

THE MOUNT ZION REPORTER

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SIVAN (June 1988)

No. 6

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Jerusalem — a general view from the Mount of Olives. Note the massive stone walls completely surrounding the Old City. The building with the golden dome is the Dome of the Rock (c. 691 A.D.), sometimes also called the Mosque of Omar, and it stands on the site of the ancient Temple.

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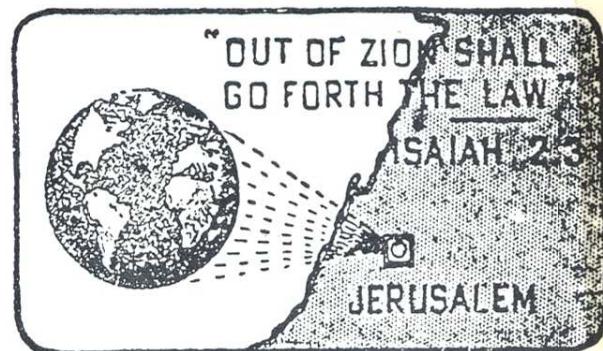
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Our Creed: Revelation 12:17

**The Head and Director: Jesus (Yahshua)
Membership: "Lamb's Book of Life,"
in Heaven — Revelation 20:15.**

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Jerusalem — The Chosen City of God (ירושלים)

"For the Lord hath chosen Zion: He hath desired it for His habitation" (Psalms 132:13). "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).

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Christians Searching for Ashes Hope to Turn 'Copper Into Gold'

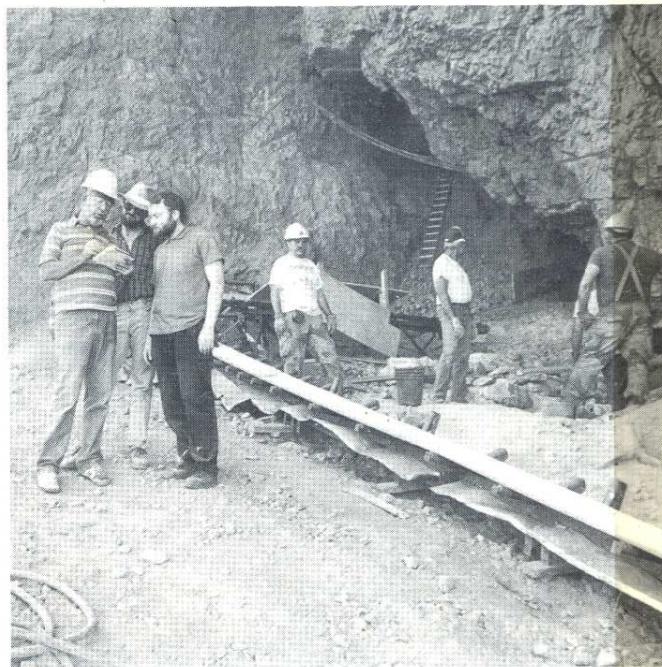
By D.N. Griffin

QUMRAM -- Excavators of a cave north of here look more like miners than archaeologists and if they uncover what they are looking for they will indeed have hit the mother-lode of archaeology.

The object of the search, which began more than six years ago, is an urn containing the mystical ashes of the Red Heifer (Numbers 19). The finding of these ashes would be considered of paramount importance by many Jews and Moslems, as well as by Christians who believe in a restoration of Temple worship. It is also believed that near the urn will be found a description of Temple Treasures together with a list of their locations.

The search is taking place in a cave in the mountains west of the Dead Sea, near the one in which the Temple Scroll was found, and the excavation is being carried out under the direction of Vendyl Jones, of the Institute of Judaic-Christian Research, Box 120366, Arlington, Texas 76012, with the help of around 50 Christian volunteers. They are working according to the directions found in the 'Copper Scroll', which is one of the Dead Sea Scrolls found nearby.

The first of the famous "Dead Sea Scrolls" were found by a shepherd some 40 years ago, just months before the rebirth of Israel as a nation. They and those found since have revealed much background material for the New Testament and have done much to validate the authenticity of the Bible. Their discovery, thousands of years



The excavations at the cave believed to be the 'Cave of the Column.' In this photo, Vendyl Jones (left) explains the project and progress made to Dell Griffin and Gordon Fauth Jr. (son of the editor). To the right can be seen several of a fifteen-member bucket brigade which is evacuating earth from a long tunnel under the cave.



The 'Cave of the Column' at Qumran, in the mountains above the Dead Sea. This is believed to be the cave spoken of in the 'Copper Scroll' and is where Vendyl Jones and Christian volunteers are searching for the ashes of the Red Heifer. At the time that Jerusalem fell to the Romans, two thousand years ago, many sacred scrolls were hidden in these hills. According to the 'Copper Scroll,' an urn containing the ashes of the Red Heifer was hidden in a sealed chamber under this cave, along with directions to the hiding places of other Temple treasures.

after they were hid, and coming when it did, must surely be taken as part of a divine plan. Many believe that the finding of the ashes of the Red Heifer could represent an even more significant event.

The ashes of the Red Heifer, which were used for purification and in Temple ceremony, are believed to have potential significance to Jews, Moslems and Christians; and, according to some of those involved in the search, could change the face of all three religions.

"I won't even touch them," says Mr. Jones. "When we find the chamber containing the urn, no one will enter it. I will call Rabbi (Shlomo) Goren immediately."

Goren, former chief rabbi of Israel, has been kept up to date on the progress of the dig each of its six seasons. He recently wrote an article describing the significance of the ashes to the Jewish people.

It has been said that if the ashes are found, a world-wide call to all the Jews would be issued, and, in accordance with Numbers 19:20, every Jew in the world would be required to return to Israel and be cleansed with these ashes mixed with water ... or be "cut off." So the recovery of the ashes, according to the demands of Torah, which every observant Jew believes, would result in a massive *aliyah* (return to the land), after which a spiritual revival would occur among those who are cleansed. In one fell stroke, the efforts of years of *aliyah* movements, zionist congresses and other of man's devices would be overridden by God's sovereign move to bring "home" every Jew who wants to maintain his identity.

Regardless of what one believes on this issue, it does bring to mind Ezekiel 36:25-27,33, which prophesies of a day when the Jewish people will be "sprinkled with clean

water" and cleansed from all of their filthiness and idols, receive a new heart and receive the indwelling Holy Spirit AT THE SAME TIME THEY ARE CAUSED TO DWELL IN THE LAND.

Rabbi Goren, whose interest in the ashes was born when he wrote a paper on them at age 17, also believes they will allow the purification of the Temple Mount to prepare for the building of a Third Temple and restoring the Levitical priesthood.

It would be Goren's responsibility to determine that the ashes were authentic, Jones said. Authenticity is necessary because of ramifications in the Moslem world and because it was the tradition to mingle the ashes of the six successive red heifers killed and burned with the remnant of the original heifer's ashes, so that whatever physical properties the original ashes had to purify when mixed with water would be maintained.

Jones explained the profound impact the authentic ashes would have on the Moslem world.

"The man or nation that finds these ashes, according to Moslem tradition, will rule the world," he says, explaining that the first book of the Koran (*al Baqarah* -- "The Cow") refers to the sacrifice of the heifer and the power of its ashes to "bring the dead to life and reveal the portents of Heaven." (Suqra 2:67-73)

According to interpretations of this passage by Moslem holy men, the man or nation who possesses the ashes of the heifer, the *Par'a Adama*, has the power to resurrect the dead, which in Moslem tradition makes him/it therefore able to rule the world. If "world dominion" includes the right to rule over the land of Israel, the religious Arabs would perhaps even consider it the will of Allah for Israel to possess the disputed territories. If so,

the Islamic arm of the Arab threat to Israel's existence would be defused.

The nature of the sacrifice of the heifer can even be seen as a witness to the Messiahship of Jesus.

The sacrifice was slain outside the camp, traditionally outside the Damascus Gate, according to Josephus, thus in close proximity to Golgotha. The blood of the sacrifice purifies the priesthood and the Temple vessels. The ashes purify the people. The mystical properties of the sacrifice also mirror Jesus' ministry from the cross in that those who receive the sacrifice are made clean and those who minister it are rendered "unclean." The Moslem writer, Maulvi Muhammad Ali's exposition of the sacrifice of the heifer even refers to the martyrdom of Jesus Messiah "on whom be peace."

Christians who believe the Jewish Temple will be rebuilt also realize the importance of the dig if a scroll is found describing the location of the Temple Treasure. Since the treasure was largely tithes dedicated to God, as the scroll indicates, if found it can only be used for a sacred purpose... thus the rabbis suggest rebuilding the Temple.

Turning Copper into Gold

Jones and his crew have been running an obstacle course laid by the Essenes of Qumran or their contemporaries. The entire excavation has been conducted by following the Copper Scroll, line by line. One of the more exciting finds among the Dead Sea scrolls, and found in a cave just to the north of the cave which Jones is excavating, it gives directions for the finding of the ashes, although these directions are often cryptic and not easily deciphered.

In successive seasons of digging, Jones' crew has accomplished near impossible engineering feats. Air compressors, conveyers, power lines, etc. have been maneuvered up, over, around and through a labyrinth of tunnels, nooks and recesses to locate what they believe to be upper, lower and back chambers in the "Cave of the Column" described in the Copper Scroll.

The cave has two openings separated by a mammoth column and is topped with an open "sky dome" full of labryinths.

"We have found Chalcolithic, Iron Age 2, Roman and Essene artifacts, all mixed in the same soil," Jones said.

In earlier seasons, Jones' crew found the remnants of copper and rivets, which was exciting since the copper scroll consisted of two copper sheets riveted together.

They also have located a "pilaster" that concealed the opening to the lower chamber. After digging a few meters, they found the lower chamber to be open for 17 meters.

Since time is running out, the crew confined this season's dig to the lower chamber, following the base of the column.

Jones said he believed they might be only days away from finding a "burial stone" which is the next landmark mentioned in the scroll. Under the stone, the scroll indicates an opening "containing a copy of this book with explanations, measurements and all details." A tunnel beyond the stone penetrates the column and leads to the recess in which will be found the urn containing the ashes, Jones said.

The crew has been plagued with setbacks this season, with repeated cave-ins, possibly due to more moist air

penetrating the recesses of the hidden tunnel and loosening the rock. Also, part of the roof of the lower chamber collapsed from the weight of the fill from previous seasons. One volunteer suffered a broken hand and the crew was delayed 10 days removing the fill and clearing the debris from the cave-in.

Part of the intrigue of the dig, Jones said, has been trying to figure out the mind of the scribe who wrote the directions. For instance the scribe's reference to a "blue opening" at first baffled the crew. "The only blue opening had to be a hole in the roof of the dome of the cave through which the sky could be seen," he said.

"But then we discovered that this scribe did not have the best penmanship . . . not to mention his spelling . . . and by putting the first letter of the second word at the end of the first word, we learned that the 'blue opening' was really 'fine sand,'" Jones said. "After that we found what I believe to be slack lime, a fine sandy-like material, which does not appear naturally. It is man-made."

Locating the cave was another feat. Jones said he personally explored every possibility before determining that there was only one that matched the scroll's description and location.

"It had to be a cave containing a column and it had to allow a view of the valley of Akor and Gilgal and be on the way from Jericho to Secacah (the ancient name given to Qumran)"

The search is in its sixth season. Will it bear fruit, and will the ashes of the Red Heifer be found? Many people, in Israel and around the world, are waiting to see.

IN MEMORY

Daniel E. Ketchum II, of Dyersburg, Tennessee, son of Daniel and Mildred Chandler Ketchum, born May 24, 1939, passed away July 13, 1987, at the age of 50.

A devout and faithful worker for the Lord, he was involved in the ministry all his life. His service began at a very early age. His father died when he was seven, and even at that young age he and his twin brother were active in bringing in their friends to services to hear God's holy word. When twelve, he and his twin erected a cold drink stand outside their home and sold drinks to help raise money to build a little chapel "just for Jesus," onto the west side of their house. They devoted their entire earnings to this project, "The Prayer Room Mission," which attracted many people and children of the area on Sabbath days. This service to the Lord continued as he grew older. After leaving the Air Force, for which both twins volunteered, he went into business, in which he was blessed, and continued to serve the Lord in every way he could, remaining active in witnessing and mission work, and in the ministry of "The Tower of Prayer — 7th Day Assembly," of Dyersburg, up until the time of his death.

He is survived by his wife, June Hoskins Ketchum, three daughters: Daneen Ketchum, Suzy Ketchum and D. Elaine Ketchum Bynum; one son: Daniel E. Ketchum III; his mother, Mildred Ketchum Ball; one sister, Mrs. Patricia Ketchum Hopper; three brothers: his twin, Donald E. Ketchum, Jim David Ketchum and Timothy Ball; and six grandchildren.

We extend our condolences to his family and friends. He was a dear son and brother, a loving husband and father, and we pray the Lord will comfort those he left behind. At the same time, we do not mourn as those who have no hope, for we know that, sad as this parting is, he has inherited the crown of eternal life and we shall soon be able to meet with him again, on that glorious morning when death and sorrow shall be no more!

The Druse in Israel

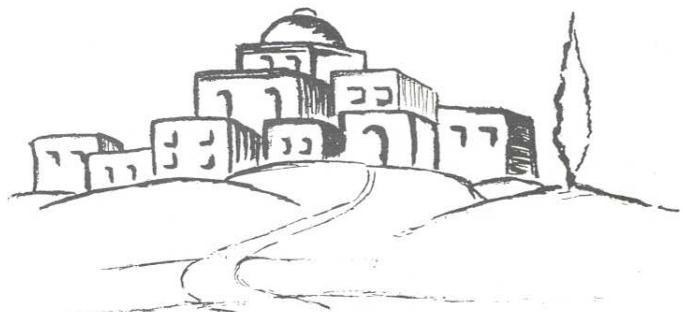
by Salman H. Falah

Every year, on April 24, thousands of Druse set forth from their hill-top villages in Galilee and on the Carmel range, on pilgrimage to the tomb of Jethro which overlooks Tiberias and Lake Kinneret. Jethro or Nebi Shau'eb, father-in-law of Moses, is their foremost prophet, and the feast in his name is a red-letter day on the Druse calendar. This year, as last, the Israeli Druse were joined by a group of Lebanese sectarians who crossed the "Good Fence" along Israel's northern border for the occasion. The authorities in Damascus have hitherto denied permission for such a delegation to come from Syria. Before 1948, the white-domed shrine had been a meeting point for Druse throughout the region.

Outwardly, the Druse share certain traits with their Jewish and Arab compatriots — they are fluent in Hebrew, and speak Arabic at home; their traditional dress is similar to the Arab, their complexion resembles the European. Yet, beneath these contingent likenesses, the community is distinct from the communities of the other, better-known monotheistic faiths — a distinction which won *de facto* recognition from the first government of Israel in 1948; under Turkish rule, and during the British Mandate, it had been counted as part of the Moslem community. In 1956 came *de jure* recognition under the Religious Communities Ordinance and the establishment of autonomous religious courts which parallel those of Israel's Jews, Moslem and Christians, and which are central to Druse identity and spiritual life. The demographic changes in the community in the past few decades are extraordinary: in 1949 there were 13,000 members of it in Israel; today there are some 50,000 living in eighteen northern villages; 10,000 others live on the Golan Heights.

Who are the Druse?

Who are the Druse? The faithful of this relatively young creed, which has not quite spanned a millennium, form a secret sect whose principles are known only to the '*uqqal*, or sages, among them. It originated in Egypt at the beginning of the eleventh century during the reign of the sixth Fatimid Caliph, al-Hakim biamr-Allah (996-1021), whose dynasty ultimately embraced North Africa, Egypt, Palestine, Syria and parts of the Arabian Peninsula. In 1017, the divinity of the Caliph was proclaimed by his disciples Hamza ibn Ali and Nashtakin al-Darazi. It is after al-Darazi that the new religion was named. Their call for proselytes reached as far as Turkey, India and the Far East, and their tenants were set forth in epistles in Arabic, Persian and Urdu. Those who responded pledged themselves by signing a covenant or *mithaq*, whereby they assumed the obligations of a believer. They and their descendants alone have been Druse: from 1021 onward, the community has been "sealed" and neither conversion nor apostasy is allowed.



Membership is thus wholly hereditary. This is related to a belief in metempsychosis, the transmigration of souls: the number of souls in the universe was fixed for ever at the time of the creation, and so, whenever a Druse dies, his soul enters the body of a new-born member of the sect. In this and other features — the material simplicity, the absence of a form of prayer — we see an affinity to religions of the Far East, which influenced the Persian founders of the faith considerably.

After the disappearance of al-Hakim in 1021, his son, unable to withstand Moslem hostility, was forced to abrogate the faith, and those who remained loyal to it were subjected to persecution — a recurrent anguish of Druse history which gave rise to the precept *taqiyya*. This encourages an inconspicuous religious deportment, imposes strict reticence on details of the faith, and permits its outward disavowal if duress threatens life. The feast of Nebi Shau'eb, for example, has a predominantly secular, "national," aspect: the ritual part is entrusted to an assembly of the '*uqqal* in the seclusion of the shrine's interior. Nearby, in the open, the event is marked by colorful popular celebrations; Druse notables address the gathering and the government representative conveys his greetings. *Taqiyya* explains the Druse adoption of some Moslem feasts, like the Feast of the Sacrifice, and certain Moslem public prayers, such as those at weddings and funerals, although with modified interpretations. It also explains the relatively small number of feasts which, by their very nature, must disclose elements of the faith.

Preoccupation with the exigencies of defence has made the Druse a hill-dwelling people to this day: besides those on the Carmel range, the hills of Galilee and Mount Hermon, there are Druse on Djebel (Mount) Druse and Djebel A'ala in Syria, where the largest Druse concentration is to be found, and in the mountainous regions of Lebanon.

The first account of the Druse in non-Arab literature is in the Hebrew book of travels by Benjamin of Tudela, who toured Syria about 1167, and makes note of Druse dwellers about ten miles from Sidon. The Druse came to our parts in three waves of settlement. The first, at the birth of the faith, is thought to have been made up of Berbers of the Fatimid army, who brought the teachings of the sect to the local inhabitants. In Crusader times, they seem to have dwelt in Wadi al-Taym, near Banias

and Beaufort, at the northernmost tip of present-day Israel. At the end of the thirteenth century, we find them in the Safad area of Galilee.

The second wave, between 1585 and 1636, came during the heyday of Fakhr al-Din al-Ma'ani II, who succeeded his father as Emir of the Druse, a rank confirmed by the Ottoman conquerors. Fakhr al-Din expanded his territory southwards from Syria and Lebanon and, wishing to protect it against incursions of Turks, Beduin and others, brought in loyal Druse to occupy fourteen defensive villages along the frontier that ran east-west between Tiberias and Haifa. On his violent death and with the dissolution of the Druse leadership, these villages succumbed to enemy raids; the only two to survive, Ussfiya and Daliyat el-Carmel, flourish to this day in their lofty eyries. Daliyat el-Carmel, with a population of 10,000, is the largest Druse village in Israel; overlooking the Esdraelon Valley and Haifa, its main street becomingly flanked by displays of Druse handicraft, it attracts many tourists.

Migrations from Syria and Lebanon over the last three centuries made up the third wave of settlement; the youngest village, Ain al-Asad, was established at the beginning of the twentieth.

Of the eighteen villages in Israel where Druse live today, half are inhabited exclusively by Druse; in the others, they co-exist harmoniously with Christians, Moslems and Jews. Each community is traditionally headed by the '*uqqal*', the sages; men and women who have been found worthy of admission to the secret theology and who are distinguished by a garb of somber robes and white turbans. They are accorded great respect and consulted on all matters of private and everyday life. The rest of the community are the *juhhāl*, the "ignorant," who have not been initiated into the doctrinal arcana. The *khilwa*, a retreat for seclusion and prayer, figures in every village where Druse live, and is sited at a small distance from it. This austere assembly-hall, bare of all embellishment, is the scene of weekly communal meetings, which are followed by the prayers and meditation of the '*uqqal*' alone.

The dogmas of the Druse faith are recorded in holy books which have been copied by scribes and in some cases go back to the days of al-Kakim, the 'Druse Messiah', and his early disciples; they are jealously preserved, their contents shrouded in mystery. Oral transmission of the creed has played a key role from the beginning. A belief in predestination and a commitment to solidarity between fellow-Druse are two characteristic features. The religion forbids its followers to eat pork, to smoke or imbibe alcohol; a man cannot divorce his wife without the consent of a (religious) court, and a divorced couple cannot remarry or even meet on social terms — this as a deterrent to over-hasty domestic breaches.

With conferment of its separate status in 1956, the community could enjoy legal autonomy for the first time in this part of the world: its spiritual leader, Sheikh Amin Tarif, was appointed to preside over the religious Court of Appeal, a post which he still holds, with two *sheikh* members; the others serve as *qadis* on the Court of First Instance.

Since 1957, when the Druse asked that the law of compulsory military service be applied to themselves as it is to Jews, they have shared the civil and military obligations of their Jewish neighbours. Are their rights commensurately equal? A feeling, in recent years, that

this was not so set in motion considerable public debate on the issue. Hitherto, the community's affairs had been treated by the Arab Divisions in Ministries. A public committee headed by Professor Ben Dor of Haifa University and a Knesset (Parliament) committee under Abraham Schecherman recommended that the Druse be integrated instead into the mainstream of Government institutions and Israeli society. A committee was formed for this purpose.

The new policy has proved satisfactory to Israel's Druse, and a number of welcomed innovations have stemmed from it. The budget for the development of

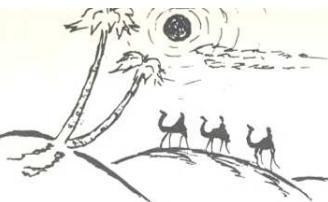


Druse villages was multiplied eight-fold; at the Ministry of Education and Culture, which has sponsored Druse folklore in song and dance, a special curriculum is prepared for Druse and other schools, in which the history, tradition and culture of the community find due expression. A first phase in its realization is the new university preparatory course for young Druse who have completed their military service. As well as regular academic subjects, the thirty or so students, six girls among them, are taught the ethnic and credal traditions of the Druse; the final examinations will be recognized as qualifying for admission to the University of Haifa, under whose patronage the program is conducted. The graduates will join the Druse currently enrolled in Israel's universities.

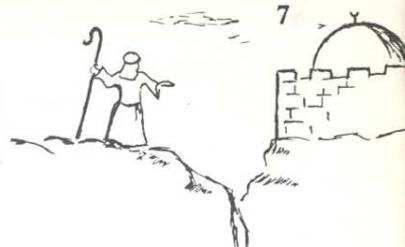
To grasp the full import of such developments, one must be mindful of the community's traditional practice: on account of the inhibiting principle of *taqiyya*, a child's only source of instruction in Druse religion and culture was his parents' teaching; if neither parent belonged to the '*uqqal*', that part of his education was simply overlooked. Today it is accessible to pupil, student and future parent.

Neither in this respect nor in any other is there a bias in men's favour. Indeed, equality of the sexes, the "cause" that has launched today's feminist crusade, was a

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Life in Israel



by Naomi Fauth

Shalom once again from Jerusalem!

Spring has come in Jerusalem, and with it more unrest. It seems we are having more than our share of exposure to the present trouble. We live just at the edge of the Jewish section of the city, in the Abu Tor district, between the Jews and the Arabs. We often hear the noise of shooting and sirens and sometimes we hear crowds of people in riot and the now-familiar sound of tear gas guns. There is a feeling of uncertainty in the air.

Our friend Kristina was quite ill, but is well again now, for which we are thankful. When she began feeling a little better we took her for a ride in the country. It is good to walk or to drive around the outskirts of Jerusalem in the springtime and to witness the awakening of new life there. The very generous array of so many different kinds of wild flowers that color the countryside is extraordinary. They are more in profusion each year, it seems, than the year before.

Last week, I was hurried off in the middle of the day to a funeral. It was unexpected. They told me that Sister Jean Livermore had suddenly passed away and that people were already gathering in the cemetery. They were on their way to the Old City and said to be ready when they returned in a few minutes. She was not ill and we had just received a letter from her. She lived with her husband in Arad, near Beersheba. She was Gentile and Christian and a very beautiful person, blessed with such an unusual spirit of love and interest in others — a quiet spirit and still she was bubbling over with pleasant words and joy. She would have been 72 years old on Nov. 4 — also my mother's birthday. She came to Israel years ago with her husband and their son, believing the prophecies of Israel and wanting to be a part of it.

After her death, her husband went for a walk, wandering out on desert roads east toward the Dead Sea. He was still in shock and was badly dehydrated when police happened to see him. He was hospitalized and not able to be at the funeral.

I saw my mother's and father's graves again. I thought it unusual that the man officiating at Sister Jean's burial had chosen to read words from Isaiah, some of which are inscribed on my mother's tombstone (Isaiah 51:11) — words we had taken from her song "Jerusalem."

Recently, our son Naphtali drove Sister Florence (who lives in Jerusalem), her daughter and a friend on a tour of Israel, up north to Galilee and around. He said the trip was special all the way and many good things happened. On Mt. Carmel, they met a group of soldiers from the Fiji Islands who were having an open air service there. The soldiers prayed for Naphtali and his group and blessed them, and they all prayed together and visited in real fellowship.

Naphtali said the group sang Christian songs so beautifully that he asked if they were a special singing group, as he thought they must be. They answered no, that everyone in their country sings and that even strangers can sing like this together. They were a group of around ten or so, young soldiers stationed with the U.N. in Lebanon. They were on leave, touring Israel.

The mayor of Bethlehem, who is a Palestinian Arab,

recently said some interesting words that were broadcast on Israel radio and also on London news.

He told Arabs living in Israel that they should celebrate Israel's Independence Day along with the Jews, because the Jews and Arabs are destined to live together forever.

He also said that Israel made a mistake; that there never should have been a West Bank, but that all should have been included in Israel. He said it is like a man marrying a woman and he won't live with her or have anything to do with her; still, he doesn't divorce her but remains married.

It seems that this present time of trouble is like the unsettled weather we are now having. Sunshine is slow coming. Temperatures are a little warmer than in the winter, but most days and evenings are still cold with much cold wind. We have had an abundance of rain, though, which is good for the country.

Independence Day was just last Thursday. West Bank roads were blocked off for three days, hoping to curb the uprising a little during the celebration of Israel's 40th birthday. Thousands of people filled the streets in the downtown area, in parks and different places. There is always dancing in the streets. The dancing is not in pairs, but everyone dances together, sometimes joining hands. If you stand up close you may be pulled in, too! You sometimes see grandparents dancing together with their little grandchildren. Thousands gather at the Western Wall, where there are always speeches and an official meeting.

The main celebration is in the evening after sundown until late at night, as the Bible days begin in the evening, the night first, and then the day.

On Independence eve, the children went into the city. My husband and I walked to Mt. Zion and to Zion Gate, and then to Jaffa Gate and back. We had our own little service, just the two of us, there on the mountain where it was quiet. We feel the need for new priorities of time, for new beginnings and the way made for many needful things.

Some time has passed since first beginning this 'Life in Israel' piece. They told me that the Reporter is ready now except for my piece, so I must try to finish it and not keep them waiting. I am writing this tonight in our home in Abu Tor. It is 8:30 and the wind is blowing.

Many years have passed now since we came again to live in Israel. All Israel has ever known is a condition of war. It would be a good feeling if this could change. Perhaps we will hear the word confederation soon. Obadiah speaks of two settlements: one by peace and agreement that failed, when men "brought thee even to the border" and there is deception and hurt; the other, a final settlement between Jacob and Esau, by war.

We pray, as many of earth's children do, for peace and believe it will come. Still, we know it is not yet. We know that until the Prince of Peace rules there will not be lasting peace on earth or in Jerusalem (Isaiah 62:7). Peace can only begin in the hearts of men of goodwill.

My thoughts wonder tonight in thanksgiving for all of His blessings and mercies and especially for peace, even

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Reflections on Faith and Miracles

Have you ever thought about the time Jesus cast the demons out of the insane man and into the herd of swine? Have you ever wondered why there happened to be a herd of swine grazing in the land of Israel? Especially, since God had given Moses the commandment: "*Thou shalt not eat any abominable thing . . . the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.*" (Deut. 14:3, 8). Then, as now, the Jews were not allowed to keep pigs. Why, then, was there a herd of them so readily available?

This event took place during the period of time when Jesus often walked along the shores of the Sea of Galilee. A team of archaeologists, seeking to discover the site of this miracle, found that, on the Eastern shore of Galilee, there was, at that time, a region called "Decapolis." While the Galilean area was largely inhabited by the Jews, Decapolis belonged to the Romans; and in it Roman practices would have prevailed.

Let's take a closer look at this miracle.

"And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils a long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not . . . And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him." (Luke 8:26-30)

This man was well known in these parts, and probably the source of much fear, since the Bible tells us that when the people would bind him with chains, he, using unnatural power, would brake them asunder.

Jesus, taking pity on him, commanded the demons to go out of him "into the deep."

"And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked." (Luke 8:31-33)



When they that kept watch over this herd of swine saw this miracle take place, they fled, and "told it in the city and in the country." This is probably the first time these Romans witnessed such a miracle. Perhaps this is why the Lord chose this place *Decapolis* — not only to establish a miracle, but to cast the demons or "unclean spirits" into the swine, an "unclean animal." There is always a meaning to be found in all the things that Jesus did; and, in this case, he was fulfilling the Law in Deut. 14:3, 8 and Matt. 5:17.

It was difficult for the Gadarenes to understand what they had seen. Those that witnessed the miracle were frightened and ran to bring others. They came and found the man, no longer insane, nor naked, but fully clothed and in his right mind, sitting at the feet of Jesus. "*Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear.*" (Luke 8:37).

Jesus and the disciples left, returning back across the Sea of Galilee. The man he had healed — he, at least accepted the miracle — begged to go with him, but Jesus instructed him to return to his family and city, to "*shew how great things God hath done unto thee.*"

Notice, "unbelief" destroys a people's relationship with the Lord, causing them to depart from their walk with God. Even as the Word of God is for us to "read" in this generation, so is it also for us to "believe." The Bible warns us, in Matt. 13:58, that "*He did not many mighty works because of their unbelief.*" Undoubtedly, this was true of the Gada-



The Sea of Galilee, along whose shores our Savior walked and taught and performed miracles

renes, who probably missed out on great blessings because of their fear and their refusal to accept what they had witnessed. If we are not careful, the same thing can happen with us today.

If we are serving God, then we can believe what Jesus said in Matt. 10:8 — “*Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*”

“Belief” and “Trust” are what keep our walk with Jesus such that we might touch the hem of His garment in times of trouble, sickness, and in whatever situation that might demand nothing less than a miracle. Miracles from the Lord are blessings that our father in Heaven gave unto each of us through His Son, Jesus. Let us not doubt or fear, but let us receive the wonderful benefits given us through the Word of God.

Jesus said, “*If thou canst believe, all things are possible to him that believeth.*” (Mark 9:23).

There was another miracle which Jesus performed by the Sea of Galilee which also illustrates this same subject.

Jesus had been ministering to the people, teaching and healing the sick. He and the disciples then went up one of the hills overlooking the Sea of Galilee. A great multitude followed after him, because of the great miracles he had done, wanting to know and hear more. It was evidently late in the day, and the people were tired and hungry.

“*When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Phillip, Whence*

shall we buy bread, that these may eat?” (John 6:5). Jesus asked him this question “*to prove him: for he himself knew what he would do.* Phillip answered him, *Two hundred pennyworth of bread is not sufficient for them.*” (verses 6, 7).

Andrew, Simon Peter’s brother, said to Jesus, “*There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*” (v. 8, 9).

Jesus asked the disciples to seat the people, who numbered about five thousand, on the grass. Then Jesus blessed the five barley loaves and “*When he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*” (v. 11)

Without faith, this would have seemed a foolish thing to do; for how can five loaves and two fishes possibly feed five thousand people? Yet, the disciples did as he instructed, and the power of God did the rest. They were able to give each person as much as he or she wanted, and the supply did not diminish.

When all had eaten and were filled, Jesus said unto his disciples, “*Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*” (John 6:13).

This was a miracle that none present could doubt. Jesus had made the disciples aware in the beginning (continued on page 24)

Extracts From Readers' Letters

ENGLAND.—

Dear Brother Fauth and Family,

Kindly accept greetings in the dear name of our Lord and soon coming King.

I have received your letter and its contents were carefully noticed. We have seen on the news all the time about the fighting that is going on in the West Bank and other places. But we know that the coming of the Lord is at hand and all these things much go on, because the scripture says Jerusalem will become a burdensome stone. These are the days when we should really look up, because our redemption draweth nigh.

Please give my regards to all the staff in the printing office and especially to Sister Fauth. I am hoping that some day I will return there. God bless and keep you all.

Yours in the Master's Service,
Bro. and Sis. B.

COMMONWEALTH OF DOMINICA.—

Dear Brother Fauth,

Thank you so much for your letter. It gives me great joy to write you. How is life keeping with you all in Jerusalem? I hope fine. As for me and my family, we are fine.

I thank you very much for the letter and for the Bible Calendar. My friends and I are happy to know about Jerusalem.

May God bless and keep you all, as I pray for you and all the loved ones. Keep up the good work. And pray for me and my friends and people.

Yours in the Lord,
A.B.

ST. LUCIA, WEST INDIES.— Holy Greetings in our sweet Saviour's name, who has redeemed us and has made us meet to be partakers of his holy calling!

It has been a long while and this letter is overdue. Nevertheless, the Lord we know never has failed and we do pray will continue to bless you in the fruitful work done there. We are striving especially at this end time as the evil one is trying his best to overcome. Praise the Lord, it is (for him) a losing battle!

We pray that you continue steadfastly and we strive in prayer for your ministry. May God's peace dwell with you.

Your brethren,
Elder E. (and church)

OREGON, U.S.A.—

Dear Brethren,

Thank you for your correspondence. We always enjoy and appreciate hearing from you. You are always in our prayers. We pray for the peace of Israel. May our Great Almighty Father bless you always and protect you.

Much love to all of you, and I look forward to our Lord's coming. What a great day that will be!

May our Lord continue to bless you and watch over you.
Respectfully,
A.W.

KENYA.—

Dear Gordon Fauth,

Grace, peace and mercies from our Lord and soon-coming King be multiplied unto you and all the Reporter staff.

Much thanks goes to our Heavenly Father for his love for us. I would like to take this opportunity to thank you for the Bible Lessons and Mt. Zion Reporters you sent to me. Indeed, it is very helpful to us and the ministry here. We are looking forward to hearing from you always. Our prayer is that the Lord may keep the ministry going and give the SonBeams prosperity.

Wishing you and your family best wishes and the church's prosperity.

Keep praying for us and the ministry in Kenya.

Yours in His service,
Elder J.T.

ST. LUCIA.—

My Dear Elder Fauth,

Greetings in the sweet and loving name of our Lord and Saviour Jesus Christ. I thank you for your letters and also Reporters you always send to me, for they are so precious to me. It gives me much pleasure to write you this letter and also to enclose a little gift for the work of the Master. We do pray for all of you in Israel. Please give my Christian love to your staff and also your dear wife, and may the Lord bless and keep you all till He comes.

Your Sister in Christ,
N.E.

TRINIDAD.—

Dear Beloved Brethren in the Master's Name,

I write these few lines letting you know how pleased we are to hear of all the happenings over there. But, fear not, your God will take care of all. It only takes time. Things are happening in our country now that never happened before. So much killing and stealing, men living in fear. But, Praise Yah, we have a hope, and we are looking for the Blessed hope.

Everyone joins in sending love to all. Take care of yourselves until I hear from you all.

Yours in Christ,
A.G.

AUSTRALIA.—

Dear Brother Fauth,

Thank you for the continuing letters and Reporter which give us a good in-sight into the work of the Lord in Jerusalem particularly.

There appears to be a ground swell of activity amongst Christians in South Australia. We pray this is the Holy Spirit leading people into a genuine revival.

May God bless you all in Jerusalem so that Jesus be lifted up and that once blind eyes will be opened through the power of God's Word.

With Christian love,
F.Z.

The 'Holy' Unrest

A Spiritual View of 'Jacob's Troubles'

By D.N. Griffin

JERUSALEM — From every street corner, in every parlor and from too many pulpits, the current unrest in Israel is being discussed in increasingly political terms.

We were disheartened recently to hear a leading Christian Zionist minister cite Psalm 137:9, "*Happy shall he be that taketh and dasheth thy little ones against the stones,*" and suggest scriptural justification for human rights abuses of Arab youths by Israeli soldiers, which even Israeli military leaders condemned.

The fact is that more than 95 percent of the Israeli population between the ages of 18 and 35 — men and unmarried women — serve in the Israeli Defense Forces.

(Only the rabbinic students, married women and handicapped are exempt from active duty). The result is one of the best-trained and most disciplined military forces in the world. But when that broad of a segment of the population are given uniforms and guns, inbred hatred of the Arabs can erupt as a festering boil, especially when stones and insults are hurled with equal venom.

On the other hand, the director of one of the few Christian bible colleges in Israel has lent his pulpit to the Palestinian cause. That camp cites Isaac's retreat from the herdmen of Gerar and the 12 wells his father Abraham had dug (Genesis 26) as Israel yielding its squatters' rights to the land ... before Moses led the first Exodus!

Palestinian youths have been quick to take up rocks for the cause of liberation politics partly because over the last 20 years, in their schools they have pledged allegiance to Jordan and the PLO — not Israel — just as their parents set their wall clocks to Jordanian time.

Politics Is Not The Answer

From a political standpoint, the question of allegiance — not land — is the real dividing line and time and again it has proven to be a question that has no answer in the political arena.

So why, we ask, do pulpits continue to take sides and add fuel to the fires of unrest, when the only solution must be a spiritual one?

A very wise theologian in our seminary days warned us to beware of ministers with political agendas — hidden or otherwise. However well-intentioned these "advocates" may be, political agendas dilute the Gospel of God's Kingdom, compromise the Word of God and blind those who "Amen" them from seeing the spiritual battles and spiritual weapons to be used in those battles.

In the case of Israel's current troubles, the political overtones we perceive lead us to believe that one camp of Christians has substituted Israel as its god and the other

thinks of Israel as the anti-Christ! But those are the extremes.

Before we start knocking over pulpits preaching politics, we will concede that God "takes advantage of them" just as He takes advantage of all of man's intents when they even tangentially serve His purposes. Further, the Christian Zionists, in particular, have stood fully behind God's orchestration of a modern day miracle in this land when the spiritual support from others has wavered.

However, we would warn political-minded preachers that they run the risks of judging after the flesh, and such warring against flesh and blood detracts and perhaps hinders the spiritual battles they should be encouraging.

Further, when political aims and desires, rather than scriptural principles influence theology, there is great vulnerability to deception. It can be as innocent as quoting a scripture out of context at first, but if unchecked can lead to intentionally "twisting" the Word of God for political ends.

Finally, in the case of the current unrest, there is the risk of preaching a message that "hardens the hearts" of those who hear it, thereby stereotyping an entire race. A minister of the Kingdom of God must keep in mind that God sees people differently than man. He sees neither *keffiyah* nor *kepa*. He sees only hearts that are turned toward Him or away from Him.

Spiritual View of the 'Kingdom'

Jesus, Peter, John or virtually any of the apostles could have made great politicians had they chosen to manipulate their followers and use their anointing for those ends. But Jesus' words to the Pharisees, "*Render unto Caesar, what is Caesar's and unto God what is God's,*" clearly spell out a scriptural principle to keep the affairs of man's "kingdoms" and God's "Kingdom" separate.

The Church needs to discern BOTH the physical and the spiritual kingdoms and distinguish between them, else they make the same error as the apostles in Acts 1:6.

The apostles expected a physical, political kingdom after they had heard Jesus speak for 40 days about the Kingdom of God:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

Jesus' response is worth noting because it established the spiritual scriptural precedent and perspective of the "kingdom activity" of His true followers.

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. BUT ye shall receive power after that the Holy

Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

Jesus' answer — He did not evade the question as shown by His use of the conjunction — links the "Kingdom of God" to "power," the "coming of Holy Spirit" and the mission of "witnessing" within and without the geographical boundary of the land promised to the children of Israel.

The passage that best describes these three ingredients of the Kingdom of God — Holy Spirit, power and mission — follows in Acts 2, when the disciples are all together in one place, and in one accord, and the Holy Spirit suddenly fills the house where they are seated.

There are several references to the spiritual nature of the "Kingdom of God" within this passage, as Peter explains what has occurred. In Acts 2:25 he speaks of King David's vision of the Lord before his face "*AND ON HIS RIGHT HAND.*" The "right hand" is an idiomatic expression that applies to authority, leadership or rule.

Peter then explains in Acts 2:29 that David's rule is not the "kingdom" to which he refers. He says "*David is both dead and buried and his sepulchre is WITH US unto this day.*" (It is interesting that the traditional site of the Upper Room into which the Holy Spirit entered is immediately above a monument commemorating David's tomb).

David's Covenant Fulfilled at Pentecost

In Acts 2:30, Peter makes a clear reference that Messiah Jesus fulfilled the covenant God made with David in 2 Samuel 7. In answer to David's heartfelt desire to build God a "house," God sends the prophet Nathan to tell him that after he (David) has died, one WILL COME out of his (David's) loins who will build God's house and "*it will be an everlasting KINGDOM.*"

God's house is clearly NOT the Temple of Solomon because it was not everlasting and because Solomon came out of David's loins before David's death. It is interesting, too, that God speaks through the prophet Nathan that He (God) always has been a tent dweller. Here is perhaps a hint to the nature of the spiritual kingdom that penetrated the physical realm on the day of Pentecost. A tent fills out as the wind blows, just as the human spirit is filled by the rushing wind of Holy Spirit.

Process of Kingdom Rule

So, true to Jesus' parable, the Kingdom of God began by the One True Spirit in a small upper room in Jerusalem and has spread around the world by personal contact from these initial believers as a grain of seed that has grown into the largest tree of them all. That tree, notably, is "rooted" in Jerusalem. Part of the problem has been the Church has misunderstood the nature of the Kingdom and has looked for a PLACE rather than a PROCESS of rule. Jesus clears this up when He says in Luke 17:20-21:

"The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is WITHIN you."

The kingdom of God is scripturally "within" man, which helps us understand what John was telling us by Jesus' words in John 7:38-39:

"He that believeth on me, as the scripture hath said, out of his BELLY shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Some Christians practiced in hearing God through the "inward" witness say their clearest confirmation of God's word usually comes from a tangible sensation in the lower abdomen, which, unlike goosebumps, spine-tingles and other "outward" manifestations, is not related to human emotion and therefore difficult if not impossible to counterfeit.

The spiritual authority and all its power for mission — the KINGDOM OF GOD — has been present all along as a "light house" within the human spirit, but the children of God are only now beginning to understand this power and its exercise AS THEY HAVE YIELDED IT TO GOD'S DESIRES.

The Kingdom 'Process'

Those desires are stated in the context of the message in Acts 2:35 as making the "foes" of the Lord His "footstool." Which brings us to the question: Who are the Lord's enemies?



If the kingdom today is spiritual, and the weapons are spiritual as Ephesians 6 spells out, it stands to reason that the foes also are spiritual.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in HIGH PLACES."

The armor for this battle is truth, righteousness, the gospel of "peace" (NOT WAR) and the shield of faith, as Ephesians 6:11-16 states. And the spiritual weapons are the "helmet of salvation, and the sword of the Spirit which is the Word of God" coupled with prayer and supplication "in the Spirit." (Ephesians 6:17-18).

Ambassadors from this kingdom should preach the message of spiritual, not political warfare.

Israel's Spiritual Enemies

What relevancy does this have in Israel's unrest? Who are the scriptural spiritual enemies? We do not pretend to suggest all of the answer, but perhaps a part of the picture has been revealed by God's grace.

The back of most bibles include several maps, which usually depict the land area in the possession of and

occupied by the Israelites at various times in biblical history.

It is interesting that two of the major areas of unrest in Israel are the Gaza strip and the Golan Heights, each of which were never totally occupied by Israel.

Scripture suggests that the fault lies with the tribes' failures to displace pockets of Canaanites and others who occupied the land before God presented His spiritual kingdom through Messiah Jesus.

Judges 1 spells out these areas and the tribe responsible. Judges 2 begins with the word of the Lord from an angel who appears to the Israelites at Bochim:

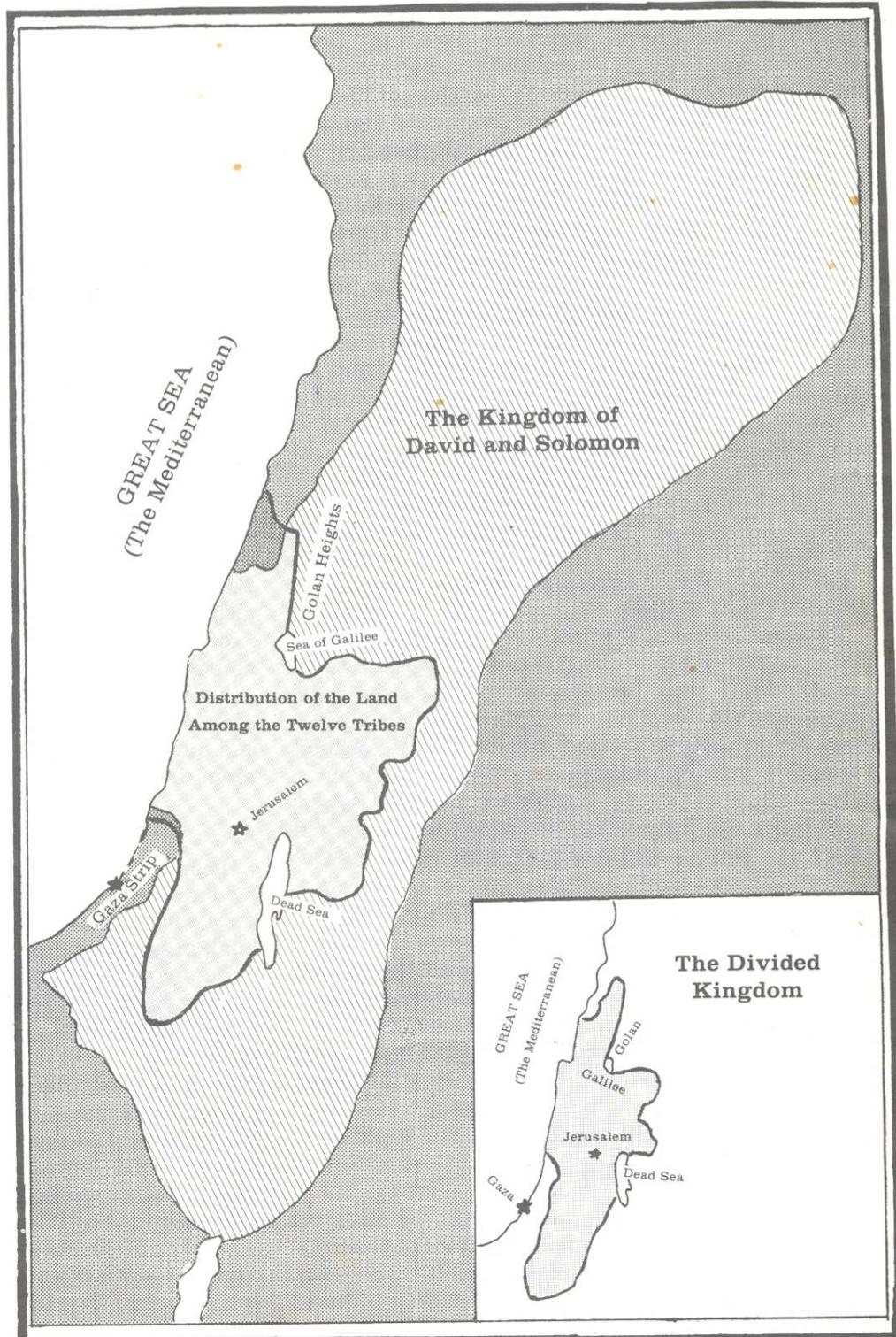
"I made you to go up out of Egypt and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; YE SHALL THROW DOWN THEIR ALTARS; but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will not drive them out from before you; BUT THEY SHALL BE AS THORNS IN YOUR SIDES, AND THEIR GODS SHALL BE A SNARE UNTO YOU."

Spiritual Strategy for Church

A more methodical strategy for the Church — spiritual sojourners in "Zion" — to help the nation of Israel — physical Zion — reclaim, possess and occupy the land they have been promised, would be to root out these spiritual strongholds.

Jesus said the only ones who would have this "flow" from their "bellies" would be those who came to Him, so this places the responsibility for the exercise of force in the spiritual kingdom solely on Christian "soldiers."

Prayers of intercession are needed for the Gaza, where the Philistines (spelled the same in Hebrew as "Palestine") worshipped the fish god, Dagon, and for the Golan, where the unclean Legion and the Roman gods of the Decapolis cities may still be wandering about. The various gods of the "high places" whose geographic locations spelled out in scripture coincide with many of the areas of unrest today, also need to be toppled.



The Church: A Type of 'Spiritual Dan'

One of the curiosities in scripture is why the tribe of Dan is not mentioned among the children of Israel who are sealed in the 7th Chapter of Revelation. It is perhaps significant that Dan is the tribe in closest proximity to both the Golan Heights area (east of the Sea of Galilee) and the Gaza Strip.

Could it be that Dan failed to "overcome" and was therefore cut off? Or perhaps the "means" Dan employed in its pursuit of conquest justifies the tribe's end?

Samson was the only Danite who really made any headway against the Philistines in Gaza, and most of the Philistines he killed died with him in the collapse of their

colliseum. (Judges 14-16). The territory that was claimed by Dan (Laish, which was renamed "Dan") came by consorting with a Levite who consulted a graven image, which the Levite himself stole. (Judges 17 & 18).

Yet in Jacob's dying breath, he prophesied that in the last days, Dan would be a "judge" of his people — רֹאשׁ — "as or like" one of the tribes of Israel. (Genesis 49:1,16-17). The state of Dan "being" a tribe of Israel in the last days is clearly in question by the word choice in this prophetic passage. In Hebrew, the word "judge" has the connotation of "executing or carrying out the judgment." This is precisely the warfare the Church should be undertaking in this hour, using the "foolish" spiritual weapons of prayer, fasting, intercession and song against spiritual enemies. (Isaiah 58).

"Let the SAINTS be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To EXECUTE VENGEANCE upon the heathen and punishments upon the people; To BIND their kings with chains, and their nobles with fetters o' iron; To EXECUTE upon them THE JUDGMENT WRITTEN; this honour have all his saints." (Psalm 149:5-9)

The Church should be a "secret weapon" — a spiritual atomic bomb — for two purposes as they relate to the current unrest. First, the more spiritual strongholds the Church uproots, the more physical lives will be saved as Israel finally claims its God-ordained land. Second, without the bonds of spiritual strongholds, those physically opposing Israel will be free to choose as did the Moabitess Ruth, who willfully decided for Israel with the words: "Thy people shall be my people, and thy God my God."

All for His Name's Sake

The boasting of the spiritual enemies in Ezekiel 36:2, "*Aha, even the ancient high places are ours in possession,*" should ring in the ears of "saints" in this hour.

Ezekiel 36 does talk of a physical displacement which in God's time is now come, but lest Israel or the Jewish people should boast, God makes it clear in verses 21-23 that it is occurring for His Name's sake. The whole world will see God's activity within the Israelis as a testimony to God's greatness.

From what we have seen in this land, the cleansing process spoken of in verses 25-27, may take the spiritual equivalent of a wire scrub brush and lots of lye soap, which is another reason the Christian Zionist movement should not give Israel blanket applause.

God does say in Isaiah 40 to "comfort" His people, but the 23rd Psalm uses the same word in verse 4: "thy ROD and thy STAFF, they 'comfort' me."

If "political" Christian Zionists truly have earned the respect of Israel, then perhaps now is the time to be yielded as God's "instruments of comfort" — otherwise we have a spoiled 40-year-old on our hands.

Spiritual House-Cleaning Needed

We speak specifically concerning the lack of tougher laws against abortion in Israel, which, Progressive Vision Ministries reports from Jewish sources, have allowed more than 1 million murders since 1948 . . . almost exclusively Jewish. A people that recognizes "life" synonymous with "blood," as the Hebrew scriptures spell out in the Levitical Law, should not be blinded to

the consequences of this self-inflicted holocaust.

The streets of Jerusalem are far less than "holy," however the word is defined. Here are examples of the latter that is common:

- A fortune teller with his tarot cards spread on Ben Yehuda Street in the heart of Zion Square with Israelis crowded around, some waiting to pay him to hear a "familiar spirit" tell them their future.

- Dozens of grade-schoolers wearing shirts with the emblem of the Playboy bunny, which is also a popular seat cover in many of the taxis and many private automobiles.

- A Jewess cashier at a bookstore on Jaffa Road with a hard-core pornographic magazine opened to a page graphically depicting fornication as we waited to pay for a Hebrew dictionary. On a table immediately in front of the cashier were dozens of similar magazines and pornographic novels. (It might be added that among the Arab community — which has a strict moral code concerning publicly flaunting one's flesh — the most risqué publication we saw in the bookstores on Salah-el-Din Street — the Arab equivalent of Jaffa Street — was a girlie magazine with the face of the cover girl unveiled).

- A kibbutz in northern Israel is now accepting homosexuals and lesbians, as one of the latter informed us during a recent bus ride into the Galilee. The kibbutz lifestyle always has been "liberal" and it is not unusual and quite the norm for a boy and a girl to share the same room until the age of 19.

Is God's Support Unqualified?

There is no question that God is orchestrating a modern-day miracle in this land and that His hand resulted in military victories in 1948 and 1967 as the first hunk of land and the city of Jerusalem were reclaimed.

But it is naive to think that God will allow such flagrant abuses of His Laws to go unjudged and unpunished. Unless Israel cleans up its act, the next clash over the land may not have "unqualified support" from God's legions ... as was hinted in the Lebanon experience.

This concern appears to be the major motive behind the majority of *Shalom Achshav* (Peace Now) supporters, who ordinarily would stay clear of an activist movement with clear ties to socialism. They are the modern-day equivalent of the 10 other spies (whose report differed from that of Caleb and Joshua). They are willing to compromise God's promise of all of the land for a little peace because they feel the Zionist "ideal" is not what it once was.

The True Elijah

There are many in the land who are possessed of the so-called "Elijah" spirit ... ready to call fire down from heaven on the Arabs, the Jews or anyone who questions their "revelation" of coming destruction, judgment and death. They may be right. But before we echo their sentiment, we would like to think that God is giving all people — including those professing Islam — one more chance. The true spirit of Elijah is to "TURN the HEART of the fathers to the children, and the HEART of the children to their fathers, LEST I come and smite the earth with a curse." (Malachi 4:5-6)

One thing is clear about the unrest. It is causing people to take stock of their beliefs ... whether they are worth dying for. Within the Arab community an

experience this past September, before the current "storm" erupted, convinces us that the Holy Spirit is moving with conviction that boils down to a very sober choice.

A Time To Decide

As a missionary in the little Arab village of Bethphage on the back side of the Mount of Olives in what the residents call the "West Bank," we have many conversations with the young men of military age.

During one such talk around a checkerboard outside a little Arab store, the conversation was about the retaliatory acts that had not yet erupted into the scale of the current bloodshed.

We took that opportunity to mention Jesus' teaching about turning the other cheek.

One of the young men grew rather indignant and stood to his feet challenging us, "Dan-el, do you say if I hit you, you not hit back?"



Anticipating a demonstration of that sentiment if our words were not appropriate, we prayed under our breath for wisdom, walked over to the young man, looked him square in the eyes and slapped our hands very hard down on his shoulders and said, "Hammad, if you would do this thing, I would want to knock your block off, but that is not what Jesus would want me to do."

As our hands slid to his arms and the intensity in our voice lessened, we said, "Jesus would say to you, 'Why did you hit me? ... I'm your brother.' "

Hammad thought for a fraction of a second and with a laugh said, "Naaagh."

Before another word was spoken, a car drove up in front of the little store and from the passenger side jumped a big, burly Arab who we had never seen in the neighborhood. He walked over to Hammad and struck him very hard on his left shoulder. The blow betrayed a hint of horseplay but we could also see that it was retaliation for something Hammad had instigated.

Knocked almost to the ground, Hammad recovered with his fist reared and, although he was slight of build compared to his assailant, began to run at him.

We are not sure what possessed us, but we grabbed his fist on the backswing and yelled in Hebrew, "Regah," which means "wait a minute."

Hammad, surprised, looked up at us, looked over at his

assailant who had a "go-ahead, make my day" look on his face, glanced back at us and dropped his fist. Then this smirk came over him as he said to the Arab in one rapid-fire sentence, "Why did you hit me; I'm your brother?"

As the other half dozen Arabs who were gathered around our checkerboard pulpit roared in laughter, some falling out of their seats, the burly Arab retreated to his car without a word, but glanced back over his shoulder several times and shook his head even as the car drove out of sight.

Then came the sermon, that in this case, Hammad had saved himself from a beating by "turning the other cheek." What we did not expect was the words that followed ... that "trouble was coming ... perhaps even a war." That the Arabs must decide whether to align with Israel or with the Arab block. "If you choose Israel, you will be greatly persecuted, but the God of Abraham, Isaac and Jacob will honor your decision. But if you choose the Arab block, it will be like spitting into the wind."

A few weeks later, television evangelist Lester Sumerall was in Jerusalem and although it was *Shabbat*, we were led to walk several miles to the Hilton Hotel to hear him speak. Upon arrival, we learned there would be no speaker that night because it was forbidden to use the sound equipment on *Shabbat*.

As we were about to leave, figuring on this occasion we had missed God, a friend of Sumerall who said he had been watching us for some time, came up to us and asked why we were there. We mentioned that we just wanted to hear brother Sumerall and that we had been trying to minister to Arabs on the West Bank. The friend escorted us to Sumerall's table.

Asked by Sumerall what God was doing in the West Bank, we related the same story about Hammad and the choice confronting the Arab world ... but added that the Church, too, has a choice to make as it concerns Israel in this hour ... that public opinion throughout the world may turn against Israel, but that ... all politics aside ... the Church must not.

IN MEMORY

Edile St. Ange, beloved wife of Elder Percy St. Ange, of Cayenne, French Guyane, passed away July 26, 1987.

Sister St. Ange was a faithful and devoted servant of the Lord, active in the ministry and in mission work for many years. She leaves behind many who loved and knew her, and she will be remembered with respect and gratitude by all those whose lives she touched. Her labours in this life are now over, and she has departed from us; but, while sorrowful, we do not mourn as those who have no hope, for we have the blessed assurance that we shall soon meet her again on that glad and glorious morning when the Redeemed are gathered in. Praise His Holy Name!

She leaves behind her husband, Elder Percy St. Ange, one daughter, five grandchildren, five great-grandchildren and a host of family and friends. We extend our deepest sympathy to her loved ones and pray that the Lord will comfort them in the knowledge that her name is inscribed in the Book of Life and her inheritance is the crown of life everlasting. May the all-compassionate Heavenly Father grant that we may be counted worthy to meet with her again on that great and final day, to inherit eternal life with the souls of all the saints.

Questions and Answers

QUESTION. —

When did the first printed copy of the Bible appear?

ANSWER. —

About 500 years ago, at Metz, Germany. It was a reproduction of the Latin Vulgate. This is variously called the *Mezarin*, the *Gutenberg*, and the *Forty-two-line Bible*. The Bible was the first book to be printed from movable type (1452). There are some fifty copies of the Gutenberg Bible in existence.

QUESTION. —

When was the Bible first printed in America?

ANSWER. —

The first Bible printed in America was a missionary project, a translation into the Massachusetts Indian language by John Elliot, published in 1663. The first Bible in English was printed in 1782 by Robert Aitken, in Philadelphia, at the recommendation of Congress. Earlier, a German Bible had been printed by Christopher Suer, in Germantown, Pennsylvania, in 1743.

QUESTION. —

How many books, chapters and verses are there in the Bible?

ANSWER. —

For convenience, the text was divided into chapters. This was done by Cardinal Hugo in 1250, and the New Testament was divided into verses by Robert Stephens, a French printer, in 1551. The first English Bible to bear both chapter and verse numbers was the Geneva Bible, published in 1560. These divisions we still use.

Following are the Bible divisions:

	Old Testament	New Testament	Total
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	31,173

QUESTION. —

What are some other interesting facts about the Bible?

ANSWER. —

The Bible was the first printed book; the King James or Authorized Version is the best selling book in the world.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are practically identical; the middle verse of the Bible is Psalms 118:8; the twenty first verse of the seventh chapter of Ezra contains all the letters of the alphabet except J. The longest verse is Esther 8:9; the shortest verse is John 11:35. The 119th Psalm is the longest chapter in the Bible — all except three of its 176 verses contain a

reference to the Word of God; the shortest chapter in the Bible is Psalms 117.

The word 'Lord' occurs 1,855 times; the longest word is in Isaiah 8:1. In the New Testament there are about 243 direct quotations from the Old Testament; 250 titles are given Jesus in the Bible; the name 'Jesus' occurs 973 times; the title 'Christ' occurs 556 times; the title 'Lord' occurs 730 times.

The New Testament may be read through in a year by reading five chapters each Sabbath — the entire Bible by reading three chapters each weekday and five each Sabbath. Reading time for the entire Bible, at average speed, is around 70 hours.

QUESTION. —

There seem to be several names used which pertain to the Jewish Bible, that is the Old Testament: *Torah*, *Tanakh* and *Talmud*. Can you explain these names and tell how they apply?

ANSWER. —

The *Torah* is the first five books of the Old Testament, the Books of Moses, containing the oral law. The translation of the word *Torah* is "to teach," in other words meaning "instruction" or "doctrine."

Tanakh is the Hebrew name for the complete Old Testament, including the *Torah*.

The *Talmud*, however, is not part of the Bible at all, but is a collection of traditional Rabbinical studies and teachings. It explains in detail many customs, laws and morals of the Bible and Jewish tradition. It is considered very important by Orthodox Judaism today. Some sects of Judaism, though, reject the *Talmud*, notably the Samaritans and Karaites.

Another term you might hear mentioned in reference to the Bible and Jewish observance is *Halacha*. *Halacha* is the entire body of Jewish religious law and tradition, based on the laws of the Old Testament and the legal portion of the *Talmud*.

(These are Hebrew words, and can often be found with several different English spellings.)

HELP SPREAD THE GOSPEL!

We are urgently in need of funds for printing tracts, booklets, books and other materials, both in English and in other languages. There is a very great demand, and we are hard put to meet it. The cost of paper, postage, ink, etc. has been going up at a tremendous rate, and our publishing ministry has become very expensive. We need your help, and any amount sent in for this work will be put to good use in doing the Will of the Lord. Pray about it!

The Old Rugged Cross

There are few songs as popular as *The Old Rugged Cross* and few people who are not familiar with its moving words and lyrics honoring the supreme sacrifice our Savior made for mankind that day on Calvary. It is sung in churches around the world and by people of many different races, creeds and languages. It has reached all corners of the earth, and even many non-Christians know this most Christian of all songs. Yet, how did this extraordinary song come to be written? It is an interesting story.

The Old Rugged Cross

The year was 1913. The place was Michigan, U.S.A. The minister who kept praying for "a full understanding of the cross and its place in the Christian faith" was Rev. George Bennard, the man who wrote both the words and the music to "The Old Rugged Cross."

Bennard remembers that his famed song was not born in haste. He prayerfully read everything the Bible had to say about the cross of Christ. He became thoroughly convinced that the cross was more than just a religious symbol — it was the very heart of the Gospel of Jesus, the Lord. Redemption for man comes only through Christ's sacrifice on the cursed tree, the minister concluded.

Gripped by this vision of redemption, the theme of "The Old Rugged Cross" came to him along with the stirring melody. The words, however, were not written until after a two week "test of faith," as Bennard described the waiting period.

Finally, the music and words were wedded into a beautiful union — words of truth on the wings of melody!

The completed song was mailed to Charles H. Gabriel, the well-known composer of sacred songs. Gabriel wrote Bennard, "You will hear from this song!"

His prediction was accurate. For many years, "The Old Rugged Cross" was the most popular song in America, either secular or sacred.

Bennard lived forty years after its writing. On October 9, 1958, aged eighty-five, he exchanged his cross for a crown. His earthly life had ended, but the music and message God gave him in 1913 lingers on to remind Christians everywhere of the centrality of the cross to the Christian faith.



These three crosses stand on the exact spot where Bennard wrote *The Old Rugged Cross* 75 years ago. They were erected at Albion, Michigan by Evangelist Bernard L. Coffindaffer, after permission was obtained from Judge John Brumdage. The three crosses, which depict those of Christ and the two thieves, were dedicated on December 3, 1987 in a special ceremony of consecration, using Scriptures, prayers and singing from *The Old Rugged Cross* and *Victory in Jesus*. Evangelist Coffindaffer and *Cast Thy Bread* — an organization he heads — have, in an unusual ministry, erected thousands of such crosses in fourteen states, in an effort aimed at causing the passerby to realize the significance of that long-ago crucifixion on Golgotha hill.

Life in Israel (cont. from page 7)

though it is sometimes fleeting. I thank Him tonight for all of His children and for His power to keep us and for His love to warm us. I also thank you each one for your needed and deeply appreciated support of the work here. Please continue to pray for us as we do for you.

Shalom to all,
Naomi Fauth

NEWS DIRECT FROM ISRAEL

All Items from "The Jerusalem Post"

Deal on Missiles Heightens Syria's Jericho Fears

Recent Soviet interest in Israel's alleged development of the medium-range Jericho II missile is due to Syrian fears rather than Soviet concern about the missile's potential threat to its own territory and bases, says Professor Amnon Sela of the Hebrew University.

The Soviets see the Jericho II — "if indeed it is being developed" — as a political embarrassment rather than a military threat, he says. The Syrians have long demanded that the Soviets provide them with similar, medium-range (500km to 1,500km) missiles. Their Scud missiles, supplied by the Soviets in the 1970s, have a range of 350km or less.

The Soviet-American agreement calls for the scrapping and removal from Europe of nuclear missiles with medium-range capability. The agreement will forbid the superpowers from giving such missiles to third parties.

Since the Jericho II is being independently developed by Israel, the Soviets understand that, technically, it does not fall within the agreement's provisions. But, as they see it, the situation is that the U.S.'s Middle East proxy, Israel, will be armed with medium-range missiles whereas the Soviet proxy, Syria, will not. The Syrians don't care that the Jericho II is Israeli-built. They believe that Israel's production of sophisticated arms is almost entirely due to American assistance. In any case, all that matters is the end result — facing Israelis armed with missiles that they themselves do not possess. So, says Sela, they complain to Moscow and Moscow, in turn, complains about the Jericho II.

Will Israel accede to Soviet-Syrian wishes and stop development of the missile? Sela believes that this depends on development and production costs, the country's strategic needs, and American pressure to halt the project. "But I assume nothing will happen and Israel will continue developing the missile," says Sela.

Cairo Weekly Calls For Probe of Nasser's Son's Role in Terror Killings

An Egyptian government-owned magazine has called for the late president Gamal Abdel Nasser's son Khaled to return home for questioning about his alleged involvement in the killings of two Israelis, Albert Atrakchi and Eti Tal-Or.

Makram Mohammed Ahmed, editor of the prestigious *Al-Mussawar* weekly and a close friend of President Hosni Mubarak, broke weeks of Egyptian press silence on the sensitive issue in his call for "one of Nasser's sons" to come home.

Khaled is believed to be involved with the clandestine Nasserite group "Egypt Revolution" which has claimed credit for killing the two Israelis and also for attacking U.S. officials in Cairo.

Khaled, a businessman, was reported by diplomats to be living in Yugoslavia after being allowed

to slip out of Egypt recently with his family.

Egypt Revolution claimed responsibility for the August, 1985 murder of Israeli attache Atrakchi and the April 1986 murder of Tal-Or at the Cairo Trade Fair. The group also claimed responsibility for the wounding of two U.S. Embassy security officials as they drove to work last May.

"The tragedy in the case is that all the accused are Egyptians and accusations point to one of Nasser's sons who had a role, the least of which could be complicity, if not being an accessory after the fact," wrote Ahmed in this week's *Al-Mussawar*.

Government handling of the case is especially sensitive because of the prestige of the late Nasser, who led the 1952 army overthrow of Egypt's monarchy and is still a nationalist hero to many Arabs 17 years after his death.

Bringing allegations against Nasser's son also could prove embarrassing for the Mubarak regime.

The revelations could also be a setback to Nasserites who have been pressing to establish a legal political party in Egypt.

On the other hand, despite the problems associated with bringing charges against Nasser's son, the discovery of a terrorist group is viewed as a serious matter by Egyptian officialdom.

Thus, the revelations in the weekly can be interpreted as the beginning of an attempt to mobilize public opinion against the illegal activities of the Nasserites.

Ahmed wrote that it was not in Egypt's interests to conceal crimes committed even by a son of a former president and he appealed to members of Nasser's family "to bring the absent son back from exile to testify before the prosecution."

Israeli High Court is Asked: Is 'Jew' Professing Jesus Still Jew?

The Israeli High Court of Justice, confronted with a survey that shows 78 percent of Israel's Jewish population believe that a person is Jewish by blood and not by religion, has been asked to decide whether the nation will allow "Jews" who profess Jesus as their Messiah to become citizens.

The poll by the independent Dahaf organization was introduced during the hearing of Jerry and Shirley Beresford, who are petitioning for citizenship as "Messianic Jews."

Israel's Law of Return declares that "every Jew has the right to come to this country as an oley, (new immigrant)." In 1962, the court ruled that the Law of Return did not apply to a person who, although a "Jew," had subsequently converted to Christianity.

The question now before the court is whether the Beresfords' belief in Jesus means they are Christians, even though there was no formal conversion. Rather than set a politically volatile precedent, the Interior Ministry may offer a compromise where the Beresfords are given the rights of olim without question of their Jewishness.



Bethlehem, city where Christ was born

According to the Dahaff poll, 78 percent of a random survey of 1,189 Jewish Israelis said that children of a Jewish mother who believe in Jesus, but do not formally convert and who claim to be Zionists, should be accepted as *olim*.

But if those polled seemed to be tolerant of "Messianic Jews," Yehoshua Kahana, head of the Interior Ministry's population registry, says he regards them as more dangerous than Reform converts (whose registration as Jews the ministry has been fighting).

"Those people (the Reform converts) at least want to be Jews, while these people (the Messianic Jews) are Christians pretending to be Jews," Kahana said.

The couple attend Ramat Hasharon Messianic Jewish Community, which State attorney Uzi Fogelman argued to the court has "missionary intentions."

Fogelman also established that a Jewish fraternal organization in Zimbabwe had expelled the Beresfords.

Although the couple deny that they believe in the Trinity, Fogelman read Messianic Jewish tracts to the court that indicate they do accept the divinity of Jesus.

Two Hebrew University scholars, Professors Zvi Werblovsky and Dan Flusser also have testified that Messianic Jews are in fact Christians.

'Israel Not Aware of Islam's Danger'

Israel's future "war for survival" will not be "national or economic" but will be fought against "Moslem fundamentalism. It possesses an inexorable momentum," says Yehoshua ("Josh") Palmon,

the first adviser on Arab affairs at the Prime Minister's Office (1949-55).

He traces Islamic fundamentalist antagonism to Israel and the West to Mohammed's wars against the Jewish tribes of Yemen in the 7th century and to the Turkish siege of Vienna in the 17th century.

Palmon fears that Israel's Arab minority is being swept up in the current, "and the government is doing nothing about it, doesn't even seem to be aware (of what is going on)." His criticism focuses on the recent advisers on Arab affairs and their ministerial superiors.

Speaking generally, he says that "our relations with the Arabs should be based on ties of neighbourhood — which are well-founded in the Koran — not on the basis of nationalism."

Iraqi Women Urged to Bear More Children

Freshly-printed notices appeared on public buildings throughout Iraq last week urging women to "do your duty."

With a large-scale Iranian offensive seemingly imminent, it might well have been a call to arms. In fact, the notices signalled the start of an official nationwide campaign urging women to bear more children. Iraq's birthrate of 3.4 per cent would normally be well above what is needed to maintain a stable population level.

But the decimation of nearly a generation of young males by the war has sent Iraq's population into steep decline.

Iraq's population is barely more than a third that of Iran, making Iraq unwilling to risk heavy casu-

alties, with losses already estimated at 350,000 (Iran has lost many more, perhaps twice as many). To date, the government is becoming increasingly concerned about the long-term demographic problem of being heavily outnumbered.

New incentives to women having children include extra payments of \$70 a month and extended maternity leave from six to twelve months, with full pay for the first six months and half pay for the remaining six months. Free diapers are also being dispensed.

UN's Forces in Golan Endangered by Mines

Mines pose the biggest threat to UN peace-keeping forces in the Golan Heights, Secretary-General Javier Perez de Cuellar has said in a new report.

Perez de Cuellar, in his report to the General Assembly on the work of the 1330-strong UN Disengagement Observer Force (UNDOF), stated that four Polish mine-clearing teams have been sweeping the area in the past few months, and have found and destroyed 11 anti-tank mines, four anti-personnel mines, 18 artillery shells, as well as several hand-grenades, small arms and small caches of ammunition.

UNDOF's mandate has just been extended for six months by the Security Council, with the full consent of both Syria and Israel.

While noting the prevailing quiet in the Israeli-Syrian sector, Perez de Cuellar, in his report, described the Middle East situation as "potentially dangerous and likely to remain so."

Nazareth Piano Prodigy in Solo Recital with IPO

An Arab child prodigy is making his mark on the Israeli concert scene. He is Saleem Abboud, an 11-year-old from Nazareth, who will give a solo piano recital with the Israel Philharmonic Orchestra tomorrow night in Tel Aviv's Hechal Hatarbut.

Saleem began to play the piano at the age of seven. After three months, his teacher told his mother that it was in Saleem's best interests to find a more talented mentor.

"Because of the difficulties involved in finding suitable instruction in Nazareth, we found him a teacher in Haifa, and would drive him there four times a week," said Maha Abboud, his mother.

Saleem's first encounter with the international music scene was in the home of Professor Arie Vardi of Tel Aviv University, where he was taken by his parents and the teacher from the Nazareth Conservatory.

"I was deeply impressed with his talent. He had a good ear, a developed sense of rhythm, and an understanding of form," said Vardi. "Given his traditional Moslem education, his enthusiasm for, and expertise in, the classics of Western musical culture were especially noteworthy."

Vardi suggested that he study with Valeria Bruskin in Haifa. "After a year had passed, I saw such tremendous progress that I knew I had been a good matchmaker."

Bruskin, who considers Saleem one of her most gifted pupils, said: "When he began his studies with

me, I realized that he was already competent in both lyrical and dramatic expression and was eager to learn even more. He has developed diligent study habits, practising about five or six hours a day."

"The biggest danger to his continued success are the intrusions in his life — concerts, television shows and newspaper interviews. He should be left alone to study and not get an inflated image of himself."

On the basis of a very successful audition, Saleem received a scholarship from the America-Israel Cultural Foundation to subsidize his private piano lessons for a year. "There were 113 applicants, 28 of whom received scholarships," said Benjamin Gal-ed, the foundation's executive director.

Recently, Saleem gave recitals with the Haifa Symphony Orchestra under Vardi's direction. "He played Mozart's Piano Concerto No. 6 in B flat, and was completely at ease, with a wonderful stage presence. He loved to play for the audience. He not only has musical ability, but also a talent to communicate."

What sacrifices have his family made for him?

"All our lives revolve around him," his mother stated. "I travel with him, I translate for him."

"I am very tired. It is forbidden for me to be sick. My husband works at two jobs and doesn't come home until midnight."

What kind of future does she desire for Saleem?

"When I sit alone and think about him, I am afraid. I don't want to force him to be a pianist."

"Most importantly, I want him to be a simple, caring person. He should never forget his humanity."

'Jewish' Mother Superior Argues With Church Over 'Kashrut'

PARIS — A Catholic mother superior has gotten into hot water with ecclesiastical authorities since changing her name to Mother Myriam and the name of her community to "The Little Sisters of Israel," observing Shabbat and keeping kosher.

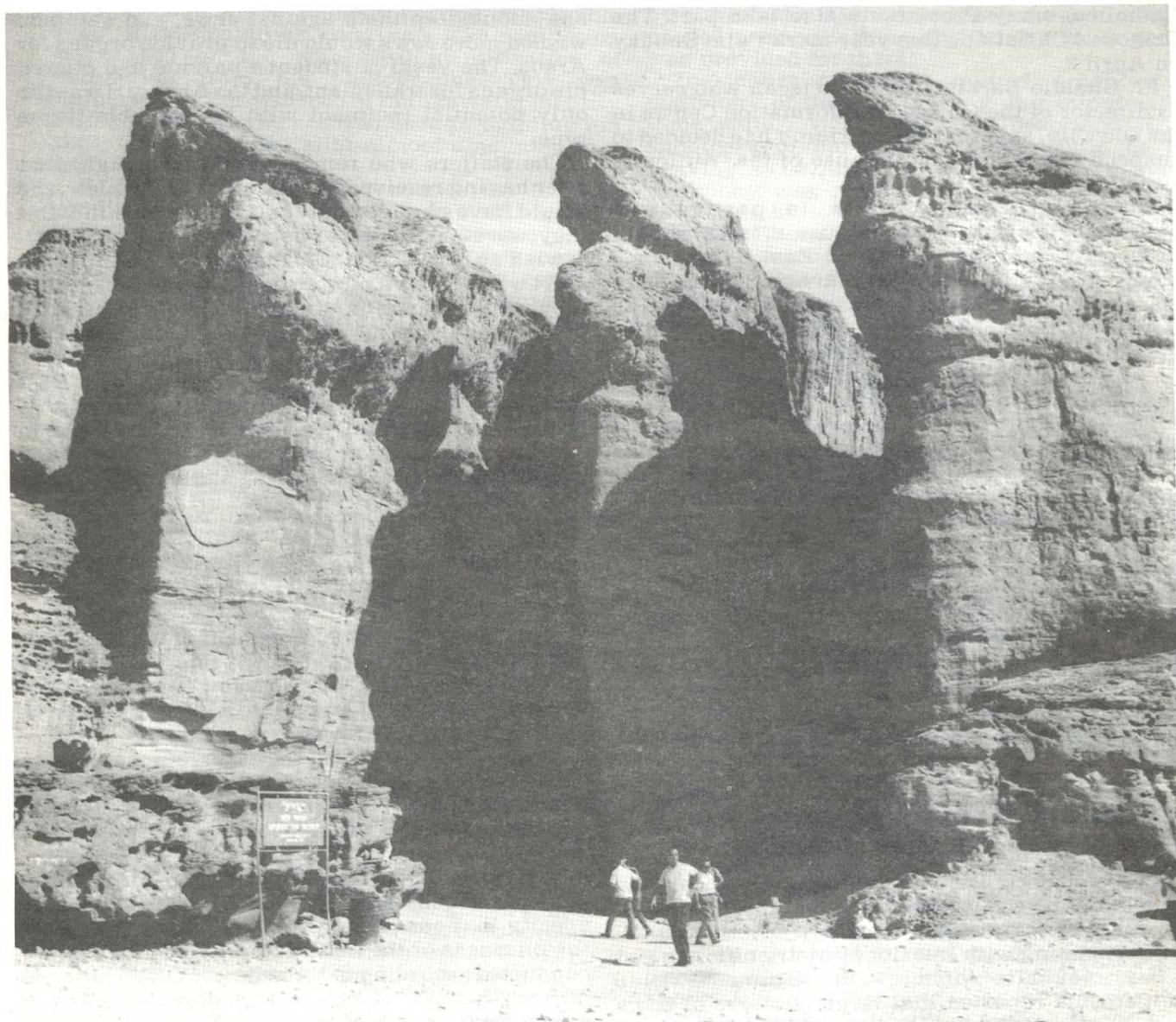
Mother Myriam, 38, was born Tunde Szentes in Hungary in 1949. She was raised Catholic. During a pilgrimage to the Holy Land in November 1982, she felt an incredible attraction and experienced deep emotions at Rachael's tomb, the Western Wall and other Jewish sacred places.

Returning to Europe, she told her mother what had happened to her. According to her own testimony (published in 1985 in a book with the help of Jewish journalist Emmanuel Haymann), her mother broke down and revealed that she was in fact Jewish.

Her mother had converted to Catholicism in Hungary during World War II, and had never told anyone of her origin. She had even worked in Budapest with Swedish diplomat Raoul Wallenberg, who disappeared in the USSR after having saved thousands of Hungarian Jews from the Nazis.

Szentes began studying theology in France, but her fervour was so great that she found the French Catholic Church too tepid. She left for Switzerland where she graduated from a seminary.

In April 1979, she went to the Vatican where she met Pope John Paul II. She also had a meeting with



Solomon's Pillars — the Timna Copper mines, near Eilat

Father Domanski, a high-ranking papal official, and told him of her wish to create a religious community to worship the Virgin Mary.

She subsequently founded "The Little Sisters of the Immaculate Mother of the Church, Intercessor of all Graces."

Three years later, a score of nuns followed Tunde Szentes, now Mother Marie-Catherine, to the village of Rimont in Burgundy, France. The Catholic hierarchy had given her a house there.

But six months after returning from her Holy Land pilgrimage, Mother Marie-Catherine changed her name to Mother Myriam, and that of her community to "The Little Sisters of Israel." Her nuns agreed totally with her decision. "Mother Myriam is Jewish, so was the mother of Christ," said one of them.

At first, the Catholic hierarchy did not object. Mother Myriam was seen quite often at Jewish gatherings and met with many rabbis. One of them, Reform Rabbi Daniel Farhi, gave her a Tora. She took it back to her community, where everyone started keeping kosher and observing Shabbat.

Problems began after her book was published.

At the end of 1985, relatives of some of her nuns formed an association and accused Mother Myriam before a Catholic ecclesiastical court of "physi-

cally abusing" her nuns. The court recently cleared her of the "physical abuse" charges, but found that her "authority was abusive."

To Mother Myriam, the trial was an unbearable anti-Semitic affront by the Church, because she was trying to "effect a conciliation between Jews and Christians, not between Judaism and Christianity."

No one can seriously say that the archbishop of Lyon is anti-Semitic," said Cardinal Decourtray. "Jews have to be good Jews, and Christians, good Christians."

Lyon's chief rabbi, who visited Mother Myriam, seemed to agree, saying that "she has to choose between being a good Jew or a good Christian."

Palm Sunday Procession Cancelled

The Latin Patriarch has cancelled the traditional Palm Sunday procession from Bethphage on the Mount of Olives to the Old City of Jerusalem because of the disturbances in East Jerusalem and the West Bank.

The procession, which was to have taken place this Sunday, commemorates the entry of Jesus into Jerusalem. Though it is organized by the Roman

Catholics, many Protestants also take part. The Orthodox Christians this year mark Palm Sunday on April 2.

Fr. Claudio Baratto, the Franciscan who serves as director of the Christian Information Centre in the Old City, said that the patriarch had decided to suspend the procession because of the "difficult" situation.

The Palm Sunday route is particularly hazardous, Baratto said, because it is extremely long, "through the middle of East Jerusalem," along streets that are very narrow. There were fears, he added, that Christians from such places as Ramallah, Bethlehem, Jifna and Bir Zeit would be unable to come because of curfews.

"It is better for all of us that the procession was suspended, even for the police," Baratto said.

The decision to cancel the procession came as a complete surprise to Israeli officials. But a senior police official yesterday told *The Jerusalem Post* that he was "delighted." It would enable him to post needed policemen elsewhere, he said.

In previous years the procession was subjected to rock-throwing attacks from Moslem youths at the entrance to the Old City, where participants walk directly below a Moslem cemetery before entering Lions Gate.

The Palm Sunday procession, which has been held intermittently since medieval times, was not held under Ottoman rule but was reinstated in 1932. Since then, it has been cancelled three times.

Bow and Arrow Purchases Worry Police Commander

The Northern District police commander has asked that bows and arrows be included in the list of weapons requiring a licence.

At a meeting with Interior Ministry officials last week, security officers in Upper Galilee settlements reported that large numbers of bows and arrows had recently been purchased by the area's Arab residents. The security officers said that the apparently innocent archery equipment could be lethal and should not be sold over the counter.

The relevant law does not classify bows and arrows as weapons, because they do not have a barrel.

The owner of a local sports equipment shop said that an arrow could be fatal when shot from a distance of 20-40 metres.

(In the ongoing disturbances in the West Bank and Gaza, rioters have often used slingshots, slings and other improvised weapons.)

Arab Kidney Recipient Still Hates Jews

The staff at a Jerusalem hospital this week very reluctantly treated a 19-year-old Arab woman with kidney problems who openly cursed Jews, although she had received a kidney five years ago from a yeshiva student murdered by terrorists in Hebron.

The patient, from Nablus, was admitted to the same hospital where she had undergone dialysis before the transplant. Staffers recalled that, as a girl, even after receiving the life-saving kidney,

she shouted epithets against Jews, and said she wished more Jews would die to provide organs for Arabs. The yeshiva student's parents had offered his organs for transplant, and the Arab girl was the only potential recipient with the suitable tissue type.

The staffers who remembered her thought that after having received the gift of life from a Jew, she would have changed her tone, if not her mind. But they were astounded to hear her as vocally anti-Jewish as before. She also insisted on wearing a T-shirt with Arafat's picture on it. Some staffers said they were reluctant to treat her, but did so because of their legal and moral obligations to provide the care any patient needs.

Meanwhile, at the same hospital, an East Jerusalem woman was admitted this week with a broken hip she had suffered during a visit to Jordan. According to the woman, the Jordanians had refused to treat her, saying she should go to an Israeli hospital.

Conservative Leader Raps "Who's a Jew" Amendment

Prof. Ismar Schorsch, president of the U.S. Jewish Conservative movement, yesterday accused the advocates of the "Who is a Jew" amendment of "turning the State of Israel into a growing divisive force within World Jewry."

At a meeting in the Knesset with representatives of five factions, Schorsch said the proposed amendment to the Law of Return was an attempt to create two classes of the Jewish people — "the good Jews and the bad Jews."

This amendment, tabled by the Orthodox factions and backed consistently by the Likud party, would specify that conversions to Judaism are valid for the purposes of the Law of Return only if they are conducted according to Halacha, the Orthodox code of law. The Law of Return lays down the right of every Jew to settle in Israel.

Schorsch said: "Once the State of Israel symbolized the unity of the Jewish people. Now, because of the 'Who is a Jew' campaign, it stands for extremism and fragmentation."

Schorsch, who heads a delegation of 22 attending the World Zionist Congress, represents 1.5 million U.S. congregants.

Demjanjuk Found Guilty and Sentenced to Die

John Demjanjuk was last night identified by his judges as "Ivan the Terrible of Treblinka" and pronounced guilty on all counts of war crimes, crimes against the Jewish people and crimes against humanity.

The verdict was given by court president Judge Dov Levin at 7:53 p.m. After about 10 hours of reading the text of the verdict, Levin finally pronounced the words: "We find that the accused, John Demjanjuk, is Ivan the Terrible of Treblinka."

Earlier in the day, it had become clear that the verdict would be guilty, as Levin and his associates, Judges Zvi Tal and Dalia Dorner, took turns reading the salient sections of the long reasoned judgment. There was brief applause as Levin said the crucial sentence, but the outburst was immediately suppressed by the court clerk and police.

Levin said that the cumulative weight of the

evidence had made it clear beyond reasonable doubt that Demjanjuk was Ivan. The conviction was based on the witnesses' identification of Demjanjuk from his photographs. This was supported by the evidence of the Trawniki identity card and the lies the accused used in building his alibi. That collapsed alibi almost amounted to a confession, Levin said.

We do not hesitate to pronounce the ID card genuine and to say that the photo on it is that of the accused," the judge said. "The absence of an explicit posting to Treblinka on the card does not bother us. His alibi statement that he spent 18 months at the Chelm PoW camp and therefore could not have been at Treblinka, is false."

Levin gave further reasons. The court did not believe Demjanjuk's claim that he had only learned to drive in 1947, thereby suggesting that he could not have operated the gasoline engine supplying the poisonous fumes at the Treblinka gas chambers.

Levin also quoted damaging statements Demjanjuk had made to the police. On one occasion he had told an investigator: "You are pushing me towards Treblinka." He had also said that the court should try the "big wheels" such as Eichmann had been, rather than Ivan, who had been only a small cog in the German machinery of extermination. He then quickly hedged his statement by adding that he was only speaking theoretically, and not talking about himself. "Why pick on the poor Ukrainian prisoners of war?"

Demjanjuk was not in the courtroom when he was found guilty as charged. Before the session the accused complained of back pains, and was unable to walk.

Half an hour before the session opened, seven policemen carried him stretched out full length towards his box in the courtroom, but instead of depositing him there, they went right on and carried him out of the room, to his cell.

When the session finally opened at 8:42 a.m. Gill (his attorney) stood up and said: "John Demjanjuk has again injured his back and is unable to sit erect. Even the slightest movement hurts him. We request that the court proceed without him and that he be permitted to listen to the proceedings from his cell."

After consulting the prosecution, Levin agreed to the request.

The courtroom was packed, with many of the survivor witnesses and their families sitting in the first four rows. The accused's wife, Vera Demjanjuk, their son John, their daughter Lyddia, and Lydia's husband Ed Nishnik sat grimfaced in the third row.

There were many journalists and close to 20 TV cameras. The atmosphere in the courtroom was extremely tense.

As Levin started to read the verdict, he outlined the entire anti-Jewish campaign of the Germans that led to the extermination in Treblinka of 870,000 men, women and children.

"We are aware of our judicial and historic responsibility. Therefore we had to be doubly careful not to heed public sentiment. We are satisfied that we have remained objective. This trial has not been a show trial or another Dreyfus case, as the defence has claimed."

He outlined the defence position, which was to deny that its client was Ivan the Terrible, that he was ever at Treblinka or Sobibor or part of *Aktion Reinhard*.

Levin: "We have to dispel the fog of 45 years. The question is not whether one can remember anything after that many years, but whether the victims can ever forget their suffering and the person who inflicted it."

Levin explained at length the importance of the court's carefully weighing evidence put before it

by either side. He said that the crimes in question needed premeditation and that the death penalty was provided for them.

The court president quoted much of the testimony of the survivors, going into details of their suffering as they had described it. The shoulders of survivor Charney could be seen heaving, as he quietly sobbed while part of his own testimony was read out again. Levin spared no details as he told how Ivan wanted to force the prisoner Rosenberg to have intercourse with the body of a woman he had just removed from the gas chamber. Rosenberg was only saved when he appealed to German SS man Loeffler.

At 1 p.m. Judge Zvi Tal took over reading from Levin. He dealt with the defence claim that Ivan the Terrible had been killed in the August 2, 1943 revolt. This, of course, would exonerate John Demjanjuk. He explained the court's position that despite these statements by several survivors, the court still believed the survivors when they later identified Demjanjuk as very much alive. The statements had been based on rumours, made in the euphoria of the partial success of the revolt, he said.

The accused's alibi had been built solely on his own words, unsupported by any other evidence, continued Tal. "The prosecution broke this alibi based on historical facts. The contradictions in which Demjanjuk became involved did not stem from forgetfulness, but from a conscience effort to mislead."

At about 3 p.m. Judge Dalia Dorner took over from Tal reading the verdict. Her section dealt with the authenticity of the Trawniki ID card. She noted evidence that the card was acceptable both as a "public" and an "ancient" document and that its provenance was acceptable.

The defense claimed that it was a KGB forgery. She read out that the court accepted the evidence of German police expert Altmann and Hebrew University professor Patricia Smith regarding its authenticity. The court preferred the testimony of these experts over that of those brought by the defense. These experts included Dr. Julius Grant and Prof. Yasser Mehmed Iscan.

The testimony in Berlin of former Treblinka SS man Otto Horn carried much weight with the court. He had worked with Ivan the Terrible and identified Demjanjuk from his photos. His testimony was important, since as a German he had no motive to implicate Demjanjuk, as the survivors had.

The members of the Demjanjuk family left the courtroom half-way through the verdict.

One week after the verdict, Demjanjuk was sentenced to death. Sentence, though, will not be carried out until after an appeal, and there is also a possibility that sentence may be commuted to life imprisonment.

Demjanjuk and his family continue to maintain that he is innocent, the victim of a case of mistaken identity.

A Ukrainian Canadian group which raised most of the funds for his defence has mounted a stinging attack on Israel's judicial system, accusing Israel of holding an unfair show trial and condemning an innocent man.

The Druse in Israel

(cont. from page 6)

founding precept of the Druse faith almost a thousand years ago. With no little revolutionary initiative, the new order outlawed the contemporary institutions of polygamy, slavery and harems, which had prescribed a wholly abject role for women and ordained, instead, absolute parity with men in matters of religion and legal status. It

*"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.

is interesting to note that today some ninety per cent of Druse women belong to the 'uqqal, compared with only twenty per cent of the men. In the social sphere, the role of the Druse woman is still somewhat more circumscribed than that of her Western counterpart, but many Druse women are employed outside their homes in light industry, for the most part each in her own village.

The changes evolving in the community are reflected in its ever-growing literary output, in which poetry, written in either Arabic or Hebrew, is conspicuous. More directly informative on the social, cultural and political issues of interest to Druse is the bi-monthly newspaper *al-Huda*, which is published in Haifa. There can be no doubt that the last years have been a veritable turning-point in local Druse annals, second only to the acquisition of separate legal status after the establishment of Israel. The more effective representation in policy-making bodies, and the greater resources for carrying out new projects bode well for the dynamic and constructive part of the Druse in the State.

— *Christian News from Israel*

Reflections on Faith and Miracles (cont. from page 9)

that there was not sufficient food with which to feed a multitude. He wanted to make sure they would understand and believe when this great miracle was performed. "*Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.*" (John 6:14).

* It's not always as clear as it was on that occasion. Sometimes we do not see the miracles that he performs for each of us; and harder still it is, sometimes, for us to believe or even understand what the Lord does for us, our families and even for others.

Jesus tries to explain, through a grain of seed, how to look past the carnal thinking to believe in the spiritual believing. In John 12:24, he said, "*Verily, Verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*"

A born-again experience is dying to sin, as a grain of corn when placed into the ground must die so that it will yield and be brought forth in another form. That which is carnal cannot bring forth spiritual fruit. A grain of corn must go in as a seed and come out as a stalk yielding much fruit. If it remains a seed, it is good for nothing. So it is with a person: to experience the faith and power which God intends His people to have, we must yield our carnal mind in favor of a spiritual mind. "*For to be carnally minded*

is death: but to be spiritually minded is life and peace." (Rom. 8:6).

Let us all try harder to attain that state where we are one with the Lord. For, as He says in John 15:5, "*He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*"

— Jean Dill, Julia Rawson, Dianna Hassler

Reporter Seeks Help

People often write us, asking if there are specific items of expense with which they can help. Although our greatest need is simply for enough funds to take care of operating expenses and ongoing projects, for those who are able and led to help in a more specific way, we have prepared this list of things that we can use help with.

- For our editorial composition department, we need a laser printer, interfaces to existing computers and our Variytyper typesetting machine and page layout software. The addition of this equipment will help us reduce our production costs and time and drastically reduce the cost of printing tracts and other small jobs. It will also help us edit and revise out-of-print books and other materials frequently requested. The cost of this will be around \$7,000.
- We need a van — a large one — to help with carrying people to and from church and meetings. Not that many people over here have their own car, and transportation for some is a real problem, when it comes to attending meetings. It would also be of considerable help in the day-to-day activities of the publishing house, for hauling paper and materials, taking packages to the post office, etc. It would address a real need which presently exists. The cost would be \$15,000-\$25,000 depending on the model and type chosen.
- There is a need for repair work both at the church and at the publishing house, involving repairing the roofs, replacing old plumbing pipes, tiling, etc. The cost is estimated at \$3,000.
- We could use two or three new office chairs, of a type which cost around \$120 each. We could also use another electric typewriter, which will cost around \$500.
- We need around \$2000 more per month for local workers. Although our workers are generally volunteers, there are living expenses involved, and this is the amount our budget is presently lacking. Any person or group led to help with any part of this on a continuing basis would be helping us solve a real problem.

Anyone who perceives the Almighty's leading to help with one of these needs is urged to contact us as soon as possible.