in the Office of Communications are demanding, with threats, that they distribute this mail. This refusal to perform their duty is clearly linked to a matter of conscience, and workers cannot be coerced simply because they are employees to do something completely contrary to their conscience. One cannot activate a lever of antireligious coercion, a matter linked to a fundamental of faith, simply because the employees are bound to their work and receive wages therefor. They are not conducting sanctions because of low wages or other poor working conditions, but because of a matter which is entirely related to conscience and belief.

It is curious and astonishing that their superiors cannot understand such a fundamental matter like this and are not ready to show understanding for the pure motives involved. The letter carriers refuse to be ministering instruments in the hands of the soul hunters and poisoners of the minds and hearts of Jews, and this is their full right. Beyond the fact of their being hired workers in a government service, they are also Jews who are absolutely entitled to cling to their faith and not to ravage their consciences. Such workers, exhibiting Jewish self-respect, are worthy of esteem, and are entitled to the full protection of all the representatives of the public without distinction of party. On the other hand, we must not restrain ourselves or be silent at the attempt of their superiors to coerce them with so unconscientious a matter. The employees who have already received severe threats ("This time we will see this through to the end") are entitled to expect that their punishment will be no more severe than that which is meted out to workers conducting sanctions on the background of occupational demands...

The Histadrut Labour Federation, which holds itself up as the defender of the rights of workers, must this time offer its full protection to these workers. Let their rights be no less than those of workers who refuse, for example, to work by contrast on the 1st of May because this is a holiday according to the principles of the Histadrut. Jews in a Jewish state are entitled to the privilege of not being compelled to do things which are contrary to their conscience and understanding. (END)

date: 2.5.80 JOURNAL: ("KOL HA'IR" (Hebrew Jerusalem Weekly) Reader's letter

HEADING: "AGAINST THE EGYPTIAN MISSION!" BY Y. Sa'ad,

QUOTE: I read a notice which made me shudder concerning Egyptians who are interested in Jewish women for the purpose of matrimony, and in my opinion we must act at once to frustrate this dreadful plot. If this is the price for peace we have to pay with Egypt, so longed for, then it were better to have a situation of no peace than of assimilation of the Jewish people. I herewith call upon Jewish religious and non-religious organizations to set up at once a committee for the integrity of the people, which should work against the attempt to blur Jewish identity--and at once! The Knesset must enact legislation against the Egyptian Mission <sup>EGYPTIAN MISSION EVEN AS IF WAS AGAINST THE</sup> Christian Mission <sup>CHRISTIAN</sup> 1½ years ago, and there is no doubt that we are dealing here with the Mission. (or "with a Mission"; ambivalent in unvocalized Hebrew. TRANS)

DATE: 30.4.80 JOURNAL: "THIS WEEK IN HADERA" (HEBREW)

HEADING: "AGAINST THE SALE OF A PLOT TO THE MISSION"

QUOTE : Mr. Moshe Malachi, a resident of Hadera who lives on Borochov St., No. 2, was very upset by the reading of the article in "THIS WEEK IN HADERA", No. 379 dated 16.4., concerning the possibility of the sale of a plot and unfinished house to the missionary sect of Emma Berger, so much so that he appealed in an emotional letter to Mr. M. Kostelitz, the Deputy Mayor, and called upon him not to permit the consummation of this deal in any way. "Don't allow her to buy; it will be a shame for generations," Mr. Malachi stressed in his letter, to which he also attached a poem: "Hadera our town/the glory of Israel/the corner stone/of our return to our homeland. Hadera, our town/thy builders/offered up sacrifices/on every course of stones/which they laid upon thee/a sacrifice was offered up/by thy founders. Hadera, our town/not one cubit/not one step/of thy soil/shall be sold/to Emma Berger. Hadera, our town/preachers of apostacy/shall not dwell in thee/they shall not enter thy gates/they shall not profane thee/with their money/they shall not enter thy boundaries. Hadera, our town/symbol of splendor/of utter devotion/of love/love for the people and the land. O, Hadera, our town/a symbol remaining for the ages/forever. /END/

DATE: 5740 Issue No. 5, Sabbath Portion "Tsav" (29.3.80) JOURNAL: "MAHANE HA'HAREDI" (ULTRAORTHODOX CAMP) JERUSALEM HEBREW

HEADING: "CHRISTIAN FRIENDSHIP SOCIETIES AND THEIR DANGEROUS AIMS"

BYLINE : M. Glick (SECOND IN SERIES) SEE SELECTIONS No. 79 Page 13-14)

QUOTE : The writer Eli Wiesel relates in one of the newspapers under the heading "JEWS FOR JESUS"--GOING OUT TO HUNT SOULS"--about the unexpected success of this sect which labours with diligence and skill among Jewish students in the U.S.A. and Britain. He tells about hundreds of Jewish students in the campus in Long Island taking part in a "Havdala" (yes, a "havdala"...the closing of the Sabbath service) which these sectarians regularly conduct and to which they draw Jewish students. Interesting is Wiesel's conclusion "that inasmuch as religion interests and moves them, why have we not learned how to reveal to them the wealth of our religion--their religion?" Now, in connection with our article from the previous issue concerning the drawing near of Jews and Christians and the danger in it, it was another matter in the article of Wiesel that attracted us. This is when he numbers the reasons for the frightful loss of thousands of young Jews into the various Christian sects. He writes: "It may be that this is one of the effects of the ecumenical spirit which was too much celebrated in too many Jewish circles." He is not ashamed to call the baby by its right name whereas many Jewish leaders still continue with their festive celebrations of Jewish-Christian ceremonies. The "Rabbis" of the Reform Movement in the USA take part side by side with clergymen in mixed marriages. Jewish-Christian fraternity is celebrated with great tumult in order that we may not hear the cry of those thousands of Jewish youth vanishing into the bottomless pits of assimilation.

As if to prove our remarks concerning the danger of Jewish-Christian fraternity by means of these various Friendship Societies, only this week a letter was published in the newspaper "MAARIV" signed by, among others, the Interfaith Society of Israel" and the Interreligious Council in Israel. In this letter they protest the damages to the property of the Christian communities in recent weeks, and call upon the authorities "to make every effort to prevent such scandalous, shameful and worrisome instances." During those same weeks, as in weeks and years before, there occurred instances in far greater number of attacks upon the souls of Jews. True, these were not attacks on body or property, but they were severe blows against the people of Israel and its spirit...and this was done by Christians or apostates visiting many homes in Israel in order to undermine their Jewishness. They came to families in need and offered exchanges of property for souls. They promulgated the fearful "bluff" of "Messianic Jews" (yehudim meshikhiim), that is, the possibility of being both a Jew and a "Messianist" (meshikhi). Additional hair-raising tales we may find in the publications of the organization of the Activists (Peilim) "Yad L'Akhir" which for years is in the frontline of the campaign against the Mission. They perform with fervour and a sense of mission ("shleekhut"), for the "great commandment" for them is according to their religion, "to save lost souls." But in the face of this phenomenon, the chorus of gentle souls remains silent. There are no (MORE)

declarations to the press and no letters to the editors. And this is what we meant. The Friendship Societies are one-way streets, leading only one way—from Judaism to Christianity; and there is no way back.

Among those who denounce the attacks upon Christian property in Jerusalem the place of Teddy Kollek is of course not lacking. As Mayor of the city in which these things have taken place, he cannot of course ignore the subject, and use the occasion to intimate from which circle the attackers come. For Teddy never misses a chance to attack the ultra-orthodox public, and this is according to the rule: "If you're an Orthodox Jew, it means that you're guilty." We find Teddy Kollek whirling and dancing about at the ceremony of planting a giant garden park on the slopes of the Mt. of Olives contributed by the Mormon Church in the U.S.A. (which is better known there under the name "Moon"). This <sup>is the</sup> extremist missionary church which has victimized so many young Jews in the USA. The Jerusalem Foundation which is managed by the Municipality also took part in the considerable funding of the garden park. The next day the "Moon" people will arrive in Israel, and as other missionary sects do, they will send their people to study <sup>Hebrew</sup> at a municipal ulpan, and when they complete the seminar they will get their certificate with its Municipal symbol of Jerusalem, which will authorize them as "kosher" for visiting Israeli homes where they may preach their faith. And Teddy who is so skilful with his stabbing criticisms against the "sins" which we have sinned and which we have not sinned, is again insensitive to the fact of Jews <sup>who</sup> become apostate in his capital city for after all we are dealing here with that which causes a man to sin and not which slays him...

It is perhaps here that the fundamental issue which divides abysmally the secular public from us is to be found. This public, <sup>over</sup> ~~the~~ whom materialism has taken control of every centimetre of its life, is completely blind to the meaning of spiritual attacks. When body or property are attacked, then it is possible to feel the attack. And it is these things which take top priority in its scale of values. These are the things they cultivate and worship. Things which transcend such values have no existence or meaning. So what has happened, after all...a Jew changes his religion. Certainly you will find among them those who will even rub their hands in glee over the liberalism prevalent in our country and the democracy which grants a free hand to any and every person to come and cut off and slay living members from the body of our people. It is useless to respond to such people, for they have changed their God for the image of an ox which eateth grass—that is materialism. For the present they have come and exchanged (their God) for an ox which eateth grass, such as Christianity or idolatry. What is it possible to demand of such people? They will certainly argue: Let the people perish (Forbid it), but long live democracy!

We know that greater (is the danger) of him who causes to sin than he who slays, and that an attack upon the spirit is more serious than an attack upon body or property. We know of the hatred of Esau for Jacob—is ingrained. The conclusion is absolute, that we must examine every manifestation of "friendship" seven-fold and yet sevenfold again, whether indeed we are faced with an isolated instance and quite exceptional involving a restricted circle of the Righteous of the Gentiles, or whether the real aim is to anaesthetize and under the mask of friendship and smiling there lies concealed the usual face of the Gentile foe. (END)

DATE: THIRD IN SERIES OF THREE (A WEEK FOLLOWING . . . ABOVE) HEBREW

QUOTE: I was one of the "fortunates" who were "privileged" to receive free of charge a heavy packet of books and booklets straight from faroff Canada, containing no less than three books of the "New Testament" in Hebrew, Yiddish and English in the packet, in addition to a choice selection of pamphlets about "resurrection from the dead" and "Good News for the People of Israel," and other such booklets in the aforementioned languages. But the peak of insolence was attained when the senders of the material attached to the package the figure of a venerable rabbi, and a booklet which describes the "conversion" of "Rabbis" as it were. And if the "hint" was not enough, attached were also three letters in three languages commencing with the salutation: "Dear Rabbi!" And there followed various verses to prove as it were the truth of their religion. And in order that there should not be stirred up any feeling that there is any hostility here, the signatory of the letter closes with "Yours in Friendship"...as if the (MORE)

sender or senders of the packet had come to assist me by providing an additional example at the conclusion of my series of articles on the subject of Christian-Jewish friendship and its danger, in which summary we shall briefly summarize the main points of the previous articles, and to suggest ways of curbing and eliminating the danger.

The hatred of the world to the eternal people, besides being ingrained, the hatred of Esau for Jacob...even for those who have no faith regrettably, it should not be difficult to give examples and to prove that the hatred which is at the source of Christian ideology declares that the Jews must bear their "punishment" for their non-recognition of That Man (Jesus). Or in other words, on their part, two choices confront the Jew, conversion or death as punishment--may his mouth be in the dust (or gagged). These two possibilities on our part mean, Heaven Forbid, liquidation, physically or spiritually. Jewish history, from the time that Christianity came on the scene, is replete with attempts to persuade and stakes of death, enticements or crusades, preachments or Inquisition. These phenomena appear alternately in our chronicles. In our generation we are also witnesses to this phenomenon. During the years of the dreadful Holocaust the Christian world stood against us. The Church Fathers were not even trying to denounce the murder of millions at the hands of the Nazis, may their names and memories be blotted out, and their anonymous helpers. Devout Christians throughout Europe were engaged with great zeal in assisting the punishment of the "sinners" Punishment in accordance with the teachings of their spiritual mentors. With the bestirring of the eternal Jew from the ashes and the rebuilding of his ruins, the second side is again and again disclosed: The unceasing attempts of the Christian Mission to persuade, devoting the main part of its human and financial resources to the Jewish people, exploiting every weakness and psychic and financial crisis in order to trap yet another Jew in their net. So it is in the Western world especially, and throughout the world, with many Jewish students lacking Jewish educational background falling into their net. So it is in Israel also where especially the economic factor is frequently exploited.

If simple, humane, elementary logic were at work, then the Rabbis of Israel, immediately upon the appearance of the problem of the Mission in Israel in the first camps of new immigrants, <sup>would</sup> have come to the simple conclusion that a law must be enacted to prohibit totally all missionary activity. The non-Jewish world would have accepted with understanding a forceful declaration that we were not prepared to permit in our country activity which undermines the foundations of the people. At least here, in our own land, we were not prepared to sit quietly and permit the free activity of liquidators in their various species. Switzerland, Norway, Greece have enacted legislation prohibiting missionary activity, with the background to such legislation being the simple logic, according to which everyone shall live according to his own faith without external interference. And let us not forget that these are Christian states, without even mentioning Muslim and Communist states in which there is no missionary activity, whereas in this state the rulers are more Catholic than the Pope. In the name of democracy and anxieties over angry reactions organized by the missionary sects throughout the Christian world, they are terrified from arresting this plague. Their liberalism and their fear are exploited to good advantage by the missionary organizations who know how to raise a voice of protest like the plundered Cossak, whenever anyone tries to bring up the notion of a law limiting missionary activity.

A good example of this: When Rabbi Y.M. Abramowitz submitted his law against the activity of the Mission, well-known liberal circles began their incitement against this law charging that it was "persecution of the Christians" (who is persecuting whom?). The organizations of the Mission which were concerned (incorrectly, as we will explain later on) about restrictions, and jumped on the left-wing bandwagon happily and raised a <sup>deafening</sup> hue and cry about "the persecution of the Christian religion in Israel." Instead of standing erect and with a little bit of Jewish pride, explaining to the world that all that is at issue with the law is self-defence against spiritual liquidation, the Minister of Justice and the Attorney General invited the representatives of the organizations of the Mission and promised them with great aplomb that no file would be opened against the personnel of the Mission without his approval. In other words, the Attorney General would see to it that the law would not be put into effect. This is an unprecedented act, proving to what abysmal depths of self-abasement those "proud" Jews (MORE)

who scoff at the alleged Diaspora self-abasement of the ultra-orthodox community have themselves descended. Indeed, the law which so aroused the ire of the left-wing circles and the organizations of the Mission is not, "perish the thought", a law which limits the activity of the Mission in any significant way, with all the good intentions of the honoured sponsor of the law, who was obliged, in order to gain the consent of all sections of the Coalition to his proposal, to cut segments out of the law until nothing but a miserable skeleton remained, which states: "Whosoever gives money, or promises to give money, the equivalent of money, or a material benefit in order to entice another to change his religion, or in order to lead to the change of religion of another, shall be liable to five years imprisonment or a fine of IL 50,000."

In the pamphlet "IN THE SHADOW OF APOSTACY", published by the Department for the War Against the Mission of the Organization of the Activists ("Peilim") of "Yad L'Akhir" we find a long list of shortcomings which are present in this law, which, aside from the fact that it does not respond to most of the aspects of the problem of the Mission (such as the basic matter of missionary education, or courses and preachments orally and in writing, openly or covertly, and without offers of material benefits), it provides almost no possibility for bringing a man to judgment, since benefits are not of course given openly, and conversions at present are not effected according to the outlook of the main missionary sects by means of the accepted rites of baptism and the like. And even when there is baptism, it is performed with maximum discretion or outside the country. Thus, it is difficult and almost impossible to implement the law in practice with all the judicial proofs and circumstances required.

CONCLUSIONS: In the present situation only two ways remain to curb this phenomenon of dangerous Jewish-Christian fraternalization: (A) By means of the increase and deepening of original Jewish education, for this danger of Christian fraternalizing does not strike at the community which has been reared on Torah and knows how to distinguish between sacred and profane, between Israel and the nations. The inevitable conclusion is the ever-widening of the circle of Jewish education as far as possible, which is the main brake against the danger of undesirable friendship. (B) By means of the unceasing battle against the Mission. At present it is the men of the Activists organization, "Yad L'Akhir", who are carrying the banner of this battle, and who know were it not for this battle going on for so many years, where we would be in the face of the unbridled insolence and the inexhaustible resources of the organizations of the Mission. This battle must include a maximal effort to arouse public opinion in order to enact legislation which will lead to the total prohibition of the activity of the Mission in the Holy Land. (END ARTICLE/SERIES)

"BLESSED ARE YOU WHEN MEN HATE YOU, AND WHEN THEY EXCLUDE YOU AND REVILE YOU, AND CAST OUT YOUR NAME AS EVIL, ON ACCOUNT OF THE SON OF MAN.

REJOICE IN THAT DAY, AND LEAP FOR JOY; FOR BEHOLD, YOUR REWARD IS GREAT IN HEAVEN, FOR SO THEIR FATHERS DID TO THE PROPHETS." (LUKE 6:22-23)

"COMMIT YOUR WAY TO THE LORD  
TRUST IN HIM AND HE WILL ACT  
HE WILL BRING FORTH YOUR VINDICATION AS THE LIGHT  
AND YOUR RIGHT AS THE NOONDAY." (PSALM 37:5,6)

SUBJECT NUMBER TWO: ZEALOTRY

NOTE: Most of the following clippings are from the foreign Jewish press during the month of February, reporting on the vandalism in Jerusalem during the winter.

DATE: 1.2.80 JOURNAL: National Jewish Post & Opinion (Indianapolis)  
 HEADING: "ON THE WARPATH" PHOTO STORY  
 EXCERPT: Standing in front of his news and book store in Jerusalem is Charles Cope (sic.) who found it defaced by painted slogans...

DATE: 7.2.80 JOURNAL: "JEWISH LEDGER" (Hartford, Conn.)  
 HEADING: "BEGIN ASSAILS VANDALISM AGAINST CHRISTIAN INSTITUTIONS IN J'LM"  
 (THIS IS A J.T.A. NEWS STORY FILED FROM J'LM AND CONTAINS THE FOLLOWING POSTSCRIPT FROM NEW YORK:) NB: JTA IS JEWISH TELEGRAPH-AGENCY  
 QUOTE: In New York, Rabbi Balfour Brickner, director of the department of interreligious affairs of the Union of American Hebrew Congregations (UAHC), denounced the Jewish "vigilantes" responsible for the vandalism in Jerusalem. "Those responsible for those outrageous acts are an embarrassing blot on the Jewish community of the entire world," he said.

DATE: 7.2.80 JOURNAL: "JEWISH ADVOCATE" (Boston, Mass.)  
 HEADING: "BEGIN HITS VANDALISM"  
 (THIS IS A BRIEF THREE-PARAGRAPH NEWS STORY J.T.A. JERUSALEM)

DATE: 8.2.80 JOURNAL: "JEWISH JOURNAL" (BROOKLYN N.Y.)  
 HEADING: "BEGIN PROMISES ACTION TO HALT VANDALISM OF CHRISTIAN SHRINES"  
 BYLINE: Patrick Massey  
 QUOTE: JERUSALEM, - Prime Minister Menachem Begin has stepped into a growing dispute over desecration of Christian shrines in Jerusalem by Jewish vandals and promised action to stop it. "The authorities will not tolerate acts of this kind," he said in a statement. "By the laws of Israel all faiths enjoy absolute freedom of worship, protection of their property and access to shrines." His statement followed complaints by Christian clergymen that Israeli authorities had done little to hunt down Jewish extremists who have desecrated the shrines in recent weeks.

The vandals have smashed stained glass windows, defaced tombstones and daubed Christian bookshops with the words "pigs," "bloodsuckers" and "missionaries." Some clergymen have been spat upon and threatened. Damage is estimated at between \$2,000 and \$3,000. Begin said religious tolerance had been exercised during the 13 years since Israel captured Arab East Jerusalem. "The authorities will therefore do their utmost to prevent a recurrence of such criminal acts," Begin said. Christian leaders have recently criticized Begin for not taking a stand on the issue. Their criticisms echoed complaints from other quarters in Israel that the Begin government consistently took a lenient view of Jewish extremism.

Newspapers and politicians have cited police inaction against the ultra-orthodox Jews who regularly throw rocks at cars on a highway near Jerusalem's religious quarter. Critics say Jewish-extremist lawbreaking is openly tolerated while Arab nationalist offenses are vigorously prosecuted. No move has been taken against Jewish women demonstrators who for months have been in unauthorized occupation of a building in Hebron. The extremist Gush Emunim settler movement was allowed to flaunt orders by both the Supreme Court and by the government before finally being removed from the controversial Elon Moreh settlement on the West Bank. A senior government official told reporters after Begin's statement that four suspected vandals had been arrested in Jerusalem so far. All were teenage members of Rabbi Meir Kahane's Kach sect which preaches violent methods to uphold Jewish supremacy. Rabbi Kahane is the founder of the Jewish Defense League (JDL) in the United States.

Jerusalem's Mayor Teddy Kollek has voiced disquiet at the vandalism. He told Israel radio: "We'll get the little bastards responsible for this." The senior government official said it was difficult to place a permanent guard on every potential target in a place as dotted with religious shrines as Jerusalem. But he promised that "ways and means" will be adopted.

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The complaint that prompted Begin's statement came from the United Christian Council in Israel, the largest inter-church organization in Jerusalem. The group said: "Civil authorities have so far failed to exhaust all possibilities to curb recent manifestations of an anti-Christian fanaticism in Jerusalem. It is not infrequently said and felt that the perpetrators of such acts enjoy relative impunity." The church leaders called for an internationally guaranteed statute for Jerusalem to prevent religious attacks, Israeli authorities, who resist any suggestion of special status for Jerusalem, say such a statute is unnecessary because sufficient guarantees already exist.

DATE: 10.2.80 JOURNAL: "JEWISH WEEK" (WASHINGTON DC)

HEADING: "BEGIN DENOUNCES ATTACKS ON CHRISTIAN BUILDINGS"

(THIS IS SAME JTA ARTICLE THAT APPEARED IN JEWISH LEDGER ABOVE)

DATE: 8.2.80 JOURNAL: "JEWISH TIMES" (BALTIMORE MD)

HEADING: "EXTREMISTS REACT TO PROSELYTIZING"

QUOTE: Jerusalem - A series of incidents against Christian institutions here is, according to Mayor Teddy Kollek, "apparently on the part of Jewish extremists." Kollek has twice appealed to Prime Minister Menachem Begin to make a public statement against the violence and to order more vigorous action, according to news reports. In his second letter to Begin, sent this past January, Kollek stated, "This kind of vandalism pretends to be a holy war against the missionaries. A lack of a proper Government response at high levels and strong and efficient police activity will allow hostile groups to use this situation to link the actions of religious zealots with a purposeful policy of the Government." The statement was released by the Mayor's office.

Recent incidents have included the following: slogans scrawled in Hebrew script on the front of a Christian bookstore carried the messages "Bloodsuckers!" and "Get out of here!" Swastikas have also been painted on its walls. The glass doors and windows of a Baptist church have been smashed four times in three weeks. At the Dormition Basilica on Mount Zion, on the site where Mary is believed to have died, stones have been thrown and glass broken four times recently. The Benedictine monks there have received threatening letters. The Russian Orthodox Church in the city's Russian Compound, staffed by priests from Moscow, had windows broken and slogans painted on walls. Four men were arrested by police, all of whom are members of the Jewish Defense League headed by Rabbi Meir Kahane. Two of those arrested are immigrants from the Soviet Union, the other two from the United States. On occasion, tombstones with crosses on them have been smashed at the Anglican cemetery on Mount Zion.

Christian clergymen say the vandals are a small band of Jewish vigilantes who are trying to combat an upsurge in Christian evangelism. Douglas Young, a pastor of the Evangelical Free Church of America, who founded the Institute of Holy Land Studies on Mount Zion, acknowledged, "It's Christian extremism in the area of proselytization that upsets the equilibrium where the JDL (Jewish Defense League) is involved." According to news reports, Mr. Young said, "People come over as students and tourists and dear old ladies who are probably here on their husbands', now deceased, incomes, and so on who have a special mission from the Almighty to convert the Jews. They are mostly going door to door giving out tracts, Christian literature, talking to individual people."

The Christian "missionaries" turn up in unlikely places. Overheard in a line at the main post office here, an American woman was berating an Israeli girl, "You know that the one true Messiah was and is Jesus Christ." Activity of this sort was the target of a resolution by the Orthodox group Agudat Israel at its recent convention here. The resolution called on the Government to curb Christian missionary work, but Aguda carefully distinguished between evangelism and the established Christian institutions, the most accessible targets of the vandals. So far, Begin has not made a public statement on the subject. In fact, it is debatable how much impact a public statement would have. Although Begin is supported by many religious Jews, he is regularly denounced by the JDL and other fringe groups. He has, however, replied to Mayor Kollek's appeals with a private letter, which the Mayor's office released. Begin called the vandalism "shocking" and said, "I hope that in the future, the police will prevent these terrible acts."

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DATE: 8.2.80 JOURNAL:

"JEWISH NEWS"

(DETROIT MICH)

HEADING: "BEGIN DENOUNCES CHURCH VANDALISM AROUND JERUSALEM"

(NOTE: THIS IS A BRIEF JTA ACCOUNT AS ABOVE WITH A POSTSCRIPT  
(FROM ASBURY PARK, N.J. UNDER THE HEADING AS FOLLOWS:)

SUBHEAD: "RABBI DENOUNCES ORTHODOX FANATICS IN NY VANDALISM"

(NOTE: THIS ITEM REFERS TO VIOLENCE BY ZEALOTS AGAINST VARIOUS  
JEWISH GROUPS)DATE: 6.4.80 JOURNAL: ISRAEL NACHRICHTEN (TEL-AVIV) GERMAN LANGUAGE FEATURE  
ARTICLE

HEADING: "A DREAFFUL THOUGHT: THE BIBLE BURNT IN JERUSALEM"

BYLINE: Shalom Ben-Chorin

SUMMARY: On the evening of the 14th Nissen before the Passover a search is made throughout the house for leaven, and on the following morning whatever leaven is found is burnt, according to the Passover Haggada, in conformance with the writings of the Bible and the Mishna. In Jewish mystical thought transcendent meanings were attached to the ceremony, with leaven (as in the Kabbala) a symbol of sin which must be cleaned out and burnt, while the unleavened bread, the matzo, is compared to the Shekina glory of God. The apostle Paul in his <sup>1st</sup> epistle to the Corinthians (5:6-8) wrote: "Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Therefore, cleanse out the old leaven that you may be a new lump, as you really are unleavened...let us, therefore celebrate the Passover, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth."

This saying of Paul's <sup>has</sup> apparently been taken up by the Activists (Peilim) of the ultraorthodox group "Yad L'Akum", whose centre is in Mea Shearim on Jona h Street. In this year of 1980 they have decided to apply the burning of the leaven to the gathering of Christian missionary tracts and to conduct a festive burning of them. This is not based on unconfirmed news reports but on the transmission of Kol Israel" (The Voice of Israel) radio on which one of the activists detailed the plan. Now, if this involved only missionary literature, it would be bad enough and ludicrous enough, but the activists are aiming at the very source of all missionary activity, namely the New Testament. Is this not contrary to every fundamental of tolerance and democracy to burn the holy book of another religion, in this instance a daughter-religion of Judaism?

Even more problematical for the activists is the fact that the Old and New Testaments are often published in one binding in Hebrew and distributed by the Christian Bible Societies. They (the activists) go so far as to authorize the burning of Bibles which include even the Holy Torah in its original language, and we see what the poet Oscar Wilde meant by "For each man kills the thing he loves." (Cited from "Ballad of Reading Gaol") The Sephardi Chief Rabbi would not go so far as our Activists, but in reply to a soldier's inquiry, he ruled that a Bible containing both Testaments must be separated, with the New Testament excised while the Tenach may be kept.

Another rabbinic authority (to which the writer subscribes) was Rabbi Dr. Leo Baeck who linked the Gospel to Jewish faith history. The outlook of the Activists is not likely to win us friends in the world, even in a time when there is a better understanding of Jewish-Christian issues developing among Christians. Thus, for example, the resolution of the Evangelical Synod of the Rhineland in 11 June 1980 concerning the re-evaluation of Jewish-Christian attitudes, which made such an impression upon the Prime Minister Menahem Begin that he conveyed his congratulations to the Rhineland church to <sup>the</sup> political leader of that area in Germany. This resolution clearly gainsays Mission to the Jews and calls for a new understanding of the purpose of God for Israel. But our Activists have no knowledge of such developments in Christendom. The State of Israel is called upon to guaranty religious freedom in the Jewish State and to resist every form of religious hatred decisively. At the spectacle of Bible burning in Jerusalem, the people of the Bible in the Land of the Bible must not remain silent. (END)

(MORE)

ADDITIONAL CLIPPINGS FROM DIASPORA JEWISH PRESS BASED ON J.T.A. NEWS REPORT OF VANDALISM DURING WINTER & PM BEGIN DENUNCIATION: (AS PREVIOUSLY)

DATE: 14.2.80 JOURNAL: "AMERICAN JEWISH WORLD" (MINNEAPOLIS MINN)

HEADING: "CLAIM JEWS COMMITTED VANDALISM"

DATE: 14.2.80 "JEWISH CHRONICLE" (PITTSBURGH PENN)

HEADING: "ANTI-CHRISTIAN VANDALS DENOUNCED BY BEGIN"

DATE: 15.2.80 JOURNAL: "JEWISH STANDARD" (JERSEY CITY NJ)

HEADING: "INTO ERA BIE' VANDALISM"

DATE: 15.2.80 "JEWISH TIMES" (BALTIMORE MD)

HEADING: "BEGIN BLASTS VANDALISM"

DATE: 15.2.80 JOURNAL: "JEWISH NEWS" (DETROIT MICH)

HEADING: "VANDAL CAUGHT AT BOOKSTORE"

QUOTE: JERUSALEM.- A man arrested while attempting to set fire to a Jerusalem bookshop is being questioned in connection with a wave of recent anti-Christian vandalism. The police apprehended the suspect late Tuesday night as he was trying to set fire to the Torch (La pid) Bookshop in downtown Jerusalem. The store specializes in Christian texts and scriptures. Earlier the window of another Christian bookstore was shattered by a rock thrown from a passing car. END

DATE: 19.2.80 JOURNAL: "JEWISH HERALD" (JOHANNESBURG SO AFRICA)

HEADING: "BEGIN ASSURES CHURCH LEADERS" (AS PREVIOUSLY)

DATE: 28.2.80 JOURNAL: "HERITAGE" (LOS ANGELES CALIF)

HEADING: "FANATICS" (AS PREVIOUSLY)

DATE: MARCH 1980 JOURNAL: "TEMUROT" (TEL AVIV) EDITORIAL

HEADING: "DESECRATION OF THE CHRISTIAN HOLY PLACES IN JERUSALEM"

QUOTE: For the first time since the unification of the capital city in 1967, religious extremists have "succeeded" in bringing about a common declaration of Catholic and Protestant churches in which they sound an alarm against the criminal acts of desecration of Christian holy places. The Jewish criminals who have done this do not apparently understand that they are thereby doing a service to the Muslim world which is demanding the internationalization of Jerusalem and the transfer of the Eastern part of the city to the control of a Muslim state. Israeli ambassadors in Christian lands have been reporting the serious damage to the image of our State caused by these acts. The Mayor of Jerusalem has demanded vigorous measures be taken by the government to uncover the criminals and to punish them, and to prevent additional attacks upon Christian institutions.

The Prime Minister has published a sharply-worded declaration, but our police--which excels in uncovering saboteurs and criminals--has yet succeeded in discovering the religious and nationalist extremists who have been attacking the Christian institutions, or who are menacing non-religious Jews in the Bukhara or Tel-Arza neighbourhoods. Even after the declaration of the Prime Minister, the criminals have continued to attack Christian institutions. If the Government does not act with a strong hand against them, we are liable to be faced with unpleasant consequences.

Since the unification of Jerusalem, we have boasted of the protection we afford to the members of all faiths who come to pray and to make pilgrimage to their holy places. More than 40% of the tourists who come to Israel are Christian pilgrims. In the past they left the country as good-will ambassadors for united Jerusalem. Is it indeed our aim to convert them into our enemies? (END)

SUBJECT NUMBER THREE: CHRISTIANS AND ISRAEL/JEWS

DATE: 1.2.80 JOURNAL: "INTERMOUNTAIN JEWISH NEWS" (DENVER COLC.) FEATURE  
HEADING: "DATELINE HAIFA"

BYLINE: Carl Alpert

NOTE: (THIS IS AN ARTICLE ABOUT NEWS ABOUT THE CHRISTIAN MOSHAV IN GALILEE, previously transcribed. SEE SELECTIONS No. 79, P.4, SUBJ.No.3 TOP.)

DATE: 22.2.80 JOURNAL: "JEWISH FLORIDIAN" (Miami, Fla) NEWS ARTICLE

HEADING: "'ONE-SIDED VIEW': PROTESTANT CHURCHES SEEN PRO-ARAB"

QUOTE: WASHINGTON (JTA) - A Protestant clergyman accused Protestant churches and clergymen in the U.S. of taking a "one-sided" position in the Arab-Israeli conflict, prejudicial to Israel. The Rev. Dr. Carl Hermann Voss, Ecumenical Scholar in Residence of the National Conference of Christians and Jews (NCCJ), made that charge in a statement he presented at a panel discussion on the Middle East conducted by the National Council of Churches of Christ. "As an ordained minister of the United Church of Christ, I have been disappointed and dismayed by the bias manifested in Protestant churches and among the clergy," and "in my own denomination particularly, and of late I have been taken aback by the one-sidedness and partisanship so clearly reflected in releases by the Office of News and Information of the National Council of Churches of Christ in the U.S.A.," Voss said.

He referred specifically to a press kit supplied by the NCC in connection with its Middle East "hearing" summarizing the situation in that region. "I cannot help but deplore the prejudice and misinformation, the lack of objectivity, and the absence of comprehensiveness of the total picture as represented by this inadequate, often misleading informational packet," Voss declared. The NCC hearing, which began in New York Feb. 6 and resumed in Washington Feb. 13, is a prelude to a three-week factfinding tour of the Middle East. A number of major national Jewish organizations declined invitations to participate in the panel discussions on grounds that they were biased against Israel. A letter on behalf of the organizations, addressed to Rev. Tracey Jones, chairperson of the NCC's Middle East panel, charged that "The 'Issues for Consideration' attempt to place Israel on trial, and we judge them to be prejudicial and tendentious. The thrust of your formulation can be judged by the omission of any mention of the single most positive development in the history of the Middle East conflict: the Egyptian-Israeli peace treaty and the Camp David accords."

Much of Voss' statement was taken up by the texts of a press release and letters to the editor of The New York Times written by NCCJ President Dr. David Hyatt, a Roman Catholic layman, between 1976-1978. Among the points stressed by Hyatt was that Israel is a bulwark against Soviet expansion in the Middle East and that a Palestinian state governed by the Palestine Liberation Organization would place a "Soviet-armed satellite next door to Israel-not unlike Castro's Cuba." Voss said that Hyatt's views "are as telling and compelling in 1980 as when he wrote them two years ago." He urged the NCC to "remember that the Egypt-Israel peace treaty, following the pattern of the Camp David agreement, now serves as a solid basis to achieve at least a tolerable peace for the entire area." He added: "Remember that Israel has proven she is not 'intransigent,' as witnessed by her willingness to relinquish the oil fields, the entire Sinai peninsula, and giving up flourishing, firmly established new settlements carved out of the desert. Remember that the Palestine Liberation Organization, with which negotiations cannot be carried on, is still bent upon the total destruction of Israel, still subscribes to a policy of terrorism parallel to that now being experienced by the United States in Iran..."

DATE: 21.2.80 JOURNAL: "JEWISH WORLD" (Albany, N.Y.) NEWS ARTICLE

HEADING: "MINISTER COMPLAINS PROTESTANTS ARE BIASED AGAINST ISRAEL"

NOTE: THIS IS A SLIGHTLY SHORTENED VERSION OF THE ABOVE JTA ARTICLE.

DATE: 29.2.80 JOURNAL: "B'NA I BRITH MESSENGER" (L.A. Calif.) FEATURE

HEADING: "PROTESTANT-JEWISH TIES STRAINED" ("AS WE WERE SAYING")

BYLINE: Robt. E. Segal (A seven Arts Feature)

QUOTE: - In the early years of the State of Israel's existence, one of (MORE)

American Protestantism's most influential organs, The Christian Century, developed a strong pro-Arab bias in great part centering on the plight of Arab refugees. An associate editor of the journal in those distant days, the Rev. Garland Hopkins, became the guiding spirit of American Friends of the Middle East, a powerful, stubborn, misinformed, and frequently hostile antagonist of Israel. As the years passed and editorial management changed, The Christian Century altered its stand on Israel, coming in time to be one of that beleaguered state's most enlightened and ardent champions.

How tragic then that the National Council of Churches, American Protestantism's most widely known vehicles for action in urban affairs, civil rights and international issues, is today shamelessly revealing a pro-Arab slant disheartening to many in the Jewish community who have devoted years to making common cause with Protestants in vital action areas. A hint of what was to come surfaced more than a year ago when the Rev. Issac A. Rottenberg, a Dutch Christian survivor of the Holocaust whose father died in a concentration camp, was fired by the NCC as chairman of the steering committee of that body's Office of Christian-Jewish relations. In departing his post, the Rev. Mr. Rottenberg stated frankly that every governing board meeting of the church council had been preceded by internal bureaucratic power plays aimed at criticizing Israel. Whenever concerns were raised in the council about the Holocaust, the emergency of American neo-Nazi groups, of the course of anti-Semitism, the church leaders-according to Mr. Rottenberg-tended "to trivialize or neutralize them."

Another disturbing matter had to do with the pressure on the governing board of the NCC of Bishop Valerian D. Trifa. A naturalized American, Bishop Trifa acknowledged a few years ago that "he might have been that Rumanian student who delivered anti-Semitic speeches preceding the Bucharest pogrom of early 1941." Moshe Maur-Schur, editor of a Rumanian weekly in Israel, has claimed that he saw Trifa, a revolver in hand, supervising the riot of Jan. 29, 1941, in which 122 Jews were slaughtered. As recently as June, 1979, Chief Rabbi Moshe Rosen of Rumania gave the U.S. Justice Department a deposition asserting that Trifa had committed war crimes during the Bucharest pogrom. After much foot-dragging the Church Council indicated it had suspended Bishop Trifa from its governing board. At this writing, the bishop still faces trial on federal charges of lying about his alleged role as a leader of the anti-Semitic Rumanian Iron Guard when seeking American citizenship.

In the past few months, the governing board of the NCC has been struggling to formulate a basic policy statement on the Middle East. Under strong pressure from the Antiochian Orthodox Archdiocese of New York and North America (many members of which are of Syrian, Jordanian and Lebanese origin or ancestry) to adopt a strong anti-Israel position, the Church Council in November came close to yielding to the pro-Arab group. Israel was to stand accused by the NCC of violating the human rights of Palestinians and the Church Council was to call for an end to all U.S. aid to Israel. Backing off from the brink of such action the Council empowered its Middle East panel to conduct open hearings, then to undertake a fact-finding trip to the turbulent area.

With a definitive report due in May, the Church Council's panel now has been informed that the major Jewish organizations invited to testify before it have decided not to do so. Long years of patient talk with leaders of the national Protestant body have convinced the Jewish spokesman that, regardless of the churchmen's expressed intentions to be objective on the thorny Middle East issues, strong pressure from pro-Arab and, indeed pro-PLO factions in the NCC, inevitably have their way. It seems unlikely then that the influential Protestant organization will come forward in the spring with a Middle East policy statement in any way favorable to Israel.

DATE: 2.5.80 JOURNAL: JERUSALEM POST (ENGL AM IND) BOOK REVIEW

HEADLINE: "BUGS BUNNSTEIN" BOOK: "THE JEWISH LISTS" By Martin H. Greenberg

BYLINE: Geoffrey Wigoder

EXCERPT: ...One problem in a work of this nature is to determine who is a Jew. The author acknowledges as his main source the 'Encyclopedea Judaica....Before its publication, The Encyclopedea received a letter from a world-famous legal scholar who had got word that he was to be included and threatened to sue if we went ahead, on the grounds that he was no longer a Jew. Having ascertained that he had been born a Jew and converted at the age of 20, we went ahead, following the guidelines we had laid down--and also the halachic (Jewish (MORE)

religious law) dictum that "however much a Jew may sin, he always remains a Jew." We hoped he would sue--but never heard further. Now he has the added indignity of being incorporated in "THE JEWISH LISTS." (NB: The reviewer, Wigoder, was on the editorial staff of the Jewish Encyclopedia.)

DATE: 8.5.80 JOURNAL: "JUDISCHE RUNDSCHAU MA CCA BI" (BASEL SWITZERLAND)  
 HEADING: "THE EVANGELICAL CHURCH SALUTES THE FSCI" (FRENCH LANGUAGE)  
 BYLINE: Jean-Pierre Rappin, Pastor, President of the Synodal Council  
 SUMMARY: The Evangelical Reformed Church of the canton of Fribourg salutes the believing members of the Swiss Federation of Israelite (Jewish) Communities (FSCI in French...TRANS). The pastor outlines the status of his community as a minority community within the canton, which stresses the stability of doctrine and openness to dialogue. Its doctrine is based on the biblical revelation, and its faith and mission are spelled out in a constitution approved by the members of the church; and the source of the faith and life of its constituents is found in the totality of the divine revelation in the Old and New Testaments. Its openness to dialogue, while taking note of differences, embraces contacts with the Roman Catholic church as well as the Jewish community of Fribourg, including visits by ministers and parishoners with other communities, encounters at common canton events, and others. "In the world today both you and we (must) march forward by faith and not by sight, having our hope in the promises of the living God...as believers, personally and in community, we cannot live without prayer, without searching, without giving thanks." (END)

DATE: 28.12.79 JOURNAL: "AUSTRALIAN JEWISH NEWS" (MELBOURNE AUSTRALIA)  
 HEADING: "FEW JEWISH CONVERTS" NEWS ARTICLE  
 QUOTE: JERUSALEM: out 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. This was stated by Rev. Henry C. Knight of the United Christian Church (sic.) at a recent public meeting in Jerusalem organized by the Israel-Faith Committee, together with the UCCI and the AJC. The topic discussed at the meeting ("RELIGIOUS FREEDOM AND THE LAW") served as an introduction to a planned dialogue between various religious groups in Israel. Prof. Herbert Kerrigan of the Univ. of South California, who is a member of the Church of Scotland, and the two Jewish speakers, Professor Itzhak England and Dr. Shimon Shetreet of the Hebrew Univ., emphasized the application of law, not necessarily religious law, to individual rights. (END)

DATE: 25.1.80 JOURNAL: "HERITAGE" (LOS ANGELES CAL) NEWS ARTICLE  
 HEADING: "ONLY TEN CONVERTS IN ISRAEL" (i.e. Jewish converts to Christ.)  
 NOTE: (THIS IS A BRIEF TWO-PARAGRAPH SUMMARY OF THE ABOVE)

DATE: 27.3.80 JOURNAL: "JEWISH POST" (WINNIPEG: CANADA) NEWS ARTICLE  
 HEADING: "500 CONVERTS IN PAST YEAR" (i.e. Christian converts to Judaism)  
 NOTE: (THIS IS A THREE-PARAGRAPH SUMMARY OF FOREGOING)

DATE: 11.1.80 JOURNAL: "AUSTRALIAN JEWISH NEWS" (MELBOURNE AUSTR)  
 HEADING: "ISRAEL'S CHRISTIANS" FEATURE ARTICLE  
 SUBHEAD: "THE JEWISH CONNECTION" PHOTO INSET: TEDDY KOLECK embracing an Armenian clergyman.  
 BYLINE: Geoffrey Wigoder  
 SUMMARY: This is a lengthier coverage of the subject as given in Selections No. 47 under the heading "CHRISTIANS IN ISRAEL", which appeared in "TIMES" of London under date of 24.11.78. The writer begins with Emperor Constantine's construction of churches in "Palestine over sites connected with Jesus", the development of Christian interest in the Holy Land, the denominational differences ("a dizzying variety of Christian churches and sects"). He leads into the situation beginning with the previous century when there were "12-15,000 Christians in the country, over 80% Greek Orthodox...in 1948 there were 30,000 Christians in Israel; today there are 75,000 with a further 35,000 in the West Bank & Gaza Strip." He discusses the problem of Christian emigration, but contends that it has been exaggerated "in circles that are unfriendly to Israel". For one, Jews leave Israel, "so it is only to be expected that there are Christians who move away. For another, Christians for decades have been moving away from all Mideastern countries and moving to western lands with Christian majorities.

(MORE)

The rate of Christian emigration from East J'lm was much higher up to 1967 when it was under Jordan rule than it has been under Israel." There follows a breakdown of Christian communities in Israel today: Greek Orthodox--42,000 (incl. West Bank); Eastern Catholic churches--similar number; 28,000 REs, 5,000 Prots. (incl. 2200 Anglicans). Most Christians live in predominantly Arab areas of West Bank and Galilee. Vast majority encounter no problems in religious observances. Main area of friction has been over missionary activities. "This affects only a tiny minority as it is practiced only within the Protestant ambient, and then only by a small number of Protestants (none of them affiliated to the major churches). Christian proselytizers are active, but even in Jerusalem, their main centre, a survey showed that out of 160 Christian religious and social service communities, only ten had even a minimal interest in proselytisation. The extent of the problem may be gauged from the fact that in the first 20 years of the State, 201 Jews adopted Christianity (as against 3,408 Christians who became Jews), and the annual rate of conversion has continued at between 5 and 10. Although all Jews are uneasy over the presence of active missionaries in their midst, most are willing to accept the situation in view of the minuteness of the numbers involved, and so as to safeguard the principle of freedom of religion. However, there are elements in the Jewish community who think otherwise. These are largely of East European origin (Sephardi Jews, not for the most part having lived in Christian countries, do not have the same trauma) and they are linked with the more extreme religious groups. The representatives of the latter in the Knesset (the Agudat Israel party) a year ago sponsored a bill which made it an offence to offer money or other benefit to a person in order to change his religion. The bill was passed as part of a coalition deal. The bill which passed is, in fact, unexceptional. It is parallel to the condemnation issued by the World Council of Churches of "every open or disguised offer of temporal or material benefits in return for a change in religious adherence." Nevertheless, it caused widespread concern among many Jews as well as Christians who, while not objecting to the measure as worded, were concerned about potential abuse in its application. Some Christians engaged in charitable activities among Jews in Israel ceased their genuinely humanitarian activities lest they be charged with offering material inducements. Israeli Christian leaders were assured by the Minister of Justice that there was no intention to impede in any way the religious freedom of the Christian community and the Attorney-General undertook to examine personally any case brought under the new Act (which has not so far been necessary).

One of the most positive aspects of Christian life in Israel has been the involvement in interfaith activities although, unfortunately, objective difficulties have limited their scope. For one thing, religious differences reflect wider loyalties and the overwhelming majority of Israel's Christians are Arabs. This means that interfaith dialogue cannot enjoy the luxury of a rarefied theological atmosphere as in the West but immediately spills over into burning political and social issues. The Eastern Churches, for historical and psychological reasons, are not only inhibited from taking part in encounters with Jews but also, to a large extent, from inter-Christian ecumenical programmes. On the Jewish side, the religious establishment and many Orthodox Jews are suspicious of interfaith activities (although some Orthodox Jews are deeply involved in them). But despite the limitations, the implications of the dialogue far exceeds its scope. The Christians involved stress the original insights that have emerged. Religiously, the direct contact with Jewish people in their own country has strengthened their understanding not only of the depth of the link between the Jews and their Land but also provided a new awareness of the Jewish roots of Christianity. They say that the contact with the living Jewish people affords them a great opportunity to examine their own faith and to distinguish between what is essential and what is mere cultural heritage.

Sociologically, the most novel aspect for many Christians is that--for the first time in history--they are living as a Christian minority within a sovereign Jewish majority. They feel that this turning of the historical tables has much to teach both sides: the Jews could learn from the Church's experience, especially its errors, when in a position of power, while the Christians have much to derive, positively and negatively, from the long Jewish experience as a minority.

(END SUMMARY & EXCERPTS)

(MORE)

DATE: 8.5.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) NEWS ARTICLE  
 HEADING: "WASHINGTON POST: ELI HAZE'EV ONCE HELD FOR GANG SLAYING"  
 BYLINE: J. POST CORRESPONDENT

EXCERPT: Eli Haze'ev, one of the six Jews murdered in Hebron last Friday, was a Christian convert to Judaism who was arrested a decade ago in the shotgun slaying in self-defence of a fellow-member of a Washington motorcycle gang known as the Vipers. END EXCERPT)

DATE: 15.2.80 JOURNAL: "JEWISH NEWS" (DETROIT MICH) EDITORIAL  
 HEADING: "CHRISTIANS AND ISRAEL"

QUOTE: Under the leadership of the National Conference of Christians and Jews, with David Hyatt and Dr. Carl Hermann Voss as their spokesmen, an urgent call is being made to Christian denominations to be cautious lest anti-Israel propaganda invade their ranks. This effort has become a necessity as a result of pressures that have poisoned the thinking of many in Christian leadership. The dispute that was created by the antagonism of the National Council of Churches of Christ emerges as so shocking an act of prejudice from a source that should be seeking truth that the duty of conscientious Christians to counteract such acts leading to injustice should be emphasized on every occasion.

There is a sufficient element that is imbued with the ideals of justice whose leaders often come forth with refutations of propaganda that is inimical to Israel and in effect undermines the possibilities for peace in the Middle East. It is heartening to know that it is not enough to speak of good will without practicing it. From Israel there must always be the message of freedom and justice, of fairness to all faiths, as an inspiration to the Christian leadership to remain firm in support and defense of Israel. A protected Israel will surely augur well for a peaceful status for the entire Middle East.

DATE: 21.2.80 JOURNAL: "THE SENTINEL" (CHICAGO ILL) NEWS ARTICLE  
 HEADING: "CLERIC PROTESTS PROTESTANT ONE-SIDED BIAS AGAINST ISRAEL"  
 NOTE: (THIS IS SAME ARTICLE AS APPEARED IN "JEWISH FLORIDIAN" ABOVE)

DATE: 29.2.80 JOURNAL: "JEWISH TIMES" (BALTIMORE MD) EDITORIAL ARTICLE  
 HEADING: "PROTESTANT-JEWISH LINKS ARE STRAINED" ("OPINION")

BYLINE: Robt E. Segal

NOTE: (THIS IS SAME ARTICLE AS APPEARED IN "BNAI BRITH MESSENGER" ABOVE)

DATE: 16.5.80 JOURNAL: "HA ARETZ" (HEB AM IND) LETTER TO EDITOR

HEADING: "MANY FRIENDS OF ISRAEL" BY: Brother John, Haifa.

EXCERPTS: On the TV program, "History of Antisemitism", of 10.4.80, Christianity was presented as if "Christian theology" in its very essence demands the liquidation of Israel, and as if the very existence of Israel constitutes some sort of proof of the invalidity of the Christian religion, and therefore Christians cannot as it were be reconciled with it. As a Catholic monk and citizen of Israel for over 20 years, I am able to refute this claim. I have not come to relieve the Christian world of its heavy responsibility; my aim is to prevent the creation of an atmosphere of suspicion and despair which may result from the gathering together of negative facts alone--something which is liable to block the way to improved relations with the Christian world, and especially with those Christians trying to correct past wrongs, who are labouring for the good of Israel in one way or another. They are not few. However, this has not obtained the proper degree of reportage in Israel, perhaps for lack of information. (There follows several illustrations from the Catholic world in Spain, France, Argentina, describing incidents in which the Catholic clergy and members of an order, such as "Sisters of Zion", took the lead in resisting antisemitism, rewriting religious textbooks, helping local Jewish community.)

In conclusion, may I state that I decided (from 1950) to come to Israel and to identify by a life of labour with the effort of "the children returning to their border" ("ha'banim ha'shavim l'gvulam"), which was a direct result of the Christian education which I received, and of my faith, and I came here with the consent of our order and with the encouragement of the other brethren. It was therefore surprising to hear that "Christian theology" (which I have studied for a number of years) cannot be reconciled with the existence of Israel, etc. Nor is my position a unique one, something "out of the ordinary". There are many others like me, both in Israel and in various other lands, who live in this spirit and (MORE)

seek to involve as many other people as possible. (END EXC)

DATE: 14.5.80 JOURNAL: "MAARIV" (HEB PM IND) NEWS ARTICLE

HEADING: "ANDERSON NO LONGER SEEKING TO MAKE CHRISTIANITY THE OFFICIAL RELIGION OF THE U.S.A."

SUBHEAD: "MEMBER OF THE AMERICAN JEWISH COMMITTEE: 'SHOCKING TO THINK THAT A POLITICAL LEADER WOULD TOY WITH THE IDEA OF A CONSTITUTIONAL CHANGE'"

QUOTE: JEWISH leaders reacted with mixed feelings to the news items appearing last week in the press that U.S. Congressman John Anderson, campaigning as an independent candidate in the U.S. Presidential elections, has changed his mind, and is no longer seeking to make Christianity the official national religion of the U.S.A. Three times during his first years in Congress--in 1961, 1963, 1965--Anderson submitted proposals to amend the American Constitution so that it would recognize the "authority and law of Jesus Christ." Last week Anderson stated that "I was in error from the outset when I offered my proposals:" adding that "the proposals do not conform to my way of thinking at present."

Abe Foxman, one of the heads of the "Anti-Defamation League" of the B'nai Brith fraternity, stated this week that he is "satisfied" with Anderson's change of mind. "We accept the credibility of his announcement that he acted erroneously and has now changed his mind," Foxman stated. "We believe that people can change their minds. If we did not believe this to be possible, there would be no purpose for the existence of our organization, and we would simply have to give up our efforts to educate people and to combat discriminatory practices." However, Hymen Buchbinder, the Washington representative of the American Jewish Committee, differed with this view. In his Washington office Buchbinder stated that the whole matter was "very troubling." He said: "It is shocking to think that a political leader would even toy with the idea of changing the American Constitution in such a way. I am happy that he has relented and that he has the courage to admit that he erred, but there are certain errors which may continue to disturb even after they are forsaken. This was a very serious error."

Buchbinder said that the formulation of the amendment proposed was "simply frightful." He quoted from part of the Anderson proposal: "The American people acknowledge with devotion the authority and law of Jesus Christ, Saviour and ruler of the nations, through whom are bestowed the blessing of Almighty God." If such an amendment were inserted into the American Constitution, Buchbinder stated, then all those Americans who could not accept such a formulation would implicitly become a minority unable to swear allegiance to the American Constitution. "It is hard to forgive him for such an error. He proposed it in 1965, which was not the era of McCarthyism. It is simply shocking."

Although Foxman states that in his opinion the other presidential candidates will not use this material against Anderson, it is already known that the campaign staff of Jimmy Carter have begun to distribute among voters copies of the proposed amendment which Congressman John Anderson sponsored, and especially among Jewish voters. (END)

DATE: 15.5.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) FEATURE ARTICLE

HEADING: "THE ANDERSON FACTOR"

BYLINE: Wolf Blitzer/POST Washington Correspondent

EXCERPTS: The Congressman (John Anderson) received a very warm welcome from the Conference of Presidents of Major American Jewish Organizations, Anderson delivered a hard-hitting pro-Israel speech directly confronting the matter of his support in 1961, his first year in Congress, and later again in 1963 and 1965, for a constitutional amendment recognizing "the authority and law of Jesus Christ, saviour and ruler of nations, through whom are bestowed the blessing of Almighty God." Like Carter, Anderson is a born-again Christian. He called his "Christ Amendment" a "dumb thing to do," adding: "I shouldn't have introduced it." In effect, he offered an apology. Many in the audience seemed willing to accept it...The Carter campaign is pointing to Anderson's "Christ Amendment" as well as his (Anderson's) relationship with former Under-secretary of State George Ball, whose views on Israel are poison to the Jewish community. (END EXCERPTS)

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