

BAPTIST CHURCH FIRE (SEE ALSO SELECTIONS #107)

An additional 35 clippings were elicited (following the publication of the previous SELECTIONS #107) about the fire at the Baptist Chapel on 4 Narkis Street in Jerusalem, collated from local and foreign-language press in Israel and abroad. The INT'L HERALD-TRIBUNE of Paris carried a story the day following the fire by Jas. Freon (9.10.82); also the Int'l edition JERUSALEM POST (10.10). The foreign-language Israeli press items were culled from Yiddish, German, French, English, Spanish, Roumanian and Beginners' Hebrew journals. Most were news reports of the incident and subsequent investigation; several were editorial denunciations of the religious fanaticism which sparked the incident, and a few were feature articles about the Baptists. A letter from a Dutch Jewess in the J'LM POST (18.10) recalled how Baptists had come to the aid of Jews in her hometown following the destruction by the Nazis of the local synagogue. On the same day "CHRISTIAN COMMENT/OIKOUMENIKOS" (JLM POST) summarized the overwhelming "local and worldwide response" as well as the help provided by both Jewish and Christian friends. "The tremendous outpouring of love and concern by Jewish neighbours and friends, and the many checks given for the rebuilding of the church, is clear evidence that the arson does not reflect the attitude of the majority," said Pastor Robert Lindsey. "As Christians who acknowledge Jesus as Lord," he added, "we reject the path of bitterness and anger."

Meanwhile, Arab Baptists from Nazareth joined in helping the church, while Jewish rabbis and Christian colleagues joined hands in providing practical help to the congregation. A temporary structure has been set up in the parking lot adjacent the gutted church. Among collections taken, the donation of the Rotary Club of J'lm was noted (IS 15,400) with more money pledged. Several critical notes were sounded, one in the form of parliamentary query by Labour M.I. Tamar Eshel (JLM POST: 28.10), the other in a feature article (HAARETZ: 4.11) which elicited the police spokesman's reply that the special investigating team set up following the fire was ordered to "devote maximum efforts" to the case. (HAARETZ: 16.11)

In a candid feature article based on an interview with Norman Lytel of the Baptist Village in Petah Tikva (and former pastor of the J'lm Baptist Church), the women's magazine "LA'ISHA (20.10.82) discussed the history of the Baptists, its distinctives, its attitude to missions, and the public response to the fire. Lytel (who has lived in Israel for 18 years) reported receiving hundreds of phone calls from Israelis as well as from abroad expressing solidarity with the Baptists and sorrow over the incident. "We never knew we had so many friends among the Israelis," he stated. He also had reassured foreign callers of the warmth of Israeli response to the fire. "Look, we all know that there are lunatics everywhere in the world, and this was the work of a lunatic," he says. He also explained that for Baptists being a missionary has a completely different connotation from that in Israel. "With us a missionary is a messenger; not to convert people to being Baptists, but to spread Jesus' teaching of love...We give help to the poor, the orphans and widows and all kinds of unfortunates who turn to us, but our aim isn't to make these people become Christians. True, in the course of conversation with people we help we tell them about our faith, which is natural. Everyone speaks about his faith. If someone is convinced and decides to become a Baptist in the wake of such conversations, we are prepared to accept him, but only after a suitable interview when we are convinced that the person is truly interested in our faith. All the claims that we distribute money to people interested in conversion are not true. Nor is the claim that we encourage people to emigrate from Israel true. Sometimes Israelis do come and ask me to help them emigrate in exchange for conversion to the Baptist faith, but I don't help such people. True, there are in Israel Jews who have converted to the Baptist religion and they pray with us. In the U.S.A. there is even a Jewish synagogue which has accepted the Baptist faith and they are sort of Baptist Jews. But there are also many Baptists who have become Jews. Religion and faith are free and subject to each person's own judgment. For that reason we perform Christian baptism only for adults." Norman Lytel and his family, along with four other Baptist families living in Baptist Village, are actually emissaries of the Baptist religion in Israel. "We do information work for the Baptist faith in Israel just as your information emissaries do information work on behalf of Israel abroad," he remarked.

HEBREW CHRISTIANS

BISHOP MONTEFIORE: The Anglican Church last week heard the Bishop of Birmingham, Hugh Montefiore, accuse Christians of antisemitism which had led to the Holocaust. In his critique during a church discussion of the Jewish-Arab problem, Montefiore (a member of the family of Sir Moses Montefiore, the well-known Jewish philanthropist and advocate of Jewish causes in the 19th century) declared that he spoke "from the perspective of a Jew by race and a Christian by conviction...I am a Jew notwithstanding the fact that I am also a Christian." Bishop Montefiore accepted Christian faith at the age of 17, (DAVAR : 24.11.82)

"CONVERTS": Three feature articles about alleged "rice" converts from Judaism to Christianity in the 19th century--The German-Jewish poet Heinrich Heine and several colleagues plus the antiquities dealer Moshe Wa. Shapiro--appeared in HAARETZ (24.9; 1.10; 8.10)

MESSIANIC FANTASY: A reminiscence of an odd affair in Jerusalem after World War II and in the early days of the State of Israel involving a Hebrew-Christian Baptist (Akiva Stark), a French-Catholic woman married to him, and a self-styled prophet (Yehuda Ben-David) who seduced her to be "the mother of the Messiah" appeared in KAWL HA'IR (1.10)

"BROTHER DANIEL": A three-page feature article about Oswald Rufeisen ("Brother Daniel") on the 20th anniversary of the Israeli High Court ruling on his petition to be granted Israeli citizenship under the "Law of Return" as a Jew by nationality and a Catholic by religion, appeared in HAARETZ (26.11). (The Court with one dissenting voice of Haym Cohen ruled against the monk.) Rufeisen's family background in a Polish-Jewish home where he received a Traditional Jewish education (including activity in the religious Zionist youth movement "B'nei Akiva") is described. During the war he worked with the Resistance movement at the time of the German occupation of Poland, and later found shelter from the Germans in a Catholic convent. "It was among the nuns that I encountered the personality of a great Jew, Jesus," he remarked. "It was while reading the New Testament that I found the answer I was seeking." He eventually joined the Carmelite Order because he knew they had a centre in Israel and he hoped eventually to live there.

Rufeisen is a friend from Polish days of the present Pope and tried to influence him not to meet with Arafat. He is also pressing for Vatican recognition of Israel. Meanwhile, he serves the non-Arabic Catholic community in the North, mainly East European spouses of Jews from East Europe and the children of mixed marriages between Jews & Catholics. He longs "to return Christianity to its Jewish foundations which have disappeared from it: a love of creation and not only love of the cross, a stress on love and not only on propositional truths, a Jewish faith in God and not a Hellenistic faith in Him, and a religious pluralism." He shepherds a flock of about 300 believers and is not involved in any missionary activity. "I never approach a home to which I have not been invited," he insists. At first he did baptize a number of Jews who expressed an interest in Christian faith, but he was disappointed in them when he learned their motives were emigration, and he hasn't baptized any Jews for 17 years.

A Hebrew-Catholic colleague of Rufeisen (Fr. Elias Eric Mann of South Africa) is also referred to. Rufeisen claims that they have very diverse views about Israel and the Jewish people, which generates some tension in their relationships. "I see no future for the Jewish people apart from the State of Israel, but for him the State is only a means," Rufeisen remarks, adding: "He is interested in setting up a world organization of Jewish Christians, but that doesn't interest me." Meanwhile, Rufeisen maintains good relations with a younger brother in a moshav and his family.

PETER SCHNEIDER: The death of Canon Herman Peter Schneider, Jewish-born Anglican priest and secretary and consultant to the archbishop of Canterbury and of York on interfaith relations, at age 54, was reported in the J'LM POST (11.11) and CHRISTIAN COMMENT: GIKOU-MENIKOS (12.11) devoted a Friday feature to Canon Schneider's life work, especially in the field of ecumenism, interfaith, and a reappraisal of Christian-Jewish relations.

ARCHBISHOP LUSTIGER: "My meetings with Jean-Marie Lustiger, 'the Jewish archbishop' of Paris, and the topics of conversation are usually fixed a few weeks in advance," an Israeli reporter in Paris writes in AL HANISHMAR (5.11). Joshua Rosi describes his recent talks with the archbishop on unscheduled topics; namely, the media coverage of the Lebanese war, antisemitic outbreaks in Europe, and the Pope's meeting with PLO leader Arafat. He was incensed at the unfair coverage of the war, expressed his displeasure at antisemitic incidents by attending a special synagogue service, and regretted the papal reception of the PLO chief, but noted some positive results in the form of pro-Israel declarations.

MESSIANIC JEWESS: "THE PRIVATE CONNECTION OF ZIVA TO HEAVEN--SHE WAS AN ISRAELI BEAUTY, EMIGRATED TO THE USA, MODELLED FOR 'VOGUE', CHANGED HUSBANDS--UNTIL SHE FOUND HAPPINESS

BY BECOMING A MESSIANIC JEWESS." Ziva Beckman (Margolit) was raised in a traditional Jewish home in Haifa. Today she is brimming over with sayings of the Sages and quotations from the Bible, displays an astonishing expertise in all the prophecies of Zechariah, Ezekiel, Isaiah and others. It was two years ago that she had a spiritual revelation, was born again, according to her, and today has an almost personal connection with God. For her, God is a close friend and her relations with Him are not in the realm of religion. Ziva is not a Jewess and neither is she a complete Christian; she is a Messianic Jewess. ("Yehudia Meshihit"; lit.) She has come to visit Israel leading a group of believing Christians from North Carolina in order to celebrate the Feast of Tabernacles. (There follows a description of the glamorous life she led in the U.S.A. to which she emigrated 20 years ago, as a model, a doctor's wife, moving in "the jet set", all of which led to "despair and absolute misery.")

It was by a chance meeting in Israel (to which she had come for a visit with her 11-year old daughter two years ago) that a door of hope opened to her. She came to know one of the leaders of the sect of Yehudim Meshihim (Messianic Jews), Christians who believe in YESHUA ('not "Yeshu" she insists) (a name which has negative connotations when used by ultra-orthodox Jews: TRANSL.). This was someone who proposed a solution to her problems. She began to read the New Testament, and it was but a short step to the Tenakh (O.T.), which she learned to know and love to such an extent that her day's routine includes four hours of audible reading at home of the Old & New Testaments.

Little by little, Ziva has become a faithful citizen and admired leader by the international Christian community. She has a private office for rescue and salvation in her residence in North Carolina called "Ray of Light." They meet every Sunday for a religious service in church where they express in words and music much love for Israel and their neighbours. "All the beauty of it is in the perfect identification with the Jewish people, in our concern and prayer for the integrity of Israel and Jerusalem, the eternal city," says Ziva. They sing, dance, hold hands enthusiastically endlessly.

"Faith gives us the power to love," Ziva continues, "and this helps in life in the place where psychologists fail. Hatred is a poison and it causes all kinds of suffering, including the perplexity and the weakness of the individual and of the Jewish people as well." And it hurts her that they don't teach enough Bible in Israel. In the Bible is to be found the answers to all questions, and only through it is it possible to draw strength to cope with all of life's problems. This is her formula.

In addition to the study of the Bible, she also prays much and fasts whole days, being nourished only by water, and thus she draws near to God. So why not become an Orthodox Jewish penitent, I ask. Because that's hard, she replies. It's simply too rigorous to be a slave to ordinances 365 days in the year... Her contribution to society consists of help to prisoners, the mentally ill and others who have been rehabilitated by means of much Bible-reading, including the New Testament of course. In her sect they are careful about dressing conservatively, and they don't smoke, drink, and lead a modest married life (with no pre-marital sex), and with the help of "Sunday therapy" and the sense of fraternity and unity among them, they are happy people. "Is it well with you now?" I ask. "Certainly, what do I lack?" she answers. And in the old Zionist dream of hers she sees herself returning one day to Jerusalem to live opposite the Old City walls, from whence she will go forth to breathe strength and courage upon her many believers in the U.S.A. (MAARIV: 26.10.82)

THE ARCHITECTERS OF CARMIEL: Shaul and Graciela Architektter are Messianic Jews originally from Latin America who are seeking to prevent the return of Maria Schwartz and her seven children to Nicaragua. Mrs. Schwartz, a Nicaraguan Catholic married to an Israeli Jewish seaman who has disappeared abroad, suffered a severe nervous breakdown following her return to Israel about a year ago, with her husband having promised to follow later. After giving birth to another child shortly after arrival, her condition deteriorated and she was hospitalized. Her children were placed in several shelters with four of them being foster children in the Architektter home in Carmiel. By Jewish law and usage the children are considered Catholic, and a Catholic social worker, Elisheva Hamker, was appointed guardian. The Jewish Agency has refused to assume responsibility for the family under the terms of the Law of Return, and the Catholic guardian has claimed the family could not be kept together in a suitable Catholic environment in Israel. As a result, an arrangement was worked out in cooperation with Israeli authorities to return the mother and her children to her family in Nicaragua, with the children to be placed in an institution for children in Nicaragua.

Upon learning of the arrangement, the Architektters obtained a lawyer and won a staying order against their departure. "How can it be that the Jewish Agency and the Welfare Department permit the Mission to do as they please?" Graciela remarked to the reporter

for the women's magazine "LA'ISHA". "How can they permit children to return to Nicaragua, to a country where ^{there} is famine, frequent wars, and with whom we have no diplomatic relations even?" she asks. Following the issuance of the order nisi, the court asked the lawyer to return to the Haifa District Court to hear the arguments of the parties. And on 28.11.82 the Haifa court ordered a professional opinion by a psychologist before determining whether it was in the children's interest and welfare to be returned to Nicaragua. Meanwhile, one of the neighbours informed a journalist that the Architektors belong to "Jews for Jesus". Graciela was asked whether she were Jewish. "Of course I'm Jewish," she replied; "and so is my husband, my mother, all of us are Jews. We keep the Sabbath and eat only kosher food. True, we belong to a group named 'Ye hudim Meshihiim' (Messianic Jews), and we believe Jesus is the Messiah; but don't forget that Jesus was Jewish." Notwithstanding her faith in Jesus, Graciela did not hesitate to turn to the rabbi in Carmiel with a request to convert Maria and her children to Judaism (to which they were amenable) in order to prevent their departure from Israel; but the conversion process could not be carried out since the children are minors and the mother is hospitalized. (HAARETZ 29.11; LA'ISHA:

AL HAMISHMAR: 24.10; and others)

"DOCTOR" ELIYAHU-LEVY-LEVINSKY: The escapades of 64-year-old professing Hebrew Christian E. Levy were described in KANAL HA'IR (J'LM: 19.11). Levy, who defrauded Mormon leader Daniel Rona in Jerusalem, was eventually exposed as a long-time "confidence man" who posed as a pathologist using a forged medical certificate and obtained goods and money under false pretenses. He had previously been imprisoned for five counts of fraud in the 1960s. An examining psychiatrist told the court which tried him that he suffered from personality disorders which inclined him to fraud, and there was little likelihood that he would change his social behaviour. For his recent offences involving numerous frauds in amounts estimated at some 150,000 shekels he was sentenced to two years imprisonment plus one year probation in order "to protect the public from the man and his like", the judge remarked, but nevertheless took into account Levy's advanced age and the fact that he had confessed to all charges and expressed sorrow for them.

"THE MISSION"

Rav Golding, responding to negative correspondence in the POST about his work (SEE SELECTIONS #106, top page 1), wrote: "I am concerned only to combat missionary activity amongst Jews and to seek to have dialogue with any Jew who wishes to return to Torah. As for Christians who act to help us without ulterior converting motives, I pray with utmost sincerity that God will bless them as he has promised. (JLM POST:1.10.82)

FALASHAS: It would seem that there is no tribe in Israel which has so fed the Jewish imagination during the past two centuries like the Falasha tribe. At times it even seems that the imagination and even the acts of the Protestant Christians or Anglicans did not lag far behind the Jewish imagination. Looking backward, it seems that in this struggle between the Christian Mission, which laboured persistently and stubbornly to win souls among the Falashas in Ethiopia and those good Jews in Europe and the Land of Israel who sought to rescue the remnant of "the members of the tribe of Dan" the former have had the upper hand. (EXCERPT FROM BKGD ARTICLE BY ISRAEL LIPEL UPON RENEWAL OF ANCIENT FALASHA RITE CALLED 'SIGD' ON MT. ZION: MAARIV, 12.11.82)

MURDER ACCUSATION: The police this week detained a young Orthodox Jew who has reportedly confessed to the murder of a Greek Orthodox monk at the Beer Yaacov Church near Shekem, also a nun, and a Tel-Aviv gynecologist two years ago. He is said to have told police investigators that the motive for the murders was religious. He linked the monk and the nun to alleged missionary activity and the gynecologist he accused of performing abortions in his private clinic. The police described the youth as eccentric and unbalanced and are cautious about crediting the confession. The youth has also been questioned about the burning down of the Baptist church two months ago. They are trying to learn whether he worked in cooperation with others. (HAARETZ, MAARIV, YEDIOT AKHRONOT:29.11)

NEWS OF CHRISTIAN COMMUNITIES IN ISRAEL

NATIONAL CONFERENCE: The first national conference of representatives of all the Christian communities in Israel failed to agree on united dates for observing the major Christian festivals, mostly due to the opposition of the Orthodox Patriarchate in Jerusalem. The conference was organized by the Ecumenical Committee, and more than 100 representatives from 18 locations participated. There was agreement, however, on the need to set a common date for Christmas and Easter. A follow-up committee has been organized, and it will prepare a second conference within six months. (HAARETZ; 12/11, 14/11; AL HAMISHMAR 14.11; DAVAR 13.11)

MARRIAGE AND DIVORCE: A Christian woman married to a Jewish man in a civil ceremony in Cyprus won an alimony demand following separation although their marriage was not

recognized by Israeli courts. (YEDIOT AKHRONOT : 3.10.82)

ARAB BAPTIST: "A BAPTIST PRIEST WHO LOVES THE HEBREW BIBLE? HE HOLDS THAT COEXISTENCE BETWEEN JEWS AND ARABS IS POSSIBLE." A feature article under this heading appeared in the Yiddish journal "LETZTER NAYIS" (23.9) based on an interview with Rev. Edw. A. Suti, a 43-year-old Haifa Univ. student majoring in Bible and Jewish thought.

SECTARIANS

"IR OVOT": "THE MESSIAH WHO WILL COME FROM THE EDOM MOUNTAINS WILL FIND SIMHA PERLMUTTER WITH ONE WIFE AND FIVE CHILDREN ONLY..." (MAARIV:5.11.82) Under this heading a 3/4-page feature article by Buki Nach related the escapades of "a group of eccentrics, some of them Christians," who emigrated to Israel 16 years ago, settled in the Arava, and have since "risen on the staircase of Judaism" under the guidance of their "prophet" Simha Perlmutter; how they were entangled by debts, how they discovered a fountain whose "holy" waters have healing powers, and why one of the wives of the leader fled in the darkness of night while snatching away four of his children. Most of the members of the settlement founded by Perlmutter left in a group three weeks ago; and he also faces a bank debt of eight million shekels, while all the bodies in a position to help him have severed contact with him; nevertheless, he is not in despair. "All the plans are in God's hands, and if this is the price required to bring nearer the coming of Messiah, I am prepared to pay it," he says.

Now 48, Perlmutter was at first suspected of belonging to "Jews for Jesus" when they arrived in 1966. They eventually settled in the Arava because of his belief that the Messiah would come from the Edom mountains to a great plain. Six years ago he decided that they would all become "penitents" (ultra-orthodox Jews), and he also completed the conversion process (through the offices of Chief Rabbi Goren) of the Gentiles among them. About a year ago water was drilled in an adjacent area and Simha claimed they were healing "holy" waters, and he refers to letters of gratitude received from pilgrims throughout the world attesting to this. Some thirty guests at a time visit the sulphurous waters. Until recently there were 80 people on the site, but only 25 have remained, including his aged parents, following the breakaway of his first wife Judith with four of his children and others of the group.

Because of the severe indebtedness they had incurred, Perlmutter gathered his followers together for a "last stand" and told them that "from now on we'll have to live on bread and milk in order to rehabilitate ourselves," as a result of which many left. But it becomes clear that the main reason for their leaving (upon further investigation) was the feeling they were living in a dictatorship, and this was most keenly felt by the "converts" from the Gentiles and the Jewish "penitents" in the wake of Perlmutter's move to conform them to ultra-orthodox Judaism. Following the breakaway of his wife Judith and the children, the police and courts were notified; but no one has yet turned up. Meanwhile, at Ir Ovot they are eating only "bread and onions."

"MOONIES": In a three-page feature article, the weekly HAOLAM HAZEH (17.11) reported on connections of Israelis to conferences organized by the Moonies Unification sect. Under the heading "CABINET MINISTER NEEMAN AND THE MESSIANIC CONNECTION", the weekly reported Neeman's participation as well as several other well-known personalities who have appeared at conferences sponsored by the sect on such topics as terrorism and the media, scientific advancement, comparative religion, etc. There is apparently no religious connection of the Israelis to the sect, but criticism has been leveled at their participation.

MORMONS: MAARIV (27.10) reported Mormon faithfulness in continuing their pilgrimages to Israel notwithstanding a general drop of pilgrims; also their meeting with the Israeli Tourist minister.

"FINGER OF GOD": A series of news clippings about the "Finger of God" sect appeared in the Israeli press in connection with arrests made for alleged possession of drugs by the sectarians. One sect leader, an Israeli poetess, Rina Shani, announced that she and her followers would emigrate to India. She pleaded not guilty and denied that she or the members of the group used drugs. (MAARIV: 22.10; 28.10; 3.11)

SUNDRIES

GARDEN OF EDEN: Dozens of citizens took an interest in the Garden of Eden which was said to be near Kibbutz Afikim in the Jordan Valley. Immediately afterwards kibbutz members were surprised to learn that the serpent had disappeared from their nature house. The question now is: Who enticed the serpent in the kibbutz? (HAARETZ: 3.10.82)

ASSORTED PRO-ISRAEL GROUPS: A series of clippings dealt with several ~~xxxxxx~~ ^{visiting} groups: representatives of Mim Malgo's "Beth Shalom movement of 40,000 Christians in Europe and America. (HAARETZ, DAVAR: 21.10.82). Also noted was the appearance of the International Singers from Denver, Colorado for a round of performances on IDF bases as well as before civilians. All proceeds from the performances were designated to the Soldiers Welfare Committee projects. (HAARETZ, DAVAR, YEDIOT : 3.10.82)

AMERICAN CHRISTIAN THEOLOGIAN: A manifesto issued by a group of American Christian theologians proclaimed that "the history of antisemitism proves that the world most often remains silent in the face of acts of horror except if Israel is accused. Those who remained silent over Hiroshima, Hai Lai, Cambodia, PLO terror, now lift their voice forcefully to denounce Israel...nor has there been the slightest criticism of the true perpetrators of the massacre (in Beirut), the Falangists." An interfaith committee will be meeting to discuss antisemitism in the wake of the recent war in Lebanon. (HAARETZ, DAVAR, HATSOFEN, AL YANISHMAR: 8.10.82) In a letter to DAVAR (10.10.82) from Washington, Joseph Priel writes that Jerry Falwell is still standing by P. Begin. "I think it is hypocrisy when world leaders call for the resignation of Sharon and Begin. None of them called for the resignation of the U.S. President in the wake of the Hai Lai massacre in Vietnam," Falwell said.

VATICAN AND ISRAEL

Israeli Catholics have expressed shock over the Pope's meeting with Yasser Arafat in the Vatican in a letter to the Pope signed by Israeli Hebrew-speaking Catholic leaders (Yohanan Elihay, Bruno Hussar, Nahum Roche, Hanna Kleinberger, Rina Geftman). Marcel Dubois,

the monk who teaches at the Hebrew University, also supported the letter and thinks there may be a possibility of Israeli President Havoron being invited to the Vatican. (HAARETZ: 13.10.82) A feature article based on interviews with Bruno Hussar, Yohanan Elihay and Marcel Dubois appeared in HAARETZ (15.10.82) under the heading of "BROTHERS AND STRANGERS IN JERUSALEM: ISRAELI CATHOLIC MONKS SEE THEMSELVES OBLIGED TO BRING A MESSAGE THAT WILL BRIDGE THE WIDENING GAP BETWEEN CHRISTIANITY AND JUDAISM."

"DIGEST" BIBLE: A reprint from a NEWSWEEK article about a "READERS DIGEST BIBLE" appeared in HAARETZ (5.10). The project, begun in 1975, has resulted in a "DIGEST" Bible of 816 pages. A sample comparison of Matthew 15:29-31 in the traditional text and in the "Digested" text was also given. The writer concluded that it is a valuable work for laymen who want to read the Bible as they would a novel or a book at one sitting.

SALOME: Oscar Wilde's play "Salome" (translated into Hebrew by Israeli writer Pinhas Sadeh) was presented by "Habimah" and reviewed by HAARETZ critic Michael Handelsaltz. Under the caption, "They Lost Their Head," the reviewer takes a very dim view of the acting, staging and the entire production. "Surely the producers were striving to prove that this is an impossible play to produce," he writes caustically, "and I was convinced." The play is based on the account of John the Baptist's beheading at the bequest of Salome, Herodias' daughter. (HAARETZ: 31.8.82)

PHILOSEMITISM: A Book Review by Yoram Bronovsky of David S. Katz's work, "PHILOSEMITISM AND THE RE-ADMISSION OF THE JEWS TO ENGLAND 1603-1655." One chapter deals with the eschatological motives of various English philosemites who favoured the return of the Jews to England in order to fulfill prophecy of their dispersion to the ends of the earth. This was in anticipation of their final redemption before the Second Coming of Jesus and the final redemption of the whole world, according to their eschatological view. The book was highly recommended by the reviewer. (HAARETZ: 8.10.82)

END TRANSCRIPTION/6.12.82/mb
