

HEBREW CHRISTIANS

Continuing its series of interviews with the Jewish Archbishop of Paris, Aharon Jean-Marie Lustiger (SEE SELECTIONS No. 98, page 1), "YEDIOT AKHRONOT" published two more extensive "talks" (Q & A) between staff correspondent Yeshayahu Porat and the Archbishop on 15.1.82 and 22.1.82, two full pages each with photographs. Following are excerpted questions and answers:

Q Were there external influences which directed you towards Christianity?

A Nothing more than from reading and from high school teachers, some of whom were Catholics, some Jews and some absolute unbelievers. It was the figure of Jesus as the Messiah, and Jesus in the likeness of the Jewish people, that was the key to my introspection in those years.

Q You said earlier that you were influenced by the Bible. What in particular in it?

A Everything in the Holy Scriptures stirred me, surprised me.

Q How did your parents react when they learned of your Christian inclinations?

A They absolutely rejected it and turned against me. I said to them: "I'm not leaving you, I'm not going over to the enemy camp, I don't cease being a Jew; on the contrary, I've discovered a way of being a Jew." I realize that to Jewish ears that sounds scandalous, but that was my experience.

Q You said earlier that you wanted to serve mankind. Could you not have served within the framework of Judaism as a Jew?

A At that time Judaism had for me no different content from what I found in Christianity...It never entered my mind to to escape from the (Jewish) situation of being with the persecuted (during World War Two), but its fulfilment and significance could only come with the acceptance and recognition of Jesus, the Messiah of Israel.

Q (The correspondent describes to the archbishop his own deliverance from the Nazis shortly after his bar-mitzva through the kindness of a village priest in France, who also rescued many other Jewish children, and although he never tried to influence them to convert to Christianity, he said more than once to him: "Look, my son, you are being persecuted because your people has not recognized Jesus?") Archbishop, is this not Christian teaching?

A I know that such things are said, and it was one of the things for justifying the plight of Jews in Christian countries, but I never have identified with such remarks. It is absolutely not a part of the Catholic faith...although it may be a conventional, popular, widespread interpretation. When I state that I do not accept such interpretation, I do not hazard any deviation from Christian doctrine.

Q Would it not be logical for you to say to us: "If you want to be good Jews, if you long for redemption, convert!" (I don't recommend that you say that, but you didn't!)

A It is not for man to decide what he shall be; it is God who decides for man..first of all, and afterwards man...The relationship between Judaism and Christianity is a subject in Christian theology that has only barely begun to be dealt with. (There follows a lengthy discussion about the theological, historical and exegetical implications of Jewish-Christian relationships, of the Biblical texts in their Hebrew, Greek and translated contexts.)

Q Do you believe that the promises inherent in the coming of Messiah have been fulfilled in the appearance of Jesus within history?

A This is THE Question which divides us. (He elaborates on the tension and mystery of partial fulfilment of the promises and the need for Jew and Christian to remain.)

Q In your eyes Christianity is a kind of "open" Judaism for the Gentiles including idolaters who have been made partners with Judaism. In this way Christianity began?

A In a certain sense, yes. (He describes the conflict within the early Jewish Christian church over the admission of Gentiles.)

Q Your religious view recognizes the survival of the Jew as essential for general survival?

A Yes, it is a matter of God's will.

Q Perhaps it is only because you are "Aharon" and have remained in a sense a Jew that you are so respectful to Judaism and the Jews? I've encountered other attitudes than yours.

A That is very possible but very sad--for them. (He discusses the distinction between "Jew" and "Israel" in the New Testament context and the tension reflected between Israel and the pagan and the implications for Gentile Christians of Paul's teaching about the "grafted" branches on the root of Israel..."and the root continues to exist.")

Q How do other Christians, especially among the clergy, react to you?

A I don't take much notice of the opinions of others...sometimes there is ^{a small} ~~some~~ of antisemitism...but in the eyes of those Christians who laid upon me this responsibility, there is a kind of reminder of the ~~roots~~ ^{roots} of Christian faith...a living recognition of the beginnings of Christianity (among the Jewish people). (He concludes with a warning against Marcionism and similar attempts at de-Judaizing Christian faith.) MORE

It is impossible to understand Christianity, the concept of the Messiah and the figure of Jesus if one does not understand and respect Israel. (END 15.1.82)

CONCLUDING THIRD CONVERSATION WITH ARCHBISHOP APPEARED ON 22.1.82, EXCERPTED AS FOLLOWS:

Q When you refer to the New Testament's source in the Old, do you mean the 10 Command?

A To them, and to the "Shema" and to "Love your neighbour," which stand at the centre of the teaching of Jesus in the New Testament.

Q Do you feel solidarity with the Jews of the world?

A How can it be otherwise? Are you not speaking of my kinsmen?

Q What happened after your conversion at the age of 14?

A (The archbishop describes the situation in Nazi-occupied France and in the south, his mother's deportation to Auschwitz where she died, the wearing of the yellow Star of David, the underground existence of himself and his father, his activities in a student underground movement, the liberation, and his determination to become a priest, his student work, and eventually his appointment as Bishop of Orleans.)

Q Before your appointment, did the Pope know of your Jewish origins?

A Certainly....after I received the appointment, I sent him a letter telling him that my parents came from Poland, and that most of my family were destroyed in Auschwitz and elsewhere in Poland.

Q Do you have contact with the Jewish community in France?

A I have met with the Chief Rabbi (of France) (and other rabbis). The Chief Rabbi attacked me forcefully in newspaper articles but afterwards was very friendly and cordial, saying he hadn't properly understood some of my remarks to the press. I don't have any ties with the Jewish community as such.

Q How can a believer, a man of God, explain the Holocaust?

A ...The only possible answer to your question is--silence...I sometimes ponder in the depths of my heart that out of absolute evil God can produce absolute good...

Q One has to be graced with perfect faith to say what you are saying.

A Yes, I know, but I'm saying what I can, and I also think that all of this is part of the sufferings of the Messiah....

(There followed a discussion between the two about antisemitism and possible future holocausts; the conversation moved to the Vatican and John Paul 2, to similarity between several Jewish and Christian holy days--Hanuka & Christmas, Passover & Easter--and then it reverted to his family, and some closing questions and answers about Israel as an ideal and as a reality in the modern State.) (END EXCERPTS 22.1.82 YEDIOT AKHR.)

A RESPONSE: "TO BE A JEW NOWADAYS" (In the wake of the conversations with Jean-Marie Lustiger, the Jewish Archbishop of Paris). ("YEDIOT AKHRONOT" 31.1.82) Michael Sagar, an Orthodox Israeli Jew discusses the implications of Lustiger's remarks in the light of contemporary Jewish life. Formerly, Jews were physically vulnerable in the extreme but spiritually with regard to their commitment to Jewish tradition invulnerable, the writer contends. Since the establishment of the State of Israel and the modern national renaissance, the situation is reversed. The mass of Jews even in Israel have become alienated from traditional Judaism, and this fact is arousing Christian hopes for their conversion to Christianity. True Jewishness can only be expressed finally in a traditional Jewish life in the manner Jews lived and died before they were "secularized" en masse. Lustiger is a very gifted and clever person, but his statements about his Christianity providing "a good way for being a Jew" are a real danger in this confused age when the distinctive Jewish way of religious and national life is no longer maintained by masses of Jews. It is a radical approach even from a Christian perspective since it seeks to blur the differences between Jew and Christian. Lustiger was too clever to call openly for Jews to convert to Christianity in order to find "a better way of being Jewish," but this is what his theology demands. The threat posed by Lustiger may not be so stark here in Israel where there is no significant confrontation with a Christian community, but it is in the Diaspora where there is a constant encounter with Christianity. Witness the thousands of young Jews who have become "Jews for Jesus" in the U.S.A. and even in France. "May I be proven wrong," the writer concludes, but there is a real danger facing the Jewish people not only from secularist assimilation among the Gentiles but of conversion to Christianity under the guise of "true Judaism", which--whether openly stated or concealed--lurks behind the remarks of Lustiger in the conversations with him. (END SUMMARY)

SOVIET JEWISH CONVERTS: "MAARIV" & "YEDIOT AKHRONOT" (27.1.82 & 3.2.82 respectively) carry stories about the conversions of many Soviet Jews to Christianity--in New York, primarily through the Pravoslavnic Church pastored by a Jewish priest (whose wife is a former Israeli), the Meirsons, A Jewish Agency official attended a baptismal service of seven Soviet-Jewish "dropouts" in N.Y.C. at "Christ the Saviour" church on 71st St. in Manhattan, attended by 100-150 persons. In Chicago the Baptists are allegedly (MORE)

active in evangelizing Soviet Jews, having opened a clubhouse, a library, and an English-language school, and also publish literature, organize trips. Many of the Soviet Jews have a very weak sense of Jewishness, the Jewish Agency man claims, and in addition to the material benefits offered by Christians, they succumb to a sense of loneliness in a new country. Aside from the activities of the Habad hassidic group little is done by the Jewish community in the way of ^{offerings} spiritual aid. Such aid as is provided by Jewish communities is usually of a material nature only.

MONTEFIORE'S HEBREW CHRISTIAN DESCENDANT: The Anglican Bishop of Birmingham, a descendant of the 19th Century Jewish philanthropist and spokesman for persecuted Jews of his time, has been approached by the Israeli geographer for aid in the transfer of the remains of Moshe Montefiore from England to Israel. (HAARETZ, 1.2.82). A daughter of the well-known Bentwich family in England (many of whom settled in Israel) also was a convert to Christianity. (HAARETZ 5.2.82 in an article about the Bentwich Family)

ZEALOTS AGAINST "THE MISSION"

A U.N. automobile and three Christian book shops were vandalized in Jerusalem, apparently by the zealot J.D.L. group headed by Rabbi Cahana, whose spokesman welcomed the attacks. While avoiding a statement of direct responsibility for the attacks, the second in a month, a circular published by the movement declared it "stood behind the perpetrators" and warned of future attacks by "offended Jews." The three shops, located in downtown Jerusalem, were accused of missionary activity directed at Jews, while the UN was charged with encouraging intermarriage between Jews and non-Jews.

Staff at two of the shops attacked denied that they were missionaries: "We sell Bibles to anyone who wants them," a young Israeli employee at the United Bible Societies book shop told a local journalist. "We don't send literature to anyone's home nor engage in propaganda activity; we operate within the framework of the law," he insisted. The director of the society in Israel, a Norwegian married to an Israeli, also stressed that their work was nondenominational and independent of any missionary society, but served the entire community--Jewish, Christian, Muslim--within the framework of the worldwide Bible societies network. (He later denied a statement attributed to him that the bookshop was a normal profit-making venture, It is part of a non-profit, service organization, he stated.)

Mrs. Lindsey of the Southern Baptist bookshop on Narkiss Street, a resident of Israel since 1945, told a local interviewer that "incidents of this kind do not at all influence our attitude towards Jerusalem, the State, or its people...for which we have a great love." She described the principles governing the worldwide Baptist movement, the autonomous nature of congregations, the need for personal faith commitment and believers' baptism, their ^{positive} attitude towards Israel and their excellent relations with their Jewish neighbours. "Whenever something like this happens, our neighbours come to us to express their sorrow, she commented. "After all that has happened to the Jewish people, it's understandable that there are people who find it hard to bear us," she remarked, denying any feeling of bitterness for the vandals.

Meanwhile, one of the leaders of the Cahana movement, Yossi Dayan, was charged in court with making a disturbance at public meetings. Two others of the movement also interrupted a public meeting with cries of "Missionary!" directed against a Christian speaker. (The name given of the Christian speaker seems garbled, but looks like "Van der Hoeven" speaking at the Meir Institute.) (COMPILED FROM "AL HAMISHMAR", 21.1.82; "KAWL HA'IR" (Jerusalem Weekly affiliated "HAARETZ") 22.1.82/9.2.82; "KOL YERUSHALAYIM" ("Yediot") 22.1.)

BAPTISTS WARN JEWS OF PROSELYTIERS: In a J.T.A. release from Fort Worth, Texas, the JERUSALEM POST (24.1.82) reported that "a Baptist expert on Church-State separation" (Jas. M. Dunn) had warned Jews against "a marriage of convenience between ardent Israelis and Christian fundamentalists", for whom, he charged, "Jews in the nation of Israel are little more than pawns of prophecy...who expect the conversion of all Jews to Christianity and a literal return of the Messiah to Jerusalem."

OF SECTS & SECTARIANS

"JUDAISTS": A flurry of newspaper reports in the Hebrew press described the attempt of an exotic ^{Gentile} family of self-styled "Judaists who believe in the Torah and in Jesus" to settle in Israel. Arriving at Ben-Gurion airport from Texas, Claude Moore, his wife and nine children, "looking like characters straight out of 'Little House on the Prairie'," and with no visible means of support, were detained by the immigration authorities. Moore told the press that he had tried to be officially converted to Judaism, but was rejected by all streams. The Israel Interior Ministry (MORE)

finally decided to deport them on the grounds that they would become a burden to the State. Meanwhile, Moore searched for Charles Dugger, (a local sectarian from a splinter Adventist group) with whom he had contact. Their return flight was reportedly undertaken by El-Al on the company's account. "I don't know what we'll do when we get to New York," Moore said before departure, "but God will take care of us."

(COMPILED: "HAARETZ", "AL HAMISHMAR", "MAARIV," "YE DIOT"--3-5/2/82) ALSO "HATSOEHEH" "DAVAR"

"THE EMMA BERGER SECT": Fifteen residents of Binyamina have filed a brief in Magistrate's Court in Hadera requesting an injunction to be issued against the Emma Berger Sect of Zicron Yaacov, forbidding them to continue building in their town. The petitioners contend that the work is contrary to the town planning authorized by Binyamina, and that in any case the entire issue was "sub judice" before construction was begun, and therefore work could not be initiated by the sect until the disputed issue is settled. ("MAARIV" 24.12.81)

CULTS IN ISRAEL: In a letter appearing in the JERUSALEM POST (5.2.82), UCCI Chairman Rev. David Price, and General Secy Joseph Haines, "standing within the Judeo-Christian tradition and representing a small segment of the Christian Church in Israel, (on behalf of the UCCI wishes) to stand with the government and the citizens of this country in concern for those involved in the ideologies and activities of these cults. If there is any way we can cooperate in this common concern, we would want to be available." (The letter was prompted by "occasional articles and correspondence in the Israeli press on the vexed subject of the presence of religious cults in Israel" and the steps being taken by the Deputy Education Minister to monitor these cults--TM, Guru, Scientology, etc.)

CHRISTIANS IN ISRAEL

"NES AMIM": The Christian moshav in Galilee, Nes Amim, has opened a 96-bed guesthouse which is to serve as an economic booster for the settlement as well as a means for spreading its message of Jewish-Christian rapprochement. Some 180 persons--mostly from Germany, Holland, Switzerland--now reside in the settlement, which has an export-based economy from growing roses, avocados and cotton. ("HAARETZ": 18.1.82)

ARAB CHRISTIAN VILLAGES SEEK FUNDING: Two Arab Christian village local councils--reportedly for the first time--located near the Lebanese border have requested government funding for the construction of public bomb shelters. Up to now the local council of one village has been building shelters in all its public structures. ("MAARIV" 31.1.82)

BAPTIST WEDDING: "Hapoel-Tel-Aviv" basketball player Leon Mercer was married at a ceremony in the Baptist Village of Petah Tikva with fellow-player Earl Williams taking part in the ceremony. ("HAARETZ": 10.2.82)

CHRISTIAN TOURISM IN ISRAEL: According to Chaya Fischer of Israel's Christian Tourism Department, more Christians than Jews visit Israel (some 600,000 Christians in both 1980 & 1981), representing roughly 55% of all tourism, with Catholic tourists preferring New Testament-oriented tours and Protestants preferring a full-Bible oriented pilgrimage. The Christian Information Centre in the Jaffa Gate, operated by Franciscans, cooperates with the Israeli Ministry of Tourism and provides information of interest to all the denominations of Christendom. (JERUSALEM POST: 31.12.81)

ABU GHOSH CHURCH & MONASTERY: Dr. Wesley Brown of Tantur Ecumenical centre describes "the new life" in the Church & Monastery of the Resurrection in Abu Ghosh (JLM POST:29.1) since the arrival of Benedictine monks from Notre Dame du Bec Abbey in 1976. "Fr. Jean-Baptiste Gourion OSB, 47, is the charismatic prior of the monastery, born in a non-Christian (i.e. Jewish!) family in Algeria, who at 22 was dramatically converted..." Fr. Gourion: "Our order has long had a deep appreciation of the Jewish people...a deep interest in the beginnings of Christianity and its Jewish roots." One of the monks has composed music to go with their Hebrew Scripture readings. "We're here to stay, even till death."

INTERFAITH: The Israel Interfaith Committee sponsored a workshop attended by some 40 educators and members of the committee--Jewish, Christians, Muslims--for the purpose of preparing a study plan for the public schools on the subject of "Peace & Understanding Between Jews and Arabs." (AL HAMISHMAR: 18.1.82) "The Jerusalem Institute for Inter-religious Research", headed by former General Director of the Ministry of Religious Affairs, Israel Lippel, dedicated its centre in the Jewish Quarter of the Old City. Its objective is to promote understanding of the Jewish heritage among members of other faiths who come to the Holy City. ("KOL YERUSHALAYIM" ("Yediot") 5.2.82)

CHRISTIAN DONORS: A Christian Swiss society contributes liberally to a community centre in Jerusalem established by the family of a fallen Israeli soldier in his memory. The centre works among the aged, the young and working mothers. ("MAARIV": 28.1.82) MORE

EXCERPT: Dr. Elizabeth Kubler-Ross, psychiatrist (and specialist in death education) believes in universal laws which guide man's relationship to man. In this talk (at the packed hall of the Hebrew University in Jerusalem) she doesn't detail them, except to mention the two principles she values most: love and service. The Hebrew University audience seemed to fidget at the mention of values which seem so general, and, well, so CHRISTIAN." (Martha Pomerantz report in JLM POST 15.1.82)

POLITENESS: Avraham Shlonsky, the late Israeli poet and translator, responding to a Christian critic about the lack of decorum among Jewish worshippers in the Holy City as compared to the orderliness of Christian worship: "I'll tell you, the Lord and our Master Moses and the prophets and Jesus--they are all part of our family, and if you've found here some lack of politeness towards God, well, it's simply a very family, human kind of thing. For you folks, for whom all these are strangers, foreigners, guests in your home, you have to behave towards them with the utmost decorum, because they don't belong to you!" ("KAWL HA'IR": 2.2.82)

CHRISTIANS AND JEWS

by C.C. Aronsfeld

TOLERANCE & CENSORSHIP: A feature article/(JERUSALEM POST: 29.1.82) discusses the history of intolerance and book-burning practiced in the Jewish community by Jewish religious authorities, also including excommunication and violent denunciations of assorted "heretics" like Maimonides, Moses Mendelssohn, the early Reformers and Zionists, Spinoza and the false Messiah Sabbai Zvi, sometimes in cooperation with equally zealous church authorities (in Holland, with the Spanish Dominicans, the Czarist authorities against the Hassidim, the Italian authorities of church and state).

"SALVATION ARMY?": Residents of north Israel of Anglo-Saxon background have remarked that a project initiated by the Habad hassidim to promote the participation of young Jews in the work of scribal writing of Torah scrolls is employing illustrative material in its campaign which actually is reminiscent of the Christian Salvation Army in the U.S.A. (HAARETZ: 20.1.82)

CHRISTIAN MUSIC AMONG JEWS: A brief feature article in HAARETZ (24.12.81) recalls the introduction of Christian music to the Israeli public through the Abu Ghosh music festivals in which Jewish choirs and musicians participated and large numbers of Jewish music-lovers attended. When the festivals began to seek a wider hearing outside the church grounds where it was then located, it encountered stiff opposition on religious and ideological grounds from Orthodox zealots who tried to disturb music festivals and others who objected to the content of some of the performances (St. Matthew's Passion) and eventually the directors of the Abu Ghosh Church in 1971 refused to host the festival. Nevertheless, it may well have been the precursor of the now successful annual "Liturgica" music festivals which for four consecutive years have presented religious music, most of it Christian, to the Jerusalem public performed by official state musical bodies such as the Israel Broadcasting Authority orchestra.

GENERAL CHRISTIAN NEWS ITEMS

EGYPTIAN COPTS: A series of feature articles by Atalla Manzur, "HAARETZ" Arab Affairs correspondent, describes the situation of the Copts in Egypt. A Christian minority (estimates vary between 3 and 7 million Egyptians) within a Muslim society, they described to him the difficulties and occasional outbreaks of violence and prejudice directed against them by increasingly militant Muslim "fundamentalists." An active Diaspora community in the West has tried to exert pressure on Egyptian authorities to improve their situation in Egypt and remove some of the pressures exerted against them by the majority culture. A small revival movement of the ancient Coptic language has also begun. Copts have sometimes--even often--obtained high positions and status in Egyptian society in disproportionate to their numbers because of their better education, business and professional acumen, and other incentives operating upon a minority sector. Are they a people, a nationality, a religious community? They have elements of all these.

CREATIONISM: A three-page feature article with photo and caricature monkey-style in its weekend supplement "HAARETZ" (22.1.82) featured a sarcastic review of the legal battle over the issue of Creationism in the public schools. The writer, Hoff Ginter makes no effort to conceal his disdain for U.S. Fundamentalism, "the conservative religious sector aspiring to return to the days when American society was simpler, humbler and healthier, in its opinion." The background to the dispute in the context of the Arkansas Law 590, the resistance to it by the A.C.L.U. (Amer. Civil Liberties Union), various evolutionists, and sympathetic clergy; and several of the Creationists' viewpoints are presented with little sympathy. The article concludes with a comparison (cited from "Science '81") of the attempt by the "Stalinist scientist Lysenko" to superimpose his/ideological views on Darwin.

(MORE)

SELECTION OF LATER NEWS ITEMS FROM 11-2-82 to 15-2-82:

"JUDAISTS" STUCK IN NEW YORK: "YEDIOT AKHRONOT" (11.2.82) reported from New York that the family of "Judaists" from Texas deported several days earlier from Israel (SEE BOTTOM PAGE 3, TOP PAGE 4 HEREIN UNDER HEADING "SECTS & SECTARIANS") had arrived at Kennedy Airport without funds to continue their travels and without any clear destination. They remained in the Passengers Hall while EL-AL staff contributed money to buy them food and stored their baggage without charge in the company warehouse. The sight of the curious Texans with their seven children "cast off" in the airport did not increase support for Israel, the reporter Aviezer Golan noted. TV stations reported their story at length emphasizing their deportation from Israel. The story of the family (who claim faith in the Torah and in Jesus but are not Jewish) has not yet ended since the Kennedy Airport authorities have notified them that their continued stay at the airport . . . would not be permitted, although they have no place to go at the time of writing.

EVANGELICAL CHRISTIAN LEADERSHIP SUPPORT FOR ISRAEL:

Some 300 Evangelical Christian leaders attended a national prayer breakfast in honour of Israel sponsored by an influential Evangelical group, "The Roundtable", in Washington, D.C. The group's president, Ed McAteer, called the event "an historical first." Writing to the invited guests, he commented: "As I am sure you realize, the number of friends in the world supporting Israel is becoming exceedingly small. We feel that we have a mandate to stand by Israel and to pray for the peace of Jerusalem, and in this spirit we invite key leaders throughout the country to take part in this event." The guests were delegates attending the National Religious Broadcasters convention, and were addressed, among others, by Israeli Embassy minister Harry Hurwitz, who was repeatedly applauded during his talk in which he attacked recent criticism of Israel in the media and at the UN. Hurwitz was warmly introduced by Rev. Bailey Smith, the Southern Baptist leader who was at the centre of a storm two years ago over his remark about God's not hearing the prayers of the Jew. (Since then, he has apologized and visited Israel where he was received warmly.) Republican Senator Armstrong of Colorado called Israel America's great strategic asset in the Mideast. ("YEDIOT" & JERUSALEM POST, 14.2.82/11.2.82 respectively)

JERRY FALWELL: Joshua Auerbach of Ramat Gan, in a letter to "HAARETZ" (14.2.82) protests a reader's letter (13.11.81) by Prof. Ehud Finkelstein in which Rev. Jerry Falwell was attacked as "a reactionary and unworthy of commendation by Jews," and cited allegedly hidden antisemitism in his writings. Auerbach claims to have read the portions cited and is at a loss to understand the professor's outrage. "Are we to ask the minister in expressing his support for us to abandon his Christian religion?" Auerbach asks rhetorically. "Does Judaism require solidarity with homosexuals, feminists, Darwinists, etc...?" The writer notes the antisemitic elements in the leftist movements, quoting Marx's well-known anti-pathology to Judaism. Comparing it with Falwell's expression of faith in the Almighty, he asks if this makes a man reactionary and antisemitic. Apparently, the professor would only select persons for Jewish awards who are atheistic, antizionist, and not opposed to homosexuality, the writer concludes.

YAD L'AHIM VS. "MYSTIC" SECTS: The ultra-orthodox organization "YAD L'AHIM" is about to intensify its activity against the sect of the Guru, Hari Krishna, TM, and the like. According to them, many young people are joining cults and the phenomenon must be stopped. "YAD L'AHIM" sources have stated that although they oppose the enlistment of young women into the I.D.F. (Israel Defence Forces), when it comes to young women who join the cults, they support their enlistment and work to obtain it in order to remove them from "destructive cults." Sepharadi Chief Rabbi Ovadia Yosef has expressed support for their work. ("HAARETZ": 15.2.82)

HOLOCAUST: An International Reunion of some 200 Holocaust survivors who were brought to the children's home at Otwock, Poland after World War II will take place in Tel-Aviv on 24th April 1982. The children who arrived at the home had survived by being hidden in monasteries, in cellars of Christian families and in the woods during the war. One woman recalled how she had hidden inside a grave in a Jewish cemetery for 2½ years until the war was over. ("POSTSCRIPTS" JERUSALEM POST: 8.2.82)

END TRANSCRIPTION 15.2.82/MB

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