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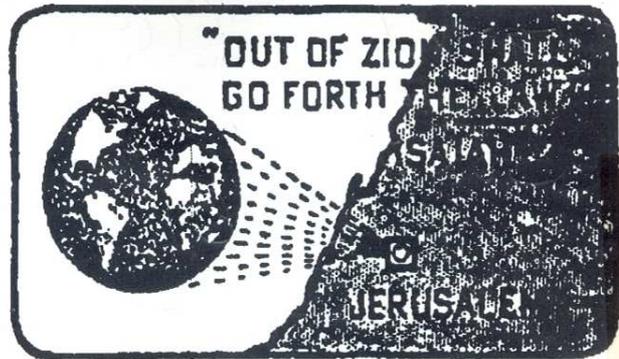
Our Creed: Revelation 12:17

The Head and Director: Jesus (Yeshua)

Membership: "Lamb's Book of Life,"
in Heaven—Revelation 20:15.

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Jerusalem—The Chosen City of God

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

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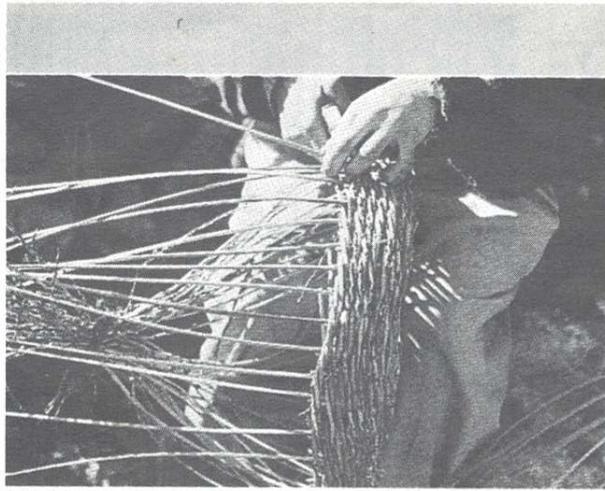
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News Direct From Israel

Life in the Biblical Era

by Simon Griver

The Ein Yael Living Museum in Jerusalem offers a "hands on" Biblical experience. Visitors can create their own mosaics, harvest crops as if they were farmers living 2,000 years ago, practice ancient crafts such as weaving, basket making and pottery; and participate in archaeological excavations.

Located in southern Jerusalem's Refaim Valley, Ein Yael is on the site of a beautifully preserved second century Roman villa replete with bathhouses, attractive mosaic floors, an olive press and aqueducts and reservoirs for irrigating the surrounding fields. The Jerusalem Foundation and the Israel Antiquities Authority have restored the estate, capturing as much of the original splendor as possible. The site now includes a Biblical farm in which participants learn to cultivate, harvest and thresh crops—channel irrigation is used. A particular highlight of the agricultural year is the process of olive picking and the production of golden olive oil from the site's press. Children especially enjoy milking the goats and participating in the production of goats' cheese.



Workshops at the Ein Yael Living Museum in Jerusalem offer a taste of life as it was in the Biblical era.

In addition Ein Yael features archaeological workshops held in conjunction with experts that immerse visitors into excavating, collecting, washing, classifying and photographing artifacts.

Since its inception several years ago

Ein Yael has emerged as a center for fun, learning and creativity. Time travel is still in the realm of science fiction but Ein Yael's workshops do provide an authentic taste of how it must have felt to live in the Biblical era.

— Jerusalem Dateline

The Importance of Bible Prophecy

by C.L. Woolson

Bible prophecy gives us the church Age in which we are now living, as being one of evangelism, but also one of apostasy and defeat so far as the conversion of the world is concerned; and pictures the general church as being worldly, having a form of godliness, but denying the power thereof, refusing to hear sound doctrine, heaping to themselves teachers having itching ears, etc. (2 Timothy 3, 4).

The importance of Bible prophecy today lies in the fact that we are in the series of fulfillment's that surely indicate the end of this age, and most people in the church and in the world do not understand the

significance of the conditions and events of our day, because the ministry of the church does not emphasize or realize the importance of Bible prophecy. Bible prophecy is the eyes of the Church.

If we do not accept it as such, we will be blind, static and ignorant of where we are, and what lies before us.

No events in history have ever been so plainly marked out by Bible prophecy as the second coming of Christ, and the fulfillment of those prophecies in our day, on the world's stage for all to see by signs, conditions and events.

Jesus said, "And when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Paul wrote concerning the second coming of Christ, "But ye brethren are not in

darkness, that the day should overtake you as a thief," and Peter emphasized, "We have also a more sure word of prophecy; whereunto you do well that ye heed, as unto a light that shineth in a dark place." (1 Thessalonians 5:4; 2 Peter 1:19).

Bible prophecy is God speaking to us! Bible prophecy marks out the path history will follow; and the preacher of today, through Bible prophecy, has the most potent weapon ever given to any generation since Peter declared at Pentecost: "This is that which was spoken by the prophet." No skeptic, Jew, Gentile, Communist or churchman has any ground for argument when the *that* of the Bible becomes the *this* of today. Christ is not coming again to destroy everything, but rather to restore everything. (Acts 2:16; 3:21).

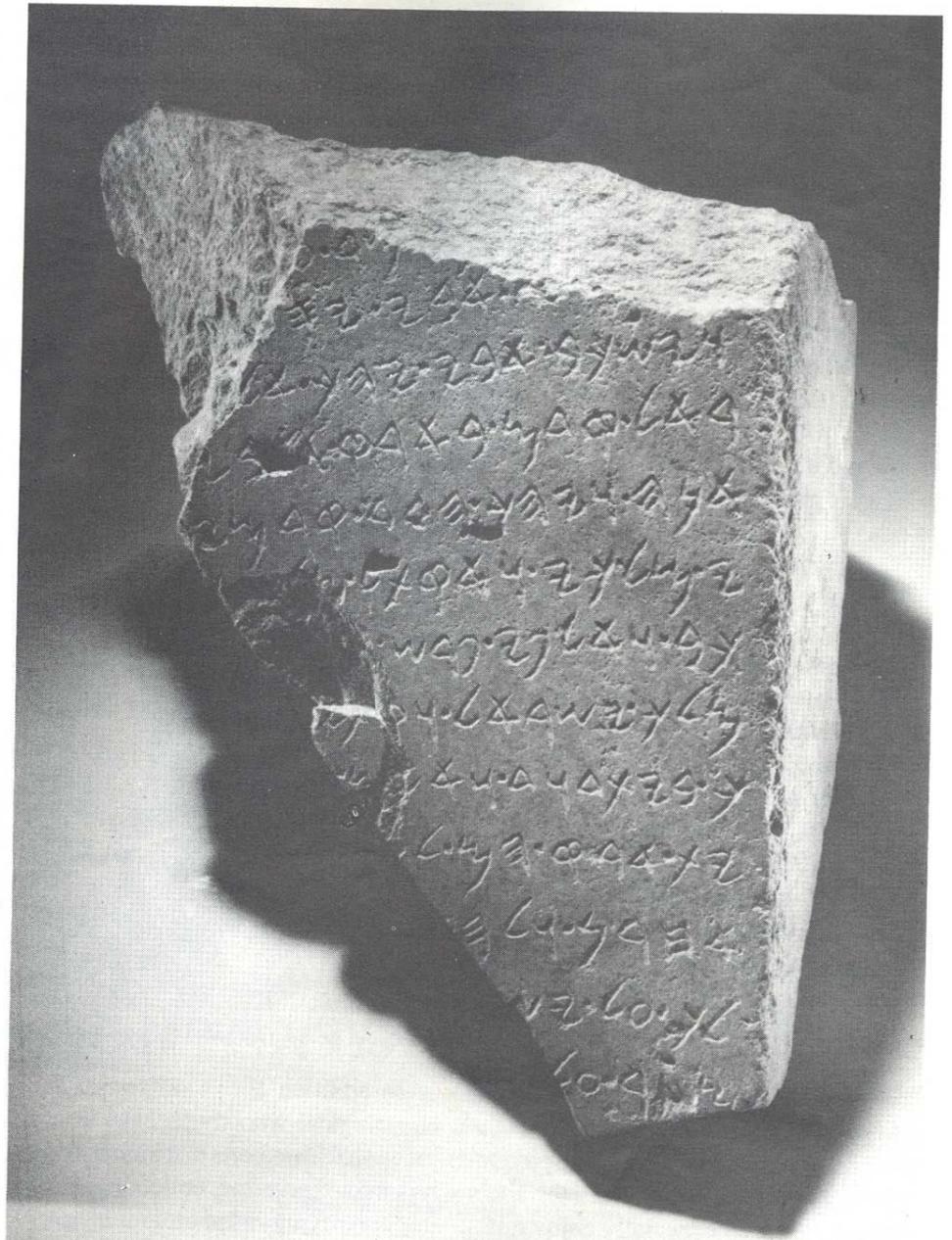
— New Jerusalem Fellowship

New Discovery: First Known Reference Outside the Bible to the House of David

A unique inscription mentioning the "House of David" was discovered in Israel in the excavations of the ancient city of Dan. This is the first extra-Biblical reference to King David ever to come to light.

The inscription is part of a victory stele apparently erected by one of the kings of Aram, relating his triumphs over his enemies. The reference to the Davidic dynasty suggests that a king of Judah was involved in the events described. The fragmentary inscription may be interpreted on the basis of a Biblical account of King Asa of Judah, who bribed King Ben-Hadad of Aram to attack the King of Israel.

First Kings 15:16-20 says: *"And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold [that were] left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, [There is] a league between me and thee, [and] between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali."*



The words "the House of David" are clearly inscribed on this 9th Century BC basalt victory stele discovered in Israel at the Tel Dan excavations in the Upper Galilee.

The inscription is written in Aramaic. It was engraved in alphabetic script on a large stone which had been smoothed for writing. The words are separated by dots. Only thirteen lines of the original text have survived.

The stele was smashed in ancient times, and this fragment was found in secondary use near the outer gate of the city. It is the first monumental inscription from the First Temple Period to be discovered in Israel, as apparently, it was not common for the kings of Judah and Israel to erect monuments in their honor. □

Order Your Bible Calendar

This calendar gives the international Roman months and days, together with the Hebrew months and days. It also lists the Jewish and Biblical holy days with important traditional Israelite commemorations: patriarchs, prophets, several pious kings of Israel and other righteous Hebrews whose lives were dedicated to God. All Sabbaths, the first days of the Hebrew months, and Jewish and Biblical holy days are printed in red. The calendar begins with March and ends with April of the next year. This follows the ancient Biblical (liturgical) year, which begins with the First Month, as it is called in Holy Scripture.

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

Israel's MIA's — No Greater Grief

by Sharon Kanon

There is no grief greater than that of a parent who has lost a child, except perhaps the agonizing state of not knowing if the child is alive or dead. This is the plight of the parents and families of Israel's soldiers who are missing in action (MIA). Tank crewmen Zachary Baumel, Zvika Feldman and Yehuda Katz are MIA's; and Air Force navigator Ron Arad is a Prisoner of War (POW).

During the past year, the country has become increasingly discontented with the lack of progress in discovering the fate of the missing soldiers.

In Israel, where there isn't a family who doesn't have a father, son, uncle, brother or cousin in the army, the public overwhelmingly identifies with the plight of the missing soldiers and their families.

According to a recent public opinion poll by the Shilav Institute, 84% of the population are in favor of halting the release of Palestinian prisoners until the return of the MIA's and POW; and 87% are against the release of Palestinian prisoners until verifiable information regarding the MIA's is received.

This year, a rapidly growing grass-roots organization was formed to galvanize support for the MIA's, and the International Coalition of Missing Israeli Soldiers, based in Jerusalem, is now actively promoting awareness of the intolerable

situation.

A room in Latrun's Tank Corps Museum was recently dedicated to the MIA's; but family members were quick to point out that "this is a room for the living, not a memorial room."

On the twelfth anniversary of the Sultan Ya'akoub battle, in which the three MIA'S disappeared, "The Good Fence" on the Lebanese border was renamed "The Freedom Fence." This move, according to the Coalition co-chairman, Smicha Mervis, was in the hope "of seeing all four of our sons return home to freedom through it. This is the closest the families of the missing soldiers can come to reaching their boys."

The Author, Sharon Kanon, met with the families of Yehuda Katz, Zachary Baumel, Zvika Feldman and Ron Arad, to learn more about the hopes and future plans of the four missing soldiers whose lives have yet to be lived.

Yehuda Katz

Corporal Yehuda Katz, the son of Holocaust survivors, has been missing since the battle for Sultan Ya'akoub in southern Lebanon during the 1982 "Peace for Galilee" campaign. Since an Amnesty International report in 1988 stating that Yehuda was alive and in Syrian custody, there has been no verifiable evidence.

Yehuda, an artillery officer, was captured ten days before he was due to complete the five year Army/Hesder program, which combines army service and yeshiva study. He was 23 years old. Orders to go to Lebanon were unexpected.

Yehuda planned to teach. He excelled in his studies at the Keren b'Yavneh Yeshiva near Ashdod and loved sports, particularly basketball.

"Where Are You?" Is the plaintive cry of his parents Sara and Yosef Katz and the title of the book they have written that documents their efforts to discover their son's whereabouts.

"He was a serious young man but he also had a good sense of humor," said Yehuda's father Yosef, who has labored tirelessly (including undergoing a hunger strike) to "save our sons". "He was a good mimic but would never embarrass anyone. His mother and I both feel that he is alive."



Zachary Baumel

Sergeant Zachary Baumel has also been missing since the battle for Sultan Ya'akoub in 1982. He was a seasoned tank commander who had completed his compulsory army service but was called up for reserve duty. He was 20 years old.

He had made aliya with his family in the 1960's from the United States, and in another month was scheduled to begin working as a youth worker with the Jewish Agency. He had gained counseling experience working with American youth in Israel on a one-year program while studying at the Har Etzion Yeshiva in Gush Etzion.

Zachary loved playing basketball. "He was born with a basketball in his hands," said his mother Miriam, who together with her husband Yona have been tireless in their efforts to obtain information about their son's fate. They, too, underwent a hunger strike.

"His superior officers could always count on Zach when he was in charge," said Miriam. "He was very responsible. He had driven the tank the whole night before the battle."



Zvika Feldman

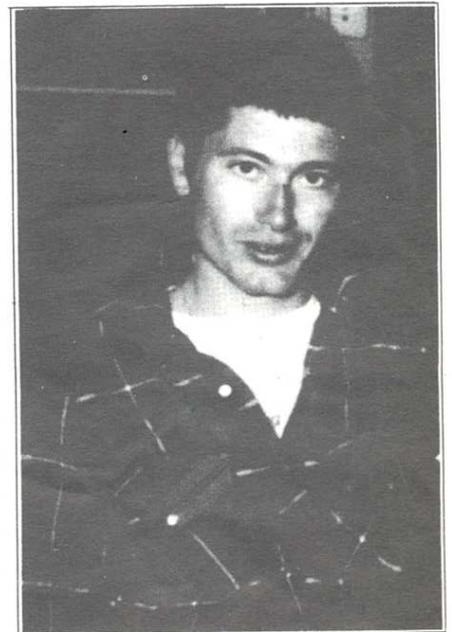
First Sergeant Zvika Feldman was 25 at the time of his capture. The son of Holocaust survivors, he was in the same tank as Zachary and was also doing reserve duty.

Zvika was due to begin studying for a degree in archaeology and Israel studies at Bar Ilan University.

The oldest of four children, he had been working as a tour guide for high school students after completing his regular army service. He had a great love for the country and wanted to share it, said his mother Pnina. "Zvika was very ambitious and enjoyed life. He loved folk dancing and sports. When he started to work he offered to contribute to expenses. He was very thoughtful."

It's very hard to live like this for 12 years. We can't be left without knowing. We want to know if our son is alive. If he is, where is he? What is he eating? Where is he sleeping? If he is dead, where is he buried? How was he buried?

"Our son did not go to war for nothing. He went for the country. You don't leave a soldier in the field."



Ron Arad

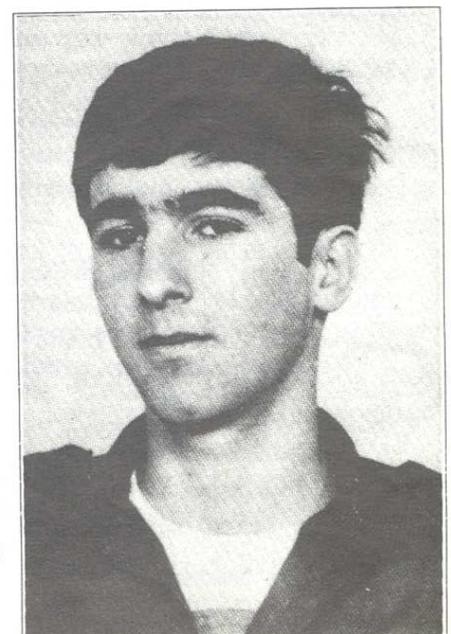
Air Force navigator Ron Arad, 28 years old at the time of his capture in southern Lebanon in 1986, was seized by the Amal militia when his jet developed mechanical problems. In 1988 he was handed over to the Iranian Revolutionary Guard by Mustafa Dirani, an Amal defector. (Dirani was abducted by Israel in May 1994 in an effort to obtain more information about Arad's whereabouts.)

Married with a daughter, Yuval, whom he last saw when she was one-and-a-half-years-old, Ron excelled in his chemical engineering studies at the Haifa Technion.

Always industrious, he was in the middle of building a home for his family when he was called to reserve duty.

The long imprisonment has seriously affected Batya Arad, Ron's mother. "I have this awful feeling about not being able to help him," she said.

His wife, Tami, has made numerous personal appeals to heads of state to intervene and attain her husband's release. "There is nothing more unnatural than total separation, loneliness; the abrupt interruption of a young man's life," she said. (WZPS)



TROVE OF SILVER COINS DISCOVERED OFF THE COAST OF ISRAEL

A trove of silver coins from the Hellenistic period, one of the largest treasures of its type ever found in Israel, was discovered off the Haifa coast by the Marine Division of the Israel Antiquities Authority (IAA). The find includes a mass of coins weighing approximately 21 kilograms and some 1,800 other coins weighing roughly another 20 kg. The coins, known as tetradrachmas, were all minted in Paphos in the year 145 BC, during the reign of Emperor Ptolemy VI Philometor.

The obverse of each coin bears the portrait of the emperor; on the reverse is a large eagle, the symbol of the Ptolemaic emperors. The mint mark and the year of mintage appear next to the eagle.

These coins were very valuable in the Hellenistic period; the archive of Xenon, a Greek who lived in Egypt in the third century BC, explains that the daily wage of an ordinary hired soldier was one-fourth of a silver tetradrachma.

In the first and second centuries BC, Coele-Syria, as the country was known, played an important role in the economy of the Ptolemaic empire—as the transit routes from the Far East crossed it. Large merchant vessels plied the country's coast bearing slaves, olive oil, wine, wheat and other grains.

Ya'akov Sharvit, a marine archaeologist with the IAA, notes that the coins found off the Haifa coast belonged to the cargo of a ship that had sailed north from Egypt and foundered near Haifa. Sharvit believes that the cache of coins probably represented either payment for goods and slaves carried by a coastal merchant vessel or the wages of Ptolemy's hired soldiers. Historical sources make it clear that the alliance between the Ptolemaic ruler of Egypt and the ruler of Coele-Syria broke up in 146 BC; whereupon Ptolemy's troops advanced up the coast of Coele-Syria.



Israel Antiquities Authority archeologists examining the coins, found off the coast of Haifa.



A trove of Hellenistic silver coins found by the Israel Antiquities Authority off the Haifa coast.

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GOD'S GIFT OF TOMORROW

(A Personal Testimony — by Adelaide "Aviva" Whetstone)

Happy to be going home after only one week in the hospital, I gave a contented sigh. Still I was wondering, "Lord, why did this have to happen?" I had just been talking to our son Vernon in the yard one morning. As we each started into our separate houses, I turned to say one more thing and suddenly couldn't talk.

My husband, Art, instinctively knew something was wrong the minute I stepped inside, but when I tried to tell him, all that came out was something like, "Ah kentahk." I tried then to write him a note saying I could think but I couldn't talk, but I couldn't even hold a pen in my right hand—it was helpless—and even my left hand wouldn't coordinate with what my brain told it to do.

It had been quite a traumatic week. I cried most of the way to the hospital. I didn't want to go, but of course I had no choice. Distressed, I thought, "Is this it? Is this really the end?"

Then I started remembering all the things I felt the Lord wanted me to do and suddenly my courage returned—the courage to fight, the will to live—and that courage never left me but one time, and that temporarily, the testing that serves to strengthen one's faith in the end.

Bless the Lord, O my soul; and all that is within me, [bless] his holy name.
(Psalm 103:1)

Now we were going home, much sooner than expected. Just then, Art broke the silence. "I feel the Lord is telling me we **must not** question 'Why'!" That struck me as a stark reversal to what I'd just been thinking. How could we help wondering, "Lord, where did we miss it? What went wrong? . . ." but we knew we must only thank the Lord for what He'd already done AND for His presence with us.

Knowing how frustrating it could be for me with the additional language barrier, Art had stayed with me the whole time (except one night). I think I have the most thoughtful, patient husband in the world. My first day and a half, I got worse instead of better. By then, I was having so much trouble with my breathing and swallowing, the doctor ordered, "No more food or water till



Married: 2 August 1941

further notice."

That night as Art sat by my bed, he thought of the Psalm that says, "He brought me up out of a horrible pit." He started praying, "Lord, we're sure in a horrible pit; would you please bring us up out of it?"

At that moment, a stranger who was sitting by her mother across the aisle, asked Art about his wife. Then, as if in direct answer to his thought-prayer, she asserted, "Your wife will **come up out of it!**"

Art breathed a "Thank You Lord; I'll accept that as from You." A few minutes later, in walked our pastor and his wife (their second visit) with their son Israel to pray for me. Sure enough, from that night on, I started to improve, and quite rapidly.

Bless the Lord, O my soul, and forget not all His benefits;
(Psalm 103:2)

As a sideline, though my knowledge of Hebrew is rather sketchy at best, I found myself thinking only in Hebrew. The next few days as I struggled to form English words, I was actually translating my thoughts into English, knowing that would be hard enough to understand at the time. (Wish I could have retained more of that Hebrew!) One night, as our linguistic friend David Bivin and his wife were visiting, he proceeded to interpret even my English for the others.

We had more than 40 visitors that week, including a former pastor from the U.S.A. who happened to be visiting Israel with his father at the time. Some came several times; our little friend Barbara came every day, so helpful, so encouraging. Others were praying, including many who couldn't come. We appreciated all those prayers. By the end of the week my speech was much



50th Anniversary: 1991

improved and I could raise my hand enough to eat a few bites right-handed and to pick up 15 paper clips, one at a time, for the therapist.

Bless the Lord. . . Who forgiveth all thine iniquities; Who healeth all thy diseases. (Psalm 103:3)

Little did we realize then that another healing was taking place at the same time, from a problem apparently related to some form of A.D.D. (Attention Deficit Disorder). A few days after we came home, Art noticed my frequent answer of: "Wait a minute, I can think of only one thing at a time."

Suddenly Art exclaimed, "Hey, isn't that great! One thing at a time? That's like the rest of us!"

All my life I had suffered from the illusion that everything was happening at once and I had to sort it all out. All was of equal importance. All had to be done now, today; any thought of tomorrow was devastating.

Even as a child this made so many demands on my attention that to escape the frustration I would withdraw into my own little bubble, my own private realm, and close out everything else. All too much of the time, this left me living in a deep haze, as if looking out onto the real world as an outsider. This must have been the reason I was thought to be a very quiet child, a dreamer, or "gone somewhere". Or, as my Latin teacher expressed it to my mother later, "She is like a deep pool . . ."

The thing that shattered me most was loud noises of any kind. Loud fireworks were sheer torment. I got

excused from school movies every time I could. Even radio or phonograph were formidable. If any of these were loud at all, my ears (rather my mind) would tune it out completely till I simply could not hear. It was either that or it would turn into utter confusion. My mind just could not separate the background sounds from the voices. Of course, I didn't know how to explain it then. A few teachers seemed to be understanding, including one college teacher; others were not.

All through school, I loved subjects like math, language, and especially music (I could get lost to things around me in these). Though I graduated on the state honor roll, it was in spite of the difficulty I had with heavy reading subjects and the time-pressured tests they required.

Early on, music turned out to be my first love. I started piano in a conservatory of music with children my own age. We gave lots of recitals, which was good. From there on, a number of unusual opportunities opened up for me. When my mother started teaching piano, I often attended the teachers' instruction sessions with her. Also I was permitted to sit in on the adult night school harmony and piano classes, where the teacher corrected my work too when there was time, though I was still just a pre-teenager.

One summer I practiced an average of six or eight hours a day just for the pure enjoyment of it. I loved helping Mother write the material for the summer harmony classes of her students, as well as going with her to teachers' seminars at the larger Los Angeles music stores (taking my own set of notes). These were put on by some of the leading composers of the day.

Substituting for Mother on the piano was another tucked-in joy, even from age 12 when I had to put up my hair, wear a hat and be called "Miss John" so people couldn't guess how young I was. The crowning honor came a few years later though, when Mother needed a break from teaching and turned over the last of her students to me. To my surprise, the parents gladly accepted it that way.

Even at the time, I didn't mind all these extra activities, nor did I fail to be thankful. I felt that God allowed these things just for me. By then I was also

playing several other instruments and actually took lessons on a few of them. Anything to do with music captivated my interest. It didn't seem in any way connected with the ordinarily overwhelming confusion of life. It was like a complete world in itself—a world all my own.

Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies.

(Psalm 103:4)

Art and I married at a young 19. We had been long-time sweethearts. Art already had a good job, had his own car and his first vacation with pay. When he came for me from the Mid-West, I thought he was rich because he even had \$225 in Travelers Checks. I did return with him and there is where we built our first home and started our family. Also Art was drafted from there and spent 19 months in the Army Air Force, which left me alone with one child and another on the way. And I mean literally alone. (My parents and brother were 1575 miles away, and travel was not easy in those days.)

That's when my life-long problem began to show up all the more. My everything-at-once, all-of-equal-importance syndrome closed in on me with such abrupt force, I couldn't handle it; yet everything was dependent on me. I couldn't possibly do everything at once, but I tried. We found the people in that area to be quite clannish, and we were "different;" we were from California and just didn't fit. About all the help I got, besides criticism, was to be told, "Just do first things first."

There were no "first things." It all had to be done now—at once—today! There was no such thing as priorities in my thinking. Try as I would, by evening literally nothing was finished. It was terribly hard for me to focus on just one thing when everything else was crying to be done. When I did single out one job, I was impelled to think the whole thing through, with all its related problems. It would sometimes take me three days to mop the floors. I'd pile everything moveable from each room in turn onto the bed, only to repeat the process the next day and the next. I couldn't live with myself if it wasn't done thoroughly. Sound stupid? I assure you I was giving it all I had. I'd work to

exhaustion, then go to bed and cry into the night to think of having to wake up and face another such devastating day, another dreadful TOMORROW!

So different is life now some 50 years later. I feel like God has given me a new TOMORROW, filled with His goodness. It makes me feel—and friends say I even look—much younger. What an emphasis on the fact of how faithful our God is:

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. *(Psalm 103:5)*

After Art returned from the army, and with his encouragement, I soon returned to teaching which had a great stabilizing effect on my life. This was the one thing in which I excelled, the one area that formerly had been my escape. I taught for a school of music for a time, teaching several instruments plus the summer harmony classes.

From the time I first started piano lessons as a small child, I could see, feel, hear, music in chords or as wholes. I revelled in experimenting with chords and was thrilled to find that changing one note of a chord, could change the entire mood of a song. I delighted in changing major songs into minors in this fashion, much to my mother's chagrin.

This fascination later prompted me to write two music theory books. By then I had obtained the needed educational background. I really wrote them for my students. However, the first one ended up over 100 pages. When asked how long it took me to write it, my reply was, "You might say 'seven months', or you could say '37 years!'" The second book was written in an effort to simplify the first, but I still wasn't satisfied.

Recently, I wrote still another (completing my part just three days before my stroke). I felt the Lord was directing me. It's filled with music theory and suggestions for practice, in as compact a form as I could make it, and includes a laminated chart of chords and scales in all the keys, plus a feature for transposing. We pray it will bless many.

All of this didn't shield me from the realities of life, though I tried hard to learn to cope with its various problems. God was good to us, however, and was always near when we needed Him most. Over and over at crucial times we were

comforted by His Word, especially from the Psalms. Often I'd be reading a Psalm and suddenly it would start going to music. Among others were all or parts of the 19th, the 23rd, 42nd, 122nd and 147th Psalms.

When our daughter was dying of cancer in 1980, I sat down and played the entire 91st Psalm. Such a comfort it was to us, then and since! It took three weeks to recapture it and get it written down in piano music. Because I could hear this one being sung by a choral group, I tried half a dozen times to write it up in four or even five-part harmony. When I was about to give up, I tried it once more, this time going up to six parts, but just as I felt it. That's when it really began to flow and sound right to me.

Other Psalms often came alive with music at very meaningful times, though sometimes I didn't realize why till afterwards. Strangely enough, just before my stroke came a rather prophetic quote:

... The right hand of the Lord doeth valiently. I shall not die, but live, and declare the works of the Lord.

(From Psalm 118:16-17)

After my stroke, I thought I was halted for an indefinite time in doing

anything useful. Sure, the doctor said I'd recover in time (it was supposed to be only a light stroke), but what could I do in the meantime? I not only couldn't write music or letters, I couldn't continue to answer the business phone for our son or even read efficiently since only my central vision would cooperate. And worst of all, I couldn't be sure I'd ever be able to play my beloved piano again.

With this in mind, the first thing I did upon returning home from the hospital was to try playing my piano with, "It is no secret what God can do . . ." I could only manage two fingers in my right hand, but I played it, gratefully. Next, I tried a crossword puzzle to see if my mind still worked, then to crochet—only a butterfly, but I did it! Soon I was doing most of my housework, and I found I could even write my music with the help of a ruler and template.

It's been eight months now, and I still have a ways to go. The "automatic" use of my right hand as in typing or playing the piano is limited, but it's coming back. Also, interestingly, singing the Psalms is helping to improve my speech.

The thing that means the most to me,

though, is having a TOMORROW to look forward to instead of dread. Unless the reader has experienced a similar conflict of emotions, this story may sound like my pressure was self-imposed, or that I was being terribly stubborn. It was so much more than that! Art says there were times he could see the strain was so great, as life's demands would close in on me, that he was afraid something would snap under the pressure.

Unless you have been there, it would be impossible to imagine the trauma and torment, of merely getting ready to go someplace. It's hard to explain but now those extremely conflicting pressures are gone. No more such desperation! I can sleep soundly at night; I can freely accept changes and breathe easy; I can take each day as it comes and be thankful for whatever it holds.

AND — the haze is gone! I can look onto a bright, clear world now and know I am a part of it. It's like the hand of the Lord simply wiped away that cloud that hung over my thought processes, and gave me a brand new TOMORROW to live in TODAY.

Teacher's Aid

with added insert for the Adult Beginner

A & L

MUSIC-KEY SCOUT

A Fresh Approach to Music Theory & Practice

with Special Transposition Feature

Key Signature: Major Key: 4♯ (F#) 3♯ (E) 2♯ (D) 1♯ (C) 0 (C) 1♭ (F) 2♭ (Bb) 3♭ (Ab) 4♭ (G) 5♭ (F) 6♭ (Eb) 7♭ (Db) 8♭ (Cb) 9♭ (Bb) 10♭ (Ab) 11♭ (Gb) 12♭ (F) 13♭ (Eb) 14♭ (Db) 15♭ (Cb) 16♭ (Bb) 17♭ (Ab) 18♭ (Gb) 19♭ (F) 20♭ (Eb) 21♭ (Db) 22♭ (Cb) 23♭ (Bb) 24♭ (Ab) 25♭ (Gb) 26♭ (F) 27♭ (Eb) 28♭ (Db) 29♭ (Cb) 30♭ (Bb) 31♭ (Ab) 32♭ (Gb) 33♭ (F) 34♭ (Eb) 35♭ (Db) 36♭ (Cb) 37♭ (Bb) 38♭ (Ab) 39♭ (Gb) 40♭ (F) 41♭ (Eb) 42♭ (Db) 43♭ (Cb) 44♭ (Bb) 45♭ (Ab) 46♭ (Gb) 47♭ (F) 48♭ (Eb) 49♭ (Db) 50♭ (Cb) 51♭ (Bb) 52♭ (Ab) 53♭ (Gb) 54♭ (F) 55♭ (Eb) 56♭ (Db) 57♭ (Cb) 58♭ (Bb) 59♭ (Ab) 60♭ (Gb) 61♭ (F) 62♭ (Eb) 63♭ (Db) 64♭ (Cb) 65♭ (Bb) 66♭ (Ab) 67♭ (Gb) 68♭ (F) 69♭ (Eb) 70♭ (Db) 71♭ (Cb) 72♭ (Bb) 73♭ (Ab) 74♭ (Gb) 75♭ (F) 76♭ (Eb) 77♭ (Db) 78♭ (Cb) 79♭ (Bb) 80♭ (Ab) 81♭ (Gb) 82♭ (F) 83♭ (Eb) 84♭ (Db) 85♭ (Cb) 86♭ (Bb) 87♭ (Ab) 88♭ (Gb) 89♭ (F) 90♭ (Eb) 91♭ (Db) 92♭ (Cb) 93♭ (Bb) 94♭ (Ab) 95♭ (Gb) 96♭ (F) 97♭ (Eb) 98♭ (Db) 99♭ (Cb) 100♭ (Bb) 101♭ (Ab) 102♭ (Gb) 103♭ (F) 104♭ (Eb) 105♭ (Db) 106♭ (Cb) 107♭ 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Olive trees in Israel.

Olive's Story

by Daniel Rogov

"It is easier," the Talmud says, "to raise a legion of olive trees in Galilee than to bring up one child in the land of Israel." Precisely what this says about the difficulties of raising children in ancient or modern Israel is hard to say, but it is clear that the olive has been an inescapable fact of life in the Mediterranean region for thousands of years.

From the time of the Minoans, one of the most lasting symbols of the Mediterranean Basin and the Holy Land has been the olive tree. The source of wealth of many regional peoples, olives are frequently mentioned in the Old and New Testaments and the Koran. At least since the time of Julius Caesar, one of the most universal emblems of peace has been that of the olive branch. For nearly 5,000 years olives have been eaten as a Mediterranean staple and olive oil has been used for cooking, lighting, and anointing the body during religious ceremonies.

Christians, Jews and Moslems believe that a dove from Noah's ark brought back an olive branch from Mount Ararat.

Because olives grew so easily in the rocky, sandy lands of the Mediterranean basin, olive oil became to the region what butter is to northern Europe today. In

the Holy Land, where nearly every kitchen was equipped with a press for extracting oil, the olive provided food and lamp fuel as well as cooking oil. Even the hard wood of the olive tree was valued and often used in construction. By the time of the Roman conquest of Judea, the olive had become one of the most basic dietary items, and the meals of the poor consisted primarily of olives, beans, figs and cheese eaten with a porridge made from millet.

The olive has never fallen out of favor as a regional staple. Olive trees in Israel fall into three categories: very young (those planted less than 50 years ago); moderately young (50-300 years old); and mature trees, some of which grow root systems 2,000 years old and older.

After the harvest, which is generally completed by early spring, some of the olives make their way to market. Others are converted into oil. Even though most locally produced olive oil is made in modern factories, it is well known that the best oils come from the old olive presses that are still found in several small villages. Although electricity now drives the huge granite millstones, the basic process of making oil has not changed over the millennia.

Stones crush the olives into a pungent, sour

magma, which is then compressed by a wooden or metal press. As the pressure increases the oil pours off, sometimes aided by hot water to speed the process. The oil pours into stone gutters, where some of it will be tinned or bottled immediately. The best oil, however, is allowed to run down to underground stone tanks, where it is left to settle until completely pure.

Unlike the Americans and English, who perceive olives as a somewhat exotic fruit, Israelis think of them as everyday fare, equally appropriate with breakfast, lunch and dinner. As to olive oil, which many Europeans know primarily as an expensive dressing used on salads and sometimes as a cooking aid, Israelis cook with it frequently and, as Mark Twain said when he visited at the end of the 19th century, "pour it in generous amounts over nearly anything considered edible." The dishes described below are all popular throughout Israel. Unless otherwise noted, the recipes are designed to serve 4-6.

Herbed Olives

1 lb. (450 gr.) large black olives
 1/4 lb. (115 gr.) spring onions, sliced
 about 3 Tbsp. olive oil
 1 Tbsp. vinegar
 1 tsp. each oregano and rosemary, chopped
 2-3 cloves garlic, chopped coarsely
 salt, pepper and paprika to taste

Wash the olives in cold water and dry well. Transfer the olives to a bowl, add the spring onions, sprinkle over the oil and vinegar and season with salt, pepper and paprika. Stir well. Add the oregano, rosemary and garlic, toss well and refrigerate. Serve cold as part of an hors d'oeuvre platter.

Chicken with Olives

2-4 cloves garlic, chopped finely, salt to taste
 1 chicken, about 1 1/2 kilo, quartered
 6 Tbsp. olive oil
 2 medium onions, chopped
 1 tsp. ground ginger
 1/2 tsp. black pepper
 1/2 tsp. turmeric
 2 large ripe tomatoes, peeled and chopped
 4 sprigs fresh coriander
 4 sprigs fresh parsley
 1/2 lb. (225 gr.) green olives, pitted
 3 Tbsp. lemon peel, soaked for 2 hours in cold water and then drained.

With a mortar and pestle or in a food processor, combine the garlic and 1 tablespoon of salt and grind into a paste. Wash the chicken pieces and dry them

well and rub the chicken all over with the garlic-and-salt paste. Let stand for 10-15 minutes, rinse under cold water and dry again on paper towelling.

In a large heavy skillet heat the oil and in this brown the chicken pieces. Add the onions and saute until the onions become translucent. Add the ginger, pepper, turmeric and salt to taste and cook over a medium flame for 5 minutes, tossing and turning the chicken pieces frequently. Add the tomatoes, increase the flame to high and cook until the liquids in the pan are nearly completely evaporated.

Add 1/2 cup water and cook over a moderate flame, stirring regularly, until the water evaporates. Add another cup of water, a little at a time, stirring constantly, and when the liquids have thickened add the coriander and parsley. Cover tightly and continue to cook over a low flame until the chicken is done.

Drop the olives into a clean saucepan with boiling water. Reduce the flame and simmer for about 3 minutes and then drain. Add the lemon slices and olives to the casserole about 10 minutes before serving. Immediately before serving uncover the casserole, increase to a high flame and let the sauce reduce to the desired consistency. Serve hot. (Serves 4.)

Lamb Stew with Dill and Olives

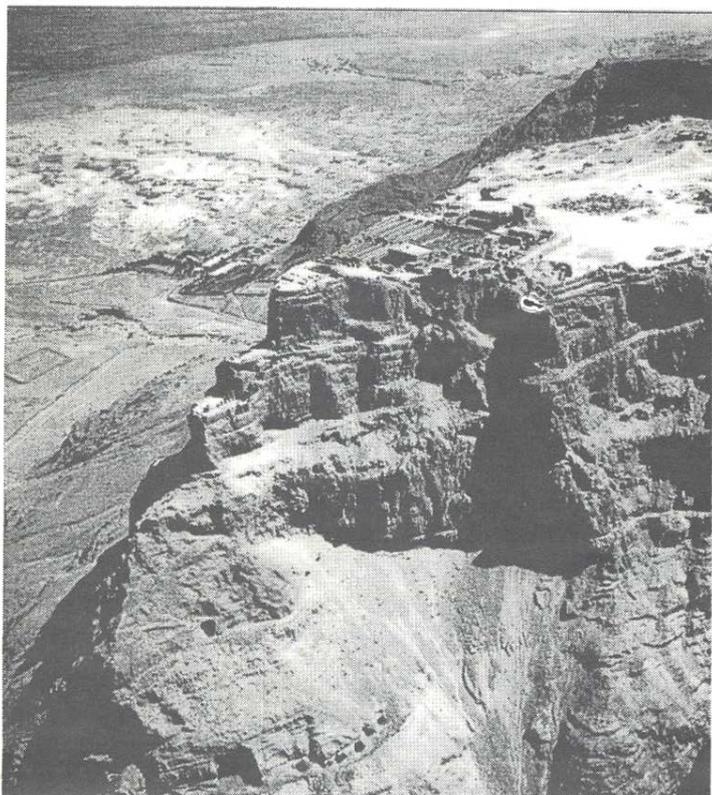
1/2 cup olive oil
 about 1 1/2 kilos of lamb, cut as for stew
 2 medium onions, chopped finely
 1 tsp. turmeric
 3/4 tsp. pepper
 salt to taste
 1 cup beef stock
 3/4 cup lemon juice
 1 1/2 lbs. (675 gr.) spinach, chopped
 the leaves of 2 bunches of celery, chopped finely
 the white parts of 8 spring onions, chopped finely
 1/2 lb. (225 gr.) green olives, pitted and halved
 1/2 cup dried peas, soaked in water 2 hours and drained
 2 Tbsp. fresh dill, chopped finely

In a flameproof casserole heat 2 Tbsp. of the oil and in this brown together the lamb and onions. Season with the turmeric, pepper and salt to taste and then pour over the stock and lemon juice. Cover and simmer for 15 minutes, stirring several times.

In a heavy skillet cook the spinach, celery leaves and spring onions over a very low flame, without adding water, just until the vegetables begin to shrivel. Add the remaining oil to the skillet and fry for 5 minutes. Add the ingredients of the skillet to the meat and then add the olives, dried peas and dill. Simmer gently, stirring occasionally, until the meat and beans are tender (about 45 minutes). Serve hot. □

Artifacts from the Famous Masada Dig Go on Display

by Daniella Astikenazy



Aerial view of Masada.

Thousands of former volunteers from one of Israel's most ambitious and renowned archaeological excavations, the Masada dig (1963-65), now have their first chance to examine some of the exhibition's most precious finds up close, along with other archaeology enthusiasts. Thirty years after Professor Yigael Yadin of the Hebrew University began digging at Masada and ten years after the famous archaeologist's death, the findings from one of Israel's most fascinating archaeological excavations are finally being displayed before the general public in an exhibition entitled "The Story of Masada." The exhibition is held under the joint auspices of the Hebrew University's Jerusalem Institute of Archaeology, the Israel Antiquities Authority and the Israel Exploration Society.

Masada, an ancient desert stronghold located on a flat plateau, surrounded by cliffs and deep gorges overlooking the Dead Sea, was originally built by Herod the Great during the latter part of the first century B.C. In 70 A.D., when Jerusalem fell, a number of warriors who had evaded capture joined a small group of Jewish fighting men and their families on Masada. Masada became the last stronghold of

the Jews against the Romans in the Jewish Revolt, which culminated in the destruction of the Second Temple and the exile of the Jews from their homeland nearly two thousand years ago.

From the top of the mountain, one can still see clearly the remains of the encampments used by the Romans during the siege of Masada. When the Romans finally breached the walls of the fortress and defeat was at hand, Masada's 960 defenders—men, women and children—took their own lives rather than fall into the hands of their enemies. Their heroism was recorded by the historian Josephus in his volume entitled



Ostraca (clay fragments) bearing what are believed to be the names of some of the Jewish defenders of Masada who used these tablets to cast lots in order to determine the order in which they would commit suicide rather than surrender to the besieging Romans.

Wars of the Jews, where the author wrote how “the Romans came within the palace and so met with the multitude of the slain, but could take no pleasure in the fact, though it were done to their enemies. Nor could they do other than wonder at the courage of their resolution and the immovable contempt of death, which so great a number of them had shown, when they went through such an action as that was.”

The fall of Masada in 73 AD marked the end of Jewish independence. In the 20th century, the site took on a symbolic role for Israelis—part of the Zionist ethos, epitomized by the Hebrew motto “Masada shall not fall again.”

However, it was only in 1963 that the site was excavated by Yigael Yadin with the aid of thousands of Israeli and foreign volunteers who, like this writer, participated in the historic dig. Daily, we would climb up the Roman ramp from a Spartan base camp of tents offering short rations and cold showers, to sift through basket after basket of rubble for potsherds, pieces of glass, bone and other signs of a human presence. We did this for eight hours a day in the desert sun. Volunteers painstakingly uncovered balistra (stone balls) thrown by Roman catapults and reconstructed crumbled walls, sharing in the excitement when someone unearthed an oil lamp among the tons of dirt and debris. While only a lucky few participating in the three-year dig were

present at the discovery of a magnificently preserved sandal of a Jewish defender and pieces of jewelry found at the site, these finds and others are now on public display.

Participants have cited the dig as an unforgettable experience. Some will be attending a two-day reunion in Israel this spring. Many more former volunteers whom the Hebrew University was able to locate—a few now in their 70s and 80s—have written to the organizers expressing disappointment that they cannot attend, but relating how the dig was one of the highlights of their lives.

Among the items never before exhibited are unique papyrus records from the Roman army, including a list of equipment in the army infirmary, and inscriptions telling of shipments of food to Masada, such as “fish oil from Spain” and “apples and wine from Italy” sent to Masada for “Herod, King of the Jews.”

Perhaps the most exciting find on display for the first time are the ostraca (clay fragments) bearing Hebrew names, including the name of Masada’s leader, Ben-Yair, clay fragments that Professor Yadin believed were the lots cast by the Masada defenders to determine the order in which they would commit suicide. This was related in detail by Josephus in his book *Wars of the Jews*, when he described how the last remaining “ten of them had been chosen by lot to be the executioners of the rest.” □

The Gospel in a Snowflake

by Jeanette Harrington

Have you ever studied a single snowflake and seen its perfect and intricate design? Thousands of snowflakes have been photographed, and no two have ever been found to be alike. Even under a microscope, they are perfect in design.

Do you wonder how God makes a snowflake? First, He gathers tiny particles of water from the air in the form of a gas or vapor. As the air cools to the freezing point, God causes the vapors to cling to a speck of dust in little crystals, which grow as more vapors come to it until a six-pointed or six-sided flake is made. They are always six-sided, beautiful, lacy. It takes only a few moments for God to form a snowflake, and just as quickly it can melt and be gone.

Can we doubt that God, Who would make snowflakes in such a way, would also want us to be perfect, pure and holy? God takes us as He does the particle of dust and transforms us into the image of Christ. First He convicts us of our need; then the atoning work of Jesus by His shed blood is applied to our hearts. Day by day the Holy Spirit works with us, shaping our lives through His Word, through experience and prayer. “But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord.” II Cor. 3:18. In ourselves we are imperfect, but through Christ we are made perfect.

Scoop up a handful of fluffy, new-fallen snow. See its beauty! You have in your hand thousands of snowflakes, similar but each different; each perfect, pure and clean. Also in your hand you have a picture of the church, the body of Christ. Each individual Christian, each member of this body is made in the image of Christ, yet each one is a little different from the others. Each one has his place in the body.

“Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. 5:25-27.

“Now unto Him that is able to keep you from falling, and to present [you] faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, [be] glory and majesty, dominion and power, both now and forever, Amen.” Jude 1:24-25.

We can sing with Isaac Watts —

**Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine
Demands my soul, my life, my all.**

NEWS DIRECT FROM ISRAEL

All Items from The Jerusalem Post

Arafat Tells Jerusalem Arabs Not to Sell Land to Jews

PLO Chairman Yasser Arafat appealed to Palestinians in eastern Jerusalem not to sell their property to Israelis, saying the self-rule authority would buy it instead.

At a recent cabinet meeting, the government discussed two bills which seek to restrict the activities of the Palestinian Authority in Jerusalem.

"I want to request from the people of Jerusalem to stop selling land and property in Jerusalem [to Israelis]" Arafat told a visiting Palestinian delegation from Jerusalem at the Palestine Hotel, his temporary headquarters.

Delegates complained to Arafat that Israel was confiscating their property in Jerusalem or pressuring them to sell. Some said financial problems compelled them to sell.

Arafat said: "Whoever is in need of money, tell me, Abu Ammar [Arafat], come and buy, and I will solve this problem."

"Now we have a Palestinian National Authority and whoever feels conditions compel him to sell should come to it and ask it to buy instead of selling it [to Israelis]."

Arafat charged that Israel was violating the autonomy accord with the PLO by trying to make geographic and demographic changes in Jerusalem and by closing the holy city to Palestinians from outside."

"Prime Minister Yitzhak Rabin promised to solve this problem of closing Jerusalem but I don't think our coming days will be milk and honey. Our path is very difficult and long," he said.

Arafat called on Arab residents of Jerusalem and on Palestinian opposition groups to unite and support him in maintaining the Arab and Moslem character of Jerusalem.

Arafat and a leading deputy were censured by Israeli officials for asserting that Palestinians can unfurl their flag in Jerusalem.

Senior aide Yasser Abed Rabbo, an information minister in the autonomy authority, was quoted as vowing Palestinians would regain all of Palestine and fly a flag over Jerusalem's Al-Aksa mosque.

Asked about Abed-Rabbo's comments, Arafat said: "It is my right to raise the Palestinian flag over Jerusalem, over the walls of Jerusalem and over the minarets of Jerusalem and the churches of Jerusalem. This is my right."

"This is a very grave statement," Deputy Foreign Minister Yossi Beilin replied on Israel Radio. "These kinds of statements don't bring closer the understanding between the two sides and they should refrain from making them."

Concern Over Moslem Attacks on Christians in Old City

Recent attacks by Moslems on Christian targets in Jerusalem's Old City have sparked the concern of government officials.

"Moslems are increasing their attacks on Christians in Jerusalem in an effort to show their dominance in the city," Uri Mor, the Religious Affairs Ministry adviser on Christian affairs, told The Jerusalem Post.

He said Hamas leaders had verbally threatened Christian leaders at least twice in the past six months.

"We look upon the situation that has developed with much concern," Mor said.

According to Mor, the matter is to be raised at a cabinet meeting.

A gang of Moslem youths ransacked a pool hall near the Church of the Holy Sepulcher, which is frequented by Christian youths. Four of the Christians were stabbed and lightly wounded; one of them required hospitalization.

Witnesses said about fifty Moslem youths marched through the Christian Quarter to the pool hall chanting anti-Christian slogans. They attacked the Christians inside, and broke chairs, tables, and other objects.

Mor said the matter was brought to the attention of Police Inspector-General Assaf Hefetz, who ordered the investigation into the attack be made a top priority.

Old City police chief Dep. Cmdr. David Givati, confirmed that there have been a number of attacks by Moslems on Christian targets recently. He could not, however, say whether this represented a substantial increase from the past.

Arab residents of the Old City often do not report crimes to police, Givati noted. Mor said that according to reports he has received, the attack was the most severe of a string of such attacks in recent months.

Mor maintained that the attacks were politically motivated. Police, however, said that often social and religious questions were at issue — such as Christians serving liquor, which is forbidden by Islam.

Police sources, meanwhile, said that police protection has been beefed up at Christian holy sites, particularly during holidays, to prevent attacks by Moslem extremists.

Scientists from Afar See How Israel Makes Desert Bloom

Scientists and foresters from China, India, Africa and other parts of the world threatened by spreading deserts, toured the Negev to learn how Israel is turning barren wilderness into shaded savanna.

The visitors from 14 countries were participating in a workshop organized by the Jewish National Fund on developing arid zones.

During a visit to the Sayeret Shaked research station near Ofakim, the group saw how, without irrigation, trees and brush had been encouraged to grow in an area that had for millennia been virtually denuded of vegetation. This had been achieved, said Dr. Menachem Sachs, director of the JNF's southern region, by contouring the landscape so scant rainfall—200 mm. a year—is funneled into growth areas. "Ninety percent of the area provides the runoff, 10% percent gets the runoff," he said.

Sachs said Israel emulates "water harvesting" techniques employed in Negev farms by the Nabateans more than 2,000 years ago. Intensive research by Israeli and American scientists is aimed at permitting those techniques to be adapted at a broad regional level without adverse effects on the ecosystem.

By turning semi-arid and arid regions into a savanna, said Sachs, Israel is preventing soil erosion, providing areas for controlled grazing by sheep, and creating a base for future recreational activities.

An Egyptian participant, Dr. Mamdouh Riad, undersecretary of state for afforestation, said he hopes his country would engage in a cooperative savanna scheme with Israel.

One of the Chinese participants, Prof. Huang Zishen, of the Institute of Desert Research, noted that more than half his country is arid or semi-arid and that 30% of its population live in such regions. He said he was impressed by Israel's drip irrigation techniques, its network of seed nurseries, and its afforestation program.

The workshop was conducted within the framework of the International Arid Lands Consortium established three years ago by the JNF the US Agriculture Department's Forest Service and five US universities — Arizona, Illinois, New Mexico State,

South Dakota State, and Texas A&M. Congress has allocated \$1 million to the consortium for arid zone research.

Customers Attack Palestinian Donkey Butcher

A crowd of angry customers stormed a Palestinian meat trader's farm, beat him up and held him captive after they discovered he had sold them donkey meat as beef, Al-Quds reported.

Customers in Jenin became suspicious at the taste of the meat, which the butcher sold very cheaply, and sent it for analysis, the paper reported.

When they found out it was donkey meat, they stormed the farm—where he was preparing another batch—beat him up, and held him until he refunded their money.

Hang Glider Crashes Into Mine Field on Golan

A man piloting a hang glider suffered moderate injuries when he fell on a rock in the middle of a mine field near Mevo Illana on the Golan Heights.

The man, a resident of Rishon Lezion, was rescued by an IDF (Israel Defense Force) helicopter and taken to the hospital.

Several people in the area who had seen the accident apparently raced without thinking to the man's aid, only to suddenly find themselves in the middle of the mine field. IDF (Israel Defense Forces) and police sappers had to rescue the would-be rescuers.

Ethiopian Immigrants Remember Those Who Died Coming Here

Ethiopian immigrants from all over the country gathered in the thousands on a rocky hill below Ramat Rahel to remember their brethren who died on the long trek to Israel.

"We chose Jerusalem Day as our day of remembrance because we always spoke of walking to Jerusalem and the word has religious significance for us," said Addisu Mesala, chairman of the unified Ethiopian Jewish organizations.

More than 7,000 Jews arrived during Operation Moses, but 4,000 died in route.

Elderly women in embroidered white robes wept in dignified silence, as the kessim under multi-hued umbrellas recalled how the Jews had left their villages on foot for Sudan, from where they were brought here almost 10 years ago.

"For the older generation, Jerusalem Day is only sad because it is a day of remembrance for the dead. For us youngsters, it is also happy because we see the city reunited and rejoice in that," said Gila Maro, 17, a pupil at Yemin Orde, who laid a government wreath at the memorial site.

Recalling her personal exodus, Maro said: "I left Wogera in the Gondar region with my parents, sister and brothers on Passover eve. I was seven, and I remember how we walked through the forests and deserts to reach Sudan. My mother had prepared injera [Ethiopian bread] and large quantities of traditional food that would not spoil."

She said they had slept in the forests during the day and walked at night when they could not be seen. "In Sudan, a lot of people were hungry and died, but we were lucky. I arrived here in 1984 with my sister and an aunt, and my parents came three months later."

"This aliya (immigration) has forged its fate with the rest of Israel in blood," said Absorption Minister Yair Tsaban, recalling the memory of Shmuel Tamayo, who was killed last May while serving in the IDF (Israel Defense Forces), and Zega Ferada who died in the recent Hadera terrorist bombing. He noted also that the date virtually coincided with the third anniversary of Operation Solomon.

"No other aliya (immigration) in history can compare with the aliya of Operation Moses," said Tsaban, who thanked the IDF (Israel Defense Forces), the Mossad, and the Jewish Agency for bringing the community here from the refugee camps of Sudan.

Chief Rabbi Yisrael Lau said that "the Land of Israel is built suffering. You have proven the suffering comes not only for the defense of our borders from your very aliya (the coming home of Jews to Israel)."

'Do More for Righteous Gentiles'

Retired Supreme Court Justice Moshe Bejski, one of the 1,200 Jews saved by Oscar Schindler, said that Israel and world Jewry are not doing enough to support needy, elderly Righteous Gentiles.

He confirmed the essential truth of Steven Spielberg's film about Schindler, although "no film can portray the whole truth." He stressed the film's special importance in view of the continuing popularity of Holocaust deniers.

He was speaking to an overflow audience at the 11th annual Israel Goldstein Holocaust Lecture at the Center for Conservative Judaism in Jerusalem.

The Temple Mount Decision

The holiest place for Jews is, of course, not the Western Wall but the Temple Mount. That is where the First and Second Temples stood; that is where the Holy of Holies was. That the Moslems built two mosques on the spot, now deemed among the most sacred in Islam, is not just a coincidence. It was a natural expression of their conviction that Islam superseded the Jewish religion and had the right to "inherit" its holy places.

Most very devout Jews will not set foot on the Temple Mount until it is redeemed. The thought that they may be stepping on the ground covering the ruins of the Holy of Holies is enough to keep them away. But there are those who believe they have a right to pray in the grounds where the Temple stood, particularly on Tisha be'Av, the anniversary of its destruction. Unlike the Tomb of the Patriarchs in Hebron, the place of prayer is not limited to a disputed structure. Worshipers can pray anywhere in a large area outdoors.

The problem is that Moslem leaders, aware of the centrality of the Temple Mount in Judaism, have whipped up a paranoid frenzy among their followers by charging that the intention of Jewish worshipers is to destroy the mosques and rebuild the Temple. In October 1990, the mere sight at a distance of a dozen would-be Jewish worshipers (who had actually been turned away) triggered the blood-drenched Temple Mount riot.

Under these circumstances, the police prefer to play it safe and avoid confrontation. Their general attitude is understandable, particularly in light of the Hebron massacre, for it is they who are blamed for riots and bloodshed. But there is a fine line between doing everything possible to prevent unnecessary clashes and surrendering to threats. To try to forestall the possibility of violent Arab response is desirable and wise; to let it dictate Israeli conduct is dangerous and counterproductive.

Only a few months ago, acting on information that Arabs might riot, the police prevented worshipers from praying at the Western Wall, the most important Jewish place of worship in the world. They denied permission to a group known as the Temple Mount Faithful to do what they have been doing for years: visit the area of the Temple Mount on Tisha be'Av, and they rejected a request by the Women in Green to march around the walls of the Old City on the holy day. The ramifications of such actions are clear. Threats of violence, like threats of war, can make Israel retreat. Nothing encourages aggressors more.

The High Court of Justice has obviously carefully considered all these factors—it ordered a compromise. It overturned the

police decision to deny permission to these groups. But the court did stipulate that if the police receive intelligence warnings that riots may follow, they could restore the ban.

If the police do not abuse this discretion, the compromise should prove reasonable. But it is difficult not to be disturbed by the argument presented in court by Jerusalem District police commander Arye Amit. Responding to a judge's suggestion that the Jews be allowed to enter one corner of the Mount for a half hour of meditation (without any ritual objects and without reciting prayers or lamentations), and that the Arabs be kept away from that corner for the duration, Amit said, "We don't have any basis for telling Moslem worshipers not to go anyplace on the Temple Mount."

The mind boggles. Israel, then, is the only democracy in the world in which Jews are forbidden to worship in an open space they consider hallowed. They must avoid even the appearance of worshipping, and they need a court order just to get permission to stand there. But they cannot really do that either, because the police claim they have no authority to keep a threatening mob at a safe distance.

Those who lived in this country under the British Mandate must be experiencing an acute twinge of *déjà vu*.

Ethiopian Girl Reunited With Mother After Six Years

Tanagreen Kassa, age 8, was reunited with her mother and two brothers at Ben-Gurion Airport after having been separated from them for six years.

She gave her mother Furnus Kassa, of Kiryat Bialik, a large bouquet of artificial flowers she had brought with her when the two met at the airport's immigrant absorption hall.

Tanagreen and her mother enjoyed a prolonged, tearful embrace after the girl arrived as part of a group of about 50 Ethiopian immigrants, who came here via Athens.

Tanagreen and her family were separated after her father, a soldier in the army of then Ethiopian leader Haile Mengistu Mariam, was forced to flee with her mother during the civil war, leaving her with her grandparents in Konzila in northwestern Ethiopia.

Tanagreen's two brothers, Tajilo, age 6, and Fassil, age 4 whom she met recently for the first time were born while her parents were in hiding in the forests of Ethiopia. Tanagreen's father was eventually murdered by the rebels, but her mother and two brothers made it to Addis Ababa and immigrated here in 1991.

Her mother applied for Tanagreen to immigrate here and she was located by a Jewish Agency emissary and brought with her grandfather to Addis Ababa to undergo processing for aliya (immigration). However, her grandfather decided to return to the Gondar region, leaving Tanagreen to make the trip on her own.

"I didn't sleep at all last night," an excited Furnus said as she waited for her daughter. "I spoke to her on the phone several times in the past few days."

"All my children look alike, so I'm sure I'll recognize her," she added before grabbing Tanagreen off the end of a long line of arriving immigrants for their tearful reunion.

40% Rise in Aliya (immigration) From North America, South Africa

During the year 5754, there was a 40% rise in the number of immigrants from North America and South Africa, according to Uri Gordon, the head of the Jewish Agency's Immigration Department.

Speaking at a meeting with heads of immigrant associations held to mark the new year, Gordon said that some 72,000 immigrants arrived here during the year, among them 61,000 from the CIS.

He said there was a rise in the number of immigrants from Ukraine and the Moslem republics of the CIS, while immigration from Russia and the Baltic states is dropping.

The most immigrants came at the beginning and at the end of the year, while during the middle of the year there was a drop in the monthly aliya (immigration) rate, Gordon said.

Gordon said he hopes to increase the number of immigrants from the CIS. His department plans to expand its programs catering to the youth there, since it has been proven they are most likely to immigrate and have the best potential for a successful absorption.

Bedouin Town to Get Shelter

Deputy Defense Minister Mordechai Our has ordered the construction of a bomb shelter in the Bedouin town of Arab-el-Aramsha near the northern border. The decision was reached upon the recommendation of the Home Front Command. Work on the shelter is to begin shortly.

Golan Settlers to Step up Campaign Against Withdrawal

The Golan Heights Settlers Committee has decided to intensify its campaign to press for the retention of Israeli sovereignty over the region, despite the apparent lack of progress in the Israeli-Syria peace process.

The decision was announced as members of the Likud Knesset faction's special Golan, Judea and Samaria Committee, led by MK (Member of Knesset—Israel's Parliament) Uzi Landau, toured the Golan in a show of solidarity with the residents and their "no withdrawal" campaign.

"We want to prevent the government from trying to steal the Golan under cover of the euphoric mood that is sweeping everybody over Jordan. The focus of attention is no longer on the Golan," said Landau.

He called on the public not to be lulled or misled by talk of peace, breakthroughs and historic processes.

Uri Heitner, spokesman for the Golan Settlers Committee, said it was decided at a meeting to intensify the campaign for "peace with the Golan." He said this would take the form of a major publicity drive.

Eichmann Should Not Have Been Executed

Knesset law committee chairman Dedi Zucker said that he opposed any use of the death penalty—including on the likes of Adolf Eichmann.

In an interview given to Army Radio, Zucker said: "In retrospect, I wonder if executing Eichmann does justice to the perpetrators of the horrors of the Holocaust."

MK (Member of Knesset—Israel's Parliament) David Mena, who advocates the use of the death penalty against the murderers of women, children, and the elderly, said Zucker's comment concerning Eichmann was "very grave. I would not have let Eichmann or any of his Nazi friends stay alive, like other countries where they have been given concessions. I would bring them all to Israel for execution."

Spielberg's Secret

Steven Spielberg gave away a secret to a small group of reporters after his press conference: He has made more visits to Israel than the locals may think.

When he has come to Israel on private visits with his family, he said, "We keep them very quiet, and we even register in hotels under a different name."

What name? He isn't telling.

During the press conference, Spielberg was asked if he would consider establishing a home in Israel.

"You'd get no arguments from my family on that one," he

said. "We're just figuring out how to get out of LA. Do you have earthquakes here?"

Jericho Synagogue to be Renovated but Yeshiva Will Stay

Administrators of the yeshiva at the Shalom Al Yisrael synagogue in Jericho have been told the yeshiva can remain in place during the interim agreement with the PLO, ending their month long struggle to fend off an eviction order.

OC Central Command Maj. Gen. Danny Yatom told a group of yeshiva heads and supporters that he had been authorized by Prime Minister Yitzhak Rabin to inform them the eviction notice has been withdrawn.

Recently, the yeshiva received an order to completely clear the premises for needed renovations. The yeshiva's heads were made to understand that, after the renovations, the yeshiva would not be allowed to return to the site, and that the 1,300-year-old synagogue would revert to being strictly an archeological attraction.

This triggered a flurry of demonstrations and protests, including the intervention of Ashkenazi Chief Rabbi Yisrael Lau.

At a meeting, it was agreed that the planned renovations will take place, and that during that time the yeshiva can continue to hold classes in a storeroom. An IDF (Israel Defense Force) source said if the engineer in charge of renovations deems this too dangerous, the yeshiva will be asked to clear the premises, but will be allowed to return immediately after the renovations are completed.

The Cairo agreement, which stipulates the synagogue will remain under the authority of the Religious Affairs Ministry, paved the way for the decision.

Dean Mordechai Rabinovitch said he wants to maintain the yeshiva in the midst of what will likely be a Palestinian autonomous entity because "Jericho remains a holy city, and the synagogue remains a synagogue. Those two aspects are sufficient reason to want to continue a Jewish presence there."

Rabinovitch said the fact there are Arabs nearby who will control their own affairs doesn't affect me. What does affect me is the nature of the security arrangements to be provided for us. These arrangements, he said, have yet to be worked out.

Arafat Pledges to Do More for Samaritans

by Haim Shapiro

PLO Chairman Yasser Arafat has promised the Samaritan community of Nablus that he will do more for them than the Israeli government has done in the past.

The pledge came during a telephone conversation between Arafat and Peleg (Farouk) Altif, secretary of the Samaritan community on Mt. Gerizim, the Samaritan holy place, near Nablus. It was reported in the latest issue of *AB*, the Samaritan bimonthly.

Secular Bearded Men Win Gas Mask Injunction from High Court

by Raine Marcus

The High Court of Justice granted a bearded, secular petitioner a temporary injunction and ordered the State Attorney's Office to explain within 45 days why only religiously observant men may obtain special gas masks with electric blowers.

Lawyer and former MK (member of Knesset—Israel's parliament) Akiva Nof described the decision by the Home Front Command to give only religious men the special masks with blowers as discrimination and a serious breach of individual rights. Nof decided to petition the High Court when he went to replace his gas mask at his local distribution point. There he was told that he would only be allowed to receive a mask with a blower if he signed a form declaring he was religious.

Since Nof is not religious, he refused to sign.

In his petition Nof argued that the special masks should be given to all bearded men, regardless of their religious observance. He accused the state of endangering secular men just because they have beards.

"Bearded men who do not have suitable masks will be forced to shave when the sirens go off," said Nof. "Esthetics are part of man's personality."

He also presented a psychologist's report to Justices Theodore Orr, Eliyahu Matza, and Yitzhak Zamir in support of his petition.

The representative of the State Attorney's Office, Malkiel Blass, argued that there is no reason for the state to spend millions of shekels on hundreds of thousands of men who grow beards "for decorative purposes."

Some 22 million shekels were budgeted for masks for religious men, she said, and bearded secular men will soon be able to purchase masks.

IDF (Israel Defense Forces) Has 45 Days to Answer Why Women Can't be Fighter Pilots

by Evelyn Gordon

The High Court of Justice gave the IDF (Israel Defense Forces) 45 days to explain its refusal to allow women to train as fighter pilots.

The show-cause order, issued by Justice Dalia Dorner, was in response to a petition by 22-year-old South African immigrant Alice Miller. Miller, who holds a civilian pilot's license from South Africa, is slated to be drafted in February, after having first completed a degree in aeronautical engineering. She requested permission to apply for a pilot training course, but was turned down on the grounds that the army doesn't accept women in combat positions.

In her petition to the court, Miller argued that this is pure discrimination. Not only does this policy prevent her from becoming a fighter pilot, but it also bars her from most senior army positions, since even posts such as the chief education officer require experience in combat units. Furthermore, it significantly reduces her chances of entering the civilian aviation field, since companies such as El Al, for instance, give preference to people with air force experience.

The Association for Civil Rights in Israel (ACRI), which prepared the petition, also noted that most Western countries have begun integrating women into combat units — especially the air force — with conspicuous success. There has been no damage to the psychological closeness of these units, nor have women proven physically unable to do the work.

Samaritans Concerned Over Vandalism on Mt. Gerizim

by Haim Shapiro

The tiny Samaritan community is incensed over the fact that vandals from Nablus have been desecrating its holy places on Mt. Gerizim, according to *AB*, the Samaritan fortnightly newspaper.

According to the paper, hundreds and even thousands of young people from Nablus come to the mountain top for picnics, where they drink alcoholic beverages — violating Moslem prohibitions — and often smash the bottles on the stones of the Samaritan holy of holies, the most sacred Samaritan site.

The Mt. Gerizim site is where the Samaritans conduct their annual Pessah sacrifice. The situation on the mountain is causing special concern, given that the area may eventually come under Palestinian rule.

The members of the Samaritan community who live on Mt. Gerizim are unable to do anything about the almost daily acts of sacrilege and thefts of fence-posts and building materials and wanton vandalism, the paper said. The community does not have the authority to fence off the area and members are afraid to

remonstrate with the visitors, for fear some of them may seek revenge.

The officer for religious affairs in the Civil Administration of Judea and Samaria has appointed supervisors to maintain the holy site. However, the paper added, no one expects these workers to be able to control those who have no respect for the holy places of others.

The Samaritan community in Nablus and Mt. Gerizim is about to invest considerable sums in restoring the site, the paper noted, adding that it is hoped that this work will deter some of the troublemakers. On the other hand, it is the Samaritan belief that the site has remained virtually unchanged since the creation of the world and the community does not intend to make major changes now.

The paper noted that the desecration has been widely condemned in Arab circles in Nablus and has been reported in the local Arabic media. Meetings have been set up with various organizations in the city in an attempt to educate the public, the paper said.

Samaritan Immigrants to Get Oleh Status

by Haim Shapiro

Members of the Samaritan community — a group which considers itself part of the people of Israel — who immigrate into Israel proper from the area that was under Jordanian control until June 1967 are to be recognized as full-fledged olim with all the rights that this entails, according to a recent agreement concluded under the auspices of the High Court of Justice.

The agreement followed a petition by members of the Samaritan community, a group whose members are not Jews. Until the Six Day War, the community, which now numbers a little over 600 members, was divided between those who lived in Holon and those who lived in Nablus.

After the war, some of those living in Nablus moved to Holon, often because they married members of the community living there. Originally, the Interior Ministry had granted them the full rights of olim, complete with immediate Israeli citizenship.

However in 1992, under then interior minister Arye Deri, the Ministry changed its policy and refused to recognize Samaritans as olim. Those Samaritans who moved to Holon were not automatically granted citizenship.

Following the petition, the court granted an order *nisi*, calling upon the prime minister and the Interior Minister to show why they should not grant immigrant visas to Samaritans immigrating from Nablus to Israel.

To support the Samaritan position, statements supporting the petition were submitted by Biblical scholar Prof. Shmaryahu Talmon of the Hebrew University, Dr. Menachem Mor, head of the Jewish History Department of Haifa University, and Yisrael Lippel, the prime minister's advisor on religious affairs.

Syria to Buy 250 Tanks from Slovakia

Syria has concluded a deal with Slovakia for 250 advanced battle tanks to upgrade its military might amid stalled peace negotiations with Israel, the leftist newspaper *as-Safir* reported. The pro-Syrian Beirut daily quoted unnamed Western diplomatic sources in Damascus as saying the deal was signed during a recent visit to the Syrian capital by Slovakia's Foreign Minister Eduard Kukan.

As-Safir did not say how much money was involved but noted the deal capped similar arms-buying agreements concluded lately with Russia, China, North Korea and India.

The new contract probably is an extension of previous agreements concluded by Syrian President Hafez Assad's government with Czechoslovakia for the purchase of T-72 battle tanks just before the former Soviet satellite broke into two independent states, *as-Safir* said.

It quoted its Western sources as saying the Syrian drive was motivated by Assad's conviction that Israel was deliberately obstructing progress in the US-sponsored peace talks. "Israel is arming with conventional and nuclear weapons to its teeth," *as-Safir* quoted one of the Damascus-based sources as saying.

Israeli Prime Minister Yitzhak Rabin told the Knesset foreign affairs and defense committee that Syria had dramatically increased its purchase of tanks and mobile artillery in recent months.

Rabin had warned of war with Syria within three to seven years if peace was not reached. His statements drew angry Syrian retorts.

"They are a blatant attempt to falsify facts, blow the peace process and escalate tension" in the Middle East, said the government-published Syrian newspaper *Tishrin*.

Another state-owned Damascus daily, *al-Thawra*, charged Rabin "has a premeditated intention to derail the peace process and to replace it with secret and unilateral deals."

Amman, Cairo to be Offered Part in Reconstruction of Exodus Journey

Israel, Jordan, and Egypt may begin retracing the route of the Exodus from Egypt for tourists if a planned "Negev Safari" project is approved.

The project is one of the ideas to be presented by members of the Israeli delegation to the economic talks with Jordan, Yehiel Admoni, general-manager of the Genesis Fund to Develop the Negev, said during a tour of Mitzpe Ramon. Egypt is also to be offered a share in the project.

Israel would have to invest about \$30 million in the idea, which was drawn up with the cooperation of the Jewish Agency and the Ramat Negev Regional Council.

It would include three routes which would pass through all three countries. One would trace the Exodus route from Egypt, the second would trace the Spice Route from Petra via the Judean Desert to Egypt, while a third would likely go from Jerusalem via the Judean Desert to Eilat.

The project calls for the building of overnight accommodations at stops along the routes in all three countries.

Body of Soldier, Missing Since 1948 War, Found

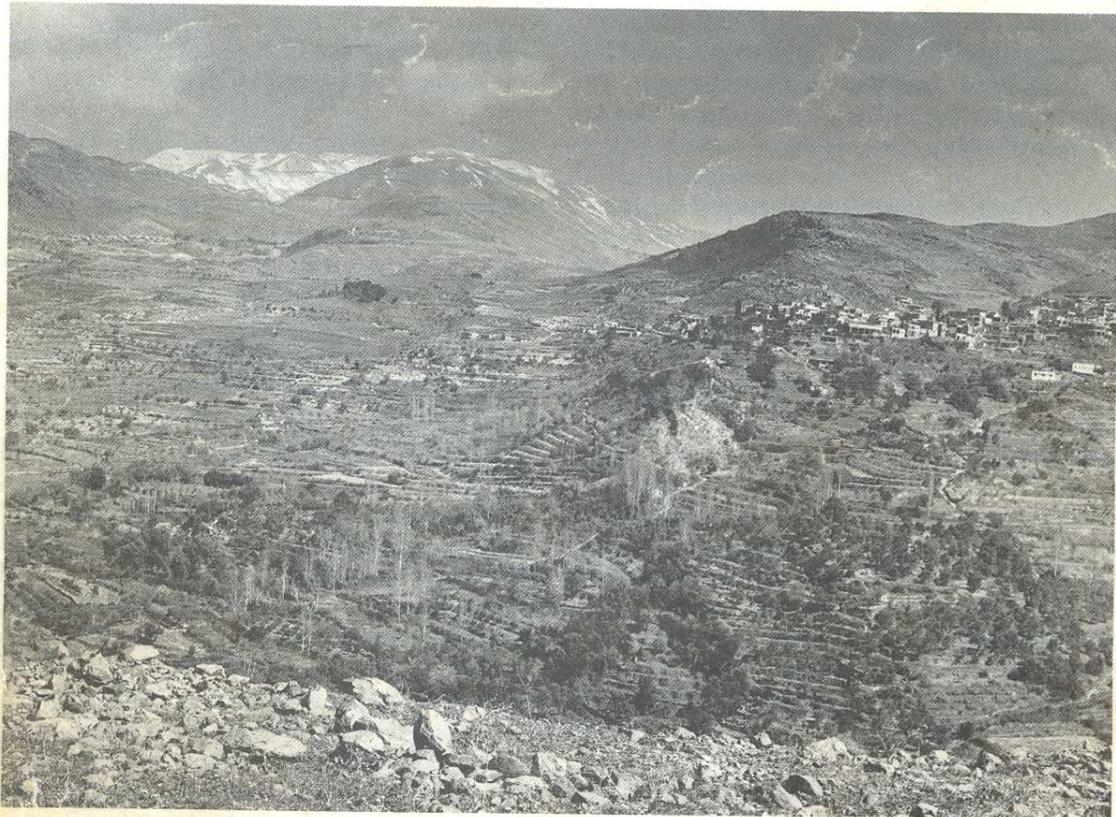
The IDF's missing soldiers unit recently discovered the location of the grave of Lionel Bloch of South Africa, a Mahal volunteer during the War of Independence who was shot down over Syria and listed as missing in action for 46 years.

Bloch was downed in July 1948, during a battle for control of the bridge near Mishmar Hayarden in the Upper Galilee. The body was located in a military cemetery in Nahalat Yitzhak, in the section containing the graves of casualties of the battle of Beit Afa in the Shfela region.

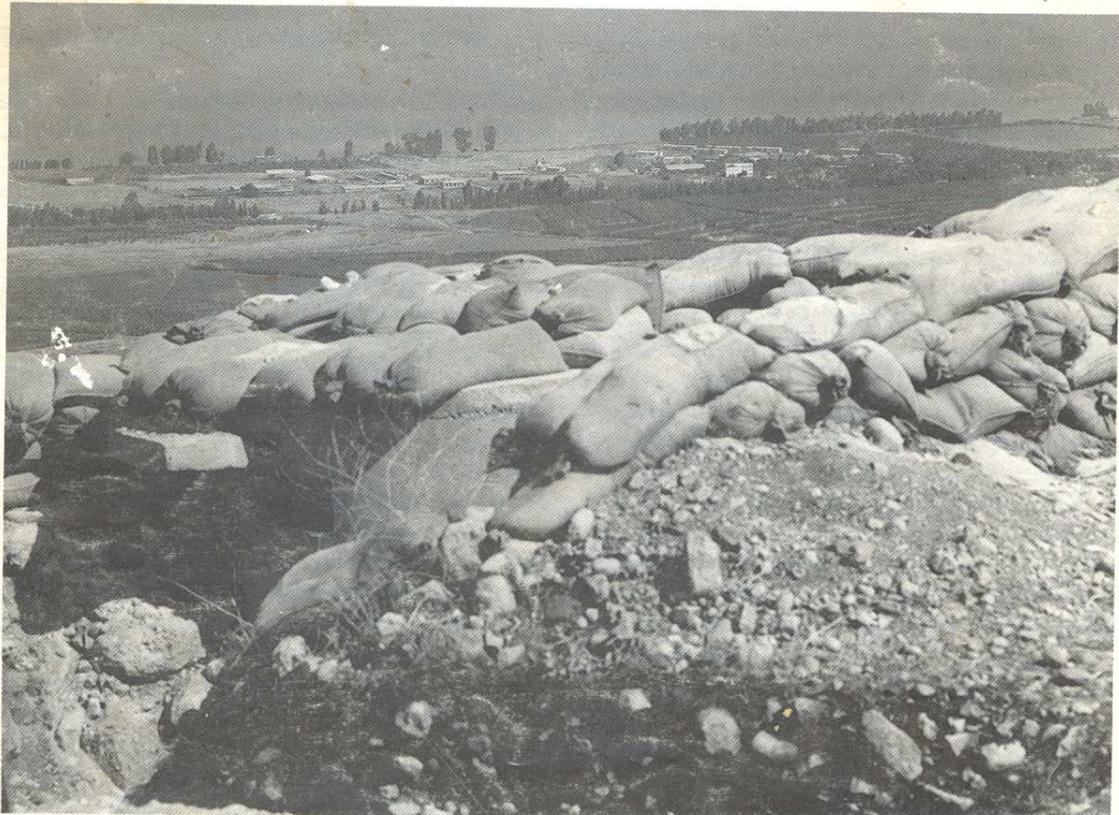
The error was discovered when the army began to review the history of various battles during the 1948 war, in order to issue an updated memorial volume for the war's casualties. During research into the battle at Beit Afa, a discrepancy was discovered between the number of casualties, from the battle, known to have been buried in Nahalat Yitzhak and the number of gravestones in that section of the cemetery. A query to the archives of the Tel Aviv burial society revealed that one of the bodies buried in the "Beit Afa" section had in fact been returned from Syria in October 1949.

Research by the missing person's unit revealed that while Bloch had been taken alive by the Syrians after being shot down, he apparently died the same day and was buried in the Jewish cemetery in Damascus. When Syria returned the body in 1949, they did so with confusing documentation, and a tomb stone with an incorrect name was mistakenly erected over the grave.

*"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)*



Showing part of the Golan Heights, in the north of Israel above the Sea of Galilee. There is snow on Mount Hermon, in the background. In Biblical times the Golan was part of the land of Bashan, belonging to Og, the king of Bashan. (Deu.3:11) Then later, what is known as the Golan Heights today, became a section of the Province of Manassah. In Old Testament times, in the Province of Manassah, there was also a Levitical city called Golan. It was a city of refuge. Josh. 21:27.



An old deserted Syrian army outpost, overlooking farmland in the Golan. Because the Golan is high-ground, and overlooks a good part of Israel, many Israelis are opposed to giving it back to Syria—in a land-for-peace deal