

CHRISTIANS PRO-ISRAEL

Two lengthy feature articles by Professor A. Harel Fisch ^{about the} recent Christian upsurge of support for Israel and the Jews have appeared in the Independent daily "HAARETZ" and the National Religious Party daily "HATSOFEH". A summary and excerpts follow:

"HAARETZ" (7.4.82) "NEW SPIRIT IN CHRISTIAN WORLD": The article characterizes this movement as one which regards "the restoration of the people of Israel in the Land of Israel" as one of the essentials of their faith. "It appears, however, that our own attitude toward them is quite reserved." A description follows of the writer's impressions of last year's "Christian Feast of Tabernacles" sponsored by the International Christian Embassy. "There was no guile here, no hypocrisy whatsoever. These were ordinary folk, rank-and-file Christians, who had discovered in Zion a faith content which gave meaning to their lives." Fisch complains that, notwithstanding the international range of participation, the representatives from top echelons of Israeli society, including the Prime Minister, the coverage of the event on some 30 TV stations throughout Europe and North America, "it would be hard to say that this tremendous event was absorbed into our consciousness."

"I am not speaking of the followers of Rabbi Kahane who distributed notices outside denouncing 'the Mission'. Mr. Wilhelm van der Hoeven, who is in charge of the International Christian Embassy in Jerusalem, proclaimed to the conference, to the sound of loud laughter and cheers from the audience: 'Yes, we are missionaries. We are conducting a mission in our home countries on behalf of Israel and on behalf of the Jews.' He called upon the participants from the USA to return home and to win converts for Israel's position (during the controversy over the AWACS sale to Saudi-Arabia)." Nevertheless, there was minimal coverage of the event in the Israeli media; likewise, the pro-Israel film, "APPIES OF GOLD", screened by the Embassy later on, "will apparently not be seen by the Israeli public because it is simply too Zionist for us!... I detected no missionary tendencies in the film, nor even many Christian symbols..."

Fisch attributes Jewish reserve about the new pro-Israel Christian phenomenon to several factors: "It seems as if there are some kinds of feelings of inferiority: We aren't accustomed to think of ourselves in terms of greatness, and certainly not in terms of religious mission--in terms common to pro-Israel Evangelicals, for whom the State of Israel heralds a cosmic redemption." Secondly, a "psychological brake" is at work, the memory of past experience with the Christian church, its silence during the Holocaust, its reserved stance during our wars with the Arabs. Beyond this, "there is also the sense of strangeness on the theological-spiritual level. The Jewish instinct has always shrunk from the sombre symbols of the Church... the bleak Sunday (of American Puritanism) devoid of joy, in contrast to our Sabbath delight; and at the core of their faith is the Crucified one, signifying the dead God, not the living God; they emphasized the happiness promised the righteous in the world to come and not redemption in this world. However, the most difficult residue from the past for us is the remembrance of the Christian-Evangelical attitude towards the Jews as bearers of the curse (according to Stephen in the Acts of the Apostles). All this has sunk deeply into our consciousness as Jews, whether we are religious or not."

Now there seems to be an entirely new situation, he writes, "almost a new religion, and we are not sufficiently aware of the renewal in Evangelicalism, especially in the USA, the difference between the old Puritanism and the Evangelicalism of today, "a revolutionary change." The Glad Tidings Churches, for example, emphasize joy "in contrast to the traditional Puritan sombreness." They also promote joyful song and send their choirs to Israel annually to sing before citizens and soldiers, and are now raising funds for the establishment of a Jewish kibbutz in Galilee, "not a kibbutz for Christians but for members of the Kibbutz Artzi movement." Although there are many "variations and nuances within this new Christian camp" (and they include non-Evangelical Catholics and Protestants), it is "the right-wing Evangelicals (who) are today the dynamic element in this front. Rabbi Yehiel Eckstein is right when he states in the report he prepared for the Anti-Defamation League: 'The Evangelical Right is today probably the most active element working for Israel..and the Christian group most involved in behalf of Israel.'"

The theological positions within this "broad and many-faceted camp of Israeli supporters" is not fully crystalized; partly because much of the movement derives its strength from the electronic ministry, and then the leaders are "engaged more in reacting to the problems of the times than in theological principles." Nevertheless, people like F. Littel (author of "CRUCIFIXION OF THE JEWS") and the Catholic Rosemary Reuther & the Methodist Roy Eckhardt, in their writings, have been developing a thesis about the centrality of Israel in the redemption process "in the historical-temporal plane," which is also part of classical Christian belief (See Romans, chapter 11) (MORE)

But now there is a relationship to what is taking place in our immediate surroundings. The drama of redemption is focusing on the central events which have touched the people of Israel in our generation.

The "earthliness" of contemporary pro-Israel Christianity, even when completely unsophisticated, stands in contrast to that of Rudolph Bultmann and his followers, which sought to empty Christianity of every trace of earthliness or historicity, according to which the Christian is only concerned with his inner spiritual life. The Fundamentalists take the Bible as it is written in relation to the promises to the people of Israel. Jerry Falwell, "Moral Majority" leader, declares that his support for the Jews stems from the fact that 'I take seriously the literal significance of the covenant between Abraham and God, in which it is written: "I WILL BLESS THEM THAT BLESS THEE AND I WILL CURSE THEM THAT CURSE THEE." While this attitude towards Scripture is not a new one, its application is quite revolutionary. These leaders are well-balanced and circumspect, and some have excellent contacts with the Jewish community in the fight against antisemitism. Nevertheless, cooperation between Christian Evangelicals and Jews is not easy, because of the traditional anxieties of American Jews and many Israelis about the Right, especially the religious Right. (END ARTICLE HAARETZ)

Writing in the ^{National} Religious Party daily, Fisch opens with an analysis of the allegedly ambivalent attitude of the New Testament to the Jews: "There has always been a theological tension ^{in the relationship} between the Christian Church and the Jewish people. If we judge from the New Testament itself, the Jewish people is alternately a subject of blessing and of cursing, but it is impossible to be indifferent toward them." (A comparison is made of Stephen's words in Acts 7 and Paul's writing in Romans 11:2, 26.) "One cannot escape the clear conclusion that salvation comes from Israel and is aimed at Israel. This is part of classical Christianity. The Jew has a central role, whether for good or for evil, in the process of salvation."

There follows a three-paragraph survey of the Jewish response to the classical Christian position: Studied non-response; joining forces with liberals and secularists in seeking a modus vivendi which would avoid theological confrontation; and support of the ideal of separation of religion and State. The extreme disappointment with secular-liberalism in the West, appearing like a mask for a Faustian contract with the Devil for deifying Man, has led to a turning point in the West with a crucial confrontation between religious/secular Liberalism and religious Conservatism over family issues, pornography, abortion, creationism. This has often brought them into conflict with powerful sections in the liberal Jewish establishment which has identified with the secularists and theological liberals in America, especially. Nevertheless, some Jewish establishment groups, but not many, have taken measures to dialogue with conservative Evangelical groups because of their strong pro-Israel position. A number of examples of pro-Israel Christian activity are given, and the article concludes with two descriptions of special note: The Christian Feast of Tabernacles organized by the International Christian Embassy, and the demonstration of solidarity by the Christian group "TAU" in the USA in support of Israel. "We must adapt ourselves to this new situation of a pro-Israel Christianity, evaluate it properly, and in no way reject outright this great amount of support for the people of Israel." (END "HATSOFEH" ARTICLE 9.4.82)

BETH SHALOM AGAINST YAMIT WITHDRAWAL: Brief articles appeared in "MAARIV" (12.3.) and "HATSOFEH" (14.3) about Wjm Malgo's movement "Beth Shalom" which claims 200,000 members in opposition to the withdrawal from Sinai, including full-page adverts in the Hebrew press. Moshe Yud in "HATSOFEH" (29.3) suggests that they advertise in Europe & the USA, where they might influence "Jews of the type of Bruno Kreisky, the Austrian Chancellor who encourages Israel's enemies..." "ISRAEL NACHRICHTEN, TELAVIV" (12.3) also printed a brief news report about the movement.

U.S. EVANGELICALS: A full-page feature article ^{appeared} in the weekend "JERUSALEM POST" (16.4) under the heading "STRESSING THE FUNDAMENTALS" by Geoffrey Wigoder, following a lecture tour by the writer to Evangelical groups there, exploring their attitudes to Jews & Israel. A brief news story about Pat Robertson, "a staunch supporter of Israel both off and on the U.S. TV screen", appeared in the "POST" (7.4) concerning his support for the artists' gallery in the foyer of the Jerusalem Theatre for the coming year. A news story in the "POST" (16.3) about Christian tour promoter ^{is} John Noseworthy on his hundredth visit to Israel who works among the Christian churches. A feature "POST" article (6.4) was headed "P.L.O. WOOS U.S. CHRISTIANS" by Leon Hadar/N.Y. Correspondent, and dealt mainly with a controversy in Seattle, Wash. which sparked tensions between Jews and Liberal Christians and improved relations ^{between} the Evangelicals & Jews. A Visiting Prof. of English at the Hebrew University (from Seattle) criticizes the Seattle Jewish establishment for having "brought this particular misfortune upon themselves." (16.4) MORE

BAPTIST TREASURE HUNTERS: A group of ^{forty} Texan Baptists spent two months in the Judean Desert as an archaeological team trying to locate sacred vessels allegedly hidden by sectaries of Qumran following the destruction of the Temple—or described in the Bronze Scroll found in Qumran in a cave. A veteran Israeli archaeologist accompanying them, however, decided that the search could not be continued because of the dangers to life in reaching the cave in a very precipitous area. ("DAVAR" 6.4/OMER 15.4)

DANISH-CHRISTIAN WILL: A Danish Christian woman has left 42,762 dollars as a legacy to the Shaarei Zedek Hospital in Jerusalem. The Danish Govt has agreed to forego 2/3 of the Inheritance Tax due on the legacy because of its humanitarian aim.

GERMAN VOLUNTEERS: The work of a group of Germans with a strong Lutheran background who have abandoned the Church because of their disappointment with its response to Nazism during the period of the Third Reich is described in a 1½-page feature published in "HAARETZ" (26.3). Led by Gunther Gottschalk, born during World War Two, and raised in a strict and active Christian environment which involved much Church and volunteer work, they have developed a strong identification with Israel, and worked wonders in the Galilean town of Migdal (the home of Mary Magdalene). Working among the aged, the retarded, families, they have revitalized the sleepy town. They express much bitterness about the Church's failure during the Nazi period and a great love for the Jews and a desire to help Israel in practical ways. Gottschalk married another German volunteer and they have ^{been raising} ~~raised~~ a family of five in Israel.

MISSIONARY ACTIVITY

"PROTESTANT ECUMENIST SAYS CHRISTIANS SHOULD REFRAIN FROM 'COERCIVE PROSELYTISM OF JEWS'"
The heading of an article appearing in the JEWISH JOURNAL (BROOKLYN NY) on 30.10.81, which quotes Dr. Krister Stendahl, Professor & Former Dean at Harvard Divinity School and Chairman of the WCC Consultation on the Church & Jewish People. Dr. Stendahl told a group of Jewish leaders at a session of the American Jewish Committee's Executive Council Meeting that the "Guidelines for Jewish-Christian Dialogue admonish Christians and Churches ^{TO REFRAIN} from "coercive proselytism" of Jews and other non-Christians, urges the Church to "preach and teach the Gospel as to make sure it cannot be used against the Jewish people," points out the need for the State of Israel to exist in security and peace, and is of paramount importance in any dialogue with Jews."

"SERIOUS PROBLEM: MISSIONARIES ACTIVE IN ISRAEL". A two-page rundown of missionary activity ^{in Israel reported} in the "BUFFALO JEWISH REVIEW" (BUFFALO, NY, 10.9.81) as seen through the jaundiced eyes of "Yad L'Ahim", the anti-mission society. "It's sometimes dangerous!" the informant claims, to fight "the Mission." (sic!)

"VOICE OF HAIFA" (A Supplement of "YEDIOT AKHRONOT") reports on "MESSIANIC MERCHANDISE" ON THE STREETS OF HAIFA: Attractive young women knock on the doors of residents, offering free of charge holy books in which it is written, for example: "A man of Jewish nationality has no right to be called a Jew unless he has personally joined the Messianic stream whose source is in the Messiah himself (Jesus). (Yosef Galilee, Reporter, 12.2.82)

The feature article goes on to describe the "merchandising" of Messianic teaching by means of book sales and invitations to Gospel meetings. "With the curiosity of a reporter and an invitation I arrived at the appointed hour at "Bethesda". A small hall 8x10 metres, modest furnishings, a shelf of books and cassette tapes, facing the Church was one lone declaration: "JESUS WILL SAVE OUR PEOPLE FROM THEIR SINS..." (No pictures or images of Jesus or Mary). At the centre of the hall were some 60 chairs upon which were seated men and women: a age 40 plus and a few children, singing hymns in Hebrew, an old woman accompanying the worshippers on the piano, all being led by the veteran believer Yitzhak (Senya) Rasilov, whom I knew as a child at the Nesher school where we both studied...

I sat among the worshippers about 1½ hours as my curiosity increased. I tried to guess who was Jewish among them. When time for the sermon came, about ten of the worshippers gathered in a corner of the chapel for its translation into English. The guest preacher spoke in Russian as Senya translated his words into fluent Hebrew from the pulpit. It appears that most of the worshippers understood and spoke Hebrew. The meeting ended with light refreshments and a request that some of the free literature be taken "for friends also", among which were titles like "THE MAN FROM NAZARETH," "THE HOLY SCRIPTURES FOR CONTEMPORARY JEWS" "WHAT IS A JEW?" and others. I leafed through this last booklet and found written therein: "A man who is of Jewish nationality has no right to be called a Jew unless he has personally joined the Messianic stream whose source is the Messiah himself (Jesus)." People approached me, shook my hands like old friends...full of smiles... everyone. One of them was Hanan, 34 years old, a "Yehudi Meshihi" (Messianic Jew or Hebrew Christian), as he defined himself. A native Israeli, an engineer, graduate (MORE)

of the Technion, a sabra like any other...At first he enthusiastically outlined his faith before me, but after I convinced him that one sermon was enough for me that evening and that I had come as a writer and not as a believer "on the way", he agreed to tell me his story, interlarding his remarks from time to time with quotations from the Old and New Testaments as proof that "the hand of God was upon his way."

"I was married to a believing Danish woman in Israel and we have five children. We lived for a bout six years in Denmark near a Christian ("Messianic" lit.) school. The believers there demonstrated great love and understanding. Some of them had once been addicted to drugs and were delivered thanks to their faith. Although I was looked upon as a hard nut to crack, I felt a change taking place in me. I turned to the Chief Rabbi of Denmark and asked him to send me phylacteries (after telling him all), which he sent me free of charge. I put them on each morning for about a half-year even though prior to that I had not been observant. Finally, I felt that I was born again and that I believe with all my heart that Jesus is our Messiah.

"I and my wife are Jews and registered in our documents as Jewish. My parents received all this with very mixed feelings but were finally reconciled to the situation. I don't shout this on the streets, but if people ask me I don't conceal it. I served in the Army and now I'm in the Reserves like everyone else. I have almost no problems with the other Reservists. I feel that I'm a completed Jew and an Israeli who is willing to give his all for my homeland Israel." Thus far the words of Hanan.

Another young man who refused to give his name was happy to tell me how he rejoiced to avenge himself in this way of the State for the preferential treatment new immigrants had received over him...

I asked Rasilov who were these people and was their activity of a missionary nature? He replied that the congregation numbered some 30, most of them Jewish believers, the others being guests who had come to listen to the preacher, including "the vengeful young man". There are among them craftsmen, physicians, engineers, and their families. "Every believer is an emissary (missionary). This is pure Messianic activity designed to bring people to the recognition of their Heavenly Father and his Messenger, Jesus the Messiah. The congregation is registered as a non-profit society and operates according to the law," according to Senya.

In Haifa a number of bodies exist whose aim is to prevent and limit the operation of various missionaries. Such a society is "Agudat Ahiezer" headed by Mr. Mishkovsky. The largest of them is "Yad L'Ahim." According to Ben-Pinhas, their spokesman, there is in Israel "The Law of Conversion" which has yet to stand the test of reality. The spirit of the law requires that it be forbidden to engage in or propose conversion in exchange ^{for} any material benefit or otherwise. The law is enforced by the police, but a citizen must first complain and bring evidence that any such attempt has been made to change his religion in exchange for material benefits...Is the giving of innocent children's books within the purview of the law?

Ben-Pinhas adds: "The Messianic movements receive from abroad vast sums of money which are distributed among various denominations. Tons of propaganda literature are sent by post to Israelis from about 50 postboxes in Israel or by means of members of congregations which cooperate. They are about to purchase a building on the Carmel for the purpose of expanding their activities as well as a clinic which is at the disposal of Dr. Pokroy, a physician at the Rothschild Hospital, who is very active in this congregation."

With all the preventive actions taken by the organization "Yad L'Ahim", publicity, lectures, recruitment of young people, mainly in the ultra-orthodox community, vigorous activities in various clubhouses to forestall their running after all kinds of "Messianics," they remain inadequate to cope with such a well-organized apparatus with so many means at their disposal. The hope of Ben-Pinhas is that Jews from all strata of society who need spiritual aid, or those who have been persuaded or troubled by the missionaries, will not hesitate to approach their organization in Haifa, on Rehov Beitair, 2, (phone given). END ARTICLE.

"CHRISTIAN MESSIANIC SECTS HAVE CHOSEN THE KIRIYOT (HAIFA BAY SUBURBS) AS A FOCUS FOR MISSIONARY ACTIVITY: SERIOUS INCREASE IN MISSION ACTIVITY IN THE KIRIYOT." ("HAYD HAKIRIYOT" 19.3.82) Shlomo Abramovitz. In recent months there has been a significant increase in Christian missionary activity in the Kiriyot. This appears from a comprehensive investigation conducted by this paper. Checking out the various claims of area residents, it appears that various missionary sects have decided to concentrate their activities in this area because of its special demographic (MORE)

structure which provides a convenient base for their operations. The increase of activities is expressed mainly in the distribution of explanatory material and invitations to lectures on the subject of "faith" to hundreds of local residents. Likewise, the distribution of seemingly innocent literature dealing with physical and mental health has been noted, but between the lines lurk proposals to believe in Yeshua the Messiah (Jesus). In the course of this investigation children's books were also discovered in which Jesus appears as the final deliverer who succeeds in rescuing the literary heroes in difficult straits. An analysis of the written material reaching local residents reveals that at least fifty addresses in Israel are sources of the explanatory material for persuading people to join the various Christian Messianic sects.

In addition to the written material the sects conduct a variety of missionary activities such as: Invitations to religious lessons, lectures and stalls in public places. Some of the sects also make "house calls" at various addresses and try to exploit the economic situation or the mental condition of residents in order to persuade them to change their religion or to join a Messianic sect. It has been made clear without a doubt that some of the sects even financed emigration from Israel and these Israelis are obliged to convert to Christianity as soon as they arrive in the country to which they have emigrated. The "Yad L'Ahim" organization, which is fighting missionary activity for years, relates that many mission activists study in theological schools ways of convincing people to convert, as well as studying psychological and other techniques for locating the vulnerable points of people and to exploit them.

One of the sects called "Jehovah's Witnesses" ("Ayday Hashem") works systematically for the conversion of many citizens, distributing their workers throughout the area for various operations. Once a week they meet on Zionism Avenue in Haifa, report on their activities and seek ways of circumventing various types of resistance.... In the area groups like the "Jewish Christians," "Messianic Jewish Christians" "Messianic Christians," "Jews for Jesus," "Jehovah Witnesses," "Mormons," and other parent sects are operating. These sects and splinter groups have vast budgets which come to them from hundreds of places in the world, along with tons of propaganda books.

In all the Christian sects it is stressed that the conversion of a Jew is an important commandment of religion and their activists devote much time to it. This has turned it into a "business" which involves millions (in money) and a significant percentage reaches Israel through hundreds of pilgrims and tourists... who use their spare time to persuade Jews to join Christendom. Against this giant structure of the Mission only a few small voluntary organizations operate, the leader being "Yad L'Ahim", which is very active in this area, and has been operating since the 1950s... gathering information, infiltrating the Mission. A recent announcement of the organization reports that 10,000 young people and adults have joined the various sects, and most of the young people are highly educated and intelligent and persuaded to convert because of personal crises. Another area of missionary activity is among retarded children, with hundreds of families turning their children over to missionary organizations...

Meir Katz and Bezalel Steiglitz of "Yad L'Ahim" have noted that one of the most important areas of activity at the moment is the attempt to enforce the "Conversion Law" which is on the books but not being enforced. The law forbids conversion in exchange for material benefits, but it is hard to enforce because clear evidence must be presented that money or material benefits have been offered. The missionaries are aided by legal counselors who assist them in circumventing the law. A new area of activity for the missionaries is in the kibbutzim in the north of Israel. The missionaries come in as volunteers, and after an extended stay come to know the members of the kibbutz, and then the "volunteers" begin persuading those who are suffering from personal and family crises. (END ARTICLE)

"CONCERN OVER MISSIONARY PROPAGANDA ON TV TELECASTS FROM SOUTH LEBANON" (HATSOFEH 15.3) News article in N.R.P. daily conveys concern of Upper Galilee Orthodox about the new TV station taken over by the Christian Broadcasting Network in South Lebanon, formerly owned by "High Adventure Ministries" (George Otis). Orthodox sources have expressed surprise that the Israeli Govt and the I.D.F. have permitted the establishment of a TV station in South Lebanon whose aim is to promulgate the Christian doctrine. The programs will be heard by tens of thousands of Israelis.

"CHURCH SEEKING RUSSIAN JEWS" (JERUSALEM POST: 14.3.82) A report by Leon Hadar from New York about the Rev. Aksionov Meerson, a Russian Jewish convert to Christianity who now heads the Christ Saviour Orthodox Church in Manhattan and is deeply involved in a campaign to convert Soviet Jewish emigrants in the USA to Christianity. Other activities of the Russian Orthodox Church for converting Jews are also noted, including literature, Clubs for Russian-speakers, summer camp for children, a school.... Addressing the International Union of Jewish Journalists meeting in Tel-Aviv, Jewish Agency Exec. Chairman Arye Dulzin stated that evidence was given to the recent (MORE)

session of the World Conference on Soviet Jewry Presidium in Washington that hundreds of Soviet Jewish "dropouts" in the U.S. & Europe have been and are converted to Christianity, and that missionaries are active in the "dropouts" community. (NEWS BULLETIN)

HOLIDAY NOTICES: "ABOUT 15,000 IN PALM SUNDAY PROCESSION IN EAST JERUSALEM" (HAARETZ)
 "GOOD FRIDAY TODAY FOR MOST CHRISTIANS" (JERUSALEM POST, 9.4.82)
 "PALM SUNDAY PILGRIMAGE OBSERVED" (JERUSALEM POST, 5.4.82)

"NESS AMIM": A full-page feature article headed "GUEST HOUSE WITH A CAUSE" (Helga Dudman) in the JERUSALEM POST (19.3.82) describes the work, philosophy, theology of the "Nes Amim" moshav in Galilee seeking to "turn over a new leaf in Jewish-Christian relations." The writer notes that "at Nes Amim the idea of missionary work among Jews is unthinkable, precisely because the aim is to correct what is seen as an ancient Christian error. This is the Church doctrine, 'foreseen by Paul and warned against, but nevertheless ignored by the early Church: that God had 'repudiated His Covenant with Israel and re-established it with those who accepted the Messiah, i.e. the Gentile Church,' quoting an unnamed source."

CANTATA: "TO REMEMBER EVERYTHING": An Interfaith memorial to the Holocaust featuring a cantata by an Israeli composer, Eddy Halpern, is to take place in Plainville, N.J. on the 25th April with the participation of Jewish & Christian clergy. (AL HAMISHMAR, 18.4.82)

AID TO JAFFA CHRISTIANS: English Christadelphians have contributed a sum of money for the Scouts Club of the Arab Orthodox in Jaffa, and promises were pledged for additional aid for completing a library and for the needy aged. (AL HAMISHMAR 31.3)

"WHY CHRISTIANS CHOOSE ISRAEL" (CHRISTIAN COMMENT/OIKOUMENIKOS "POST" 26.3.81)

A summary of the doctoral thesis of Simon Schoon, a former pastor at Nes Ammim, and a former resident scholar at Jerusalem's Ecumenical Institute for Theological Research at Tantur. He deals with eight categories for classifying Christians in Israel: Arab Christians in ancient churches, Hebrew Christians, custodial Christians, monastic Christians, "Solidarity with Israel/Jews" (like Nes Amim), Dialogue Christians, Protestant Christians, Dispensationalists. The place of Israel in eschatology is always controversial among Christians, but "spiritualizing" Israel must be rejected. "Both Israel and the Church are meant to be spearheads of the Kingdom of God in the world...." "Jews who believe in Jesus face a very different set of problems... Their very lives seem to represent the tragedy of the parting of the ways between Judaism and Christianity in the first centuries...."

"JEWS, CHRISTIANS & THE MIDDLE EAST" (Allan Solomonow--NEW OUTLOOK, TELAVIV Jan '82)
 "Is it possible for Jews and Christians to talk?" asks Solomonow, director of the Middle East Peace Project in New York City and former program director of the Jewish Peace Fellowship. "The Christian community has not provided an environment in which Jews feel comfortable speaking out. There seems to be no authentic Christian response, only guilt of various kinds. Christians need to publicly affirm peace, justice and security for both Israel and the Palestinian people."

"CHRISTIAN OR JEWISH ROOTS IN THE HOLY LAND?" Brief review of a book entitled "CHRISTIAN JEWISH COMMUNITIES" by Fr. Blarmini Bagati, which show that "Christian communities lived in the Holy Land from the time of Jesus... Christian archaeology in Israel began in the 4th Century, and now we have uncovered 300 more years of Christian history preceding this period." Prof. Flusser of the Hebrew University has also studied and excavated in the same area, but is skeptical of the findings. "Those involved in the digs want to prove the depth of Christian roots in Israel, an issue concerning the Christians for a long time." (NEWSVIEW JERUSALEM 9.3.82)

"VIA DOLOROSA": New gathering place for pilgrims on Via Dolorosa is now being developed inside Lion's Gate in Jerusalem's Old City. The paved and stepped assembly point is designed to serve up to 150 pilgrims at a time. The project, initiated by the Jerusalem Foundation, is being financed by the Israeli Tourism Ministry, the Inter-ministerial Committee on Jerusalem, and the Municipality. (JERUSALEM POST 11.4.82)

"NEW BEGINNINGS": A survey from the "POST" London Correspondent Hyam Corney of Protestant and Catholic clergy's statements about antisemitism and Christianity and the need for a new beginning based on the recognition of Christian complicity in the past and "a deep contrition" in the present.
