

MISSIONARY ACTIVITY:

In a letter by workers for the "Yad L'Ahim" branch in Ramat Ha'Nasi," Ariel Adri and Ze'ev Schwartz appeal to readers of "ERAIM" (Tel-Aviv) and the B'nei Akiya religious/youth movement to rally behind the rescue work of those who are fighting "to save tens of thousands of Jewish souls from the traps of the mission," which is increasingly active in the forms of foreign cults such as Emma Berger, Andra Marga, Far Eastern religions, and the like. Citing an item from the afternoon daily "YEDIOT AKHRONOT", the writers claim that "no less than 50,000 men and women, young people and the elderly from tens of settlements are members of cults and religious cells." The B'nei Akiya movement is urged to take immediate action in this grave situation. (Issue No. 9, Tamuz-July 1981)

"HATSOFEH", organ of the Israeli National Religious Party, on 14.8.81, heads an article about "missionaries intensifying their activity among the dropouts (from among Soviet Jews) in Vienna and Rome, with several of them having converted in exchange for financial assistance from the missionaries." The information is said to have come from the Jewish Agency Immigration Department. Some 3,000 dropouts are reported to be in Vienna at present and several hundred more are staying in Rome. These are being joined by Soviet Jews who have come from Israel. At the same time, Jewish emissaries have reported finding missionary propaganda tracts in various languages, including Hebrew, some of which were printed in Jerusalem. It was noted that most of the missionary activity was concentrated on the Western (Ashkenazi) Jews, whereas among the Jews from Georgia, Bukhara and the Caucasus, the missionaries have had little success since the latter "try to continue observing their religion." Meanwhile, the Habad hassidic movement recently decided to despatch several emissaries to Europe to work among the dropouts and reinforce them "spiritually."

"HAAHETZ", the independent Hebrew daily, on 7.9.81, quotes the report of a Hebrew journal in the U.S.A. for former Israelis that a Roman Catholic organization allegedly/has considered assisting "dropouts" from the USSR should the Jewish organizations refuse to provide aid to those opting for a non-Israel destination. The journal "Yisrael Shelanu" ("Our Israel") claims that the unnamed organization would be willing to "provide the dropouts with entry visas to the U.S.A. if they agree to change their religion and to cooperate with the Catholic Church." The organization is considering opening an office in Vienna adjacent to the Jewish Agency Immigrants Hostel. At the same time, the journal quotes Jewish sources apprehensive of the activities of the ultra-orthodox antizionist Satmar sect which works among the dropouts.

"JEWS FOR JESUS": In a feature article from New York headed "OFFENSIVE MISSION," the JERUSALEM POST on 10.8.81 provides a three-column writeup from the Associated Press about the "JEWS FOR JESUS" campaign in New York, its structure and leader Moishe Rosen, as well as the reactions of Jewish leaders and Protestants & Catholics.

"MISSION FOR ISRAEL": "Under the slogan 'BRING THE GOSPEL OF JESUS TO THE PEOPLE OF JESUS,' the Christian mission sends its emissaries among Jewish populations, "AL HANISHMAR" reports on 29.8.81, yet it cannot be ignored that from a political standpoint, these same missionary bodies, alongside other Christian religious bodies, for example in Scandinavia, "constitute an oasis of support for Israel, something which should not be belittled at a time when most Western countries, political parties, and the press" is extremely negative towards Israel. "But these Christian religious elements, and among them the Mission, support Israel politically," the writer observes.

"PRAISE JESUS": The police of Zichron Yaacov have been asked to investigate the strange case of a "Messiah" who visited a local Yeshiva (Jewish religious seminary) and scrawled various graffiti on its walls in opposition to Israel's Torah and in praise of Jesus. A German woman, declaring that she was the Messiah, a week ago sought to have the students gathered to talk with them, it was reported. When her request was refused and she was ordered to leave the premises, she inscribed her remarks on the walls. A complaint was lodged with the police. ("YEDIOT AKHRONOT" 1.9.81)

COLLOQUIUM: Geoffrey Wigoder reported an interfaith Colloquium in W. Germany in the JERUSALEM POST (21.7.81) and commented on the participation of Msr. Lustiger, the "Jewish archbishop" who was "obviously deeply influenced by his Jewish roots and profoundly interested in Israel. He ended his intelligent and diplomatic speech with the Hebrew words for 'IF I FORGET THEE, O JERUSALEM' and expressed hope that Vatican recognition would be forthcoming as soon as possible. He characterized antisemitism as 'the bloody neurosis of Christians' who should accept the Jew..." (MORE)

CHRISTIAN SETTLERS IN ISRAEL: The Finnish-Christian moshav "Yad Ha'Shmona" outside Jerusalem is described sympathetically in feature articles appearing in the "JEWISH WEEK" (Washington, D.C.) and the "JEWISH STANDARD" (Jersey City NJ) in April & May of this year. The Moshav is named for the eight Jews ("hashmona") handed over to the Nazis during the German occupation of Finland in 1942, only one of whom survived. Except for two Israeli families, the 50 members of the moshav come from Finland and are developing the moshav on the basis of a furniture factory, guesthouses for tourists, and several members who work at Shaarei Zedek hospital and as licensed tour guides. A spokesman told a reporter: "We believe in the Messianic vision and the passage from Isaiah reading: 'ALSO THE SONS OF THE STRANGER THAT JOIN THEMSELVES TO THE LORD, EVEN THEM I WILL BRING TO MY HOLY MOUNTAIN.'" (Isa. 56:6-7) The moshav is also a full-fledged member of Israel's settlement association.

In a letter to the JERUSALEM POST on 17.8.81, J. Vrieze of Nes Amim Christian Settlement in Israel, writes that "we, as Christians who want to express our feelings of solidarity and genuine respect for the Jewish people, feel compelled to raise our voices against a one-sided condemnation of Israel." He writes that a campaign of letter-writing was initiated by members of the settlement to Christian groups and persons "to explain some of the basic facts of the Jewish experience, which Christians keep forgetting, even after the terrible years of 1930-1948."

"PROJECT KIBBUTZ": In a glowing description of a Christian volunteers project among Israeli kibbutzim, Menahem Rahat of "HARRIV" (21.8.81) has written in a four-column feature article about the distinctiveness of the breed of recent Christian volunteers associated with "PROJECT KIBBUTZ". In contrast to the general run of volunteers, who are either rejected or accepted grudgingly ^{by kibbutz members} because of staff shortage, these Christian volunteers "arouse great admiration because of their devotion to their work, their self-discipline and their avoidance of all wanton behaviour," the journalist reported. They neither smoke, drink alcoholic beverages, take drugs, nor are their women promiscuous. The "Project" people are devout Christians--Catholics & Protestants--and in addition to their deep Christian faith--and this is an irrevocable condition to their joining the "Project"--they share a faith that the people of Israel is the Chosen People, whom God has chosen from among all peoples. They see in the Return to Zion the fulfilment of biblical prophecy and they believe "that they must assist the Jewish people in its restoration."

"Everything now taking place before our eyes has been written in the Bible; all the prophets spoke of the return to Zion following long years of Exile," says Phil Walker, a 32-year-old Oklahoman, one of the ideologists of the group, a former student of Middle East history at a California university. It was in 1972 during his first visit to Israel that Walker met Art Carlson of Motsa Elite, the founder of the group. From Art he heard about the belief in the chosenness of the people of Israel and decided to accept this belief for himself. For six months he served as a volunteer at Kibbutz Tsor'ah, and upon his return to America he lectured before Christian congregations about his beliefs in the distinctiveness of the Chosen People. In 1977 he returned to Israel, and he has been living here with his wife and three children in various kibbutzim, occupied with the absorption of "Project" groups.

"In our work in Israel as volunteers we make our modest contribution to correcting what has been distorted in the relationships between Judaism and Christianity on the basis of mutual respect," Walker (now living at Kibbutz Daphna) states. "There are many Christians who believe in this way, but they don't know how to express their feelings in action and we propose a way for them," he adds. "Every true Christian must accept our view that the Jews are a people chosen by God and that the establishment of the Jewish State ~~is the fulfilment~~ ^{is the fulfilment} of His will," he claims. He denies that most of the countries called Christian are truly committed to Christ, and he sees the Vatican as anachronistic. "Perhaps the Pope himself shares our belief, but he is bound by archaic frameworks which encompass a political--not a religious--stance against Israel," he says. Phil's belief is based on passages in the Hebrew Scriptures and the Gospels, "which were also written by Jews," he adds.

Altogether there are 170 Christian volunteers from the "Project" in seven Israeli kibbutzim. Unlike other volunteers, these are employed in all branches of the kibbutz economy for eight hours a day. "They integrate well in every branch," Israel Ben-Tal remarks. The work coordinator of Kibbutz Daphna, Ben-Tal says that "when you place a regular volunteer at a particular job, you have to see to it that he'll work, but when these people it's quite different; you can send them anywhere and rest assured that the work will be done well. It's just a pleasure to work with them. (MORE)

I would say that they are better Zionists than we are. They pray daily for the welfare of the State of Israel." "Indeed, they devote their leisure time to prayer, the study of Hebrew, the Scriptures and Jewish history, and they carefully observe the festivals of Israel. They have been assigned a special prayer room.

Candidates for the "Project" are carefully screened, and take part in seminars for six weeks in various kibbutzim during which they are introduced to the principles of the "Project" and their own reactions are studied. Margalit Banai, a member of Kibbutz Daphna, is lavish in her praise of the volunteers, and contrasts them most favourably with the kind of volunteers who had been coming since the Six Days War, materialistic, "addicted to drugs and alcohol and far too free in their sexual behaviour for the liking of most kibbutz members." Thus, when it was first discussed that "Project" volunteers be accepted, there was no little hesitation about it, and it was only agreed on a trial basis, "but everyone was ^{finally} convinced that it would only be beneficial to have them." Although Margalit cannot understand how modern people can be religious, she is very admiring of the earnestness of the volunteers in matters of faith. "They avoid any occupation which isn't linked either to work for the kibbutz or religious worship," she states.

Each volunteer is "adopted" by a kibbutz family. In their conversations with these families they stress that they are far from having a missionary approach. In their view a Jew must continue to be Jewish, and even if he would convert to Christianity, it should not be permitted. Furthermore, during terrorist attacks upon kibbutzim with volunteers, many regular volunteers abandoned their kibbutzim, but not one member of "Project Kibbutz" did so at Daphna during ten days of being under fire. One of the Christian volunteers reported that some of the girls in the group suffered under the attacks, but the rest of the group encouraged them. "Every katusha has its address," they were told. "Even before we arrived at Daphna we knew that this could happen, but we decided that we would remain at any cost," he said. The volunteers who are accepted undertake to remain for a one-year stint of service, but some volunteer for an additional year.

The members of Kibbutz Daphna have a great affection for the "Project" volunteers, and try to ^{repay} ~~repay~~ them for their devotion by means of organized tours of Israel, higher amounts of pocket money than is given to the other volunteers, a warmer personal relationship with them. Perhaps only the very young men are not altogether satisfied. For them, the young women of the "Project" are much too modest in their behaviour!

JEWISH QUARTER: Two items appeared in the Hebrew press this summer about the policy of excluding non-Jews from taking up residence in the Jewish Quarter of Jerusalem. In a letter to "HAARETZ" (31.7.81), Ruth Dotan, who lives in the Quarter, "protests with revulsion and profound despair" at an incident which involved a Christian couple seeking to rent a vacant flat who were barred by the management of the Quarter from doing so. The writer expresses dismay that anti-Zionist Orthodox Jews "can fill the Quarter in their multitudes while a pleasant and cultured Christian couple" cannot rent a flat. In a news article on the subject appearing in the Jerusalem weekly "KOL HA'IR" (7.8.81), the management denied that it was being guided by "racist" principles. It was working to restore a Jewish Quarter from which "Jews were driven out by the Jordanian authorities, their property plundered, their houses destroyed" and to rehabilitate the Quarter so that it could co-exist beside Armenian, Muslim, and Christian Quarters, which permits "peaceful co-existence as well as satisfactory development of all of the Quarters." The Israeli Supreme Court had already ruled in the case of a Muslim seeking entrance into the ^{Jewish} Quarter that no unlawful discrimination was involved in preserving the ethnic distinctiveness of each quarter.

"SEED OF ABRAHAM": Alexander Korocz, age 42, a devout Hungarian-Canadian Christian, who claims to have no ties with any Christian denomination, has decided after 20 years residence in Canada that his place is in Israel on the basis of his belief that "the Land of Israel is the Chosen Land which God promised to our father Abraham and his seed, and we are of his seed." Yerah Tal, in a feature article appearing in "HAARETZ" (7.8.81) describes the efforts of Korocz and his wife and eight children to settle permanently in Israel on a farm in the Druze village of Ussifiya on Mt. Carmel. In addition, an aged mother, an uncle, a sister and two cousins are part of the family group totaling 15. Through the good offices of a friendly Jewish doctor in the village, the family bought an abandoned house and the surrounding land and began to develop the property on their own, refurbishing the house and restoring the rocky land for farming while waiting

for water rights from the Ministry of Agriculture, as well as the winter rains. The family has formed itself into an Ottoman Society, whose aims are to: ^{Promote} ~~xxxxxx~~ tourism to and from Israel, to receive tourists and visitors, for research and study of Israel, for constructing buildings, hostels, parks and shelters, to remain independent by means of agricultural work, to devote themselves to farm labour, to create various forms of souvenirs, products, implements, machinery, to engage in animal husbandry, to grow ^{making} ~~seed~~ flowers, and trees for sale, but the society has no commercial (or profit~~xxxx~~) aims beyond obtaining those things which will advance the object for which the Society was founded..."

The head of the family categorically denies their engagement in any missionary activity, rumours notwithstanding, and also denies any link to the Emma Berger sect. "On the contrary," he stresses, "Emma Berger is angry with us that we didn't respond to her entreaties to join her sect. The only tie that existed between us was at the beginning of our settlement here when for lack of an alternative we sent our children to the school in the Emma Berger colony in Zicron Yaacov. But we finally preferred teaching the children by ourselves to the tie with her, and since then the tie between us is absolutely broken."

The Ministry of the Interior is soon to decide on the status of the Christian family, and "the final card" that the family has produced in the hope that their request will be granted is the "Jewish moment" in the family history. ^{Second World War} "During the War my mother (who is with us here) smuggled food and clothing to the concentration camp near the village where the family lived in Hungary," he claims. She was caught at it, ^{her life} and was spared only at the last moment when a German officer took pity on her when she told him of her four young children at home with their father imprisoned. In addition, the family hid a Jewish couple, Rabbi Yosef Rosenfeld and his wife Rina, saving their lives and their property. The Ministry of Interior has asked the family attorney to provide additional information about the family's Holocaust rescue work, and it may well be ^{an} influential factor in the Ministry's decision about the family's status in Israel. In any case, Mrs. Yehudit Huebner, Deputy Director-General of the Ministry, denies that any suspicion of missionary activity has been a factor in the reluctance of the Ministry to date to grant the family legal status as residents in the country. "It is simply that these people put the cart before the horse, and now they are seeking rights. They came to Israel as tourists, bought a house and founded a Society, and when their visas expired, they bestirred themselves and are now asking that they be made permanent residents because they bought a house and founded a society," she argues. "If an Israeli were to act this way in Canada, the U.S.A. or any other progressive country, they wouldn't even talk to him. A person who wishes to become a citizen of any country must first respect its laws, and a tourist cannot decide on his own to change his status. There is an accepted procedure to obtain residence rights in Israel for those persons for whom the Law of Return does not apply," she states.

Some 700 non-Jewish foreign residents this year were granted permanent residence status this year, and a smaller number were refused, Mrs. Huebner reports. "The enthusiasm of non-Jews for immigrating to Israel is very great," ^{we} ~~we~~ must balance these entries with the consideration that we are after all a ^{State of Jews} ~~State of Jews~~; nevertheless, the Interior Dept approved hundreds of applications from non-Jews. The Ministry is also concerned with the phenomenon of thousands of non-Jewish foreigners staying in the country without legal permit, their tourist visas having expired after the maximum of 27 months. These include the so-called "Black Hebrews" and Philippine citizens out of a total of some 5,000 persons. Meanwhile, it may be that the Korocz family will be asked to return to Canada and to request there permanent residence rights in Israel, which will be considered on the basis of their past as well as their motives and their investments in the country. Until such time as their request is granted, they will only be able to return to Israel as tourists for limited periods of time.

CHRISTIAN ZIONISTS: A cover story with the photographs of Rev. and Mrs. McWharter of Jerusalem is featured in "ISRAEL SCENE" (August 1981) the World Zionist Organization monthly periodical. In addition to feature articles about Christian Zionists, an Editor's Note quotes Iowa's Republican Senator R.W. Jepsen who told the American Israel Public Affairs Committee of the growing support among American Fundamentalist Christians for Israel's "right to the Land, spiritually and legally."

CATHOLIC ZIONISTS: A similar article appears in "NEWSVIEW" from Jerusalem (5.7.81) about Catholic Christians on Tel Ganaliel who observe Torah and the Rule of St. (MORE)

Benedict. Fr. Isaac Jacob and Sister Gemma Del Duca, SC, the former a son of a Jewish father but was raised Catholic from birth, were interviewed by Abraham Aamidor. Identifying themselves as committed Catholic Zionists, they reject the "substitution theory" whereby the Church has replaced the natural Israel. "This crowding of Jews has to stop--Judaism must be understood as something living and not dead," Fr. Jacob insists, disclaiming any "evangelical mission", which he regards as "sinful work because it would be a violation of a recognized religious vocation from the point of view of the Church itself." The community, a kind of "Catholic kibbutz" regards the Torah "as an equal part of the Word of God." They use the Benedictine Rule translated into Hebrew by Fr. Gabriel, a Dominican priest from Isaiah House in Jerusalem.

"CHRISTIAN EMBASSY": The Society which set up the International Christian Embassy in Jerusalem has a long list of activities and projects to its credit during its one year of existence, according to an article in "YE DIOT AKHRONOT" (3.9.81). Its declared aim is to create among the 700 million Christians in the world an identification with Israel, and an awareness of its destiny. "We believe in the Torah in which it is written that God chose the people of Israel to be a light to the Gentiles. The establishment of the State of Israel proves that God intended it so, and now we must help the Jewish people fulfill the rest of the prophecies, to convert it to a strong, great and important people, precisely now when the world shows signs of moral deterioration. We again look for the Jewish people to be the conscience of the world, to renew its influence, to present to us again a cultural and social message." These are the words of the clergyman Johann Lukoff, the chairman of the Society. A man in his 40s, he sees the activity of the Embassy as natural, ordinary, necessary. Besides himself, some 30 others work regularly in the Embassy, and the thing that unites them is their belief in the Bible, their desire to make amends to the Jewish people for what Christians have done to them through the ages, their passion to enlist many more Christians to work for explaining Israel's position in a hostile world.

The Embassy is humming with people; hundreds of Christian tourists find their way daily into its offices on 22 Rashba Street, usually pre-arranged through their congregations. Here they receive information, guidance, printed matter, tours, and join in prayers for the peace of Israel. There are many Christian societies in the world for whom Israel's destiny is close to their hearts. The Embassy people find their way to these societies, encourage them to be active, and the fact that these societies are not alone and there is someone to direct them is a source of encouragement to Israel's supporters. The staff do their work voluntarily except for isolated cases who receive aid for rentals. Most of them have modest means, but have decided to devote their lives to a cause which is sacred to them. An Israeli in conversation with staff members goes out ashamed. From whence their deep faith in the Eternal of Israel? They are convincing the Israelis that our informational activities are defective. "You don't have to justify yourselves or to apologize! You must go on the offensive! You are the legal owners of the Land, of all the Land, not of half the Land! Look, it's written in the Bible! Except for you, the human race would still be praying to idols! You have given the world the foundations of morality, ethics, justice! You must stand before the world in the full confidence that you, and only you, are right."

No, they're not missionaries. They are Christians; but they believe that if Christianity is part of Judaism, it is their duty to preserve it forever, as it is written in the Bible. Their activity is made possible thanks to contributions from Christian bodies and individuals the world over. On the Feast of Tabernacles they are planning an impressive demonstration of thousands of Christians who are coming to Israel to participate in it. Then perhaps as long as there is no Israel Ministry of Information, it would be worthwhile passing on the job to the Christian Embassy in Jerusalem?

"APPLES OF GOLD": The pro-Israel film made by Crossroads Christian Communication, a Canadian nonprofit organization supporting Israel, "Apples of Gold," is being shown in Winnipeg, Canada, the "JEWISH POST" of Winnipeg reports on 30.4.81. Jay Rawlings will attend.

"PASSION PLAY" IN JERUSALEM: Reviews of the Passion Play appeared in the International Herald Tribune, Paris, France (31.7.81), ISRAEL NACHRICHTEN (14.8.81), "HAARETZ" (20.8.81) and "NEWSVIEW" JERUSALEM (25.8.81). The reviewer for "HAARETZ" is somewhat sardonic and admits that it is more than just a "theatrical experience" per se. "One must be a believing Christian to know whether or not it is really 'working', he (MORE)

comments. He also writes ^{some} at length about "the Jewish point" in the performance, the scripting to avoid giving offense to Jewish people or to seem to promote antisemitism, and the aim to render the Jewish aspect of the Gospel narrative as a spiritual allegory of the struggle between good and evil, and thereby to demonstrate that all men, Jews and Christians, bear responsibility for the death of Christ.

VATICAN & ISRAEL: In a lengthy feature article in the left-wing daily "AL HAMISHMAR" (14.8.81) Joshua Rosh questions the principles said to be underlying the Vatican's non-recognition of Israel. The claim that Israel's boundaries remain unrecognized by its neighbours nor are they finalized, while true, should not be requisite to a change in Vatican policy. After all, the writer argues, this is not a *sina qua non* required by the New Testament, and considering the special and tragic relationship between the Catholic Church and the Jewish people over the ages, a setting aside of this rule would be a great step forward for both sides in developing new relationships.

The second reason for non-recognition--namely, divisions within the Jewish community about the place of Israel in Judaism--must also be overruled, since only reactionary ultra-orthodox antizionist Jews and extreme left-wingers in the Jewish community, unlikely partners for Jewish-Catholic dialogue, disagree with the centrality of Israel in Jewish life. The third rule--namely, a revision of traditional theology about the Jewish exile as punishment for their guilt in rejecting Christ--is surely antiquated and unbefitting of the Church which seeks to renew itself.

The writer concludes that, notwithstanding the seeming hopelessness of the task of changing conservative Catholic hierarchies, history has proven that pressures far away from the centre of papal power; that is, within the wider Catholic community, do have their effect on the centres of power in the Church despite their conservatism.

ANTISEMITISM: The B'nai Brith Messenger of Los Angeles (15.5.81) carries a column of "Commentary" by Rabbi Marc H. Tanenbaum in which he extols the editorial in the 24th April issue of "CHRISTIANITY TODAY", the major Evangelical journal in the USA, "which powerfully condemns antisemitism and calls for mutual respect between Evangelicals and Jews. If you want to read this historic editorial, write to me at the American Jewish Committee, 165 E. 56 St., NYC 10022," Rabbi Tanenbaum concludes.

REV. JAS. PARKES: The JERUSALEM POST (9.8.81) carried an obituary by Geoffrey Wigoder on James Parke, "theologian, historian and pioneer of modern Christian understanding of Judaism," who died in Southampton, UK at age 84. Nissim Rejwan on 14.8.81 writes a tribute to Rev. Parke's memory, especially for his "keen interest in Israel's current affairs and problems." In the same edition Shmuel Katz writes that "Dr. Jas. Parkes deserves his niche in Jewish history."

JESUS & ISRAEL: THE JEWISH WEEK of Washington DC (23.4.81) quotes "a leading Protestant biblical scholar that 'if Jesus were alive now he probably would be standing alongside his people in defense of Israel,'" according to Dr. John T. Townsend, professor of New Testament & Judaism at the Episcopal Divinity School, Cambridge, Mass. In a lecture sponsored jointly by the Anti-Defamation League of B'nai Brith and the Princeton Theological Seminary, Townsend charged that the Church "progressively shifted responsibility for the crucifixion from Roman to Jew. The fact that Jesus suffered a Roman punishment suggests that he died for some offense against Rome..."

MORAL MAJORITY: In an interview in Israel reported in the JERUSALEM POST (27.8.81), Howard Squadron, Chairman of the Presidents of Major American Jewish Organizations, was reported as regarding "the Moral Majority evangelist fundamentalists as a 'serious threat', and the American Jewish Committee has taken public positions against a number of issues pushed by that organization, including the return of prayers to American public schools."

SECULARISM: A lecture on a Christian view of the general theme of secularism & Judaism was given at Kibbutz Lavi, sponsored by Bar Ilan University, reprinted in "Petachim" in March 1981 issue, and dealt with the view of Christianity in a secular society.

MATTHEW'S GOSPEL: The cinematic version of Pausalini's "Matthew" screened at the Tel-Aviv University, was accompanied by comments by Professor David Flusser, who termed it "an important Christian work of art, but problematic." ("HAARETZ" 12.3.81)

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