

"THE MISSION"

A flurry of news clippings (13) blew into the Hebrew press between 19 January and 4th February following the visit of M.K. Ora Namir, Chairperson of the Knesset Education Committee, to the French Catholic school in Jaffa and favourable comments about it to the detriment of a local Israeli school, the "Yarden" State School in the Sh'hunat Hatikva area. At the school some 700 Christian, Muslim and Jewish children are part of a strict traditional educational pattern linked to French matriculation requirements. Madame Namir expressed her astonishment at the high level of achievement she found there in comparison with the neighbourhood State school she had visited. Reactions were sharp and quick from government and State educational spokesmen as well as from the religious press.

"The publicity she gave about the Jaffa mission school's being superior to the State school "HaYarden" is dangerous and irresponsible and is liable to cause many parents to transfer their children to the Mission school," M.K. Dr. Yehuda Perah (Likud) complained angrily. State schools have ational purposes to fulfil, he added, and in any case, the old traditional methods are to be avoided and not commended. (HAARETZ:19.1) The religious press, while sharing the Coalition M.K.'s indignation at the favourable comments about the Mission, pointed out that the traditional methods, including the longer school day found in mission schools, were all available in Jewish religious schools, and it was strange to look to the Mission for traditional methods of education when the independent (ultra-orthodox) system has from olden times provided a traditional mode of education for Jewish children. Nor did M.K. Namir display any concern over the fact that more than 200^{Jewish} children were being educated by the Mission school. (HAMODIYA: 19-20/1) (OTHER NEWS ARTICLES IN MAARIV, KOL YERUSHALAYIM 20/1; 28.1)

Meanwhile, a senior educational official in the Tel-Aviv Municipality charged that 250 children had abandoned the mission schools in the 1981-82 school year, and many of them barely knew how to read, write or do arithmetic. He also stressed the potential damage of the Knesset Chairperson's remarks, which could encourage parents to transfer their children to mission schools. (MAARIV:19.1; HATSOFEH:20.1) M.K. Namir denounced the attacks upon her remarks and called M.K. Perah to task for his statements to the press, while her Alignment colleagues supported her against what they termed "an ugly campaign of personal attacks." (MAARIV:24.1) In a feature article about educational problems in Israel, Aharon Geva of DAVAR (4.2) described, among other things, the frustration with the state schools which led a father to send his child to the mission school.

A 3/4-page feature article was carried by YEDIOT AKHRONOT (24.1) about the "170 Jewish children studying at the school of the Mission." It described a stringent, rather spartan (unheated classrooms in winter), but high-achievement educational system in which neither the Jewish nor Muslim students were taught the New Testament or Christian faith, but they did learn four languages thoroughly (Hebrew, French, English and an elective language) and much tolerance in relating to other communities. The reporter tested several of the Jewish children and found they had a high proficiency in reading Hebrew but admittedly they received little teaching in Judaism and Judaic studies, although some was provided in lieu of religious studies and also in history and Hebrew Bible studies.

MORE ON MISSIONS: "WATER-SOAKED FLATS AND TENANTS SEEK HEADLINES TO GET ACTION: 'WE WILL SEND OUR CHILDREN TO THE MISSION.'" (KOL YERUSHALAYIM: J'LM SUPPLEMENT TO YEDIOT AKHRONOT: 28.1) Not only were they threatening to transfer their children to the Mission because of despair over their housing situation, but they would have them converted to Christianity if no help comes from the authorities. "We'll have no alternative but for all of us to go to the Mission," they concluded. The children could not sleep at night because of the cold and suffer various ailments related to constant dampness.

SOVIET JEWS: "MASS CONVERSIONS AMONG MOSCOW JEWS REPORTED" (DAVAR:5.1) In the USSR, the atheistic state in which religion is as opium to the people, thousands of Jews have recently converted to Christianity. News of Jewish conversions to the Pravo-slavic religion was recently received in Jerusalem. In a letter from Moscow to Jerusalem brought to the Yad L'Akchim office, an organization which wages a war against the Mission in Israel, it was said that in addition to the assimilation of Jews in the USSR, some two thousand Jews in the Moscow area have converted to Christianity, but no motive for this mass conversion was given in this letter. This conversion has led to a religious spiritual revival and many Muscovites have asked that Jewish ritual articles with explanatory material in Russian be sent to them. No confirmation of the report of these conversions to Christianity has been received from sources close to Soviet emigres in Israel.

ISRAELI CONVERSIONS: In Israel there are between four to six conversions annually from Judaism to Christianity, and there is no evidence that these have been the result of

material inducements. This was stated by Dr. Joseph Burg, Minister of Interior, in reply to a parliamentary query by M.K. Shmuel Halpert, as to why the Knesset law designed to inhibit missionary activity in Israel was not being applied. Dr. Burg answered that this law was being applied under the supervision of the Attorney General. (HATSOFEH:5.1; also HAMODIYA:6.1) JERUSALEM POST (6.1) added that M.K. Halpert cited an article in the Likud weekly YOMAN-HASHAVUA (SEE SELECTIONS #105, page 1, "MISSIONARIES") to the effect that the law is not being enforced and there is no intention of enforcing it. Among other things, Dr. Burg in his reply noted that the Religious Affairs Ministry works to prevent conversions, "mainly on the educational-social plane," in cooperation with State, Municipal, and public bodies. (TMURA-BNEI BRAK: 18.12.82, reported on Halpert's filing of his parliamentary query.)

JEW FOR JESUS: "MASSIVE MISSIONARY CAMPAIGNS IN USA & ISRAEL" (SHEARIM--Ultra-Orth. journal:25,12,82) A report that "5,000 out of some 20,000 members of the 'Jews for Christianity' organization are Jews," according to Dr. Philip Abramowitz, who is in charge of a staff working against missionaries and sects. Millions of dollars are being poured into a campaign of advertisements in the press and through mass mailings, and much mission work is going on among students in secondary schools, he told a reporter for the JEWISH PRESS. The present campaign is named "YESHUA PROJECT." The group 'Jews for Christianity' (which is really not called by that name but by the name of 'Jews for the one who founded Christianity,' by his name) it is claimed that it is composed mainly of Jewish members who believe that their faith in the founder of Christianity is part of the Jewish faith. Nevertheless, despite the fact that a not insignificant percentage of the membership is Jewish, most of the membership is Christian, and the organization used the guise of Judaism to draw Jews into Christianity.

THE JEWISH PRESS notes that Moshe Rosen, one of the organization heads, who apostasized in 1953, claims that a survey conducted by his organization elicited the fact that between 18,000 to 33,000 Jews converted to Christianity since 1965 as a result of the activities of the organizations. An anonymous anti-mission worker in Israel notes that the organization is also active in Israel. One of the anti-mission activists (PEILIM) remarked that various sects have intensified their missionary activities in Israel, such as the J.W.'s; also T.M. conferences which involve both youth and adults. The Chief Rabbis have both categorized the T.M. sect as idolatrous.

NES AMIM MISSION: The Jerusalem ultra-orthodox MAHANEH HAREDI (19.1.83) under the headline "NES HARIM (sic.) MISSION", reported that the Director of the Hotel Dept in the Ministry of Tourism, Shaul Bahiri, had recognized the hostel of the Christian settlement "Nes Harim" as a recommended lodging place for tourists, and would refer tourists to it, granting it three-star status. The settlement and the Christians residing in it have engaged in missionary activity in the north of Israel. Religious Jewish circles warring against missionary activities expressed astonishment at the decision of the Tourist Ministry, and have expressed concern that Jewish tourists would also find themselves in the hostel without being aware that it was a Christian hostel.

PETAH TIKVA MISSION: Recently mission activity in Petah Tikva has intensified. (HATSOFEH: 23.1.83) Local citizens have received notices which called on them "to combine spiritual attainments with health and recreation," while a storehouse of missionary incitement was uncovered in the town centre. One of the missionary sects, Scientology, also has an agreement with Dead Sea hotels for low-rate weekends. Local rabbis have expressed concern.

BAPTIST CHURCH FIRE: Four articles appeared in the Hebrew press during January 1983 relating to the burning of the church on Narkis Street in J'lm. Michal Miron in YEDIOT AKHRONOT (3.1), in a note of irony and pessimism, wrote about the Christian New Year and the intolerance of Jewish religious authorities towards those who wished to celebrate the New Year in Jewish hotels which require kosher certificates from the rabbinate. The latter threatened to withdraw the certificates if there were New Year's Eve parties on the eve of the Sabbath. She noted the intolerance which, among other things, allegedly led to the burning of the church. Meanwhile, police investigators were checking out suspicions that the attempted arson at the Russian church in Jerusalem might be linked to the Baptist church fire last October, and various extremist groups have been questioned but no arrests made. (HAARETZ:7.1) Shuki Ben-Ami in AL HAMISHMAR (6.1) compared the synagogue burnings in Nazi Germany 40 years ago to religious zealotry in Israel which led to the burning of the Baptist church in Jerusalem and attempts to burn or desecrate other churches. Under the heading "MEMENTO OF VANDALISM" and a photo of the gutted Baptist church, KAWL HA'IR J'LM (28.1) described a visit to the site by a local reporter, a conversation with Pastor Robt. Lindsey, and with Naomi Tinsdale (Advisor on Christian Affairs) of Mayor Kollek's office. The reporter, a childhood schoolmate of David Lindsey, the pastor's son, described the situation of the church in its attempt to rebuild, and the lack of funds which are hampering reconstruction. "Until the church

is rebuilt, the gutted building on Narkis Street will remain a memento to vandalism and narrow-minded fanaticism," the reporter concluded his article.

HEBREW CHRISTIANS

CARDINAL LUSTIGER: There were nine clippings in the local press dealing with the elevation of "the Jewish Archbishop of Paris" to the post of Cardinal among the 18 new cardinals appointed by the Pope. AL HAMISHMAR (7.1.83) stressed the Jewish background of Cardinal Lustiger and his persistent identification as a Jew, the Jewishness of Jesus and Christian origins, and also the claim that Lustiger's stand has aroused the ire of some in the Catholic camp and some in the Jewish camp. An interview with the new cardinal in DER SPIEGEL was cited in YEDIOT AKHROT (31.1.) in which he was quoted: "I never denied my Judaism when it meant concentration camps and wearing a yellow badge, and there is no reason that it should be denied to me now." He also stated that all the Scriptures, including the New Testament, would be incomprehensible without an awareness of the mission of the people of Israel. The desire of the West to estrange itself from its Jewish roots was the historic error of the West. "For personal reasons and as a matter of respect I will never deny my history," he stated.

VICTOR SMADJA: Under the heading "DAUGHTER OF APOSTATE A PENITENT," SHEARIM (ultra-orthodox journal) reported (7.1) that "the daughter of the Jewish apostate, the missionary Dr. (sic.) Smadja has become a penitent. Victor Smadja is one of the heads of the Messianic mission in Israel and is active in the Messianic church in Jerusalem. He also heads the missionary publishing company YANETZ and is a member in the subsidiary non-profit society of the Messianic Assembly and in "KEREN AHVA MESHIT." The wife and sons of Smadja have also been baptized and lead a Christian lifestyle. The activists organization "YAD L'AKHIM" has verified the report of the penitence of the apostate's daughter and noted that she is leading the life of an ultra-orthodox woman, but have refused to give additional details because they claim it would not serve her interests.

SHAAR SUPPORT ACTION: "OBLIGED TO PAY SUPPORT TO WIFE NOTWITHSTANDING HER JOINING THE SECT OF YEHUDIM MESHITIM (Messianic Jews): CLAIM OF HUSBAND THAT SHE CONVERTED TO ANOTHER RELIGION REJECTED." (YEDIOT AKHROT:31.1) Juliet Johanna (Ruth) Shaar, a convert to Judaism who belongs to the sect of "Jews for Jesus," won her plea for support in an action she undertook against her husband, notwithstanding her husband's claim that she was not entitled to any support whatever because, according to the Jewish religion, she was reckoned "as a convert to another religion." She was therefore not entitled to support money inasmuch as she was "a rebellious wife." Mrs. Shaar, a resident of Shikun Lamed in Tel-Aviv, has been married 22 years and has three daughters. She made suit for support from her husband, Yitzhak Shaar, a self-employed insurance agent who, she claimed through her attorney Joseph Ben-Menashe, has stopped supporting her and repudiated his obligations. The husband, through his attorney Arye Refua, asked that the claim be rejected, claiming that for three years his wife had stopped functioning as a housewife, was not fulfilling her obligations as a mother and spouse and had joined the sect of Messianic Jews while preaching about the sect and inciting their daughters to join her. Attorney Refua argued in court that according to Jewish religious law she is not entitled to support money inasmuch as she has converted to another religion and has forfeited her right to support.

The District Court judge, Shoshana Berman, of the Tel-Aviv District Court ruled in her judgment (which covers 13 pages), in an analysis of the question whether joining the sect of the Messianic Jews constitutes a conversion to another religion, that she did not view the adherence to this sect a basis for declaring her a convert to another religion, and therefore she was entitled to support money according to the laws of Israel. In her ruling the judge noted that the entire question--whether the adherence to the sect constitutes a cause for divorce--should be clarified in a rabbinical court, and the couple are indeed involved in separate divorce proceedings. Until then it is the right of the woman to receive support from her husband compatible with the high standard of living to which she is accustomed. Taking into consideration the high income of the husband, the judge ^{ruled} that Yitzhak Shaar shall pay his wife 16,500 shekels monthly, and the judge also obliged the husband to pay all household expenses; in addition, Shaar was ordered to pay court costs in the amount of IS 25,000. (NOTE BY TRANSLATOR: A careful reading of the actual decision shows that the newspaper ^{story} ~~headline~~ is somewhat misleading. The judge refused to rule or hear arguments about the nature of Messianic Judaism, whether it constituted a conversion to another religion. That should be decided, if at all, by the rabbinic court in the context of the divorce hearing. In any case, she noted, the ruling would have gone against the husband in the support action even if Messianic Judaism were conversion.)

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CHRISTIANS IN ISRAEL

PILGRIMAGE: Rafi Parvar, Gen'l Director of the Tourism Ministry, told the weekly YOMAN SHAVUA (31.12.82) that, in violation of the law, the Christian church escorts various groups without authorized Israeli guides. "They must understand that it is permitted to them to guide only in their own specific holy places," Parvar stated. He also disclosed that in the past the church had threatened that if the Tourism Ministry did not permit its clergy to act as guides, it would act to discourage pilgrims from visiting Israel.

SCOTTISH CHURCH: The Moderator of the General assembly of the Church of Scotland, Professor John McIntyre, was welcomed to Jerusalem by Mayor Teddy Kollek and a band of the Old City's Assyrian Club, one of whom played bagpipes. (PHOTO STORY: DAVAR/POST 6.1)

SOUTH AFRICAN PENTECOSTALS: A group of 96 South African Pentecostal clergy toured Galilee, "KOL BOKER" of Haifa reported. (23.11.82)

FILM DIRECTOR: Martin Scorsiza, a major U.S. film director, has arrived in Israel to check out plans for producing a new film on the life of Jesus based on the novel "The Last Temptation of Christ." At a press conference in the airport upon arrival he remarked that the film would be different from any other film about Jesus. In an interview he gave to MAARIV (20.1) he was asked how he would handle the Passion of Christ, a religious theme which "is repeated in your films." He replied, "I intend to describe the man Jesus and not the God, a man who wrestled with his temptations; the film ends with the crucifixion of Christ and not with His glorification or ascension." In an interview with the Jerusalem weekly "KAWL HU. IR" (28.1), in reply to a similar question, he remarked: "I am a practicing Catholic. At an earlier phase of my life, I even thought of being a priest...However, I am trying to confront Jesus the man and not Jesus as God, Jesus struggling with the divine mission, not wanting to bear this heavy burden. I'm not thinking of making a spectacle but a more modest and personal film. Of course, this new film is the greatest challenge in my career."

CHRISTIANS AND JEWS

LIBERATION THEOLOGY: A lengthy article by Meir Meurar, which appeared last summer in a New York Hebrew journal ("BITZARON": TAMUZ 5782), took a long and hostile look at the Nat'l Council of Churches in the U.S.A. and the World Council of Churches in the light of "LIBERATION THEOLOGY & THE STATE OF ISRAEL." The writer is convinced that Liberation Theology is a tool of Marxism and that it dominates the NCC and WCC notwithstanding a certain amount of resistance from pro-Israel and pro-Western elements in the rank and file and among some ineffective minority sector of the leadership. Meanwhile, the organization pour money into terrorist organizations, the writer alleges, and provide political and propaganda backing to those forces which aim at the destruction of Israel. Nevertheless, he concludes with a report of a Middle East committee which visited the area and found that the PLO was not a liberating factor, but had the single aim of destroying the State of Israel, and that there was considerable liberty enjoyed by Arabs in Israel and in the Occupied territories. This had some modifying effect on the NCC, but "the way is still long until the liberal Protestant churches correct their distorted policies toward the liberation movement of the people of Israel and the State of Israel," the writer concludes.

NCC ACCORDING TO NEWSWEEK: A reprint of a NEWSWEEK article appeared in HAARETZ (4.2) under the heading "CHURCH TO THE AID OF THE REVOLUTION". The N.C.C. is charged with transferring contributions to encourage Marxist revolutions, a charge based on an attack by READERS DIGEST ("which is to be expected") and a nationwide TV program, "THE GOSPEL ACCORDING TO WHOM?" (Sixty Minutes) "which took them (NCC) by surprise. NEWSWEEK described the NCC as being more of a clumsy religious giant than a despotic monolithic organization, quite divided, having more trouble with meeting the needs, spiritual and social, of its middle-class constituents than with its foreign policy involvements.

CHRISTIANS PRO-ISRAEL

VOICE OF HOPE: A Haifa suburban journal (HAYD HAKRAYOT, K. MOTZKIN: 10.12.82) reported the setting up of a stronger V.O.H. TV station under the heading "THE SECOND CHANNEL OF THE KRAYOT," noting its Christian background but stressing that it would provide mainly news, U.S. films, sport, with two religious films weekly..."according to them, not to convert Jews, but in order to serve the Christian population of South Lebanon." Within two months a giant antenna will be raised in South Lebanon, according to HAARETZ (9.1.83), enabling transmission of radio and TV programs throughout South Lebanon and large areas of Israel under the auspices of Christian Broadcasting Network (CBN).

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LEBANESE AID: A sympathetic account by Charles Hoffman (CONTEXT: JLM POST: 6.1.83) of a small group of YOUTH WITH A MISSION (YWAM) volunteers working in a hi'ite Muslim village in South Lebanon. The volunteers provide material aid, but mainly share the Gospel with victims of the Lebanese war and PLO occupation. The leader is a black Zimbabwean, Salu Daka Ndebele, who was the subject of a press campaign by Western evangelicals several years ago following his arrest and torture by the Marxist Mozambique regime where ^{he} served YWAM until his arrest and eventual release.

"APPLES OF GOLD": Two reports were published about Jay & Meridel Rawlings, Christian Evangelicals from Canada (now residing in Jerusalem) who were involved in the production of the Christian Zionist film "APPLES OF GOLD", which devotes ten percent of its earnings to aid victims of terrorist action and offers rewards to those preventing terrorist action by discovering explosives in public places. (AL HAMISHMAR:11.1; KOL (YERUSHALAYIM: 4.2)

CHRISTIANS & MEDIA: A group of U.S. Christian leaders denounced distortions in U.S. media coverage of Lebanese war following a meeting with Israeli Pres. Navon. One of the leaders was Dr. David Lewis, head of "CHRISTIANS UNITED FOR ISRAEL," a Missouri-based organization. (JERUSALEM POST:14.1)

WEALTHY CHRISTIAN ZIONISTS: The activities of Canadian millionaire Jim Paterson on behalf of Israel were described in MAARIV (17.1): He initiated a circular letter to 300 Christian leaders in Western Canada, inviting them to a joint dinner meeting in Vancouver recently in order to galvanize support for Israel. A senior Israeli officer spoke firsthand about the Lebanese situation, Reserve Officer Yehuda Levy, a friend of Paterson, who was flown over at the latter's expense to address the dinner meeting and answer questions. Levy was serving in Beirut at the time. Kosher food was also flown in specially for the benefit of a number of Jewish guests who were also invited. Levy later told the MAARIV reporter of his experiences with other Evangelicals who support Israel, and he deplored the suspicions that some Orthodox Jews have of missionary motives behind the support. "We must learn to use this tremendous potential as a lever for informational and friendly support on Israel's behalf," Levy remarked. He also commented on the warmth of the friendship he had experienced among the Evangelicals, their prayers for Israel, and their Hebrew musical expressions.

KIBBUTZ BAPTISTS: A feature story about Evelyn and Grey Reino was carried by DAVAR (19.1), two married Baptist volunteers from Oceania who have been accepted as guests in Kibbutz Maanit, which is a step towards full membership following Grey's military service in Israel. Both are reported to be devout Christians but without any missionary motives. "Our religion is an interior religion of the soul and not something external," they commented. There had been some opposition to their acceptance in this Socialist kibbutz, but one native kibbutz member commented, "I feel a stronger bond to a Christian who identifies with Socialist principles than to a religious Jew living in town." There are several other Christians in the kibbutz, mostly as a result of intermarriage or because of a relationship with a kibbutz member.

EVANGELICALS & JEWS: J.A. James, an American free-lance writer living in Haifa, published an article in the JLM POST (20.1) about Evangelicals and their "bond with the Jews and the Land of Israel." James criticizes "the missionary phobia" and denies that there are "any Evangelical denominations who pay professional proselytizers to convert people here in Israel." He appeals for "an Evangelical-Jewish united front to liberate both Soviet Jewry and Christians...however far-fetched Evangelical theological views appear to Israelis, they are important in that they serve to motivate Evangelicals on Israel's behalf," he concludes.

TEMPLE FUND: A full-page feature article in the Jerusalem weekly KAWL HA'IR (28.1) described the alleged involvement of wealthy Evangelical Christians with a fund for establishing the Third Temple in Jerusalem. It claimed they were part of an international network allied to Jewish religious and national figures and movements such as Gush Emunim who believe the time of rebuilding the Temple is near. The following week (4.2) the paper published denials by three of the persons named (Asher Kaufman, Moshe Sharon, Harold Fisch) of any connection to the Fund, all three claiming their first hearing of it was in the published article the previous week.

INTERFAITH

J'LM KADI TAVORI: A full-page interview in KAWL HA'IR (14.1) dealt with the liberal views of Kadi Tavori married to a Christian woman, who also has many Jewish friends and is sympathetic to Jewish suffering. "I never could understand or accept extremism or violence. I live as a pacifist. My love for the Hebrew Scriptures and the New Testament have endowed me with a faith of my own even though I have remained a Muslim,"

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he stated. When asked how it came that he married a Christian woman, he replied: "God is the same One for all of us. Our prophet Mohammed also married several women of other nationalities and religions, so is it not permissible for me, too?"

NES AMIM: The Christian moshav in Galilee which works for increased friendship with Jews and Israelis has opened a guest house with 50 rooms and has been granted 3-star rating by the Tourism Min. (HAARETZ:13.1; SEE ALSO p.2 herein, "NES HARIM MISSION")

INTERMARRIAGE: "25% OF SECULARISTS READY TO WED CHRISTIAN, ACCORDING TO DAHAF SURVEY BROADCAST ON ISRAELI RADIO." (YEDIOT AKHRONOT:5.1) Most of those who were willing to accept intermarriage in their family were unwilling to have 'intermarriage' with observant religious Jews. The survey was made in December 1982 among an unspecified number of samplings. 45% of the observant Jews were unwilling that any of their family should marry a non-observant Jew. Approximately one-third of each group (religious and secular) viewed the other group as intolerant. The Orthodox daily HATSOFEH (14.1) carried a full-page article dealing with the problem of intermarriage and warned of the danger to Israel of increased support and even predisposition to intermarriage without conversion to Judaism among Israeli secularist youth, whether in town or in the kibbutzim or while studying, living or traveling abroad. In another article about the problems of Reform Judaism in Israel, and the obstacles placed in the way of the movement by the Orthodox rabbinate to converts to Reform Judaism, Akiva Eldar referred to the intermarriage survey cited above. (HAARETZ:7.1)

SECTARIANS

"FINGER OF GOD": Moshe Melamed, 19½, a former kibbutznik and for some two years in the "FINGER OF GOD" sect (one of whose leaders is the Israeli poetess Rina Shani) took his life 24 hours following his enlistment in the I.D.F. Notwithstanding heavy pressure from the kibbutz (where his parents still live), he resisted military service until recently when he seemed to have relented. Shortly after reporting for military duty, he left the base and returned to the kibbutz and shot and killed himself. (HAARETZ:6.2.; ALSO SEE SELECTIONS #104, page 5; #108, page 5 bot. "SECTARIANS")

SCIENTOLOGY: Two articles were featured in the weekly supplement of HAARETZ and its Jerusalem supplement KAWL HA'IR (7.1) about the Scientology Church. HAARETZ provided a negative appraisal of the Scientology courses which provide "spirituality" at the rate of 15,000 shekels per course. KAWL HA'IR reported on the pronouncement by the international headquarters of the sect that two Israeli Scientology leaders, Prof. Yehoshafat Givon, a math lecturer at Beersheva University, and Yovel Dor, a professional entertainer, are "subversive persons" who are under the ban of the worldwide sect. They are charged with insubordination towards their superiors and of setting up an independent branch of Scientology with a selective application of the sect's teachings. Contacted by the newspaper, the two leaders affirmed their desire for an autonomous Israeli Scientology, but Dor claimed that the ban was based on misunderstanding. Yoav Shefi, chairman of the Tel-Aviv authorized Scientology branch, admitted that the ban on the two leaders had demoralized various members of the sect.

EMIN SECT: An exhibition of paintings of the Emin sect at a Municipal Gallery was closed following a protest of a City Councilman who charged that it was sponsored by a "missionary body". Councilman Bergman claimed he had been investigating reports that there was "missionary activity" behind the exhibition. According to reports, the sect has about a thousand followers in Israel, and it is based on "ancient Egyptian beliefs with traces of mysticism, parapsychology, astrology and more." (KAWL HA'IR:21.1)

SUNDRIES

BOOK REVIEWS: A book review of THE LIFE OF JOHN MILTON (by An.N. Wilson, Oxford) was reprinted from the Sunday Times in HAARETZ (28.1), noting the impact of his Christian faith on Milton's life and work. "The basic Christian doctrine of Christ crucified for mankind appealed to him...and he wanted to be first of all on God's list..."

"FROM CHRISTIANITY TO JUDAISM: THE LIFE AND WORK OF THE CRYPTO-JEW OROVIO DE CASTRO" (by Joseph Kaplan, Magnes) HAARETZ:21.1. DeCastro returned to Judaism from the Catholicism forced on his Portuguese-Jewish ancestors by medieval intolerance.

"JEWS, PAGANS AND CHRISTIANS IN CONFLICT" (by David Rokeah, Magnes Press). A scholarly survey of the polemics among the three major religious perspectives during the early centuries of Christianity. (REVIEWED HAARETZ:10.12.82)

HENRIETTA SZOLD: "Rabbi Szold (father of founder of Hadassah & WIZO) was not narrow-minded and...advised his daughters to read the New Testament and would visit the various Christian churches in town (Baltimore, Md.) with them in order to cultivate a spirit of understanding and tolerance in them." (END TRANSCRIPTION/14.2.83/MB)