

SUBJECT NUMBER ONE: "THE MISSION"

DATE: 31.3.81 (COMPLETING THE REPORT OF YAD L'AKHIM ACTIVITIES AS PUBLISHED IN "SHEARIM". See "SELECTIONS" 91, page 6) "MESSIANIC TEACHER IN JERUSALEM SCHOOL: Joy reigns in the home of Avraham & Hanna Eliezer on Rehov Uruguay in Kiryat Ha-Yovel in the capital. Many guests, Jews and non-Jews, gather in the home to hear lectures about the 'Messianic message'. There is nothing new to our regret, in the presence of missionaries in the Holy City. But it is strange that Hanna Eliezer can serve as a teacher in one of the Jewish schools in Jerusalem. Concerning this, an answer should come from the Ministry of Education & Culture."

DATE: 3.4.81 "JERUSALEM SUPPLEMENT" (Maariv?) "THE JUST MAN FROM DUBLIN"
A chance meeting between an elderly ^{wealthy}/Irish-Jew in a Dublin synagogue and a Yeshiva student working as a ritual slaughterer developed into a friendship which has led to the funding of a special department in Shaarei Zedek for the Jewish aged and chronically ill. "He was told that here (in J'lm) many elderly Jews expire, and in their last years they receive excellent care from doctors and nurses at the French Hospital. However, as an Orthodox Jew, he was disturbed by the fact that that these sick Jews were dying in the shadow of the cross, and decided to investigate the possibility of building a special ^{medical}/centre for the elderly sick." He was eventually convinced that the solution would be to endow Shaarei Zedek with a special section for this purpose, and such a department will soon be opened.

DATE: 13.3.81 "T'MURA" (BNEI BRAK) "THE MISSION INVADES REHOVOT & NES ZIONA"
PHOTO: MISSIONARY WOMEN IN ACTION (A nun with a group of children of various ages)
PHOTO: WELL-KNOWN MISSIONARY (Shlomo Hizak) TRYING TO WIN CONFIDENCE BY BEING PHOTOGRAPHED AT THE WESTERN WALL. "Recently information has been received at Yad L'Akhim's Rehovot Branch about the missionary activity of Baruch Maoz, a "Messianic Jew", one of the leaders of the "Messianic" community in Israel. He has opened a house for assemblies in Rehovot and has also begun operation in Nes Ziona, following his banishment and expulsion by the residents of Rehovot. He concentrates especially on families in distress. (SEE SELECTIONS No. 90, bottom p.2 "HAMODIYA" for same item.)

DATE: 15.4.81 "HATSOFEH": "PASSOVER PROJECT OF KEREN YALDENU IN HAIFA"
QUOTE: The public committee on behalf of Keren Yaldenu distributed necessities and clothing to 726 persons for the Passover feast. Those benefiting from this blessed project were mostly those who had been rescued from the Mission, from mixed marriages, and families with many children.

DATE: 10.4.81 "KOL YERUSHALAYIM" (Weekend supplement of YEDI OT AKHRONOT)
HEADING: "THE COUNTER-ESPIONAGE OF YAD L'AHIM"
SUBHEAD: "THE NEW TARGET OF YAD L'AHIM IS MEDITATION...35 YESHIVA STUDENTS ENGAGED IN DETECTIVE WORK AND DOCUMENTATION, INCLUDING PHOTOGRAPHY WITH TELESCOPIC LENS. "ONE OF OUR MEN HAS REACHED A SENIOR POSITION AMONG THE MISSIONARIES IN ISRAEL."
DIGEST: A full-page feature article, set off by a photograph of a bearded, fore-locked, bespectacled and stooped Rabbinical scholar pointing at a "war map" in the battle "against Meditation and the Mission", details the strategy, tactics, history and philosophy of the well-known anti-missionary society on the basis of an interview with Moshe Parush, head of the Jerusalem Branch, and second cousin of the Aguda M.K.

"All this meditation is an illusion and a complete folly," Parush declares. "Can anyone conceive of Jews sitting in the shade of some Guru Maharashi and conducting ^{idolatrous} rites of Anna Marga, thinking about some kind of mantras? It's just plain idolatry forbidden to Jews." Parush claims to have hundreds of "information files" about the activities of the Guru on the principle of "Know your enemy". The most dangerous of all the groups, Parush "information files" state, is "Transcendental Meditation" (TM), which has become so popular in Israel because of their initial sophistication in presenting their message in almost every respectable town in Israel."

Parush outlined the background and aims of "Yad L'Ahim", founded by a group of New Immigrant Orthodox Jewish volunteers some 20 years ago. Their budget is 2.5 million shekels at present, they own a fleet of ten vehicles, also communication equipment, and some 35 volunteers work in the Jerusalem area. In their 3-room office are four paid volunteers (sic!) working on documentation and preparation of material for distribution by the organization's workers, which is structured along ^{para-}military lines. The overall command is in the hands of eight persons, alongside of which is a control section and accounting department, then actions to combat enemies of the organization, ^{and} in every section an action squad. Funding comes from both foreign and Israeli donors, with limited aid coming from the Dept of Welfare. (MORE)

states that Porush ~~states that~~ "all the Orthodox streams beginning with the Ultra-orthodox ("Hada Haharedit") and reaching the N.R.P. support us unreservedly, and we are careful that this should be only ideological support." The organization aims to provide religious help to new immigrants, to the underprivileged, to war against the Mission and against Meditation, to promote religious values among secular Jews and aid to "Penitents" (secularists converted to Orthodoxy), but "the main ~~goal~~ ^{target} of Yad L'Ahim was and remains anything with the smell of missionary activity to it."

The office of Rehov Yona boast a large collection of photographs taken with tele-scopic lens. "Now it is possible to reveal that one of our men has reached a very senior position among the missionary societies in Israel, and he has become one of their leaders, whom they sent abroad to represent them at an international conference." "Our activities are usually quiet, as we don't believe in violence and stone-throwing," Moshe Porush claims, repudiating any link to the attacks on Christian bookshops, adding that some of these "amateur" activities have "hurt Christian institutions that have no link whatever with the Mission." Their "quiet activities" are mainly "informational", informing neighbours about missionary activists, or when it involves an Israeli citizen, informing his/her employer, as in the case of the Jewish teacher (SEE PAGE 1 TOP HEREIN). "We've appealed to the Ministry of Education, but have received no reply, and have sent a reminder."

Porush claims that they have not received ^{financial} aid from the Welfare Dept for a long time, and even then, the sums were not "significant". They also have branches abroad, mainly for fund-raising, in New York, Europe, inasmuch as their "central problem now is funding." When asked whether they fight Christian groups who do not engage in conversionary activities, "persuasion," he replied: "No, we fight only against organizations or people who try to convert Jews in any manner, including the various Medita-tions."

DATE: 17.4.81 "HAARETZ": "IN THE NAME OF GOD" BYLINE: Sima Cahoon

SUBHEAD: "A concealed but uncompromising struggle is being waged between the Christian missionaries and the societies warring against them, and the two sides at times use illegitimate means." (TWO-PAGE WEEKEND SUPPLEMENT FEATURE ARTICLE)

DIGEST: On Yefet Street in Jaffa behind a heavy door and a thick opaque ^{store-front} glass window every Saturday night some 20 men and women of various ages gather around a communion table for worship, the languages are Russian and Hebrew. The sermon is based on the miracles of Jesus described in Mark's Gospel delivered by an English-speaking middle-aged man. The hymnal used by the congregation was published by Keren Ahvah, edited by Arye Ben-David (Haimoff), printed by Yanetz in Jerusalem, and includes some 400 hymns, such as "Out of Glory He Came", "Return, O Yeshua" and "Yeshua is All the World to Me." It contains introductory remarks by S. Ostrowsky who, alongside his wife, are the owners of this store-front house of worship.

The Ostrowskys are old-timers in Israel from East Europe, long engaged in Messianic activity, and apparently it is the source of their livelihood. While their children emigrated to the U.S.A., ^{some of the worshippers in the store-front church} ~~emigrated to the U.S.A., and some of the worshippers in the store-front church~~ formerly lived in the ^{adjacent} ~~the~~ New Immigrants Hostel on the street. Ostrowsky has also written a tract about "who is a Jew" in which he explains what a Messianic Jew is. The group in Jaffa is only one of dozens of groups in the Messianic movement, missionary sects, splinter groups and spinoffs from churches, orders, and movements which are determined to spread the Gospel among the Jews. Some 4,000 missionaries operate in Israel, with some 800 working full-time as missionaries. It is difficult to know how many Jewish believers have joined these various movements, but it does involve thousands. Opponents claim that tens of families and hundreds of persons have emigrated from Israel and converted to Christianity, and there is ^{propagandistic} ~~vast~~ literary activity as well as property.

Rehovot has become a particularly stormy point since the opening of a centre called "Grace & Truth", which is part of the sect of the Messianic Jews. The man responsible for the centre is Baruch Maoz, formerly of Rishon Le Zion, a well-known figure among the converts in Israel. For years he has been promoting Christianity, has set up a publishing house and a Messianic publication "Mayat L'Ayt", and is assisted by David Zeidan and Baruch (sic!) Tel-Zur, the latter living and operating out of Nes Ziona. While Maoz was living in Rishon, he succeeded in heading one of the local political lists, but when this missionary side of his personality was disclosed, his candidacy was removed and he moved to Rehovot. Messianic Jewish activity continues in Rishon.

Another large and active sect is "JEHOVA'S WITNESSES", with headquarters on Levanda Street in Tel-Aviv, with David Namer & Shlomo Turgeman reckoned as top leaders. All the members of the sect are obliged to engage in missionary activity. (MORE)

They undergo special training for this. They also oppose all other authorities and religions, considering them "emissaries of Satan." Some of them will not serve in the IDF, nor will they donate blood, because "The blood is the life." One prominent activity done by the sect is seen in Lod where one Ruth distributes sectarian literature in the local market. Following are additional missionary movements active in the central area of the country:-

"JEWS FOR JESUS". Very wealthy, owing to the benevolence of a Jew in Arizona. They organize evenings of song and dance and ^{also recorded} Christian messages which do not require acceptance of the authority of the Church, but present it as original Judaism.

"HEBREW CHRISTIANS":- Headed by a Christian who, posing as a Jew, settled in Israel in 1972 and lives in Bat Yam. His home is a centre for missionary activity, and he has succeeded in transferring local children from public schools to the Mission school in Jaffa, by means of the sums he distributes to needy families who transfer their children to the Mission school. He also mails propaganda.

"THE THEOLOGICAL SOCIETY":- Its centre is in the USA and it engages in quiet missionary activity. One of its centres of operation is in Herzliya, and they recommend activity in the kibbutzim. Some of these people have studied at a Hebrew ulpan and persuaded a new immigrant woman to join them.

"JEWISH CHRISTIANS":- One of the heads of this sect is the convert Daniel Rufeisen ("Brother Daniel"). Most of its activity is in the north, but they have a branch in Tel-Aviv. The aim of this sect is to establish an "Israeli Church" where prayers will be conducted in Hebrew.

"AMERICAN ASS'N JEWISH EVANGELIST":- ("The Little Brothers") An American mission whose representative set up a house of worship in Ramat Gan. A report on its activities is published in the monthly organ of the association in the USA. Most of the sectarians work in offices and various plants and also some are tour guides.

"BAPTIST CHURCH":- Very wealthy organization, the strongest public and religious body in the USA, it is very active among Jews, and also engages in political activity, with much propaganda and meetings calling for the separation of religion and state. Tens of its missionaries work in the public institutions of the large cities in Israel, and an additional hundred or so work in various settlements. Their centre is the Baptist Village near Petah Tikva, which serves as an agricultural school, to which place has been transferred an orphanage from Nazareth. The quiet village atmosphere attracts many guests, to whom the missionaries preach their teaching. It also serves as a guest centre for foreign missionaries as well as for Jewish children who attend the summer camps held there.

Interviews with staff of the St. Joseph French School in Jaffa and Tabitha Scottish School in Jaffa were not granted with any warmth. I was also told about a group of some 60 Jewish children from Pardes Katz from underprivileged families transported each morning by bus on behalf of the French School. Bro. Henri, Director of the French School, stated that there were 200 Jewish children, 200 Muslim children, and 200 Christians. He denied that children were furnished with hot meals or financial aid for underprivileged children. Miss Andrews, the elderly and dour director of the ^{Tabitha} school, stated that some 15 percent of the children are Jewish, and the school is completely independent beyond its ties to the Scottish Church.

A social worker in the central district welfare office related that there are those who present her with an ultimatum: "If you won't arrange a grant for us, then we will immediately send our children to the Mission." Nevertheless, I myself failed in an attempt to enroll children of my imaginary kin (for the sake of testing the facts in the field) in these schools. I ^{also} learned that parents do not violate the Compulsory Education Law by sending their children to such schools.

At the dormitory for young women of Emmanuel Church, a Lutheran Church in Tel-Aviv, I was greeted with suspicion. Yad L'Ahim told me that dozens of young women between 17 and 30 live there, a large number being Jewish. When I tried to get a problematic relative from an Anglo-Saxon country to be accepted, the young, bearded, English-speaking director of the hostel questioned me in detail, explaining that, although there were Jews in residence, they had to believe in Yeshua as Messiah and be interested in the New Testament. Emmanuel Church also has a centre for the distribution of the Christian Holy Scriptures, and also conducts many musical concerts. I was told of a young music-lover, the son of an Orthodox Jewish physician, who began to attend these

concerts, was affected by the missionary preaching, converted to Christianity, and went out to England to study at a seminary for priests.

In Communist countries, in Switzerland, in Norway, Greece, India, Spain, Morocco, Egypt, Sudan, and elsewhere, the law prohibits missionary activity. In some countries this is because of the strict separation between religion and state; in others, because of Muslim fanaticism. In Israel the Mission Law was passed, but actually it does not restrict missionary activity.

In the Ministry of Religious Affairs there exists a Dept for Special Activities which for years directed its efforts at finding solutions for underprivileged elements in areas where there was missionary activity, such as "Keren Yaldenu" under the Ministry's aegis. However, there is no State body which deals with missionary propaganda in all its aspects. On the other hand, there is a voluntary body, mostly Orthodox Jews, who try in various ways, including underground methods, to uncover missionary groups, to track down their organizers, to warn those being enticed, to try to help those in need who have fallen into the net of the Mission, and also to conduct antimissionary propaganda. This organization is Yad L'Ahim. They claim that "the lion's share of missionary activity is conducted by Messianic sects with regard to whom the definition of "change of religion" in the conventional sense of baptism is not acceptable to them." The activists also point out that even those who convert by means of baptism do so secretly, and many of them undergo the rite abroad. They demand that the law be amended to prohibit the education of children under 18 in schools of another religion, parents not be permitted to change the religion of a child before the age of 18, that missionary ~~activity~~ ^{preaching} in any form whatsoever be prohibited, that missionary institutions have an open registry of the children enrolled in their schools, that Christian sects or individuals be prohibited from concealing their identity when they come to preach orally or in writing, that missionary societies and sects be obliged to register as missionary societies, and that they keep strict accounts so that the sums streaming into them from worldwide missions be supervised.

Another organization fighting the Mission ^{is} ~~an~~. The Public Council for the War Against the Mission headed by Shlomo Bukai, Deputy Chairman of the Tel-Aviv/Jaffa Religious Council. They work to enact legislation against the Mission, to remove Jewish children from Missionary institutions, conduct lectures and public assemblies, and promote Jewish religious studies. A community centre on Magen Avraham Street in Jaffa is another response to the educational challenge of the Mission, with facilities for sport, culture, education, kindergarten, etc., headed by Dr. David Fortovitz, a social worker from the USA. A quarter of its budget comes from the Munic.

Persuasion and assistance are not the only ways in which the Mission is combatted. Violence and hooliganism are also elements in the warfare. Thus, in Ashdod (in 1969) in Jerusalem (1972) and Ramat Gan, Maalot, the same year, violent actions were taken against missionaries and mission property, to a considerable extent led by the members of the JDL. Mayor Kollek in Jerusalem and the late Yigael Allon, Min. of Education, protested these acts, and Kollek was even threatened. A whole series of violent incidents has taken place over the years in different parts of the country, sometimes leading to critical responses by the authorities and the Jewish and Christian communities. All this leaves the impression, from incidents occurring as late as Dec. 1980, that this religious warfare is far from its conclusion.

DATE: 8.5.81 "HAARETZ": "A VOICE FROM THE WALLS OF THE MONASTERY" (Daniel Rufeisen. EXCERPTS: I regret that a distinguished newspaper such as yours (Stella Maris, Haifa) should be carried away by the propaganda of groups which see themselves obliged to war against "the Mission". This word has taken on the character of terms in certain countries like "Jew", "imperialistic Zionism," "freemasons," etc. No one has authorized me to reply to, ^{or to} correct a whole series of inaccuracies, exaggerations, and plain lies--and all this under the mask of precise and objective information--in the article entitled "IN THE NAME OF GOD." But as someone who has lived in Israel many years, I realize that such articles usually appear about the time of Knesset elections or in preparation for fundraising activities by activists of the type described.

It is quite regrettable that a Govt Bureau named "Ministry of Religions" (not of one religion, but of all the religions in the country) should have a dept. for "Special Functions", reminiscent of ^{the bloc of} countries from which I myself came to Israel.... The number of those who have converted to Judaism is by far larger than the number of those who have converted to Christianity. Permit me to categorize the stories of conversion of families or persons to Christianity who were sent abroad as old wives' tales. (MORE)

Is the fact known to the public that every non-Jewish soldier in the IDF, child of a mixed marriage, if the matter is not hidden from the authorities, is invited to the chaplaincy for the purpose of missionary persuasion? As for myself, I am not one of the heads of the "Jewish Christians", as per the definition of Ms. Canaan, who did not at all trouble herself to approach me for information. True, I represent the Catholic Church in caring for non-Arabic-speaking Christians in the north of Israel, most of them the children of "mixed" marriages, a few of them Jews who have converted to Christianity. We pray in Hebrew. They are all Israelis, serving in the IDF, some were in captivity and even died in Israel's wars. Nor do I have a branch office in Jaffa! In 15 years I have not baptized a single Jew, although on behalf of the Catholic Church I am the only person appointed to do so from Netanya northward. From among some 5,000 persons who have visited my office for the purpose of conversion (or emigration) I have not found, to my sorrow, a single person who sincerely sought a new way--although it be more difficult in Israel--to make peace with his God.

A good portion of my time is devoted to meetings with groups of pilgrims, including theologians, to show them what is new in the existence of the State of Israel and the importance of this fact to an objective dialogue with Judaism. Such a dialogue is possible only here, and the Church requires it more than Judaism. Perhaps for the first time in its two millennia history Christianity feels its need to be faithful to its source and roots, which are Jewish. The young churches especially of Asia and Africa (with more than 200 million baptized in Africa alone) feel an especial importance in this quest, unwilling or unable as they are to adopt European forms of Christianity. More and more renowned theologians are being heard demanding for the new churches the freedom to "translate" for themselves early (Jewish) Christianity in the same manner as Graeco-Roman Christianity did for its own needs in its time.

DATE: 23.4.81 "YEDIOT AKHRONOT" READING: "MYSTERIOUS SECTS IN ISRAEL" (Gad Leor)
 DIGEST: It may seem like a very strange place to engage in propaganda for missionary organizations and Messianic sects, but the hitchhiking station for soldiers at the exit from Jerusalem is such a place, according to "Yad L'Ahim". Several months ago a soldier related a story of a strange journey to his base which, after much questioning, led to an invitation to a Bible study; and "we will try to learn the New Testament also," he was told at the end of the journey. From the number of the license plate it was revealed that the driver is a well-known missionary.

In another case, an IDF invalid who had several times attempted to take his own life, was advised by friends to contact the Mission, who in turn promised him "happiness." Yad L'Ahim claim that they succeeded in restoring him to Judaism. Meanwhile in Netanya dozens of children suddenly became integrated in the Hare Krishna sect. In one case a psychologist succeeded in persuading one of the girls to change direction, in another the parents left the country in order to break the contact with the sect. Thousands of families in Israel have recently received material which Yad L'Ahim terms missionary, including tracts of commentary on the Old and New Testaments. In reply to the countercharge that the Yad L'Ahim invade their privacy and persecute members of other religions, the question is raised whether the preaching of another religion, even if it seems "strange" to some, can be prohibited in a country which permits freedom and equality of religion. Yad L'Ahim claims that tracts in Hebrew which have a negative attitude towards Judaism represents missionary activity which must be resisted all the way. And concerning the sects which have introduced "Eastern idolatry", in their opinion such activity cannot be tolerated. "It is plain idolatry, and nothing more," they say. They furnish instances of the havoc wrought by these sects. In the offices of the Activists on Rehov Yona, 4, in the Geula neighbourhood in Jerusalem, there is a card file containing the names of every "suspect" who may belong to Christian or Messianic sects, with a secret code by means of which it is possible to know all possible information about each person and group...where the person lives, what his family status is, his background, his work, when he began to make contact with the sect, how actively involved with it, and who are his colleagues in it. No investigating office would be ashamed of such an up-to-date file as this. (SERIES TO BE CONTINUED)

DATE: 26.4.81 "YEDIOT" (Continued from above) The body of the article deals with the Eastern sects, the guru, and the like, but an accompanying photograph taken secretly by one S.D. "whose wife joined a Messianic set," shows a group of "sectarians and their guests crowding about the gate of their worship centre in one of the large cities of Israel." (NOTE: It is the Messianic Assembly in J'lm. MB) MORE

DATE: 27.4.81 The final article in the series on "Mysterious Sects in Israel" by Gad Leor, is headlined: "I AM NO LONGER AN ISRAELI, I AM AN INDIAN ANANDA MARGA...", is devoted mainly to this ^{Indian} sect with an alleged 2,000 Israeli members. The article is ^{basically} ~~fairly~~ objective and is based largely on interviews with the Israeli sectarians who appear to be quite sincere and committed. The article concludes with a report on the "dirty tricks" of the Yad L'Achim, such as the throwing of stones, rotten fish, garbage on the sectarians, stopping them on the street and speaking obscenely to them. "We tried to sit down with them and to explain, but they would not agree. We are not missionaries, so what do they want of us?", a spokesperson laments. (Of curious interest is the fact that these exotic Indian cults are also referred to as "Messianic" in the reportage about them!)

DATE: 2.4.81 "SHERAIM" (An extract from Yad L'Achim periodical about Emma Berger) In response to a series of articles in MAARIV about the sect, Yad L'Achim claims that the matter of missionary activity was not dealt with in the articles, and they provide names and details about four ^{Israeli} women involved and the centre in Bat Galim.

DATE: 8.4.81 Four news items appearing in HAARETZ/AL HAMISHMAR/DAVAR/MAARIV about an attack by Yeshiva seminarians upon Berger property in Zicron Yaacov. An estimated 25,000 Shekels damage was done to property vandalized by the zealots after midnight on Tuesday/6th May, and 11 were subsequently arrested, all about 16-years-old, students in a nearby Yeshiva. The police view the incident with much gravity and requested a remand for five days, and have taken vigorous action to locate the offenders, and bring them to trial. Pressure to have them released for the holiday was rejected.

CHRISTIANS AND JEWS:

ARCHBISHOP LUSTIGER: Clippings continue to pour in from abroad about the "Jewish Archbishop" of Paris, some quite friendly, others expressing puzzlement and curiosity. Among them are the "JEWISH ADVOCATE" (Boston, Mass), JEWISH WORLD (Albany NY), JEWISH TIMES (Baltimore, Md), JEWISH TELEGRAPH (Manchester, England) in which he is erroneously listed as a "Rabbi's son", CANADIAN JEWISH NEWS (Toronto), WESTERN JEWISH BULLETIN (Vancouver) ST. LOUIS JEWISH LIGHT (Mo.) An editorial in the JEWISH ADVOCATE of Boston, while expressing a few reservations, ^{concludes} ~~writes~~ that the Archbishop "had demonstrated in his writings and in his warm behaviour a disposition to respect his Jewish brethren and we believe he deserves the same treatment." A two-page article and an editorial in "L'ARCHE" of Paris also examine the issue. A news item in MAARIV (8.5.81) describes the encounter of the Archbishop with an Israeli journalist who presented him with an album of photographs of his family who were destroyed in Bendin, Poland by the Nazis. The article described the archbishop as very moved, "tears glistened in his eyes." They discussed the destiny of the Jews, the tragedy of their fate, the unanswered questions. "He believes that the State of Israel, the Jewish State, must be strong," the journalist writes. "And if, God forbid, another Holocaust comes upon us as the one which destroyed my family, I know and hope that I will walk to the death camps with my Jewish brethren," he says. A full-page feature article in a Tel-Aviv journal (DAVAR HASHAVUA) on 3.4.81 outlines the history of "The Bishop of Jerusalem, a Jewish Convert", Bishop Alexander of the Anglican Church in the 19th Century, in a somewhat less than objective manner.

THE GRANDDAUGHTER OF THE RIGHTEOUS GENTILE: A series of news items and feature articles about the granddaughter of a Uruguayan diplomat who helped significantly in the struggle over the UN Partition resolution in 1947 and remained a lifelong supporter of Israel. His granddaughter and her husband, desiring to settle in Israel, claimed that they were stymied because they were not Jewish. This prompted several reactions from the Ministry of Interior and columnists decrying the situation. They were assured that their status in the country would be improved even though they were not entitled to citizenship under the Law of Return. There were many favourable responses in the community as a result of the publication of their story, which appears to be moving to a happy ending.

TORRANCE OF TIBERIAS: JERUSALEM POST/ELGA DUDMAN EXPLORES A SCOTTISH CONNECTION ON THE SHORES OF KINNEBT. A sympathetic portrayal of the work of a medical missionary in Tiberias, Dr. David W. Torrance, followed by his son, both of whom were said to be beloved and devout Christians among the Jews they ministered to.

CHRISTIANS DEMONSTRATE ON BEHALF OF "PRISONERS OF ZION" IN JERUSALEM: News stories about some 150 Christians organized by the Int'l Christian Embassy in support of Soviet Jewry, addressed by the P.M., J'lm Mayor and others. (END TRANSCRIPT 10.5.81/mb)