

"THE MISSION"

ASHKELON: Mr. James Smith, a resident of the Afridar neighbourhood in Ashkelon, we met in the yard of the beautiful villa he lives in with his wife. We introduced ourselves as tourists and inquired about Natan Pollack, a Jewish immigrant from the USA living in the Baptist Village, whom we had met several days earlier when he was fixing Smith's car. Mr. Smith was suspicious about the heavy camera we carried. His wife suddenly called from behind a shuttered window, speaking in English with emotion and suppressed anger, warning him to enter the house immediately, which he hurriedly did, announcing, "No, No, I don't want to be photographed."

Indeed, James Smith, a resident of Afridar (Rehov Gush Etzion 4) does ^{have} something to conceal, although he looks like any prosperous Jewish immigrant from the U.S.A., England or South Africa. Yet he is a Baptist clergyman who has settled very well into Ashkelon, while successfully concealing his real activity. For years he has kept up a proper and innocent front, as if all his business was cultivating his lawn....

Dalia (full name with the editor), who works with a public institution in Ashkelon, was invited by one of her acquaintances to take part in one of the "faith circles" in local private homes. A secularist young woman with what is called "intellectual curiosity," she rejoiced at the opportunity to widen her horizons. They spoke about "G-d," about "the Messiah," and muttered various strange prayers. Even when a young man by name of Reuven, who was called an "apostle," and who preached with great pathos about "mysteries and hints" from passages in the New Testament, ^{visited the group} Dalia regarded the whole matter as "a strange mystical circle of uprooted people," in her words, seeking something to hold on to. After the "apostle" concluded his remarks, they all contributed money to him, and then began the usual rite, which Dalia had witnessed at previous meetings, each time in a different home. They gathered in a circle making strange movements with their hands and heads accompanied by lengthy unintelligible mutterings, which were explained as "powerful spiritual illumination" in which a person received a special language which he himself does not understand....

In all, Dalia took part in five such meetings and she claims she did not understand that it was part of a Christian missionary movement. "There was no cross there nor other ritual objects and they took great care not to be recognized as Christians in the early stages of my acquaintanceship with them," she relates. During that same period a young woman engaged in the education of children in Ashkelon (!) was part of the group, and at that time was already baptized (and her name is known to the editor). There were a number of local Israelis as well as others who were English-speaking. Most of them had not come directly through Rev. Smith, who takes care to remain behind the scenes, but through Ricardo, a man of a thousand faces, who our correspondent succeeded in exposing as the main assistant of Smith, who does the dirty work for him in the field.

Ricardo Bonar is a biochemist working at the Weizmann Institute in Rehovot, a native of Puerto Rico, residing in recent years at Bar Kochva Street, No. 3 in the Barnea neighbourhood in Ashkelon. In the radius of quite a number of streets from his home, there isn't a young man or woman who doesn't know him personally. "He's our friend," Elan Hen, a high school student tells me; "he goes with us to the seashore, on hikes, helps us with homework." Elan and his friends often visit the home of Ricardo and Daniela Bonar, and they have a most positive impression of them. Does Ricardo speak to them about faith and religion? "Yes," replies Elan, "he's always explaining to us that beyond the visible there is concealed another reality, and he tries to introduce to us ideas of faith, but most of the young people aren't convinced and continue in their regular ways. Ricardo isn't so successful," Elan concludes. Is Ricardo a religious Jew? I asked the young man. "He's traditional and on the Sabbath he even attends the Netzah Israel Synagogue," he replies. ("Netzah Israel" is the "synagogue" of the Conservatives in town.)

The astonishing ignorance of Judaism among the young people who have been educated in the State schools is a great help to Ricardo in his dubious work. Not for a moment does anyone suspect the man whose Judaism is summed up by a weekly visit to the Conservative "temple," whose son attends the State school "Nof Yam," and who walks about bare-headed. Most of them don't know that Ricardo Bonar is a Gentile Puerto Rican, very Orthodox in his Baptist religion, who has been enlisted in the ranks of that religion to the supreme task of redeeming the wandering souls of the outcast Jews and bringing them into the bosom of Christianity. He is a very cautious missionary in the selection of his victims, at the first stage befriending as many young people as possible, always outside the premises of their school so as not to arouse the suspicion of the teachers. (MORE)

Only after he has won their confidence does he cautiously touch on matters of faith and religion, and only when he has discovered definite signs of interest—usually when the listener is going through a difficult family or personal crisis—does he meet frequently over a period of many months to discuss the issues of faith without so much as a specific mention of Christianity. After the softening up process, the victim is invited to secret meetings which are held under the most severe conspiratorial circumstances, usually in the home of one of the participants.

Drora (her full name is with the editor) is serving in the military today, had a close and lengthy relationship with Ricardo, who succeeded in having her join the group while she was in high school. Orphaned of her father who fell in battle, she went through a severe personal trauma, and Ricardo did not find it difficult to fill the role of the late father, and the young woman became entirely dependent on him, from which point it was a short way to actual conversion. During all this time James Smith was not seen, but one day he appeared with his Volkswagen to drive the group up to Tiberias where, by the Sea of Galilee, a group of young people had come together from different places. They put on white robes, entered the water holding hands in a circle, and went through the ritual of Christian baptism... When they emerged from the water, they broke out in cries of joy and happiness seeing themselves as those who had been "purified of their sins..." and Drora among them. Then they all went to the nearby church where a festive Mass was conducted... The "apostle" Reuven, like most of the participants a born Jew, preached enthusiastically, his words being translated into English for some new immigrants from the USA and England. Then they took part in the "holy bread" and partook of wine one after another while the image of that Man (Jesus) overlaid in gold stood over them during the three-hour mass. Afterwards, some of them went to Immanuel Church in Jaffa, one of the main focal points of the Baptists in Israel.

Dalia, who was observing the baptism and mass, now understand to her astonishment that the sole purpose of Ricardo and Smith was to bring about conversion and baptism. She returned to Ashkelon, thoroughly agitated, cut off her ties with the missionary sect, and warned Yossi Tal of "Interaction" in Ashkelon about Smith, and they stopped using the good services of Smith for transportation.

Members of the Baptist Church are Protestant Christians, for whom one of their basic obligations is intensive missionary activity... especially by means of material benefits. One need only look at the spacious villa of James Smith to be convinced that there are more than enough funds available for the Baptist Mission in Ashkelon... The missionary connections of Smith even extend to overseas. An old man, a new immigrant from the USA, whose son had praised the Christian religion in letters to him, was contacted by James Smith... but the main work in Ashkelon is done by Ricardo Bonar... and the worst fraud committed by this dangerous missionary is without doubt their attempt to convert to Judaism. For a full year Ricardo and his wife studied Judaism in a conversion seminar, and the rabbi involved in the course would not believe what I told him about the true nature of this diligent couple. The conversion has not yet been formalized, but not because of any suspicion of the couple's motives, but only for "technical reasons", and meanwhile, Ricardo began to fear that the delay was due to the discovery of their true nature. Now he intends to settle the matter of conversion abroad. And Drora, who is still very close to the family Bonar, admitted to us that he hopes to find a "rabbi" who will expedite their conversion. She denies that he is a missionary and that he had baptized her into Christianity. Nevertheless, she tearfully pleaded with me to delay publication of this article until he leaves the country... Now it is doubtful that Ricardo will return, but much time will have to pass before the poison which the man caused to seep into the hearts of the young people of Ashkelon will be eliminated. (Y. Eben-Shalom, "EHEV SHABBAT" 13.7.84)

THE MISSION & THE ELECTIONS: Recently missionary circles have intensified their activities in the attempt to exploit the electioneering atmosphere in order to promulgate missionary literature. Complaints have been received by the Religious Council of Tel-Aviv-Jaffa and the anti-mission society "Yad L'Ahim" concerning multitudes of tracts headed "A TIME TO CHOOSE" (in Hebrew "choose" can also mean "vote" TRANSL.), giving the impression that it is partisan election propaganda. The content immediately makes it clear that it is blatant missionary propaganda, and it appeals for a correction of "the historic error of the Jews who rejected the Gospel of the Man of Nazareth." Offers of Bibles and correspondence courses are also provided at a given address. The Religious Council announced that it is taking steps of a preventive nature as well as increasing its information (MORE)

campaign against those trouble-makers who seek to attack the tradition of Israel and to draw Jews into Christianity. The director of YAD L'AHIM, Rabbi Moshe Porush, whose group noted that it was a "traditional" missionary propaganda tract at election time, suggested that anyone meeting a distributor of the tract propose "help in distribution", taking as large a quantity as possible for destruction. The tracts have been distributed in large quantities in mailboxes. (EREV SHABBAT, BNEI BRAK 6.7.84; (HATSOEH, HAMODIYA: 12.7.84)

MISSIONARY MATERIAL IN I.D.F. BASES:

The Committee for Education & Culture of the Knesset conducted a broad discussion of the subject of intensified missionary activity in Israel, especially in the North, involving families in economic distress who were offered material benefits to encourage them to leave Israel and convert to Christianity, as well as efforts to persuade parents to transfer their children to missionary institutions. These activities penetrated Absorption Centres of New Immigrants, Youth Hostels, schools and even I.D.F. military bases and kibbutzim. Among those appearing before the committee were the General Director of the Ministry of Religious Affairs, the Mayor of Tiberias, a representative of the Ministry of Justice, Supervisor of Education in Tiberias, representatives of "Yad L'Ahim," and a reporter who had investigated the matter.

The missionaries operate in a most subtle and sophisticated manner. They also send volunteers to kibbutzim and material reaches soldiers on duty. The International Christian Embassy, which has no diplomatic status, declares officially that its aims do not include missionary activity. The committee did learn that in Tiberias there is missionary activity in which enticements are used; also that there is a significant number of Jewish children studying in mission schools. The following conclusions of the discussion were published: The Committee calls on all bodies empowered to enforce the law in Israel to take care to enforce existing legislation, and among others, the law forbidding the giving of material benefits to induce religious conversion and to prosecute those who violate the law in order to prevent the negative effects involved in conversionary activity, especially among minors. The committee recommends that the Ministry of Education locate those children studying in mission schools and return them to educational institutions (sic.). The Ministry of Education, in cooperation with the Ministry of Religious Affairs, should develop informational methods, the publication of serious incidents, and the writing of articles which expose the methods of the missionaries. (HATSOEH : 8.7.84)

(ALSO JERUSALEM POST : 4.7.84)

MARITAL REGISTERS: "YAD L'AHIM" has recently transmitted to the marriage registrars and the burial societies information concerning some 300 persons who have been baptized recently in order to prevent tragedies of intermarriage between, for example, those who have been baptized and Jewish women unaware of this, etc. Recently, two young Jews from Nahariya, Shlomo Gez (age 27) and Michael Vaknish (26) of Kiriat Asor near Naharia, who had been baptized into Christianity about a year ago, decided to return to Judaism. The Nahariya rabbinate appointed a special rabbinical court which arranged for their reconversion before their marriage would be permitted.

(SHEARIM : 22.6.84)

MISSIONARY CIRCULAR LETTER: Many Haifa people who recently took on new positions in public life were surprised to receive a congratulatory letter of four pages signed by Y.Y. Cofel, POB 206 Haifa. "There is no doubt that you are aware of the importance and honour given you by the God of Israel in your appointment to your position," writes Cofel. "Your high position grants you influence and the practical possibility to make decisions and to implement them for the good of others as well as the reverse," he writes, enclosing with his letter explanatory material about his belief, which closes with this statement: "It is clear now beyond the shadow of a doubt that the Righteous Servant of Isaiah 53, the Messiah of Daniel 9, and Jesus of Nazareth are one and the same." The YAD L'AHIM people in Haifa claim that they know the identity of this Cofel very well. Aharon Kornfeld, a spokesman, says he is part of a missionary organization located on Rehov HaGefen in Haifa, "Christian Witness to Israel," whose aim is to hunt souls for the Mission. ("VOICE OF HAIFA"

(SUPPLEMENT OF YEDIOT AKHRONOT: 29.6)

MISSIONARIES & SECULARISTS: Hundreds of members of YAD L'AHIM active throughout Israel in opposition to missionaries demonstrated yesterday evening in B'nei Brak against the Jewish Agency because of its transfer of new immigrant youth to secular institutions. Aharon Kornfeld of YAD L'AHIM charged that the Jewish Agency has placed Jewish youth from Iran in secular dorms even though they come from religious homes. A similar demonstration with 1200 participants recently was held in J'lm.

(MAARIV : 26.7.84)

(MORE)

REFUTING MISSIONARIES: Under this heading an advertisement appeared in the J'LM POST on Friday, 20.7.84, offering cassettes by Rabbi Golding as well as books by Golding, and promising "available soon: A Counselor's Bible." Particulars from VIKUACH VE DU SIACH, POB 13099, J'lm.

LES MISSIONNAIRES: An appeal in the French-language newspaper "ISRAEL AUJOURD'HUI" TELAVIV ("ISRA EL TODAY" 13.6.84) by Rabbi Benjamin Assouline to ban missionary activity in Israel. The rabbi, formerly spiritual leader of the Sephardi Jewish community in Lyon, France, recounts his experiences with missionaries there and with missionary literature in France and in Israel. He concludes with a quotation from Maimonides warning against those who by means of persecution, deceit or persuasion have sought to persuade Jews that "another revelation has supplanted that of Sinai."

THE CHRISTIAN CONFLICT: "COUNTERPOINT JERUSALEM" (Feb. 1984) published a debate between Charles Levine, a communications consultant and former Director of the American Desk of the Information Dept of the World Zionist Organization, and David Bedein, Director of the Safed Community Development Foundation. It concerned the attitudes of pro-Israel "Christian Fundamentalists." Levine begins by stating that he is "saddened that a certain element of the religious, nationalist community in Israel seems to be gripped by a dangerous and self-defeating hysteria toward Christian missionaries at present." He is "unequivocally" opposed to any type of missionary efforts towards Jews anywhere, which he characterizes as "the spiritual rape of the survivors" of Christian persecution of Jews, "but not every Christian is a Bible-thumping missionary." He cites examples from his Texas background, and the powerful financial and material and moral support provided by an estimated "50-60 millions Fundamentalist Christians in the U.S. alone." He also cites excesses of anti-missionary activists whose research he questions and whom he terms "neo-McCarthyites." Even if at the bottom line Christianity is a missionary religion, "we must be capable of using the powers of rationality God gave us to distinguish between the missionaries and those Christians who understand and wish to share in the absolutely thrilling fate we have been destined to fulfil. There are righteous Gentiles...and we must not attack them."

David Bedein argues that it is "inconsequential whether all Christians or Christian fundamentalists are missionaries. There are those experts on Christian theology who claim that an eventual aspect of being a good Christian involves a desire to convert the Jews. The fact is that there exists a systematic effort by fundamentalist Christian missionaries to infiltrate all levels of Israeli society today." He then cites PROJECT KIBBUTZ, "an unlicensed Christian missionary youth hostel in Haifa" (presumably Bethel, Haifa), literature to soldiers, Galtronics of Tiberias, the Int'l Christian Embassy, "the big daddy of the entire missionary operation in Israel." He admits that missionary activity cannot be outlawed in a free society, "but do we have to roll out a red carpet for them?" A new organization calling itself MISSIONARY CONTROL CENTER (POB 4480 J'LM) is now garnering data on missionary operations in Israel, which will be brought to the attention of the highest circles of Israeli officialdom with the demand for immediate action.

NATIONAL CONFERENCE: The co-sponsor of the national conference on the phenomenon of cults and missionaries was not the Safed Municipal Development Corporation, as reported on July 4th, but the Safed Community Building and Development Foundation, also registered as the Safad Foundation. David Bedein, Director. (JLM POST 23.7)

SURVIVAL: Under the heading "CHRISTIAN MISSIONARIES THREATEN JEWISH SURVIVAL," the JEWISH STANDARD (Jersey City NJ 23.3.84) published a letter by Shannon Z. Taylor Esq., Paramus, in response to Haifa columnist Carl Alpert (SEE SELECTIONS No. 123 p.5 "ANOTHER VIEW" middle) in which the writer denounces Alpert's criticism of anti-missionary activity and calls on Jews to "fight this increasing onslaught" of missionary activity, comparing it to Islamic hatred of Israel.

TRUTH ABOUT MISSIONARIES: The "JEWISH TELEGRAPH" (Manchester, Engl. 4.5.84) published a reply to Rev. Derek White's letter denying that Christian Embassy is missionary by Sylvia Vickers of YAD L'AHIM anti-missionary dep't. It cites Menahem Benhayim, Israel Sec'y I.H.C.A. writing in VINEYARD magazine, links with PRAYER FOR ISRAEL, JERUSALEM POST interviews and others, OPERATION MOBILIZATION pamphlet relating to work in Israel, proving the missionary aims of the I.C.E.J.

In a response to the YAD L'AHIM letter, Derek White, UK Director I.C.E.J. (JEWISH TELEGRAPH 25.5.84) charged that the quotations by Mrs. Vickers were selective and out of context, that the ICEJ is "non-proselytising as regards Jewish people (or non-missionary)" but they cannot deny links "with other Christian

believers whatever their ministry because of a common faith in the God of Israel and in Jesus...even if at the same time we beg to differ with them on the subject of proselytising." He cites the remarks of former Chief Rabbi Shlomo Goren at the opening of the Embassy, as quoted in the J'LM POST 12.10.80, that "we consider you part of the fulfilment of the prophetic vision expressed by Zechariah (14)," and warns that "there is a real danger that anti-missionary groups in Israel will, by their activities, alienate Christian support and create a backlash in terms of a renewed Christian anti-Israel feeling..."

LACK OF RESPECT: The "JEWISH ECHO" (Glasgow, Scotland 22.6.84) reported a talk^{IN LONDON} by Israeli Director of Christian Community Affairs Dept in the Ministry of Religious Affairs, Daniel Rossing, before "a huge audience comprising many different Christian denominations." Rossing stated that the Ministry was "trying to establish relations in which the right of the other to be himself is a fundamental and established necessity, and ultimately missionary activities arise from a lack of respect for the other groupings." Rossing was on a nationwide tour of Christian groups under the auspices of the Friends of Israel Educational Trust. He also claimed that Mideast Christian communities were a persecuted minority like Jews elsewhere and that "dialogue and encounters (between Jews and Christians) can take place without fear or illusion."

4,000 MISSIONARIES: "DER YID" (A Yiddish-language New York paper) headlined a story (13.4.84) about an allegedly "over 4,000 active Christian missionary force in Israel." Based upon data supplied by YAD L'AHIM, a dark and angry picture of all aspects of Israeli life infiltrated by missionaries, mostly "apostates," and idolatrous sects, is painted by the writer in lurid language.

MORE ON MISSIONARIES: The JEWISH PRESS (B'klyn NY 1.6.84) published a half-page article on Mission activity in Israel by Yaakov Rodan, its Mideast bureau chief, citing Shmuel Golding, Vanderhoeven of ICEJ, unnamed Hebrew Christians who "feared retaliation by their Jewish neighbours but they expressed their sincerity with their position that belief in Jesus as the messiah is crucial to Judaism." Daniel Rossing expressed disapproval of missionary activity while unnamed Israeli officials expressed disapproval of intensive anti-missionary activity. "Anybody who calls himself a good Christian is going to try to spread his religion," one official was quoted. Ake Skoog, head of the Swedish Theological Seminary in J'lm takes an opposite view, saying that Christian missionary activity is "theologically wrong, morally stupid," although he believes reports of such activity are exaggerated. Nevertheless, many avowed Christian supporters of Israel are in the forefront of missions. "Israelis should take a good look at those people who suddenly proclaim their undying friendship for them," he says.

KIBBUTZ PROBE: The JEWISH HERALD (Jo'burg, S.Africa 14.5.84) published a report on the probe into PROJECT KIBBUTZ under the heading "KIBBUTZ BODY PROBES CULT VOLUNTEERS". (SEE SELECTIONS No. 123, page 2, middle)

MIDEAST TV: A full-page feature article appeared in "YEDIOT HA'GAL IL" (Galile News of Upper Nazareth) about Christian broadcasting from South Lebanon, its development under the auspices of the late Major Sa'ad Haddad and George Otis of "HIGH ADVENTURE", its links to C.B.N. (Christian Broadcasting Network), its popularity with many Israelis in the north, which extends even to a popular Christian "soap opera," and other religious and cultural and general features.

THE DOCTOR & THE DRAGON: A Book Review concerning Tom Cochrane, a doctor and a missionary in Mongolia who founded China's first medical school and later became medical adviser to the Chinese Gov't at the turn of the century. The author is Margaret Aitchison, Cochrane's stepdaughter. Published by Pickering, London.

MORMONS, MISSION & MT. OF OLIVES: Two news items in the ultra-orthodox press (HAMAHANE HA'HAREDI 1.6.84/EHEV SHABBAT 6.7.84) deal with the plan to set up a university on the Mt. of Olives by the Mormons. The latter item cites a "Missionary Training Manual for Use in the Jewish Proselyting Program" published by the Mormons in Salt Lake City which underscores the need and the methods for evangelizing Jews. The Jerusalem mayor is urged to withdraw his support from the land offer to the sect.

HEBREW CHRISTIANS: The Rev. Georges Cohen Stuart, theological adviser of the Dutch Reformed Church in Israel, has received his doctorate from the Univ. of Amsterdam based on his thesis entitled "The Struggle in Man between Good and Evil in Rabbinic Literature." He is descended from a Jewish family of converts. (JLM POST:13.7.84)

BOB DILLON AT 43: An interview with the popular folk singer appeared in YE DIOT AKHRONOT (27.7.84) in a N.Y.C. café which included, among other subjects, his views on the Bible, prophecy, etc. In answer to a query about his basic spiritual beliefs, he stated: "Our life in this world is worth nothing, and no one will convince me that this is all there is to it. I believe in the Book of Revelation in the New Testament. The rulers of this world are going to play the part of God, if they're not already doing that, and finally someone will appear whom everyone will regard as divine." Asked if he believed the Bible literally, he replied in the affirmative, both the Old and New Testaments. He thinks that ^{he can accommodate himself to both} Christians and Orthodox Jews...that the war of Gog and Magog will literally take place in the Mideast, that a new world will rise from the ruins of the old, but it could even be a matter of 200 years, before all the prophetic events are consummated.

CHRISTIANS IN ISRAEL

DR. WESLEY & CHERYL BROWN: A feature article and family photograph was published in the JLM POST (1.7.84) about Dr. and Mrs. Wesley Brown on the eve of their moving to Berkeley, California, where Dr. Brown will head the American Baptist Seminary of the West. Dr. Brown for five years authored the "CHRISTIAN COMMENT/OIKOUMENIKOS" feature of the JLM POST while ^{and} involved in various inter-religious ministries, such as Tantar Ecumenical Study Centre, /s centre for the study of religions.

MARITAL PROBLEM: The daughter of a Christian mother and Jewish father, divorced from a Christian husband, has appealed to an Israeli court for permission to visit her three children in a Ramallah convent during an ongoing dispute over custody rights for their children. (YE DIOT AKHRONOT 2.8.84)

NESS AMIM: The ultra-orthodox daily HAMODIYA (9.7.84) headlined a news item about "hundreds of workers taking vacations at a Christian village." It claimed that many Workers' Committees were taking advantage of low rates to send their workers to vacation at the Christian village Nes Amim hostel. The anti-mission society YAD L'AHIM has been fighting this development even though the NES AMIM group claims they do not engage in missionary activity, and the anti-mission society has been pressing on various work groups in the north to refrain from using NES AMIM facilities. A similar item appeared in SHEARIM (6.7.84) under the heading "RECREATION IN THE SHADOW OF THE CROSS."

ARAB LUTHERAN BISHOP: The Lutheran Church Synod unanimously elected Bethlehem pastor Naim Nassar as new Bishop for Lutheran Church in Palestine & Jordan. The current bishop, 72-year-old Daoud Haddad, will remain in office for another two years. The election was challenged by a Lutheran pastor in Amman, Nu'man Sanir. (AL FAJR 6/84)

CHURCH VISITS BY SCHOOL CHILDREN: The Deputy Mayor of J'lm Joseph Gadish supports the Jerusalem school principal who has been organizing student visits to local churches and lessons about Christian beliefs. In a letter to an ultra-orthodox group the principal, Dalia Ben-Shaul, stated that Seventh Grade students were "studying Christianity according to an authorized study plan published by the Board of Education, which I approve, because Israeli children should learn to know the people and religions around them." Furthermore, the students of this grade took part in a tour of the Mount of Olives, which included visits to Christian and Jewish sites: "I have no intention of removing any chapters from the approved study plan or to cancel certain tours." She also protested to the Deputy Mayor the intervention of the ultra-orthodox group in school affairs. In a letter of response to the group, the Deputy Mayor backed up the principal and expressed full support for "the fine planning and excellent implementation of the lessons and tours in the Eli Cohen school under her direction." (EHEV SHABBAT 2.6.84)

ANDREI SINYAVSKY: Now on his third visit to Israel, Sinyavsky, a well-known Soviet dissident who preceded Sakharov and Solzhenitsyn in challenging the Soviet regime and emigrated to Paris in 1973, was interviewed in Jerusalem (POST 8.6.84). He denied that Russian Orthodox believers are necessarily antisemitic: "I'm Russian Orthodox and I'm not antisemitic. Antisemitism is in contradiction to Christianity. Vladimir Soloviev, a major Orthodox thinker, takes the same view." Asked about Boris Pasternak, his mentor and friend, author of Dr. Zhivago, who embraced Christianity, he commented: "Pasternak's Jewish coloration wasn't strong. I don't agree with him... There are several respected Zionists now living in Israel with whom I used to argue back in Moscow. 'Read the Bible, at least for curiosity's sake. Learn about your people's culture.' And they would laugh. Later they became Zionists and came here.