

SUBJECT No. 1: THE PRESIDENT AT PRAYERS

DATE: 8.3.79 JOURNAL: "MAARIV" (HEBREW P.M. INDEPENDENT) PHOTOGRAPHIC ITEM
 CAPTION: "THIS IS THE BAPTIST CHURCH IN JERUSALEM WHERE PRESIDENT CARTER IS EXPECTED TO PRAY ON SUNDAY MORNING."

DATE: 11.3.79 JOURNAL: "MAARIV" NEWS ARTICLE
 HEADING: "THE CLERGYMAN WHO WAS INJURED BY MINE WILL PRAY WITH CARTER"
 PHOTO INSET: "The Clergyman Dr. Robert Lindsey"

QUOTE: Dr. Robert Lindsey, the Baptist clergyman who will today conduct the worship service in Jerusalem in which Jimmy Carter will participate, was once a victim of the partition of Jerusalem, when he was injured upon going on a mine in no-man's land.

Dr. Robert Lindsey, who speaks fluent Hebrew, completed his studies at the Hebrew University in Jerusalem in the 1930s. Afterwards, he returned to the U.S.A. to receive his doctorate, and in 1946 settled with his family in Israel. He was a judge at the First International Bible Quiz held in Jerusalem in 1958. In 1961 Rev. Lindsey became known for his courageous act of crossing the boundary with Jordan despite the prohibition of the Jordanian authorities, in order to remove a young man from Jordan who had been educated at the Baptist Village near Petah Tikva who had not been allowed to return to Israel. The Jordanian authorities even refused to grant the minister an entry visa, claiming that he was a "Zionist". Dr. Lindsey ignored the refusal and under cover of darkness he smuggled himself across the border, took the young man, and on his return while passing through the no-man's land dividing the two sections of Jerusalem hit a mine, was injured, taken to a hospital in Jordan where his ankle was amputated. Through the intercession of the U.S. authorities he was returned to Israel. END ARTICLE

DATE: 11.3.79 JOURNAL: JERUSALEM POST (ENGLISH A.M. INDEPENDENT) NEWS ARTICLE
 HEADING: "CARTER TO PRAY WITH PRESBYTERIANS" BY: Jerusalem Post Reporter
 QUOTE : BAPTIST Jimmy Carter will be attending a Presbyterian service when he goes to church this morning. At first it was thought that the President would attend services at the modest Baptist Chapel on Rehov Narkiss in Central Jerusalem. But the newly-renovated church on a quiet residential street was evidently turned down for security reasons. If he had gone to the Baptist church, it would have had to plan a special service. The congregation normally meets on Shabbat. Instead, the U.S. Head of State will attend the regular Sunday service at St. Andrew's Church of Scotland--a historical monument on a hilltop overlooking Mt. Zion. A spokesman for the Presbyterian Church said that it would be the regular order of worship, with no changes to accommodate the Baptists. "But we're actually very similar," the spokesman said. The service will be conducted by the Rev. Tom Houston, Pastor of St. Andrew's. Dr. Robt Lindsey, spiritual leader of the Baptist Congregation and chairman of the Baptist Convention in Israel, will deliver the sermon. END

DATE: 11.3.79 JOURNAL: "DAVAR" (HEB AM LABOUR) NEWS ARTICLE
 HEADING: "CARTER WILL PRAY TODAY IN THE SCOTTISH CHURCH"
 QUOTE : President Carter will not pray today at the Baptist Church on Narkiss Street in the Rehavia neighbourhood in Jerusalem as originally planned, but in the Scottish Church in Abu-Tor near the Railway Station. This was decided on Saturday. The JTA (Jewish Telegraphic Agency) correspondent reports that the decision stems from security considerations, inasmuch as the Baptist Church is located in a populous neighbourhood in which it would be difficult to assure the security of the President, and it would be impossible to control persons in apartments and houses facing the Church, and there is also no possibility of closing the area to traffic. An additional consideration for the transfer of the worship service is the fact that the (Baptist) church is relatively small whereas the Scottish church can seat 150 persons. The JTA correspondent learned that the ceremony will be conducted by the head of the Baptist Church in Jerusalem, and at the request of the President the service will be the regular Sunday worship service. END ARTICLE

DATE: 11.3.79 JOURNAL: HA'ARETZ (HEB AM IND) NEWS ARTICLE
 HEADING: "WORKING VISIT" BYLINE: AKIVA ELDAD
 EXCERPTS: During the weekend it was decided for security reasons to remove the Sunday worship service from the small Baptist Church on Narkiss Street in central Jerusalem to the St. Andrews Presbyterian Church. The head of the Baptist Community in Israel, Dr. Robt. Lindsey, will be a guest of the Scottish Church, and will deliver the sermon. Dr. Lindsey has chosen chapter 122 of the Book of Psalms, beginning with the verse: "PRAY FOR THE PEACE OF JERUSALEM...THE CITY THAT IS BOUND TOGETHER..." At the close of the worship service, President Carter will leave for a working session in the Office of the Prime Minister. END EXCERPT

DATE: 11.3.79 JOURNAL: "MARIV" (HEB PM IND) PHOTO NEWS BRIEF

HEADING: "SUNDAY PRAYER AT THE SCOTTISH CHURCH" (PHOTO OF INTERIOR OF CHURCH)

QUOTE : After extensive consultations it was decided that Mr. Carter and members of his party will pray today at the morning service of the Scottish Church which is located behind the Jerusalem Khan, from which one can view Mount Zion and the Old City walls. Three churches were the subject of discussion among the White House staff and the U.S. Consul in Jerusalem, three of them in the west of the City. At first it was stated that the President would be a guest of the Baptist Church on Narkiss Street, but the house of worship is too small and the security arrangements are inadequate. Afterward, the possibility of the President worshipping at the YMCA was considered, but it was claimed that the place does not have the character of a church. Finally, it was decided that the worship be held at the Scottish Church. END

DATE: 11.3.79 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) NEWS ITEM

HEADING: "WORSHIP SERVICE TRANSFERRED TO ANOTHER CHURCH"

QUOTE : The worship service with President Jimmy Carter today will not take place as planned originally at the Baptist Church on Narkiss Street in the Rehavya neighbourhood in Jerusalem, but instead will be held at the Scottish Church in Abu Tor near the Railway Station in the Capital. This was decided on Saturday. The decision stems from security considerations primarily, since the Baptist Church is located in a populous neighbourhood in which it would be difficult to maintain security for the President. An additional consideration for the transfer is the relative smallness of the Baptist Church while the Scottish Church has place for 150 persons. Therefore, the President and members of his party will be present at the service accompanied by tens of journalists and presidential escort from the U.S.A. embassy in Israel. The service will be conducted by the head of the Baptist Church in Jerusalem. At the request of the U.S. President the service at the Scottish Church will be the regular Sunday service. This service this week will include Psalm 122 which includes the words: "OUR FEET WERE STANDING IN THY GATES, O JERUSALEM." END ITEM

DATE: 11.3.79 JOURNAL: JERUSALEM POST READER'S LETTER

HEADING: "A CHRISTIAN'S APPEAL TO PRES. CARTER"

QUOTE : PRES. CARTER came to Jerusalem with courage and faith. He respects the Word of God, he knows the biblical prophetic Scriptures--he even teaches Bible in Sunday School, and thus places him in a unique position among the leaders of our Messianic times. Because of this, allow me, a Christian citizen of Israel, to evoke for Pres. Carter, some of these biblical prophecies, which throw a wonderful light on our present dramatic times.

According to Isaiah 34 the oil wells of the Arabian Gulf ("Edom" in the text) will erupt into flames and burn for generations as a divine judgment on our oil civilization and its international plot against the survival of Israel ("the dispute of Zion" in the text). According to Ezekiel, chaps. 38 & 39, the Russians (Gog) and their many allies (among whom Egypt is not mentioned) will launch a surprise attack against Israel but "they will fall upon the mountains of Israel." According to Jesus himself in the Gospel of Luke, chapter 21, our generation is characterized by the signs of the 2nd Advent and will live up to it when Jesus, the Son of Man, will establish God's kingdom upon this earth from the gery Mt. of Olives facing the President's suite at the King David Hotel. Thus, all the forces which have any part in that international plot against Israel will be judged by Christ according to His own prophecy. For the first time since the time of the Apostles, many Jews and Christians in Jerusalem share the same hope and pray for the same full redemption.

The camp of Israel's enemies is easy to identify, but her true friends are very rare in the family of nations. In the name of many, I pray that Pres. Carter will remain Israel's true ally, and that God may grant him that he witness this glorious Advent of His kingdom even in his lifetime. DR. CLAUDE DUVERNOY, DIRECTOR, CHRISTIAN ACTION FOR ISRAEL, JERUSALEM.

DATE: 12.3.79 JOURNAL: JERUSALEM POST NEWS ARTICLE

HEADING: "ST. ANDREWS CHURCH FILLED AS CARTERS ATTEND SERVICE"

BYLINE : Haim Shapiro, Jerusalem Post Reporter.

QUOTE : When Jimmy Carter went to church yesterday, the service began with a hymn set to a traditional Jewish melody, and ended with a benediction in Hebrew. All 150 places were filled for the service at St. Andrew's Church of Scotland, situated on a hilltop overlooking Mt. Zion. Long before the 10 a.m. service began, a crowd of would-be worshippers gathered at a gate leading to the church where regular congregants of St. Andrew's and the guest Baptist congregation, were being admitted. (Carter is a Baptist.) Not all of the Baptists were able to enter, however. A St. Andrew's official said 14 Baptists arrived at 8 a.m., before security had been imposed. With only 25 seats allocated to the Baptists, this left little room for others from the visiting congregation.

MORE

Most of the worshippers, including families with small children, were in their pews by 9:30. The church bell began ringing at 9:45. Pres. and Mrs. Carter and their party entered the building shortly after 10. The President smiled, nodding briefly to those on either side of the centre aisle as he took his place in a pew reserved near the front. The service began with a hymn, "THE GOD OF ABRAHAM PRAISE," set to the Ashkenazic melody for the anthem, "YIGDAL ELOHIM HAI" (PRAISE THE LIVING GOD), a poetic rendition of Maimonides' 13 principles of faith.

At the request of the presidential party, Rev. Tom Houston of St. Andrew's conducted a normal service, only briefly welcoming the president, and continuing to make the usual announcements about such functions as Ladies' Guild meetings. But he did pray that Carter's visit might prove successful. Bible readings included Psalms 2 from the Old Testament, and Luke 22:24-40 from the New Testament. The worshippers also sang a versified version of Psalm 122, including the words: "JERUSALEM, WITHIN THY GATES OUR FEET SHALL STAND BE: PRAY THAT JERUSALEM MAY HAVE PEACE AND FELICITY."

In his sermon Dr. Robt. Lindsey of the Baptist Congregation pointed out that in Christian thought Jerusalem is often visualized in spiritual terms. But, he stressed, the prayer for the peace of Jerusalem was for the physical city, with its 360,000 inhabitants. "Mr. Carter would have been more successful in his mission," Lindsey said, "if we had been more faithful in our prayers." At the opening of his sermon, Lindsey welcomed the "expanded congregation," and jested that perhaps the U.S. President could come every week to boost church attendance. Another hymn, "THE SERVICE OF THE KINGDOM", gave yet another possible allusion to the Carter mission. "HELP ME THE SLOW OF HEART TO MOVE BY SOME CLEAR WINNING WORD OF LOVE," read one line. The service ended with a benediction in Hebrew by Dr. Lindsey. The Baptist minister recited the threefold priestly blessing without English translation.

After the service the congregation remained standing while the Carters left. The Carters paused briefly in the courtyard to pose for photographers against the background of the walls of the Old City. Within minutes the Carter motorcade sped on its way.

St. Andrew's Church was opened on Nov. 30, 1930. The foundation stone, obtained from King Solomon's quarries, was laid three years previously by General Allenby. The church was built to commemorate Scottish soldiers killed in Palestine during World War I. Security reasons prevented Carter from attending services at the Baptist congregation on Rehov Narkiss in central Jerusalem. END ARTICLE

DATE: 12.3.79 JOURNAL: "HAARETZ" (HEB AM IND) NEWS ARTICLE

HEADING: "PRESIDENT CARTER AT YAD V'SHEM: MY PEACE MISSION DESIGNED TO PREVENT ANOTHER HOLOCAUST"

BYLINE: Akiva Eldar

EXCERPTS: "The present peace mission which I have taken upon myself is also designed to prevent these dreadful calamities like the Holocaust to be repeated," U.S. President Jimmy Carter declared at the end of his visit at Yad V'shem (the Holocaust Memorial in J'lm).... The series of public events which preceded the political discussions ended at the small Scottish Church in the Abu Tor neighbourhood by the name of St. Andrew's among some 150 excited believers of the Scottish community. They were joined by some few of the Baptist Church and many, many security personnel. The head of the community received the President and his wife at the church entrance and led them to one of the first rows. The Sunday worship of the 11th March 1979 included the playing of the organ, the singing of the melody "THE GOD OF ABRAHAM PRAISE" and Psalm 122, which was especially recited perhaps because of the passage, "PRAY FOR THE PEACE OF JERUSALEM...A CITY WHICH IS BOUND TOGETHER." President Carter bowed his head as he listened to the sermon of the head of the Baptist Church in Jerusalem, Dr. Robt Lindsey, who said: "We believe that when the congregation of the faithful gathers in prayer, there is in this very much help, so that their hopes and petitions will be realized. During the times of Camp David we prayed at a time when despair took hold of all men, and the results were good. Let us pray again now, and let us hope for the best." The minister displayed expertise in political matters. The service ended with the priestly benediction in the Hebrew language, after which the President moved among the worshippers and shook several hands. At the conclusion of the service the President responded to the many photographers who were compelled this time to wait outside the Church, and kissed his wife before each parted their separate ways--he to political talks, and she to visits. This was also the conclusion of the morning festival for the multitudes of photographers and correspondents who had invaded Jerusalem....END EXCERPTS.

DATE: 12.3.79 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE

HEADING: "CARTER SANG ENTHUSIASTICALLY: 'O JERUSALEM WHICH IS BUILT LIKE A CITY BOUND TOGETHER'"

BYLINE: Gabriel Stern, Al Hamishmar Correspondent.

QUOTE: It was with the priestly benediction in its original Hebrew that the head of the Baptist Community in Israel, the long-time and erudite clergyman, Dr. Robert Lindsey, concluded the Sunday worship service at the Church of St. Andrew's, as he drew out the last word "SHALOM" ("Peace") to the sound of the organ playing of Rev. Monson in the hearing of the two distinguished Baptists taking part in the service, the President of the United States, Jimmy Carter, and his wife Rosalyn. The service was originally scheduled to take place in the modest Baptist Church on Narkis Street in the centre of town, but ~~was moved~~ (especially ~~for~~ ^{for} security ~~reasons~~ ^{reasons}) ~~that~~ ^{which} the Scottish Church ^{is} located ^{atop} a tall peak adjacent to the Railway Station, and its 200 some seats of the simple ^{spartan} church were filled to capacity. The young Scottish pastor dressed in a clerical gown, Tom Huston, remarked with a smile: "It would be wonderful if Pres. Carter would honour us with his presence every Sunday, so that our congregation would be much larger." (Carter, dressed in a grey suit, his wife in a rose-coloured dress, sitting modestly in the sixth row, joined in the general laughter.) I myself sat three rows in front of him, but like all the other worshippers I could not help glancing backward, and indeed, it was the same Carter that I had known seven years ago when he was Governor of Georgia in Atlanta, but now he looked like one who felt the weight of the responsibility that rests upon him.

In line with the democratic and folklike character of the host Scottish Church, he did not receive any special honours, and the congregation did not even rise when he entered with his party as if furtively. He paid close attention to the hearty sermon of Dr. Lindsey who recalled that on the eve of the conclusion of the Camp David conference when it seemed to have failed, the congregation gathered for special prayer. And behold, the following day the miracle occurred, and Carter, Sadat and Begin were able to announce their success. And now once again the peace process was at a point of crisis, and once again there were prayers being offered--not only ^{by} Christians, but also by Jews and Muslims--that the crisis might be overcome.

For the first hymn there was sung an ancient song: "THE GOD OF ABRAHAM PRAISE, PRINCE OF PEACE ON ZION'S HOLY HEIGHTS," and at the middle of the service there was also sung a chapter from the Book of Psalms, 122, in which it is stated: "JERUSALEM, BUILT LIKE A CITY BOUND TOGETHER...PRAY FOR THE PEACE OF JERUSALEM. THEY SHALL PROSPER THAT LOVE THEE. MAY THERE BE PEACE IN THY WALLS AND PROSPERITY IN THY PALACES," while the President and his wife joined in the singing enthusiastically. Indeed, from the church plaza the President's eyes could gaze upon the landscape of Mt. Zion, the walls of the Old City, and the landscapes of Judea, far beyond the "Green Line", which the Americans responsible for protocol would not permit him to visit. It was a very inspiring prelude to his political talks with Prime Minister Menahem Begin.

In addition to the presidential party, which also included the Ambassador Sam Lewis, there were also present Rehoboam Amir, the head of protocol, Officer David Han, the representative of the American Jewish Committee, Dr. B. Resnikoff, Christian clergymen and members of the Baptist Congregation, among them Arabs, Africans, Asians, whom Carter noted with satisfaction, inasmuch as he has been compelled to combat segregation of the races in the Church...There were also a sprinkling of American tourists who in their own homeland there would never be such an opportunity to see their president so close up. Security arrangements were strict but courteous. END ARTICLE

DATE: 12.3.79 JOURNAL: "DAVAR" (HEB AM LABOUR) NEWS ARTICLE

HEADING: "WORSHIP AT THE SCOTTISH CHURCH"

QUOTE: Some 150 ^{excited} worshippers yesterday hosted at the modest Scottish Church of St. Andrew's in Abu-Tor the President of the U.S. Jimmy Carter and his wife Rosalyn at the traditional Sunday's service. For a long time before the arrival of the president and his wife the churchbells chimed. The church was built in 1930 in memory of the Scottish soldiers who had fallen in the Holy Land during the First World War. Among the institutions included in the planned visit of the President, the Church of Scotland was the last to get the news of the honour which had befallen her. For this reason the preparations for the President's arrival continued until the last minute. According to the original plan the President was to have taken part in the worship service of the Baptist Church (the community to which Pres. Carter belongs), but afterwards it was decided to move the event to the Scottish Church for reasons of convenience and security. The pews which were not taken by the regular worshippers were held for the President and for five journalists and the many security men attached to the party. Pres. Carter entered the church yard at 10.00 and was received

MORE

by the pastor of the congregation, Rev. Thomas Huston, and escorted by the church leaders to ~~the~~ church interior where the excited worshippers were waiting. The President and his wife (who was dressed in a rose-coloured dress) sat among the congregants in the 7th row, and followed the service faithfully which as is customary was accompanied by the playing of the organ so pleasant to the hearing.

At first the worshippers sang the chorus based on the melody of "YIGDAL" ("May the Living God be Magnified"), entitled: "THE GOD OF ABRAHAM PRAISE". Immediately afterward, Psalm 122 was recited, which includes the well-known passage: "PRAY FOR THE PEACE OF JERUSALEM ... OUR FEET WERE STANDING WITHIN THY GATES, O JERUSALEM..." This psalm was especially chosen for this Sunday. At the commencement of the service Pastor Thomas Huston remarked that he hoped that the worshippers had not come "to see Carter, but to worship." Nevertheless, there was heard a sermon longer than usual by the head of the Baptist Church in Jerusalem, Dr. Robt. Lindsey, in which he appealed to members of his community to pray for peace. While the worship service was entirely in English, it concluded with the priestly benediction in Hebrew. The service lasted an hour, and at the request of the President was an "ordinary" service-- as any Sunday. At its conclusion the President arose and moved among the worshippers, shaking hands. Robert Lindsey parted from the President with the words: "We hope that you will be able to pray with us every Sunday." And Thomas Huston warmly shook the President's hands and his wife's, and wished them ~~good~~ success in their important mission. In the courtyard of the church opposite the Old City and the Church on Mt. Zion, the President responded to the pleas of photographers to be photographed with his wife in view of the expansive landscape. Then he kissed her and they parted as he went off to his second working session with the Prime Minister in his office. END

DATE: 12.3.79 JOURNAL: "HATSOFEH" (HEB AM NRP) NEWS ITEM

HEADING: "PRESIDENT AND HIS WIFE WORSHIP AT THE SCOTTISH CHURCH"

QUOTE : For a long time before the arrival of the President and his wife the churchbells chimed at the relatively new church built in 1930 in memory of the Scottish soldiers who died in the Holy Land during World War One. For an hour and a half before the arrival of Carter at the Church there were already seated members of the small Scottish/Jerusalem congregation in their pews, as well as several dozen members of the Baptist Church who had been invited to take part in the worship. Every one of the pews in this church is marked by the names of places in Scotland. Pres. Carter was received by the pastor of the Scottish Church, Thomas Huston, and accompanied by the heads of the church to the interior of the building where the excited worshippers were waiting. The worship service was entirely in English (although the Baptists sometimes pray in Hebrew), and lasted an hour. In accordance with the request of the U.S. President it was an "ordinary" Sunday worship service. The head of the Baptist Church, Dr. Robert Lindsey, parted with the President with the words: "We hope that you will be able to worship with us every Sunday..." and Thomas Huston warmly shook hands with the President and his wife, and wished them success in their important mission. END

DATE: 12.3.79 JOURNAL: "HAARIV" (HEB PM IND) NEWS ARTICLE

HEADING: "THE U.S. PRESIDENT IN JERUSALEM: 'PRAY FOR THE PEACE OF JERUSALEM,' THE PRESIDENT CARTER AND HIS WIFE PRAYED"

BYLINE : Yosef Zuriel 'PHOTO INSET: The nave of the Scottish Church

QUOTE : For an hour the Scottish Church was a fortress surrounded by roadblocks and security personnel while inside an ordinary Sunday Worship Service was going on. The eyes of the worshippers were this time lifted towards the seventh row where the President of the U.S. and his wife sat, and recited with all those present: "PRAY FOR THE PEACE OF JERUSALEM."

The church, standing for several decades, ~~was~~ interlaced with olive wood and cypress, enclosed by a fence, was yesterday brought into the headlines because of the U.S. President. From the morning hours it was encompassed in a security belt, with the narrow road leading to the church shut off to traffic. Only invited guests were permitted to enter, and they too were required to identify themselves. The worshippers arrived--fathers, mothers, children, some in holiday clothes, others in ordinary attire, some arriving in vehicles, others by foot.

The Baptist community leader, Robt Lindsey, stood at the entrance to the nave completely moved, as was the head of the Scottish Church, Tom Huston. In the courtyard filled with gravel, ~~the~~ there was the rattle of communication equipment and the running about of security personnel in elegant suits. When the official car arrived with Carter and his wife at the entrance to the church, there was complete silence. Only the clicking of cameras and TV broke the quiet. The President and his wife Rosalyn entered the church, and contrary to the arrangements set by the responsible persons, asked to be seated "among the people", choosing the seventh row. The President and his wife each took a prayer book and hardly ever removed an eye from it. From time to time they looked about, but did not wave at anyone or smile very much.

The prayer was conducted as on every Sunday. Father Tom Huston opened it with a few words of greeting to the guest and the worshippers. Afterwards the congregation sang portions of the Psalms and several hymns. In the presence of the President the congregation sang enthusiastically "OUR FEET WERE STANDING IN THY GATES, O JERUSALEM," and "PRAY FOR THE PEACE OF JERUSALEM." The leader of the Baptist Community, Dr. Lindsey, said: "We believe that when the company of worshippers gathers together, their very assembling is a help to peace." He also said that just as the community of believers had prayed for the success of the Camp David Conference, and its prayers were answered, it also hoped that now with the visit of the U.S. President in the Middle East, peace would come to the region. At the conclusion the Baptist leader pronounced in Hebrew the priestly benediction which ends the word "SHALOM" (Peace).

The service ended, and the first to leave were the U.S. President and his wife, and with their departure it seemed that all the "security walls" collapsed. The congregation departed little by little from the church and turned to the court of the church, where they were offered soft drinks and cakes. Some remained for a bit of conversation, others marched out to the street buzzing with people and vehicles.

The church is located on a small hilltop behind the Jerusalem Khan and in front of the descent leading to the Vale of Ben-Hinnom. Opposite is Mt. Zion in all its splendour and sections of the Old City walls. General Allenby laid the foundation "in memory of the liberation of the Holy Land, and in memory of the heroism of the Scottish soldiers of the forces who fell in the course of the struggle over Palestine in the year 1917." Within the church there is elegance and simplicity. The roof of the church is very high, and along the length of it there are old wooden benches, and at each pew a prayer book. Every pew bears the name of a city or district in Scotland. There is also a Memorial Tablet to commemorate the Scottish King Bruce who commanded that his heart be buried in Jerusalem. Adjacent to the Memorial Tablet there is a pulpit for the preacher and the baptismal font which was brought from the Iona Isle in Scotland. During the years 1930-1948 when thousands of ~~Scottish~~ ^{Scottish} soldiers and government officials served in the Land of Israel within the framework of the British Mandate the church was filled to capacity. Nowadays there are some one hundred worshippers in regular attendance, while the adjacent hostel serves as a Scottish hostel.

DATE: 12.3.79 JOURNAL: "YEDIOT AKHRONOT" (HEB PM IND) NEWS ARTICLE

HEADING: "I HOPE THAT YOU HAVEN'T COME JUST TO SEE CARTER BUT TO WORSHIP," SAID THE BAPTIST PASTOR AT THE SMALL SCOTTISH CHURCH IN JERUSALEM YESTERDAY WHICH HOSTED THE U.S. PRESIDENT AND HIS WIFE AT SUNDAY WORSHIP. THE PRESIDENT SAT AMONG THE CONGREGANTS AND ASKED THE EXCITED WORSHIPPERS "TO PRAY AS USUAL"

PHOTO INSET: PRES & MRS CARTER CAPTION: THE CARTER COUPLE UPON LEAVING THE SCOTTISH CHURCH PHOTOGRAPHED WITH THE BACKGROUND OF MOUNT ZION.

SUMMARY : (This is a "pool" story with all the details provided in the other newspapers. See the DAVAR and HATSOFE stories which rely on the same sources. It is given extra prominence with the photograph of the President and his wife and a lengthy headline.)

DATE: 13.3.79 JOURNAL: "OMER" (HEB VOWELLED AM LABOUR) NEWS ARTICLE

HEADING: "THE SCOTTISH CHURCH IN JERUSALEM"

QUOTE: The Scottish Church where President Carter participated in a worship service on Sunday is one of the modest churches in Jerusalem. It is located right near the Railway Station in a very central section of the city. Thousands of people pass by it daily, but hardly anyone knows anything about it or the fact of its existence. The Scottish Church is named after St. Andrew, and was built in 1930, which means it is one of the youngest churches in Jerusalem, a city in which there are churches built hundreds of years ago. The foundation stone for the church was brought there at the end of World War I from the quarries of King Solomon, and laid in 1927 by General Allenby in memory of "the liberation of the Holy Land and in memory of the bravery of the Scottish soldiers who fell in the battle for Palestine in the year 1917," as inscribed in the tablet on a church wall.

The heads of the church wished to emphasize that love of Israel is felt within the tradition of the Scottish Church from its earliest days. In Scotland there was never any persecution of the Jews, but on the contrary it was a haven of refuge for the Jews from time to time, fleeing from persecution in other lands. Already in the year 1645 members of the church were commanded to pray for the peace of Jerusalem and for the wellbeing of the people of Israel—and we shall do likewise this day as well." END ARTICLE.

SUBJECT TWO: "THE MISSION"

DATE: 21.2.79 JOURNAL: "MAARIV" (HEB PM IND) P.12 ANTI-MISSION ADVERTISEMENT
 HEADING: "WARNING: MISSIONARIES!!!"

QUOTE : Thousands of missionaries are at work in Israel and ^{are} presenting themselves as lovers of Israel and/or as Jews in every way. In order to prevent Jews from falling-- unwittingly--into the missionary net, following is the first in a series of lists of missionaries and their areas of operation:-

EMMA BERGER, Passport No. 222222	Zicron Yaacov
CHARLES DUGGER, Passport No. 222222	Jerusalem
EVANGELINE DUGGER, Passport No. 105555	Jerusalem
YOSEF SHULEM, ID No. 666666	Jerusalem
BARUCH MAOZ, ID No. 777777	Rishon LeTzion
Y.S. OSTROVSKY, ID No. 888888	Tel-Aviv
RUTH NISSIM, ID No. 100000	Nahariya
ALBERT NISSIM, ID No. 111111	Nahariya
MOSHE EMMANUEL BEN-MEIR	Talpiot Jerusalem
ARTHUR GOLDBERG, Rehov 222222	Rishon LeTzion
YAACOV YAFFA (Goldstein), Rehov S 333333	Bik'at Jerusalem
RUTH APEL, ID No. 444444	Jerusalem
LOMBROZO PATRICK GABRIEL, ID No. 555555	Jaffa
BASILEA SCHLINK, Rehov 666666, i. 10	Jerusalem

KEEP AN EYE OPEN AND REPORT EVERY MISSIONARY STUMBLING-BLOCK KNOWN TO YOU TO CENTRES AT TELEPHONE NOS: 02-288003 03-783577 04-661978

ACTIVIST ORGANIZATION YAD L'AKHIM ("Lend a hand to the Brethren")
 THE DIVISION FOR COMBATING THE MISSION.

The pamphlet "In the Shadow of Apostasy" (in Hebrew or in English) which includes a survey of the activities of the Mission will be sent upon request by writing to: POB 5195 JERUSALEM.

SUBJECT THREE: THE POPE AND JEWISH LEADERS

DATE: 13.3.79 JOURNAL: "HAARETZ" (HEB AM IND) NEWS ARTICLE
 HEADING: "THE POPE HOPES TO SEE JERUSALEM TURNED INTO A CENTRE OF HARMONIOUS LIFE FOR MEMBERS OF THE THREE FAITHS" (FORMALLY INVITED TO VISIT POLAND)

QUOTE : Vatican City, 12.- Pope John Paul II today called for Jerusalem to be turned into a centre in which Jews, Christians, and Muslims would live in harmony. "It is my intention to do everything I can for the wellbeing of that land which is sacred to you and to us," the Pope declared during a conversation with leaders of international Jewish organizations. He expressed the hope that there would be given substantial guarantees assuring that Jerusalem would indeed become such a centre. It should be noted that in a brief message he delivered yesterday, the head of the Catholic Church stated that he was following the Middle East peace negotiations carefully. He also stated that he hoped that such a peace would be signed that "takes into consideration the just rights and ^{legitimate} aspirations of all the peoples concerned."

John Paul II once again affirmed that the Catholic Church protests against antisemitism, stating: "The Catholic Church unequivocally rejects, whether in principle or on the practical level, any violation of the rights of man."

It has meanwhile been learned that the Pope last night received an official invitation to visit Poland, the land of his birth, on the occasion of the 900th anniversary of the death of St. Stanislaw. END ARTICLE

DATE: 13.3.79 JOURNAL: "AL HAMISHMAR" (HEB AM IND) NEWS ARTICLE
 HEADING: "THE POPE CALLS FOR JERUSALEM TO BE MADE A CENTRE OF HARMONY FOR BELIEVERS OF THE THREE FAITHS"

BYLINE : Aharon Nir, "Al Hamishmar" Correspondent in Italy

QUOTE : Vatican City.- Pope John Paul II yesterday call for the conversion of Jerusalem into a centre in which Jews, Muslims, and Christians would live in harmony. "It is my intention to do everything I can for the wellbeing of that land which is sacred to you and to us," the Pope declared during a conversation with leaders of international Jewish organizations. He expressed the hope that there would indeed be given substantial guarantees that would assure that Jerusalem would be turned into a centre of harmony among Jews, Muslims, and Christians. A denunciation of "every form of antisemitism" and a defence of Pius XII against accusations of indifference to the fate of the Jews during the Holocaust

were two of the main points touched upon during the lengthy address in English which Pope John Paul II delivered before 25 Jewish persons who had arrived for the first official visit to the Vatican since the election of the Pope.

The visit itself was for some reason wrapped in secrecy, and the press conference scheduled with the Jewish party was kept a secret, and at the last moment canceled, and substituted for a "contact" conducted at the entrance to the Hotel Excelsior in Rome.

World public opinion will doubtless react positively to the forceful expressions of the Pope against "any form of antisemitism", and his promise that it would be possible to act in Rome on behalf of the Jewish people "what he had tried to do in Cracow". But there will be less sympathy for the "insistence" of the Pope to deal with the image of Pius XII. END ARTICLE.

DATE: 13.3.79 JOURNAL: MAARIV (HEB PM IND) NEWS ARTICLE

HEADING: "WITH 'SHALOM SHALOM' (IN HEBREW) THE POPE PARTED WITH THE JEWISH DELEGATION"

BYLINE: Ada Luciano ("Maariv" Correspondent in Rome)

QUOTE: The first meeting of Pope John Paul II with representatives of World Jewry took place yesterday when he received for a private interview for an hour 25 presidents and representatives of Jewish organizations coming from Europe, Israel, Latin America, and from the U.S.A. The interview was organized by the Vatican Commission for Religious Relations with Judaism in cooperation with the International Jewish Committee for Inter-religious Consultations. The Jewish committee is composed of the World Jewish Congress, Synagogue Council of America, the Anti-Defamation League of B'nai Brith, and the Israeli Interfaith Committee. The four delegates from Israel at the interview were: Prof. André Chouraqui, Zeev Falk, Shmaryahu Talmon and Zalman Avrahamov. Philip Klutznick, the President of the World Jewish Congress served as spokesman of the Jewish delegation, while Rabbi Ronald Sobel of New York, the representative of the International Jewish Committee, presented the Pope with a Hebrew Bible published in Amsterdam in the year 1701.

In his remarks to the Pope, Klutznick surveyed the progress that had been attained in improving understanding and mutual respect between Catholics and Jews since the Ecumenical Council of the Vatican had made its decisions in this area. "Your holiness," said Klutznick, "Poland, the land of your birth, was a great centre of Jewish culture for more than a thousand years. This epoch of Jewish history came to a tragic end during World War Two, during which most of the Jews of Europe were destroyed, victims of the most poisonous antisemitism. Your holiness has experienced in his own person the satanic consequences of religious and racial hatred, expressed in the monumental human suffering of World War Two which reached its peak in the Holocaust which engulfed European Jewry. There is, therefore, special significance to the very important task of eliminating the spiritual sickness called antisemitism and in the warfare against prejudices in any form. Antisemitism is a sickness which is liable to become dormant and then liable to re-appear suddenly under new and subtle masks. It is for this reason that the Jewish community is concerned with the problem of Soviet Jewry. Once again we are devoted to the struggle for the rights of man and the fundamental liberties of all men and for religious liberty."

Klutznick also stressed that the "ties which bind the people of the Covenant to their land are fundamental ties. During the long history of the Jewish people there were few events which caused such deep pain as the exile of the Jewish people from their land, the estrangement of the people from the land which God had promised them; nevertheless, during all the years of exile the people of Israel not for one moment had abandoned the hope that the divine promise would be fulfilled."

In his reply the Pope characterized the meeting as "an important moment in the history of the relations" between the Catholic Church and "the Jewish religious community." Recalling the decisions of the Ecumenical Council denouncing antisemitism and discrimination in any form because of their contradiction of the very spirit of Christianity, the Pope stated: "The Catholic Church...unequivocally denounces all such violations of the rights of man in every place in the world where they occur." He appealed to Catholics and Jews to work for the common aim, which is the overcoming of prejudice and discrimination in every form. After extolling the work of one of his papal predecessors, Pius 12, John Paul II promised to do everything in his power--as he had tried to do in his former place of ministry in Cracow--to assist all those suffering from oppression of any kind. Apparently these remarks had reference to his activity while he was Archbishop of Cracow at which time he opened the Catholic University to Jewish students who had been expelled from all the other Polish universities during an outbreak of antisemitism in that country in 1968.

In a reference to the Holy Land John Paul II stated that it was his intention "to cultivate a dialogue and to do all that was within his power to bring peace to this land which is sacred to you as it is sacred to us, in the hope that efficient guarantees will be given so that the city of Jerusalem will be a centre of harmony for members of the three great monotheistic religions, Judaism, Islam and Christianity, and for whom the city is a holy place of faith." Following this, the Pope stated that every time a Jew recites "Hear O Israel" ("Shema Yisrael"), and every time a Christian recalls the first two commandments, "by the grace of God we draw near to one another." In a gesture to underline "the understanding and fraternity already achieved," the Pope concluded his remarks with a blessing in Hebrew: "SHALOM SHALOM". END ARTICLE

DATE: 14.3.79 JOURNAL: "OMER" (VOWELED HEBREW: AM LABOUR) NEWS ARTICLE
 HEADING: "THE POPE TO JEWISH LEADERS: I WILL DO EVERYTHING FOR THE LAND HOLY TO YOU AND ALSO TO US."

QUOTE: Pope John Paul II called for the conversion of Jerusalem into a centre in which Jews, Muslims, and Christians would live in harmony. "It is my intention to do as much as I can for the wellbeing of that land which is holy to you and to us also," the pope stated in a conversation with leaders of international Jewish organizations. He expressed hope that substantial guarantees would indeed be given to assure the conversion of Jerusalem into a centre of harmony among Jews, Muslims and Christians. It should be noted that in his brief message which he delivered yesterday the head of the Catholic Church stated that he was attentively following the Mideast peace negotiations. He further stated that he hopes that the kind of peace to be made will be one "which takes into consideration the just rights and legitimate aspirations of all the peoples involved." John Paul II re-affirmed the fact that the Catholic Church denounces antisemitism, stating: "The Catholic Church unequivocally rejects, in principle and in practice, all such violations of the rights of man." END ARTICLE

SUBJECT FOUR: MISCELLANEOUS ITEMS

A. DEAD SEA SCROLLS:

DATE: 9.3.79 JOURNAL: JERUSALEM POST FEATURE ARTICLE

HEADING: "DEAD SEA JIGSAW" BYLINE: Abraham Rabinovich

SUMMARY/EXCERPTS: The seven Dead Sea Scrolls housed in the Israel Museum caught the attention of the world because of the dramatic circumstances of their discovery. Unknown to the general public, however, 700 more have been pieced together during the past generation at the Rockefeller Museum in East Jerusalem, and most have yet to be published. ...Last year the 6th volume of edited scrolls from the Rockefeller was published, and there are twice as many yet to be completed. Such is the richness of the material that an entire new field of scholarship is being opened. Even more significant is the impact the scrolls are expected to have--perhaps not in this generation--on Jewish-Christian relations....(There follows a lengthy description of the finding and handling of the scrolls beginning with the year 1947.)

What have the scrolls taught us? According to Prof. Cross, one of the world's foremost experts on Semitic writing, and an ordained minister, the scrolls will change the way both Judaism and Christianity look at themselves. "They throw light on Judaism before the crystallization of rabbinic Judaism," says Cross. "We see intense party strife and extra-ordinary variation in halacha and traditions. Most scholars had projected normative Judaism of the Mishna back to this period, but that was a mistake. We see in Judaism a richness and range of possibilities much broader than we thought...."

Another conclusion from study of the scrolls, says Cross, is that the apocalyptic movement of the times was not a lunatic fringe but a major movement in Judaism that also affected primitive Christianity. The movement took shape in the Maccabean period, about 140 BCE, with the achievement of Jewish independence...It was a time of great ferment, with the Essenes and Saducees on the right supporting the old priesthood, and the Hasmoneans, sometimes backed by the Pharisees, supporting the new. The effect of Hellenism can also be seen--not in the adoption of Hellenistic ideas, but in inducing systematic thought in Judaism. "You began to get conscious critical thought," says Cross, "This is when Hillel developed his Bible exegesis."

The message of the Dead Sea Scrolls for Christianity is far-reaching. "As we look at the Judaism of this period--much more complex than we imagined--CHRISTIANITY LOOKS MUCH MORE JEWISH, says Cross. If Christianity looks much more Jewish, what does this imply about the way Christians look at Jews? "It has made high-level ecumenical discourse easier," says Cross. "In the long run I have no doubt that this will affect how even the most traditional churches see themselves." Chairs of Christian Origins have

already begun to spring up in top American universities, with the focus on the Quran scrolls and Hellenistic Judaism. More New Testament scholars are learning Hebrew, many of them coming to Israel to do so. Most of the Dead Sea scrolls not yet published, as well as those that have been, are still largely undigested by scholars... "All this is going on now at the scholarly level," says Cross, "but it will in the end reach preachers and laymen." END

(B:) "MAKUYA" SECT:

DATE: 9.3.79 JOURNAL: "YERUSHALTON" (JERUSALEM HEBREW WEEKLY INDEPENDENT) FEATURE ARTICLE
 HEADING: "MAKUYA--GOOD FOR THE JEWS"
 BYLINE: Eli Shay PHOTO INSETS: "The Makuya in Ecstatic Prayer", "Noah Akiva and Prof. Toshima's Daughter," "Prof. Avraham Toshima"

SUMMARY/EXCERPTS: This week there arrived in Israel a group of 175 pilgrims from the sect of Makuya which calls itself the "New Zionist Movement of Japan." This is the 18th pilgrimage of the sectarians, five years after the death of its founder Prof. Toshima. The Japanese will visit the holy places, and in their own manner express their love for Israel in song.... Makuya means "tent of meeting" in Japanese... the movement began over 30 years ago when Prof. Avraham Ikro Toshima, an intellectual and Bible researcher, met the God of Abraham, Isaac and Jacob and even heard His voice clearly on the peak of the volcanic mountain Aso. Prof. Toshima is admired as a charismatic personality and miracles are told of his ministry in the style of the Christian Gospel, testifying to "the blind see, the lame walk, the lepers are cleansed, the deaf hear." (Matthew 11:6) (There follows a description of alleged miracles.) Prof. Toshima belonged to the "No-Church" movement which was called "the Original Gospel." He strove to sever his connections for with the European churches.... The members of the sect with whom I spoke say that Jews and Christians stem from the same roots, "but the flowers are different and the colours are different...." Prof. Toshima saw the essence of the Biblical concept in the figure of a God who is involved in history and directs human society, in a manner which differentiates the Bible from Buddhism. The principle development in history is the Land of Israel and the Jewish people... (There follows a description of their involvement with Israel, Hebrew and Aramaic culture in contact with their biblical sources, and their commitment to the modern Jewish renaissance in relation to biblical prophecy... there are between 50 and 60 thousand followers, mostly in Japan, organized into 500 local congregations.) The spiritual Zionism of the Makuya appears at times out of context. There may even be elements in Israel who are liable to use them for non-spiritual purposes, but beyond all this, there is in their innocence a quality of religious faith, goodheartedness and universal vision.... END ARTICLE

DATE: 12.3.79 JOURNAL: JERUSALEM POST FEATURE ARTICLE

(i) HEADING: "GROUP DYNAMICS" BYLINE: Johanan Yehiel

SUMMARY/EXCERPTS: (This is an article about tourist groups and the nature of making then into a cohesive unit while visiting the Land--whether Jews or Christians.) Despite the important differences between Jewish and Christian groups (it's a caricature, but I'll chance it anyhow, that the Christians came to see where Jesus went, and the Jews came to see where their money went)--both groups depend on the guide... The dependence... is not only intellectual, it soon becomes emotional. Jews or Christians, they're here on some kind of pilgrimage... With Jewish groups the authority of the guide in matters historical, scriptural and sociological is not in question... but then synagogue groups are not usually so involved with intellectual and theological matters. But the church groups? Remember that only the most serious of the Christians make the effort to come to Israel. For them the Scripture is very important indeed, and their seriousness of purpose is often amazing....

DATE: 12.3.79 JOURNAL: YERUSHALTON (JERUSALEM HEBREW WEEKLY) INTERVIEW ARTICLE

(p) EXCERPT: Q: Mr. Foreign Minister (of the ultra-orthodox sect "Neturei Karta"), you live in the heart of Meah Shearim. What brings you out to Ramot (the Jerusalem suburb where anti-Sabbath-driving demonstrations have been going on for several months)?

A: Good that you asked. The man in the street does not understand our struggle. Once I had a conversation with an Anglican clergyman who explained to me that in his religion the deeds of a man do not affect his neighbour. I explained to him that in the Jewish religion this is not so. All Israel are responsible for one another... If we see and hear how Jews, our own flesh and blood, war against the Lord in uprooting the sanctity of the Sabbath, then we cannot stand by with folded hands... it is impossible to restrain oneself..." END EXCERPT.

DATE: 12.3.79 JERUSALEM POST LETTER TO EDITOR

(f) HEADING: "DOWN AGAIN ZIONISM" (A response to 19.2.79 article under this title. (SEE SELECT.53, p.6 for use of this phrase.) END TRANSCRIPTION 17.3.79/mb