

THE MOUNT ZION REPORTER

March / April

Probes

judah'95



THE MOUNT ZION REPORTER
Published in Jerusalem, Israel

March/April

**Founders—A.N. Dugger, Effie Dugger
President and Editor—Gordon M. Fauth**

The Mt. Zion Reporter is published by The Mt. Zion Reporter Society, a non-profit organization whose aim and purpose is to bring the gospel message to a darkening world, and to reach people everywhere with the glorious news of our soon-coming Messiah and King. This ministry, which reaches all parts of the world, is carried on through the prayers and support of those who share our burden for souls.

Our Creed: Revelation 12:17

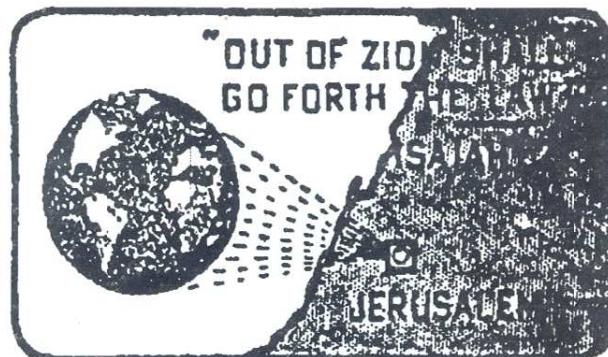
The Head and Director: Jesus (Yeshua)

Membership: "Lamb's Book of Life,"

in Heaven—Revelation 20:15.

Editorial Staff: Editor: Gordon M. Fauth; Assistant Editor: Jonathan Fauth; Layout Editor: Reuben Fauth; Office Manager: Debra Dugger; Production Manager: Naomi Fauth; Contribution Editors: Leslie Johnson, Art and Aviva Whetstone; Photographer: Reuben Fauth.

Subscription cost: U.S. \$19 for ten issues. Subscriptions to the Mount Zion Reporter are free; although a donation to cover the subscription cost will be appreciated. The Mount Zion Reporter is published and sent out as funds allow. And relies solely on subscribers contributions.



Jerusalem—The Chosen City of God

"For the Lord hath Chosen Zion: He hath desired it for His habitation" (Psalms 132:23). "The Lord of hosts shall reign in Mount Zion, and in Jerusalem" (Isaiah 24:23). "They shall call Jerusalem the throne of the Lord" (Jeremiah 3:17). "But I have chosen Jerusalem, that My Name might be there" (2 Chron. 6:6). "The Lord also shall roar out of Zion, and utter His voice from Jerusalem" (Joel 3:16).

Funds may be sent by check, money order or bank draft.

Address correspondence to:

**The Mount Zion Reporter
P.O.Box 568
Jerusalem, ISRAEL**

CONTENTS

Page 3

**12th International Harp
Contest Held in Jerusalem**

Page 4

**Hidden Secrets of The
Temple**

Page 5

**Operation Moses: Ten
Years on**

Page 7

**Israel's Marvelous Variety
of Goats' Milk Cheeses**

Page 9

**Our Greatest Need—A new
Anointing**

Page 10

**Israel's Claim to United
Jerusalem**

Page 11

Patient Waiting

Page 13

Mysteries of Jerusalem

Page 14

**A Basic Principle of
Redeeming Grace**

Page 15

News Direct from Israel

12th International Harp Contest Held in Jerusalem

by Lili Eylon

... A company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them . . . I Samuel 10:5

The sweet strains of King David's favorite musical instrument were heard in the Land of Israel this winter. Forty contestants from 17 countries came to Jerusalem to participate in the 10-day-long 12th International Harp Contest, a prestigious event which has left its mark on the international music world.

The largest number of contestants — nine — came from Russia, with France's eight a close second. The Far East was represented by Japan, Korea, China and Taiwan, while European contestants came from Italy, the United Kingdom, the Netherlands, Romania, Russia, Switzerland and Germany, with young women from Canada and the United States also participating.

The contest opened at the Jerusalem Theater in the presence of the President of the State of Israel, Mr. Ezer Weizman, and ended with a grand finale concert at the Tel Aviv Art Museum where the winners were announced.

"The harp is a special instrument, of special design, special sound and special history," said Shulamit Aloni, Minister of Communications, Science and the Arts, at the opening. Festival director Esther Herlitz added that Israel is a fitting place for such a contest, since the harp was found in ancient Egypt, Mesopotamia and Israel of old.

During the ten days, a large part of the existing repertoire composed for the harp was heard by aficionados of this gentle musical medium — audiences who passionately followed every note played by the accomplished young musicians.

At each of the Jerusalem harp contests, a new composition for the instrument is added to the existing repertoire. This year, featured at the opening was the premiere of Israeli composer Sergiu Natra's "Sonata for Four Harps" performed by four Israeli harpists. Also at the opening concert, Marie-Pierre Langlamet of France, winner of the 11th International Harp Contest in Israel two years ago, offered a solo program, as well as duets with noted Swiss flautist, Aurel Nicolet.

While no first prize was awarded this time, 21-



Marie-Pierre Langlamet of France, winner of the 11th International Harp Contest in Israel two years ago.

year-old Anna Makarova of St. Petersburg walked off with the second prize, and 21-year-old Xavier de Maistre of France, currently a student of political science in London, came in third.

The jury that awarded the prizes consisted of harpists and musicians from the USA, Switzerland, the United Kingdom, France, Japan, Germany and Israel. The International Harp Contest was initiated in Israel in 1959 by Aharon Propes. It was the first international harp contest ever held anywhere. It is still regarded as a special event in the international music world and attracts the best young players, up to the age of 35.

HIDDEN SECRETS OF THE TEMPLE

by Michelle Mazel

Reality is sometimes stranger than fiction or legend. During recent excavations of the gallery running along the northern section of Jerusalem's Western Wall, an interesting discovery was made which may shed light on events that took place thousands of years ago.

In 164 BCE, the Maccabees soundly defeated the armies of Antiochus Epiphanes, cleansed the Temple, which had been defiled by idolatry and heathen sacrifices, and rededicated it. The festival of Chanukah commemorates this event, as well as the last great triumph of the Hebrews — regaining their independence.

Any child, however, will tell you that the true miracle of Chanukah is the discovery of a small flask of dedicated oil, sufficient for one day but which burned brightly for eight.

According to the second Book of Maccabees, when the First Temple was destroyed in 586 BCE by the armies of King Nebuchadnezzar, the priests of the Temple took the flame that was burning in the altar and hid it in a "dried up well" in the subterranean galleries beneath the Temple. The location of the well was known only to the priests.

Half a century later, when the exiles returned, Nehemiah, who together with Ezra had led the return from Babylon, sent the children of the priests who had hidden the flame, to look for it; they found no flame but a thick, oily water; when poured over the wood for the burnt offering, a great flame consumed the wood and the sacrifice. (2 Maccabees 18:23).

The location of the "dried up well", or shaft, has been the subject of much speculation. But as no excavations have ever been carried out under the site of the Temple, the secret, it appeared, would be lost forever.

In Jerusalem, however, forever is a relative term. A possible clue to the ancient hidden place was found in 1986 in circumstances stranger than any legend.

Work was being carried out along the hidden face of the western wall of the Temple Mount to uncover the section which had disappeared from view over the centuries. (Only two-thirds of the massive, 500 meter-long rampart, built by King Herod on the west side of Mount Moriah, are visible today.) The hidden section runs under the Muslim Quarter and is divided

into two segments: the upper part, which is integrated into houses and shops in the Muslim Quarter, and the lower part, which today lies far below city level and was hidden by debris. The excavations, carried out under the auspices of the Israel Ministry of Religion and supervised by Rabbi Meir Yehuda Goetz, the Wall's rabbi, were taking place in the lower part.

Clerics belonging to the Wakf, the Muslim authority ruling Mount Moriah who deny its historical connection with the Jews, strenuously objected to excavations in the area. The work, therefore, was carried out in great secrecy and spades and picks were used to keep noise to a minimum while rubble was taken out in covered baskets.

One day, Goetz was told that an aperture had been discovered in the hitherto hidden part of the wall. He entered cautiously, well aware that the uncovered passage might lead all the way to the Temple; to areas where according to Halacha (traditional Jewish law) a pious Jew may not go.

For several nights he went in as far as he dared, rejoicing to be able to pray in such a hallowed place.

Unfortunately, some noise must have been heard, because one night he was suddenly confronted by an angry Muslim cleric coming from the other side.

The very same night, the Muslims bricked up the entrance to the secret tunnel.

Work along the wall, however, did continue until the whole lower surface of the vast Herodian structure could be seen.

In 1987, with work almost completed, workers on a break felt a gust of wind coming from what should have been the end of the tunnel. They started digging and soon enough discovered that they had stumbled upon a part of Jerusalem's ancient water system that could well date back to the First Temple. This particular tunnel was known to have existed and had been walled up by King Herod. What was not known was its exact location.

The first of the two tunnels begins at the men's section of the Wall and continues to the end; the second starts at the end of the wall and goes all the way to a huge sunken cistern and the remains of large shallow rain gutters. These are situated due north, well below the Convent of the Sisters of Zion (the second Station of the Cross) on the Via Dolorosa in the Christian Quarter.

It was suggested integrating the two tunnels so that visitors could enter at the Western Wall and leave by an exit to be built on the Via Dolorosa. Though the local Christian community were all in favor of a step which would have led to increased tourism, Muslim antagonists scotched the plan.

Initial attempts to excavate led to rioting so no exit was built at the end of the second tunnel. Visitors reaching the end of the first tunnel, are allowed a tantalizing glimpse into the other before retracing their steps.

This seriously restricts the number of people who can be allowed inside at one time since the tunnel is too narrow in most places to allow one group to pass another. Visits today are therefore carried out by appointment only.

Pious Jews often linger by the bricked up entrance to the hidden gallery, at the end of which, many believe, burned the flame of the Temple. (WZPS)

Help Spread God's Word

We are sending a steady flow of Bibles, Testaments, Gospel tracts and literature of all kinds to almost every part of the world. This ministry is important for these last days we are living in, and it is bearing good fruit for the Lord. Many precious people are being shown the way to salvation and life eternal. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Not everyone can go to the far corners of the world as a missionary for Christ, but everyone can have a part in this same work by supporting with their prayers, tithes and offerings the ministry being carried on from Jerusalem. Your help is needed, and whether your donations are large or small they will be gratefully received, and will be put to good use in the work of the heavenly Father, here, in your place. Please pray about it. You can help us save souls! Take this opportunity to share in His work; the Lord will bless you for it.

Write To:

The Mt. Zion Reporter
P.O. Box 10184,
Jerusalem, Israel



OPERATION MOSES: TEN YEARS ON

Between November 21, 1984 and January 5, 1985, some 8,000 Ethiopian Jews were airlifted to Israel in the legendary "Operation Moses". The Immigration and Absorption Department of the Jewish Agency, the Ministry of Absorption, the Israel Defense Forces, and various security forces, were all partner to this complex, covert human mission.

The need for Operation Moses arose from the arrival of thousands of Ethiopian Jews in Sudan during the early 1980's and the dire situation in the refugee camps where they were interned: epidemics, hunger and a high mortality rate.

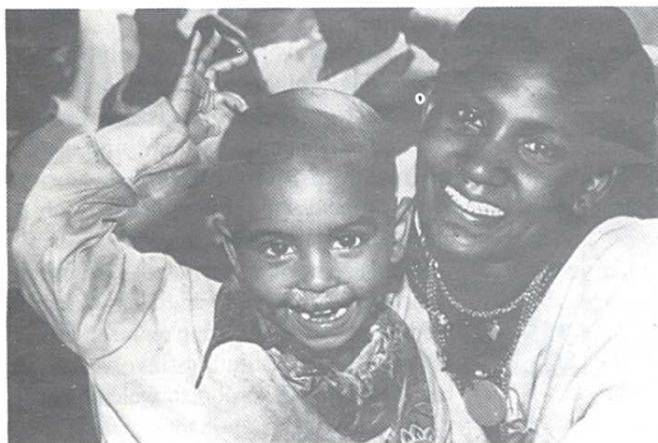
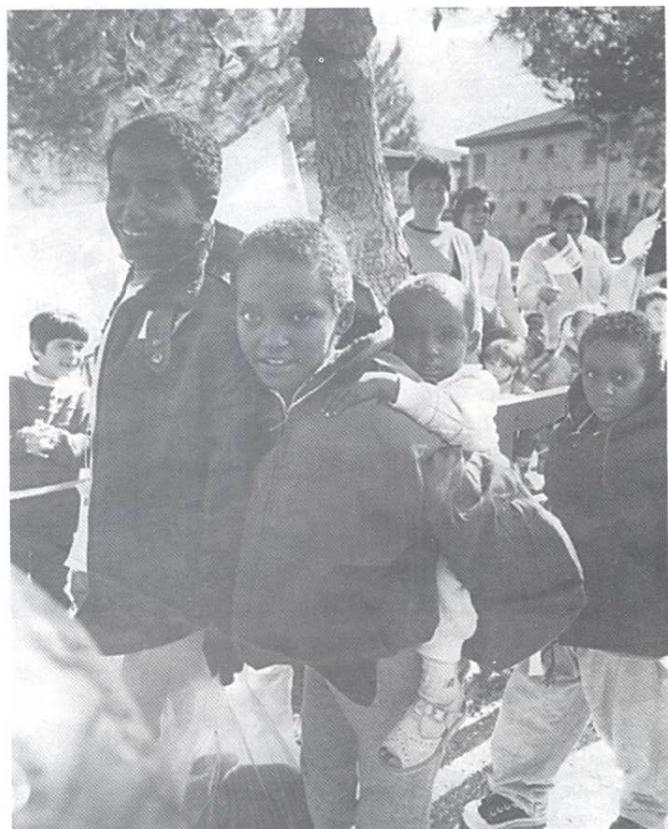
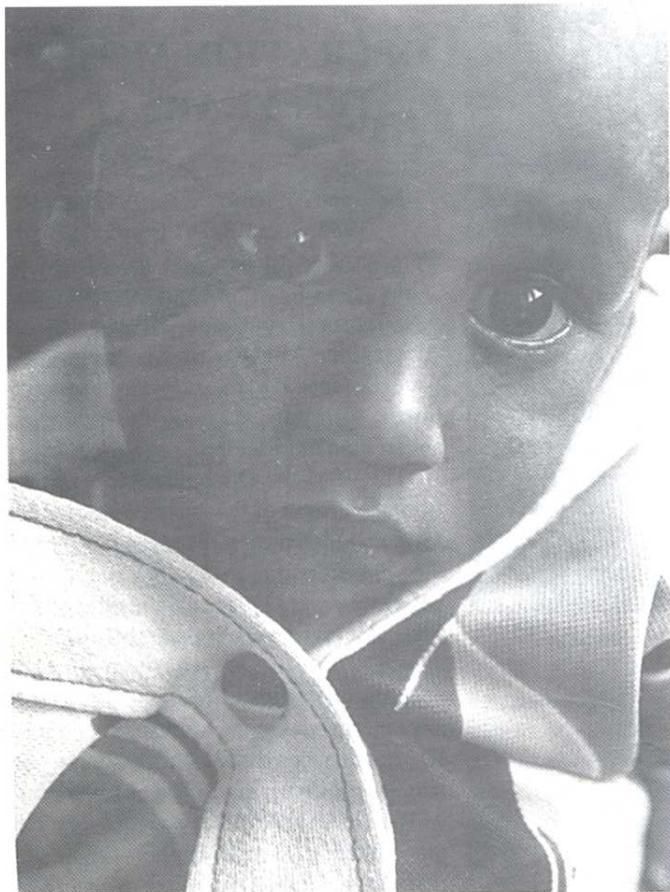
Late one November night, an Israeli airplane arrived in the Sudanese capital of Khartoum, where it took on 220 soon-to-be new Israeli immigrants. The airlift continued over a period of 45 days with the Israeli plane making 28 night flights with its human cargo, landing each time at an airport in central Israel.

Preparations in Israel quietly reached full swing. Volunteers, social workers and translators from all over Isarel were recruited to welcome the new arrivals and reunite them with their families. Doctors were on hand at the airport day and night in makeshift infirmaries. A constant supply of food and drink was available. Transportation was arranged to and from hospitals for the sick — and to bring representatives, of each of the institutions involved in the operation, to the airport to welcome each flight.

The operation came to the attention of the Sudan government as a result of untimely press coverage. The Arab countries, furious over the airlift, pressured Sudan and Ethiopia to prevent any more Jews from leaving for Israel. The 5,000 Jews remaining in the refugee camps were thus forced to wait several more agonising months until they were finally allowed to leave and join their families in Israel.

On March 28, an additional airlift, arranged with assistance from the United States government and using American cargo planes, brought an additional 600 Ethiopian Jews to Israel. The remainder arrived in stages over the next few months— as a result of intense negotiation with the Sudanese government. Operation Moses was finally over. (WZPS)





Scenes from Operation Moses

79,800 MADE ALIYA IN 1994

According to the most recent statistics published by Israel's Central Bureau of Statistics, 79,800 new immigrants arrived in Israel during 1994, 2,000 more than the previous year. 68,000 came from the CIS, 7,000 of whom came as tourists and changed their status to immigrants during their stay. Since the large wave of Russian aliya, the Bureau notes, 545,000 new immigrants have arrived in Israel from the CIS. The report also notes that 4,500 new immigrants came from Europe during 1994 and 3,600 from the United States.

REMAINS OF CRUCIFIED MAN ON DISPLAY AT ISRAEL MUSEUM

Historical sources tell us that the Romans adopted crucifixion for the execution of slaves, prisoners and rebels. Most famous of these was Jesus of Nazareth who died in approximately 30CE. However, concrete evidence of crucifixion was lacking until excavations carried out in 1968 by the Israel Antiquities Authority at Givat HaMivtar in northern Jerusalem revealed the remains

of a crucified male aged 24-28 years.

The name Yehohanan ben Hagkol was engraved on the bone ossuary (casket). Though he is not mentioned in historical sources and we know almost nothing about him, it is estimated that he died somewhere between 7 and 70CE. The nail that pierced his heel bone, fixing him to a cross, constitutes the only known archaeological evidence for crucifixion in the ancient Roman world.

The bone ossuary, together with a replica of the heel bones pierced by an iron nail, is on display at the Rockefeller Museum in Jerusalem until June 30, 1995. The real bones were given a Jewish burial after being studied.

MORE JEWS MOVING TO JERUSALEM

The number of Jews moving to Jerusalem rose dramatically last year, according to a report just released by City Hall. Although more Jews left the city than moved there, the "negative migration" figure was only 500 compared with 6,149 in 1993 — "A dramatic turnaround," according to Jerusalem Mayor Ehud Olmert.

— Newsline Israel (WZPS)



Israel's Marvelous Variety of Goats' Milk Cheeses

by Daniel Rogov

When Mark Twain visited Jerusalem, Jaffa and the Judean Mountains at the turn of the century he was surprised to learn that "nearly everyone, regardless of whether they live in the cities or the mountains, owns at least one goat." Twain need not have been surprised, for the milk and cheeses of goats have been highly valued in the region of the Holy Land since the days of antiquity. All around the Mediterranean, from the Holy Land to Greece, the southern Balkans, parts of Italy, Spain and France, the land is often mountainous and stony, pasture land is poor and the land is dry, thus providing ideal conditions for raising goats.

So old is the art of making goats' cheese that Pharaoh Tutankhamen, who ruled Egypt 3350 years ago, commanded his servants to place twenty-two tubs of his favorite goats' cheese in his burial chamber, some for him to eat while he waited to ascend to heaven and some as gifts for the gods who would welcome him to paradise.

In more modern times such cheeses have been particularly popular among Israeli Bedouins, nearly all of whom keep goats. As the nation became more and more modernized, however, these cheeses lost favor with the increasingly sophisticated urban population. Cheeses made from cows' milk became so widely accepted that nearly forty years ago the large dairies of Israel even made the decision not to produce goats' cheeses.

Several years ago, however, to the great joy of

gastronomes, a mini-revolution occurred, and several small dairies, mostly located on kibbutzim and moshavim (the collective and cooperative farms of Israel) decided to specialize in cheeses made from the milk of goats and sheep. Within a few short years, those cheeses have become the culinary rage of the nation, and several of these dairies are now producing goats' cheeses that rival the very best of France, Italy and the Balkan nations.

Depending on the season, the part of the country in which individual cheeses are made, and the way they are processed, there are so many different goats' and sheep's cheeses now being made that no list could hope to be complete. Among the most popular are cheeses similar to Greek feta and kasseri, Turkish kashkeval and brinza and French chevre. There are even Gruyere and Brie style cheeses made from creamy goats' milk.

In keeping with tradition, goats' milk cheeses are small in size, have a relatively high fat content and range from soft to medium-soft. Because goats' milk is vastly different from cows' milk, most people should not be put off by the high fat content (up to 45%) of these cheeses, for goats' milk cheeses are easily digestible and contain high levels of the type of cholesterol that nutritionists tell us is good for us. They are also rich in proteins, mineral salts and Vitamins A, B1, B2 and C. If your guests ask, as many will, whether they should cut away and discard the rind of these

cheeses, let them know that even though this is their privilege, it is unnecessary, for the rind is no less full of flavor than the cheeses themselves.

In addition to serving goats' cheeses on their own (accompanied ideally by crackers, butter), many of these cheeses are ideal for cooking. Unless otherwise indicated each of the following recipes is designed to serve 4-6.

Spinach Salad with Feta Cheese

1 clove garlic, halved
 1/2 kilo spinach, washed and picked over well
 2 hard boiled eggs, sliced
 1 medium onion, thinly sliced
 1 tomato, cut in wedges
 1/2 cup feta cheese, crumbled
 (can also use salty Bulgarian cheese)
 6 Thsp. olive oil
 2 Tbsp. red wine vinegar
 1/2 tsp. each oregano, salt and pepper
 1/4 tsp. mustard powder

With the garlic clove rub the inside of the salad bowl well. Tear the spinach leaves by hand and drop into the bowl. Add the eggs, tomatoes, onion and cheese. Toss gently.

Combine the remaining ingredients in a jar, cover and mix well by shaking. Pour the dressing over the salad, toss well but gently and serve as an appetizer or salad.

Goats' Cheese Cheesecake

A recipe by Albert and Michel Roux

For the pie crust:

225 gr flour
 1 egg
 3/4 tsp. salt
 1 1/2 tsp. sugar
 2/3 cup butter, diced and softened
 1 Tbsp. milk

For the filling:

30 gr butter
 300 gr soft white goats' cheese
 1/3 cup milk
 1 cup sugar
 6 eggs, separated
 1 vanilla bean, split lengthwise
 85 gr flour

Make the pie crust: Place the flour on a marble or wooden surface and make a well in the center. Put in

the egg, salt, sugar and butter and rub the ingredients together with the fingertips of one hand, gradually pulling the flour into the well with the other hand. When the mixing is almost done, add the milk and knead the dough 2 or 3 times with the heel of your hand to make it smooth. Take care not to overknead the dough. (If not using immediately, this dough, known as page brisee, can be stored in the refrigerator for 3-4 days if wrapped in plastic wrap. It can also be stored for 2-3 weeks in the freezer).

Shortly before baking the cake, roll out the pastry on a lightly floured surface to a thickness of 2-3 mm. Generously butter a 24 cm cake tin that is about 4 cm deep and line the tin with the pastry. Pinch the edges with the fingertips to make a small frill and refrigerate for 20 minutes before filling.

Make the filling: In a mixing bowl work together the cheese, milk and sugar until the mixture is very smooth. Add the egg yolks one at a time, beating constantly. Scrape the black seeds out of the vanilla pod with the point of a knife and beat them into the mixture. Finally, beat in the flour.

Beat the egg whites just until they are fluffy, add a pinch of sugar and beat until the whites are stiff. With a large whisk fold one-third of the egg whites into the cheese mixture and then, using a spatula, fold in the remainder of the egg whites. Gently pour the mixture into the cake tin and then immediately place the cake in a medium oven. Bake for 45 minutes. (At the end of cooking the top should look almost burned. Do not let this concern you). Remove from the oven and place on a rack to cool completely before unmolding. (In the French region of Vendee this cake is traditionally served with a compote of pears). (Serves 8).

Fried Goats' Cheese

1/4 cup olive oil
 4-5 cloves garlic, sliced
 225 gr. kasseri cheese or other hard, salty goats' cheese
 lemon wedges for garnish

Heat the oil in a heavy skillet and in this saute the garlic until it is lightly browned. Remove the garlic with a slotted spoon and discard.

Cut the cheese into squares about 5 cms on each side and about 1 cm thick. Place the slices in the hot oil and cook, turning once, until the exterior of the cheese is almost but not fully melted. Remove with a slotted spoon and serve hot with the lemon wedges.

And [thou shalt have] goats' milk enough for thy food, for the food of thy household, and [for] the maintenance for thy maidens. Proverbs 27:27

INDAH
March/April 1995

THE MOUNT ZION REPORTER

9

Our Greatest Need — A New Anointing

"Behold I will do a New Thing Now." (Isaiah 43:19)

The blessed Holy Spirit is longing to come in and take full control of the life of every Born Again Believer in Christ today! The greatest need of the Church of God is not new ministers, new churches or new sermons, but A NEW ANOINTING OF THE HOLY SPIRIT!

The barrenness and dryness of so many Christian lives is appalling. One would think that Christ was still in the grave and a defeated victim of death and the devil, but oh, beloved, it is not so, for HE IS ALIVE — HALLELUJAH — and He said that He would send the Comforter, the Holy Ghost that we might be clothed with a Heavenly Mantle of Power, anointed by the Great High Priest of our profession — YESHUA — CHRIST HIMSELF. Praise His Name!

John the Baptist, the great wilderness preacher needed this New Anointing, for he told his converts plainly of the baptizer with the Holy Ghost and Fire, and when the Savior Himself was about to be Baptized of John in Jordan. John said: "I HAVE NEED TO BE BAPTIZED OF THEE, and comest Thou to me?" Also He testified to the people saying: "I indeed baptize you with water unto repentance; but He shall baptize you with the Holy Ghost."

The apostles themselves, also were commanded to wait at Jerusalem for this New Anointing of Power! He said unto them: "Tarry ye in the City of Jerusalem until ye are ENDUED with power from on High." Luke 24:49, and again in Acts 1:4-5, we hear the message of Christ to His people. "WAIT for the promise of the Father". for John truly baptized with water; but ye shall be baptized with the HOLY GHOST not many days hence."

ACTS CHAPTER 2 IS THE ANSWER TO THEIR WAITING AND EXPECTANT HEARTS, FOR THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH OTHER TONGUES AS THE SPIRIT GAVE THEM UTTERANCE, and as a result of the NEW ANOINTING, 3,000 precious souls were converted and the Ministry of Healing and Deliverance flowed spontaneously through their Spirit-filled lives and ministries!

How can we help but rejoice when this NEW ANOINTING comes upon us? Surely we feel like saying HALLELUJAH!

Jesus Christ Himself as the Son needed this NEW ANOINTING, for we read in Acts 10:38: "God anointed Jesus of Nazareth with the HOLY GHOST and with POWER: who went about DOING GOOD, AND HEALING ALL THAT WERE OPPRESSED OF THE DEVIL; for God was with Him." What a Ministry!

THIS NEW ANOINTING IS FOR EVERY CHILD, FOR IT IS OUR BLOOD-BOUGHT POSSESSION! It is your right to claim this from your personal Pentecost! for without this OIL of the Holy Ghost the Christian life can be dry and irksome and barren and fruitless. This NEW ANOINTING is for the preacher in the pulpit and the people in the pew! The husband and housewife also need this Anointing of God because it is part of our inheritance "IN CHRIST." HALLELUJAH! "Have ye received the Holy Ghost since ye believed?" —Acts 19:2.

Listen to John in his first epistle, chapter 2, verse 27. "But the ANOINTING which we have received of Him abideth in you, and ye need not that any man teach you; but as the SAME ANOINTING teacheth you of all things and is truth, and is not lie, and even as it hath taught you, ye shall ABIDE IN HIM." The apostle had

himself received this ANOINTING and he gladly taught it to those early saints!

Yes, this NEW ANOINTING WILL PRE-SERVE US FROM ALL THE CARNAL TEACHINGS OF MAN, AND IT WILL SAVE US FROM ERRONEOUS DOCTRINES OF THE DEVIL, which have come up like mushrooms all around us in these LAST DAYS! The spirit of anti-Christ was working in the apostles' time but John assured his hearers that the ANOINTING which they had received would teach them the truth, and as they would abide in Christ so the Anointing of the Holy Spirit would contract their lives continually. Thank God for this New Anointing. Oh for a NEW ANOINTING, that our lives may radiate the Fire, the Power, the Joy, the Life and the Glory.

The GREAT I AM, anointed His prophets of old. The Spirit came mightily upon them, and they were moved by His inspiration to act and do and speak and write what He wanted. Hallelujah! The miracles were performed by the divine impulse of the same Glory of the Father!

The very Bible we all love is the very product of the Holy Ghost! Praise His Name! Peter wrote these words in his second epistle: "Knowing this first — that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but 'Holy Men of God' SPOKE AS THEY WERE MOVED BY THE HOLY GHOST." — 2 Peter 1:20, 21.

Where the Holy Ghost is, there is life, and where there is life is movement. It takes the Spirit to make things "GO", because He is the "OIL"! Often in the material things of life it only needs A DROP OF OIL to set the wheels in motion.

Oh for a mighty Holy Ghost ANOINTING UPON EVERY MEMBER OF THE CHURCH OF GOD TODAY! Indeed, this is an age of apostasy, modernism, unbelief, infidelity and lukewarmness in the churches. It is a Laodicean Church Age, when the clarion call must be sounded in the churches to: GET RIGHT WITH GOD AND DO IT NOW!"

The apostle John was exiled because he had this NEW ANOINTING Ministry, but even on Patmos Isle he was a Victor because he was kept "IN THE SPIRIT." — Rev. 1:10. The mighty visions and revelations he received from the Risen, Glorified and Ascended Christ were the Divine product of the Holy Ghost. He had a SPIRIT ANOINTED MESSAGE for each of the seven churches in Asia, or Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea! Read these Holy Ghost messages and apply them to yourself, but especially the letter to the Laodiceans! — Revelations 3:14 to 22 is God's message to us today. I just quote in the 18th verse in closing: "I counsel thee to buy of ME gold tried in the fire, that thou mayest be rich; and "White Raiment", that thou mayest be clothed, and that the shame of thy nakedness do not appear; and ANOINT "thine eyes with Eyesalve", that thou mayest see.

Here is the Last Days Message to a Lukewarm Church. It is threefold:

- (1) GOLD tried in the Fire.
 - (2) WHITE RAIMENT that thou mayest be clothed.
 - (3) ANOINT thine Eyes with eyesalve.
- This Anointing is from Heaven, not of Earth! It is to be had for LAYING the Price to the full. It is to be had from our Great High Priest, and best of all it is for YOU! HALLELUJAH!

— by Philip Anstey



A view of Jerusalem from the Mount of Olives. (photo by Sammy Avnisan)

ISRAEL'S CLAIM TO UNITED JERUSALEM

by Lawrence Rifkin

Jerusalem has been the capital of Israel for nigh on 3,000 years. With such abundant historical, archaeological and demographic evidence supporting this, one wonders who could doubt the legality to Israel's claim to Jerusalem.

Jews in Israel and abroad, for whom Jerusalem has been the focal point of hopes and prayers for 3,000 years, are unwilling to even entertain the prospect that Jerusalem might be considered negotiable in the framework of the present peace talks.

Lawrence Rivkin discusses Israel's claim to Jerusalem, and the varying opinions of politicians and experts in international law.

Though some experts in international law say there is little real legal documentation backing Israel's claim to Jerusalem, Israel bases its claim on unwavering historical and demographic evidence.

The city has been the focal point of the hopes and prayers of the Jewish people for 3,000 years, since King David made it his capital, and it is where David's son, Solomon, built the Holy Temple. It remained the capital city of the Jewish people for the next millennium.

Jerusalem is mentioned hundreds of times in Jewish prayers and scriptures; Jews face in the direction of the city when they pray, and after they were exiled by the Romans, Jews everywhere would regularly recite the passage from Psalms 137: "If I forget thee, o Jerusalem, let my right hand forget its cunning." While the city is holy to adherents of the two other great monotheistic religions, for Jews it is the most holy place. "No other city," wrote former mayor Teddy

Kollek, "has played such a dominant role in the history, culture, religion and consciousness of a people as has Jerusalem in the life of Jewry and Judaism."

Despite the millennia of exile, Jews have always lived in the city. In fact, by the 1830's, Jews had become its largest single community, and well before the turn of the century they made up the majority of its residents. Today, Jerusalem's population is approximately three-quarters Jewish.

Juridically, however, there is little to go on. There have been but two internationally recognized decisions on Jerusalem: the STATUS QUO, the 1852 Ottoman capitulation to Europe over control of the city's Christian holy sites, and United Nations Security Council Resolution 181, which in 1947 recommended that Palestine be partitioned into Jewish and Arab sections and Jerusalem made an internationally-controlled, demilitarized enclave.

According to Yehuda Blum, a former Israel ambassador

to the UN and an expert on international law, the 1948 Arab-Israeli war effectively nullified Resolution 181. What's more, with the British gone and Israel the only sovereign state in what had been Palestine, Israel was acting within the law by extending its rule to the areas its army was left holding, which included Jerusalem. By contrast, Blum says, Jordan's claim to Jerusalem was invalid because it had invaded from across an international border.

According to Hebrew University law professor Ruth Lapidot, Israel believes it was legally able to extend its law and jurisdiction to the eastern half of Jerusalem following the 1967 Six Day War for the same reason it was able to do so with the western half after the fighting of 1948. In addition, Israel believes its claim is strengthened by the fact that in 1967, Jordan fired the first shots.

In a recent issue of the legal affairs magazine "Justice," however, Professor Ruth Lapidot questioned whether the extension of Israeli law to eastern Jerusalem and the subsequent extension of its old municipal borders were tantamount to annexation. She wrote that while Israel's Supreme Court has held on a number of occasions that today's eastern Jerusalem is officially part of Israel, then Foreign Minister Abba Eban "informed the UN secretary general in writing in July 1967, that [these acts] did not constitute annexation, but only administrative and municipal integration."

Security Council Resolution 242, which called on Israel to withdraw from territories taken in 1967, mentions noth-

ing of the city's status, and the 1978 Camp David Accords steered clear of the city (though letters exchanged between then-Israeli Prime Minister Menachem Begin and Egyptian president Anwar Sadat highlighted opposing views).

In 1980, the Knesset passed a private member's bill reaffirming that the entire city of Jerusalem was Israel's capital. This legislation was embedded in the Basic Laws, which are the closest thing Israel has to a Constitution. The UN Security Council condemned the Jerusalem legislation and declared that the eastern part of the city and its Arab residents were covered by the Fourth Geneva Convention regulating occupied lands and their populations.

Though one American ambassador to the UN concurred and called post 1967 eastern Jerusalem "occupied territory" (while President George Bush once said that Jewish neighborhoods in eastern Jerusalem were the same as the settlements in the West Bank), the official stance of the United States and other countries is that Jerusalem's future can be settled only through negotiations.

As of now, the city is scheduled to come up for discussion starting in 1996 as part of the Israeli-Palestinian peace process. Reacting to critics who maintain that Jerusalem is non-negotiable, Prime Minister Yitzhak Rabin says that discussing Jerusalem means telling the Arabs that the city will remain unified and Israel's capital, and that there is nothing more to discuss.

(WZPS)

Patient Waiting

by Winnie Hammond

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thessalonians 3:5)

We are apt to find the waiting easy when things go well with us, but more difficult in time of stress and uncertainty, when, like Job, we look to the right and cannot see Him, and to the left and He is not there. (Job 23:9)

Stricken by a loathsome disease, treated like a leper by friends and family, he clung firmly to his faith in a just God, and believed that after death he would come forth bodily from the grave.

We have many examples in Scripture of those who patiently waited. One of the earliest was Noah. He was warned by God to build an ark for the saving of his household. He did so, and when the flood came God shut them in.

The flood lasted 150 days until the mountains were covered and all flesh had perished. When the days were over Noah opened the window at the top of the ark and sent out a raven; then a dove, who, at the third sending, brought back a leaf showing that the waters had abated.

By this time Noah and his family must have been longing to leave their restricted quarters and to walk on the earth again, but Noah waited patiently for a word of instruction from God. If he had not done so, and had stepped out on his own, he might have sunk into the unhardened clay and topsoil, but he patiently waited until God unlocked the door, and all was well.

We have also the example of Jacob, who, in spite of all his afflictions, never for a moment lost faith in the goodness and mercy of God. In his latter days the loss of his favorite son was a

bitter blow to him and he sorrowed for about fourteen years thinking his son was dead.

But Joseph, also a great example of patient endurance, was very much alive, and was now a ruler of the people who had bought him as a slave. No wonder Jacob was stunned by this news and could not at first believe it. How marvelous is the God of Israel who can in an instant turn our despairing sorrow into such joy! Blessed indeed are all they that wait for Him.

In the book of Esther we have a remarkable record of patient waiting under severe trial. Not a record of Esther alone, but of all her kindred, which were at that time held captive in Babylon. Her relation and guardian, Mordecai, a most upright and God fearing man, had incurred the hatred of the King's favorite (Haman) who by trickery had induced the King to sign a decree ordering the death of all Jews in all the provinces of Babylon. For one year Esther, Mordecai and the rest of the Jews had this terrible threat hanging over them with, it seemed, no possible hope of deliverance — for the King was powerless against it and the decree was irrevocable.

As the time passed and the day of destruction drew nearer, the strain must have been very great. The situation certainly seemed hopeless. But, there is one thing that we should never forget, and that is that nothing is too hard for God. Jesus said that if we have but a grain of faith our mountains of trouble will be removed, and so it happened with the Jews of ancient Babylon. The very day on which they were all to be slaughtered was turned for them into a

day of feasting and gladness, and for their enemies into a day of complete destruction.

Jonah also, that strange mixture of faith, charity, and fearfulness, was caught up in some alarming situations. He spent three days and three nights in the belly of a great fish, saved by a miracle from the stormy seas. He prayed for help: "When my soul fainted within me, I remembered the Lord, and my prayer came in unto Thee. I will sacrifice unto Thee with the voice of thanksgiving" (Jonah 2:7, 9)

We are all frail, imperfect creatures. Like very young children, we want everything here and now, and the hardest lesson we have to learn is to wait patiently for our good to come.

Those three days must have been fraught with anxiety: there was no escape, humanly speaking, from such a prison (Jesus likens it to his three days and three nights in the prison house of death) but Jonah waited patiently for God to release him, and this came about quite naturally — for, after God commanded it, the great fish vomited Jonah up.

"The Lord is good to those who wait for Him, to the soul that seeks Him. It is good that one should hope and quietly wait for the salvation of the Lord." (Lamentations 3:25)

The records of Ezra and Nehemiah contain an account of the rebuilding of the Temple at Jerusalem — a task which was achieved under the most difficult of circumstances. Given permission from Cyrus, the Medo-Persian king, who, in turn, received the orders from God Himself, these two men set out on a long and hazardous journey from Babylon to Jerusalem, but on arrival they found that trouble and evil awaited them.

Attracted by the good rule of Gedaliah, who was left in charge by Cyrus, many Jews had returned to the Holy Land from the different countries. Besides this, there were a few of the poorer Jews who had remained in the country, not having been taken away captive, and there were also many foreigners who had made the ruins of the Jewish land their home, and these foreigners conspired to hinder the Jews from building it again to its former state. So much so that the builders were forced to build with one hand and hold a weapon in the other. "Nevertheless," says Nehemiah, "We made our prayer unto our God, and set a watch against them day and night." (Nehemiah 4:9)

So the land was cleansed and the Temple built and the patient faith of Ezra and Nehemiah justified, a faith which, at the start of their journey had prompted them to declare, "The hand of our God is upon all that seek good."

We are all frail, imperfect human creatures. Like very young children we want everything HERE and NOW, and the hardest lesson we have to learn is to wait patiently for our good to come.

There were many who failed this test in old times, as indeed there are now. The Israelites in the wilderness were fed on angel's food by their Father in Heaven. The Bible calls it the "corn of Heaven" and we are told the taste of it was like fresh oil, a fact which should have reminded them that they had been specially called to be God's anointed ones, a holy priesthood. It was their sole food for a long time and supplied all their needs, but they grew tired of it and, grumbling, asked, "Can God prepare a table in the wilderness?" They were even prepared to go back to slavery in Egypt to obtain what they regarded as the good things of this life.

Their words remind us of the 23rd Psalm, where David says "Thou hast prepared a table before me in the presence of mine enemies." Also we are reminded of Jesus, whose "meat it was to do the will of God." He only is the true Bread of Life, the table our God has prepared for us in the wilderness of this world. This is speaking spiritually, of course. The Israelites in the wilderness

were, on the other hand, thinking of the temporal side of it when they murmured and complained. Taking our eyes off eternal things and putting them onto carnal, temporal things, often has this effect.

"The Lord is good to those who wait for Him, to the soul that seeks Him. It is good that one should hope and quietly wait for the salvation of the Lord."

Even Moses, that great leader, who had intervened so often between his people and the Lord God and even to the saving of their lives, and with long patience had brought them in sight of the promised land — even he lost his patience on one occasion. The people were suffering from thirst, which must be a terrible torture in a parched desert under the hot sun, but instead of falling on their knees and seeking help from God they upbraided Moses and Aaron, saying, "Why' have ye brought the assembly of the Lord into this wilderness, that we should die there?"

Moses and Aaron sought the counsel of the Lord and Moses was told to speak to a certain rock and that it would give forth water.

One impatience leads to another, and impatience, it seems, leads to disobedience, for Moses, in his anger and exasperation with the people, instead struck the rock. He spoke to it, certainly, but not in the words that God had given him. According to the Psalmist "He spoke unadvisedly with his lips," and because of this, neither he nor Aaron were allowed to enter the promised land. We should glean the lesson here, I think, that God expects us to be patient not only with him, but also with one another.

Let us now take a look at Isaac's and Rebecca's household. The parents were divided over their two sons, the mother favoring Jacob and the father Esau. The birthright had been settled by God before the children were born. "The elder shall serve the younger." But Rebecca, who appears to have been a strong minded woman, wanting to make sure that Jacob was given the birthright, instead of waiting for God's promise to be fulfilled, tricked Isaac into doing what he was bound to do in any case. Her action resulted in Jacob leaving his home for fear of his brother, with no chance of returning for many years. We hear nothing more of Rebecca after this. In all probability she never saw her son again. Both sons came to bury Isaac (Genesis 35:29) but no mention is made of Rebecca.

Jesus, in His parable of the prodigal son (Luke 15:12), pictures for us the greatest ever example of patient love, the love of God our Father towards His wayward children.

In this illustration, the son leaves home, taking a premature share of his inheritance and squanders it for his own pleasure. We can imagine how the father waited and waited for news of him which never came.

With all his money gone, and reduced to eating swine's food, the son's thoughts turned to home again where there was food in plenty. So he returned and one would think a very cold welcome was all he deserved. But the father, always on the watch, seeing him afar, ran to him, fell on his neck and kissed him, "for," he said, "my son was dead and is alive again, was lost, and is found."

Jesus, in his parable of the sower, likens the seed which fell on good ground to those who heard His words and brought forth fruit with patience.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

"Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James 5:7, 8) □

MYSTERIES OF JERUSALEM

by Michelle Mazel
(WZPS)

Despite endless wars, conquests and destruction, Jerusalem, holy to Christians, Moslems and Jews, has endured. It has, however, been left with a legacy of mysteries which have puzzled generations of scholars.

The saga of Jerusalem began 3,000 years ago when King David stormed the city, at the time the stronghold of the Jebusite, a small Canaanite tribe. We encounter here our first mystery. How did David succeed where so many had failed?

Scholars were restricted by the fact that they did not know exactly where the "City of David" had stood. Until the end of the 19th century, they believed it to be Mount Zion, the hill situated to the west of the city. By the turn of the century, scholars were increasingly unhappy at being unable to find proof of this theory. Excavations conducted after the reunification of Jerusalem in 1967 determined that the City of David was located slightly south of Mount Moriah—the Temple Mount — near the pool of Silwan. At some undocumented point in history, new ramparts had been erected, leaving much of the city out in the cold. A re-reading of the Bible, in view of these discoveries, led some present-day scholars to believe that David and his men entered the Jebusite stronghold through a tunnel bringing water into the city, taking its defenders by surprise.

The next mystery is still far from being solved. Where is the exact location of the Second Temple? The First Temple, which was destroyed in 586 BCE by the armies of Nebuchadnezzar, was rebuilt when the Hebrews returned from the Babylonian exile. One of the most magnificent monuments of its time, it apparently disappeared without a trace after it was set on fire by the armies of Titus in the year 70 CE. The treasure that it contained — holy vessels, objects of gold and precious stones — also disappeared. Though there are a number of theories, there is no consensus today on the exact location of the Temple. For that reason, observant Jews cannot set foot on much of the Temple Mount for fear of treading unknowingly on the site of the Holy of Holies. A synagogue, however, is documented to have been situated for many years on the Temple Mount site.

Here, a few judicious excavations would solve the riddle fairly quickly, since the general area is thought to be that of the



The recent excavations at the Biblical City of David, are unearthing solutions to some ancient mysteries of Jerusalem. (photo by Sammy Avnisan)

present day Mosque of Omar. But the likelihood of such excavations ever being carried out is not very great. Muslim religious authorities, who administer the Temple Mount today, insist that Jews have no claim on the Mount. Clearly they have no wish to see vestiges of the great Jewish Temple brought to light.

The treasures of the Temple also never surfaced, though according to legend, they were spirited away to a secret cave deep beneath the bowels of the earth awaiting the rebuilding of the Temple.

Another riddle plagued Christians for a long time — that of the exact site of the crucifixion and of the tomb of Jesus. True, a magnificent church had been erected as early as the fourth century on what was believed to be that site. However, many

Christian scholars were uneasy. The site was well within city limits and Jewish religious law does not permit burial within the municipal limits of Jewish cities. The question is, where exactly did the boundaries of Jerusalem stand at the time of the death of Jesus? There is no decisive answer, but the consensus today is that the site was well beyond the city wall.

A group of Protestant churches have evolved a theory of their own. They believe the tomb and site of the crucifixion stand well away from present-day ramparts, in a garden situated by a skull-shaped hill outside Damascus Gate on the north side of the Old City. The "Garden Tomb" theory, suggested as early as 1840, was made famous when British General Gordon endorsed it. The site still draws large numbers of visitors today.

A BASIC PRINCIPLE OF REDEEMING GRACE

by Art and Aviva Whetstone

An often overlooked principle of redemptive grace is involved in forgiving, that is to say not just when we "stand and pray" (Mark 11:25), but in our everyday encounters in a Dog-eat-dog, ME generation. The forgiving on our part is not an option; it is a command! Mark 11:26 teaches us that we must forgive to have our own sins forgiven. The old and new Testaments are full of instructions regarding the conduct and attitudes revolving around this marvelous principle called FORGIVENESS.

How else can we overcome evil with good? (Romans 12:21) For years I wondered what kind of "good" it would take to do this. Now I see forgiveness as the key, and a powerful weapon against the forces of evil.

Jesus came to "destroy the works of the devil." (I John 3:8) In His supreme sacrifice of Himself at Calvary He said, "Father forgive them; they know not what they do". (Luke 23:34) That forgiveness climaxed a life of forgiving in which He took all the evil that could be brought against Him and forgave each act or word of evil right at the time. He forgave so completely that when He got to Calvary He was still the sinless Lamb of God and was qualified to atone for the sins of the world. In fact if He had even once NOT forgiven He would not have been without sin. So He never once held a grudge or threatened revenge or even allowed an evil thought or motive to take a hold of His mind against those that heaped evil on Him.

In so doing He broke the power of Evil over humanity—He destroyed the works of the devil! In this sinless state, after saying "It is finished," He could take the sins of the world on Himself and die as a substitute for us. He died a sinner's death—without God—because God could not look on sin nor could His divine presence stay with Jesus in this sinful condition! Thus He tasted death for every man and woman of the human family and became the Author of eternal salvation for every one that accepts His gift of Grace and Life. Also because He went to the grave without God for us, no one ever needs to face death alone as He did.

You might ask then, why is there still evil in the world? Why are we tempted? Why are God's children even allowed to be victims of brutality or crimes of any sort? Why this kind of trouble or that kind of trouble? Why persecution or even poverty??

For one reason there is a certain amount of suffering with Christ in this life that we must go through if we want to reign with Him, now and through eternity. The suffering we are called upon to go through is not often physical pain or abuse. Most often it is the suffering of denying self and the negative emotions of our carnal nature. When Jesus taught us to "turn the other cheek", (Matt. 5:39) He was not wanting us to be weak pacifists that would deliberately let evil take over. But rather He was teaching that eternal redemptive principle of forgiveness, in which as we forgive someone for the evil they intend to do us we are instantly victorious over the evil spirit driving them.

We already know that the devil wants to kill, steal and destroy all of us. When we retaliate we perpetuate and multiply that evil that came against us. When we forgive we conquer that spirit that wanted to destroy us, and we are also in a position of authority over the evil in the other person. Remember that is how Jesus "destroyed the works of the devil," by forgiving. So when we forgive, that destructive power is broken—over us and over the person who was used by the devil to bring destruction.

When Stephen was stoned he prayed forgiveness on his persecutors. Saul, who was standing by and consenting to this deed, received such a mighty portion of redemptive Grace and forgiveness that it soon brought him to his knees.

In John 20:23 Jesus told His disciples, "Whose soever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." So the next time someone has wronged or defrauded you in some way, why not try being more concerned for the work of REDEEMING GRACE than for the natural hurts or frustrations of the situation. This will let God work spiritual maturity in your own life and help to bring the light of Salvation to another lost soul.

Jesus also said, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:18. When we apply this principle and turn a situation over to the Lord, the chain reaction of the prince of the power of the air, is broken and the powers of heaven are released to proceed with their work of reconciliation.

After we have forgiven we can expect God to show us *His* solution in protecting our natural interests. How much better it is to hold our peace and let the Lord fight for us. (See Exodus 14:14)

Jesus spent His life on earth bringing reconciliation and forgiveness. He did not want to condemn anyone or let peoples sins be held against them. He even heals the damage caused by sin as in the case of violent crimes and abuses. Forgiving can be very difficult in these cases, but immediately after forgiving comes the marvelous healing balm that erases the effects of that sin. In the Redemption of Calvary there is complete victory over the cause, the effects and the penalty of sin! Rev. 21:4 says, "God will wipe away all tears from their eyes." In God's eternal realm we will be wiser for having come through this world of sin, but the hurts and pain will be gone and we will enjoy for ever the unlimited "fulness of JOY" in His presence.

When Jesus' body went to the grave His soul and spirit TOUCHED the region of the damned, the place "prepared for the devil and his angels"—thus tasting both natural and spiritual death for all humanity in this total alienation and separation from God His Father. (Matt. 27:46). However because He was a sinless sacrifice and He freely gave (John 10:17,18) His life to redeem the world, Death, Hell and the Grave had no power to hold Him. At that very moment of history the authority and power of Evil, Hell and the Grave came crumbling down at His feet, as the Spirit of Life from His Father restored Him to His rightful place as the very Son of the Creator. Some other examples are: the Voice of God that spoke the worlds into existence; the great I AM that talked to Moses out of the bush; the Angel of His Presence that went before the children of Israel in the wilderness; the coming Prince of Peace; the King of kings and Lord of lords—the Mighty God—the Everlasting Father! Blessed be His Name!

Help Spread God's Word

We have hundreds upon hundreds of requests from almost all parts of the world, for God's perfect plan for man, the Bible. Please help us send a Bible to all these precious souls reaching for the Key to Eternity. The need is great and the message is urgent. Many cannot afford to buy a Bible of their own.



If you would like to send funds for a Bible, or have an extra Bible you would like to send, please send to:

Mt. Zion Reporter - P.O. Box 10184 - Jerusalem, Israel

NEWS DIRECT FROM ISRAEL

All Items from *The Jerusalem Post*

Record Number of Tourists Last Year

(by Jose Rosenfeld)

Tourists flocked to the country in record numbers last year. There were 1,840,300 arrivals, an 11 percent increase over 1993, the Central Bureau of Statistics reported. Based on preliminary figures, about 386,000 tourists came from the US, or 21% of the total; 200,000 from Germany (11%); 190,000 from England (10%); and 162,000 from France (9%). The number of tourists entering after visiting Jordan jumped 49%, to 96,800, due to the opening of the Arava border crossing in August and the Jordan River crossing in November. Tourists who came after visiting Egypt rose 17%, to 182,200.

Soldiers Order Pizza-to-go at Northern Border

(by David Rudge)

The army is investigating reports of soldiers ordering pizzas and other hot food while serving along the northern border and even while on operational duties. According to reports from the North, soldiers have been using mobile phones to place their orders; and deliveries have been made to outposts, and even to troops on patrol along the border. Fast-food, ~~cafe~~, and restaurant proprietors report they are doing good business delivering orders to soldiers virtually every evening.

They say most of the orders are placed by soldiers using cellular phones and in some cases from civilian phones at outposts along the border.

A worker at a Kiryat Shmona pizza shop told reporters the soldiers usually send somebody to collect the orders, although sometimes deliveries are made to specified places along the border. There were reports of similar occurrences along the western sector, with cafe owners saying they knew when there was a changeover of troops by the size of orders.

The army has banned the use of cellular phones by soldiers unless they are off duty.

Bombed Buenos Aires Jewish Community Center to be Rebuilt

(by Batsheva Tsur)

The Jewish community center in Buenos Aires, devastated by a bomb this past summer, will be rebuilt on the same site, community leader Alberto Krupnikov said recently.

Some 100 people were killed and dozens wounded by the blast, which destroyed the center and surrounding buildings.

Construction of the new center will begin as soon as the plans are approved by the local authorities, Krupnikov told

a special meeting of the Zionist Executive in Jerusalem. Building costs are estimated at \$3 million.

Despite the deep-seated anxiety on the part of the Buenos Aires Jewish community, some 6,000 new members have signed up for communal activities in the past half year, Krupnikov reported. He said community leaders had held conferences and gone to meetings in homes to help quell fears of another attack. The bombing of the community center was preceded by a giant blast at the Israeli Embassy, and no suspects have yet been brought to trial in either terrorist attack.

The Argentinean Jewish leader also reported that 21,000 youngsters had enrolled at Jewish day schools this year. He said a special fund had been set up to help needy families who could not afford the \$500 monthly fee for their children.

There are some 259,000 Jews living in Argentina today and 43,000 have come to Israel since the establishment of the state. In 1994, 500 Jews made aliyah (immigrated to Israel) from Buenos Aires, the Jewish Agency spokesman said. Agency Acting Chairman Yehiel Leket promised Krupnikov additional assistance, stressing the importance of aliyah for the hastily assimilating population.

Tourists Injured by Horseman

(By Bill Hutman)

Two German tourists were moderately injured in Jerusalem, when an Arab rode his horse into them in what police say might have been a terror attack.

"The horse was running down a steep hill, and it's possible that the rider just couldn't stop," a police spokesman said. "But it is also possible that he hit them on purpose, and then fled."

The tourists, in their early 80s, had just stepped off a tourist bus at the Church of Gethsemane when they were hit by the horseman, who then galloped off in the direction of the Old City.

Two doctors with the tour group gave them first aid, then they were taken to Hadassah University Hospital, on Mount Scopus.

62% of Israeli Arabs Reject Islamic Movement

Sixty-two percent of Israeli Arab voters reject the Islamic Movement, and only 19% would vote for an Islamic party if one were established, according to a poll taken, by the Almidan Institute.

Twenty percent of those polled said "they are not against the Islamic Movement, but do not identify with it." Among the Arabs of eastern Jerusalem, however, only 38% reject the Islamic Movement. Twenty-three percent identify with

it, and 39% "do not identify but are not against [it]." Five hundred people were polled, representing a cross-section of the Arab community. The survey was conducted in Arabic.

Saddam: "Arabs Should Rocket Israel"

Iraqi President Saddam Hussein recently called on Arab countries to begin missile attacks on Israel, similar to Iraq's attacks during the Gulf War.

Speaking during a reception for the heads of the Iraqi military, Saddam reportedly said, "The Arab countries should be asking themselves, Who will fire the 40th missile against Israel?"

Iraq fired 39 Scud missiles on Israel during the war.

Saddam's statements were broadcast on Iraqi Radio and reported by Israel Radio.

Surprise Attack Simulated Before '73

Although Israel was surprised when Arab countries attacked in October 1973, the General Staff in fact had war-gamed such an attack in 1971, former air force commander Benny Peled said.

"In 1971, the General Staff played the largest war game to date. It was called Mahaluma (blow)," Peled, OC Air Force from 1973-1977, told The Jerusalem Post. "In it we simulated a surprise attack. It concluded that a war would last 30 days, that we would lose 8,000 soldiers, 20,000 wounded, and 10,000 civilian casualties. By the end of that war, we would have had armored divisions around Cairo, Damascus, and Amman. The General Staff thought that was victory."

Rabin: Jerusalem to Stay United

(by Bill Hutman)

Prime Minister Yitzhak Rabin reiterated the government's commitment to "a united Jerusalem that is the eternal capital of the State of Israel" during a much awaited tour of Jerusalem.

"The top priority for all of us is a united Jerusalem, under Israel's authority," the prime minister said. Later he said the commitment to Jerusalem he talked about was to Jerusalem within its present borders, and not necessarily to "greater Jerusalem," which includes nearby settlements.

"I have always opposed, and continue to oppose, a return to the '67 borders," Rabin said. At the same time, he said he was against annexing areas that would endanger the state's Jewish majority.

Rabin stopped short of approving increased funding for the city that Mayor Ehud Olmert says is needed to give the government's commitment real meaning.

Ayatollah Bans Western Soft Drinks

Iran's spiritual leader has ruled that foreign soft drinks, such as Coca-Cola and Pepsi, are religiously forbidden, saying they contributed to the enhancement of Zionism, a newspaper reported.

"Any act which strengthens the pillars of the arrogance

and enhances Zionist centers is by itself forbidden," Ayatollah Ali Khamenei said in response to a general query put to his office.

Jerusalemites Protest Bethlehem Autonomy

Hundreds of Gilo residents protested at the IDF checkpoint between Gilo and Bethlehem. The bipartisan rally following reports that Bethlehem may be among the next areas turned over to the Palestinian Authority.

Moslems of Jewish Descent Immigrate to Israel

A group of Moslems, said to be of Jewish descent, made aliyah under the Law of Return, it was revealed recently.

Meanwhile, Chief Sephardi Rabbi Eliahu Bakshi-Doron said last night that 50 percent of immigrants from Albania and Yugoslavia who arrived in recent years were not Jewish.

The members of the first group were described as coming from a nearby Arab country, which had previously had a large Jewish population that made aliyah in the early days of the state.

Those who came here recently were said to be descended from mixed marriages, mainly Jewish grandmothers who married Moslems. Their area of origin was described as "being a country of distress under international protection" and its residents were said to have suffered in various battles.

The number of the arrivals was not yet released, but it is understood most of them are in absorption centers in the center of the country.

Although censorship on the group's arrival was lifted partially when Israel Radio carried the news, following reference to it in Hebrew newspapers—the censor would not permit explicit identification of the group.

Absorption Ministry and Jewish Agency spokesmen likewise refused to elaborate.

Asked why the new immigrants, who are said to be practicing Moslems, were allowed entry under the Law of Return (granting them full immigrant rights), Absorption Minister Yair Tzaban said he could not comment.

But Tzaban said he sees no reason to change the clause of the law permitting non-Jews who are direct descendants of Jews to come here and have those rights—noting there had been non-Jewish relatives among all the waves of immigrants.

Forget Piranhas and Crocodiles — Sardines are Latest Threat to The Sea of Galilee

Move over, crocodiles and piranha fish—the latest threat to Lake Kinneret is the diminutive sardine, which has become so populous it is threatening the balance of the lake's ecological system.

The latest threat centers on the lake itself and its indigenous aquatic and plant life rather than swimmers, especially after the crocodile and piranha fears proved to be completely unfounded.

The Agriculture Ministry has allocated \$200,000 to the

fisheries department to remove 500 tons of sardines from the lake and destroy them.

Shlomo Bahaloul, deputy director of the Lake Kinneret Authority, said sardines had not been fished in quantities for two years because they were too small to make a profitable catch.

Since then, however, the population has expanded to the extent that schools of sardines have been devouring the plankton which is the main food source of other, more desirable, fish such as Amnon (St. Peter's fish).

Bahaloul noted that the sardines, considered harmful in large quantities to the quality of the water in the lake, are still too small to make catching them worthwhile.

It has therefore been decided to pay fishermen with the trawling equipment necessary to catch them \$0.36 for every kilogram of sardines they haul in. He said the work has been going on for the past few weeks and the unwanted sardines are being buried at garbage dumps.

As for the crocodile scare, Bahaloul said, "All the reported sightings were thoroughly investigated, but what the experts saw were coypu (beaver-like aquatic rodents) which have a swimming action similar to that of crocodiles," he said.

Settler Officials Say Their Population Grew 5% in '94

The number of Jewish residents in Judea, Samaria and Gaza has reached 141,000, an increase of nearly 5 percent in 1994, according to figures released by settlement officials.

The new settlement population figures are based on municipal tax records and were gathered two months ago, settler leaders told Israel Radio.

According to the survey, over 134,000 settlers live in Judea and Samaria and over 7,000 in the Gaza Strip. The radio report did not say how much of the increase was due to natural growth.

Pinhas Wallerstein, a settlement leader, said most Israelis who moved into settlements in 1994 bought their homes before the signing of the Oslo Accords in September 1993.

The settler survey said the largest population growth took place in the settlements around Jerusalem and in Gaza.

According to the survey, some 35,000 settlers live in the satellite towns of Jerusalem, about 7,000 in the Jordan Valley, and 92,000 in the remainder of Judea and Samaria.

Protest Rejected Against Nude Photos at Yad Vashem (The Holocaust Museum)

Yad Vashem recently rejected a request to remove or cover photographs that showed naked Jews being led to slaughter.

Jerusalem Deputy Mayor Haim Miller said that the photographs were immodest and should be removed from Yad Vashem.

Miller, head of the Association for the Rights of the Haredi Community (Ultra Orthodox Jews), said the pictures were an affront to haredim, and demanded Yad Vashem cover the nudity or remove the photographs.

"I don't recommend that they tangle with us," he said.

"The pictures are offensive. If they don't remove them we can make sure religious Jews don't visit the museum; we can check if any of their big donors are Orthodox."

Miller said he had made a formal complaint to Yad Vashem after receiving letters recently from haredim who objected to the photographs.

Yad Vashem's chairman, Avner Shalev, said the main picture in question showed Nazi troops poised to shoot hundreds of naked Jewish women and had been on display for more than 25 years. "There is no way to cover up the horrors of the past," Shalev said.

He said more than 20 million people had seen the photograph since the museum opened.

Killings of Women Worry Jordanians

(by Rana Sabbagh)

When a Jordanian teenager stabbed and shot his handicapped sister to death in front of their parents for having an illegitimate child, the family ululated in a traditional display of joy.

That September killing of 18-year-old Jizia was not a rarity in a country where "family honor" is often defined by what happens to women — willingly or otherwise.

Months earlier, Ayed 32, slit the throat of his 16-year-old sister Kifaya. She had been raped by a younger brother, forced to have an abortion and married off to a 50-year-old man who divorced her six months later.

"I have cleansed my family's honor," declared Ayed when Kifaya lay dead on the floor. The official report said the family fired in the air in celebration.

Those two were among 23 women victims of "honor killings" in Jordan last year — out of a total of 86 cases of premeditated murder recorded by police.

Lawyers say the figure could be much higher as many cases are never reported in an Islamic kingdom torn between ethnic traditions and rapid modernization.

In addition, there are hundreds of cases of abuse, beatings and marriages forced on women accused of "immoral" behavior.

Although honor killings have been carried out for centuries in the region, such crimes are only now emerging into public light.

Herodian Street Uncovered at Western Wall

Huge blocks pulled down during the destruction of the Second Temple were raised from the Western Wall excavations by construction cranes recently, revealing the Herodian street beneath.

The Antiquities Authority is removing the blocks, each of which weighs several dozen tons, as part of the preparations of the site for the city's "Jerusalem 3000" tri-millennium celebrations next year. Some of the blocks will be left where they fell 1,925 years ago. Others will be used to help reconstruct ruins in an archeological park at the site.

The authority plans to turn the Herodian street into a pedestrian walkway through the park, extending south from the Wall. Other parts of the project include uncovering the base of Robinson's Arch; uncovering more of the destruction

layer from the year 70 CE including the retaining walls of the Temple Mount, and cleaning a drainage channel uncovered beneath the Herodian street and preparing it for pedestrian access.

A number of ancient gardens are to be reconstructed as part of new archeological excavations included in the project—each of them is to be devoted to a different period of the city's history.

90% of ex-Soviet Immigrants Believe they're Jewish

(by Haim Shapiro)

A recent survey shows that an overwhelming number of immigrants from the former Soviet Union consider themselves Jewish.

At the same time, the survey indicates the immigrants are far more secular than the average Israeli.

The survey, conducted by the Tatzpit Institute and published in the latest State and Religion Yearbook, published by the Reform movement's Religious Action Center, showed that about 90 percent of the immigrants believe they are Jews according to halacha.

The survey was based upon a representative sample of 817 immigrants, who arrived between September 1989 and the end of 1993, a period in which there were 475,000 immigrants.

Of the married immigrants, 83.5% said that their marriages would be recognized as valid by the rabbinate. Another 10% said that only one of the partners was Jewish according to halacha; 3.2% said that both partners were Jewish, but one could not prove it; and 3.3% said neither partner was Jewish according to halacha.

Of the unmarried, 89.3% said they could prove their mother was Jewish; 3.4% said their mother was Jewish, but they could not prove it; and 7.3% said their mother was not Jewish.

Of those who said they were Jews according to halacha, 64.2% defined themselves as secular, 31.6% as traditional, and 4.2% as religious.

The percentage of secular Jews was far higher than among veteran population, where surveys have found that only 21% consider themselves totally secular and 38% see themselves as religious.

Moreover, among the immigrants who said they were religious, only 25% send their children to religious schools. Of the 7.5% who said they send their children to religious schools, 52% also said they never go to synagogue.

With regard to specific observance, 74.2% of the olim said they never pray in a synagogue, compared with 19% of veteran Israelis; 39.2% said they never fast on Yom Kippur, compared with 11% of veterans.

Women Seek IDF Assignments on Basis of Ability

A call for the elimination of a female head of the IDF Women's Corps in the name of sexual equality sparked controversy at an all-day conference on the role of women in the IDF.

Gender-blind enlistment, women in combat, and the possibility of an all-volunteer army were among the ideas

discussed at the Tel Aviv University conference, which was jointly sponsored by the Israel Women's Network.

More than 200 participants, all but a handful of them women, listened as a dozen politicians, academics, and high-ranking women officers presented views that coalesced around basic agreement for a continued female role in the IDF, and a plea for assignments based on ability and motivation, rather than gender.

New Scheme to Populate Territories launched

(by Herb keinon)

The Council of Jewish Settlements in Judea, Samaria, and Gaza has recently embarked on a campaign to sell apartments in settlements to Jews abroad.

The buyers would then rent them to Israelis who want to move into the areas, but either can't afford the apartments or are wary of risking their money.

Council spokesman Yehiel Leiter said "a couple of dozen" of apartments have been sold in the US and Europe, and that the council is continuing to market the apartments. Another council spokesman, Aharon Domb, is now pushing the idea on a fundraising trip in France.

Leiter said that the Diaspora Jews (Jews abroad) are being asked to invest in, rather than donate to, the country. He said the apartments, which in most cases have been turned over to various local councils by the Housing Ministry, have not been hooked up to water and electricity, and that the investors are asked to pay for the hookups.

"These people are investing in the country just as people did in the 1930s and '40s," said Leiter.

He dismissed the notion that the investment is risky, because the future of the settlements is uncertain.

Leiter would not say where the apartments are located, saying only they are not in areas like "Greater Jerusalem."

The Housing Ministry, he said, has not made apartments it owns in the territories available for rental. Moreover, mortgage terms in most settlements are no better than elsewhere in the country, some people who want to buy the apartments can't afford to, he said.

Selling the apartments to Diaspora Jews, then renting them, is one way of solving the problem, he said.

Israeli Jerusalem Arabs

Nothing refuted Cold War Soviet propaganda more persuasively than popular conduct under the Communist regime. Subjected to daily brainwashing about the horrors of life in the West, Soviet citizens nevertheless "voted with their feet," risking their lives to leave the "workers' paradise.

The same kind of voting seems to be going on among the Arab residents of Jerusalem. For 27 years, ever since Jerusalem became a united city, they have had the prerogative of becoming Israeli citizens. Throughout these years, Israel pleaded with them to become Israelis, to little avail. Though the city's Arab population more than doubled during this period, the vast majority of Arabs preferred to stay Jordanian citizens living in Israel as permanent residents.

They carry an Israeli identity card — which enables them to receive such benefits as national insurance payments — and they can vote for the municipal government. But they cannot vote for the Knesset.

But now, following the signing of the agreement with the PLO, thousands — some say the numbers have reached more than 10,000 — are applying for Israeli citizenship. The siege on the interior ministry offices which handle these applications is such that new offices may have to be opened.

This is happening after the Israeli government has granted Jerusalem Arabs what is presumably one of their national aspirations: the privilege of voting for the Council of the Palestinian Authority when it takes over in Judea and Samaria: For the first time in history, these Palestinian Arabs would have the privilege of voting for their own government,

The PLO expected that, given this privilege, even the few who in the past had acquired Israeli citizenship would relinquish it for Palestinian citizenship. Instead, the opposite has happened. Given the choice between identifying with the Palestinian state and becoming Israeli citizens, thousands have chosen the latter.

The Palestinian leadership is, of course, thoroughly unhappy about this development. The PLO appointed mufti of Jerusalem devoted last Friday's sermon to condemning the phenomenon. "Those who apply for Israeli citizenship," he said, "violate Islamic law and help Israel Judaize Jerusalem."

Indeed, in the battle for Jerusalem this trend can be devastating to Arab claims. An Arab population with a large percentage of Israeli citizens can hardly demand to belong to another sovereignty. If anything, the wish of so many Arabs to be Israelis should make the world wonder if forcing the Palestinians to accept PLO-Hamas rule is not cruel and unusual punishment.

Last of Land Promised to Jordan Returned

Some 4,800 dunams (1,200 acres) of land were officially returned to Jordanian sovereignty in two ceremonies, near Moshav Tzofar in the Arava, and at Naharayim in the Jordan Valley.

VITAL STATISTICS

Israel's 1994 annual statistical report was published in November. Among its many findings are the following:

* Thirty thousand Israelis and new immigrants emigrated from Israel during 1993.

* The number of Israelis of Russian origin stood at 712,000 at the end of 1993 and was the largest group in Israel from any single country. The Moroccan community numbered over 500,000 and the joint number of immigrants from Poland, Rumania and Iraq was 250,000. As a result of aliyah,

the percentage of sabras (native-born Israelis) in Israel went down from 64% in 1989 to 61% in 1993.

* Of the 53,000 immigrants from the former Soviet Union aged 15 and over who came to Israel during 1993, 5,160 were engineers and architects, 1,090 were doctors, dentists and dental surgeons and 1,650 were nurses and other paramedical professionals.

* The number of marriages during 1993 was 33,500 and divorces numbered 7,000. The average marital age for bridegrooms was 26.1 and for brides, 23.3. (WZPS)

NEW JERUSALEM BUS SERVICES TO CAIRO AND AMMAN

The atmosphere engendered by the Israel-Jordan peace treaty and the ongoing peace talks, has resulted in Nitza Tours, an Israeli tour operator, running a three-times weekly bus service from Tel Aviv to Amman, Jordan.

Israel's nationwide bus company, Egged, also has established a new route - the #100. It leaves from the Jerusalem Central Bus Station every Monday and Thursday, stopping at Tel Aviv's old bus station and continuing through the Rafiah checkpoint to Cairo. A return ticket to Amman costs \$43 and to Cairo, \$35.

SEPARATE BEACHES FOR ORTHODOX OPENED AT DEAD SEA

Two adjacent, closed, 50 meter-long beaches were recently opened at the Dead Sea, south of the Moriah Plaza Hotel, to enable orthodox men and women to bathe separately and at the same time.

With lifeguards on site, facilities include shaded pergolas, showers, dressing rooms and toilets. (WZPS)

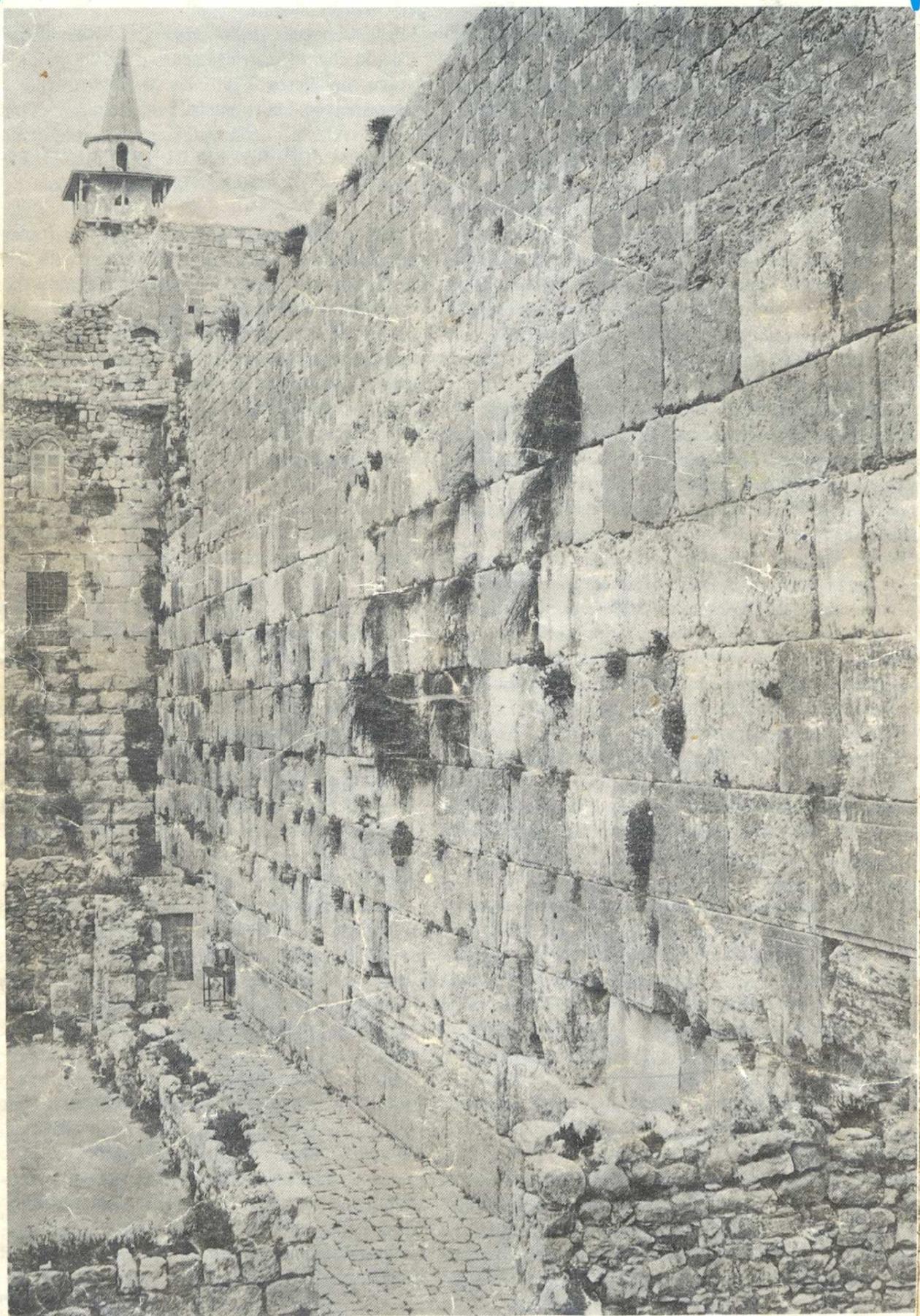
USE OF DNA ANALYSIS BY JOINT ISRAEL-US TEAM MAY UNRAVEL DEAD SEA SCROLLS MYSTERY

Although much of the Dead Sea Scrolls—recovered from caves at Qumran in the Judean wilderness and dating from the Second Temple/Roman era in the land of Israel—has already been deciphered by scholars, tens of thousands of fragments have still to be identified and assembled. Conventional methods, utilizing calligraphy or parchment texture, have not provided a solution.

In a feasibility study carried out by scientists from the Hebrew University of Jerusalem and Brigham Young University in the U.S., it has been determined that the DNA—the building blocks of all living things—preserved in the parchments, which are made of animal skin, is adequate to establish which fragments came from the same animal skins and from the same herds, and even from which geographical area they came. This will be of great value in aiding the matching up of the various fragments. (WZPS)

*"If I forget thee, O Jerusalem, let my right hand forget her cunning.
If I do not remember thee, let my tongue cleave to the roof of
my mouth; if I prefer not JERUSALEM above my chief joy."*

(Psalms 137:5,6).



An old photo of the Wailing Wall, as it was in 1869.