

"MISSION"

"SHEARIM", the ultra-orthodox daily, published a report on 17.11.81 of "YADL'AHIM", the anti-mission society, relating to internal and external alleged missionary activities. Under the heading "BIBLE LECTURES... IN THE MESSIANIC CONGREGATION HALL", it quotes from a notice inviting the public to "attend Bible lectures on the Book of the Prophet Daniel, which will take place every Wednesday beginning 4.11.81 in the hall of the Messianic Congregation Bethesda in Haifa." This notice was published in an evening paper; "and who knows how many have been trapped already in the lecture net, and how many more will yet, Heaven Forbid, be trapped?" the writer asks. The anti-mission activists warn the public that, unlike the traditional Church missionary societies which aim at bringing about basic changes in Jewish behaviour and in baptism, the aim of the Messianic Jews is to set up a church of Jewish-Christians, and they don't demand conversion. The agency advises that a great number of Jews have emigrated from Israel with the aid of the "Messianic" congregation of Israel, which has centers in the large cities headed by Jewish apostates, and they have at their disposal more than ten Bible shops. An information campaign about them is needed in Haifa and elsewhere in the country.

The second item deals with the renewed mailing of packages by the missionary woman, A.M. Broos of Canada, who last Purim flooded the land with her "Purim gift-offerings" for Rabbis, written in Hebrew, English and Yiddish. The postal workers in Safed refused to deliver it, and with the help of "YadL'Ahim" proved to the postal authorities that material of this nature did not have to be delivered since it offended the sensitivities of Jews, both religious and secular. The public should be warned to leave this material in the post office or to turn it over to "YadL'Ahim". Furthermore, the public is asked to inform the "YadL'Ahim" offices about the country of any suspicion of missionary activities.

"STAR OF HOPE": In an objective, even friendly, article reporting on the opening of the new TV station sponsored by Christian layman, George Otis of "High Adventure Ministries", Yehuda Tsur of "ALHA'MISHMAR" notes the apprehension of a veteran settler of Metulla over "the spirit of Christian preaching" which allegedly permeates the telecasts, whether in connection with "sport, documentaries or serials... in these people there is a spirit of Christian penitents." If the religious politicians were aware of it, they would try to shut down the station" he claims.

"JEWS AND OTHERS FOR JESUS": A brief report appeared in the J'LM POST (4.9.81) about "a spontaneous demonstration" against J.F.J. at a university in South Africa. In a POSTSCRIPT (11.11.81) Chinese Communist party stalwarts are warned against becoming believers inasmuch as "missionaries are infiltrating China and winning converts, making believers of even Communist Party officials, the Fujia Daily, a provincial paper recently reported."

"JOGGING MISSIONARY PLANS TO RUN ISRAEL" (J'LM POST HEADING 15.11.81)
The subsequent article proves that headline writers can mislead. The story concerns an enthusiast for jogging who will be running--or--jogging about Israel promoting the sport.

EMMA BERGER AGAIN: A flurry of news reports dated 20.11 / 22.11 concern efforts of the German sect in Zicron Yaacov to buy up Jewish-owned property which resulted in counter-offers to prevent the sale. The tax office now suspects that under-the-table payments unreported to the tax office were made, and is investigating. Two Israeli suspects have been arrested and released on bail. ("HAARETZ," "DAVAR", "YEDIOT") The ultra-orthodox dailies (SHEARIM/MODIYA) published (and others) an identical letter under the heading "THE MISSION PROBLEM" (1.12.81) underscoring the "menace" of the Zicron Yaacov sect and missionaries in general, and appealing for a campaign to arouse the people of Israel before it is too late.

(MORE)

CULTS & SECTS

MORMONS: A full-page feature article by Helga Dudman, under the heading "PIONEER VIRTUES", appeared in the JERUSALEM POST (27.11) based on interviews with Wayne and LuRee Ottley, Utah-based church's representatives in Tiberias ... generally friendly approach.

TM ETC.: A letter in the JLM POST (11.11.81) disputes the contention that TM is not a religion or cult and cites authors of anti-cult book ("SHAPPING" by Conway & Siegelman) and a first-person account of its underlying Hinduism, and supports "long overdue investigation of cults in Israel. A long letter on the 29th Nov. expresses shock that "Israel's Deputy Educ. Minister had declared war against imported religious cults," and raises the spectre of thought control. "Is Israel to follow Russia's example and argue that anyone who departs from authorized views or behavior is by definition mentally sick and in need of compulsory psychiatric treatment?" the latter-writer inquires.

ARKS: Members of a religious sect headquartered in Kansas have claimed that they have seen and photographed the original Ark of the Covenant in a Jordanian cave, to which they were led by a dream and by means of a Bible and religious writings found in a Turkish cave. They also claim to have seen Noah's Ark (Mt. Ararat. ("YEDIOT", AL HAMISHMAR, HATSOFEH", 22.11.81)

CHRISTIANS IN ISRAEL

BAPTISMAL SITE: The new site for performing Christian baptisms in the Jordan River where it leaves the Sea of Galilee was described at length in "HA AREZ" (4.12; 7.12; 24.11) A feature article (7.12) under the heading "BORN AGAIN IN THE JORDAN WATERS", described an official delegation attending a group baptism from California (Chuck Smith, pastor), with traditional churchmen present expressing their disapproval of the enthusiasm of the group. One cleric is quoted as saying, "We Orientals are not content with such things; to serve God is a serious matter. Look at how these naive people sing and embrace and call out to Christ as they enter the water!" Chuck Smith remarks "We are a church based on love, and everything must be done freely, without coercion, to fill an inner need." A Tel-Aviv journal ("MAHAT") reports on 4.12 that a Baptist minister contributed IS 700,000 out of the IS 2m. needed, the balance funded by a Govt. tourist company. (Chuck Smith is the Baptist Minister.)

CHRISTIANS FOR ZION: A series of news items, photo stories, and feature - length articles appeared in the Israeli press in connection with the performances of the INTERNATIONAL SINGERS of Denver, Colorado, who in cooperation with I.D.F. headquarters visited Army bases around the country. The group, an outreach of Faith Bible Chapel pastored by Robt. Hooley, has raised large sums of money for Israel's Soldiers Welfare Fund. The "YEDIOT" supplement (Kol Ha'Negev, 9.10.81) reports that Mrs. Robt. Hooley stated that "we have removed all the crosses from our 17 churches in the USA and from our homes and adopted the Star of David as a symbol." She reportedly healed by the advice of a Rabbi, of a serious illness when, following the rabbi's advice, they devoted themselves to the reading of Psalms. Under the heading, "THE SINGERS VS. PLO"; MAARIV (15.11) reports on their letter-writing campaign to U.S. Senators during the AWACS controversy, pressures on behalf of Soviet Jewry and against the PLO and its sympathizers in the U.S.A. A two-page feature article entitled "TO THE I.D.F. WITH LOVE", with accompanying photographs, appeared in "BAMAHANEH" (IDF 25.11) describing the group, its religious motivation, and the response, often rapturous, of Israeli soldiers who encounter them. The POST, MAARIV & YEDIOT have a photo story on 5.11.81 of a pro-Zion Christian group gathered in Jerusalem from 31 countries in Israel for a conference of prayer and fasting. In an act of solidarity with Israel the group marched down Jaffa Road, Jerusalem, with banners and flags.

(MORE)

TABERNACLES & EMBASSY: A feature article in "KOL HA'IR", the Jerusalem supplement of "HA ARETZ" (20.11) deals with the International Christian Embassy, its founding, religious motivation, leadership and perspectives. In an interview, Jan van der Hoeven, Embassy spokesman, expresses his views which the correspondent compares to "Gush Emunim" and "Tehiya," except that JVDI disagrees with their aggressive behaviour and lack of consideration of the Arabs. He also reports strong opposition from the Lutheran Church and from Vatican-connected churches, and prefers to ignore them. Their connection with a Jewish millionaire, a Holocaust survivor, Jacques Fischer, who financed the leasing of their first headquarters on Rashba Street, has been terminated. Fischer charged that he was hoodwinked and that they intended to engage in missionary activity, but the Embassy denied this and claimed that Fischer really wanted to direct policy. In the end, Fischer set up an alternative organization, but nothing is known of its activities. Meanwhile, the Embassy has gained wide support and moved to a new headquarters on Brenner St. in J'lm, and has embarked on various projects and plans in addition to the successful annual "Tabernacles" gatherings. The London "JEWISH CHRONICLE" on 5.11.81 published two news stories and photograph about the "Tabernacles" celebration and the "Star of Hope" TV station of "High Adventure", also noting that "fanatical members of Rabbi Kahane's extreme nationalist group "Kach" have attached the good intentions of the evangelicals as a cleverly disguised effort to win Jewish support for Christian groups engaged in missionary activity."

BAPTIST HOSPITAL: "DAVAR" reports (23.11) that the Baptist Hospital in Gaza will not be closed but will revert to the Anglican Church following the decision of the Baptist Mission to discharge the hospital staff and shut down operations because of inadequate means to maintain the hospital.

CHRISTIANS AND JEWS (ABROAD)

CARDINAL LUSTIGER: "THE JEWISH ARCHBISHOP OF PARIS WILL BE A CARDINAL," "YEDIOT" headlines in a brief news story on 1.11.81. Catholic sources in Rome reported that the archbishop would be raised to the office of cardinal by the Pope along with a half-dozen other appointments. Detroit Rabbi Richard G. Hertz of Temple Beth-El, in the "Detroit Jewish News" (31.12.81), described a very cordial visit with the archbishop. Through a friend of the Rabbi, John Cardinal Bearden of Detroit, a meeting was arranged in Paris. They talked for about an hour, discussing American Catholicism (the rabbi teaches at a Catholic university), anti-semitism in France, the archbishop's Jewish background ("I continue to be a Jew in my own fashion," he remarked to the rabbi), the future of Catholic-Jewish relations, French Jewry and the sephardi wave of immigrants from North Africa ("more articulate, more aggressive" in expressing their Jewish identity, the archbishop noted), his ties to Israel ("I know Israel well" after some 15 visits). The archbishop drove the rabbi back to his hotel and remarked as they parted: "You have a new friend in Paris. We must keep in touch."

INTERFAITH CONTACTS: "THE JEWISH NEWS" reported the statement of the Netherlands Council of Churches in solidarity with Israel and the Jewish people against anti-semitism and asserted the fundamental right of Israel to exist as well as the special connection between the Jewish people and the Church. "The lasting loyalty of God to the Jewish people... has not been superseded by the advent of Jesus Christ," the statement said, (9.7.81, 10.7.81) "THE JEWISH NEWS OF DETROIT" (17.7.81) reported an agreement upon between Jews and Lutherans to establish a standing international liaison committee between them. The decision was made in Copenhagen at a joint two-day meeting of the Lutherans World Federation and the International Jewish Committee on Inter-religious Consultations, with 24 participants from nine countries in attendance. Similar reports were published in the German-language ALLGEMEINE JUDISCHE WOCHENZEITUNG (Dusseldorf), 27.7.81 and in "Eretz Yisrael" (Tel Aviv) Aug. 81, which added a note that the Lutheran prayerbook retained anti-Jewish intimations which are to be analysed. The same journal published a report from Rabbi Marc H. Tanenbaum, an official observer at the MCC meeting in London in June, which is hailed for what "could well be a turning point in the troubled history between the MCC and the world Jewish community." (3.8.81)

By contrast, F.H. Littell, a Methodist minister and professor, issued a blast at the MCC in "JEWISH DIGEST" in July, for its Central Committee Statement on Jerusalem and its general attitude of "triumphalism and moral bankruptcy." "NEWS & VIEWS" reported in October on interfaith dialogues between Lutherans and Jews and at the Executive meeting of the International Council of Christians & Jews in Germany. A combined Jewish-Catholic-Protestant protest of Pres. Reagan budget cuts was reported in the Long Island Jewish World (9.4.81).

PROTESTANTS & ISRAEL: Liberal U.S. Protestants, who have ~~often~~ ^{often} clashed with the U.S. Jewish community over various issues concerning Israel, won praise from the American Jewish Committee for the NCC opposition to the Saudia Mideast peace plan despite pressures from the Syrian Orthodox (Antioch) Church to endorse it. (DAVAR, 19.11) The POST reported (28.10) that a group of evangelical clergymen from California had placed an advertisement against the sale of the AWACS to Saudia in a local paper. "A CHRISTIAN VIEW OF ISRAEL" by Episcopalian rector Philip Culbertson of Oberlin, Ohio, presents a liberal's perception of Christian support for Israel which is strongly averse "to much of the charismatic and evangelical theology of Israel (with) Judaism and Israel little more than prostitutes to be used toward a Christian end (the Second Coming of Jesus) and then discarded when no longer useful." He appeals for a building of "stronger bridges of dialogue and understanding between American liberal Christianity and the resurrected nation of Israel." (JERUSALEM POST 20.11.81) The AUSTRALIA ISRAEL REVIEW of Melbourne (17.7.81) noted with anxiety two anti-Israel anti-Jewish expressions by Anglican churchmen in Australia, both of which were repudiated by official church bodies in conversations with Jewish leaders.

AMERICA AND THE JEWISH COMMUNITY

- In a nine-part series of articles on contemporary American life, entitled "AGING AMERICA" and Evangelical Elyahu Salpeter of "HAARETZ" touches also on various aspects of the Jewish scene in the U.S.A. One article deals entirely with "the Electronic Church" (26.11.81), with reference made to Pat Robertson, Oral Roberts and Jerry Falwell. "Two of the basic traits of the electronic church are the fundamentalistic character of the message and the centrality of the preacher's personality," the correspondent writes. "The message is simplistic and based on a literal interpretation of the Bible, references to which are presented as adequate responses to the complex personal and social problems of people living at the end of the 20th Century. The preacher is a personality with charisma who in place of the traditional popular American preachments of fire and brimstone, win souls by means of smiles and sometimes entertainment, whose function is to create a loyal following of viewers no less than to convince people to repent." The article describes the workings of the various networks, the issues presented, the impact on the country and political and other interactions with "the electronic church." The writer concludes that the "phenomenon is not likely to disappear quickly from the scene. The electronic church is integrated into the mass electronic culture (of America) and will apparently remain a part of the religious--and political--experience of the U.S.A."

In an article headed "HOW MANY JEWS REMAIN?" (4.12.81) the writer of the series discusses the problem of Jewish identity and survival in America against the background of "right-wing" religious and political "Fundamentalism", prosperity and assimilation into American society, widespread intermarriage, low birth rates of Jewish families and an alleged zero growth rate of the Jewish population during the past quarter-century, lack of Jewish social and religious motivation and the rise of competing ethnic minorities (especially Oriental Americans from the Far East) ^{allegedly} outstripping Jews in the academic world. The active Jewish community is "apprehensive about segments of the New Right degenerating into right-wing extremism and antisemitism, whereas, as supporters of Israel, they feel obligated to right-wing Evangelical movements who are now an important mainstay of pro-Israel support in American public opinion, while at the same time they have reservations and fears about Christian Fundamentalism, which they view as a threat to the separation of religion and state, one of the foundations of the equality and flourishing of American Jewry." Most Jews in America, the writer claims, are troubled by the close ties between Rev. Jerry Falwell and P.M. Menahem Begin, because it identifies Israel with "right-wing reaction" politically and religiously and negatively affects their perception as basically liberal in politics and religion.

In a further article entitled "THE RIGHT AND THE JEWS" (6.12), the writer describes this relationship, as viewed by the Jews, in terms of the rabbinic saying: "Respect him but suspect him," although more and more there is an attitude of respect, however it may remain ambivalent. The Jewish community shares many of the concerns of the "new right" such as the breakdown of families, rising crime, economic disruption, the new quota system in universities (in favour of black and chicano minorities). At the same time ^{pressures for} he is also concerned about bringing the Bible back into the public schools along with morning prayer, government funds to parochial schools, and above all, the aim of the "religious right" to build a Christian America in the place of a secular America. "In such an America anyone who is not a Christian is liable to have second-class citizenship." There follows a discussion of "the exclusiveness of the Fundamentalist world view which found its sharpest expression about a year ago when Rev. Bailey Smith remarked in one of his sermons that 'God does not listen to the prayers of the Jews.'" The remarks, made in a theological context, became a shibboleth in the debate among Jews about the stand to take with respect

to the New Right in general." In the end, efforts were made to bridge the gap between the Southern Baptists and the Jewish establishment, and for the first time a Jew was invited to present a message before the Baptist Convention while several right-wing religious leaders were invited to address several Jewish organizations. There are now three basic positions within the Jewish community: (a) The liberals (represented by Rabbi Arthur Schindler, President of the Reform Congregations) who see the Right as a grave threat to "mutual tolerance, civil liberties, human rights and social justice," and finally a factor in the rise of antisemitism, and Jews ought to join forces with those opposing the "New Right." The American Jewish Congress shares similar ideas. (b) The American Jewish Committee, on the other hand, proposes a middle way which would avoid total identification with the New Right, religious or political, but would take a stand vis-à-vis each group within it in the light of its attitude towards the Jews and towards Israel. (c) The Anti-Defamation League of B'Nai Brit believes that Jews must accept the fact of the growing power of the New Right in American society, and one must work to moderate its extremist views in matters of religion and Church-State issues. The "League" is therefore one of the main Jewish organizations engaged in dialogue with "the Moral Majority" movement and "the Electronic Church."

There can be no doubt that their demonstrative support for Israel has changed the attitude of Jews significantly to the "New Right." Their support for Israel stems from their literalist interpretation that Fundamentalists give to the Holy Scriptures. God promised the Land to Abraham, and this is decisive for them. The restoration of Israel and the return of the Jews to their homeland are stages in the fulfilment of prophecy, and the believers are commanded to advance this fulfilment. But beyond these two stages of prophecy fulfilment there is a third stage on the way to the last days; namely that the people of Israel are to repent and receive Jesus as their Messiah. About this section of prophetic ideology Jewish leaders prefer not to speak publicly in order not to spoil relations with the religious right, but it is troublesome and worrying beneath the surface. Nor is the Fundamentalist faith marginal in American society. Gallup found in a recent poll that 40% of the American public believes that one should interpret the Hebrew Bible and the New Testament according to their plain meaning; while 30% of the public defines itself as "penitents" (probably the writer's equivalent to "born again" TRANSL.) This comprises a vast reservoir of active or potential support for Israel, which may not indeed be concentrated on the centres of power or within the regular media structures, but an element which has developed alternative means of communication and its own political clout. In its present situation, Israel cannot forego its access to tens of millions of sympathizers and supporters in the U.S.A. notwithstanding the fact that close ties with the religious and political New Right irritate significant elements in the Jewish community and in the non-Jewish liberal elite. Israel must therefore take into account three factors in order to gain maximal benefit informationally (and perhaps politically as well) from the New Right: (a) Recognize that for the religious right, the prosperity and security of Israel is not an end in itself but only an instrument toward the advancement of a Christian objective of establishing the kingdom of Jesus upon the earth. (b) Recognize that not all the Right is pro-Israel, and in the nonreligious right are many power blocs with extensive interest in the Arab world encouraging pro-Arab policies in Washington. (c) Be aware of the changing demographic situation within the American Jewish community which affect its ties (or access) to the Right in the economic world, and who are becoming subservient to the right wing political establishment, thus weakening their ability and will to withstand it on Jewish issues.

In the concluding article of the series (7.12), the writer notes, among other things, that despite the fact that there are tens of millions of born-again believers who daily listen in to the Fundamentalist preachers, there remains a great openness to hundreds of strange religions and sects, from the idolatrous cults to the traditional religions of Asia, and beside the traditional American pioneer^{family} ethos, there exists an unprecedented readiness to make ostentatious displays of wealth and luxury.

An article insert within the context of the series includes a brief review of the pro-Israel Christian film "PILES OF GOLD" (6.12) produced by Crossroads Christian Communications. "It would be hard to find in the USA more dedicated and more efficient propagandists for Israel than the right-wing religious," the writer notes. Also reported is Rev. Pat Robertson's remarks before the Anti-Defamation League of B'Nai Brit in October at which he remarked that "in my considered opinion, there is a valid mandate in the Old and New Testaments for the restoration of Israel to the Holy Land, and I believe that most Evangelical Christians share this belief...The clear intention of our Lord Jesus was that Jewish national sovereignty over Jerusalem would be a sign of historical transition which would lead to an era of everlasting peace which we call the last days."

JEWISH PRAYER: REV. BAILEY SMITH ARRIVES.- A photo story in "Yediot" (8.12.81) shows Rev. Bailey Smith, President of the Southern Baptist Convention, U.S.A., shaking hands with Israeli President Yitzhak Navon, under the caption: "Jewish prayers do not reach heaven," an expression which stirred up a storm last year. The minister has now arrived in Israel at the head of a leadership seminar to tour the country under the sponsorship of the Anti-Defamation League, and the group met with the President.

MISSION CAPTIVES: Under this heading "YEDIOT" (4.12) reported that the "Committee for the Redemption of the Jewish Ill from the Torments of Grace at the hands of Strangers" is working throughout Jerusalem, the purpose of its ultra-orthodox members being to "rescue Jewish/ill people from dying beside idolatrous graven images and crosses." The Committee, whose address is POB 5652 Jerusalem, has recently published ~~XXXXXXXX~~ and propaganda which declare: For the unfortunate sickly aged there is no Jewish hospital in the city, and they must be forced as captives into the hands of the hospitals of the missionary clergy in the city, which is supported by the funds collected during their religious rites for the poor and sick Jews of Jerusalem." The committee, while acknowledging the warm and humane aid provided by the clergy to the Jewish sick, are demanding that proper hospitalization be provided to every Jew requiring it in Jewish hospitals and in the hygienic and humane conditions which are standard and accepted.

CHRISTMAS TREES: The ultra-orthodox "Hamodiya" vents its displeasure (8.12.81) on the Jewish National Fund, which gathers money in synagogues, and is not only going to supply the Christian community with trees for their rites, as it has for the past 22 years, but is extending this "custom" this year to the UN soldiers, its institutions, embassies, so that trees planted by good Jews who believed they were contributing to the restoration of the Land of Israel, will make their way to Syria, Lebanon, Egypt, for various UN units. Is anything more grotesque than this? the writer exclaims. Jews are supplying Christmas trees to Christians for a day when Jews were once forced to conceal themselves from the wrath of their Christian neighbours, and now Jews are making this kind of gesture to them. Indeed, the Jewish National Fund is a clearly Zionist institution, and thus the Zionist idea celebrates its victory!

BETHLEHEM: JERUSALEM POST (2.12) reports that, despite the ~~XXXXXXXXXX~~ tension arising out of the recent demolition of houses to adjacent Beit Sahur, it will be a peaceful Christmas in Bethlehem, according to Mayor Elias Fnuj, with choirs from Europe and the USA expected as in previous years to sing in Manger Square on Christmas eve.

TRIBUTE TO DR. PARKES: The London "Jewish Chronicle" (27.11) reported a crowded memorial meeting in Westminster Cathedral Hall under the auspices of the Council of Christians & Jews, paying tribute to the late Rev. Dr. James Parkes. Bishop Geo. Appleton, former Anglican Bishop of Jerusalem, British Chief Rabbi Sir I. Jakobovits, and other religious leaders took part, as well as Dr. Parkes' widow. The same day the "Chronicle" reported the presence of Irish Chief Rabbi David Rosen as guest of honour at the annual prize-giving ceremony at Wesley College, the Irish Methodist Church's prestigious Dublin school.

USA ANTISEMITISM: A lengthy feature article in the JERUSALEM POST (4.12) reports that some recent surveys point to a marked decline in antisemitism in the USA, but there are also disturbing indications of a change in climate, with factors like anti-Zionism considered a potential threat ^{which might lead} to antisemitism.

ESSENES & CHRISTIANITY: Magen Broshi, curator of the Israel Museum's Shrine of the Book, believes that the Scrolls indicate a link between the Essenes and early Christianity. "We now know that much of Pauline Christianity that followed primitive Christianity was derived from Essene circles," he states. "Some parts of the Epistles of Paul and John read almost like quotations from the Dead Sea Scrolls." He also believes there is a clear theological link in such matters ~~as~~ the doctrine of predestination, the sharing of property, and that Paul was influenced by the Essenes of the Diaspora rather than by those in Eretz Yisrael. (J'LM POST, 13.11.81)

GREEK CATHOLIC ARCHBISHOP: Lutafi Laham has been formally appointed Archbishop of Jerusalem, Jaffa, Caesarea and the West Bank, taking up the place of Hilarion Capucci, communist gun-runner for the PLO in 1974, who was released and deported in 1977.

CHRISTIAN IDENTITY: It is very distressing that even the search for religion among Soviet Jews very often ends in a blind Jewish chauvinism and a terrible isolation which has nothing to do with the mainstream of Judaism. The main reason for this, besides the intolerance already mentioned, is also complete religious ignorance. One can also observe a limited Christian identity among Soviet Jews, which was also based on the same religious intolerance. (Soviet Immigrant & scholar Mikhail Agursky, JLM POST, 17.11.81)