

THE MOUNT ZION REPORTER

Vol. 35

4th Month (July 1989)

No. 7

Probes

Judah '89

Bo, N/A, CAS



Arab shepherds with sheep, in 1919, on the site that later became Ben Yehuda Street, one of the busiest streets in downtown Jerusalem. Traffic became so heavy that it was finally turned into a stylish pedestrian mall. (See recent photo on back cover).

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THE MOUNT ZION REPORTER — PUBLISHED
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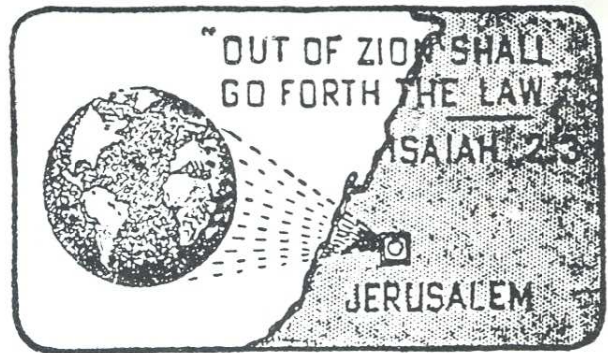
Our Creed: Revelation 12:17

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 (יהודה)

"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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READY,

SET,

CONTACT!



by Jon Gerrish

With Christ comes the emphasis on seeking and saving lost souls whenever and wherever they are to be found (Luke 19:10). His ministry reached thousands of people, and His actions touched their hearts in ways they had never felt before. Miraculously, through Christ's death and resurrection, we also have the power to do the same.

What were His methods?

Personal Contact

Have you ever met a stranger? Are you afraid of meeting new people? Jesus wasn't. He took time to go out of His way and minister to people — even the most rejected souls. By the mercies of God, we too can transform our minds (Rom. 12:2) to become new and fearless creatures able to meet and share with anyone, and face any problem. With our eyes on Jesus, we will receive the willingness to go. If you lack the boldness for this, pray and ask for it — you might be surprised.

Kindness

If a person shows no kindness, acts rudely or ill-mannered, how effective can his testimony and

ministry be? Jesus displayed acts of kindness to those who were in need, because this is the key to reaching the heart. Without this expression of love, the result of our witness will lead to conflicts or debates, and eventually failure. We are urged to put on hearts of kindness (Col. 3:12); so, if you find it difficult to act kindly towards people, and lack compassion — ask for it!

Live It

Our goal should be to strive for that perfection in our lives which Christ illustrated in His life. By placing Jesus first, and concentrating on Him, His attributes become manifested in us. His spirit can lead us to needy people, and give us guidance and discernment to meet their needs. But, how can we give what we don't have? If we don't live His example, how can we be effective (1 Cor. 4:9)? So, live it!

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

Prepare yourselves, and be ready to make contact for Christ. The rewards are heavenly.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3).



Illegal Jewish Immigrants Coming Ashore on Beach Near Herzliya, During Pre-State Days.

The Jewish People and the Land of Israel: Return, Restoration and Redemption

by Clarence H. Wagner, Jr.

In the days before Messiah comes, we know from Bible prophecy that many things will occur to show us the signs of the time. Obviously, for students of the Bible, this would be an exciting time as we would see the hand of God interacting with the world we live in. God is not just a God of history, but a God of the here and now. Just because the Bible canon was closed 2,000 years ago, doesn't mean that God stopped acting, or telling us through His Word what He would do. Fortunately for us alive today, we are once again living in very active 'Bible days,' as prophecy is being unfolded before our eyes.

Concerning Israel and the Jewish people, many

prophetic passages make it very clear that the Lord would embark on a plan to bring the Jewish people back to the land of Israel, restore the land, and redeem the hearts of the people. He would do this not only to fulfill His promises made to them centuries ago, but to show the nations that the God of Israel is not dead, but alive and well and a God to be recognized and worshipped.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall

increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord." Ezekiel 36:8-11.

"And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be



The "illegal" immigrants' ship "Theodor Herzl" reaches the port of Haifa, 1947.

sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezekiel 36: 23-27.

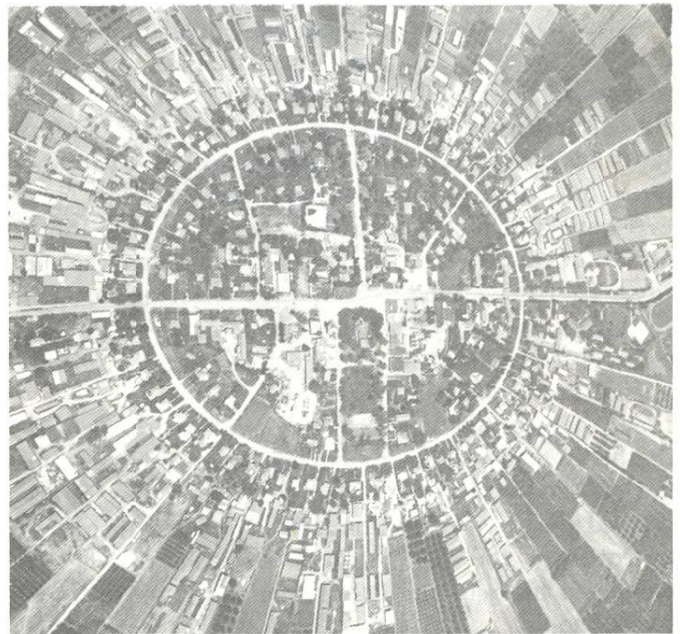
"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:11, 14-15.

While these Scripture passages have not been completely fulfilled, they are definitely in process, as we have seen the Jewish people brought from among the nations to the land of their forefathers, and the land being restored in the past 40 years of nationhood. Ezekiel 38 and 39 even speaks of defending Israel and her inhabitants in a yet to be fought war for a purpose. . . so that both the house of Israel (the Jewish people) AND the nations will once again recognize the Lord God of Israel.

"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel." Ezekiel 39:7.

It is interesting to note that in this passage, and in the others cited previously, that Israel is not regathered as a 'holy and sanctified' people, but that this sanctification is part of the process of the return restoration and the fuller revelation of the God of Israel in their midst. Many critics of Israel within Church circles have pointed to Israel's failings as a nation as 'proof' that God has nothing to do with the modern state. The complete sanctification of Israel as a holy nation before the Lord has yet to be fulfilled in the plan of return, restoration and redemption. If we were to judge the Church on the same basis used by these critics of Israel, it would also fail the test, leaving us with the wrong assumption that God has nothing to do with the Church either.

Once we understand how Israel 'fits into' God's redemptive plan for the world, it's easy to understand why the secular world seems to come against Israel at every turn. It is as though the secular press is sitting on the fence as a vulture, waiting for Israel to make a mistake. Then, they jump on their soapbox to point an accusing finger at her. After all, "Israel is supposed to be a light unto the nations." While this is true, and in many ways she is even



Nahalal, the first moshav (farming community) in the State of Israel.

today, there is still more in God's redemptive work that must be done to fulfill His vision for Israel. In the meantime, Israel and the Jewish people are subject to the same human failings as all of us. Nevertheless, just because Israel does make mistakes, is no reason to eliminate her from the nations, as might be the desire of many of her critics.

Just as the secular world is generally against Biblical values of God and righteous living, e.g., it is for abortion, for gay rights, against prayer in school, for 'free love' (before AIDS put on the brakes) and now advocates 'safe sex', endorses divorce, etc., it often pits itself against Israel. It is interesting to take

(continued on next page)

QUESTION. —

ANSWER. —

Many Jews equate those suffering images of the 'lamb' spoken of in Isaiah to be the physical sufferings of the Jewish people throughout history and especially during the holocaust in this century. Certainly there are verses which speak of the troubles of Jacob, such as: Deut 31:17, Psalm 25:22, and others. Yet the passages in Isaiah 53 speak of a single lamb being slaughtered for man's atonement with God in a very descriptive manner. The suffering lamb is easily seen as Jesus by Christian eyes, but not so clearly by the Jews, and for several good reasons.

A Jew might convert in medieval Christian Spain, for instance, to elevate himself to first class citizenship thereby obtaining rights and privileges which were not allowed to persons of his former third class status. In fact, thousands of Jews did convert (theoretically) to gain that status, but secretly continued practicing Judaism. These Jews were known as "Morranos," and during the Spanish Inquisition they were much disliked and greatly persecuted. Even Jews who discontinued secret practice and faithfully served the Christian establishment — "Conversos" — eventually also suffered persecution mainly because they were not trusted.

On the other hand, if a Jew converts without force, whether in medieval Spain or today, he is considered to be "cut off" and "dead" to his family. In their eyes, he has accepted the very institution that persecuted them, and consequently, the Gentile ways. It means that he has abandoned his faith and its tradition and ultimately, the Jewish people.

From the Jewish perspective, the very name "Christianity" or anything having to do with Christ meant persecution and death. This persuasion remains strong among many Jews, especially in orthodox circles. For them, it is just as impossible to convert to Christianity, as it is for a Christian to convert to Buddhism.

Messianic Judaism, which does not require a believing Jew to leave his people or join a Christian church, is more acceptable to many Jews, since it is, in essence, a movement of Jews who simply recognize Jesus as the Jewish Messiah. However, for the same reason, many orthodox Jews view it with even more suspicion than they would mainstream Christianity.

options: he can continue to ask why they do not see, and possibly remain in the dark himself, or, he might consider these words in Romans chapter 11. After quoting Psalms 69:23, Paul says of Israel, “they did not stumble so as to fall, did they? May it never be! But by their transgression, salvation has come to the Gentiles, to make them jealous.” (Romans 11:11). David may have decreed blindness on Israel out of wrath or disheartenment, but the Lord used it for a great purpose — for our salvation.

If Jesus is represented in Old Testament passages, and if He is indeed the Messiah (as we believe), then the task of the Christian is to make Jews jealous. How? By using sensitivity and understanding towards them, and by remembering what wrongs have been done to them in the name of Christianity. Most of all, by living the example which Jesus demonstrated — the example of love.

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(continued from page 5)

notice that what God is usually for, the world is usually against. So, it is no surprise that Israel is on the world's 'hit list,' too.

What is surprising, though, is when Christians who love the Lord and the Bible, seemingly join the world in their castigation of Israel. I am certain it is because they have not thoroughly read their Bible and do not understand that God has not given up on Israel and broken His covenants with the Jewish people.

While in some churches it may be taught that the Church has replaced Israel as 'the apple of God's eye' and heir to the covenants, hopes, and promises, if one searches the Scriptures, they do not teach this anywhere. It can be found that the Christians are the adopted sons of Abraham, grafted into the tree of Israel, and 'made near' to the 'commonwealth' of Israel . . . the covenants of promise . . . and the hope given by God to Israel. In fact, it can be found that Christians are 'spiritual Israel.' But, nowhere does the Bible say that the Church has usurped that which was given to physical Israel and the Jewish people, cutting them off from His mercy. (Read Romans 9-11).

Where do you find yourself in the conflict? Have you joined the world in its condemnation of Israel, based on what you have seen in the media?

The decision is yours. However, reflect on the Zechariah passage above, and consider where you will be if you take the side against that which the Lord is defending. Simply put, if you join the world on this one, get a box of Band-aids, because you will suffer the world's fate . . . you will be 'cut assunder.' With or without us, the Lord will fulfill His plan for Israel. Personally, I want to be part of that plan.

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His Wonderland Regained

by Aviva Whetstone
Judean Hills, Israel

One amazing thing we have noticed about Israel is how comparatively close together everything is — as the crow flies, at least. It may take many twists and turns to get anywhere, but the whole country is no bigger than the state of New Jersey in the U.S.A. or the Island of Sicily in the Mediterranean. Thus it seems that just over the next hill or maybe around the next corner is another Biblical site — in this land so filled with history.



Israel is literally a land of hills and valleys, rocks and caves, and . . . white cities. The latter are built primarily of the whitish Jerusalem stone, which may reflect a rose color or even appear gold in the sunset. Aside from the coastal areas, the villages, towns, and cities are mostly built on the tops or sides of hills. For centuries, this not only provided a greater vantage point for defense purposes, but left the rich valleys free for agriculture.

Because of the varied terrain, few roads are straight in this land (an understatement). But numerous little paths wind up and around the many uninhabited hills. Until the recent unrest, large or small groups of young people — Jews, Arabs, and tourists alike — could roam freely or even camp out for days without fear or danger, and enjoy the wonders of the countryside in its natural state.

In the heart of the Judean Hills is the Valley of Elah (pronounced Ay-lah) where King David selected from a brook the stone that downed the giant, Goliath. Just over the next hill or two are three small villages. It was on up the hillside from one of these that my husband and I wandered repeatedly in the early spring of '87. (Since then,

arsonous fires have ravished that hill and others around the country, but miraculously, the wonders of nature returned to our hill.) One day on the way home from our stroll, I kept thinking, "If I were just an artist . . . !" But I knew, at best, I could only try to recapture those beauties with words. That night, the following verses resulted:

*I found a tiny wonderland
on top of yonder hill
where flowers thrive amongst the rocks
and all is hushed and still.
No man has cultivated there;
no chariot has run.
But Mother Earth outdid herself
with rain, pure air and sun.*

*The scrubby rose with heart-shaped bud,
the iris etched in blue,
the cyclamen spawned from the rock —
each blends its vibrant hue,
while tiny, shapely miniatures
with faces all aglow
preside in all their glory,
for our Father made them so.*

*How could I ever doubt He cares
for me, His lowly child,
when He has lavished on one hill
such beauties we call "wild"!
When life deals ill, with blow on blow —
so hard the path, and steep —
He reaches out His gentle hand
and lifts us from the deep.*

*I'm sure it grieves our Father sore
that in the world He made
are wars, atrocities and hate
while brothers are betrayed.
But someday there will come a halt,
and love again will reign.
So let's enjoy each preview
of His wonderland regained.*

Yes, this is only a miniature preview. Someday this land will again know the peace God ordained it to have. Then brothers will dwell together in love and unity. Then, too, the whole world will thrive in a wonderland of God's ingenious creation.

Let us never cease to pray for that day. And let us read the scriptures with new eyes and renewed courage and vision. For that day will surely come. O Lord, may it be soon, we pray. □

Extracts From Readers' Letters

JAMAICA.—

Dear Brother Fauth,

Greetings in the holy name of Jesus. I pray that when these few lines reach you everyone will be in the best of health.

Thanks for your letter that came in response to my question.

Please pray with me and for me to get wisdom, knowledge, understanding and a good memory.

Could you please rush me a calendar, as the church where I now worship has none. We are trying to fix up the church building, as it got damaged by hurricane Gilbert. Please pray for us as we pray for you.

May God bless and keep you all from the dangers of this world.

Your sister in Christ,
M.M.

AUSTRALIA.—

Greetings from Melbourne,

Over the last few months we have not been idle and have been involved with various activities.

Our main "work" is outside of our regular sabbath gatherings and it consists of a deep involvement with "The Australia-Israel Friendship Association". This group is formed by Jewish and non-Jewish people who have a common interest in extending a hand of friendship toward Israel. As a small country Israel is continually subjected to negative publicity and our group, in a small way, provides a counter balance which hopefully inspires the people we meet to maintain a positive image.

The brethren here send their greetings to you.

J. and P. M.

TEXAS.—

Dear Brother Gordon,

Greetings in Jesus name. God is blessing the work here. We had to open two Sunday school rooms for the children. They are eager to learn the Bible.

Thank you for the tapes. We love the songs the Sonbeams sing. We pray much for Israel and for the work you are doing.

Your sister and fellow servant,
E.L.

NIGERIA.—

Dear Brethren,

Please send me *The Mount Zion Reporter*, magazine because I love to receive news from the Land of Israel. I saw one of your magazines, belonging to one of our church members, and read it. It was so interesting. Please try your best to send it.

God bless you abundantly.

Your brother,
N.O.

KENYA.—

Dear Gordon Fauth,

I am glad to greet you in the name of Yeshua, the Messiah. How are you there in Jerusalem? God has blessed us here with rain, and we have planted maize. It is the main crop grown here for food and sale. At church we were also blessed to get new converts (praise His name). Your prayers are appreciated. Please send me a calendar if you have one for this year.

I pray that the Heavenly Father will protect and bless you there in Jerusalem, and your ministry.

Your brother in the Lord,
A.C.

LONDON, ENGLAND.—

Dear Mr. Fauth,

Greetings from all in London.

Times are really getting desperate. It is very sad now to see that Israel is becoming 'isolated' by herself, but you are not isolated from God. The world might be against you because they want you to make peace, peace with people that you don't know if to trust, but remember that God is with Israel

Yours truly,
C.J.

SWEDEN.—

Dear Friends in Jerusalem,

Thank you very much for the letter I received about a month ago. I hope you are well. I have heard much of the trouble in Israel. But the Prince of Peace shall come and do justice and righteousness; the "midnight hour" is near. Let us pray for the peace of Jerusalem and for each other.

May God bless you and your work there.

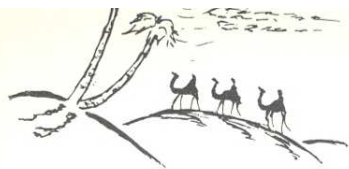
Your sister in Christ Jesus,
K.L.

Dear Readers,

Please write to us with your testimonies, your views on current events concerning Israel, issues that concern Christians, and points about Bible teachings and doctrines.

THE BANK ACCOUNT WORTHWHILE

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." — These are the words of Jesus as we have them recorded in Matthew 6:19, 20.



Life in Israel

by Naomi Fauth



Shalom!

Greetings from Jerusalem. We still greet one another here with the greeting of peace. We have much to be thankful for, even though the trouble and unrest in the Land continue.

I have stayed up tonight to do my little piece for the 'Reporter' as again they are waiting for it. Most everyone is asleep in our house. It is past midnight. The house is quiet except for the sound of crickets chirping in the church yard below, and there is coming from across the valley the sound of music and celebration. It is coming from a spot on Mt. Zion, where there are often weddings.



Kristina and I recently attended a Carillon concert at the Y.M.C.A. It was different from most music concerts. Everyone sat outside. It was a pleasant evening. Shirley Wolfort's full and clear soprano voice was very lovely as she stood on the entrance platform before the 'Y' and sang with some of the numbers. Her amplified voice blended and carried well, along with the loud sound of the bells. She is from the Christian community here. One of the songs she sang was "Rejoice Greatly, O Daughter of Zion," taken from Handel's 'Messiah.' The Carillonneur was Mar Bruinzeel, a young man from Holland. The Jerusalem Y.M.C.A. in the new city is very large and beautifully constructed. With its tall bell tower, it has become one of the modern day landmarks of Jerusalem.

We had the Passover service this year in my Mother and Father's old home, at the Baka place. There was a quiet and beautiful spirit throughout the service. At the close, there was a spirit of praise and thanksgiving. In the small gathering were people from eight or nine different countries. Peter Muchina, from Kenya, helped officiate. My cousin, Charles Carpenter, and his wife, Grace, were with us too. They were visiting from Los Angeles. It was a real occasion to see them once again, even though only for a short time.

We recently had the windshield and windows of our car broken out by Arab youths with stones. Our son Naphtali took guests (Brother Peter from Kenya and Brother and Sister Wheeler from England) to visit Solomon's Pools. I prayed an extra prayer when they told me they were going there. I remembered a few times when I had been along on trips there, and I had felt this terrible cold, hostile feeling — and this was in better times — and I was always glad to get away and back to Jerusalem. We just thank the Lord no one was hurt.

Our cousin, Benjamin Fauth, and his wife, Jennifer, have a little girl now. Her name is Ella. She was born in Jerusalem and is their first child. Benjamin received leave from the army to stay a week with his wife and baby after the birth. He had just witnessed the death of a

friend in his unit, when a large rock was dropped deliberately from a building as they passed by. He told us in detail how terrible it was.

We have three more new babies. They are all in the States though, and so we have not seen them. My niece Anita gave birth to Steven, her first born. Then our oldest daughter, Priscilla, gave birth to Joshua, her first born. Then came little James, our son Ezra's third child. We thank the Lord for undertaking for each one. Little Christopher, who lives close by in Jerusalem, will soon be one year old. He is also the first born of my niece Leora (Dugger) Lawrence. His father, Ian, is a good, steady help in the work here.

Priscilla was married in Oregon, nearly two years ago. We were not able to attend the wedding. Our friend, Kristina, usually goes every summer to some far away place, and she managed to be there. Priscilla told her that if her mother could not come, then the next best thing was for Kristina to sit in



Christopher

her mother's place. After the wedding, Kristina went on to Alaska to visit friends in mission work there that she had met when they were visiting us in Israel. When she returned to Jerusalem, she stood behind the pulpit in the Jerusalem church and told us in tears about the wedding and also about her trip. I never thought before that I could be as close to anyone that doesn't believe in Jesus the same as I do. Kristina is Jewish.

Priscilla's wedding took place in a little country church located a few miles south of Salem, Oregon, in the Willamette Valley. She chose the church because my father pastored there for quite a few years, before coming to Israel to stay. We lived in the little white house across the road from the church. It was the last home where we (my mother and father and the children) were all together as a family. Priscilla had a big wedding with many attending. She made her own dress, and brought much of Israel into the occasion. That day, for one hour, the church there was connected with Jerusalem by phone. We borrowed a special phone here for the event, that filled the room with sound so everyone could hear. So, from Jerusalem at the right time in the ceremony, my husband gave away his daughter. The groom's name was Michael Hawkins. He is of Church of God 7th Day background. His father, Haskel, is a minister. His grandfather, Enos, who has passed away since the wedding, was also a minister.

(continued on page 11)

Good Health Department

Mosquitos of the Mind — and Overcoming Them

Did I *really* lock the door? Did I *really* turn off the oven? During the daily routine of life, thousands of thoughts flash through our minds and control the way we act. These are the normal, sub-conscious thoughts that enable us to function properly and at will. However, sometimes normal *doubts*, which we all have as part of this thought process, become magnified out of all proportion to reality — and that's where the trouble begins.

A new book entitled, "The Boy Who Couldn't Stop Washing," by Dr. Judith L. Rapoport, has shed light on a little understood disorder of the mind called OCD (Obsessive-Compulsive Disorder).

It turns out that an estimated 3 million to 7 million Americans suffer from OCD, which until recently has been practically unheard of possibly due to a tendency for its victims to hide their problem, sometimes thinking that they're going mad. "Am I really crazy, doctor?" asked one patient of Wayne Goodman, a Yale Medical School psychiatrist who is head of the OCD clinic at the Connecticut Mental Health Center. "No," Goodman answered, "But your symptoms are pretty crazy."

In her book, Dr. Rapoport brings out the experiences of certain people who've been hounded by OCD.

One boy in sixth grade found that he had to have everything symmetrically balanced. He would put his shoes down in a certain way, he had to write perfectly, and when taking tests, the boxes on the computerized answer sheet had to be shaded in just right. He was so careful at this that he never had time to finish a test. On his newspaper rounds, he would retrace his route over and over again to see if he'd missed a delivery. Although these activities took up such a great amount of his daily life, he never knew why he was displaying such behavior, or where it came from.

Dr. Michael Jenike, of Massachusetts General Hospital, commented, "It's not a disorder of weird people. We all work with these people — they're everywhere." In describing the worst case he had seen, Dr. Jenike tells of a woman in her 40s whose affliction caused her to spend up to 13 hours a day washing her hands and her house. Her own description of the experience was "hell."

"Before she could use the soap, she had to use some bleach on the soap to make sure the bar was clean. Before that, she had to use Ajax on the bleach

bottle. And this went on and on. If she happened to bump the edge of the sink while she was doing this, it would set off another hour and a half, two hours of ritual. She didn't really think there were germs there. It was just a feeling." And that, perhaps, is the key to the affliction: its victims know, rationally, that their fears are groundless, but nevertheless, these fears are allowed to dominate their lives.

OCD differs from schizophrenia in that its sufferers know how crazy their behaviour is, and it's this knowledge that causes such great distress and anxiety. Those driven to seek treatment, are usually amazed when they discover that other people have been going through similar problems.

"Stickiness" was the feeling described by the boy of the book's title, who had been used to spending three hours a day in the shower to get rid of the sensation. Another woman, a registered nurse, developed suicidal thoughts after searching obsessively for two missing pieces of her daughter's Mickey Mouse puzzle — even though on one level she knew this was ridiculous.

Missing Body

Patricia Perkins, a lawyer, is head of the OCD Foundation in North Haven, Connecticut, a self-help organization founded by former patients. She is also a former sufferer. She would feel that she had run a person over every time her car hit a bump in the road; this would compel her to drive around the block, back to the scene, to look for a body. She would do this repeatedly. Each time she found nothing, she would think, "In the three minutes it took me to come around again, the police picked up the body and cleaned up the scene completely. Rationally, she knew this was impossible, but like all OCD victims, she could not be convinced by her own senses.

OCD reveals itself in different ways with different people, but the inability to trust one's own reason seems always to be part of the symptoms. In France, the disorder is called *Folie de Doute*, or the "doubting disease" — an apt term.

Doctors don't know what causes the disorder, although plenty of theories have been put forward, and it's worth mentioning that all normal people could probably identify with some aspect of OCD, even if only to a very mild degree. We sometimes wonder if we turned the heater off when we left the room; and sometimes we go back to check, even though we are ninety-nine per-cent certain that we did. This is normal, cautious, behaviour, and as long as it does not become compulsive, it is beneficial. However, after checking, we will be one-hundred per-cent certain and will worry no longer; the OCD

sufferer will be unable to cross that threshold, and will keep going back, again and again.

Rapoport thinks the nesting and food-hoarding instincts of animals could have some relation to a mechanism in the human brain which triggers off unwanted behavior. Some relief has come through drug therapy using Clomipramine, which is a potent anti-depressant (trade name Anafranil), but the treatment doesn't help everyone, and can have bad side effects. In America the drug is approved for "investigative" use only. Other good results have come from self-help groups like the one at the Connecticut Foundation, where people can discuss their problems more easily through identifying and relating to the experiences of others.

It should also be mentioned that diet may play a role in OCD, as in many other disorders. "A healthy body makes for a healthy mind." Depression and other emotional disorders have often been linked to nutritional deficiencies, and it would be reasonable to suppose that this is sometimes true of OCD. Unless the brain is supplied with the many nutrients it needs to function properly, there are mechanisms that can go wrong and lead to all kinds of disorders.

As Christians, we know the importance of close fellowship, and the need to find people that we can trust. As is often the case, in sharing an experience with someone else, we discover that they too have similar problems and needs with which we can help. Self-consciousness, embarrassment or pride can severely restrict the Lord's work within a fellowship, while sharing can act to evaporate the mystery and fear of a problem, and turn it into something that we can face and then deal with.

The Truth

The enemy, Satan, knows us well, and is always seeking ways to discourage us and render us ineffective for the Lord's service. He wants us to think that our individual problems are peculiar to us, and that we are failures — beyond help. Well, we've got an answer for him, and it's Jesus! The Lord Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32). Shortly after that, He said, "If the Son therefore shall make you free, ye shall be free indeed." Hallelujah! Jesus, our Wonderful Counsellor, came to make the captives free (Luke 4:18). It's Him we need to be constantly in touch with in a deep way, and we need to *know* that we *know* that we know Him! Only then can we expect His resurrection power to be continually working in our lives.

Knowing God and staying alert will more and more be proven the needed formula for combatting darkness, disease and disorders which show up in the form of things like OCD. More and more, as that final day draws nearer, when the Lord will return in all-powerful splendor and majesty, and wipe every tear from our eyes.

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. No weapon that is formed against thee shall prosper . . . This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah 54:11, 14, 17).

THAT VIBRANT HOPE

*Hope may seem an illusive thing,
Beyond our grasp
As a bird on the wing.
Yet when it is stayed and our anchor holds,
We're caught up in wonder
As it unfolds. (Heb. 6:19).*

*It isn't a phantom or merely a dream,
A myth, an illusion
That's never seen.
It's alive and vibrant — as real as the breeze,
The rain that falls
Or the air we breathe. (Jer. 17:7,8).*

*So don't give up — keep hoping, my friend,
For hope builds faith,
Fulfilled in the end.
And it's only a prayer and a praise away
That hope brings joy
And strength for the day. (Neh. 8:10).*

— Aviva Whetstone

Life in Israel

(cont. from page 9)

When I was a young girl at home in Oregon, Mrs. Priscilla Wiltsy taught us music. She is a very dear and old-time friend and still remains a part of my life until today. I was glad that she was able to be at the wedding. I might share now another thought from memories of past days when Priscilla was a little girl — memories that live in a mother's heart. She was verily old enough to hold a pencil and draw a little. From that time and for years after, she spent much of her time drawing princesses and brides. It was the dresses she liked so much. She was interested in, and in love with, the brides' wedding garments.

So should all of us, spiritually, be so concerned, especially in these tremendous days. We are also talking about royalty and the bride of a king. The Bride without spot or wrinkle hath made herself ready. (Eph. 5: 27 and Rev. 19: 7).

The celebrating on Mt. Zion is quiet now. There is a soft breeze in the trees by the window. It seems I am almost through with the many things this day has asked of me. Please pray for Jerusalem and for the work we feel called to do. May He continue to bless and keep you.

Your sister,
Naomi Fauth.

Has the PLO Really Changed?

by Jean Dill, Julia Rawson, Dianna Hassler

Recent months have seen more changes in the Palestinian situation vis-a-vis Israel than the preceding twenty years. The *intifada* uprising in the West Bank and Gaza is, of course, the most visible of these. Destroying the status quo which existed since Israel came into control of these territories in 1967, it continues to rock the land with violence and bloodshed.

Another change — if we can believe it — occurred within the PLO, Israel's bitterest enemy, when its head, Yasser Arafat, pledged that the organization had forsaken terror and now recognized Israel's right to exist. Not surprisingly, the timing of the PLO's diplomatic initiative gave grounds for some skepticism, particularly in light of its past actions. The debate over its motives continues, and time will probably provide the best evidence of whether "a leopard can change its spots." However, we thought that we would examine the issue; and, while providing some of the viewpoints currently heard here in Israel, we will take a close look at what the PLO's own charter says.

Many of Israel's leaders, including Prime Minister Shamir, have dismissed the PLO's statements as "lies." Opinions among Israelis are sharply divided, but most seem to take this view.

We recently had an interview with Yohanan Ramati, director of The Jerusalem Institute for Western Defence, to discuss his views on the situation. The following are some of his remarks:

"The PLO is a little difficult to establish, because they are lying all the time. I would not take their pronouncements about their readiness for peace results at face value. It is important to remember what the objective is, not what is being said. The objective is to weaken us. To get us out of these frontiers in which we can defend ourselves and into frontiers where we cannot defend ourselves. That is the object. Within that framework, they are ready to lie, say anything that will get them what they want. Just as the Russians are ready to do almost anything to get us to the international conference.

You always have to remember what the people are aiming at. To expect that the aims of the PLO have suddenly changed in 1989, after they have remained unchanged for 25 years, is ridiculous.

The objectives are the same objectives they put down in the Palestinian Covenant. The means of getting these objectives have changed. I think it is perfectly clear to the PLO that if we make the concessions which they want from us, we will not be able to survive. The important thing is to get us to make the concessions. It is also clear to them it is not so easy to get this out of us by war. There are risks involved in a war."

On one hand we have the announcements of stopping terrorism, on the other hand the infiltration on the Lebanese front. You have, for the time, a campaign against any Palestinian Arab who wants to come to terms with us. Any basis which is acceptable to us doesn't satisfy the PLO.

To negotiate with them is fruitless. What are you going to talk to them about? The only thing you can talk to them about is giving them some of our territory. The only thing that interests them is going back to the boundaries of 1967, to control East Jerusalem, to control Judea, Samaria and Gaza; after that, they will have all kinds of other demands. But this is the first stage, and this they want. We cannot talk to them about it. We cannot talk to anybody about it."

It is indeed true that up until lately the PLO made no bones about its desire to destroy Israel. At a conference in Venezuela, in 1980, Yasser Arafat described the PLO's aims as follows:

"Peace for us means the destruction of Israel. We are preparing for an all-out war which will last for generations . . . We shall not rest until the day when we return to our home, and until we destroy Israel . . . The destruction of Israel is the goal of our struggle, and the guidelines of that struggle have remained firm since the establishment of Fatah in 1965:

1. Revolutionary violence is the only means for the liberation of the land of our fathers.

2. The goal of that violence is the destruction of Zionism in all its political, economic and military forms and its expulsion from Palestine.

3. Our revolutionary activity must remain independent of any party or state control.

4. This action will be one of long duration. We know that the intention of some of the Arab leaders is to solve the conflict by peaceful means. When this occurs we shall oppose it."

The Palestinian National Covenant, which serves as the Charter of the PLO, says essentially the same things. We are listing some of the articles from this document. Remember, as you read the following, that in 1967, when Israel occupied the West Bank and Gaza Strip, there was no sovereign Palestinian state or government there. The West Bank was a matter of dispute. Jordan had occupied this territory in 1948, and in 1950 had annexed it. Since it possessed no legal title to the territory, only Pakistan and Britain gave recognition to this illegal annexation.

Some Articles of the Palestinian National Covenant

Article 1: Palestine is the homeland of the Palestinian Arab people and an integral part of the great Arab homeland, and the people of Palestine is a part of the Arab nation.

Article 2: Palestine with its boundaries that existed at the time of the British Mandate is an integral regional unit.

Article 3: The Palestinian Arab people possesses the legal right to its homeland, and when the liberation of its homeland is completed it will exercise self-determination solely according to its own will and choice.

Article 4: The Palestinian personality is an innate, persistent characteristic that does not disappear, and it is transferred from fathers to sons. The Zionist occupation, and the dispersal of the Palestinian Arab people as a result of the disasters which came over it, do not deprive it of its Palestinian personality and affiliation and do not nullify them.

Article 5: The Palestinians are the Arab citizens who were living permanently in Palestine until 1947, whether they were expelled from there or remained. Whoever is born to a Palestinian Arab father after this date, within Palestine or outside it, is a Palestinian.

Article 6: Jews who were living permanently in Palestine until the beginning of the Zionist invasion will be considered Palestinians.

Article 7: The Palestinian affiliation and the material, spiritual and historical tie with Palestine are permanent realities. The upbringing of the Palestinian individual in an Arab and revolutionary fashion, the undertaking of all means of forging consciousness and training the Palestinian, in order to acquaint him profoundly with his homeland, spiritually and materially, and preparing him for the conflict and the armed struggle, as well as for the sacrifice of his property and his life to restore his homeland, until the liberation — all this is a national duty.

Article 9: Armed struggle is the only way to liberate Palestine and is therefore a strategy and not tactics. The Palestinian Arab people affirms its absolute resolution and abiding determination to pursue the armed struggle and to march forward toward the armed popular revolution, to liberate its homeland and return to it, to maintain its right to a natural life in it, and to exercise its right of self-determination in it and sovereignty over it.

Article 15: The liberation of Palestine, from an Arab viewpoint, is a national ('qawmi') duty to repulse the Zionist, imperialist invasion from the great Arab homeland and to purge the Zionist presence from Palestine. Its full responsibilities fall upon the Arab nation, peoples and governments, with the Palestinian Arab people at their head.

Article 20: The Balfour Declaration, the Mandate document, and what has been based upon them are considered null and void. The claim of a historical or spiritual tie between Jews and Palestine does not tally with historical realities nor with the constituents of statehood in their true sense. Judaism, in its character as a religion of revelation, is not a nationality with an independent existence. Likewise, the Jews are not one people with an independent personality. They are rather citizens of the states to which they belong.

Article 21: The Palestinian Arab people, in expressing itself through the armed Palestinian revolution, rejects every solution that is a substitute for a complete liberation of Palestine, and rejects all plans that aim at the settlement of the Palestine issue or its internationalization.

History of the Palestinian National Covenant

The Palestinian National Covenant is perhaps the most important document of this stage of the Israel-Arab conflict, especially with regard to the Arab Palestinian side. It represents a summation of the official position of the Palestinian organizations in the conflict.

The previous version of the Covenant was adopted by the First Palestinian Congress, which convened in Jerusalem in May, 1964 at the time of the establishment of the Palestine Liberation Organization (PLO). In the official English translation of the previous version, it was called "Covenant" and not "Charter," in order to emphasize its national sanctity, and the introductory words to the Covenant conclude with an oath to implement it.

The Congress stipulated that a Palestinian National Council, the highest institution of the Palestinian organizations, would meet periodically, and that a two-thirds majority of the Council members would be required to amend the Covenant. As a result of the changes which came about in the Palestine Liberation Organization after the Six Day War (1967) the Palestinian National Council convened in Cairo for its fourth session on July 10-17, 1968 and amended the Covenant to its present form. It should be noted that representatives of almost all the Palestinian organizations existing in Arab countries participated in this session, including all the fedayeen organizations. Fatah and the fedayeen organizations under its influence had thirty-seven representatives in the National Council of one hundred members, and the Popular Front had ten. Fatah's style is recognizable in the new Covenant. This amended version was certainly not formulated casually; it represents a position that was seriously considered and weighed.

The main principles which were set down in the Covenant are:

In the Palestinian State only Jews who lived in Palestine before 1917 will be recognized as citizens (Article 6).

Only the Palestinian Arabs possess the right of self-determination, and the entire country belongs to them (Articles 3 and 21).

Any solution that does not involve total liberation of the country is rejected. This aim cannot be achieved politically; it can only be accomplished militarily (Articles 9 and 21).

(from *International Law and Politics*)

" . . . I will even gather you from the people, . . . and I will give you the land of Israel." (Ezekiel 11: 17).



What Does the Bible Say About The Land of Israel?

Article 2 of the Palestinian National Covenant states quite explicitly that "Palestine" includes all of British Mandatory Palestine. This would include all of Israel. Article 20 does not recognize the Jews as a nationality,

and states that they have no historical or spiritual claim to the Land of Israel.

It is interesting to note that the historical and spiritual connection of both Arab and Jew with the Land of Israel began at the same time, in the Book of Genesis:

"The Lord also spoke to Abraham, 'As for me, behold, my covenant is with thee, and thou shalt be a father of Many Nations' " (Gen. 17:4).

Abraham's wife, Sarah, could not conceive and bring forth a child; therefore, Sarah gave her Egyptian maid, Hagar, to her husband to conceive and bear a child.

But God spoke unto Abraham, *"This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir"* (Gen. 15:4). In Gen. 16:11-12, the angel of the Lord spoke unto Hagar: *"Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren."* Through this child, Ishmael, began the Arab nations.

Abraham said unto God, *"O that Ishmael might live before thee!"* (Gen. 17:18). However, God's plans were quite different. *"And God said, Sarah thy wife shall bear thee a Son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him"* (Gen. 17:19). *"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac . . . "* (Gen. 17:20-21).

Sarah, Abraham's wife, conceived and brought forth Isaac, the promised seed, through which the Jewish nation was born. After Isaac was Jacob, who wrestled with an angel until blessed. It was then spoken unto him: *"Thy name shall be called no more Jacob, but ISRAEL: for as a prince hast thou power with God and with men, and hast prevailed"* (Gen. 32:28).

Therefore, both Jewish and Arab nations are descended from Abraham, although one comes through Isaac while the other comes through Ishmael. Even the Jews and Arabs of today recognize this fact, and recognize Abraham as their joint father. However, the covenant was with Isaac and his seed alone. While great promises were made to the seed of Ishmael, the promises concerning the Land of Israel were all made to Isaac, his son, Jacob, and their descendants, the Jewish people.

If God chose to bless the seed of Abraham, Isaac and Jacob, and to call them "Israelites," who today has the right to declare that they have no nationality and no right to the Land of Israel?

In Exodus 11:7, it was written, *"But against any of the children of Israel shall not a dog move his tongue, against man or beast . . . "* And, when making the promise to Abraham, God said, *"And I will bless them that bless thee and curse him that curseth thee . . . "* (Gen. 12:3).

In Summation

The Children of Israel wandered through the desert for 40 years before entering Canaan Land. Now, just after modern Israel celebrated its 40th year, the PLO gathered in Algiers and announced "their" unanimous decision to proclaim an independent Palestinian State with Jerusalem as its capital. Is history repeating itself in some ways?

The PLO was founded as a terrorist organization, with the main purpose of waging war against Israel. It is an organization that has been involved in terrorist actions causing many deaths. Not only has it operated against Israel, it has carried out acts of violence against persons of many other nationalities, throughout the world. Knowing the history of the PLO in Lebanon, and how that nation was ravaged by the PLO, it can be asked, "If this is what they did to a friendly Arab nation, what would they do to the Jewish settlements and the Jewish population, if they ever got control of the Holy Land?"

Well, the PLO is indeed a "leopard" in the process of trying to change its spots. Much of this effort is certainly for the consumption of the world's news media, and this should be remembered; but, still there have been some startling pronouncements made. Not only has the PLO announced its recognition of Israel and renunciation of terror, recently Yasser Arafat, the PLO's chairman, has even gone so far as to say that in practical terms the Palestinian National Covenant is annulled.

But has a genuine change taken place?

Immediately after Arafat's statement in Geneva recognizing Israel's right to exist, Abu Iyad, second-in-command of the PLO and Fatah, explained, in a statement reported by *Al-Anbaa* (Kuwait, December 18), that the PLO seeks *"at first, a small state, and with Allah's help, it will be made large, and expand to the east, west, north, and south . . . I am interested in the liberation of Palestine, step by step."*

Skeik Abd-el-Hamid Sayekh, speaker of the Palestinian National Council, said, in an interview with *Al-Siasa* (Kuwait, December 21): *"We are also striving for the same objective . . . The Leader of the Moslem Brotherhood in Egypt says that even if the PLO succeeds in establishing a state in the West Bank and the Gaza Strip, this would not prevent a continuation of the struggle until the liberation of all Palestine. I say that this is what must be the goal for us all . . . We must take, and continue to ask for more, yet without offering concessions. We will not offer concessions. Nevertheless, we are working to achieve what is possible in the present phase, and next, we will demand more."*

These statements (and others that have been made) certainly do cast doubt on the sincerity of the PLO's newly-stated desire to live in peace with Israel.

In any case, it will take more than rhetoric at a press conference to amend the PLO's charter — a charter which quite clearly calls for the destruction of Israel. According to the PLO's own rules, this document can only be amended by a two-thirds majority at a formal meeting of the Palestinian National Council. Yasser Arafat is head of the Fatah faction, and is chairman of the PLO, but has encountered considerable opposition in all his efforts to get the PLO to adopt a platform which would be more acceptable to the West.

Even if significant changes to the PLO Covenant were made, we would have to wonder about the motives; however, until and unless such changes are made, we must take the PLO at its own word — and that word is summed up in its present Covenant in unmistakable terms.

It seems very unlikely that the leopard can change its spots.

Sha'alu Shalom Yerushalayim! (Pray for the peace of Jerusalem).

— Jean Dill, Julia Rawson, Dianna Hassler

Yitzhak Yacobi — Restorer and Mediator of Jerusalem's Renewed Old City

by Robert Stadtler

JERUSALEM — “When you start laying a drainage system, in what other city do you have to think about things like encountering a Herodian street, or part of a path along which Jesus may have passed?” For Yitzhak Yacobi the question is anything but rhetorical. When Yacobi speaks of David, the king of Israel who chose Jerusalem as his capital some 3,000 years ago, it is as if the two had just been conferring on the telephone — presumably discussing a point of architecture.

Over the past ten years, Yacobi has been the guiding force in the effort to bring one of the world's most ancient cities up to modern living standards, while preserving its historic and sacred character. The task has been a monumental one in every sense of the word.

Archaeologists estimate that Jerusalem had already been settled by the year 3,000 BC. Solomon, David's son, built the Temple there in the 10th century BC. Since that time, it has been a holy city for the Jews. In 563 BC, the city fell to the Babylonians and in 63 BC to the Romans. It was under Roman domination that Jerusalem became the scene of Jesus' last ministry and took its central place in Christian tradition.

Some six hundred years later, Jerusalem was captured by the Moslems, who held the city sacred as the site from which the prophet Mohammed had ascended to heaven. In the following centuries, the holy city was repeatedly besieged by a long list of conquerors. The massive stone walls surrounding the Old City, which stretch over two and a half miles and are among the most impressive in the world, were built under the rule of the Ottoman Emperor Suleiman in the 16th century.

Toward the end of the last century, overcrowding and unsanitary living conditions led some of the city's Jewish inhabitants to found small settlements outside the city walls. As Jewish immigration increased under Turkish and, later, British rule, these settlements spread and joined together in the form of a modern city.

In the war which followed Israel's declaration of independence in 1948, Jerusalem was divided. The western part of the city became the new nation's capital, while the eastern section of the city, including the walled “Old City,” came under Jordanian rule.

When Jerusalem was reunited in the Six Day War of 1967, the Israelis found the Old City in an appalling condition. The most serious problem was the drainage and sewage system, which had not undergone any significant repairs or expansion since the network was first constructed by the Turks in the 16th and 17th centuries.



Yitzhak Yacobi, Director of the East Jerusalem Development Company.

“It was awful,” recalls Yitzhak Yacobi, “you couldn't walk there. The whole system was blocked. When the winter rains came, the water and sewage covered the streets. And, of course, tourists couldn't go there. It was filthy, smelly...”

For the residents of the Old City, the living conditions were intolerable. Nearly one third of the houses had no electricity, two thirds were without running water. Typhoid, cholera and other diseases were constant health threats. Many of the houses were near collapse, and the centuries of neglect had taken a heavy toll on the holy sites and archaeological treasures which testified to Jerusalem's unique history.

At first there was strong pressure, both in Israel and around the world, to simply provide the Old City with a superficial “face lift.” Jerusalem mayor Teddy Kollek stood his ground, however, and insisted that the Old City first be provided with a

modern infrastructure. His choice for the job of restoring ancient Jerusalem was the East Jerusalem Development Company, under the directorship of Yitzhak Yacobi.

The restoration of the Old City was the most ambitious project they had undertaken and the most sensitive. The most difficult part of the job, from the technical point of view, was the digging for the



At dawn, the restored walks on top of the walls of the Old City, await the first tourists.

drainage and sewage systems and for the electric and telephone lines. There was a constant possibility of encountering invaluable archaeological treasures among the debris which had accumulated below the current surface of the streets in the course of centuries. Archaeologists were present at each stage of the work. "It's a very tricky business," says Yacobi. "You have to be very, very careful, because you can do irreparable damage."

Once the infrastructure has been laid, the main thoroughfares, particularly in the bazaar area, were repaved with either flagstone or cobblestone. Original stones, some dating as far back as the Roman period, were used wherever possible.

As the work progressed, donations from around the world helped finance parallel projects for the beautification of the Old City. The facades of existing buildings were repaired and new sites were developed in order to help tourists become acquainted with the Old City and its history.

The most impressive of these projects was the restoration of the city walls. Every day at sunset, when the famous yellow-gold Jerusalem stone of the walls catches the sun's rays, Jerusalem provides a reminder of why it came to be known as the city of gold. A walkway along the top of the walls allows visitors to circle the city, looking down on its great variety from above.

For Yacobi, a survivor of the Auschwitz concentration camp, bringing the ancient city of Jerusalem back to life has been a labor of love. Although mentioned as a possible candidate for the next mayor of Jerusalem, he wants no part of politics. He prefers to put his skill for diplomacy to use in the work he does. "We are working in an area where you have to consider the feelings of the Jews, the Moslems and the Christians, and all of the various denominations. It's very delicate work."

The restoration of the Via Dolorosa, the last path Jesus walked, was a case in point, Yacobi relates. The problem here was how to label the stations along the path. "If you start with signs," Yacobi explains, "you have to put them in English, French, Spanish, German, Hebrew, Arabic, Greek — the list is endless. So we decided not to write anything." Instead, a special pattern in the pavement was made in front of each of the stations. In this way, each landmark is recognizable without any feelings being injured.

"The most important quality you need in my job is the ability to respect other people's feelings — especially even when you know they're wrong," Yacobi explains. "I love my work," he adds, "I really do."

Return, Restoration and Redemption

(continued from page 6)

These may sound like strong words, but I'm afraid it takes strong words to cause you to investigate the Scriptures and take a stand on behalf of Israel. Some may feel I am suggesting you take a political stand for Israel. I see it as a Biblical stand. If it appears to be political, so be it. Your stand for other Godly, Biblical values may seem political too, as you lobby for moral values in your community. It so happens that the Bible is quite a political book, as the Lord has maneuvered the affairs of kings and nations throughout millennia for His ultimate plan for mankind.

As the intifada drags on and the nations of the world line up against Israel, remember to "pray for the peace of JERUSALEM," Israel may not be right in all she does, but if the Lord has not given up on Israel, then we shouldn't either. This is your opportunity to stand with Israel and say, "You are not alone."

— Dispatch From Jerusalem

(Clarence H. Wagner, Jr. is Director of Bridges for Peace)

NEWS DIRECT FROM ISRAEL

All Items from "The Jerusalem Post"

Iraq to Rebuild Reactor

SHARJAH, United Arab Emirates — The Iraqi minister in charge of military industries was quoted yesterday as saying his country has started negotiations with France for rebuilding the nuclear reactor destroyed by an Israeli bombing run.

"Iraq is determined to rebuild the Tammuz nuclear reactor for peaceful purposes and negotiations for this purpose have started with France," said Hussein Kamal, the minister of industry and military production, in an interview with the local *Al-Khaleej* newspaper.

Kamal, interviewed while on a visit to Egypt, said the whole world knew the nuclear potentials of both Iraq and Egypt "and that both countries have no intention of manufacturing or possessing nuclear (weapons) capability."

He said his country was "well prepared" for the eventuality of Israel carrying out its threat to attack the reactor and military industry.

Israeli warplanes destroyed the Osirak nuclear reactor at Tammuz, outside Baghdad, in 1981. Israel has recently accused Iraq of attempting to develop a nuclear warhead that could reach Israel.

Stabbing Rampage in Center of Jerusalem

A lone Arab terrorist screaming 'Allahu Akbar' (God is great) went on a stabbing rampage in the center of Jerusalem yesterday, killing two Israelis and wounding three.

The dead were 91-year-old Nissim Levy and lawyer Kalman Vardi, 65, who were sitting on a bus stop bench opposite the central post office. The wounded included an 80-year-old woman, Rivka Babbasanu, Eli Vaknin, 64, and Ya'acov Schiff, 25, who were attacked as the killer ran 50 meters down the street before being tripped up by a 60-year-old man.

The wounded were hospitalized and reported in stable condition with wounds to the chest and stomach. Vardi was declared dead after efforts to revive him at the scene for a half-hour failed. Levy died on the way to hospital.

A waiter at the Chen restaurant was almost the sixth victim. He described how he ran to the street when he heard shrieks, "Before I knew it, someone grabbed my wrist and pulled me towards him. He yelled 'Allahu Akbar', and I saw his knife poised to come at me. Instead, he suddenly ran away."

Still brandishing his knife, the assailant fled down Jaffa road towards Queen Helene Square with one policeman in pursuit. (Many observers said that a shot was fired, but nobody knows who did it, and the police denied using any weapons). As he reached the corner, Mikhail Shvili, a guard at the Jerusalem traffic court in the Russian Compound, who was standing by a flower shop, tripped the killer.

Facing an angry crowd banging at the show window and screaming "kill him," "death to the

terrorist," the policeman and Shvili hauled the killer into the florist shop, threw him to the floor and sat on him. Police reinforcements dispersed the crowd and the terrorist was taken away 30 minutes later and arraigned across the road at the police headquarters in the Russian Compound.

New Flood of Refugees in South Lebanon

ROSH HANIKRA — Thousands of Lebanese refugees are making their way to the south of the country to escape the renewed artillery bombardments that have shattered the cease-fire in the battered capital.

The resumed influx, mainly of Moslems fleeing their homes in West and South Beirut, began at the weekend and continued throughout yesterday.

Around a quarter of a million people are believed to have found temporary refuge in the south — 20,000 of them in the Israeli security zone.

Many of the refugees coming to the south have found temporary homes in previously vacated houses in many of the villages in the region.

The arrival of such large numbers has reportedly put a strain on supplies of basic foods. Sources in South Lebanon told *The Jerusalem Post* that there were shortages of fuel and flour in the region, but the situation was nowhere near as bad as in Beirut.

Unifil has reportedly been inundated with requests to make medical services available to the newcomers.

Unifil spokesman Timur Goksel said he was not aware of any wounded refugees coming to the Unifil-supervised areas. The requests were for dealing with what he termed routine ailments.

As a humanitarian gesture, the peace-keeping force has increased the number of mobile clinics on duty in the region to 24.

'UFO Spy Disc' Burns on Beach Near Haifa

HAIFA — A real-life unidentified flying object landed in a ball of fire on the shore south of the city after midnight on Thursday and burned itself out.

A delighted UFO watcher, who had long been waiting for a palpable proof of her convictions, adjudged the object to have been "a spy disc sent out by an alien spaceship to measure the electromagnetic waves emanating from earth."

But astrophysicist Professor Giora Shaviv told *The Jerusalem Post* that if the object were not debris from a military exercise (which has been ruled out by the military) it was a piece of space debris from an orbiting space ship or missile.

The UFO watcher, who works for the municipality, said it was "a spy disc, about a metre in diameter, sent from a spaceship which apparently had got out of control, and was destroyed by a laser beam from the mother ship to prevent it wreaking havoc on earth."

She found it significant that it had landed a

couple of hundred metres north of where she had established two previous UFO presences, albeit only scorched earth, "because it proves that they are not aiming for Haifa by chance."

Professor Shaviv, however, dismissed the UFO idea as "long scientifically disproved" and opted for space debris "of which there is already so much around that it is causing concern in the international scientific and technological community."

Because the pieces of debris lacked aerodynamic shape, he said, their flight was extremely difficult to predict. "They constitute a real hazard, especially for manned space ships." Shaviv was not surprised that all the alleged UFO's in Israel seem to appear in Haifa. "UFO's always land where the UFO watchers are."

Jordanian Premier Quits in Aftermath of Price Riots

Jordanian Prime Minister Zeid a-Rifai resigned yesterday, bowing to the clamour for his removal in the wake of last week's riots over price increases. The resignation was quickly accepted by King Hussein in a statement broadcast last night on Jordan Television.

Meanwhile, the country waited for the king's announcement of a new cabinet to tackle the mounting foreign debt and unemployment problems that toppled a-Rifai, 53, a shrewd power-broker and firm believer in free market competition.

Hussein, in the televised statement accepting a-Rifai's resignation, credited him with advancing the cause of Arab detente with the establishment of the new Arab Cooperation Council and strengthening Jordanian-Palestinian relations.

At least eight people were killed last week and more than 80 wounded in the disturbances that began in the southern city of Ma'an and spread to dozens of towns in the region, the heartland of Hussein's support.

The disturbances were triggered by the imposition of 10-50 per-cent price rises on gasoline, cigarettes and other goods as part of a debt rescheduling strategy worked out with the International Monetary Fund.

The king, who cut short a foreign tour to fly back to Amman, expressed his intention Sunday "to deal with the roots of the problem and all the causes and reasons of the latest incidents within a short period of time," the Jordan News Agency reported.

In the wake of the unrest, various Jordanian groups demanded reforms, new economic policies, parliamentary elections and action against official corruption — as well as a-Rifai's resignation.

Jordan's New Premier

Zeid Bin Shaker, former Jordanian armed forces commander in chief, named yesterday prime minister, is best known outside the country as the architect of the army's crackdown on the Palestinians in the bloody Black September of 1970 that resulted in the expulsion of PLO fighters from Jordan.

That role earned him the hostility of many Palestinians, but respect from native Jordanians who resented the PLO's high-handed action before the crackdown.

Bin Shaker is distantly related to the king; both are members of the Hashemite family said to be descended from the prophet Mohammed.

His father, Shaker Bin Zeid, accompanied Emir Abdullah, the kingdom's founder and King Hussein's grandfather, north from the Arabian peninsula and served as Abdullah's closest adviser for many years.

Both Bin Shaker and Hussein were educated at Victoria College in Egypt and at Britain's Sandhurst Military Academy.

Bin Shaker joined the army in 1953, the year Hussein came to power, and was by the young king's side in 1957 when Hussein drove out to meet his troops amid rattling gunfire and rallied them against an attempted coup.

Bin Shaker commanded an armoured brigade in the Six Day War of 1967. But his reported hostility to Palestinian fighters operating out of Jordan led the PLO to demand his dismissal as assistant chief of army operations in early 1970.

Hussein complied in a brief attempt to placate the terrorists, but restored Bin Shaker to his position on the eve of Black September.

Amnesty: Thousands Tortured in Egypt

LONDON — Amnesty International said last night that Egypt has used emergency legislation to imprison and torture thousands of opponents, most of them Moslem activists.

In a 40-page report entitled *Egypt: Arbitrary Detention and Torture under Emergency Powers*, Amnesty said: "Prisoners have been severely beaten, burned with cigarettes, given electric shocks and threatened with sexual abuse."

Prisoners, who had been arrested without warrants, often had to wait months before appearing in court.

Amnesty said the abuses were going on despite the fact that Egypt was one of the first countries to sign the UN convention against torture in 1986.

The organization said it was concerned over the fate of 1,500 to 3,000 activists arrested in El Faiyum, southwest of Cairo, April 7.

Protest to Cairo Over Hitler Comparison

Israel's ambassador to Cairo, Shimon Shamir, will be asked to protest the increasingly virulent tone of Egyptian press attacks on Prime Minister Yitzhak Shamir, including a recent article which described him as "Hitler number two," the Prime Minister's Office said last night.

Sabri el-Meguid, a former Egyptian cabinet minister, wrote in the latest issue of the weekly *Al-Mussawar* that "if events continue on their present course, Yitzhak Shamir will turn into the number one enemy of peace, just as Hitler was in his time." In the same issue, President Mubarak described Shamir as "an obstacle to peace."

Shamir's bureau chief, Yossi Ahimeir, said last night that "these grave statements start with the president and run through senior statesmen and columnists. The odious comparison between Shamir and Hitler is ostensibly aimed at the prime minister — but its target is, in fact, the entire State

of Israel."

In an interview with Italian newspapers, the prime minister himself said that Mubarak's comments "did not contribute to peace." Ahimeir said that Ambassador Shamir "would once again have to warn about these grave statements."

Body of Sasportas Found

ASHKELON — The body of missing soldier Avi Sasportas was found yesterday morning buried in a shallow ditch not far away from the spot where he was last seen hitchhiking almost three months ago.

Sgt. Sasportas, a paratrooper, was last seen on February 16th at 6.30 p.m. while he waited for a lift home. He was apparently picked up by terrorists who drove him into a wooded area half a kilometre away, murdered him, and buried his body in a grave that was apparently prepared in advance.

Security of Roads Attainable, Says Arens

Foreign Minister Moshe Arens yesterday implicitly criticized the government's handling of the intifada, saying not enough was being done to ensure security on the roads in the territories.

Speaking to the Knesset Foreign Affairs and Defence Committee, Arens said that he is "convinced" that security of the roads is attainable.

"There is much to be done in this regard, and in the end it will be done, but it is taking far too long," the foreign minister said. "We owe it to ourselves," he added, "but mainly we owe it to the settlers in the territories, who are the frontline obstacle to the establishment of the Palestinian state."

"Just imagine for yourself for one minute what our situation would be without the 90,000 Jews in Judea, Samaria and Gaza," Arens said.

Two New Settlements in West Bank

TSOREF — Two new settlements are to be established in the West Bank on Independence day — Tsoref, overlooking the village of Tsurif southwest of Bethlehem; and Ofarim, northwest of Bir Zeit.

The two settlements are among the eight which the Alignment and Likud parties agreed to set up when they formed the present coalition government.

Preparations to establish Tsoref moved into high gear yesterday, moments after the cabinet approved its location.

Settlers had been clearing the ground since Wednesday, working practically around the clock. Six caravans were brought to Kfar Etzion yesterday morning, pending the cabinet's approval.

When the go-ahead was received at 11 a.m., the caravans were pulled along a winding dirt road to a temporary site. Bearded settlers were busy yesterday preparing their new homes.

Ten families are to move into the caravans and into several tents on Wednesday morning. Most of the prospective settlers are newly Orthodox; some lived in other West Bank settlements.

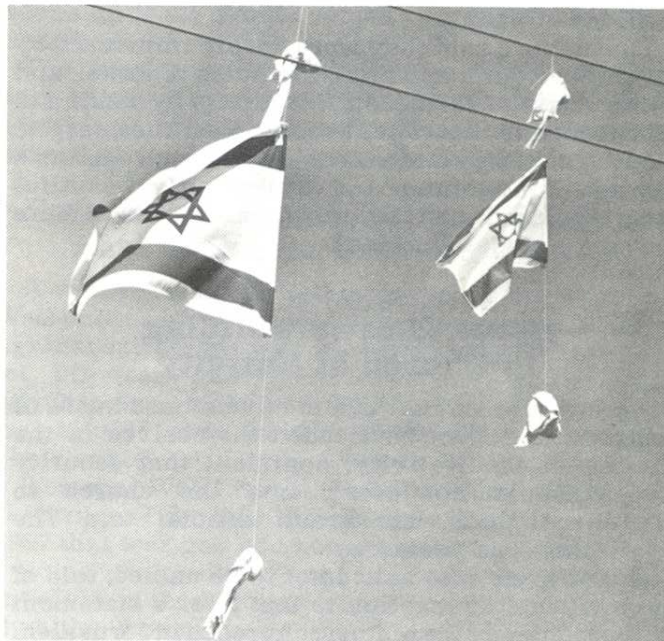
One of the members, Yitzhak Freeman, said the settlers plan to support themselves by farming and would build their own homes. "We want to do the whole thing ourselves," he said.

Opponents Call for Arafat's Death

DAMASCUS — The Popular Front for the Liberation of Palestine-General Command denounced PLO leader Yasser Arafat as a traitor yesterday and appeared to call for his death.

"We are confident that the Palestinian people will carry out the people's verdict against Arafat and all other traitors who abandon the cause of their people," said a PFLP-GC spokesman.

The comment followed Arafat's remarks in Paris earlier this week that the PLO charter is obsolete. The PFLP-GC, led by Ahmed Jibril, is outside the PLO.



Israeli flags hanging "intifada style" from electricity wires at the entrance to Kfar Etzion, silent responses to the Palestinian colors hung aloft in the West Bank and Gaza in defiance of Israeli authority.

Changing Places

West Bank settlers, in a reversal of roles with Palestinians, are hanging Israeli flags from telephone lines spanning the Jerusalem-Hebron highway, near Bethlehem.

The flags, which vary in size, are a response to the Palestinian flags hung by Arab youths from telephone power lines. Soldiers routinely order Palestinians to remove their flags. Three Israeli pennants nailed to a stick were still hanging yesterday from a phone line over the highway.

In recent months, settlers have made it a point to "show the flag" in the West Bank. Many of their cars fly Israeli flags, and one van was spotted last week flying four banners from its rooftop.

Mayors From All Over Attest to Success of United Jerusalem

Mayors and deputy mayors from 16 countries came away from a week-long conference in Jerusalem yesterday asserting that a united Jerusalem offered a better life to its inhabitants than a divided city.

A resolution adopted by the Ninth Jerusalem Conference of Mayors said: "We announce our support for Jerusalem's remaining one and indivisible, capital of the State of Israel."

At a final meeting Saturday night, Mayor Teddy Kollek asked the mayors, who came from four continents, to carry the message back to their townspeople and countrymen that Israel remained "a very liveable country" despite what they read in the newspapers.

"In the same week you were in Jerusalem," he said, "there was stone-throwing at the Western Wall, and a killing (of an Arab at Jaffa Gate) which was a tremendous blow for us. But it was also a week when the world's most important piano competition was held here, when a unique museum (of the history of Jerusalem) was opened and when we hosted this conference of mayors representing millions of people."

The mayors said they were deeply impressed by the physical and spiritual attributes of Israel, and particularly of Jerusalem. "It is only by coming to this great city that it has become clear that, despite months of stress and strain, Jerusalem remains a vibrant, functioning and exceedingly beautiful city," declared the mayors. "Indeed, there is more that unifies than divides."

Stone Throwers Hiding in Church of Nativity

Arab youths in Bethlehem have stoned buses of pilgrims and then barricaded themselves in the Church of the Nativity, confident that security forces would not break into the church to apprehend them, an Israeli official told *The Jerusalem Post* yesterday.

The official, who asked not to be named, told of the incidents in reaction to last week's statement by the leaders of the historic churches in Jerusalem condemning the Israeli government for its actions in the intifada. He said the last such incident of stone throwers hiding in the church marking Christ's birth followed their attack on a group of German pilgrims on April 16.

In another sharp reaction to the church leaders' criticism of Israel, a group of Protestant pastors in Jerusalem expressed their "dismay" at the "unhelpful and one-sided" accusations.

The statement that caused the furor, issued by the heads of the Greek Orthodox, Armenian, Roman Catholic, Syrian Orthodox and Anglican churches, was the strongest criticism until now of Israel by local Christian leaders. It spoke of "unprovoked harassment" and "frequent shooting incidents in the vicinity of the holy places."

Jerusalem Mayor Teddy Kollek and Religious Affairs Minister Zevulun Hammer responded to the charges by accusing the church leaders of imbalance, as they failed to speak out when Jewish worshippers were stoned at the Western Wall.

But the Israeli official claimed that the imbalance was far greater because Christian leaders were unwilling to speak out against Palestinian violence even when their own institutions were affected.

The Protestant pastors in Jerusalem defending Israel included two under the jurisdiction of the Anglican bishop of Jerusalem, who signed the statement criticizing the anti-intifada tactics. The two are Rev. Michael Bulman, field director of the Israel Trust of the Anglican Church, and Rev. Alfred Sawyer, rector of Christ Church in the Old City.

Other clerics expressing "dismay" at the statement by the heads of churches were Rev. Pat Holdridge, pastor of the Jerusalem Baptist Church, Rev. Wayne Hilsden, pastor of the Jerusalem Christian Assembly, and Rev. Leslie Moxham, pastor of St. Paul's Fellowship.

The Protestant clergymen said that "blanket criticisms of Israeli actions without reference to Arab violence" was "unhelpful and one-sided." They noted that "vigorous internal debate and self-criticism" is indicative of Israel's "solid democratic base," and expressed the hope "that Israel's Arab neighbours would emulate her in this regard."

The signatories expressed the belief that the return of the Jewish people to their homeland "has been under God's hand," but that the Christian Church has frequently repaid its theological debt to Judaism by persecuting Jews.

"We can best serve the cause of peace by refraining from partisan political polemics and, in line with God's word, 'pray for the peace of Jerusalem,'" they concluded.

Grant Livingstone, spokesman for Christians Concerned for Lebanon, joined the Protestant statement and also took to task the heads of the historic churches for "being silent" while Syrian shells rained down upon Christians in Beirut.

Meanwhile, a source within the historic churches said that the statement by the heads of the churches criticizing Israel was issued less as a result of pressure from indigenous Arab Christians, and more as a response to calls from Christian groups abroad, asking why local Christian leaders had been silent about the intifada.

Protest at UK Refusal to Sell Children's Gas Masks

LONDON — Britain's refusal to sell children's gas masks to Israel has prompted a protest to the Foreign Office and Department of Trade by a number of MPs. According to Israeli and British sources, Britain several months ago refused an Israeli request to purchase a quantity of children's gas masks from suppliers here, on the grounds that such a sale would breach Britain's arms embargo on Israel.

Although Israel insisted the masks were strictly for civilian purposes, British trade sources told *The Jerusalem Post* yesterday that the items were "on a list of products deemed to be of military use."

Their sale therefore required an export licence, which the Department of Trade was apparently unwilling to grant in Israel's case.

MPs, including Labour's Jeff Rooker, have already pressed the Ministry of Defence over the affair, but were told the decision on whether to sanction the sale was the province of the Foreign Office or the Trade Department.

A Foreign Office spokesman said yesterday the matter was solely the concern of the Trade Department.

The refusal to sanction the sale brought a furious response from Israel, where Yossi Ben-Aharon, director-general of the Prime Minister's Office, declared it was "unacceptable that a country like Britain should supply such huge quantities of sophisticated weapons to our enemies while refusing to sell us so much as a single nut or bolt."

Messianic Jews Strengthen Their Foothold in Golders Green

LONDON — At eight o'clock tonight, in a chapel in the heart of Orthodox Golders Green, a non-Jewish man in a knitted kippa will greet his congregation with a warm "Shabbat Shalom."

The 70 or so Jews who pack weekly into Bridge Lane Chapel for the "Erev Shabbat Service" are members of the thriving London Messianic Congregation, a group which insists that Jesus is the messiah of the Jews and that those Jews who do not recognize him are ignoring a central element of the faith.

After struggling along insignificantly for a number of years here, the Messianic Congregation has been revitalized recently with the arrival from the U.S. of "Rabbi" Charles Snow to lead the community.

Talking with *The Jerusalem Post* after last Friday's service, Snow said that attendance in Golders Green had doubled since his arrival last year, and that other congregations were now forming in Manchester, Leeds and Brighton.

The strengthening of the Messianic Congregation's foothold here follows a spate of advertisements in the national press four months ago, sponsored by the American evangelical group, *Jews for Jesus*, which urged those Jews who did not see Jesus as their messiah to send away for "a book that should change your mind."

Along with the ads in the press, the campaign was promoted through the distribution of leaflets at London Underground stations.

Snow insisted that members of his community did not approach Jews on the streets, and rejected as "outright lies" charges that the elderly and children were deliberately targeted.

Lubavitch Rabbi Shmuel Arkush, the director of the *Operation Judaism* campaign established to counter missionary activities here, concedes that members of the Messianic Congregation do not directly engage in missionary work, but insists that they are deeply involved with several groups that do.

Last week Snow, newly returned from a Philadelphia conference of Messianic Congregations, delivered a sermon charting the remarkable growth of the movement worldwide — from eight congregations in the 1970's to more than 100 in the U.S. alone today. "God's spirit is truly moving over the Jewish people," he declared.

East German Jews Allowed to Commemorate Holocaust

The Jewish community here yesterday for the first time joined Jews in Israel and around the world in commemorating Martyrs and Heroes Remembrance Day.

In previous years no Jewish ceremony commemorating the Holocaust was permitted. Instead, Jews observed a day set aside by the government for all "victims of fascism" every year in September.

The president of the Jewish community, Dr. Peter Kirchner, said yesterday that this change was part of a general shift of government policy towards Israel which began last year. "Previously," he said, "marking holidays or other events connected with Israel was not desirable."

Civil Service to Start Five-Day Work Week

The civil service is now ready to move over to a five-day work week, following Friday's accord between the Histadrut and Treasury which finalized the details for the transition.

Reuven Ben-Ami, general-secretary of the Civil Servants' Union, who was a signatory to the agreement, said he was very satisfied with the final arrangements. He said that in theory each individual office could begin its shorter working week from today, although Treasury wages chief Ya'acov Danon said he thought it would take a few weeks until all details concerning the move were ironed out.

The transition, however, will not apply for the time being to workers in essential services like health and education, according to a resolution passed by the Economic and Social Council.

Extremists Attack Women Holding Fast of Esther Prayer at Wall

A women's Fast of Esther prayer at the Western Wall ended abruptly yesterday when police, acting against extremists who were attacking the women, let off tear gas grenades which routed all worshippers, male and female. One worshipper was injured when an ultra-Orthodox man threw a chair at her.

Western Wall Rabbi Yehuda Getz told *The Jerusalem Post* that this was the first time since 1967 that tear gas had been used at the Wall.

Some of the ultra-Orthodox male worshippers involved in the incident were apparently incensed that the women sang aloud, in defiance of the principle that "the voice of a woman is lascivious." Others had evidently been drawn by articles in the ultra-Orthodox press referring to a "Reform" women's prayer meeting, although women from the Orthodox, Conservative and Reform movements participated.

The extremists tried to block the women from reaching the women's section at the Wall and then kept up an uninterrupted barrage of curses and insults.

Ushers of the Religious Affairs Ministry carried on a running battle with the protesters, grabbing ultra-Orthodox men who broke into the women's section and in one case, flinging back chairs thrown at the women from over the partition.

Getz, who had promised the women they would be protected, stood and blocked the path of the extremists.

But the ushers were unable to prevent a chair from hitting Rachel Levin, a 20-year-old student from the U.S., who was injured in the head and neck. She was treated for cuts and bruises at Hadassah Hospital on Mt. Scopus and then released.

Police watched from the roof of their station in the Western Wall Plaza, but did not intervene until Religious Affairs Ministry Director-General Zevulun Orlev called for help. They did not arrest the man who threw the chair that injured Levin, although he was apprehended by male supporters of the women's group and brought to the nearby police station.

"There were six policemen standing there, but they refused to arrest him," said Bonna Haberman,

a leader of the women's group. "And they had been watching the whole time. They knew that he was a criminal."

The suspect eventually broke away and fled the area.

Jerusalem police chief Yosef Yehuda'i said his men are not allowed to intervene at the Western Wall unless Religious Ministry officials ask for their help.

When the police did move in, Yair Most, police chief of the Old City, ordered the extremists to disperse. He then lobbed two tear gas grenades. An ultra-Orthodox man picked up one of the grenades and threw it back in the direction of the police and the women.

The women left the Wall crying and coughing, with police separating them from the protesters. Not far away, some of the extremists began dancing in a circle, as if to celebrate a victory.

But Orlev, speaking after the incident, was critical of the women. It would be an exaggeration, he said, to say that they had come "in all innocence."

Clans Battle in Sakhnin

SAKHNIN — Police arrested nearly 100 people yesterday in this Galilee village after breaking up a brawl between two feuding clans.

The clash began with a fight between four teenagers early in the morning and escalated into a brawl in which over 1,000 took to the streets. Members of the rival clans attacked each other with sticks. A few wielded axes.

Windows in two houses belonging to the Abu Salah clan were smashed by hundreds of stones thrown from a nearby field by members of the 3,000-strong Ranaim clan.

Dozens of people were hurt by glass and stones, but only a few went to hospital; others feared being turned over to the police.

Half an hour after the fight started a small police detachment arrived. It was soon reinforced by the northern district police's special intervention unit. The police fired rubber bullets and dozens of tear-gas canisters. Within minutes the fighting stopped and police started to make arrests.

Pope Appeals to Israel to Save Lebanon

Pope John Paul II has pleaded with President Herzog to take urgent measures to prevent the destruction of Lebanon. The appeal was made in a personal communique delivered this week by the Apostolic delegate in Jerusalem.

Writing that he considers it his duty to bring the problem to Herzog's attention, the pope explains that he does so "with a fervent appeal that steps be urgently taken which are indispensable for the purpose of preventing the destruction with which Lebanon is being threatened."

He does not suggest however, what those steps should be.

It is the first time that the pope has sent a personal message to the president.

The message underlines the threat posed to "the whole order of international life." The pope refers to "the present degree of the intensity of the painful process of the destruction of the Lebanese nation" which is marked by "the constant repetition of

heavy armed attack exacting a high price in blood."

The pope declares that the situation in Lebanon is the responsibility of every government and international organisation.

Expressing the hope that the pope's appeal "will awaken the conscience of the world," President Herzog, in his reply, stated that Israel has been "horrified anew" by the current wave of violence — this time in the form of heavy Syrian artillery bombardment of the Lebanese Christian population.

Citing the hundreds of innocent civilians killed and wounded by Syrian artillery barrages in recent weeks, Herzog emphasised that "brutality reached a new peak" when Syrian guns fired on boats carrying fleeing Christian refugees.

Australian PM Hits Envoy's UN Speech on Israel

CANBERRA — Prime Minister Bob Hawke this week criticized Australia's envoy to the UN for what he called an unbalanced speech on Israel.

Hawke told Parliament on Tuesday that the speech by Ambassador Peter Wilenski had not properly taken into account the continuing violence against Israel and the difficulties for Israel in the Middle East.

He said that at the next appropriate opportunity, this would be "rectified" and conveyed to the Jewish community in Australia.

In his speech, Wilenski said Australia and New Zealand "could not condone the arbitrary measures being used by Israel to contain the unrest, in particular the use of live ammunition against Palestinian demonstrators."

Officials said Hawke also privately criticized Foreign Minister Gareth Evans for clearing the Wilenski speech beforehand.

The Wilenski speech came during a debate two weeks ago on a UN motion condemning Israel's actions in the West Bank and Gaza.

Australia supported the motion, which was carried 129-2. The only opponents were the US and Israel, with Liberia abstaining.

IN MEMORY

Mary V. Gray, of Vancouver, Washington, U.S.A., passed away February 3, 1989, at the age of 85. She was born on September 12, 1903 in Winchester, Indiana, but lived in Vancouver since 1955. She is survived by her husband of 68 years, Elder Garver Gray; one daughter, Ruzanah Good; one son, Nathan; five grandchildren; and seven great-grandchildren.

We extend our deepest sympathy to Sister Gray's loved ones in their time of bereavement, and pray that the Lord will give them strength and comfort. She was a good and faithful servant of the Lord, active in His ministry for many years. She will be missed by many, but we do not mourn as those who have no hope (1 Thess. 4:13); for we know that her name is written in the Lamb's Book of Life, and the time is soon coming when we shall meet her again in that blessed place where death and sorrow shall be no more.

Ancient Flask of Oil Found at Qumran

A 2,000-year-old clay flask containing apparently rare balsam oil used in antiquity for perfumes and for anointing kings has been found in a cave at Qumran in which Dead Sea Scrolls were uncovered.

Despite the passage of two millennia in the desert, the oil was still fluid and had largely retained its original chemical composition. The two openings of the flask, filled with some 50-100 grams of oil, were sealed by films of oil which had hardened in antiquity, preventing air from entering.

The flask was found last year by archaeologist Joseph Patrich of the Hebrew University. Patrich is

was taken to guard the secrets of its manufacture. At Ein Gedi, excavations have revealed a perfume workshop with oven and vessels and remains of a balsam orchard are also visible.

The Roman historian Pliny recounts that when Titus' army approached the region in 70 AD on its way to destroy Jerusalem, the Jews attempted to destroy the balsam orchards in order to deprive the enemy of them. However, the Romans captured them and Titus displayed balsam trees in his triumphal march in Rome. The orchards would provide the Roman empire with an important source of revenue.

According to tradition, balsam oil was sometimes used to anoint the kings of Judah. Although wild strains of the balsam species are today found in Saudi Arabia, Yemen and Somalia, it is no longer used for perfume although it serves as a healing agent for snake and scorpion bites. The biblical "balm of Gilead" is noted for its healing properties.

The identity of the oil has still not been established conclusively, said Prof. Zeev Aizenshtat, of the university's Casali Institute of Applied Archaeology, who conducted the analysis together with Dorit Aschengrau. "Its resistance to time is remarkable," he said yesterday. "Normally, something this old would undergo such changes that the chances of identifying it would be nil."

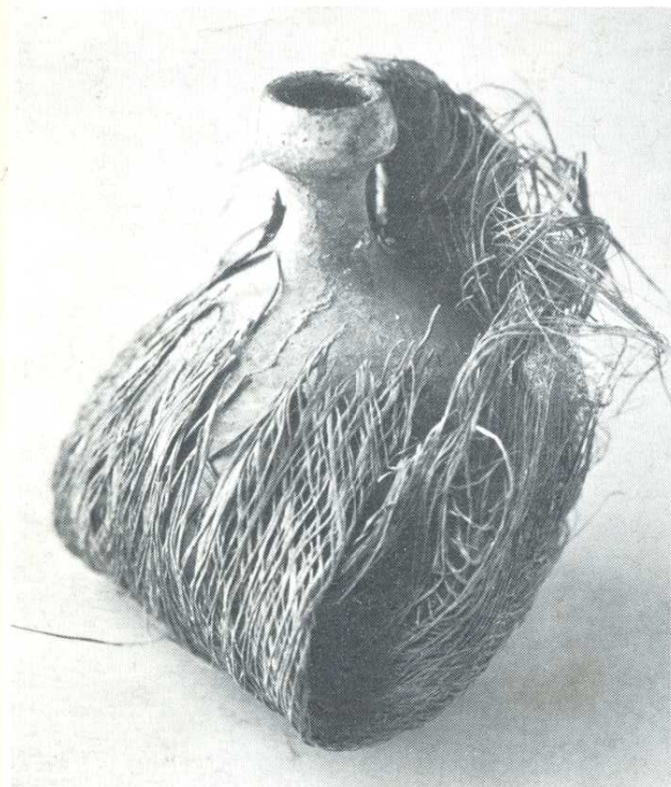
The substance, however, had lost its scent because the essential oils which contain aroma had evaporated, said Aizenshtat.

Using advanced equipment for chemical analysis, the scientists determined first that the oil was from a plant rather than an animal. They were helped by Pliny's writings, which described the characteristics of balsam oil — including the fact that it is heavier than water.

When the first drop was extracted from the flask with a syringe it was dropped into a jar of water, where it sank. Also matching Pliny's description were its reddish color and honey-like thickness. Aizenshtat said that he and his colleagues had worked on the analysis over the course of two months and would continue to explore its chemical properties.

The tree is a thorn bush and belongs to a genus that also includes myrrh. To produce the oil, the bark of the tree was cut and the sap gathered in cotton wool. It was then dropped in oil which absorbed the pungent odor.

— from *The Jerusalem Post*



conducting a survey of Judean Desert caves, including those where scrolls were found some 40 years ago. The flask was buried in a three-foot-deep pit and wrapped in palm leaves for protection. Announcement of the find was delayed until chemical analysis indicated the nature of the oil.

Balsam was one of the most precious spices of antiquity and was grown here only in the Ein Gedi and Jericho areas. It was also the only tropical spice grown in the country.

According to the historian Josephus, balsam was originally brought here by the Queen of Sheba as one of her gifts to Solomon. Perfume manufactured from the trees at Ein Gedi and Jericho commanded high prices throughout the Roman empire, and care

"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.

Modern Jerusalem A City of Contrasts

More than anything else, Jerusalem is a city of contrasts. Sweeping changes have occurred, as Jerusalem has passed from being a sleepy walled city in the backwaters of the Ottoman Empire to being the vibrant capital of a reborn Jewish nation. Yet, the atmosphere retains the flavor of the past; and as new as parts of Jerusalem may be, the city remains a city of warm, golden stone, an indivisible part of the history of the land.

There is a great contrast between the tall buildings of the New City and the centuries-old structures in the Old City; between the New City's modern streets and the Old City's winding alleys. Jerusalem is an intriguing mixture of the old and the new, and even in the most up-to-date parts of the city, there is a strong feeling of all the history that has gone before.

The cultural diversity to be found in Jerusalem is just as striking. Not only is there the contrast between largely Arab East Jerusalem and largely Jewish West Jerusalem; Jews have come to Israel from all parts of the world, bringing their distinctive customs and ways of life with them. This interesting diversity can easily be seen as you walk down the city's streets.

The photo on our front cover shows Ben Yehuda Street, one of Jerusalem's main thoroughfares, as it was in 1919. The photo above shows it today. Until a few years ago, Ben Yehuda Street, which is in the city center, was open to traffic, and had an unending stream of cars and buses filling it. But then the municipality decided to turn it into a pedestrian mall. It still gets very busy at times, particularly in the evenings when people frequent its cafes and restaurants, or just stroll down it taking in the sights.



Jerusalem is indeed a unique city, not only to the Jews but to everyone who reads and believes the Bible. Unfortunately, this city, whose very name means Peace, has in its long history seen war after war. Even today, peace remains a hope not yet fulfilled. We can only echo the words of the Psalmist, and say, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces."

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