

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 20.4.80 JOURNAL: "HA'SHEVUA BA'MESHEK" (TELAVIV) HEBREW WEEKLY
 HEADING: "IS IT LEGAL TO PUBLICLY BURN THE HOLY BOOKS OF OTHER RELIGIONS?"
 QUOTE : We have been informed that in the framework of "the burning of the heaven" which is to take place on the eve of the Passover, the activists of the Torah Camp of "Yad L'Akhir" will set afire missionary literature. The activists have appealed to citizens who have in their possession missionary material to send them to them in order to magnify the bonfire. In one of the newspapers they ^{even} appeared a photograph of a heap of material of this kind which is soon to be burned. From the photograph we learn that a significant portion of the "missionary literature" is comprised of books of the "New Testament", which are sacred to Christianity. It would be interesting to see the reaction of Israelis were foreigners setting afire Jewish holy books like the Tenakh.

Israel prides itself in its liberal attitude towards all religions. Is the burning of the holy books of a great religion like Christianity an act of liberalism? And is there no law to prevent this? And in any case, is it seemly for the People of the Book to be burning books in the manner of the Nazis--may their names and memories be blotted out! Or are we to behave like that mother who in her correspondence with her son while he was fighting against the Turkish Army during World War I, pressed upon him not to overexert himself: "Shoot at a Turk and then rest, shoot at another Turk, and then rest," she wrote him. But when her son replied to her, "Dearest Momma, what will happen if the Turk should shoot at me??", to which his mother replied: "Why all of a sudden should he shoot at you? What could he have against such a precious lad like you?" (END)

DATE: 30.4.80 JOURNAL: "THIS WEEK IN HADERA" (Netanya) HEBREW WEEKLY
 HEADING: "ANOTHER HADERA RESIDENT WEIGHING SALE OF A PLOT TO EMMA BERGER"
 QUOTE : Before the dust had settled in the affair of the plot of Yaacov Yagil on the Coastal Road when he threatened to sell to the missionary sect of the "Sister" Emma Berger, it was learned this week of another Hadera resident who, in the wake of ^{bureaucratic} difficulties and obstacles, is also weighing the possibility of selling to the German sectarians. The man, Menahem Yochelman, a pensioner, a native of Hadera, is the owner of the plot on Rehov Ha'Nassi, 2C. In 1975 the man submitted a plan for a building license, at which time the then City Engineer, Mr. Shamir, authorized the plan, according to him. But because of reasons not dependent upon him, the building plan did not go into effect. "About a year ago I again submitted a plan for approval, but inasmuch as there is now no City Engineer, there is no one to approve the plan," Mr. Yochelman noted in a conversation with our correspondent. According to him, the Mayor, Yehiel Cahana, offered to transfer the plan for approval in the Haifa District, but approval of the plan in this manner is liable to take two years time, a period of time which, in view of his advanced age, is much too long. "If I do not receive an authorization for building soon, I will have no other alternative but to turn to the well-known Emma Berger, and then the problem will be solved," the man noted bitterly. (END)

DATE: 7.5.80 JOURNAL: "THIS WEEK IN HADERA" HEBREW WEEKLY
 HEADING: "A COMMON FRONT AGAINST THE SALE OF PLOTS TO THE MISSION IS CRYSTALLIZING"
 QUOTE : Threats by two citizens who are weighing the possibility of sale of plots to the missionary sect of the "Sister" Emma Berger, if the bureaucratic difficulties delaying the development of these plots are not removed, have aroused strong reverberations in town and have led to the formation of a common front against the intention to sell these plots to the German sect. The sad tale of these two citizens, Yaacov Yagil and Menahem Yochelman, and the motives which led them to make such a critical decision, was widely publicized in issues of "THIS WEEK IN HADERA" in recent weeks. Its purpose was to sound the alarm to the authorities, and especially the Hadera Municipality, at this disturbing phenomenon. This was done to prevent the takeover by the missionary sect by means of "the power of money" of various properties in the ^{region} ~~province~~ of the ^{city} ~~town~~ such as the settlements of Zicron Yaacov and Benyamina. The first of those to sound the alarm was Moshe Malachi who lives on Rehov Borochoy, who made an urgent appeal to the Deputy Mayor, Mordecai Kostelowitz, and his emotional poem against the sale of the plots to the Mission (SEE SELECTIONS No. 80, page 3 top) MORE

was published last week in "THIS WEEK IN HAERA". It ^{since} was made plain that Moshe Malachi has not remained alone in his spontaneous action, and this week 50 citizens of the Weizman and Neve Hayaim neighbourhoods sent a petition to the Building Committee and to the Mayor, Yehiel Cahana, demanding that the owners of the plots be prevented from effecting their threats.

"We were shocked at reading the news in the journal "THIS WEEK IN HAERA" dated 16.4.80 that the Yagil house in the Weizman neighbourhood is about to be sold to the missionary sect of Emma Berger," the residents wrote. "We protest against this intent and will not consent that our children should grow up and be educated in surroundings where missionary elements are active. We ask that you make it possible for the Yagil family to renew the building permit which was approved before so that the family can complete the construction of its house. This family is raising seven children and lives in cramped quarters, and the completion of the building according to the plan will ease the problem of cramped quarters and also improve the house front. The expeditious approval of the permit will prevent the sale of the place to the missionaries. Please expedite your approval before it is too late."

At the same time, the "Yad L'Akhir" man in town, Hayim Weinberger, 11th Grade student at "Tachmoni School", has also become involved in this matter, and forwarded the investigative findings of "THIS WEEK IN HAERA" to the organization headquarters in Jerusalem. The organization, which operates throughout Israel, for the purpose of organization of a network of Torah teaching, aid in immigrant absorption, and in "unrelenting warfare" against the activities of the Mission, received the material, and appealed to the Hadera resident, Yaacov Yagil in order to prevent the sale of his plot to Emma Berger. It has further been reported that the organization intends to apply ^{public} pressure on Mayor Yehiel Cahana to grant a building permit to the man, and also to prevent the repetition of similar incidents in the future. (END)

DATE: 1.6.80 JOURNAL: JERUSALEM POST (ENGL AM IND) POSTSCRIPTS FEATURE

QUOTE: The task force on missionary activity of the Jewish Community Relations Council of New York is warning the Jewish community to beware of a new major campaign currently being lunched by the cult group, "The Way International." The campaign, entitled "TAKE A STAND CARAVAN 1980," was initiated by the group's founder, Victor Paul Wierille. Their stated purpose is to "win new people for (their) Power for Abundant Living (PFAL) classes and sign up World Over World (WOW) Ambassadors." According to Dr. Seymour Lachman, chairman of the task force on missionary activity, the group is reported to be virulently antisemitic. Some of the recommended reading suggested by the sect includes, "The Myth of the Six Million" and "The Hoax of the Twentieth Century", both of which attempt to prove that the Holocaust never took place.

"This is particularly frightening," Lachman stated, "in light of the fact that among the claimed 50,000 members many are Jews." (END)

JOURNAL: JERUSALEM POST OBITUARY ANNOUNCEMENT (COMMUNICATED)

BERNICE GIBSON

An American loved by many here, went to meet her Lord on March 25, (1980) at the age of 87.

She spent many years in this area and stayed through the war in 1948, giving shelter to many Jewish neighbours at the American Church on Prophets Street. She remained in Israel till 1954, and spent her last years in Arkansas, U.S.A.

SUBJECT NUMBER TWO: CHRISTIANS IN ISRAEL

A) CHRISTIAN ZIONISTS:

DATE: 16.5.80 JOURNAL:

JERUSALEM POST (ENGL AM IND) READERS LETTERS

HEADING: "TAINTED SIGNATORIES"

BY: FRANKLIN H LITTEL, President,

National Christian Leadership Conference for Israel (Washington, D.C.), (J'LM)
LADY DAVIS, Visiting Professor, Institute of Contemporary Jewry, Hebrew Univ.

QUOTE: The large advertisement - "An open statement to Defence Minister Ezer Weizman" - placed in The Jerusalem Post of May 16 by "leaders from peace, black, civil and human rights, and church communities" requires some brief comment. Otherwise readers might be led astray and believe the attack on Israel Military Government policies to be more representative of American opinion than it really is. More serious, Jewish readers might think it another proof of a rumoured rising tide of anti-Israel and anti-Semitic opinion in the United States.

At least half of the signers listed have long records as Arab League and pro-PLO propagandists and/or Communist follow-travellers. What they represent they have always represented. Frank Maria was the initiator of the Middle East Panel of the National Council of Churches, a panel boycotted by all responsible American Jewish organizations and previously exposed for what it was in The Jerusalem Post (March 4, 1980). Humphrey Waiz, a Presbyterian clergyman, has been an enemy of Jewish survival and well-being since before the State of Israel was founded. The presence of a staff member of the American Friends Service Committee is not surprising: the quality of AFSC "evenhandedness" (sic!), thoroughly analysed and exposed in a publication by (Rev.) Professor A. Roy Echardt of Lehigh University, is well known. Another of the signers is a Black Muslim. The signers, with few exceptions ideologically tainted, will never appear in public to mourn the loss of young human lives to terrorist activities at Misgav Am or Hebron. Nor will they condemn the murder of 57 Afghan students in Kabul, the slaughter of the Kurds and Bahai and Jews in Iran, or the Syrian invasion of the Lebanon. They wrote off the Christian villagers of south Lebanon as soon as it became evident that they were not willing to cooperate in closing the offensive ring around Israel.

The statement that the deportation of pro-PLO officials from occupied territory "is a violation of basic democratic and internationally recognized human rights" is a lie. Whether it was a wise decision can be debated; whether it was within the legal rights of Israel Military Government cannot be debated. But this is a detail. Persons whose ideologies make them indifferent to terrorism and murder cannot be expected to worry about legal technicalities. The problem is that vast sums of money are being pumped into the American scene to suborn church and other public opinion-forming agencies. That there has been some success, especially among black churchmen, is evident. Some, like Jesse Jackson and Joseph Lowrey and Ralph Abernathy, have even made trips to Arab League governments to market their influence.

The record of the churches on the matter of Jewish survival has not been good in the last 50 years. Only a few churchmen, though the number is growing, have begun to take seriously the lessons of the Holocaust for Christians. Most American Christians, however, are still strongly pro-Israel for traditional reasons. The National Christian Leadership Conference for Israel (15,000) and Dr. Douglas Young's Bridges for Peace (20,000) are far more representative of American Christian pastors and congregations than the churchmen on this statement. But we are confronting an avalanche of money and well-financed assaults, with a huge network of newly launched bureaus.

NCLCI, with a top-flight executive officer (Mr. Stephen McArthur), gets its contributions of \$10 and \$100 and once in a while \$500 from concerned individuals. So far, we are chiefly a voluntary action, struggling to put together a budget for secretarial services and occasional mailings to constituents. We shall continue, and we shall prevail. But in the meantime it is going to be a hard fight. And readers who see advertisements like the "Open Letter" should know what the odds are - for Israel's Christian friends and, more important, for the survival of the Jewish people itself.

DATE: 16.5.80 JOURNAL: JERUSALEM POST READER'S LETTER

HEADING: "SUPPORT FOR ISRAEL"

BY: Kim Nasuti, Bogota, New Jersey

QUOTE: As an American and a born-again Christian, I condemn the policies of the U.S. & European Christian community towards Israel....(END EXCERPT)

MORE

DATE: 18.5.80 JOURNAL: "NEWS VIEW" (J'LM) ENGLISH WEEKLY (FEATURE ART.)

"CHRISTIAN VIEW"

HEADING: "TERRORISM"

PHOTO INSET: Dr. Douglas Young (no Byline)

QUOTE: The recent tragic incident of terrorism in Hebron has shocked all of us here in Israel; six young men on their way home from synagogue shot and killed and more than a dozen others wounded. Although the Palestine Liberation Organization claimed credit for the attack, investigators here believe that the murder was carried out by local Arabs and not an outside group. This incident is but one of many—though one of the worst—symptoms of a basic disease: terrorism. What is the Christian response to be in this case?

One thing is certain and that is what the response must not be. It must not be to try to fathom how such a terrible thing could have happened or find an appropriate party to blame. Too many have been trying to travel that route for too long, and it's a near-total waste of time and energy. Even if one could find the source, he would still be no nearer a solution. It is equally clear that they are in total error who say, "Let the Palestinians (Arabs) have what they want, their own state in the West Bank (Judea and Samaria) and the Gaza Strip. Then there will be peace." Such thinking is naive and unrealistic in view of the continuously repeated statements by the Palestinians that what they really want is all of Israel with the Jews out. This is clear from their National Covenant of 1964 and from hundreds of statements made by their leaders as recently as March and April of this year.

It's possible that world terrorism and lawlessness have passed the point of no return; it's even conceivable that the terrorist Palestinians can no longer be policed by Israel or any other nation. The world, indifferent, if not actually hostile, may well be on its way to trying to give the terrorists what they want: a state directly on Israel's borders. But this could never bring about peace. Late or not, Christians must insist strenuously on the normalization of this Palestine refugee problem. The undeniably clear and normal treatment of refugees of all kinds and over several centuries has been productive assimilation in their host countries. If enough Christians were vocal on this point, positive results would surely accrue to Israel.

Christians recognizing that the Palestinians have been denied the right of total assimilation by Arabs in the Arab countries might argue for the need for a Palestinian state somewhere. But it should be remembered that a state has been denied the Palestinians not by Israel, but by their own coreligionists. Christians must start to make this clear. It may not be adequate to control Arab terrorism, but it is one necessary step in the long and arduous road to peace.

DATE: 23.5.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) OBITUARY

HEADING: "DR. G. DOUGLAS YOUNG DIES" PHOTO INSET: Dr. DGY (BYLINE: A.Z.)

QUOTE: Rev. Dr. G. Douglas Young, one of the foremost Christian supporters of Israel, died on Wednesday of heart failure at age 69. His body was discovered at his home in Motza, Jerusalem yesterday. "Christianity owes a tremendous debt to Judaism and Israel, and I have decided that as long as I live I shall endeavour to regard this debt as my profound obligation," Douglas Young once told a Jerusalem audience. Throughout his long and fruitful life, Young remained true to this pledge. Upon his first visit here in 1956, when he realized that Christian students from American colleges disregarded Israel and Jewish Jerusalem in favour of Jordan and the Jordanian-occupied part of the city, he decided to change the situation.

Young founded the American Institute of Holy Land Studies atop Mount Zion in 1958. During that time, Arab Legion soldiers manned outposts atop the wall a few metres away. They were occasionally trigger-happy and inflicted casualties on Jewish visitors. But nothing deterred Dr. Young from achieving his goal. Within a remarkably short time Young built a small college where American students and visitors were able to "meet Israel" and learn about Judaism in a favourable light. The institute employed a number of professors from the Hebrew University, and the students were encouraged to meet Israelis and to do archaeological research throughout the country. They were also taught Jewish history with particular stress on the Holocaust. These efforts often resulted in a change of attitude among Christian students, from ignorance and contempt to understanding and appreciation.

One major reason for the institute's success was Dr. Young's example: his (MORE)

knowledge, dedication and personality. His whole life and his scholarly achievements were the best explanation of his ideas and of his Christian faith. He was born in Korea of Canadian educator parents in 1910 and studied at Pictou Academy and Acadia University in Nova Scotia, Canada, at S.T.M. Faith Theological Seminary, and at Philadelphia's Dropsie College. He became an Assyriologist and Egyptologist of the first rank. Young wrote a number of books, and was a regular contributor to the most prestigious American and European journals.

He started his career as a pastor in Philadelphia (1938-1942). Later he became professor of Semitic languages and dean of Shelton College in New York City and in 1957 became dean and professor of Old Testament literature at Trinity Divinity School in Illinois. Since the founding and official opening of the American Institute in 1958, Young divided his time between his duties here and visits to Christian centres abroad. He lectured widely at universities and churches all over the world, often on behalf of the Israeli government, and he organized groups of scholars wishing to visit the Holy Land. Over the years Young accepted numerous local civic and cultural responsibilities. He was past-president of Jerusalem Rotary and a member of the International Committee of Shaare Zedek Hospital, Interfaith Committee, Rainbow Group and other institutions. He was the recipient of the B'rith Abraham medal for advancement of Hebrew studies in the U.S., received the Israel Pilgrim Medal in 1964 and became a distinguished citizen of Jerusalem in 1978.

Dr. Young founded "Bridges for Peace" in 1978, an organization which tried to promote Israel-Arab peace and better ecumenical understanding. Together with his wife he published "A Dispatch from Jerusalem," a monthly circular, endeavoring to instruct the Christian community regarding Israel's rebirth, her problems and the need for Christian support for Israel. Young resigned from his post as president of the institute in 1979 and dedicated himself to writing a book which would have been a continuation of his pledge—the intensification of Jewish-Christian cooperation and better understanding by the Christian world of the needs and hopes of Israel.

Young leaves his wife, Georgina, and a son, Prof. Gordon Young of Purdue University. Funeral services for Dr. Young will take place at St. Andrews Scots Memorial Church in Jerusalem at 2 p.m. on Sunday.

DATE: 26.5.80 JOURNAL: "JERUSALEM POST" NEWS ARTICLE

HEADING: "G. DOUGLAS YOUNG BURIED ON MT. ZION"

BYLINE: J. POST REPORTER

QUOTE: Memorial services for the Rev. Dr. G. Douglas Young, who died on Wednesday at age 69, were held yesterday at Jerusalem's St. Andrew's Scots Memorial Church. They were followed by burial on Mt. Zion. A large number of Christian and Jewish friends, including Jerusalem Mayor Teddy Kollek and Harry Hurwitz, the prime minister's adviser on information, attended the services. Young was eulogized by Dr. George Giacunakis, who followed Young as head of the Institute of Holy Land Studies; Dr. George Makas, board chairman; Rabbi Edgar Sisskin; Dr. Moshe Kelman of Rotary; Freda Keet of Kol Yisrael; and Dr. Robert Lindsay. The speakers paid tribute to Young's perseverance in fostering relations between Christians and Jews. Rev. W. Gardiner-Scott delivered the sermon and conducted the funeral rites. Young was buried at the old Protestant cemetery on Mt. Zion, on the ridge overlooking Hinnom Valley. His grave lies just behind the institute's compound.

DATE: 25.5.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) OBITUARY

HEADING: "DR. YOUNG, CLERGYMAN, JERUSALEM WORTHY, DIES"

BYLINE: Gavriel Stern, Al Hamishmar Correspondent

QUOTE: This afternoon Dr. G. Douglas Young, the founder and past-president of the American Institute for Holy Land Studies on Mt. Zion, will be laid to rest. Age 70 at the time of his death, he was born in Korea ^{parents who were} to Canadian Protestant missionaries in Korea. He himself was a clergyman and an outstanding expert in the field of Assyriology and Egyptology, and served as a professor in various universities in the U.S.A. In 1958 he founded the Institute which was moved some time before the Six Days War to the edge of the "no-man's land" (on Mount Zion). Thousands of students have studied there, taking both extended courses and short-term seminars.

Dr. Young was an extreme pro-Zionist, basing himself on the biblical promises. Nor was his stand impaired as a result of the violent attacks by zealots upon his institute several years ago. About two years ago he was honoured with the (MORE)

title of "Jerusalem Worthy" by the municipality in the capital. Last year he went into retirement, but set up a new organization for the advancement of Christian-Jewish understanding under the name of "Bridges for Peace". He leaves a wife who collaborated with him in his initiatives, and a son who is a professor in the U.S.A. The burial service will take place today at 2:00 p.m. in the Scottish Church adjacent to the railway. (END)

DATE: 26.5.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE

HEADING: "A GENTILE WITH A JEWISH SOUL"

BYLINE: Gabriel Stern, "Al Hamish." Correspondent

QUOTE: "A Gentile with a Jewish Soul"--this is the name of the biography of the clergyman Dr. Douglas Young, Jerusalem Worthy, founder and first president of the American Institute for Holy Land Studies on Mt. Zion. The book was published only a few days before his death--this was reported at the impressive funeral service which took place at the Scottish Church yesterday, which was packed with friends of the deceased, led by Mayor Teddy Kollek and his wife, the Director General of the Ministry of Religious Affairs, Yisrael Lippel, Christian clergy, and also a number of Rabbis who generally do not darken the doors of Christian houses of worship. The moderator, clergyman Scott Gardener, noted that the last pleasure of Young had been "Jerusalem Day" at the Sultan Pool between the Institute and the Scottish Church. (END)

DATE: 30.5.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) FEATURE ARTICLE

HEADING: "DOUGLAS YOUNG REMEMBERED" PHOTO INSET: G. DOUGLAS YOUNG

BYLINE: CHRISTIAN COMMENT / OIKOUMENIKOS

QUOTE: There was never any question about where Dr. G. Douglas Young stood: he was always 100 per cent for Israel. When he died a few days ago and was buried on the slopes of Mount Zion, in the cemetery adjoining the Institute of Holy Land Studies which he founded, a throng of Jews and Christians (including many Arabs) gathered to pay tribute to him. "It was just like him to offer to take civil guard duty on Sabbath eve so that his Jewish friends could attend synagogue and have a quiet evening with their families," someone remarked. "His love for Israel came through in uncounted ways," added another. "Whether it was answering questions on a radio talk show during a San Francisco visit, or writing an outspoken letter to condemn his fellow Christians' indifference to Israel's increasing isolation, or co-hosting the International Congress for the Peace of Jerusalem, you always knew where his loyalty lay."

People recall him in many roles. "I remember meeting Douglas Young first at the archaeological excavation at Hazor in 1957," said Rev. William Gardiner-Scott at Dr. Young's funeral. Others pictured him in the role of ambulance driver during the Six Day War of 1967, or as a past-president of the Jerusalem Rotary Club, or simply as a Christian who deeply lived his faith. The roots of his love were found in the Bible. Since he earned his Ph.D. at Dropsie College in Philadelphia, he had the scholarly training needed to be an educator. But Bible study was not just academic for Dr. Young. He was a Christian who believed that the Bible contained promises to God's ancient people which were being fulfilled in this generation. For him, opposition to Israel was tantamount to opposing God's purposes.

Dr. Young's outspoken views seemed one-sided to many Christians who felt that he should have shared the perspectives of Arab Christians. If a Council of Churches resolution appeared to him to threaten the survival of Israel by its support of the PLO, Dr. Young did not hesitate to dissociate himself in print from fellow Christians whom he felt were wrong. On the other hand, individual Arab Christians and Moslems recall his personal kindness to them. Douglas Young was unshamed to identify himself as a Christian Zionist and an evangelical. By that he meant that he perceived the "return to Zion" as the fulfillment of biblical prophecies, and as an evangelical he affirmed the historic Christian faith, the Good News as told in the Scriptures.

After his retirement from the presidency of the Institute of Holy Land Studies, Dr. Young devoted himself to "Bridges for Peace," a Jerusalem-based organization he founded which aims at building Christian awareness and concern for Israel, and new relationships between Christians and Jews. Such relationships could be built, he felt, only when Christians became informed about the long, dark night of anti-Semitism spawned by those who bore the label "Christian." Step one, he wrote, was the disavowal of traditional positions which viewed the Jews as "cursed" or rejected.

(MORE)

His passion to help people learn from the errors of the past had led him to teach a course on "The Christian Roots of Anti-Semitism"; he continued the vision through the "Bridges for Peace" publication "Dispatch from Jerusalem." He sought to inform its 25,000 readers and rally support for Israel, basing it upon his understanding of Scripture.

"A Gentile, with the heart of a Jew" is the title of Calvin Hanson's biography of Dr. Young (Nyack, NY: Parson Publishing Co.), which has just been released. While focusing on his life, work and theology, it also highlights the significant support of his wife, Georgina. Her hospitality and delicious cooking have become almost legendary in Jerusalem, and were an important feature of Joan Gerson and Judy Goldman's book, "The Flavour of Jerusalem."

Among the countless expressions of sympathy and love which Mrs. Young has received during these past few days was a memorable cable from Bettye and Jack Leisch, of Evanston, Illinois, which said in part: "Dr. Young's dynamic, outspoken ministry has been heard around the world. We pray that mankind will profit from Dr. Young's inspired life, given unselfishly to interpret Scripture as it was written but not always practised, to bring understanding between Judaism and Christianity, between Israel and America; and to present the total Middle East problem in its true perspective. "We have lost our most treasured friend: Israel has lost its staunchest advocate; the world has lost a resounding voice crying out for truth, justice, and peace..."

SUBJECT TWO-B: CHRISTIANS IN ISRAEL (GENERAL)

DATE: 30.5.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) NEWS BRIEF

HEADING: "DOMINICAN MONK NAMED HU LEFT HEAD"

BYLINE: Jerusalem Post Reporter

QUOTE: Dr. Marcel Dubois, a Dominican monk who has lived in Jerusalem since 1962, was yesterday appointed head of the Hebrew University's Philosophy Department. Dubois is believed to be the first Christian to head a department in an Israeli university. Dubois has been on the university faculty since 1968, after receiving his doctorate from the Dominican Faculty of Rome. Commenting on the appointment, Dubois last night said that his appointment was a symbol of friendship and cooperation between Jews and Christians.

DATE: 2.6.80 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "GEORGIAN PRELATE ASKED TO AID JEWS"

BYLINE: Haim Shapiro, J.P. reporter

PHOTO: Patriarch Elisha II of the Georgian Church calls on Religious Affairs Ministry Director-General Yisrael Lippel yesterday and presents him with a "two-headed" wooden spoon, records, and (not shown) a book of Georgian paintings.

QUOTE: Religious Affairs Ministry Director-General Yisrael Lippel yesterday called on the visiting head of the Georgian Church to act on behalf of two Jews sentenced to death by Soviet authorities. Lippel told Patriarch Elisha II that Rafael Adziashvili and another man had been condemned to death, evidently for "economic crimes," and that an appeal to Soviet President Leonid Brezhnev had gone unheeded. The patriarch said he had not heard of the case.

The visit is the first by the head of the Georgian Church since Turkish times; but the patriarch, who arrived this weekend, spoke warmly of the ties linking his community to the Jews and the Holy Land. Jews lived in Georgia long before the birth of Christianity, he said, adding that there had never been anti-Semitism in his homeland. He recalled that Georgian churchmen had been active in Jerusalem through the centuries. The Georgian national poet, Rostaveli, is buried in the Monastery of the Cross. With the cooperation of Greek Orthodox Patriarch Benedictos, he said, the Georgian church will again send monks and priests to Jerusalem.

DATE: 3.6.80 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "JERUSALEM POST POLL: MASSIVE MAJORITY SUPPORTS HADDAD'S CHRISTIAN MILITIAS"

BYLINE: MARK SEGAL, POST POLITICAL CORRESPONDENT

QUOTE: TEL AVIV.—An overwhelming majority of the public favours continued Israeli support of Major Sa'ed Haddad's Christian militias in South Lebanon, according to a poll conducted for The Jerusalem Post by the Modi'in Ezrachi applied research centre. A representative sample of 1,302 persons was asked: "In your opinion should Israel continue to back the forces of Major Haddad in Southern Lebanon?" (MORE)

A massive 83.3 per cent responded yes, only 11 per cent said no, and 5.7 per cent of those polled said they were undecided. Centre director Amiram Yarkoni found support for the militia spanned the entire spectrum of Israeli society, cutting a cross party lines, social distinctions, and virtually all other demographic factors.

Among those segments of the population whose support for the militias was even greater than that of the population in general were the young, of whom 88.2 per cent, polled in support, and the middle-aged, with 87.1 per cent supporting the militias. Support came from 89.1 per cent of the men polled, 84 per cent of the Israelis of Western origin, and 85.6 per cent of those describing themselves as secular. Although a majority of every segment of the population said they favoured support for the militias, higher levels of anti-militia sentiment were found among a few groups. Of those who said they voted for Agudat Israel 20 percent withheld their support, as did 13.8 per cent of the Jerusalem residents polled.

SUBJECT THREE: CHRISTIANS IN NEWS ABROAD

DATE: 25.5.80 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) FEATURE ARTICLE

HEADING: "'THE PASSION' WILL NOT BE BOYCOTTED"

SUBHEAD: "IN THE GERMAN TOWN OF OBERAMMERGAU A SIGH OF ^{RELIEF} WAS BREATHED WHEN IT BECAME CLEAR THAT THE ANTISEMITIC LEAGUE OF "BNEI BRITH" WOULD AVOID IMPOSING A BOYCOTT UPON THE PLAYING OF THE "PASSION" NOTWITHSTANDING THE ANTISEMITIC TONE OF THE PLAY. THE EVENT IS A GREAT ATTRACTION--AND A SOURCE OF ABUNDANT INCOME."

BYLINE: Shlomo Shmgar, Our Correspondent in Bonn.

EXCERPTS: When the citizens of Oberammergau in the year 1634 vowed the present the affair of the sufferings of Jesus in his death once every decade if the plague should pass over them, they did not imagine that from this there would spring an artistic "maison" of international repute and a rock of discord against the background of an antisemitic ^{NOVANCE}. Nevertheless, the fact is that the "Passion" Plays which are opening today for the 37th time in the same picturesque Bavarian town is due to attract by September a half-million viewers who will see 100 sold-out performances of the controversial pageant. About 8 million DM will be the estimated net profit for the citizens of Oberammergau by virtue of the "Crucifixion Festival", and nothing frightened them more than the threats of a boycott waved at them by Jewish organizations in America and travel agencies if changes are not inserted into the traditional text, which is hostile to Jews, in order to soften it. In the town...they were somewhat relieved when they heard a few days ago that the ADL of Bnei Brith would not be involved in a boycott, but would be satisfied with the printing of an explanatory tract to be distributed among tourists from the U.S.A. and also in Oberammergau itself, noting that Jesus the Nazarene was a Jew, and the Roman Governor who sentenced him to death, Pontius Pilate, was not entitled to wash his hands in innocency...The pamphlet will stress that while changes had been inserted into the text the previous time in 1970 (and which was sufficiently antisemitic), there is still a need to integrate "positive material" so that it may be understood that the whole matter of the crucifixion stemmed from nothing but an internal Jewish conflict in the days of the Second Jewish Commonwealth.

(There follows a discussion of the background of the text and the controversies over it within Oberammergau and outside. There were two texts in dispute, and the older one was acceptable to both Jews and Christians, composed by an Austrian clergyman and jurist by name of Ferdinand Rosner in the 18th Century. The "traditionalists" in the town preferred a later text by a local clergyman by name of Alois Diesemberger, first performed in 1861, which "indeed maligns the entire people of Israel as corrupt and bearing collective responsibility for deicide." There were sharp protests by both Jews and Christians when this version was presented and demands were made for the use of the older text which "all agreed, both Jews and Christians, obliterated the antisemitic tone almost entirely." The citizens of the town voted against the use of the "Reformed" text, but problems of criteria for appearance in the pageant (single women, practicing Catholics, town residents of at least 20 years) led to compromises between the two camps, the "traditionalists" and "Reformists", and with additional pressure from ecclesiastical authorities, changes were introduced into the later text to "sweeten" it, as it were. The article concludes:)

(MORE)

Optimists hope that until then (the 350th "jubilee pageant" scheduled for 1984) even the obstinate traditionalists will understand the Rosner text will be less provocative and more lucrative....it isn't pleasant to charge Jews precisely with being money-chasers since the time that Jesus the Nazarene drove the money-changers out of the Temple. And respecting the matter of antisemitism, a local citizen expressed himself in this manner with a Munich correspondent, with the credo of the "traditionalists", intimating something of the longstanding hostility between the South German Bavarians and their North German Prussian rivals. Said the man: "How we are guilty that the whole "Passion" affair took place among the Jews. Believe me, I would have also preferred that they had crucified Jesus in Prussia..." (END EXCERPTS & SUMMARY)

DATE: 26.5.80 JOURNAL: "JERUSALEM POST" (N.Y. TIMES SUPPLEMENT)

HEADING: "A LOOK AT 1980 PASSION PLAY" (FEATURE ARTICLE)

PHOTO: "Mary Cradles the crucified Jesus in a scene from the 1980 production of the Oberammergau Passion Play--" a communal labour of love and pageantry."

BYLINE: Alan Levy (Freelance writer based in Vienna)

EXCERPTS: You Don't have to be Jewish to rejoice that the 1980 Passion Play, which reopened last Sun. morning after a decade of controversy, has been shortened by an hour to a mere 9-to-5 working day's length (with a 3-hour intermission for lunch). And that at least a few--if not all--hate mongering passages have been expunged from this 346-year-old religious spectacle...theatrical values have been heightened and honed into what cannot be denied as an enthralling experience of almost total theater....Partly because Hitler had praised the Passion Play as "a convincing portrayal of the meance of Jewry," and largely because its text had not kept pace with recent Vatican reforms, two U.S. Jewish organizations urged a boycott 10 years ago. The resulting 70,000 cancellations hit Oberammergau where it lived....The resulting debate and reforms involved both Josef Cardinal Ratzinger, Archbishop of Munich and Rabbi Marc Tannenbaum of the American Jewish Committee... In the subsequent toning-down process by a local committee, considerable

nonsectarian flab was trimmed, while some three dozen theological changes were made. These ranged from the small and subtle to this major addition to the prologue spoken by a relative of (local Mayor):

"Greetings also to you, brothers and sisters of the people who brought forth the redeemer. Let no one try to find the blame in others. Let each of us recognize his own guilt in these events. God has made all of us full of disobedience..." Two of the most treacherous villains are still identified as Rabbi and Levi, there are unkind references to the "children of Israel", and ...the Jewish people do proclaim "His blood be on us and our children"--just as they do in the Gospel according to St. Matthew 27:25. (The article concludes with high praise for the performance "that puts many of Europe's major opera houses to shame...a stunning musical event...") END

SUBJECT NUMBER FOUR: "INTERFAITH" (PRO & CON)

DATE: 27.5.80 JOURNAL "BEARIM" (HEB AM POALBI AGUDAT YISRAEL) EDITORIAL

HEADING: "PEACE AND ASSIMILATION"

SUMMARY: The article sounds the alarm about the dangers of assimilation and intermarriage with the partial breaking down of walls of hostility between Jews and Arabs in the context of the Egyptian-Israeli peace treaty and the alliance between South Lebanese forces and Israel. The editor cites two instances as "the first swallows" (heralding the spring): An Egyptian engineer advertising in the Israeli press for correspondence with a woman, with a matrimonial intention, and a newspaper account of a liaison between a Jewish settler in the north and a Christian woman of South Lebanon. The article warns against the dangers of national assimilation. "What will it profit a Jew who emigrates to Israel (from the Diaspora) if his son or daughter will beget Lebanese Christians or French or American Christians?" the editor asks. "The dangers inherent in the present (unamended) "Law of Return" and the presence of foreign volunteers in the kibbutzim, and the grave loss of Jewish lifestyle and identity among secularist Jews threatens to undermine the 'Jewish national homeland' more than everyone realizes." (END) (MORE)

DATE: 30.5.80 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "THE METAPHYSICAL CONFLICT"

SUBHEAD: "THE ISRAEL ARAB CONFRONTATION IS NOT SUBJECT TO THE SAME KIND OF 'RECONCILIATION' AS DISPUTES BETWEEN OTHER STATES"

BYLINE: Paul Hidelberg (Teaches Political Science at Bar-Ilan Univ.)

EXCERPT: It is hard to face the truth. The Jews who gave the world the Bible, Maimonides, Rashi, Heine, Bergson, Neumann and Einstein, have been vilified, persecuted and decimated throughout millennia. I call this a metaphysical phenomenon, one that only be trivialized if considered merely in cultural, historical or other terms. A survivor of the death camps, Elie Wiesel, points out in his book, "A Jew Today" how he had been "struck by a harsh truth in Auschwitz; all the Jews were victims, all the killers were Christian." He apologizes for embarrassing his Christian friends, but he is bound to tell the truth. He asks: "How is one to explain that neither Hitler nor Himmler was ever excommunicated by the church? That Pius XII never thought it necessary, not to say indispensable, to condemn Auschwitz and Treblinka? That among the SS a large proportion were believers who remained faithful to their Christian ties to the end? That there were killers who went to confession between massacres? And that all came from Christian families and had received a Christian (I would add a humanistic) education?" Wiesel does not forget the few hundred brave Christians who came to the aid of Jews. But he asks why only a few hundred among hundreds of millions in all of Europe? To answer this question, one would have to take religion or metaphysics seriously, which certain intellectuals are loath to do, in fact ridicule. (END EXCERPT)

DATE: 3.6.80 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "A BALANCED PERSPECTIVE"

SUBHEAD: "SWEEPING GENERALIZATIONS ABOUT IMPLACABLE ARAB OR MOSLEM HOSTILITY TO ISRAEL DAMAGE HOPES FOR A PEACEFUL ACCOMMODATION." (A response to above critique by Eidelberg)

BYLINE: Victor N. Low (Senior Fellow Truman Research Inst. for Advancement of Peace, Hebrew Univ. J'lm)

EXCERPTS: I submit, as do most historians of Islam, the modern Mideast and Arab-Israeli conflict, that sweeping generalizations of this nature (of a single Moslem Arab metaphysical position toward Israel or Judaism) are always invalid and counterproductive, whether applied to a family, settlement, nation, religious or ethnic group. It would be just as inaccurate, if not dangerous, to describe the total Jewish community as having ever been (despite antisemitic propaganda) of a monolithic character...The record of Christian antisemitism is at least as long and far more violent (than Muslim antisemitism). Yet since 1945 it has (New Testament passages notwithstanding) sharply diminished outside Eastern Europe & Argentina. Why must we assume that such a rapid change cannot transpire in several Moslem Arab nations, given other changes in future?...About 1/3 of his (Eidelberg's) article is taken up with a graphic account of the holocaust and the callous indifference of prominent Christians to what then occurred. I accept fully his term "a metaphysical phenomenon" to describe this unparalleled horror, and here we are on common ground in averring the need to consider its overwhelmingly spiritual dimension. But I emphatically deny that such a dimension "Underlies the issue of Jewish settlements in Judea & Samaria"...There is of course no consensus among biblical scholars on the historical frontiers of ancient Eretz Yisrael....(End Exc.)

DATE: 28.5.80 JOURNAL: JERUSALEM POST "READERS' LETTERS"

HEADING: "JEWS OF HEBRON" By: Prof. R. Kenneth, Rishon Lezion.

QUOTE: Sir,- The Jerusalem Post is to be commended for publishing David Geffen's interesting account (May 20) of the friendship of Rabbi Haim Isaac Carigal of Hebron with the famed educator, the Reverend Ezra Stiles, before the American Revolution. It might surprise the American public that Jews lived in the Holy Land at that time. Interestingly enough, I found on the same page of my pocket encyclopedia both Stiles and John Lloyd Stephens. The latter was a New York lawyer, who was the first westerner to explore the Eastern Negev desert along its length. After writing a two-volume book "Incidents of Travel in Egypt, Arabia Petra and the Holy Land, by an American," in 1837, which was reprinted many times over, Stephens went on to fame by bringing to light the lost Mayan civilization of Yucatan.

(MORE)

His depiction of the inhabitants of Hebron bears repetition. The Arabs: "Seven or eight hundred families, the wildest, most lawless and desperate people in the Holy Land." The Jews: "I shall never forget the kindness with which, as a stranger and Christian, I was received by the Jews in the ancient city of their fathers." Both: "I emerged from the Jewish quarter, and it was with a warm feeling of thankfulness I felt, that if yesterday I had an Arab's curse, today I had a Jewish blessing."

DATE: 30.5.80 JOURNAL: JERUSALEM POST "READERS LETTERS"

HEADING: "THE MEANING OF JERUSALEM" By Anwar Nuseibeh, J'lm

QUOTE: Sir, - Mr. Shmuel Katz' article on Jerusalem, which appeared on May 23, demonstrates how difficult it is to recapture in one article the story of Jerusalem in all its majestic glory, spanning as it does man's eternal search through religious insight to rise above himself. It would take as long to record the crass inanities which man has sometimes committed, often out of the best motives, in the name of this search. Nor can this historic symptom, sad as it is, be ascribed to one side, to the exclusion of others; but it can at least be agreed, I think, that this has been due less to a failure in the religious insight itself than to human shortcomings.

And when I speak of religious insight, I am deeply conscious, as a Moslem, of my debt to the ancient Hebrew prophets, and to Christianity. I am as deeply committed to the centrality of Jerusalem in this symbiosis. To me, the prophet's nocturnal journey is both a symbol and an attestation in this process. I call the journey a miracle (and is any religion free from faith in miracles) while Dr. Katz dismisses it as a dream (and is not revelation an elevated dream); but whichever way you call it, it would be a mistake to dismiss it as a fantasy. To me and to millions like me, it is the fulcrum of my faith and it is unrelated to the modern equivalent of the Golden Calif, oil.

Mr. Katz notes, with evident reluctance, but without the evidence to disprove it, my assertion to be partially descended from the early Canaanites; and, if I may also add, the early Jebusites, among others. Therefore on this historical premise, I might have welcomed the name Jerusalem, with its Jebusite connotation. But I broke with history and called the city Beit el Makdess, or the House of Sanctity; because to me, Jerusalem is not a tribal city, however important the tribe; it is a city that God has graced and described in the Koran as Holy. Therefore, I make no apology, as an Arab, for resisting the temptation to turn it into a political or temporal capital. This does not mean that I love it less, or that my identification with it is less compelling: if anything, the contrary is the truth.

MISCELLANEOUS

DATE: 3.6.80 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "COURT RULIES THAT GOV'T MUST RECOGNIZE KIBBUTZ IR OVOT"

BYLINE: Sheila Meltzer, J. Post Reporter

QUOTE: EILAT.- The High Court yesterday ruled unanimously that the government must recognize the name of Kibbutz Ir Ovot and that the controversial settlement be recognized in all governmental bodies. The government did not want to recognize the name, claiming the settlers, who live about 180 kms. north of Eilat, could not prove archaeologically that there was any relation between Kibbutz Ir Ovot and the biblical place of the same name. The Arava Local Council and the Central Bureau of Statistics were also ordered yesterday to include the kibbutz within their framework. The settlers, most of whom are immigrants from the U.S., had earlier won a High Court decision that the Jewish Agency had to supply the settlement with water. Attorney Yosef Ben-Menashe has represented the settlers and their charismatic leader, Simha Learimatter, since the original group arrived about 15 years ago. Today the Kibbutz has some 50 members and is a thriving community based on winter agriculture, a haulage contracting company, and a wooden toy factory. Many of the members belong to a modern-day Judeo-Christian sect.

B. DATE: 2.5.80 JOURNAL: "MAARIV" (HEB PM IND) BOOK BRIEF

-12.-

HEADING: "SOURCES OF CHRISTIANITY": DAVID FLUSSER

QUOTE: The University of the Air has won not only a large audience but also not a few readers who enjoy the adaptation of the lectures heard on the air. The new book in this series is the work of Professor Flusser, an abstract of his great work, "The Jewish Sources of Christianity", which was published last year. The author deals here with questions like: "The written Scripture and the Oral Scripture and Jesus," or "Jesus--the world of the Sages of Israel and the world of the Essenes." This is the 20th book in the "University of the Air" series. (END)
(PUBLISHED BY COMMAND HQ, CHIEF EDUCATION OFFICER, MIN. OF DEFENCE.)

C. CHRISTIANS IN RED CHINA

DATE: 2.5.80 JOURNAL: "JERUSALEM POST" (ENGL AM IND) FEATURE ARTICLE

HEADING: "BEHIND THE BAMBOO CURTAIN" (CHRISTIAN COMMENT/OIKOUMENIKOS)

SUMMARY: A report on Christians in Red China based on information obtained in Hong Kong by the writer from recent Chinese Christian visitors to the mainland. They report churches re-opening in China, well-attended, including a firsthand report by a Canadian Christian now living in Jerusalem (Jay Rawlings) who showed a Christian-made film to "a throng of worshippers" with many young people in attendance. There are also reports of many house churches scattered throughout China. Bibles are still scarce, and Scripture-copying from Christian broadcasting from abroad (EBBC) is done by many people. The Govt has authorized recently a new printing of the Bible in China, and religion is an officially-approved subject for academic study. A Chinese Christian in Hong Kong remarked: "One danger is that some Western Christians think they can return to the missionary policies of the early 1900s. This is unwise and impossible. May God give us the good sense to be ready to listen and learn from those on the Mainland who have suffered so much and survived with a vital faith." (END SUMMARY)

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