

"30,000 JOINED 'JEWS FOR JESUS' AND CONVERTED TO CHRISTIANITY (SINCE 1960), JEWISH AGENCY YOUTH DIVISION CHAIRMAN URI GORDON CHARGES." Speaking at a seminar for educators in Tel-Aviv, Gordon warned that the "Hebrew Christians" (also known as "Jews for Jesus") have recently intensified their activities in the U.S.A. and in Israel because of their belief that with the approach of the year 2,000 the acceptance of Jesus as Messiah by the Jewish people will expedite his Second Coming. The sect has purchased land in Israel for setting up villages, camps, rest homes, youth camps. They distribute large and diverse quantities of literature, engage in charitable activities (especially in the Haifa area), conduct study centers in Jerusalem, Haifa, Tiberias and operate also on university campuses, and have developed very sophisticated methods, such as claiming that a Jew can accept Jesus as Messiah without turning his back on Judaism. This technique especially attracts assimilated Jews and couples in mixed marriages who seek to solve their problems of religious identity. Most of them wind up in mainstream Christian churches which finance the activities of the "Hebrew Christians". Their greatest successes are among the aged, the ill, the invalids, among Soviet Jewish immigrants and among Jewish Youth who are "seeking a way". He called for greater public awareness about Christian sects, and expressed concern about "Hebrew Christians" taking advantage of the "Law of Return" to settle in Israel as new immigrants in order to win souls for Christianity. (MAARIV, DAVAR: FEB. 27, 1985; LETZTE NIYAS (Yiddish) FEB. 28, 1985)

In an interview Gordon gave to the Tel-Aviv supplement of MAARIV (March 8, 1985), he remarked: "I am happy to state that the Tel-Aviv area isn't afflicted with this eccentric and queer phenomenon (of "JEWS FOR JESUS"). However, it's clear that in Eilat, Jerusalem, Haifa and Tiberias many young people have been captured by this delusion in the wake of some 30,000 young Americans.

A follow-up feature in MAARIV (MARCH 14, 1985) supplied additional details concerning missionary activities allegedly going on in Israel, involving Roman Catholics, Protestants, and Jewish Messianics. Gordon claims that his investigation of mission activities is prompted neither by religious motives ("I am a secularist") nor by nationalist motives ("I'm a member of the Labour Party"). He divides missionary activity into three areas: mainline Christian church missions, the Messianic Jewish mission, and the "friendship" mission (such as the Christian Embassy, "Project Kibbutz", Beth Shalom", Christian broadcasting in South Lebanon, and the like).

According to his information there are some thousand missionaries operating in Israel, including Kibbutz volunteers who maintain some 160 institutions of all kinds. He estimates that there are about 2,500 Jewish converts, most of whom belong to the Messianic congregation, and a small minority to the main Christian churches. A list of some of these institutions follows, including: Baptist House, Shalhevetya, Caspari Institute (in Jerusalem), Beth Emanuel (Lutheran and Anglican), in Haifa there is Beth-El, Stella Carmel, in Beersheva "Bible Center", the Baptist Village in Petah Tikva, and more. There are also home meetings and Messianic assemblies in Jerusalem, Haifa, Rehovot, Netanya and Ramat Hasharon.

The Jehovah Witness sect has about 800 members, with centers in Tel-Aviv, Holon, Tirat Hacarmel, Bat-Yam and Lod. The JW's go from door to door distributing literature and trying to win adherents. Gordon has a list of Israelis (involved in missionary activity) whose names represent a cross-section of the Israeli Jewish community, which demonstrates that every section of the population is affected.

Gordon also displays a missionary handbook of the do's and don'ts of Jewish evangelism including tips on the semantic nuances required. (The handbook was apparently translated from English, and a summary is reprinted beside the article).

"MISSION OPERATING AMONG ETHIOPIAN JEWS, THE "YAD L'AHIM" (anti-mission society) CLAIMS." The anti-mission society recently received information about groups of Christian missionaries operating in the New Immigrant hostels in

Tiberias and Safed where newly-arrived Ethiopian Jews are being housed. Hundreds of copies of the "New Testament" translated into Amharic have been distributed to the Ethiopian immigrants who have apparently taken an interest in the books, spokesman Aharon Kornfeld has charged. The society has published notices in Amharic for the new immigrants warning against the "crusade" of the missionaries. Both Jewish Agency sources and immigrant center spokesmen in Tiberias have denied the charges and say they have no idea what are the sources of information about alleged missionary activity. (KAWL HA'EMEK, UPPER NAZARETH: FEB. 8, 1985) The same journal published on the same date a huge headline (with a photograph of Ethiopian Jewish Children joining local children in the planting of saplings for Hebrew Arbour Day) about mission activity allegedly going on in the area. Two weeks later the paper published a brief letter by the anti-mission spokesman Kornfeld correcting the story and asserting that the mission activity was not taking place at the New Immigrant Center in Tiberias.

MISSIONARY ACTIVITIES IN JERUSALEM: Jerusalem Mayor Teddy Kollek believes the reports are greatly exaggerated. The major churches do not engage in it, and even the Mormons have given a written undertaking to refrain from missionizing in Jerusalem. Concerning the Baptist church (burnt down by unknown arsonists in October 1982), the Mayor announced they would be given a permit to rebuild.

"REMEMBER AMALEK": An interview in the ultra-orthodox weekly "EREV SHABAT" (MARCH 1, 1985) with the chairman of "YAD L'AHIM", Rabbi Lifschitz.

Q The Sabbath "Zechor" when we remember Amalek (Deut 25:17-19) has been proclaimed as the Sabbath devoted to the war against the Mission. Is this justified?

A The missionaries are the latter-day Amalekites "cutting off the rear, those who lag behind..." They are increasingly impudent...in Ramat Hasharon (where they are suing the Council Head for calling them missionaries.) in Rehovot (where the Jewish apostate Maoz continues to mock the public).

Q In such a troubled era is the main problem facing the Jewish people "the Mission"?

A It's a very great danger. Once when a Jew apostasized, everyone (even the most secularized Jew) was shocked, but now the reaction, even among the religious public, is quite casual, taking it in stride.

Q Perhaps because of our many other troubles?

A Perhaps...but then there is the matter of money. Where money is involved, no questions are asked. Look at Kollek's handling of the matter of the Mormon University in Jerusalem.

Q Kollek is a serious rival for you in matters relating to "the mission".

A Yes, indeed. By the way, we have information that Kollek had a Christian grandmother, which puts his Jewishness in question...We are investigating the matter.

OUTLAW THE MISSION: Several appeals to outlaw missionary activity in Israel appeared in HATSOFEH (MARCH 4, 1985) because of the "impudence" of the missionaries (S. Schiff) and by M.Korblit of Petah Tikva, who deplored the apathy of Israeli society to the missionary "apostacizing" activities. Jews don't missionize Gentiles, and there is no reason to tolerate missionizing among Jews in Jerusalem, the writer argues.

"NONVIOLENT APOSTACY": An angry feature article in HATSOFEH (MARCH 18, 1985) summarizes activities by Christian missionaries and Jewish "apostates" on the basis of reports about the evangelistic conference in Thailand (1980), "Jews for Jesus" activities, "Scientology" and other sects having large Jewish participation. The article, by Mordecai B.Granit, also reports the activities of anti-mission "task forces" fighting for the survival of the Jewish people because

the evangelicals believe that before the Second Coming, by the year 2,000, the Jews must be converted, and they are therefore working feverishly to this end.

"EXPOSE": The ultra-orthodox weekly EREV SHABAT of B'nei Brak published a full-page article (Feb. 15, 1985) exposing the "fraudulent", "enticing" selling of "mission merchandise" to the Israeli public and Jews elsewhere. A drawing based on the JEWS FOR JESUS tract "JESUS MADE ME KOSHER" is rephrased with the name of Jesus deleted, and the Hebrew caption explains: "THAT MAN MADE ME A KOSHER JEW". This is followed by the story of a mysterious figure in Rehovot who distributes sweets and smiles to children wrapped up in Christian picture cards. The contention of the spokesman for the International Christian Embassy in Jerusalem that the figure is an ultra-orthodox Jewish provocateur disguising himself as a Christian is termed "a curiosity". Also "exposed" is the distribution of Christian "comics" to Jewish teen-agers and a Hebrew translation of the Christian book written by the pop singer Cliff Richard about "that man and about the way his (Richard's) admirers will discover if they will but believe (in Jesus)".

The establishment of a dubious seminary ("yeshiva") by Netiv-ya in Jerusalem is another indication of the subtleties of the new missionary approach to apostasy as in the Caspari Center on French Hill in Jerusalem. Then there is the distorted use of talmudic and midrashic texts by U.S. missionaries headed by the "apostate" Moshe Rosen and the use of the mass media to spread their message of conversion to Christianity. Over 100,000 copies of this "kosher" tract have been distributed by our "friend" Moshe Rosen, founder of the JEWS FOR JESUS sect. How can the Israeli religious public organize to stop this wave of publications by the soul hunters?

Adjacent to this exposé is a horror tale about a 17-year-old U.S. Jewish tourist in a kibbutz enticed and brainwashed by Christian missionaries named Christian and Judy into accepting Christianity. In order to break down his resistance they used drugs smuggled into the kibbutz, later isolated him in a Jerusalem flat where he was held incommunicado for two weeks and subjected to intensive brainwashing techniques. After they released him, being convinced that he had "apostacized", he met a U.S. rabbi, who persuaded him to break off ties with the missionaries and placed him with devout Jews where he is now living. (Yaakov Gal, byline)

An additional exposé on "the mission", which was divided between Baruch Maoz of Rehovot and the Mormon sect, appeared in HAMAHANE HAHAREDI (The Ultra-Orthodox Camp, March 6, 1985). It included excerpts from a Mormon manual of evangelism among Jews and a photograph of the center on Prophets Street with the caption: "What goes on behind these stone walls?"

The same paper earlier published a report on government responses to Parliamentary Queries by Orthodox Knesset Members about religious issues. Among other matters, the Prime Minister denied the paper's report that his participation in Christmas celebrations in Bethlehem was linked to his visit at the Vatican, or that his visit would intensify missionary activity in Israel. He justified his visit as a good-will gesture to the non-Jewish populace and helpful in overcoming past historic tensions. (Jan. 30, 1985)

FIRST MISSION HOSPITAL: The establishment of a mission hospital in Jerusalem in the 19th century by the London Society for the Promotion of Christianity Among the Jews aroused a strong reaction by the Orthodox establishment. This led to the decree of a rabbinic ban of excommunication on all Jews working there or using its facilities. This, however, did not prevent its use by local Jews, but when deaths occurred the problem of burial arose because of rabbinic refusal to bury Jewish dead connected with the hospital. This was finally solved by the purchase of land by the mission with the aid of the British consul and a local Jew. Jewish opponents of the mission hospital launched a campaign to set up a Jewish hospital which proved to be short-lived (1845-1848).

Its medical staff was compared very unfavourably to the mission staff by local Jewish observers even among the Orthodox. (KOL YERUSHALAYIM, Feb. 22, 1985)

MISSIONARY PROPAGANDA: Joseph Jacob of Haifa expressed shock at the sight of "missionary propaganda" in the mail, described as "very modern, very attractive, which I fear may exert influence" on the reader. He proposes that a municipal ordinance be enacted prohibiting such activity. (MAARIV, March 21, 1985) Shoshana Cohen of Tel-Aviv denounced "the soul hunters who are heading the missionary assault for the (Jewish) penitents movement". She charges that the movement is violently antizionist, preaches a "distorted Judaism" and is contrary to the principles of human freedom, "bordering on sacrilege". They yearn for the creation of an Orthodox theocracy in Israel. (YEDIOT AKHRONOT, Jan. 31, 1985)

ANGLICAN PRIEST BARRED FROM WEST BANK: Riah Abu-Elasal of Nazareth is unable to preach in West Bank churches. The 55-year-old priest is a leader in the Progressive Movement for Peace, and recently met with PLO head Arafat. He charged that the ban on his visiting the West Bank was imposed because of his political activities on behalf of the Palestinians. He has refused to ask for a special permit to visit the West Bank for religious purposes. (HADASHOT, Feb. 25, 1985)

BAPTIST CHURCH JERUSALEM: An activist in the extremist "Kach" (Kahane) movement was arrested this week for investigation in connection with the fire at the Baptist Church in Jerusalem in 1982. Rafi Madof was detained for 48 hours and released on bail. Madof has been living in the USA and recently returned to Israel where he resides in a rented flat with "Kach" spokesman Gad Strutman. Madof was arrested on the basis of information provided by another "Kach" activist convicted of anti-Arab activity, who had implicated other activists in the arson on the basis of "bugged" conversations while in detention. Madof's attorney has denied that his client ever claimed to have knowledge about the identity of the arsonist(s) who had set fire to the Baptist Church in 1982. (KOL YERUSHALAYIM, Feb. 22, 1985) There has been increased resistance to the plans to rebuild the Baptist Church in Jerusalem at the old site, several newspapers reported recently. According to HAARETZ (March 24, 1985), the District Committee for Planning & Construction in the Jerusalem region is inclined to reject the application for a permit for reconstruction of the church on the old site. Objections of local residents to alleged missionary activity in the church and lack of parking space for the large numbers of worshippers and visitors, are among the reasons cited. There is also the impression that the municipality has cooled to the project. (KAWL HA'IR, March 15, 1985) Meanwhile, the Baptist church leaders have allegedly reversed an earlier understanding that they would take an alternate site for the new building and had even looked at other sites, according to sources in the Jerusalem municipality. (HAARETZ, March 25, 1985)

FEAST OF EPIPHANY: A description of the Greek Orthodox ceremony commemorating the baptism of Jesus in the Jordan appeared in the Jerusalem weekly KAWL HA'IR, (Jan. 26, 1985)

CHURCH CONCERTS: The anti-mission society YAD L'AHIM has protested to the Haifa municipality about its support thro' the Haifa Cultural Fund, of concerts which attract Jewish music-lovers to churches where concerts are performed. "Is there no more suitable place for concerts than in a church?" they ask. No reaction has been forthcoming from the fund director. (EREV SHABAT, Feb. 22, 1985)

LAWSUIT AGAINST RAMAT HASHARON COUNCIL HEAD: Ari and Shira Sorko-ram of Ramat HaSharon are suing Council Head Moshe Verbin for slander, demanding 7 million shekels damages because of remarks made by Verbin at a council meeting on September 23, 1984. Verbin had named them as being involved with "religious sects" and missionaries in Ramat HaSharon, and that they enticed young people with money to change their religion. The Council Head has refused to apologize for his remarks not withstanding the Sorko-rams' denial of the charges leveled against them. A defence statement has not yet been submitted by Verbin. (YEDIOT AKHRONOT, Feb. 20, 1985)

"JEWS FOR JESUS" AND "THE MISSIONARY MENACE" IN THE DIASPORA: The JEWISH TIMES of Baltimore, Maryland (USA) reported the disruption of JFJ concerts in South Africa and the angry reaction of The Rand Daily Mail which called the disruption "religious thuggery". The Baltimore "Jewish Times" protested "knee-jerk reactions" by Jews and Gentiles to the "particularly provocative variety of Christian missionary, Jews by birth only..." JEWS FOR JESUS. "The logical reaction lies in education of Jewish Youth...angry protests are in the long run counterproductive". (Sep. 21, 1984) The AUSTRALIAN JEWISH TIMES (Oct. 4, 1984) reported briefly the second Australian tour of JFJ concerts in Sydney and the distribution of leaflets by the Hilel Foundation charging that JFJ was "misrepresenting the Jewish faith and ...threatens to be an obstacle to religious harmony". The BUFFALO JEWISH REVIEW (Buffalo, NY, Nov. 30, 1984) announced a program led by Baltimore-based "JEWS FOR JUDAISM" to counteract "Messianic Jewish" missionary activity. The topic for discussion was THE NEW MISSIONARIES: A THREAT TO JEWISH YOUTH, by Rabbi M. Berger of Baltimore. The JEWISH CHRONICLE of London (Feb. 15, 1985) carried a report by Albert Benjamin of Glasgow, Scotland concerning "increasing" missionary activities among Glasgow Jews involving a "Jewish Christian missionary, Mr. Zin, and the Gideon (Bible distribution) Society." The weekly JEWISH PRESS of Brooklyn, NY, throughout January and February 1985 carried feature articles, news reports, and letters to the Editor about missionary campaigns, "JEWS FOR JESUS", Morris Cerullo, the Task Force on Missionaries & Cults of the Jewish Community Relations Council of New-York, and Rabbi Yaakov Spivak of the EMES anti-mission organization which has fielded rallies against "JEWS FOR JESUS" and other Jewish evangelistic outreaches.

JERRY FALWELL IN ISRAEL: In a letter to the Prime Minister, leftwing M.K. Chaika Grossman appealed to him not to receive the Rev. Jerry Falwell when he visits Israel. She claimed he is antisemitic and that his support for Israel stems from his belief that all Jews should be here so that Jesus would be resurrected and accepted as the Jewish Messiah. (JLM POST, Feb. 14, 1985). The P.M.'s advisor on Diaspora affairs, Avraham Burg, in an interview appearing in the leftwing AL HAMISHMAR, admitted that he had advised the Prime Minister to receive Falwell in his office notwithstanding the dilemma posed by the meeting for Jewish and Gentile Liberals in the USA who violently oppose Falwell and the Moral Majority Movement he heads. The unstinting support for Israel by Falwell and his constituency and their impact on U.S. political and social life make it necessary to overlook some of the reservations about Falwell. In addition, it is a fact that the Likud has been a strong supporter of ties with Falwell and his movement. (Feb. 15, 1985) Several papers reported on the meetings of Falwell with the P.M. but noted that he refused the invitations to address the 800-strong conference of pilgrims he is leading or to be photographed with Falwell during their 20-minute meeting. Falwell also met with Likud Deputy P.M. Shamir in his office and was photographed for the press with Shamir extending a warm handshake. (AL HAMISHMAR, March 4, 1985) At a press conference he organized, Falwell claimed that Peres is a friend of his, but that it was a mistake for Jewish circles to "court the World Council of Churches", which was in "the camp of the PLO". Conservative Christians are "Israel's best friends", he stated. Falwell also reported that he spoke for about 15 minutes with former P.M. Menahem Begin by phone who "sounded strong and alert". Falwell also denounced attacks on missionaries and their converts in Israel. Altho he believes there is salvation only thro' Christ, "we look upon the Jews as the apple of God's eye", he said. (JLM POST, March 4, 1985)

In a sharply worded feature article Mordecai Horowitz (YEDIOT AKHRONOT, March 7, 1985) denounced the decision to limit contact between the prime minister and Jerry Falwell, "a true and powerful friend of Israel" because of the dislike of U.S. Jewish groups for Rev. Falwell and his constituency. They should have been told that "our relationship to such important factors as the Moral Majority and its leader Jerry Falwell cannot be determined by internal American debates ...the State of Israel has no surplus of friends".

Gad Bakar of YEDIOT AKHRONOT (March 8, 1985) described a visit he had made to Rev. Falwell's church in Lynchburg, Va. and noted his charismatic impact on listeners during five successive services before over 3,000 worshippers, and especially his strong Pro-Jewish, Pro-Israel statements. In a cautiously-worded editorial, the Histadrut daily DAVAR (6 Mar. 85) analyzed the visit of Rev. Falwell and his Moral Majority conference in Jerusalem. It noted the fears of Liberals, both Jewish and Gentile, of the Moral Majority "christianization of America" program, as well as its belief in the "christianization of the Jews with the return of Jesus". Nevertheless, Liberal Protestant Churches had proved disappointing even if their liberal agenda was more palatable in the areas not related to Israel. The fact remains that the Evangelicals and Fundamentalists are an influential factor in American life. "We cannot forego ties with such an important camp as this but neither should we cultivate exaggerated illusions about it either", the writer concludes. Falwell also appeared on the popular TV talk show ZEH HAZEMAN--NOW'S THE TIME. In a letter to the JERUSALEM POST (March 13, 1985), Israeli professors Alexander and Fisch and Visiting Prof. Emil Fackenheim sharply criticized "the rudeness that Ram Evron" (host of the talk show) showed to Falwell, "a friend of Israel", in contrast to the "oily sycophancy" with which he treated the Marxist Denis Goldberg recently released from a South African prison for violent activities, who "has announced his antizionism at approximately hourly intervals since his arrival".

DUTCH EVANGELICAL TELETHON FOR JERUSALEM MENTAL HOSPITAL: A Dutch TV station of the Evangelical Conservative TV network hopes to raise one million dollars for the financially hard-pressed psychiatric hospitals in Kfar Shaul in Jerusalem. At a press conference in Jerusalem yesterday the station director Dr. Bert Dorenbos said the program is part of the station's celebration of the 40th anniversary of Holland's liberation from the Nazi yoke. Of the 350 patients at the hospital, about 150 are Holocaust survivors, some of whom have been continuously hospitalized since arriving in Israel at the end of World War Two. (JERUSALEM POST Feb. 21, 1985)

CHRISTIAN EMBASSY ACCUSED OF "HERESY": The International Christian Embassy in Jerusalem, which has on more than one occasion been accused of serving as a front for Christian missionary activity, recently came in for an attack from another source, the American Board of Mission to the Jews, which accused it of "insidious heresy" in not openly spreading the gospel to the Jews. In the January issue of the "CHOSEN PEOPLE", Harold Sevener of the ABMJ charged in an article headed "CHRISTIAN ZIONISM'S CANDY-COATED GOSPEL" that the Christian Zionists have "ceased to be concerned for the salvation of the individual Jew". In a news release by the Embassy it was stated that "unfortunately we are used to criticism from many kinds of extremists...ultra-orthodox witch hunters convinced we are closet missionaries and the Christian lunatic fringe accusing us from the other direction". (JLM POST, Feb. 25, 1985)

CHRISTIAN FRIENDS: Grace Nash (Christian Zionist) writing from Bristol, England, thanked former Prisoner of Zion, Alexander Feldman, for his recent letter in support of Christian friends of Israel. She was also saddened about reports of increasing opposition in Israel towards Christian Zionism. "Please don't misunderstand our good intentions and refuse us. We care", she concludes. (JLM POST, Feb. 15, 1985) Tovia Asikainen, 71, editor-in-chief of SHALOM magazine and chairman of the Friends of Israel Association in Finland is in Israel for his 29th visit since 1965. The association, with over 8,000 dues paying members, was founded at the initiation of a Russian Jew, Naftali Rudnitski in 1908. It has branches in 58 cities and towns, does not missionize, and has collected large sums of money for Misgav Ladach Hospital in Jerusalem, provides scholarships for Finns to study in Israel, organizes pro-Israel events in Finland and promotes the study of Hebrew. (JLM POST, 24 Mar. 85)

PROJECT KIBBUTZ: The continued debate within the kibbutz movement over the presence of the Christian volunteers "PROJECT KIBBUTZ" finds echoes in the ultra-orthodox and Socialist press, the former often quoting the latter in their unceasing attacks on the "under-cover missionaries" who have allegedly deluded the naive secularists. A bitter attack on the PROJECT by a gentile member of Kibbutz Gonen, David Spelman, was published in the organ of the Kibbutz movement, YAHAD (Feb. 8, 1985) denouncing the "fundamentalist and totalitarian" nature of the group, and calling for their removal from all kibbutzim. The Histadrut daily DAVAR (Feb. 11, 1985) discussed the "dilemma of Kibbutz Sde Nehemya in the Hula Valley which recently voted by a large majority to retain the volunteers notwithstanding the attacks by kibbutz opponents of the allegedly hidden agenda lurking behind the volunteers' smiles and diligence. One of the kibbutz supporters in close contact with the Christian volunteers had nothing but high praise for them, especially in comparison to other volunteers. Another was convinced that one day they would be exposed as masquerading hypocrites.

MORMON EXTENSION IN JERUSALEM: The construction by the Mormon Brigham Young University of an extension to their university on Mount Scopus, with the cooperation of Mayor Kollek and the Jerusalem municipality, has aroused a storm of protest, mainly from the Orthodox Jewish community. While Mayor Kollek has announced that he has clear assurances from Mormon leaders that they will not "proselytize" or engage in missionary activities among Jews in Israel, the anti-mission activists are convinced that these assurances are worthless, and have produced Mormon literature which relate to evangelism among Jews (though not necessarily in Israel). (MAARIV, Feb. 17, 1985) At a meeting with members of the JERUSALEM POST editorial staff a high-level delegation from the Brigham Young University and the Mormon Church stressed that the Mt. Scopus facility is an arm of the university and not of the church, and "we are certainly not here to proselytize". (JLM POST, Feb. 21, 1985)

Two contrasting letters appeared in the POST (March 8, 1985) on the issue, the first from Moshe Porush of the antimission society YAD L'AHIM questioning the statements made to the POST editorial staff, the second from Dr. David B. Galbraith, Resident Director of the Jerusalem Center for Near Eastern Studies of the Brigham Young University. Rabbi Porush asks why the Mormons have refused to give written assurance that they will not missionize in Israel. Dr. Galbraith writes that "leaders of the Mormon faith have given assurances, verbally and in writing...that there are no plans to carry out missionary work in Israel". He also claims that Mormon missionary work in foreign lands is always carried out with the approval of the host country, and "in Israel, without such authorization, the church would not...send missionaries through the back door in the guise of university students". Rabbi Porush charges that the "secret Missionary Training Manual for use in the Jewish Proselytizing program, the translation of the Book of Mormon into Hebrew, holding religious services on Saturday rather than on Sunday (their normal practice elsewhere)" raises "disturbing questions". (The same letter by Dr. Galbraith also appeared in Hebrew in MAARIV on March 13, 1985) Additional letters questioning Mormon sincerity in their claim that they would eschew missionary activity in Israel were also published in the JLM POST (March 28, 1985/ March 31, 1985)

AMERICANS IN THE WEST BANK: A feature article in "Nekuda", a Jewish settlers publication in Ofra, discussed the U.S. presence in Judea, Samaria and Gaza, including among others several Protestant (mainly welfare) groups such as the Mennonites and the Quakers, with the latter being accused of going beyond welfare projects and engaging in pro-Palestinian activities. (March 1, 1985)
Byline: Nadav Haetzni.

THE VATICAN AND ISRAEL: An interview with Rabbi Marc Tanenbaum, director of the interreligious department of the American Jewish Committee, during a visit to Israel, was reported in the Orthodox Jewish daily HATSOFEH (Feb. 22, 1985). Rabbi Tanenbaum has met with the Pope and top Vatican officials and cardinals many times in relation to Jewish and Israeli matters. He believes

that the Vatican's reluctance to have formal ties with the State of Israel is neither theological nor technical (the alleged undefined boundaries of the State) but based on fears of violent reactions by Arab extremists against Catholics in Arab lands should such ties be formalized. The rabbi is cautiously optimistic that there will be a change in this policy. He is also cautiously optimistic about possible changes in the W.C.C. attitude towards Israel with the election of two new leaders, one from Uruguay and one from Germany, to the W.C.C. staff. The JERUSALEM POST (Feb. 20, 1985) reported the meeting between Israeli P.M. Shimon Peres and Pope John Paul II for about an hour at the Vatican on the 19th. Peres later remarked that the Pope was "favourably disposed" towards Israeli and Christian-Jewish relations. He presented the Pope with a set of ancient oil lamps, "from the time of Jesus; they are as old as Christianity", the P.M. commented. He found the Pope to be "a pleasant man, quite well-informed of our affairs".

TEACHERS AND "FOLLOWERS": Just as the teachings of Jesus do not necessarily lead to the Inquisition, the teaching of Marx do not necessarily lead to Gulag, or the Oral Rabbinic Law necessarily to Rabbi Kahane, it is an intellectual duty of the first order to deny the false assumption that the rule of reason must conclude with tyranny". (Prof. M. Hersgor in a literary critique. (HAARETZ, Dec. 28, 1984)

*** END TRANSCRIPTION ***

April 3, 1985/mb