

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 6.6.80 JOURNAL: "MAARIV" (HEBREW P.M. INDEPENDENT) NEWS ARTICLE
 HEADING: "YOU COME FROM THE GREAT AND RICH GERMANY AND COVET A LAND NOT YOURS:"
 SUBHEAD: ESTABLISHMENT OF SOCIETY WHOSE AIM "TO WORK AGAINST PURCHASE OF LAND
 IN ISRAEL BY THOSE WHO ARE NOT ZIONISTS"

BYLINE : Amos Levav

QUOTE : "You love this land, but it belongs to someone else already. The adulterer also loves--an alien woman who is already sanctified to another. This land has been sanctified by the LORD to the people of Israel and you are reckoned as adulterers." Proclamations in this style have recently been promulgated in the settlements of Sharon and Samaria in Hebrew and in German. They have been delivered into the hands of the Germans, the members of Beth-El, the sect of Emma Berger. The authors of the proclamations are the founders of a ^{new} Ottoman society "Lovers of Zion--1980--a Movement for Zionist Renewal." Three of the founders of the society are residents of Binyamina--Michael Arans, Mordecai Sifri, and Attorney Israel Hagar. The first conference of the society was held yesterday in Binyamina.

"You are violating the seventh and the tenth commandments: "You shall not covet your neighbour's wife, you shall not covet your neighbour's house," the proclamations stated. "You come from Germany, a great and rich land. The Jews also have a land, a small land, a land of immigrants. You are not satisfied with what you have. You covet a land which is not your own, the land of the Jews--you also desire the ewe lamb of the poor man." In the bylaws of the new society it is stated that the aims are "to work against the purchase of land in Israel by those who are not Zionists."

The founders of the movement are aware of the fact that a "campaign against a special group arouses in the hearts of some citizens an uncomfortable feeling," according to attorney Israel Hagar. In reply to this, the attorney claims in the proclamation distributed at the conference that the members of the sect of Emma Berger are representatives of ^{economic and social} an organization which is continually building itself up and gives evidence of expansionism. ^{the direction of} the development of the sect constitutes "the creation of a state within a state" The members of the Emma Berger sect "are not persecuted nor are they stateless, and they are conducting their affairs on the basis of a premeditated plan to expand and to take over by the power of their money and organization.

The founders of the movement are aware of the fact that their adversaries will claim that the society will encourage antisemitism abroad. To ^{this} they reply: "With all our desire not to harm our brethren abroad, we cannot avoid acting in matters which touch on our basic interests just because of the fear that it may lead to the stirring up of antisemitism abroad."

The members of the society have already met with all the sources concerned with settlements and land purchases, and they plan to concentrate their campaign on the enactment of ^{suitable} legislation and on the creation of public opinion against those who sell land to Emma Berger. (END)

DATE: 11.6.80 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LANGUAGE NEWS ARTICLE
 HEADING: "ACTIONS AGAINST MISSIONARIES AND AGAINST THE ETHIOPIAN CHURCH"

QUOTE : In East Jerusalem there were again three incidents of antichristian inscriptions...on Prophets Street, at the intersection of Jaffa & Shlomo Hamelech, and on the walls of the Ethiopian Church in Ethiopia Street, with the words "MISSIONARIES OUT" smeared thereon. The police are investigating. This was the first time in several months that such an action by ultra-orthodox circles was taken...(END)

DATE: 13.7.80 JOURNAL: "MAARIV" (IEB PM IND) NEWS BRIEF
 HEADING: "EILAT RESIDENTS FOIL MISSIONARY ACTIVITY"

BYLINE : Eli Danon

QUOTE : Many citizens of Eilat have organized in order to prevent missionary activity from various elements who have recently arrived in Eilat. The followers of the guru Maharishi also, who sought to conduct a series of lectures in Eilat, met with vigorous public opposition which prevented this. In one incident the president of worldwide W.I.Z.O., Raya Jaglom, was asked to intervene in order to prevent the conduct of such a lecture in the WIZO club in Eilat. (END)

DATE: 14.7.80 JOURNAL: "HATSOHEH" (HEB AM NRP)
 HEADING: "MISSIONARIES 'WORKED' ON JEWISH TOURISTS"

BYLINE : Our correspondent in Tel-Aviv

QUOTE : The missionaries have recently expanded their field of operations and have begun to exploit the stay of Jewish tourists from abroad in hotels in order to distribute among them the "New Covenant." It was reported to our Tel-Aviv correspondent that one of the large hotels in Netanya began to distribute the "New Covenant" free of charge to all its guests. In all the rooms of the hotel the guests find a deluxe Bible with the "New Testament."

It is reported that the activity of the missionaries among tourists has stirred up a storm, and complaints about it have reached public figures. It is reported that activists from the Torah Camp have sent a letter to the management of the hotel in Netanya requesting the cessation of the distribution of missionary material, but to date they have not received an affirmative reply.

The activity of the missionaries continues also with the distribution of informational material in many post-boxes in Tel-Aviv, as well as with the distribution of tracts and books in central places. It has been learned that recently missionaries began to operate in the town of Eilat but were driven out in disgrace by the town residents. (END)

DATE: 24.7.80 JOURNAL: "HAMODIYA" (HEB AM AGUDAT YISRAEL)
 HEADING: "MISSIONARY MATERIAL SENT TO THE PUBLIC BY MEANS OF THE MAIL"

QUOTE : Citizens of Israel and residents of the capital are due to receive a new shipment of missionary material. This is a continuation of the "yellow packages" which visited the citizens of the capital and the country and which were despatched by the missionary woman Anna Brook of Canada. Now it is the missionary Morris Cerullo who is due to be the distributor of it. Morris (Moshe) Cerullo is a Jewish apostate and radio preacher who proclaims his message on the ether waves on the medium bands. In a personal letter which many residents are receiving, Cerullo writes that "in the event that I do not hear from you, I'll continue to send you material as usual in the belief that your failure to reply is due to good reasons which I will always honour." Cerullo distributes many missionary books, and among them: "Two men from Eden," and "Guide to Survival," and others.

The organization "Yad L'Akhir" has uncovered a sophisticated system of distribution of missionary material in which residents of the capital receive missionary material sent from Tel-Aviv while residents of the Shefela receive missionary material sent from Jerusalem. In the wake of the despatch of this missionary material the organization "Yad L'Akhir" has organized to foil the distribution, and its branch in the U.S.A. has also been asked to keep track of the operations of the missionary Cerullo who stays there. The organization appeals to the public to report to it every missionary offence. (END)

SUBJECT NUMBER TWO: ZEALOT ACTIVITY IN JERUSALEM

DATE: 13.2.80 JOURNAL: SOUTH AFRICAN JEWISH TIMES (JOHANNESBURG) ENGLISH NEWS ARTICLE
 HEADING: "PRIME MINISTER REASSURES CHURCH LEADERS"

QUOTE : JERUSALEM (UPI): P.M. Menachem Begin has assured church leaders that Israel will do its utmost to prevent further incidents of vandalism against Christian churches and shrines. A senior Govt official blamed a militant group led by Meir Kahane, founder of the Jewish Defence League, for the attacks against clergymen, breaking of church windows and the writing of slogans on church walls. The Foreign Ministry official, who spoke with reporters at a briefing and insisted on anonymity, is in charge of relations with the 12,000 member Christian minority. He met the heads of more than a dozen Jerusalem churches to discuss the increase in vandalism since December. "These acts are perpetrated by a very small group of people who do not represent anyone but themselves," the official said. "You cannot entirely prevent them. We'll try to put an end to it as far as possible."

In a statement read to the church leaders, Begin said: "The authorities will not tolerate acts of this kind. By the laws of Israel, all faiths enjoy absolute freedom of worship, protection of their properties and freedom of access to their shrines. The authorities, therefore, will do the utmost to prevent the recurrence of such intolerable acts."

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A spokesman for the United Christian Council in Israel called Begin's statement reassuring but said: "It took a large number of incidents and a number of statements from municipal and church authorities to elicit this kind of unequivocal commitment. No doubt all the churches will now be following very closely the working out of this commitment in practice." (END)

DATE: 11.6.80 JOURNAL: "HAARETZ" (HEB AM IND) NEWS ARTICLE

HEADING: "INVESTIGATION OF DEFAMATORY GRAFFITI ON WALLS IN CAPITAL CONTINUING"

QUOTE : The Jerusalem police are continuing their investigation to uncover the attackers of Christian religious institutions in the capital in the wake of swastika and anti-mission drawings and slogans found the day before yesterday on the walls of a number of Christian institutions in Jerusalem. The Deputy Mayor of Jerusalem, Dr. Elad Peled sharply denounced the vandalism of extremist circles who had painted defamatory slogans on the walls of the Ethiopian Church and on a shop for the sale of Christian holy objects. Mr. Peled expressed the hope that the culprits would be caught and brought to trial for their misdeeds. He stressed that this was an irresponsible act of vandalism which is harmful to our struggle to maintain Jerusalem as capital of Israel, in which all the holy places are protected with all diligence, and where members of all religions may live in an atmosphere of respect for their sensitivities, tolerance and security.

In the morning municipal workers went out to remove the inscriptions and laboured a long time to obliterate the slogans which had been written in colour on the walls. (END)

DATE: 11.6.80 JOURNAL: "DAVAR" (HEB AM LABOUR) NEWS ARTICLE

HEADING: "THE POLICE ARE SEARCHING FOR THE DRAWERS OF ANTIMISSION SLOGANS IN THE CAPITAL"

BYLINE: "DAVAR" Correspondent in Jerusalem.

QUOTE : (THIS IS AN ABBREVIATED VERSION OF THE ABOVE ARTICLE)

DATE: 11.6.80 JOURNAL: "HATSOLEH" (HEB AM NRP) NEWS ARTICLE

HEADING: "GRAFFITISTS AGAINST CHRISTIAN INSTITUTIONS DENOUNCED"

BYLINE: Our Correspondent in Jerusalem.

QUOTE : Deputy Mayor of Jerusalem, Dr. Elad Peled, sharply denounced the vandalism of extremist circles who soiled the fronts of Christian shops for the sale of Scriptures on Jaffa Road and on Prophets Streets with defamatory graffiti. Mr. Peled stressed that the irresponsible acts of vandalism were harmful... (AS PREVIOUS ARTICLE)

DATE: 11.6.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWSBRIEF

HEADING: "DEFAMATORY GRAFFITI ON CHRISTIAN INSTITUTIONS IN JERUSALEM"
(TWO PARAGRAPH BRIEF DIGESTING ABOVE "HAARETZ" ARTICLE)

DATE: 11.6.80 JOURNAL: "MAARIV" (HEB PM IND) PHOTO STORY

QUOTE: SWASTIKAS AND DEFAMATORY SLOGANS SUCH AS: "MISSIONARIES GET OUT" WERE PAINTED LAST NIGHT ON THE WALLS OF SEVERAL CHRISTIAN RELIGIOUS INSTITUTIONS IN JERUSALEM. The swastikas and slogans were painted on the walls of the Ethiopian church on Ethiopia Street, and on the door of a Christian book shop on Monbaz St. The police take a very serious view of this act, and have commenced a comprehensive investigation for uncovering the graffitists. It should be noted that for some time there have been no attacks upon Christian institutions in Jerusalem after the police strengthened their guard on these institutions and had arrested several ultra-orthodox engaged in the harassment of Christian institutions. Yesterday, after the discovery of the graffiti the Jerusalem police again reinforced its patrols. Sanitation workers of the Jerusalem municipality yesterday/morning obliterated the graffiti. (PHOTOGRAPH OF ETHIOPIAN CHURCH WALLS SMEARED WITH GRAFFITI)

DATE: 1-31/7/80 JOURNAL: "YERUSHALAYIM HA'BIRA" (JERUSALEM) HEBREW MONTHLY

HEADING: "JERUSALEM MUNICIPALITY DENOUNCES ATTACKS ON CHRISTIAN BIBLE SHOPS"

QUOTE : Jerusalem Deputy Mayor, Dr. Elad Peled, sharply denounced... (THIS IS A SLIGHTLY SHORTENED VERSION OF STORY AS QUOTED ABOVE IN "HAARETZ")

DATE: 11.7.80 JOURNAL: "KOL BO" (HAIFA) LOCAL HEBREW FEATURE ARTICLE

HEADING: "HAIFA IS ALSO ON 'THE MISSION MAP'"

BYLINE: Eli Shiran PHOTOGRAPHER: Hirschko (EP-80)

PHOTO MONTAGE: A COLLECTION OF TRACTS AND BOOKLETS/PERIODICALS IN HEBREW & ENGLISH

SAMPLES: "HA'MITZEH" (THE J.W. WATCHTOWER "PROCLAIMING THE KINGDOM OF JEHOVAH", "ISRAEL AS DUST, STARS & SAND" by T. Walmsley, "THE VINEYARD," "WHO IS HE?" (MORE)

"YOUNG PEOPLE, ARE YOU ON THE ROAD TO TRUE SUCCESS?" "THE END TO CRIME AND WRONGDOING", "WATCHTOWER BIBLE & TRACT SOCIETY OF NEW YORK INC", etc.) ALSO PHOTOGRAPHS OF "BETHESDA ASSEMBLY" & "KINGDOM HALL OF J.W.s" SUMMARY & EXCERPTS: THIS IS A STANDARD "EXPOSE" OF "THE MISSION") ALTHOUGH LARGELY DEALING WITH THE JWS. IT IS DESIGNED MAINLY TO SHOW THE "EFFECTIVENESS" OF THE ANTIMISSION ACTIVISTS.

QUOTE: A knock on the door. You open the door of your flat, and two women with radiant faces seek permission to enter and to speak a little about "social problems of our times". You are perhaps a bit hesitant, but usually you answer affirmatively, and invite them in to your flat....A simple tale, but it appears not altogether so simple. For in opening the door and inviting the guests to "a conversation which does not obligate," you may have taken your first step into...the world of the Mission. The system of "personal conversations" is one of the ways the various sects take to spread their ideas among the people of Israel, and among them the people of Haifa. In recent months the people of the Mission have intensified their activities and this has found expression, among other things, the expansion of the process of house calls. The visitors (usually, female) move about various neighbourhoods of the city...and in intensive operations they go from house to house and from flat to flat... (There follows a description of a housewife who innocently admitted two women who, following a conversation, left literature with her. When her older son returned home and read the literature, she was angered to learn that it was missionary literature. "If I knew they were from the Mission," the mother said, "I would have thrown them down the stairs.")

Perhaps so, perhaps not. It appears that many women are prepared to listen to the talk of the missionaries, and not a few menfolk are ready to do so. The visitors from the various sects know well the art of conversation. At times you don't realize that they have come to preach some idea...and only in a roundabout way do they present the principles of their ideas. A young man, a university graduate, said to us: "I see no reason at all why I should not admit them to my home and to hear what they have to say. They behave in a civilized manner, and it is possible to engage them in a serious debate. So what's wrong in my hearing their ideas?"

"What's wrong?!" the activists of "Yad L'Akhir" in the Torah Camp, reply in shock while they wage their warfare day and night, according to them, against the spread of the Mission. "The root of the evil is in the readiness to listen to their words. From this stems afterwards all the missionary development." Knowledgeable people acquainted with the activities of the men of the Mission claim that it is impossible to conduct a debate with them since they have come with the purpose of convincing people of the justness of their cause. They conduct a one-sided debate and are willing to listen to your words only outwardly, while continually directing the conversation towards the aim of bringing you to listen to their arguments. (There follows an analysis of the system of conversation and the solutions they offer of "the Messianic message", and it appears this is by no means uniform because of the diversity of sects. This leads into a lengthy exposition of the sect of "Jehovah's Witnesses", their doctrine, their "flood of publications," their centre in Haifa, their attitudes to politics, the military, eschatology, and the fear that the antimission activists "Yad L'Akhir" has created among them, and those it has rescued from "the claws of the men of Jehovah".)

An additional field of ^{missionary} operation is the postal services. Hundreds (and perhaps even thousands) of Haifa residents regularly receive (or once only) tracts and publications of the Mission which are sent by way of the post, some of the material coming from abroad and some from Israel...Are these publications effective? It's hard to know. One thing is clear: The Ministry of Communications benefits from them:

"Commando Ha'Peilim"--thus are the men of "Yad L'Akhir" characterized--labour against the Mission in all its various shapes and forms. This is a small but dedicated group of young men and adults trying in various ways to prevent the activity of the Mission. The activities of the Peilim do not generally win a great amount of publicity, and there are even doings that it were best to be quiet about them. They track down missionaries (MORE)

and in Haifa they have a detailed list of the men and women who are classified as "active missionaries". They try to get information about what is doing among the various sects operating in town and plan their operations like a "military headquarters" in every sense. But in addition to this, the Activists also conduct grey operations which include visits to families or individuals who have been caught with "other (or strange) notions", and supply spiritual and material help to these families in order to "save them from the claws of the Mission."

An additional body linked to the activities against the Mission in Haifa is the society "Ahiezer"--Society for the Rescue of Israeli Children from Alien Education. This body works in cooperation with "Yad L'Akham", and its function is rehabilitate families, and especially children, who have been removed from the talons of the Mission. "Ahiezer" operates educational institutions for ~~for~~ children who had studied at missionary institutions, or whose parents had planned to send them to Christian educational institutions,...and at present there are 25 children in the Ahiezer dormitory in Haifa who were removed from the Mission.

The Activists say that the great amount of money in the hands of the Mission is the power which enables them to operate. "They have great sums of money and they try to buy up everything--including people," say those who are knowledgeable about the Mission. "Haifa was always on the Mission map," say the activists fighting this phenomenon. "They (the missionaries) never settled on the lees, they are ever trying by various stratagems to win souls to their religion."

Not everyone sees missionary activity in such black shades. "There is indeed a bit of activity of a few isolated individuals in the field, but there's no reason for the panic that the activists create," several community leaders close to the subject claim. What is the truth? Is it really "according to the cry of it" (an allusion to Gen. 18:21 TRANSL.) or is it really that "the demon isn't so terrible, after all"? To this question we have no clear reply. But about one thing it seems there is no longer any debate: Haifa is also a place on the Mission map! (END EXCERPTS & SUMMARY)

DATE: 15.8.80 JOURNAL: "HATSOFEH" (HEB AM N.R.P.) NEWS BRIEF

HEADING: "MISSIONARY ACTIVITY IN REHOVOT" BYLINE: Eli Alon

QUOTE : An office for the promulgation of Christian missionary propaganda was recently opened by the Mission activists, and it has caused agitation and indignation among many townspeople. The subject was raised in the last meeting of the Municipal Council of Rehovot, which unanimously decided to denounce the ^{expanding} activity of the Mission in town. It has been learned that last week a meeting was held between the ^{Chief} Rabbi of Rehovot, Rabbi Simha Kook, and the Mayor and police officers, during which were discussed legal steps the Council might take in order to put a stop to the activity of the Mission in town. (END)

DATE: 24.8.80 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) NEWS BRIEF

HEADING: "MISSIONARY MATERIAL PROMULGATED IN ISRAEL"

QUOTE : Hundreds of packages of missionary propaganda have been promulgated recently throughout Israel, it was disclosed yesterday by activists of the ultra-orthodox organization "Yad L'Akham", who are warring against the Mission. They claim that the material is being forwarded by a Jewish renegade. (END)

DATE: 31.7.80 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) NEWS BRIEF

HEADING: "(JEWISH) SEMINARIAN WHO HARASSED MISSIONARIES DETAINED & RELEASED"

QUOTE : The intervention of M.K. Rabbi Menahem Porush, Rabbi Simha Hacohen Kook of Rehovot, and the rabbinical leader of Kretznif, has led to the release from detention of the seminarian who was tracking down a missionary sect and was arrested in the wake of a complaint of assault. A member of "Yad L'Akham," he had yesterday photographed the prayer house of the missionary sect in Rehovot. One of the congregational leaders called the police, claiming that the seminarian had attacked him, and he was arrested, but later released (as noted above). END

DATE: 11.8.80 JOURNAL: "HAARETZ" (HEB AM IND) NEWS BRIEF

HEADING: "MUNICIPAL COUNCIL OF REHOVOT DENOUNCES MISSION ACTIVITY"

NOTE : FOR SPACE REASONS, SEE PAGE 13 FOR CONTENT OF THIS CLIPPING.

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SUBJECT NUMBER THREE: "CHRISTIAN ZIONISTS"

DATE: 9.4.80 JOURNAL: SOUTH AFRICAN JEWISH TIMES (JO'BURG) NEWS ARTICLE

HEADING: "HOLY LAND EXHIBITION"

Q QUOTE : CAPE TOWN:- Mr. Basil Jacobs, national chairman of Christian Action for Israel, expressed the hope of seeing more biblical art by South African artists when he opened an exhibition of oils, water-colours, and pen sketches of "The Holy Land" by Linda van Zyl. Speaking in the Venue Adelphi Centre, Seapoint, where the works are on display, Mr. Jacobs praised "committed Christians" who visited Israel and gleaned better understanding of its people and way of life. Ms. Van Zyl's work shows promising talent with room for development. Her oil paintings "The Wall" and "Lion's Gate" captured the architectural beauty of Jerusalem while symbolic representation was reflected in "Jerusalem of Gold." There are some interesting sketches of Nazareth, the Sea of Galilee and Via Dolorosa. (END)

DATE: 27.6.80 JOURNAL: JERUSALEM POST (ENGL AM IND) LETTER TO EDITOR

HEADING: "RESPECT FOR JUDAISM AND ISRAEL"

BY: KENT W. ALLEN

QUOTE : Your article of May 23 spoke of the late Dr. G. Douglas Young's establishment of the American Institute of Holy Land Studies, and says that very often, the "ignorance and contempt" on the part of the students there for Jews, Judaism and Israel, was changed into "understanding and appreciation." The assumption that most Christians, and especially most evangelical Christians, are contemptuous and ignorant of Judaism and Jews concerns me. Many, if not most evangelical Christians, have deep respect for Judaism as the fountain of Christianity and for Israel as the fulfilment of biblical prophecy. Therefore, please cease assuming that we are all contemptuous of you. We're not. (STUDENT AT AMERICAN INST. HOLY LAND STUDIES)

DATE: 11.7.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ARTICLE

HEADING: "GADDAFI AIDE GIVES A HISTORY LESSON" BYLINE: JUDY SIEGEL

EXCERPT: The office of Libyan President Muammar Gaddafi has written an American Christian supporter of Israel that "there is no country called Israel." The "Revolutionary Leader's Bureau" was responding to a letter from June Elliott of Justin, California, who had told Gaddafi that God is on Israel's side, and that the Jewish state has a right to exist and flourish. Gaddafi's aides, apparently conscious of a need for good public relations, quickly sent Elliott a response: "The message clearly shows that your knowledge about the Middle East is so limited that facts are distorted." They proceeded to set forth "the following facts... There is no country called Israel, while there is a country called Palestine. It is an Arab territory where the Arab Moslems, Christians and Jews live..." Elliott sent a copy of the letter to Israel, and it reached the Govt Press Office. (ENDEXCERPT)

DATE: 17.7.80 JOURNAL: "MAARIV" (HEB PM IND) NEWS ARTICLE

HEADING: "250 NORWEGIANS SUPPORT BEGIN"

BYLINE : Joseph Waxman

QUOTE : 250 Christian Bible-lovers assembled in an annual conference in Norway have sent a cable to Prime Minister Menahem Begin in which they express support for his stand, and for his courageous stand over Jerusalem and the liberated territories. In the surprising cable the signers characterize Jerusalem as "Jerusalem, D.C.--David's Capital" (as against Washington, D.C.), and concerning the territories they write: "the liberated territories of the Land of Israel, Judea, Samaria and Gaza."

"We see in you a man of God who has been called to fulfil the prophetic promises of the Bible which is common to all of us," the Norwegians write, concluding the cable with the promise to continue to pray for his health and spiritual strength of Mr. Begin. (END)

DATE: 25.5.80 JOURNAL: "NEWSVIEW" (JERUSALEM) ENGLISH FEATURE ARTICLE

HEADING: "ISRAEL ON TRIAL"

("CHRISTIAN VIEW")

BYLINE : Dr. G. Douglas Young

EXCERPTS: In an era when Jewish-Christian relations finally seem to be making some progress, another serious setback has occurred. A special committee of the National Council of Churches (NCC), consisting of 17 churchmen and 5 staff members, has called for the recognition by Israel of Palestinian national rights. The NCC considers the PLO the "only recognized voice for the Palestinian people." The NCC, which is based in the USA has a long record of anti-Israel bias. The major issue in the report the committee gave to its parent body on May 6 was the (MORE)

recommendation to recognize the PLO—a major terrorist organization—since they believe it is the sole legitimate representative of the Palestinians. The membership of the NCC consists of 32 Protestant and Eastern Orthodox denominations. It is controlled by theologically liberal (leftwing) churchmen whose sympathies have turned toward the Third World "liberation" movements that equate Zionism with racism, and whose church constituencies include missions to Arabs in the Middle East....

In order not to give the committee the opportunity to say that it had met with Christians of Jewish Jerusalem as well as Arab Jerusalem, and thus create a totally false impression (since there had been no meeting for the discussion of issues in Jewish Jerusalem), numbers of Christian ^{leaders and Jewish} scholars involved in Jewish-Christian relation groups absented themselves. The final report by the committee contained the usual pious and impossible wishes: the hope that the Palestinians would cease their "violent activities," would renounce their often expressed desire to see Israel destroyed, and would recognize Israel's right to a Jewish state with secure borders... (G. Douglas Young is a longtime resident of Jerusalem, and director of Bridges for Peace.)

DATE: 1.6.80 JOURNAL: "NEWSVIEW" (JERUSALEM) ENGLISH WEEKLY FEATURE
 HEADING: "FACT AND OPINION" ("CHRISTIAN VIEW")

BYLINE: Dr. G. Douglas Young PHOTO INSET: Dr. G. Douglas Young
 INTRODUCTORY TRIBUTE BY JOURNAL: This is Douglas Young's last public statement. The text of the article was being prepared for publication when news reached us of his death. His family has agreed that it be printed posthumously as the final plea for action by a man whose life was dedicated to making dreams become reality. He dreamed of a college in Jerusalem for American Christian students. The reality is the American Institute for Holy Land Studies on Mt. Zion, where he was buried on Sunday.... (END EXCERPT FROM EDITORIAL TRIBUTE)

QUOTE: The world-renowned philosopher Jean-Paul Sartre, whose stance against antisemitism is well known, passed away this spring. One specific word stands out in my mind as I think of him--the word "opinion." In his book "ANTISEMITISM AND JEW," he wrote: "This word 'opinion' makes us stop and think... It suggests that all points of view are equal, all tastes are natural, all opinions are permitted. Tastes, colors and opinions are not open to discussion." Another passage from the book that made me take notice was the following: "Antisemitism does not fall within the category of ideas protected by the right of free opinion."

Living in Jerusalem for the past 17 years, it has nevertheless been possible for me to keep up to date on the press, radio and TV outside Israel because of my

45 trips to the USA & Canada, and also by staying aware of the foreign media within the country.... A Christian asked me the other day, "When so many accounts about Israel appear in the media, are you trying to tell me that many of them are opinions only? What can I believe?"

Sound conclusions are based on facts, not opinions. The facts are available from a number of sources. When a story is anti-Israel, I answer by telling people to get the facts before passing it on. If what one hears is not in agreement with the facts, there is the very practical and helpful way suggested by the late Dr. Reinhold Niebuhr. He says that one should quietly stand up and say, "I would like to disassociate myself from that statement." No argument is necessary. A good individual will quietly separate himself from false statements....

From my perspective here in Israel, the tragedy is that not many of those who say they love the Book and the People of the Book are speaking up and writing to the decisionmakers. This is surely not difficult to do, but is not being done... An ancient prayer reads: "From the laziness that is content with half-truths, O God of truth, deliver us." (END EXCERPTS)

DATE: 4.6.80 JOURNAL: "SEMANA" (TELAVIV) SPANISH WEEKLY OBIT.

RECEASED: Dr. Douglas Young, among the principal Christian personalities supporting Israel, in Jerusalem, at the age of 69, of a heart attack. (END)

DATE: 8.6.80 JOURNAL: "NEWSVIEW" (JERUSALEM ENGLISH WEEKLY) LETTER TO EDITOR

HEADING: "SPEAKING OUT" H. CHARD BECKETT, TELAVIV & LONDON

QUOTE: As a longtime Christian friend of Israel, I consider it fitting that in his last public statement (NEWSVIEW June 1) before his death, Dr. Douglas Young should take to task those who are prepared to support the Jewish State but, while

(MORE)

doing so, remain silent. Dr. Young devoted his life to explaining Israel's case to his fellow Christians and was never prepared to allow slander aimed against this country to go unchallenged. At a time when so-called progressive opinion is prepared to support national rights for everyone but the Jews, we Christians must follow Dr. Young's example. We may disagree with this or that aspect of Israeli policy, but we have no right to remain silent while the enemies of the Jewish people plot their destruction. (END)

DATE: JULY 1980 JOURNAL: "ISRAELI SCENE" (JERUSALEM) W20 INFORMATION MAGAZINE
 HEADING: "REV. DOUGLAS YOUNG: PASSING OF A CHRISTIAN ZIONIST" PHOTO: Dr. Young
 EXCERPTS: When Dr. G. Douglas Young died a month ago, a commentator in the JERUSALEM POST wrote that there was never any question where he stood: "He was 100% for Israel. 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 the families." The commentator continued: "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....One of the best tributes possible for this leading Christian Zionist is in his own words. Following are excerpts from an article entitled "THE FEEL FOR JERUSALEM," which he wrote at the end of 1969;

People make up a nation, not geography or monuments or history or castles or churches only....I have come to FEEL the attachment of the Jewish community of the world for this spot of geography. Its roots go back 3,000 years in a tradition that reaches to Abraham...As a Christian, I testify to the joys, privileges and freedom in Israel for me, my institution, my students and faculty, the other Christian people, churches and institutions in this dynamically exciting part of the world, where at long last once again, Jewish energy, creativity and "follow-through" are making the wastes a garden, the desert to blossom, the crooked places straight. I thrill to see so many of my own faith coming on pilgrimage to see and experience for themselves all that is taking place here. I could only wish that the pilgrim could find the way to stay a little longer to let the real Israel seep into his consciousness and expel the hate, the myths, the false reporting that seems to be getting through the mass media in other parts of the world, both in the secular and in the church press...That is why the pilgrim should come and stay a while, to see what really is taking place here--what God and people are doing together...

Come, but come to visit also the people that make up this nation, the Jews, the Arab Christians, the other Christians, the Moslems, so that you may come to share our feelings for the Holy City, be blessed in your own inner being, and be able better to pray and work with us for the Peace of Jerusalem. (END EXCERPTS)

DATE: 10.7.80 JOURNAL: JERUSALEM POST (ENGL AM IND) NEWS ARTICLE
 HEADING: "U.S. SCORES VOICE OF HOPE AS VIOLATION OF LEBANESE LAW"

BYLINE : Wolf Blitzer, Jerusalem Post Correspondent

QUOTE (EXCERPTS): WASHINGTON:- The State Dept yesterday lashed out against the Voice of Hope radio station in Southern Lebanon. Spokesman John Trattner indicated that the U.S. Govt's Internal Revenue Service is investigating the tax-exempt status of the American evangelists financing the radio station, which has been sympathetic to the Christian militia forces under the control of Major Sa'ad Haddad. The Voice of Hope is owned by "High Adventure Ministries." Supporters of the station, established last year, include the Christian Broadcasting Network of Virginia Beach, Va., the Praise the Lord network of Charlotte, N.C., and singer Pat Boone....According to syndicated columnist Jack Anderson, the station's owners have rejected formal appeals from the State Dept to shut down their operation. Indeed, Anderson said, the evangelical group is currently raising funds to build a TV station and a shortwave transmitter in the area. (END EXCERPT)

(MORE)

DATE: 9.5.80 JOURNAL: BUFFALO JEWISH REVIEW (BUFFALO NY) ENGLISH FEATURE
 HEADING: "CHRISTIAN SCHOLAR BUILDS BRIDGES FOR PEACE IN ISRAEL"
 PHOTOGRAPH: DR. DOUGLAS YOUNG & WIFE GEORGINA ON THE PATIO OF THEIR HOUSE
 IN MOTZA ILIT WITH JUDAEAN HILLS IN BACKGROUND

EXCERPTS: JERUSALEM.- "It's very holy, but Jerusalem has much in common with other rapidly growing cities," says Dr. Douglas Young, a resident of this ethereal yet earthly city. "I have yet to see wings and halos," he adds, putting his stamp of reality on Israel's capital. Dr. Young, who has lived in Jerusalem for 17 years, is one of the city's most devoted and active residents despite his seventy years.

Dr. Young is deeply involved in a project to join the lines of communication between Christians and Jews; it is called "Bridges for Peace," which confirms, he says, his concern for the Jewish people and their state. He edits a monthly newsletter, Dispatch from Jerusalem, which presents the news behind the headlines and Middle Eastern development in light of the Bible. He also broadcasts radio programs from Jerusalem to over 1000 Christian radio stations throughout the United States. "Today, for a Christian to say nothing, to do nothing... is the same as a negative vote - putting oneself with those who would destroy Israel," he says. Georgina and Doug Young have endeavored to counteract apathy or anti-Semitism in academic and Christian religious circles for over 25 years....

During the Six Day War in 1967, the Youngs became involved in civil defense of Jerusalem. Dr. Young outfitted the Institute's van as an ambulance, and Mrs. Young waited out the harrowing experience by caring for students and neighbors in the shelter of the school. The peace prospects have encouraged this religious scholar to increase his activities. Dr. Young is a member of the renowned international advisory body, the Jerusalem Committee; former president of the Jerusalem Rotary Club; and board member of several humanitarian organizations based in Jerusalem. In 1978, he was a recipient of the coveted Yakir Yerushalayim (Worthy of Jerusalem)

Born to Canadian Christian educators, Dr. Young has always believed in biblical prophecy, and with his free and easy banter, he can transmit these beliefs. He relates to the smallest American student group or the largest national television audience and even though he has an old message to sell, he says it seems to require a great deal of repetition. "I take as a fact that God promised Abraham this land for an everlasting possession," he says. With this concept in mind, he encourages understanding of the modern-day Jewish state in relation to its biblical connections. ENDEXCERPT

DATE: 13.6.80 JOURNAL: "DA S NAYIYE YIDDISHE VORT" (WINNIPEG, CANADA)

HEADING: G. DOUGLAS YOUNG, 1911-1980

QUOTE: If ever there were a representative of the Christian faith who understood the debt of Christianity to the Jewish people, to Israel, and to the Holocaust survivors, it was G. Douglas Young, who passed away last week in Jerusalem. The Rev. Young practiced what he preached. Here is what he preached: ...Christianity owes a tremendous debt to Judaism and Israel. And I have decided that as long as I live I shall endeavor to regard that debt as my profound obligation."

Here is what he practiced: He visited Israel in 1956, was shocked that Christian students from American universities favored Jordanian-occupied Jerusalem over Jewish Jerusalem and Israel. He founded the American Institute of Holy Land Studies on Mount Zion in 1958. He himself made aliyah. He turned the Institute into a conduit through which Christian students could study Judaism and Israel, meet Israelis and learn under Israeli professors. He taught, in particular, the Holocaust, and love of Israel. He joined the international committee of Sha'are Zedek Hospital. He took pen in hand when Israel was attacked by various Christian bodies. He called his brothers to task for anti-Semitism or misunderstanding or ignorance or callousness. He published "A DISPATCH FROM JERUSALEM" to instruct Christians about the problems and the rights of Israel and the need for Christian support of Israel.

The week he died he published an article in an Israeli magazine. He attacked the report of the National Council of Churches (NCC) on Israel, saying: "The final report contained the usual pious and impossible wishes: The hope that the Palestinians would cease their 'violent activities,' would renounce their often expressed desire to see Israel destroyed, and would recognize Israel's (MORE)

right to a Jewish State with secure borders. But all of these were window dressing, as the Committee knew well that the PLO would never grant a single one of them. The recognition of terrorists (the PLO) as the only legitimate voice for the Palestinian people would lead only to genocide of Israelis, never to peace."

Rev. Douglas Young - may his soul rest in the peace for which he strove so indefatigably on earth. END

DATE: 3.8.80 JOURNAL: "THE NEW YORK TIMES" (JERUSALEM) ENGLISH WEEKLY FEATURE
 HEADING: "CATHOLIC MONKS; MONKS BORN JEWISH REDEEM THEIR ETHNIC IDENTITY IN ISRAEL"

BYLINE: FELIX IEVY

PHOTOS: (1) Where Neve Shalom Began: In a second-hand bus;

(2) Fr. Bruno Hussar in Neve Shalom, Interfaith Village near J'lm;

(3) Fr. Elias Friedman at Stella Maris Carmelite Monastery on Mt. Carmel.

QUOTE: Nearly 18 years ago, five of the members of the High Court of Justice wrestled with the question of whether a Catholic monk, born Jewish and converted, was entitled to automatic Israeli citizenship under the Law of Return. Brother Daniel, born Oswald Rufeisen in a small Polish town 40 years earlier, had been converted to Catholicism as a very young man, when he found refuge in a nunnery after having managed to escape the Nazis by passing himself off as a non-Jew. At the war's end he sought a Carmelite monastery, hoping to be sent to the mother convent in Haifa, which finally came true in 1959. As soon as he arrived in Israel, Rufeisen-Daniel applied for Israeli papers, claiming that paragraph 3 (a) of the 1950 Law of Return guaranteed citizenship in the homeland to any Jew returning from exile. He did not, and to this day does not, feel that by embracing the faith of Jesus ("a very congenial figure, very much a Jew") he had forsaken his Jewishness. Only Justice Haim Cohn, one of the perennial liberals on the court, favored Daniel's case. His four colleagues turned down the request, though not without some agonizing. Justice Moshe Zilberg, an observant Jew, wrote a long opinion that was very sympathetic to Rufeisen, who, after all, had rescued Jews during the Holocaust. Zilberg was unhappy about having to rule that the applicant was not Jewish by his nationality; but he did not base his opinion on the traditional Jewish religious view, he stressed, because according to that view, "An Israelite, even if he sins, remains an Israelite."

Brother Daniel's case attracted worldwide attention, but at home it seemed to be an anomaly—a Christian clergyman wanting to be Jewish as well. But in fact, among the hundreds of Christian clergy who are permanent residents of Israel, there are at least 40 who are converted Jews and have come here to live, in search of harmony between very deep levels of their personality, their Jewish identity and the faith which they embraced at some crisis point in their lives. Father Bruno Hussar, 65, is fond of reciting the Talmudic saying that characterized converted Jews as Israelites who have sinned, whenever he tries to overcome the profound antagonism of a devout Jew to a man of a different religion. Bruno was born in Cairo. His father had come there from Hungary via Italy and ran an insurance company; his mother was a French Jewess. The family was an assimilated one, and Bruno says that he joined the Catholic Church (as a 24-year-old student in France) out of a craving for some spiritual content to fill the void he felt. "I came to the Catholic Church from zero," he says, "and to my Judaism—through the Church."

Bruno Hussar joined the Dominican order in France, and remained there for ten years, most of the time working as a civil engineer. The opportunity to come to Israel arose in 1953, when the superiors of the order decided that just as it was important to have the Ecole Biblique in what was then Jordan-held Jerusalem, or the School for Islamic Studies in Cairo, so they needed a community of Dominican scholars in Israel. Bruno, who says that his Bible studies at the monastery awoke his dormant Jewishness, got himself sent here. It took six years—treading delicately on rabbinical and papal eggshells—until he found the House of Isaac, a very small monastic community in the center of Jerusalem. The role of abbot is alternately held by him and by Dr. Marcel Dubois, a philosophy professor at Hebrew University (and also chairman of the philosophy department). Bruno can only use emotional terms to describe what attracted him to the Jewish State. "How am I a Jew? I think I am much more of a Jew than a Jewish Communist who had two Jewish parents and nothing else." (MORE)

The Dominican monk received his coveted Israeli citizenship speedily, out of gratitude for the services he rendered as an adviser in Rome during the second Vatican council, in which he helped pass the "Jewish Document." In 1967 he was an unofficial member of the Israel delegation to the UN General Assembly, to try to help gain support from Latin American and other Catholic countries. "God has a sense of humor," he observes. "The only delegate with a clerical collar belonged to the mission of the Jewish State." But Father Bruno regards as the highest expression of his identification with Israel the project he founded in 1968, working out of a secondhand bus perched on the Judean hillside: Neve Shalom-Oasis of Peace—a Jewish-Muslim-Christian village. After years of perseverance, without water, electricity or, for that matter, settlers, today about 15 people from all three faiths live in the hillside community. Bruno has to defend himself against the missionary label, but he can also point to the time when he stopped wearing a cassock and the director-general of the Christian Affairs Department of the Ministry of Religious Affairs solicitously wondered whether his faith was not in danger.

Father Elias of the Carmelites in Haifa still wears the garb of a monk, but his facial features attest to his racial heritage, as do those of Bruno. Father Elias was born 64 years ago in Capetown, South Africa as Elias Friedman, son of an upper-middle-class Jewish family. Parental pressure to study medicine and an unhappy love affair seem to have been the background for his conversion, which came during World War II, when Elias was an army doctor in South Africa. His philosophical contemplation of the Holocaust provided the immediate impetus. Elias went to Europe, where he heard about the Carmelites ("an act of Providence"). Then he waited seven years until he was sent to the Mount Carmel monastery. Only recently, the Tourist Administration awarded him the Jerusalem Medal, for having welcomed pilgrims and other visitors over the past 25 years.

But his contribution to Israel is mainly literary and scholarly. He has translated into English the poems of Rahel, a young writer who has entered the pantheon of Hebrew literary figures. Anyone who has grown up in this country will recognize this stanza, in Father Elias' English translation:

I did not plant, I did not sow,
I did not pray for rain;
and suddenly my field's aglow,
instead of weed, there's grain.

Father Elias has also published a selection of Variations on Bialik Themes, a adaptations of works by the famous Hebrew poet. And much of his creative talent has gone into scores of articles and several books on the history of Mount Carmel and its religious sites. Father Elias calls himself a "spiritual Zionist" and distinguishes himself from practitioners of "political Zionism," which he abhors. His theological belief, very roughly put, is that Jews should eventually join the Catholic Church, specifically, a distinct sect known as Nazareni (from the word Nazarene). But such unrealistic theological wanderings do not detract from Elias' enthusiastic membership in the Israeli community and his insistence on being, in terms of national identity, a committed Jew. More than once he has complained about fellow monks who criticize his philosophy. "These goyim," he says, "just cannot appreciate this."

Expressly or not, there is a common pattern which has brought these Christian clergymen—Brother Daniel; Bruno; Father Elias of the Carmelites, scholar, poet and physician by training; Father Isaac Jacob of the U.S., son of a mixed Jewish-Irish couple, who is trying to found a Benedictine community in the hills near Jerusalem. Generally, they have all looked for an order with outposts in the Holy Land, or else seized an opportunity to found such an outpost themselves. Now here in Israel, they are more than a collection of individual fates. Their integration into Israeli life—as they venture more and more out of their cloisters—indicates a greater willingness on both sides to cope with the painful issue of the Jewish convert to Christianity. END

DATE: 6.8.80 JOURNAL: JERUSALEM POST NEWS FEATURE
HEADING: "DUTCH FRIEND OF ISRAEL PROMOTES ITS GOODS"

BYLINE: Nacabee Dean, J. Post Reporter

EXCERPT: TELAVIV Some \$40 million more Israeli goods will be sold in Europe this year, thanks to the efforts of Karel van Oordt, a Dutch businessman

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who spends half his time in Israel and the rest in Europe promoting Israel. Van Oordt is an Evangelical Christian who is devoted to the future of Israel but who believes that the country needs more than sympathy and good words. "It needs a chance to stand on its economic feet." To this end he has set up a company in Jerusalem called Israel Promotion '80," which has been instrumental in bringing many Christian buying missions here. "So far we have either exported or have firm orders for the \$40m. we intend to export this year," he said, adding that he also spends much of his time in Holland, Belgium, Scandinavia, and West Germany promoting Israeli goods. The market in these countries is vast, he says.

Van Oordt, who inherited his love for Israel from his father, is 51. He is married, with eight children-four boys and four girls. Before launching IP80 he headed a flourishing import business in Holland. END

DATE: 3.7.80 JOURNAL: "TIEMPO" (TEL AVIV) SPANISH FEATURE ARTICLE ("TIEMPO TESTIMONIAL")
HEADING: "NES AMIM, THE CHRISTIAN ZIONISTS"

PHOTOS: (1) The omnibus, the first house;
(2) Walter, the only Jew.

BYLINE: Irving Roffe PHOTOS: Isaac Harari

SUMMARY: This is a full-page six-column article about Nes Amim, the Christian moshav (cooperative settlement) in the Galilee. The writer describes his visit to the settlement, his encounter with Christian inhabitants, allegedly all Dutch. There is a review of the history of the place, beginning 1960, with the negotiations with the Government of Ben-Gurion and Levi Eshkol, overcoming the opposition of the religious parties who claimed it would be "a city of missionaries." Cristina Pilon, the widow of the founder, explains their efforts to demonstrate that "we are not interested in religious proselytism." The motivation of the group is explained as a recognition of the roots of Christian faith in the Old Testament, and as repayment of the debt Europe owes to the Jewish people especially after the display of Nazi barbarism, and the desire to support the nascent State of Israel economically, socially and culturally. There follows a description of the dining hall where "the food is not kosher", but they celebrate the coming of Sabbath by singing songs in Hebrew, there is also an organ and a modern representation of Jesus. "We have developed excellent relations with the surrounding neighbours," Mrs. Pilon states, and describes contacts with neighbouring settlements, sharing of visits, and sharing their expertise in flower growing with the neighbours. There are also visits from government officials and from abroad.

In reply to a question of the interviewer whether there have been any Jewish applicants for membership in Nes Amim, she replied: "Not some, but many; but we have seen the necessity for refusing such applications. This is not because of discrimination but out of the necessity of a voiding the charge of being missionaries. If we accepted them, we would be in a very difficult situation with respect to the governmental authorities." There is, however, one Jewish accountant, Walter by name, who has been working for Nes Amim for ten years, and came in response to an advertisement in a newspaper.

The settlement has had considerable success, gaining economic independence which can be rivalled by few agricultural establishments in so short a period. The roses produce 20 millions of I.L. annually, and each year some 40,000 tourists visit the settlement, some remaining several days in the hostel. A new hotel is being erected by the settlers, designed by a member who is an architect. All the members have built their own homes. "In Nes Amim there is not a single salaried worker," we are told. They enjoy a living standard as high as the most prosperous kibbutzim in the country. They accept Christian volunteers and some decide to stay, but must pass through a trial period of candidacy and then are voted on. Although retaining their foreign nationality, the children study in the regional Hebrew schools. They make constant efforts not to seem like missionaries and to show their loyalty to Israel. No one possesses Israeli nationality, nor are they called up for military service. Their marriages are Christian marriages. "It was one of the principal conditions which we accepted when we were granted permission to set up the settlement, a gentlemen's agreement that we would promise to avoid any activity that might be construed as missionary," we are told by Christina.

Nes Amim represents a profound question respecting the Jewish national home. It is an example of the possibility of being productive non-Jewish
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Zionists acclimated as much as possible to the culture and spirit of the country. There follow questions about the nature of Jewish and Israeli identity and the place of Nes Amim within this context. From the practical point of view they are Israelis with the particularity of defining themselves as Christians, and this last impedes their integration in the fullest sense of the word, the writer comments. He then introduces the argument of secularists into the picture:

"The Jews are a people, an historical phenomenon," Itzhak Jason, president of the Israeli Secular Movement tells us: "The Jewish religion is not the determining factor for this people...Jews may be Reformed, Conservative or atheist. A Jew should be defined like an Englishman, or Frenchman. In fact, the concept that guided the first immigrants (to Israel) was to find a political solution to the Jewish problem in order that it would not be necessary to define ourselves solely as a religion, but also to be liberated from the domination of clerics and rabbis," he continued. There is a fight to separate religion from state, people from religion, so that Israel should not become a Jewish Vatican. Israel should be a place for Jews seeking closer encounter with their Jewish historical roots or in need of refuge from persecution, but it can also be open to immigrants who are not Jewish but desire to adopt its traditions and lifestyle like immigrants to any other country. "We can be a people like any other people, like all people," the secularist leader commented. And the article concludes:

In this manner, an Israeli may be whoever desires to be one, whoever is disposed to contribute to the country. Nes Amim signifies an eloquent showpiece, alive and convincing. The children are sabras who speak with an Israeli accent, there is the young gardener girl with the crucifix on her chest, the Sabbath songs under the Christian image. They are Israelis who are not Jews, a paradox before our eyes and facing a national conception determined by religious principles. (END SUMMARY & EXCERPTS)

DATE: 1.8.80 JOURNAL: JERUSALEM POST LETTER TO EDITOR
HEADING: "ISRAELI JUSTICE" BY: HANS VIEJOU, DEVENTER HOLLAND

QUOTE: As a Christian who believes in Israeli justice, I want to protest strongly against the appeal of some members of our Dutch Parliament concerning the expulsion of the three Arab West Bank leaders. I am amazed that they dare to interfere in the internal affairs of Israel. Had they been a little more objective, they would never have done such a thing. If they don't apologize, I do it for them. (END)

DATE: 13.6.80 JOURNAL: JERUSALEM POST FEATURE ARTICLE
HEADING: "SADAT'S SEDATIVE STRATEGY" BYLINE: Moshe Sharon

EXCERPT: The whole Zionist enterprise has been nurtured in a messianic spirit until quite recently. As such, the rebirth of the State of Israel represented the antithesis to war. If there was anything that modern Israel's founding fathers dreamed of, it was of a reconciliation between the sons of Isaac and the sons of Ishmael. When this did not happen, the messianic dream had to come to terms with reality. But the dream did not disappear. Peace in its pure messianic form still remained the final goal of the state. The wars and the bloodshed could always be explained away as the "Days of Anti-Christ." This is why movements like "Peace Now" came into being. This is why this country is so rich in various committees promoting this or that form of peace.

The dream of the Jews to return to their homeland had been essentially of a messianic nature. And the first Jews to come to this country in modern times (since the end of the 19th century) related to themselves and their actions in no less messianic terms than their forerunners, who started arriving in Jerusalem in the second half of the 13th Century. (END EXCERPTS)

NOTE: CONTENT OF CLIPPING ON BOTTOM PAGE 5 "REHOVOT MUNICIPAL COUNCIL..."

QUOTE: The Rehovot Municipal Council has decided to accept the proposal of the Chairman of the Alignment faction in the municipal council, Michael Lapideth, and unanimously denounced all mission activity, whether open or disguised, in the town. The decision was taken in the wake of the consolidation within the town of persons suspected of missionary activity. Last week a young man tried to break into the house where persons suspected of engaging in activity of the Mission were living. The youth was arrested for 48 hours. (END CLIPPING)

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SUBJECT NUMBER FOUR: CHRISTIANS AND JEWS

FORM (JERUSALEM) FALL/WINTER 1979

HEADING: "THE JEWISH-CHRISTIAN ENCOUNTER: CONFLICT & DIALOGUE"

BYLINE: Seymour Cain

SUMMARY: This is a nine-page article by an Assistant Professor of Philosophy at Indiana University, Penna., who has published works on religion and theology, imaginative literature, ethics and philosophy. His articles have appeared, it is noted, in "Commonweal," "Judaism," "Journal of Religion," "Christian Century" and "Midstream," among others. The article begins with a comment on the Apostle Paul's declaration in Ephesians 2:14 concerning the "dividing wall of hostility" which was abolished between Jew and Gentile, "but all shall be one in Christ." Nevertheless, the writer avers that "the separation between Christian and Jew exists down to the present day. Moreover, during the course of 19 centuries that have passed since Paul wrote these words, the conflicts and the hatreds have taken on a ver deeper implications..." And this notwithstanding the "hopes and partially gratified expectations of tolerance and understanding" of the 18th-19th centuries of "liberal" or "enlightened" developments.

After a brief survey of racism and Nazism "which was admittedly neopagan and antichristian as well as anti-Jewish," the writer enters into a discussion of "the most universal considerations about religious differences"...concern with absolutes and the spread of what is considered to be good in terms of these absolutes. There is a lengthy discussion of various religious systems and the various responses to religious differences ("disregard, polemics, synthesis, dialogue") and the particular Jewish-Christian Encounter. This leads into a discussion of the roots of Christian faith in ancient Judaism, the displacement of "the old Israel" by the "new Israel," the Church, the persecution of Jewish minorities in Christendom. Nevertheless, "the stage was set for the basic conflict in the 1st century of our 'common' era, and the issues raised then have not varied much in the intervening two millennia. The Christian Church stands over against 'Israel' in the old religious sense--against the Jewish people, A spiritual 'people' (the Church)...stands over against a fleshly people (the Jews);

The writer concludes with an appeal to both peoples to take one another seriously "as a religious-historical reality in the whole sweep of its earthly existence...apprehended that both faiths originated in authentic religious experiences, in primal events that transformed men's lives--at the Exodus, on Sinai... and at the Crucifixion on Calvary and the Easter event...The last Christian did not die on the cross, as Nietzsche said, nor did a so-called 'real' or 'true' Christianity die out with the early Jewish-Christian church in Jerusalem--with JEWISH Christianity." There is an appeal for greater mutual caring and knowing, and he concludes with a series of questions:

"Must we go our separate ways forever or can we join together? If we must necessarily go our separate routes, can communication between the two camps of "pilgrims" or "sojourners" be improved? Is DIALOGUE possible between the Christian AS A CHRISTIAN and the Jew AS A JEW? What would be the consequences of such a dialogue for the future development of Judaism and Christianity--for the future of all mankind? These are the basic questions that demand our most searching and concerned consideration. (END SUMMARY)

DATE: 8,5,80 JOURNAL: JEWISH CHRONICLE (PITTSBURGH PA) ENGLISH FEATURE ARTICLE

HEADING: "CHURCH GROUPS PROMOTE ARAB CAUSE" OP/ED

BYLINE: Boris Smoler (Editor-in-chief emeritus, J.T.A.)

THIS IS A SHORTENED VERSION OF THE FEATURE ARTICLE APPEARING IN SELECTIONS No. 82, page 9, dated 25,4,80, under the heading of ANTI-ISRAEL EFFORTS IN CHURCHES (JEWISH NEWS, DETROIT MICH).

DATE: 9,6,80 JOURNAL: ISRAEL NACHRICHTEN (TELAVIV) GERMAN LANGUAGE NEWS ARTICLE
HEADING: "ISRAEL RESOLUTION: AT 1980 MEMBERSHIP MEETING OF 50 ORGANIZATIONS FOR CHRISTIAN-JEWISH COOPERATION"

SUMMARY: This is a report and publishing of a statement made by the above-mentioned meeting on 18 May 1980 in West Berlin. The statement protests the "appeasement politics" of the European community which is isolating Israel and threatening its existence and calls for renewed support of Israel, Res. 242 and United J'm. (END)

DATE: 11.6.80 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE

HEADING: "DISCUSSION OF PROPOSED HUMAN RIGHTS LAW IN LAW COMMITTEE"

BYLINE: Gavriel Stern, "Al Hamishmar" Correspondent

QUOTE: Law Committee Chairman, Attorney David Glass, responded to the initiative of the Secretary-General of the Israel Interfaith Committee, Joseph Emmanuel, and invited to two sessions of the committee the representatives of the Interfaith Committee as well as representatives of the UCCI, which is the roof organization of about 20 Protestant bodies in the State. The sessions were devoted to a discussion of the proposed Basic Law: The Rights of Man, and to Paragraph 14 in particular which deals with religious liberty. Fr. Ignazio Mancini, Director, Christian (Catholic) Information Centre extolled the very understanding approach of MK Glass, but insisted on the need to include in the discussions representatives of the Catholic and Orthodox churches. An additional session was set, and there is also an intent to invite representatives of the Muslims and Druze.

The Interfaith Committee, which recently held study days on the topic, complained in its detailed memorandum, that the proposed law is too matter-of-fact in the matter of religious liberty and much less detailed than the Declaration of Independence (Israeli) which although not binding in law has still been taken into consideration by the Supreme Court in its rulings from time to time. Members of the Christian Council, and at their head, the Baptist clergyman Dr. Robt Lindsey, insisted on the need to have a guarantee for prisoners to be in touch with spiritual pastors, the absolute secrecy of confession, the right to conscientious objection to military service, the right of religious bodies to have absolute independence in the conduct of their affairs in educational matters as well, the absolute freedom for conversion of religion, and the increase of the authority: to expropriate land. (sic! This may be a typographical error. The word should probably read "Hagbil" and not "hagdil"--that is to restrict the authority to expropriate)

The spokesman stressed the fact that the Jewish people which suffered so much from discrimination and persecution down through the ages must anchor in its constitution religious freedom in a most explicit way. Also referred to was the Universal Declaration of Human Rights, as well as the principles of the World Jewish Congress in response to the declaration of the U.N. concerning the uprooting of intolerance and discrimination in the areas of religion or faith, and also the expressions of Prof. Y. H. Klinghoffer, President of the Society for Citizens Rights.

On the part of the Interfaith Committee participants were: Prof. Werblowsky, Joseph Emmanuel. The World Jewish Congress representative was Dr. Natan Lerner. The Catholic clergyman Marcel Dubois (recently appointed head of the Philosophy Dept at the Hebrew University) and the Dutch clergyman, Dr. Yacov Schonefield, were also present. Present from the Law Committee were: Chairman D. Glass (NRP), Shulamit Aloni (CRM), M. Vershovsky (Shai), and Esther Herlitz (Alignment), who were sympathetic and understanding (towards the issues). Deputy Minister Yoram Aridor, and D. Shilanski (Likud-Herut) and P. Sheinman (NRP) expressed reservations. Also mentioned were the persecutions of the Jews during the Crusades. (END)

DATE: 18.7.80 JOURNAL: "JEWISH CHRONICLE" (LONDON) NEWS BRIEF

HEADING: "ISRAEL ACCUSED"

QUOTE: Israel is one of several countries accused by the WCC of "using doctrines of national security that have resulted in an intensification of racial discrimination and oppression." The WCC's monthly publication, "Mensual", said that "in the name of these doctrines, minorities are victims of detention without trial, of atrocities on the part of the police and the army, of mass expulsions and genocide." (END)

DATE: 13.7.80 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "MINORITIES PROTEST OUSTER OF RELIGIOUS MINISTRY HEAD"

BYLINE: Judy Siegel, Jerusalem Post Reporter

EXCERPT: Leaders of the Greek Orthodox and Armenian churches and the Samaritan community were among those who called the Religious Affairs Ministry on Friday to express their "shock" over the ouster of ministry director-general Yisrael Lippel. A 20-year veteran of the ministry, whose first job was secretary to the late chief rabbi Isaac Herzog, Lippel was appointed acting director-general by the then religious affairs minister Haim Zadok after years as deputy director-general in charge of Christian communities. Even though (MORE)

he is Orthodox, Lippel spent a great deal of time at church services and religious celebrations and successfully forged ties with the various Christian sects. Nablus and Holon-based Samaritans said they would do all they could to repair the rift between Abuhatzeira and Lippel. They described Lippel, who has worked with their community for 20 years as the "right man in the right job." Religious Affairs Minister Aharon Abuhatzzeira fired Lippel on Wednesday, and appointed David Knoffo, his 32-year-old bureau chief and former spokesman, who is the brother of his brother-in-law, as acting director-general.... Abuhatzzeira, who made Lippel's appointment permanent when he took over the ministry, has nonetheless been at odds with him almost from the first day, although the two come from the same wing of the National Religious Party. According to a senior ministry source, Abuhatzzeira was angered by Lippel's institution of a ^{new} system of supervision on all ministry expenditures. The minister gradually sliced away at his director-general's authority, leaving him with almost no prerogatives. END

DATE: 24.7.80 JOURNAL: JERUSALEM POST NEWS ARTICLE
 HEADING: "DIPLOMATIC TIES WITH ISRAEL SOUGHT BY NIGERIANS"

BY LINE: Judy Siegel, Jerusalem Post Reporter

EXCERPT: Christian pilgrims from Nigeria said yesterday that there are demands within their country to resume diplomatic ties with Israel. The Rev. Paul O. Osagegun, leading a group of 49 pilgrims on an 11-day visit to Israel, told The Jerusalem Post that many of his countrymen recognize the contribution of Israelis to Nigeria. Despite the break in relations after the Yom Kippur War, a few thousand Israeli building and technology experts are working in Nigeria and contributing to its development. END

DATE: 24.7.80 JOURNAL: JERUSALEM POST NEWS ARTICLE
 HEADING: "JEWISH HERITAGE BILL PASSED INTO LAW"

BY LINE: POST KNESSET REPORTER

QUOTE: The Foundations of Law bill yesterday passed its second and third readings, by a vote of 48-15. The bill provides that whenever the courts are confronted by a lacuna in legislation or judicial precedents, they shall be guided in their decisions by "the principles of freedom, justice, honesty and peace of the Jewish heritage." Except for four of its deputies who abstained, the Alignment voted against the bill. Up to now, when faced with a lacuna, the courts were required, under Article 46 of the King's Order in Council, dating from Mandatory times, to rule in accordance with English law. That article is now repealed. Law Committee chairman David Glass (National Religious Party) said that the adoption of the bill made yesterday "a great day for Israeli law." But he added that he would have preferred the new law to speak not of the principles of the Jewish heritage, but of "the principles of Jewish law." Glass said the source of the opposition to the bill was psychological: there were people who recoiled against anything designated Jewish. END

DATE: 25.7.80 JOURNAL: ALANMISHMAR (HEBREW AM MAFAM) NEWS ARTICLE
 HEADING: "THE BAPTIST CHURCH CHOIR APPEARS IN ASKELOON"

QUOTE: Many thousands of residents of Askelon, residents of all the neighborhoods and of all ages, filled the great central lawn on Wednesday evening in Afiridar to enjoy the folklore performance of the Baptist Church from Texas now visiting Israel. From the platform set up on the lawn, the members of the choir sang religious songs, cowboy songs, Negro songs and soul songs, as well as Israeli songs. For more than 2½ hours members of the choir accompanied by a band were cheered by the thousands of listeners. In addition to the band, the well-known Black singer, W. Dorsey, performed with Negro spirituals. Over 200 young people from the USA are taking part in the ensemble.

The Mayor of Askelon, Eli Dayan, greeted the members of the choir and thanked them for the performance they had presented free of charge, and gave them a gift in the name of the municipality. Gary Moore, the director of the choir, expressed words of sympathy and affection for the State of Israel and the Jewish people. The moderator for the evening was the broadcaster Moshe Timor, who related that the group had brought, among (MORE)

other things, five tons of equipment with it. In Israel the choir has performed free of charge also in the Yarkon Park in Tel Aviv, in the kibbutzim Ein Hashofet and Bari, in Jerusalem and Ashkelon. It was also reported that all the expenses for this trip were funded by the members of the group themselves, who are aged 15-25. END

DATE: 25.5.80 JOURNAL: THE NEW YORK TIMES (NEWS ARTICLE)

HEADING: "OLD-LINE PROTESTANTS & U.S. JEWS SPLIT ON MIDEAST STAND"

PHOTO: Rev. Robt. L. Turnipseed, left, a NCC delegate with Rabbi Marc Tanenbaum, head of Interreligious Dept AJC. Leaders of the Council take a different position from some Jewish groups on the means to attain peace in the Middle East.

QUOTE: Leaders of the National Council of Churches, which tries to speak for old-line Protestants in the United States, have taken a position on ways and means to seek peace in the Middle East that has drawn sharp responses from some American Jewish groups. A panel of council leaders expressed concern over the current impasse between Palestinians and Israelis in a statement of their findings and convictions after a two-week fact-finding trip to the Middle East in late February and early March. Their report was given to the governing board of the National Council of Churches on May 7.

At the 74th annual convention of the American Jewish Committee in New York City on May 15, Richard Maass, retiring president of the organization, praised Roman Catholics and evangelical Protestants for their attitudes toward Israel and the Jewish people. But he said he believed that the old-line Protestant churches had got lost "in a bewildering set of double standards" by characterizing the Palestine Liberation Organization as "innocent victims" and Israel as the "oppressor" in the Middle East and by advocating the establishment of an independent Palestinian state. The council leaders' report said that third parties "could play a catalytic role" in bringing about a mutual recognition by each side of the rights the other claimed for itself. It did not attribute innocence or oppression to one side or another. Rather, it said, "Some human rights are violated regularly in the Middle East, as elsewhere, including the United States." The council's Middle East panel report is expected to have some influence on the redrafting of a policy statement on the Middle East by the council. The council gave a 26-page draft of that statement, which has been in the works for two years, a "first reading" at its semiannual meeting in Indianapolis on May 8, and it will get a final vote in November after amendments are received from the 32 Protestant and Orthodox churches that make up the council. The final statement is important, both Protestant and Jewish leaders say, because it is the most extensive and comprehensive study of the issue by the nation's largest ecumenical organization and because it may well have some influence on the Middle Eastern policies of the United States and other nations. It is for this reason that Jewish leaders in the United States are so concerned about it.

The Rev. Dr. Robert L. Turnipseed, a delegate from the National Council of Churches who also spoke at the American Jewish Committee's convention, a five-day meeting that ended last Sunday, said in an interview that attacks on the statement by the council's Middle East Panel were "unfair because many Catholics and evangelical Protestants, and even some Jews, hold the same views we do." "We believe that at this very critical time in history," he added, "we must make an active Christian witness for peace and justice and reconciliation in the Middle East." Mr. Turnipseed said he understood the fears of many Jews, expressed on May 15 at the convention by Bertram H. Gold, the American Jewish Committee's executive vice president, who said that "an independent Palestinian state at this time can only mean a P.L.O., Soviet-dominated state that would make Israel far more vulnerable" and make it more difficult for the United States "to keep the Persian Gulf from becoming a Soviet lake." "This is a real danger that has to be faced," Dr. Turnipseed said, "but movement toward a Palestinian state can open some other options." He added: "A dialogue—Christian, Muslim and Jewish—that would face and deal with painful human issues could release powerful spiritual resources for justice and peace." In his speech to the convention, Dr. Turnipseed, who is in charge of Jewish-Christian and Christian-Muslim affairs for the council, noted that old-line Protestant churches were less concerned now with old-style missionary efforts in developing countries and more concerned with "root (MORE)

causes of hunger, poverty and oppression." Rabbi Marc Tanenbaum, head of the interreligious department of the AJC, said he was deeply concerned about the council's Middle East Panel report...(END)

DATE: 15.8.80 JOURNAL: "ALHAMISHMAR" (HEB AM MAPAM) 1. NEWS ARTICLE
 HEADING: "COUNCIL OF CHURCHES WILL ALSO DISCUSS 'PROBLEM OF JERUSALEM'"
 BYLINE: Joseph Halpern, "Al Hamishmar" Correspondent in Switzerland
 QUOTE: GENEVA.- The working committee of the WCC, with a membership of 295 Protestant and Orthodox churches in one hundred countries, will discuss at its assembly to open today also "the problem of Jerusalem." The discussions of the working committee of the organization will continue for a week and it is expected that one of the decisions to be made at its conclusion will deal with the "Jerusalem Law". In recent years there has been a process of politicization in the WCC, and ~~considerable~~ considerable time is devoted in its discussions to clearly political problems. Since the beginning of the term of office of the organization's General-Secretary, Fr. Philip Potter of Jamaica, the attitude of the WCC towards Israel has worsened, and it is anticipated that in the wake of the pro-Arab orientation of the organization, it will express its reservations to the Israeli demand for sovereignty over Jerusalem.

The "Tribune de Geneve" criticized the "selective agenda" of the working committee of the organization. "At a time when the working committee of the WCC preferred to register on its agenda 'international tension spots' such as Jerusalem, Bolivia, Salvador, it did not find it reasonable to discuss the expulsion of ^{Christian} missionaries from Iran, the state of the church in Ethiopia, nor the situation in Afghanistan. We can only express surprise at the priority given to political problems in the discussions of the working committee," writes the newspaper. (END)

DATE: 15.8.80 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) NEWS STORY
 HEADING: "HIGH COURT OF JUSTICE: A JEWESS MARRIED TO A CHRISTIAN DES NOT LOSE HER RIGHTS AS A MOTHER"

BYLINE: Yehezkiel Adiram, "Yediot Akhronot" Correspondent
 QUOTE: The High Court of Justice yesterday permitted two girls educated in Israel to leave the country and to remain permanently with their mother who lives in the U.S.A. The court ruled that the welfare of the girls takes precedence over all other considerations. "If we compel a minor to grow up here contrary to what the welfare of the minor demands, not only shall we cause such person unjustifiable harm, but there is a risk that we may contribute to the development of an unbalanced and unstable person, something which will not serve the national interest, either."

The ruling came in the wake of the petition of Marjorie Ann Zuckerman, a medical clerk, a native of the U.S.A., who was married to the Israeli engineer Gad Zuckerman of Tel-Aviv while he was studying in the U.S.A. Mrs. Zuckerman gave birth to two daughters, who are now age 12 and 14. In 1970 the couple were divorced, and it was agreed that the mother would leave Israel and return to her parents in Maryland while the children would live alternately with the mother in the U.S.A. and the father in Israel. Since that time, Gad married another woman, who has borne him a daughter. When the older daughters stayed with their father, they could not adapt to the new circumstances and begged their mother to take them back. Through the offices of her attorney, Moshe Titinovitch, she petitioned the District Court in Tel-Aviv to empower her to take her two daughters with her to the U.S.A., arguing that the children are suffering here, and one of them had even threatened suicide. The father of the children objected strenuously, and through the office of his attorney, Zvi Rappaport, countered that it was not true that the girls were suffering, and that should they leave the country, they would become apostate inasmuch as the mother is about to marry a Christian.

The District Court judge, Elisha Scheinbaum, ruled that the welfare of the children and their desire must be the determining factor, and he decided to empower the mother to take the girls with her to the USA. The father appealed repeating the argument (about apostacizing). (But the court rejected his arguments.) If the mother has decided to leave the country and reside in the USA and to wed a Christian, that is her right, and it is impossible to keep her (or her children) as prisoners. They have the right to join her. (END)