

CONTINUED PRESSURES ON "GRACE & TRUTH ASSEMBLY IN REHOVOT:
THREATS & ATTACKS UPON CONGREGATIONAL LEADER BARUCH MAOZ

The Orthodox Jewish citizens of Rehovot are determined not to relax until the activities of the Messianic sect led by the apostate Baruch Maoz are ended in the city. Hundreds of people demonstrated last week for the fifth time opposite the home of Maoz. The chief Rabbi of Rehovot, Rav Kook, told the demonstrators about the sect's activities and about the steps being taken to put a stop to them. Also addressing the demonstrators were two Bar Ilan University staff members. Leaders of YAD L'AHIM (anti-mission society) described the war against the mission being waged throughout the land and called on residents who have been enticed to join the Messianic sect to visit the YAD L'AHIM branch locally and to enroll in courses on Judaism. The religious circles in Rehovot are hoping that Maoz will soon leave town following the court order requiring the closure of the missionary centre on Rehov Wiezmann at the request of the Mayor. (SHEARIM, Jan. '85)

The Ultra-Orthodox daily (HAMODIYA) published a two-part "exposé" of Baruch Maoz (11 Jan.-16 Jan. '85), stressing his longstanding "arrogance", foreign contacts with "unlimited resources" (especially in Germany), his "provocative" and "aggressive" activities ("I am a missionary for my religious beliefs. I believe in something and see this as my duty to pass it on", declares Maoz). The writer, Asher Wolman, asks: "Is there no force to stand against him?"

Unknown persons early this week published mourning notices in the newspapers expressing regret at the alleged passing of Baruch Maoz, one of the sect of "Jewish Christians". The bill for publication was received by Maoz's neighbours, who complained to the police also following a series of attacks on the building in which Maoz also lives. "Orthodox Jews have been demonstrating opposite our home", one of the neighbours, Shlomo Goldstein, related. "We're not complaining about that, since everyone has the right to express his opinion, but later on the harassments began to be much more serious and we appealed to the police, who failed to respond". The police officer in charge of the Rehovot force Aharon Singer, however, claims that following complaints by the neighbours "we opened a file and we are investigating the complaint in a very fundamental way". (MAARIV 16.1.85) Counterfeit mourning notices announcing the death of the head of the Messianic sect in Rehovot, Baruch Maoz, were published yesterday in HAARETZ and in YEDIOT AKHARONOT at the instigation of unknown persons apparently linked to ultra-orthodox extremists. Our correspondent has learned that Maoz is alive and at present is abroad. His wife noted that fanatics have smashed the glass at the building entrance where they reside. The family has grown accustomed to these tactics, she remarked, and another false mourning notice had appeared in MAARIV last week. (HAARETZ 23.1.85) A photograph of the Maoz automobile smeared with graffiti in a local publication (KOL RISHON LE'ZION & REHOVOT 25.1.85) with a brief recapitulation of recent death notices. Unknown persons damaged the vehicle of Baruch Maoz, leader of the community of Messianic Jews in Rehovot and an emissary of the Messianic Witness in Israel. They loosened screws in the front wheels of his car and replaced the plates covering them. When he began driving, one of the wheels was detached and prevented further travel, which could have led to a calamity. A complaint has been filed with the police. (A recapitulation of recent harassments of those opposing his activity follows, including a note in the past an ambulance and a fire-truck have been sent to his home on false alarms). HAARETZ; Feb. 5, '85; L.Galili.

"YAD HASHMONA & THE BAR-DAVID FAMILY: AN EXPOSE"

A full-page feature article with a photograph of Eli Bar-David appeared in the ultra-orthodox weekly "EREV SHABAT: B'NEI BRAK" (18.1.85) in connection with the Finnish moshav "YAD HASHEMONAH" outside of Jerusalem which has some 14 Messianic Jewish members, to the Finnish nucleus. The writer, Yaakov Gal, describes the attractive, pastoral quality of the settlement, the Israeli guests who enjoy its hospitality and the "social events" provided (of a dubious missionary character), the doubtful Jewishness adhered to by the Jewish Israelis which is indistinguishable from the Christian behaviour of the Finnish residents, their rejection of almost all the traditional commandments except for circumcision and abstaining from pork. They deny charges of engaging in missionary activity, especially among local children, but refuse to speak about a brother, Moshe Bar-David, accused of influencing in his biology class towards Christianity. A photocopy of a letter by the director of the Ben-Shemen Youth Village where Bar-David teaches accompanies the article. The director, writing to the Advisor of the Minister of Education and Culture, on 26.12.83, notes that a former student had indeed been influenced by Bar-David after the student had left the village, and that Bar-David had been warned not to discuss religion with his charges. "Being an upright and very dedicated person," the director concluded, Bar-David would abide by this ruling, to which he had agreed. *in addition pastoral*

The feature concludes with a brief sketch of the family history, beginning with the family patriarch, the son of well-to-do Bulgarian Jews, who was born in 1905, was a devout Jew in his youth, educated in the American school in Berne, where he discovered the New Testament and converted in 1922. He raised a family of nine children who received Christian education from childhood, and all of them serve in various capacities in the Messianic community in Israel.

SOVIET JEWISH IMMIGRANT'S SUICIDE ATTRIBUTED TO "PRESSURES OF MESSIANIC SECT":

A new immigrant who was once a "refusenik" and prisoner of Zion in the USSR committed suicide in Jerusalem after missionaries had been pressuring her for several months to join the Messianic sect. Last week she hung herself in her room at the Beit Canada hostel for new immigrants. Since her tragic death her fiancé and friends are working to bring the matter of Oxana Zack, age 30, to the attention of state authorities in order to warn of the danger of the activities of the Messianic sects in Israel...Oxana's boyfriend, journalist Gordon Shifman, age 29, who works as a correspondent for industrial periodicals, relates: "Oxana was trapped in the net of the Messianic sect, and her death was actually murder at the hands of the members of this sect..." (YEDIOT AKHRONOT; 23.1.85) A full-page feature article with photographs of the deceased and of Shifman appeared in the Jerusalem weekly "KAWL HA'IR" (25.1.85) under the heading "FROM RUSSIA WITH DISAPPOINTMENT". A description is provided of her high academic attainments, her activities as a Jewish dissident in the USSR, the difficulties she experienced following her arrival in Israel, her frustrations over Israeli bureaucracy since her aliya in April 1981, her disillusionment with Zionism, Jews and the State of Israel, and her friendship with a new immigrant from the USA who belonged to the sect of the Messianic Jews, who works for the Christian Broadcasting Network as a producer with ties to the VOICE OF HOPE operation in south Lebanon.

During the last days of her life, Oxana tried to hold on to her boyfriend and to her Messianic Jewish friends. Shifman accuses the latter of having put into Oxana's head strange ideas about Jesus, the Devil, the Jews. Shifman relates that, despite her pleas to stay at the flat in Kiryat Orio, which he was reluctant to agree to as she was in an hysterical state, a taxi was ordered and she returned to the Jerusalem New Immigrants hotel where she was found dead the following morning. A brief evaluation of the absorption of Soviet-Jewish immigrants in Israel accompanied the article with sharply conflicting opinions about its successes and failures. The

following week two conflicting letters appeared in KAWL HA'IR (1 February, 1985) in response to the previous week's feature, one by a fellow-immigrant who knew her, who accused the authorities of "neglect and indifference to her special problems", the other by an official who dealt with her, denying neglect and pointing to the various forms of assistance which had been provided her.

MISSIONARIES "DISCOVER" ETHIOPIAN IMMIGRANTS:

The YAD L'AHIM anti-mission organization has learned that Ethiopian Jewish immigrants have been subject to missionary influence, such as literature in the Amharic language distributed by a Christian sect; also a number of the immigrants were found in a Christian bible bookshop seeking copies of the bible in Amharic, which they were provided with, ~~which they were provided with~~, and which included the New Testament also. Preventive action has been taken to warn the new immigrants of the missionary danger. (HATSOFEH 20.1.85)

COMPUTER VS. MISSION:

The YAD L'AHIM anti-mission has purchased a computer at a cost of three thousand dollars, but budgetary problems facing the organization has prevented them from programming the computer with the necessary data about the mission. (KAWL HA'IR JERUSALEM; 11 January, 1985)

CHRISTIAN MISSIONARY BROADCASTING IN HEBREW:

The Christian missionary T.V. station in South Lebanon and the Voice of Hope radio station are seeking Israeli correspondents in advance of setting up news programs for radio & T.V. in Hebrew. (HA'OLAM HA'ZEH; January 9, 1985).

MISSION PARADISE:

Whoever doesn't convert to Christianity will be cast into the lake~~s~~ of fire, this is the central message of the tract "Comics" distributed by the mission in Israel. According to the tract, antediluvian wickedness has returned, and it is in the form of international communism which will be vanquished by the anti-christ, after which the Messiah himself will appear to judge those remaining. The message is clear: It's worthwhile converting before this takes place. The story line is frightfully boring. For those desiring additional information an American address is provided. In the photo above is a drawing (with Hebrew-language cartoon balloons) picturing the future paradise; for some reason the believers are clothed. (KAWL HA'IR, January 25, 1985)

THE MISSIONARY MENACE AND LEGAL REMEDIES:

A series of news items, features and headlines appeared in the Orthodox Jewish press this winter concerning the alleged increase of missionary activity in Israel and the need for stronger counteraction, including legislation and arousing public interest on the subject. HAMAHANE HA-HAREDI (The Ultra-Orthodox Camp; December 19, 1985) headlined during Hanuka: "TO OUR SORROW THE PHENOMENON OF THEIR RELIGION DURING THE LAST TWO YEARS". (Other "hellenizing" phenomena were also noted, such as sale of pork products, a new sports stadium in Jerusalem being planned, Sabbath desecrations, increase TV viewing). The same journal published an emotional attack on Prime Minister Shimon Peres for his "unprecedented" participation in Christmas celebration in Bethlehem alongside Bethlehem Mayor Elias Freij and police minister Bar-Lev. The paper claimed that the background for the visit was "a secret agreement" between the P.M. and Vatican representatives to prepare the ground for a visit with the pope when the P.M. visits Rome in February 1985. There is fear in anti-mission circles that the Peres visit and his move to draw nearer to the Christian world will intensify missionary activity in Israel and tie the hands of those fighting this grave phenomenon. Meanwhile, thousands of

Jews took part in celebrations in Nazareth and Bethlehem, for these are the Hellenists of our day. (December 26, 1984) The same day the paper headlined a report claiming that some 3,000 Jewish Israelis have ties with missionary activists, this according to the anti-mission U.S. society "JEWS FOR JEWS", headed by Rabbi Dubin. The report has been sent to the prime minister.

Various appeals to legislate against missionary activity: HAMANEH HAHAREDI (January 2, 1985) reported that the Knesset leadership had rejected a proposal by an ultra-orthodox M.K., Avraham Werdiger, to place ~~the~~ U.S. mission report above as an urgent item on the Knesset agenda, as well as the matter of visits by military units to churches and mosques (in the framework of soldier education). In response to a motion by M.K. Shaki of the National Religious Party (NRP) the Knesset plenum discussed the mission problem. In response, the police minister, Haym Bar-Lev, stated that the police could not initiate actions against alleged violations of the law against bribery but would certainly investigate and bring to court those against whom valid complaints are made in the context of the law. He called on citizens to present their evidence to the police.

M.K. Shaki in an impassioned speech reviewed missionary activity in Israel and called on the legislators to ban such activity. He claimed that even

Christian countries like Greece, Norway, Italy, Ethiopia and others have banned the Mission. It was agreed that the matter be referred to committee by a majority vote, with five MK's asking that the matter be dropped.

M.K. Shulamit Aloni in opposition charged that "to the best of my knowledge the only missionary activity being performed in Israel by state funds is conducted by Orthodox Jews in the state schools". The religious demand that their intolerance to contrary views be tolerated by the public, she remarked, but where is their tolerance for other views? The motion to refer the matter to committee should be rejected because it is entirely one-sided, she concluded. (HAMODIYA/HATSOFEH; January 24, 1985) The YAD L'AHIM spokesman subsequently denounced the remarks of Aloni and called her "the spokesman for the Mission in the Knesset". (HAMODIYA; January 28, 1985).

M.K. Avraham Shapiro has appealed to the ministers of Absorption and Police to act to prevent the continued activity of missionaries in New Immigrant hostels. He based his appeal on a news item which reported the suicide of a new immigrant from the USSR because of pressures from a messianic sect, while she was in residence at an immigrants hostel. In his parliamentary question to the Minister of Absorption, Yaakov Zur, M.K. Rabbi Shapiro asked whether it was known that there was missionary activity in that New Immigrants hostel and whether the ministry was taking steps to prevent such activity. In his question to the minister of Police, he asked whether the police had investigated the circumstances of the incident at Beit Canada, what were the results, and whether there was a link between the suicide and the reported threats and intimidations. (HAMODIYA; January 25, 1985) (SEE ALSO PAGE TWO HERE IN)

COMMENTS OF ANTI-MISSION LAW SPONSOR:

"I am sure that if there were two or three trials against missionaries who grant material benefits in exchange for conversion, it would have a great effect also on limiting their propaganda activity", Rabbi Yehuda Meir Abramowitz, chairman of the Executive of the worldwide movement of Agudat Yisrael (ultra-orthodox party), told our correspondent, in response to the remarks of the police, Mr. Bar-Lev, relating to a parliamentary query about the law enacted under his sponsorship in the Ninth Knesset as to whether it was restricting missionary activity. Rabbi Abramowitz said that he had wanted the law to forbid missionary propaganda and not only the offer of bribes or benefits in exchange for conversion, but "I could not, I regret, obtain any support in the Knesset for the prohibition of propaganda". He said that the government and the Knesset were influenced by

christian propaganda at the time he presented the law. They bombarded the media worldwide, they threatened to stop all political and material support to the state. "I must note to the credit of the former P.M., Menahem Begin", Rabbi Abramowitz added, "that he told me that the state was losing hundreds of millions of dollars because of the law I proposed, but not withstanding he helped me in a roundabout way to get the Knesset to accept him." Without a doubt, the law is inadequate since it doesn't prohibit propaganda on the basis of the principle of freedom of religion in a democratic society...nevertheless, it did weaken the missionaries very much...they tell me it is very difficult to discover bribery since it is done secretly, but I'm sure if they invested adequate resources they would turn up many who are receiving such benefits", he concluded. (HAMODIYA; January 28, 1985)

PROJECT KIBBUTZ

An additional twenty news clippings from both religious and secularist papers (including several kibbutz journals) were noted in the winter months relating to the controversy over "PROJECT KIBBUTZ" Evangelical Christian volunteers. (SEE ALSO PREVIOUS ISSUES SELECTIONS - 126;127; 128; UNDER HEADING PROJECT KIBBUTZ). The decision of a kibbutz roof body to investigate the charges and its findings concerning the alleged missionary and cultic nature of PROJECT KIBBUTZ raised a storm of response. The kibbutz body announced that "we see no adequate basis or moral right to disqualify the volunteer groups of PROJECT KIBBUTZ". and underscored the positive reports it had had of the quality of the volunteers from a number of sources not withstanding the suspicions and allegations raised by hostile sources inside and outside the kibbutz movement. When Moshe Porush of YAD L'AHIM, a leading campaigner against the "PROJECT", wrote to a kibbutz journal expressing disappointment over the decision and repeating charges of "missionary subversion" and the "spiritual"murder of Jewish souls", an angry retort was published by the journal BAGALIL HAELYON January 25, 1985, under the pen of YAD L'AHIM in an internal kibbutz matter and characterizing its response as "missionary" alongside "all these various penitent movements springing up around us who represent a far greater danger to the Jewish future than any ephemeral missionary segts who come among us from afar".

"YAHAD", the organ of the Kibbutz movement (January 11, 1985) published a summary of the charges and countercharges within the Kibbutz movement, featuring quotations from the remarks of Beno Roda of Kibbutz Dafna, Naava Levin of Kibbutz Menora (both very favourable to the "PROJECT" and expressing shock at the campaign against the volunteers), Finkelstein's denunciation of YAD L'AHIM, David Schiller of Kibbutz Yiftah leading the opposition to the "PROJECT", who is an Israeli kibbutznik of U.S. origin, who alleged the PROJECT had "dubious ties in Israel and abroad", a sect which was arousing concern in the U.S.A.. Ronit Yahel of Maayan Baruch summed up the report with comments about the unresolved nature of the controversy as well as the continued presence among us of those who "perhaps can teach us what many have forgotten: to be single-minded, to believe in what they do, to give all they have, and to be goodwill ambassadors of the state of Israel in their countries of origin".

AL HAMISHMAR, the left-wing Hebrew daily, published a full-page debate between the pros and cons within the kibbutz movement on the subject of PROJECT KIBBUTZ. (January 15, 1985). Among the charges, Ronit Yahel claimed that threats and pressures had been exerted on her not to publish the above-excerpted article in "YAHAD". Two ultra-orthodox journals published reports of the controversy, citing some of the negative responses to YAD L'AHIM "intervention". EREV SHABAT (January 11, 1985) headlined its story with a quote: "THE PENITENTS MOVEMENT IS MORE DANGEROUS THAN THE MISSION" from remarks of Finkelstein above.

The U.S. citizen David Hinders who was deported from Israel on suspicion

of engaging in missionary activity and who returned unexpectedly last week can remain in Israel until his petition against the Interior Dep't is heard in the High Court. This is the first time since Israel's establishment that the court has permitted a tourist to remain temporarily in Israel despite the express opposition of the interior dep't. Hinder is one of the leaders in the organization engaged in recruitment of volunteers for kibbutzim in Upper Galilee ("PROJECT KIBBUTZ"). MAARIV, January 21, 1985. Other press reports indicated that they denied the charges leveled against them and also requested special consideration for Mrs. Hinder who was in her seventh month of pregnancy. Although they were on a "black list" and barred from entry at the time of their return to Israel, because of Mrs. Hinder's pregnancy they were granted a oneweek entry visa into Israel. The petition will be heard before the judges of the High Court. (VARIOUS PAPERS)

Three additional news items appeared towards the end of January concerning the finding of literature of PROJECT KIBBUTZ which allegedly proves the missionary character of the movement as well as additional charges that at least three kibbutz members have become part of the PROJECT KIBBUTZ movement, which is being investigated by the central kibbutz body. (DAVAR, January 27, 1985; HAMODIYA, January 29, 1985)

Shmuel Lesser of Kibbutz Gvaram, writing in AL HAMISHMAR (January 2, 1985), denounced the witch-hunt against PROJECT KIBBUTZ and compared it to the Nazi tactics he experienced as a child in Germany in the early 1930s. He extolled the Project volunteers who had been at their kibbutz. The battle of Moshe Barak of Kibbutz Gvat against Christian influence and intermarriages in the kibbutz movement was reported in YEDIOT AKHRONOT (February 5, 1985) and in a full 1½ page article in HAMODIYA (February 8, 1985) the various "sins" of the kibbutz movement were reported: "apostasy and Christianizing of kibbutz members", disloyalty to the state and emigration, hostility to penitents and Orthodox Judaism which can be explained as nothing else but "self-hatred", the loss of its ideals and the bankruptcy of kibbutz ideology. The writer, Yitzhak Matatyahu Tenenbaum, appeals to the kibbutz movement to permit those penitents among kibbutz members to live as they have chosen within the framework of Orthodox Judaism. (Two instances of couples in different kibbutzim are cited. An estimated 103 kibbutz members have left kibbutzim after becoming penitents, according to an official kibbutz report).

THE BAPTIST CHURCH IN JERUSALEM

In recent weeks Mayor Kollek of Jerusalem has tried to dissuade Robert Lindsey, head of the Baptist Church in town, from rebuilding his church in the heart of Rehavya where two years ago it was burnt down by unknown persons. Two alternative sites have been proposed to Lindsey, one beside the Notre Dame church which was once No-Man's Land (between East and West Jerusalem), and the second near the Mar Elias monastery. Lindsey has not expressed basic opposition to the proposed sites. Meanwhile, on Wednesday, a protest demonstration was held in the vicinity of the site of the burnt-down church. (KAWL HA'IR, Jerusalem, January 25, 1985) The Jerusalem Post ("IN JERUSALEM" SUPPLEMENT, January 25, 1985) reported that 50 persons participated in the demonstration, with most being ultra-orthodox residents from other neighbourhoods. Lindsey claims that only three neighbours have complained about church activities. He denounced the leaflets quoting him as saying "I convince Jews to convert", and that all attempts to discuss the matter with him were fruitless. "That is an absolute lie--they have never come to me".

Three letters from readers denouncing the demonstration and the campaign against the church were published in the "POST" and in "KAWL HA'IR." A fourth letter protested/alleged slanted "anti-religious" reporting of the demonstration.

Ruth Gavison in a feature column (KOL YERUSHALAYIM, February 1, 1985) protested against the underlying assumptions of the demonstrators that Christians were unwelcome in a Jewish state as equal citizens. She compared the situation here (and ultra-orthodox assumptions) with the situation of Jews living in large numbers as a minority in Western countries among majority Christian populations. Freedom of religion and full rights for minority groups are basic assumptions for both Jews and Christians in the West and must be so in the Jewish state as well.

A friendly meeting between Robert Lindsey and municipal officials to discuss the issue of an alternative site for the Narkis Street Baptist Church was reported in the press. The officials claimed that Lindsey had agreed to forego the reconstruction on the old site provided he receive a suitable alternative site. Lindsey denied this version, saying: "I won't discuss an alternative site until I receive a permit for rebuilding at the present site." He told reporters that he had neither affirmed nor denied willingness to accept an alternate site. (KAWL HA'IR, February 8, 1985) Lindsey reportedly told a reporter from DAVAR (February 11, 1985) that they would consider an alternate site provided it is larger than the site on Narkis Street and provided they first receive a building permit. Municipal spokesman Rafi Dovra confirmed that Mayor Kollek had proposed two alternative sites, one near Damascus Gate and the other in Abu-Tor, but the Mayor insisted that the decision was entirely up to Lindsey.

THE MISSION IN THE DIASPORA: (ATLANTA GA, 19.10.84)

THE SOUTHERN ISRAELITE reported a demonstration of over 1,200 Jews in protest against congregation Beth Yeshua in Philadelphia; which was sponsored and financed by the Anti-Missionary Coalition of Greater Philadelphia, formed by Bill Maghen, 20-year-old student at Penn University. An exposé headed "MY LIFE IN BETH YESHUA" took "an inside look at a controversial messianic congregation" in Philadelphia, written by Ian Blynn of the Phila. EXPONENT (undated). Based on an interview with a former member, unnamed, the report depicted the congregation as engaging in "totalistic mind control". The anonymous informant stated that "actually they're whirling through a tunnel that could lead to neither Judaism or Christianity ...they believe that they have the only way for a Jewish person to believe in Jesus". The Jewish Community Council of Baltimore Maryland is sponsoring a forum on how to stop the missionaries, featuring Motty Berger of the Baltimore based JEWS FOR JUDAISM and Larry Levy, a former Messianic Jew. "The problem is a major one and is getting worse," an anti-mission director stated, who claimed that Messianic Jewish numbers are increasing with over 100 messianic congregations around America and JEWS FOR JESUS are purchasing plots in Jewish cemeteries, and have outreaches to the handicapped and aged. "You have to hand it to them because they seem to have a purpose or commitment", one leader commented. (JEWISH TIMES, BALTO. MD. November 2, 1984) Three Jewish organizations are battling an effort by the American Board of Missions to the Jews to obtain a federal trademark for the ABMJ's slogan SEE ISRAEL THROUGH JEWISH EYES, charging that the slogan is deceptive and could induce Jews to join such tours under the impression that they are under Jewish auspices. A formal opposition has been filed with the patent & trademark Office and the ABMJ has 40 days to respond. (JEWISH FLORIDIAN, October 12, 1984) "If a religious body honestly believes they are right, no power on earth can prevent them from preaching their belief, and woe betide anyone who would make a law forbidding this", Mr. Werner Mayer, a Jewish Council speaker declared. Council Pres. Daulby felt that the only security against missionary inroads was through education of Jewish youth. (JEWISH TELEGRAPH MANCHESTER, ENGLAND, December 7, 1984)

"JEWS FOR JESUS": "SURE I'M JEWISH, AND I CELEBRATE CHRISTMAS"

The full page advertisement in TIME MAGAZINE (17.12.84) offers a free book "Y'shua" ("The Jewish way to say Jesus") by Moshe Rosen to interested

Inquirers.

THE WAR AGAINST THE MESSIANIC JEWS:

A new method in the campaign against missionary organizations who call themselves Jews is by means of the neighbours of two organizations, NETIVYA in Rehavya and CASPARI CENTER in French Hill, who have submitted complaints to the municipality about the unlicensed use of residential premises for offices and meetings. The inspiration behind the complaints is apparently YAD L'AHIM. In the past secularist neighbours of Orthodox Jewish seminaries used this method. The subject groups call themselves Messianic Jews and advocate the dissemination of the New Testament and belief in Jesus among Jews. Meanwhile, the municipality has sent the two organizations warning notices with a demand to cease from their activities or to request a re-definition of their property; otherwise the municipality will take legal steps against them. (KAWL HA'IR, January 18, 1985)

JOSEPH SHULAM: Joseph Shulam, a leader of a group of Messianic Jews at Netivya claims that the reason behind the campaign against the congregation is religious. According to him, it is not a missionary group nor a nuisance to others. "The whole neighbourhood is replete with unlicensed offices and just opposite us there is a synagogue in a residential building", Shulam replies to municipal warnings. Concerning ~~that there are odd~~ *no charge* characters in the group, he remarks that eccentricity is a subjective matter. At YAD L'AHIM they insist that Netivya is a missionary group, and they offer proofs by means of publications produced by the group. (KAWL HA'IR, January 25, 1985)

"HEBREW-CHRISTIANS": The "Hebrew-Christians" sect claims that since 1960 between 20-30,000 Jews have joined their ranks and afterwards converted to Christianity. Even if the figures are not precise, there are certainly thousands of "believers" bound together in hundreds of groups within the framework of the sect...They claim it is possible to know "Jesus the Messiah" without repudiating Judaism, that this doesn't mean converting to Christianity but "completion" of one's Judaism...nevertheless, most of them eventually end up in mainline Christian churches...(MAARIV, January 25, 1985) PHOTO: Sophisticated Technique: A debate with a member of a group of JEWS FOR JESUS on a Tel-Aviv street. (The JFJ is wearing a Y'SHUA shirt).

CHRISTIANS & JESUS JEWS: With all the horror which should take hold of us at the sight of Jews willing to believe in the Messiahship of Jesus, because of whose alleged crucifixion our fathers and forefathers were slaughtered, it is a paradox that those who should be shocked even more over this strange phenomenon are the Christians themselves, whose Messiah these Jews are trying to rob. In the news report "GRACE & TRUTH DISTRIBUTES CANDIES" (MAARIV, December 27, 1984) Gil Yudelovitz reports that among the tracts the sectarians distribute they write: (We are) "Israeli Jews like other Jews and other Israelis, paying taxes..serving in the I.D.F. in various units, members of various communities and settlements in the Land of Israel..."

In the Messianic Jewish periodical "B'SHUV" (Shevat-Nisan No. ^(?)18, 1983), in the course of an historical survey of the Messianic movement, a Messianic Jew by name of Bar-Yona emphasises that "The Messianic religious-ethical movement of Yeshua was at that time an internal matter of the people of Israel". The significance of such an internal Jewish and Israelite matter reflecting an internal controversy...is that the Messianic Jews are working to restore the debate over Jesus to its home base...It may be a tactical first step that they claim that Jesus is the Son of God, and the like...but in the course of time they can claim that they have been convinced by modern (Jewish) research that they ~~claim that Jesus addressed the Christian claim that Jesus addressed the Almighty as God the Father is simply a distortion of Jewish prayer such as "Avinu Malkeinu" (Our Father, Our King) which Jesus, like every Jew, required...Therefore, from~~

a Christian viewpoint, this naive intent to restore Jesus to the Jews may be interpreted as a Jewish Zionist international plot...(THE WRITER, MORDECAI ROTENBERG, IS A PROFESSOR AT THE HEBREW UNIVERSITY SPECIALIZING IN PROBLEMS OF RELIGION AND SOCIETY) MAARIV, February 6, 1985.

A GERMAN GREEN, BUT DIFFERENT:

Gad Shimron (MAARIV, January 4, 1985) writes in a feature article about Herman Bitzner of "Emek HaShalom" ("The Valley of Peace") near Yokneam in the Galilee, an 83-year-old German "Biblical Zionist" who during his 17 years in Israel has developed 80 dunams of swampland into a flourishing farm with chickens, a cow, fruit trees, vines, wheat, hives and a vegetable garden. Bitzner was a member of a group of Bible students called "Friends of man", which was persecuted by the Nazis and from whom he fled. They have a strong belief in biblical eschatology as it relates to Israel. "Israel will one day take its rightful place as the spiritual leader of the world (after great catastrophes)...we have come here to encourage and to help, not to preach...The officers and rabbis (in the area) have learned that we are not missionaries..." He shares his beliefs with the many visitors who come to see the flourishing wasteland, from Israel and from abroad. "We are different from the Templars and from Emma Berger", he stresses. "They sought redemption and assistance only for themselves; we have come to help the people of Israel. The deeds speak for themselves", he says.

CHRISTIAN TV FILM:

"Jerusalem D.C. (DAVIDS CAPITAL)" is a 50-minute TV program co-produced by JerusalemCapital Studio and the Media Corporation, an evangelical Christian firm, which calls on Americans to sign a proclamation urging the U.S. president to recognize Jerusalem as Israel's capital. The film FILM - will be seen on 140 stations throughout the U.S. ...By supporting Israel, the film implies, Americans will deter Soviet expansion. (HAIM SHAPIRO, JERUSALEM POST, December 20, 1984).

EMBASSY WITHOUT A STATE:

A 4½-page feature article with colour photos about the Vander Hoeven family and the International Christian Embassy in Jerusalem (ICEJ) appeared in MAARIV (January 11, 1985), authored by Tal Bashan. The writer describes Jan Wilhem Van Der Hoeven's enthusiastic support for Israel, his charismatic leadership, his royal Dutch connections, his criticisms of Israeli "defeatism" and divisiveness, his wife Weedad's Sudanese Arab-Catholic background, her break with it, her Zionism, their settlement in Israel, their marriage, their two children's identification with Israel, with son Jan now serving in the I.D.F. in the Armoured Corps. The development of the "Embassy" from an initial "curiosity" four years ago into a worldwide movement with 30 branches is also noted. For the annual Feast of Tabernacles celebration attendance is constantly growing. This year they expect 10,000 participants. In the summer they will also hold the Basel Congress of Christians on the same date and at the same site where Theodore Herzl, "the seer of the Jewish state", convened the first World Zionist congress in 1897.

"THE SOLUTION FOR ME IS TO CONVERT TO CHRISTIANITY":

A feature article about a group of unfortunates at the employment office in Herzliya describing various misfortunes. The last paragraph includes a quote from one of them "With the help of Jesus we'll convert to Christianity", says Avi, crossing himself. "In a few weeks the whole country will tremble at my conversion to Christianity". (KOL HERZEIYA-KFAR SAVA, January 18, 1985)

Mormans: Jerusalem Mayor Teddy Kollek has promised that if he receives information about a single incident of missionary activity on the part of the Mormon sect in Jerusalem he will do all he can to prevent and limit

the activities of the sect in Jerusalem. "As a condition for permitting them housing, I asked for a commitment that they would not engage in missionary activity", he said in response to a query by Rabbi Meir Porsh. YAD L'AHIM, the anti-mission society, has asked the Mayor to meet with them. They believe they have sufficient information about the missionary nature of the sect. (HAMODIYA, January 15, 1985) Meanwhile, YAD L'AHIM has demanded that the Minister of Interior and the Chief Rabbi (Sephardi) act at once to put a stop to the construction of a Mormon campus on Mt. Scopus, and they have announced they will begin a public campaign. (MAARIV, January 23, 1985)

"MEDITATION": YAD L'AHIM has charged that a Galilee outpost in the Netofa area has become a center for T.M. with a guesthouse. They pointed out that a Knesset committee report on cults and sects had characterized the group as sectarian, and they appealed to the Department of Settlement of the Jewish Agency to act against them, but so far have received what they termed an "evasive" reply. (HAMODIYA, January 23, 1985)

BIBLE ON FILM: The firm project of the Hebrew Scriptures and the New-Testament produced by Israeli film star Haim Topol is different from other dramatic opuses in that it is designed especially for study. A series of 36 films, "we have tried to make it as faithful as possible to the Bible", says Topol, "and we have been helped by the advice of dozens of experts, archaeologists and theologians, but without our own interpretations". (YEDIOT AKHRONOT, December 9, 1984)

CHRISTIAN MUSIC: Even the most Orthodox Jewish music lover as well as the non Orthodox Jew must acknowledge that Christianity contributed to the entire world a most respectable contribution in the field of light music ...such as Gospel music...Let's not forget that after all Jesus was a Jewish lad from a good home...Jesus or no Jesus, this is musical entertainment of professionals of the first degree. (The first reference is to the performances of Bill Gaither, Larnel Harris, Sandy Patty and others visiting Israel). (HAARETZ, January 17, 1985) There was a flurry of articles in December and January about the "Liturgica" festival of religious music with some objections expressed by Orthodox Jews about the texts of some of the church music being performed in the context of the festival. (EREV SHABAT, 14.12.84; HAARETZ, 28.12.84; JERUSALEM POST, 21.12.84; KAWL HA'IR, 4.1.85 - 11.1.85)

ISRAELI VERSION OF CHRISTIAN PLAY: "EVERYMAN", a play written by an unknown person during the middle ages, has been produced in a Hebrew version in Israel. "We took a play whose source is the Christian religion and transferred it to an Israeli secularist context, trying to bring out the existential psychological content in it", says David Steinburg, who translated and produced the play. AL HAMISHMAR, October 9, 1984)

*** END TRANSCRIPTION ***

16 February, 1985/mb
