

HEBREW CHRISTIANS

**CARDINAL LUSTIGER:** "OUR ISRAEL" (New York Hebrew-language journal); under the heading "HISTORICAL FIRST--JEWISH CONVERT APPOINTED CATHOLIC CARDINAL", published a report from Paris about Cardinal Lustiger, his Jewish background, his identification as a Jew, and several of his remarks. "I am a Jew and conscious of it. I feel no sense of having betrayed my Jewish brethren. Like them, I suffered scorn, persecution and historic tragedy." (20.1.83) Two Israeli-Roumanian papers (VIATA NOASTRA, 1.2.83; ADEVERUL, 4.2.83) quoted from an interview the new cardinal gave to the German paper "DER SPIEGEL". "HAARETZ" columnist Natan Danovitz (6.2) is reminded by the appointment of Lustiger of the Jewish joke in which the Pope is told by a Jewish visitor in Rome that a New York cardinal is antisemitic. Why? He had appointed recently six new bishops and not one was a Jew! In a small news item HAARETZ (13.2) reported that the "right-wing" Parisian Mayor Jacques Chirac sought to prevent the appointment of Lustiger to his post as Cardinal because of Lustiger's alleged Socialistic tendencies and support of "nationalization" of all private schools, including Catholic schools. On its editorial page, YEDIOT AKHRONOT (3.3) noted with satisfaction, under the heading of "THE JEWISH HEART", that Cardinal Lustiger and his Anglican counterpart, Bishop Hugh Montefiore, both have denounced "the rising tide of antisemitism in the world, not even concealing their opinion that Christianity has a hand in this unfortunate phenomenon; it would be well," the editor concludes, "if their way were emulated by other persons of Jewish origin who have reached high positions in their countries, especially in politics, and were willing to extend a hand to their former people, instead of demonstrating unceasing alienation." (SEE ALSO SELECTIONS #110, page 3, HEBREW CHRISTIANS, LUSTIGER)

**BISHOP HUGH MONTEFIORE:** News reports on the Bishop of Birmingham ("THE JEWISH CONVERT BISHOP OF THE HOUSE OF MONTEFIORE") appeared in several Hebrew journals as well as a two-page interview in "DVAR HASHAVUA". In the wake of a church lecture on the Holocaust, Montefiore was quoted as saying that the Christian scriptures, and especially the New Testament, were guilty of anti-Jewish incitement that led to the Nazi Holocaust. (HAARETZ:28.2); also that this applies even to the words of Jesus, for in parts of the New Testament "there is an atmosphere of morbid hatred towards the Jews," whose image is of "a monster" (HATSOFEH:1.3), and that "our antisemitism prevents Jews from becoming Christians," except in rare instances like that of his own. (HAARETZ:1.3) All the articles note the link of the bishop to the Sephardic Montefiore family renowned in modern Jewish history.

In the interview headed FIRST TO AN ISRAELI NEWSPAPER, "DAVAR HASHAVUA" (4.3) correspondent Shaul Zedekiah describes the background of Bishop Montefiore and the "innumerable sacred cows he has slaughtered, theologically and ideologically." Converted at age 17, while living the life of a traditional Jew (his father Charles was the president of the Spanish-Portuguese Synagogue in London at the time), he admits that his decision to become a Christian was not based on reading the New Testament, "because it was not permitted to read it; my concept of Christianity was very weak, but I had my own vision of Jesus, and that was all." Although his family was shocked, they did not reject him. "Afterwards I read the New Testament and it was very exciting," he added. He joined the Anglican Church in 1939, fought in World War Two, taking part in the Burma campaign, and afterward studied theology at Oxford. In 1970 he became Bishop of Kingston, and six years later was elected Bishop of Birmingham. He defines himself as a Jew by race and Christian by choice.

"I've always seen myself as a Jew. For me Christianity is the embodiment of Judaism, and I hope that in the Church there will be more Jewish influence; today it is too Christian," he says. Is he the Church's ambassador to the Jewish world? he was asked. "No, no, I'm very suspect in the Jewish world. In the Christian world I'm not suspect," he replies. He recalls that in 1974 when he was invited by a rabbi to lecture before Cambridge University Jewish students, the Wolfson Fund directors who support Jewish student activities at the university demanded and obtained the cancelation of his lecture, and the Chief Rabbi called for his removal from any Jewish platform. Recently in Birmingham at the opening of an exhibit about the Auschwitz death camp the local rabbi refused to share the platform with him, and the bishop bowed out.

The bishop says he is not bitter about Jewish attitudes towards him. At a London lecture dealing with Auschwitz he excoriated Christianity and the West for its part in the Holocaust. "It would of course be mistaken to see Christianity as responsible for the 'Final Solution'. The Nazi horrors were the direct consequence of the secularization of Christian prejudices," he declared. Returning to the ancient (MORE)

Christian sources, he concludes unequivocally that antisemitism is at the very heart of the New Testament. He presents his proofs from John's Gospel "as naked antisemitism according to the New Testament." The bishop wears a large cross on his clerical garment, and the interviewer found it hard to relate his "shocking" criticism of Christianity with his illustrious Jewish ancestry and clerical position. Asked what the Church could do to improve the situation, Montefiore replied: First, to reject categorically the notion that the Jews have sinned any more than others, and not forget that they belong to the people of Jesus. Secondly, to recognize that Christianity is incomplete without its Jewish components, and also to acknowledge that Jews are psychologically prevented from accepting the "Good News" about Jesus, which for centuries were "Bad News" for them. Thirdly, to abandon the idea that the New Testament is only for Christians. "It is also worthwhile for Christians to remember that their historical suffering brought the Jews into the mystery which characterizes the faith of Jesus, his death and resurrection." Montefiore refers to himself as a "Jewish Christian" with complete conviction about his views and his right to express them, however unpopular.

**BENJAMIN D'ISRAELI (LORD BEACONSFIELD):** In a feature article about D'Israeli's pilgrimage to Jerusalem in 1830-31, the writer noted D'Israeli's self-identification as a Jew despite the fact that he was at the age of 13 baptized. His journey in the East was "among other things, part of his search for an integrated solution to his Jewishness and his Christianity. It would seem he had found what he was looking for: The Jewishness that granted him a sense of superiority which he apparently needed in order to reach the place of glory he sought as a Christian, notwithstanding his Jewish origin, in England." In 1851 he responded affirmatively to the question of the 15th Earl of Derby about the possibility of Jewish return to the Holy Land, offering practical suggestions how this might be accomplished, especially by establishing Jewish settlements on the land with security arrangements for the settlers. (KOL YERUSHALAYIM)

**AHARON LEVY:** Aharon Levy, age 70, of Azur, in the mid-1970s became known for directing a community, together with his wife, by name of Beth-El Zion. It engaged (according to the couple) in the reconversion to Judaism of converts. He was sentenced yesterday to a suspended prison sentence of 15 months and a fine of 500 shekels following conviction for incitement to false testimony. In the charge sheet against them it was stated that they assisted a couple of U.S. Christians to give false testimony in order to have them converted to Judaism. The Americans received New Immigrant Certificates and then imported (various items with duty exemptions). It was decided to drop the charges against the accused's wife. (HAARETZ: 24.2.83)

**PETER SCHNEIDER:** A eulogy of the late Peter Schneider appeared in the Religious Affairs column of "MAARIV" under the byline of Israel Lipel, former Director-General of the Ministry of Religious Affairs. Lippel wrote of Peter Schneider's work in Israel in interfaith and dialogue. "He became acclimated very quickly in Israel, learnt Hebrew, developed good social ties and was liked by everyone. Nevertheless, some of his colleagues found him suspect because of his Jewish origin. (The latter part of the article deals with "another Righteous Gentile", a Mormon leader Legrand Richards, who worked hard to encourage Mormon-Israel cooperation, despite the fact that "Mormons persistently labour to convert others to their religion, and they see themselves as representatives of the tribes of Ephraim and Manasseh." The passing of Schneider and of Richards is a loss to Israel. (MAARIV:25.2.83)

#### THE MISSION

**BAPTISM OF ISRAELI JEWESS FROM HOLON:** "My daughter is lost; it's already impossible to save her soul from the missionaries, from these deceivers who call themselves representatives of the Messiah. But the people of Israel must know. Let parents guard their children from these liars," a father of a 20-year-old daughter who converted and was baptized into Christianity and finally left her parents' home in Holon declared. "The day that I saw the photographs of the baptismal ceremony became the blackest day of my life. Until then I didn't believe that she was seriously occupied with these matters," he says, his eyes glazed with tears. He tells about his youngest daughter (born much later than two other sons). "Now I am a pensioner and the time has come for me to have some joy from her, that she should marry and bring me grandchildren. What else is there in my life besides my children? And then come these wretches and persuade the child to become 'a troubler of Israel.' What I didn't do for her, bought her all kinds of things in order to persuade her to stay with us at home, but nothing helped. She lived with her friends, also Christian apostates, who even found her work in some kind of embassy. They tell me that's their method, to help financially in order that she will have no reason to return to her parents." He spreads literature on the table which was sent to their address while she was still home,

literature of the "Messianic movement", which he calls "the tracts of Satan." The mother of the girl describes the daughter as "an intelligent girl, very musical, gifted in languages. I don't know what they did to her in the Army. We were such a happy family, even when she was nearing the end of her military service, when this happened. Her brothers have studied, grown up, married, brought us grandchildren. We always had "Kiddush" (blessing over the wine) on the Sabbath, also candles, but there was no religious coercion. The children could travel on the Sabbath to visit their friends; we gave them freedom."

The father continues: True, she didn't hold down jobs, she changed jobs several times, and then they came along, they found something for her. She always had friends of the highest caliber, also in the Army, officers. The persuasion began while she was enlisted, there on the base where she served, a soldier presented himself as an evangelist, an apostle. He spoke to her at length about "the Messianic movement," took down her home address, and immediately there began to arrive various pieces of literature and invitations to conferences. It appears that this soldier knew how to speak convincingly and she was attracted. They offered her a better life, and now we remain, her mother and I, at home praying that by a miracle she might return. I don't know how they do it, but they know about families in distress, the addresses of soldiers, and they try to influence everyone." An invitation is brought out bearing the remark: "The cost does not have to prevent you from taking part," the address given is Beit Ydidya, Rehov Tishbi, 122, Haifa. Also written on the invitation: "New Year's Conference--the Kingdom of Heaven according to the Gospel of Matthew in the New Testament...Only 40 shekels, 50% discount for soldiers and children. Another invitation to a Passover Conference is directed to those for whom their children's education is precious --"How to Lead Children to the Messiah."

These invitations are signed by Victor Smadja, a name which is not new and has appeared in the headlines. He is one of the activists in the "Messianic Society" which was founded in 1958, and he was more than once the target of violence against the background of his activity. In 1973 an improvised explosive was laid at his door in Jerusalem. In the bulletin of "YaD L'Ahim (antimission society) Victor Smadja is mentioned as active among families in distress and among immigrants from Eastern lands. He set up the "Messianic Societies" for identical purposes, and they engage in the promulgation of literature in shops in Tel-Aviv (on Frishman St.) and Eilat St., and on Yefet St. and Ber-Hoffman also.

"Their literature arrives all the time. I throw it into the waste basket and again it comes, every kind and from every place, small tracts and large tracts, things which turned my daughter's head. She began to fraternize with Gentile youth and with apostates, and finally she sought to leave home. She moved to Jaffa somewhere near the nuns; she still visits home, but she is far from us in spirit." ("MAARIV: GUSH DAN LOCAL SUPPLEMENT" 4.2.83. Accompanying the article is a photo of "CHRISTIAN BAPTISM IN THE LAKE OF GALILEE--THE BAPTIZER AND TWO YOUNG JEWISH GIRLS"; also a photo of the invitation to a conference at Beit Yedidya: "HOW TO LEAD A CHILD TO THE MESSIAH... INVITATION SIGNED BY VICTOR SMADJA." )

MISSION SCHOOLS: "CROSS & CROSSFIRE". Under this heading a feature article appeared in the YEDIOT AKHRONOT "KOL TELAVIV" SUPPLEMENT (4.2.83) in the wake of remarks made by M.K. Ora Namir following a visit to the Jaffa French Catholic school. (SEE SELECT. #110, page 1 top). A review of the visit is supplied, and the reporter continues: But it would seem that it is a tempest in a teapot. The involvement of "the Mission" in the debate over school integration (of deprived and advantaged children) does not seem relevant to the facts in the field. There are after all only four Christian church schools in Jaffa, and in two of them only Arab Christians study, while the other two are the French School St. Joseph and the Scottish Church school Talitha. Both Christian and Moslem children attend and some 170 Jewish children, of which 65 are of mandatory school age, with about half coming from mixed families of Jewish-Christian intermarriages. Even Dr. Shoshani of the Tel-Aviv Municipality believes that in such cases the best educational solution is to be found in these schools. However, even such families whose children are not from mixed marriages, have not been enticed to study at these schools, as the term "the school of the Mission" suggests. Not only are parents not paid to bring their children to the Mission but the schooling costs even in the lower grades no less than 900 shekels per month. Most of these attend the French school. The principal, a Maronite monk, stresses that Jewish pupils learn nothing opposed to Judaism and certainly do not learn the Christian religion. "A pupil could remain in school for 13 years and not even know what the New Testament is," he says. The fact that he is a monk is only a personal matter, but in the school he dresses in ordinary clothes. There are some 19 Jewish teachers in the school who teach Bible and Hebrew, but French is the main language.

M.K. Ora Namir explained in an interview the reason for visiting the church school. "I have for ten years been making tours of educational institutions of Israel. To represent my remarks about the level of education at the French Mission school as support for those parents who send their children to the Mission is a deliberate distortion." She claims she was responding to the suggestion of Albert Ben-Giat to visit the Mission after he told her that in the light of the (low) achievement of his children in the Yarden state school, there was no good secondary school that would accept them. "I wanted to understand how it was that a Jewish father reached a stage that he would send his children to such a school," she said. She was much impressed by the level of reading skill of first-graders at the Mission, and the principal said the secret of success was in beginning lessons in reading and writing from age three. It was only when she left the school and discussed the differences between the Yarden state school and the mission school with Ben-Giat that the Israel reporter from HAARETZ came on the scene, overheard the conversation and published it.

EXCERPTS FROM MINUTES OF KNESSET COMMITTEE OF EDUCATION & CULTURE: (DAVAR:7.2.83)

MR. Y. GIL: I have wanted to propose a serious discussion of the response of MK Dr. Perah to remarks of the chairperson (Ora Namir) in the matter of the Mission. There is a certain concept in the country now that the truth must not be declared, that it might be harmful...I am not entering into the methodology of teaching at the Mission. I would certainly not recommend attendance at the Mission. I, for example, left the Ratisbonne school in 1946 and transferred to a Jewish school. There is no need to preach to me. At the same time the way to come with this problem...is to get to the heart of it. Parents are complaining about the education of their children...

MR. BEN ZOHAR: The facts in the field are that there are parents who are sending their children to the Mission because of the situation in the (Sh'kunat H'atikva) neighbourhood, and it is impossible to ignore this...The fact that the standard there is higher is very serious. It leads to one of two conclusions: Either to send many children to the Mission, something we don't want; or to improve the standard of education in the neighbourhood; not to close the mission--that is a problem in its own right. How do we cause parents NOT to send their children to the Mission... (END EXCERPTS)

"LETTER TO EDITOR: (B. NITZAN, TELAVIV) Condemns remarks of MK Ora Namir. (HAARIV:8.2.83)

"56 TEL-AVIV PUPILS IN MISSION SCHOOL": The Dept of Education head in the Tel-Aviv Municipality reported that 56 pupils from that area are studying at mission schools out of 70,000 children in the T.A. school system, "an infinitesimal number; nevertheless, the municipality is working with other groups to persuade the families to remove their children from these institutions. "Alas for the shame of it that in the first Hebrew city, children are turning to the Mission, but we must see it in the proper proportion," he said.

(HAARETZ: 7.2.83)

APPEAL FOR AID AGAINST JAFFA MISSION: S. Gefen, a member of the Tel-Aviv municipality, has proposed cooperation with "Keren Yaldeinu" and "Yad L'Achim" in order to broaden the work of rescuing Jewish children from the Mission in view of the publicity about the involvement of the Jaffa Mission in the education of Jewish children. The proposal will be discussed at the next meeting of the Municipality. (HATSOFEN : 16.2.83)

NEVEH ZAHAL: THREAT TO SEND CHILDREN TO MISSION: Parents of Neveh Zahal children are refusing to pay fines imposed on them by a municipal court for their refusal to send their children to the Yarden school. If no solution to their problem is found, they will voluntarily go to prison. They have also threatened to send their children to the French mission school in Jaffa. (AL HANISIMAR : 13.2.83)

MISSIONARIES IN GALLILEE: A local journal reports that missionaries are roaming about the Galilee among new immigrants in Safed with the purpose of turning up Jews who can be persuaded to convert to Christianity. They have disguised themselves as Jews and found an English-speaking new immigrant married to a Gentile woman, to whom they gave a crucifix and other Christian ritual objects, and they even invited him to come to a monastery. Joel, a new immigrant from the USA, related that even before coming to Israel he had met a group of Christians who implored him to help them and they would pay his travel fare. He then traveled with them to Jordan and Israel, and here one of the group took him to a monastery and tried to convert him. This Christian said that the Messiah would come only when all the Jews converted to Christianity. Joel, of course, did not believe these stories and left the group. He also reported that missionaries give loans and gifts, entertain guests and succeed in trapping innocent Jews into their net. How surprised Joel was to find them roaming about Tiberias, Vered Hagalil, Rosh Pina and even in Safed. Knowledgeable persons in Safed recall that in the 1920s there was a Christian congregation in Safed, and several attempts have been made in recent years by missionaries to return to the city. Because of this, the rabbi of Lubavovitch decided to establish K'vat Habad. ("DA-NA" CARMIEL : 28.1.83)

(MORE)

FRA HANSEN: JERUSALEM POST (21.2.83) published a letter from Lief A. Nilssen and John H. Jirdgensen reacting to a "POST" story of 14.12.82 concerning Hansen and the Carmel Institute in which Hansen claimed the PLO was behind the accusations leveled against him. "This is entirely incor rect," t he writers claim, and detail the differences between Hansen and the Carmel Institute Boar d., such as the relations between Hansen and his family with young people serving the Institute, economic t ransactions on behalf of the I nstitute, and Hansen's angry reactions to their letters and questions. It noted that Norwegian tax authorities "are now investigating the account s and practices of the Carmel Institute."

"HAARIV published an apology (17.2.83) under the heading, "FRA FAY HANSEN IS NOT THE DIRECTOR OF A MISSION AND IS NOT BEING CHARGED. In HAARIV on 17.8.82 a story was published under the heading 'NORWEGIAN MISSION DIRECTOR ACCUSED OF THEFT OF DONATIONS IN MILLIONS.' This was based, according to the story, on a complaint to the Norwegian police. It now appears that the police in Norway have closed the file and Fra Hansen will not be charged inasmuch as the complaints were found to be without subst ance. Likewise, the accusations mentioned in the story were found to be baseless. The minister Hansen does not direct a mission but opposes all missionary activity in Israel and has published many writings against missionary activity in Israel...He is regarded as an enthusiastic Zionist. We express regret and apologize for the story published and f or the sorrow caused Rev. Fra Fay Hansen." (SEE ALSO SELECTIONS #109, pag e 5 top, under heading "CHRISTIANS PRO-ISRAEL - SCANDINAVIA")

EMMA BERGER LAND? "B'SHARON UV'SHARON" (22.12.82) published a news article on the purchases of the Emma Berger sect in Pardes Hanna and its registration as a non-profit society for the acquiring of "knowledge of the Holy Scriptures and the Holy Land, working the land, agricultural development for non-profit purposes, for hosting friends and investors and for developing t ourism..." An official was quoted as saying, "We have nothing against the Bethel people, who are working the land and the orchards which they have bought in the area, with tractors, combines and other farm machinery which they bought with their own money." A "HAARIV" SUPPLEMENT (SHARON & SHARON) featured a story about a local farmer in Binyamina who has mount ed a campaign against the manner of land distribution by the Israel Land Authority in this settlement, which was designed to forestall land purchases by the Emma Berger sect. He protested the alleg ed inequity of the land distribution. (14.1.83)

#### CHRISTIANS IN ISRAEL

BAPTIST CHURCH: We must praise the Prime Minister and Min. of INTERIOR & POLICE for their swift denunciation of the criminals in our capit al city who set fire to the Baptist Church... and we must demand that the police uncover the criminals...When antisemit es attack synagogues abroad, then we find in Jerusalem those who actually abet them by demonstrating to the Christian world that there is neither respect nor security for non-Jewish holy places in the Holy City. Only criminal idiots are capable of committing such an abominable crime in our Holy City, sacred to all the great religions. ("TIUROT" : NOVEMBER 1982)

CHRISTIAN BURIAL: The Jewish Burial Society of Pishon LeTzion is seeking to exlume two bodies of Christians buried in a Jewish burial plot following a report t hat they were buried as Jews. The next -of-kin of the deceased is himself Jewish, but he allegedly informed the burial society that his late wife and daughter were Jewish when, according to Jewish religious law, they were Christians. The burial society wishes to have them reburied in a Christian cemetery. An appeal to H.K. Shulamit Aloni by the family produced an appeal to the Min. of Religious Affairs t o refrain from the exhumation process. She called it a disgrace and "primitive tribalism" to pur sue the dead because of their religion. In any case, by virtue of their commitment to Isael for so many years and their Jewish lifestyle, Aloni argued that there was every reason to regard them as Jewish. (HAARET Z:14.2 & 15.2)

#### CHRISTIANS PRO-ISRAEL

CLAUDE DUVERNOY: A profile in the W.Z.O. monthly "ISRAEL SCENE" (JAN 1983) featured the French protestant clergyman, Claude Duvernoy, under the heading of "ONE MAN'S MISSION." Duvernoy, an Israeli Christian now, founded and heads "CHRISTIAN ACTION FOR ISRAEL."

VAN DER HOEVEN: Christian ev angelicals are being called upon to take a mor e active role in fight ing any plan requiring Israeli surrender of Judea and Samaria, according to Jan Willem van der Hoeven of the Int ernational Christian Embassy in Jerusalem, following a lecture tour in Europe and the U.SA. (JLI POST : 1.2.83)

EVANGELICALS & JEWS: Aft er years of est rangement and alienation, Evangelical Christians have begun to meet with Jewish leaders in New York and other cities, and are offering their support for Israel and stating their desire to create new ties with Jewish groups, the New York TIMES reported on a front-page story, according to "HAARIV" (6.2.83) Jewish leaders have observed that Christian Fundamentalist-Conservative support for Israel is on the upswing, as demonstrated by Evangelical writings, preaching and lecturing throughout America. This has led to the forming of Conservative Christian support groups for Israel.

SECTARIANS

"FINGER OF GOD": Further articles appeared about the F.O.G. sect, one of whose members committed suicide following enlistment in the I.D.F. (SEE SELECTIONS #110, page 6 SECTARIANS) An additional story dealt with a young man charged with assaulting his parents. The magistrate noted that this was not the first case of assault and damage involving the sect and that the time had come for the authorities to tackle the problem. Meanwhile, the second young man is being kept under observation in a mental ward. ("AL HANISIMAR & HAARETZ:6.2) "DAVAR" reported (6.2) that "ANXIOUS PARENTS ORGANIZING TO RESCUE THEIR CHILDREN FROM HANDS OF FINGER OF GOD SECT" in the wake of the suicide of Moshe Melamed of Kibbutz Sdeh Boker and the hospitalization of the second youth. At the funeral of Melamed there were parents of children who had joined the sect centered in Zicron Yaacov. Many kibbutz youth have joined the sect which teaches rebellion against parent, avoidance of work and service in the military. Police and psychologists are cooperating with the kibbutz movement in seeking to cope with the phenomenon. (ALSO "HATSOFEH" "YEDIOT AKHRONOT" 6.2.83) "HAAR IV" published a report on the sect under heading "MYSTICAL SECT OF POETESS RINA SHANI IN ZICRON YAACOV A GENERAL KIBBUTZ PLAGUE." The article described the extent of the sect's popularity among kibbutz members, the resistance to it by psychological, social and other methods. A group of concerned parents have appealed to the Health Dept to have Rina Shani committed. (6.2.83)

EMIN: An exposé of the Emin sect with an estimated 600 members in Israel. Based in England, it is headed by one Leo <sup>and the sect</sup> allegedly disdains Judaism to the extent that the sect uses mainly English in its meetings, considering Hebrew "primitive." It also regards the Bible as "passé" although it allegedly incorporates elements of Christianity, magic and the teachings of Leo and his agent in Israel, one Matthew. Testimonies of former sectarians in Israel were cited, who claim that huge sums of money were raised from participants at sect meetings. A one-paragraph response by a sect representative, Avi Levy, has it that Emin is "not a missionary sect but a non-profit society, and that the Israel branch has no tie to the English centre." ("LA-ISHA" 15.2.83)

"PENITENT S": Everyone talks about the cults but one sect alone is ignored, says a mother whose 18½-year-old son has become a penitent and joined "one of the most eccentric and extremist groups," followers of the hassidic rabbi of Bretzlav. The mother claims that the conversion of secular youth to ultra-orthodox Judaism also should be exposed like the cults, and the conspiracy of silence about it broken. She claims there is an exploitation of fear (in her son's case of impending military service), isolation from familiar surroundings, obsessive rituals and alteration of speech, attire and interests which are parallel to other cults. She appealed for help from others who have had children or kin involved in the ultra-orthodox penitents' movement. (HAARETZ : 22.2.83)

INTERFAITH

JEWISH ORTHODOX-EVANGELICAL MEET: Leaders of the American Union of Orthodox Rabbis will meet in Washington, D.C. with Evangelical Christian leaders to plan a common strategy for winning White House support for Israel. The rabbinical leader is Avner Weiss of N.Y.; Ed McIntyre of Memphis heads the Christian delegation, which will include prominent Evangelical leaders like Jerry Falwell. ("HAARIV" : 22.2.83)

INTERMARRIAGE" Although Israeli society has an ambivalent attitude towards interfaith marriage, Isaac and Anita Flomin (he a native Israeli, she a German Christian) of Jerusalem testify to a successful intermarriage. Anita is not converting to Judaism because she does not want to be deceitful. Although she is a believer, she has no use for the rituals whereby the various religions define their Deity. (DAVAR:28.2) A witty piece in "FORUM" (FALL-WINTER 1982) described the "conversion" of the daughter of a devoutly Christian English family to Judaism in order to have her marriage and children in the kibbutz where they live legitimized. "When I was last in England, I came home from church on Christmas Day and lit the Sabbath candles. But are my compromises any stranger than those of the people who live on the same hilltop halfway between Judaism and Christianity? They refused to allow me and my son to live with them until I had been to the mikva (ritual bath) and he to the mohel (circumciser), but they laugh when I light the Sabbath candles...and wouldn't know a kosher kitchen if they were cooked in one!"

"JUDAEO-CHRISTIANS": "...a few weeks ago Pope John Paul II proclaimed the New Year as a "Holy Year" inasmuch as it is the 1,950th year since the death of Jesus the Nazarene. Almost simultaneously we were notified that East Germany had decided to proclaim 1983 as "The Year of Karl Marx," to commemorate the centenary of Marx's departure the way of all flesh... Two Jews are involved here who became Christians without anyone asking them. Jesus did not know that he would eventually be reckoned the first Christian while Marx was born one year after his father converted to Christianity. Both of them became...the founders of churches which transformed the face of the world." (YEDIOT AKHRONOT: 16.1.83)