

SUBJECT No. 1: THE EILEEN DORFLINGER CASE

DATE: 19.3.79 JOURNAL: "HAARETZ" (HEBREW A.M. INDEPENDENT) NEWS ARTICLE
 HEADING: "HIGH COURT IN FUNDAMENTAL DECISION: JEWS FOR JESUS ARE CHRISTIANS ACCORDING TO THE LAW OF RETURN--REQUEST OF AMERICAN CITIZEN FOR ISRAELI CITIZENSHIP ON BASIS OF LAW REJECTED" (* Selections No. 54 (to 14.3.79) should have

QUOTE : (JTA) The High Court of Justice (read Selections No. 55. has recently determined in a fundamental decision that a Jew who believes in Jesus the Messiah and in his divinity is to be regarded as a Christian, and that the Law of Return does not apply to him. Thus the High Court rejected the petition of an American citizen, the daughter of a Jewish woman, who believes in Jesus, who sought to obtain Israeli citizenship by virtue of the Law of Return. This is the first decision of the High Court of Justice that deals with the phenomenon of "Jews for Jesus". It determines the principle that one must examine the membership of a Jew in another religion not on the basis of the perspective of Judaism but on the basis of the perspective of the other religion and its concepts

The petitioner, Eileen Dorflinger, an American citizen, age 30, born to a Jewish mother, arrived in Israel with her two children about 1½ years ago. She received a Temporary Identity Certificate for a period of two years, and on the basis of her declaration, she was registered in the paragraph of the Certificate denominated "Nationality" as a Jewess. Mrs. Dorflinger afterward also approached the Ministry of Interior with an application to be granted Israeli citizenship on the basis of the Law of Return, but her request was not granted her because, according to the Ministry of Interior she is not Jewish in the sense of the Law of Return. As will be recalled, the term "Jew" in this law is defined as one who is born to a Jewish mother or has converted to Judaism and is not a member of another religion.

The Minister of Interior did not dispute the fact that the applicant was born to a Jewish mother, but he was of the opinion that Eileen Dorflinger was a member of another religion, and on the basis of information in his possession ruled that she had converted to Christianity, and was engaged in missionary activity in Israel.

After weighing the claims of the parties, Justices A. Vitkon, M. Shamgar, and S. Asher, decided to reject the petition, stating that in view of the evidence before the Minister of Religious Affairs (sic.), he was entitled to conclude that the petitioner is a member of another religion. Justice Vitkon noted that the complex question of membership in another religion is to be tested not according to the perspective of the Jewish religion, but according to the perspective of the other religion. In this instance, the question is not whether the petitioner's views are in accord with the Jewish religion, inasmuch as from the standpoint of Judaism it is sufficient that she is born of a Jewish mother. On the other hand, "it is not difficult," according to the judge, "to find the answer in the perspective of the Christian religion," inasmuch as according to the information available to the Minister, which was not refuted by the petitioner, "it is clear that she was baptized with a baptism that, by all opinions an act which symbolizes the joining of the Christian religion. But in my opinion, what is even more important, is that with regard to the question of whether she believes in the divinity of Jesus, she gave an evasive reply."

The judge relied upon citations from the writings of Professor David Flusser and Rabbi Abba Hillel Silver concerning Christian doctrine and its separation from Judaism, and he reached the conclusion that "it is clear that a man who believes in the divinity of Jesus as a part of the triune godhead is a man whom Christianity--almost without distinction among its various streams--can number among its adherents."

Justice Shlomo Asher concurred in the opinion of his colleague. Justice Meir Shamgar who also concurred with his colleagues, nevertheless added several remarks of his own. He noted that the petitioner was aware of the fact that the Law of Return was not the sole way means of immigrating (or making aliya, TR) to Israel, and also that one who is not a Jew can obtain Israeli citizenship. Nevertheless, she sought to persuade the Ministry of Interior and the High Court of Justice to regard her as a Jewess, despite the fact that she had chosen of her own free will and by right another religious framework outside of Judaism and had even joined it. END ARTICLE.

DATE: 19.3.79 JOURNAL: "DAVAR" (HEB AM LABOUR) NEWS ARTICLE
 HEADING: "HIGH COURT: A JEW WHO BELIEVES IN JESUS IS A CHRISTIAN FOR THE PURPOSE OF THE LAW OF RETURN"

SUMMARY NOTE: The first part of the article is identical with the above article, but in the latter part, there are some elaborations, as follows: The woman did not accept the decision (of the Min.Int.) and by means of the Attorney Uri Huppert appealed to the High Court of Justice with a petition against the Min. of Interior. In his reply deposition to the Court the Min. of Int. argued through the Senior Attorney to the State Attorney,

Attorney Renato Yarak, that the petitioner had confessed to her belief in Jesus as the Messiah, and therewith had removed herself from the pale of Judaism. "Jews for Jesus," it is stated in the deposition, "cannot be recognized as being within the pale of Judaism." Meanwhile, the Ministry of Religious Affairs (sic) submitted a report of an investigation it had conducted in the U.S.A., wherein it was stated, that Eileen Dorfinger had converted to Christianity in the spring of 1975 in the State of Connecticut, in the U.S.A., and had even been received (according to the letter of a local clergyman) as a member of the Congregational Church after undergoing a ceremony of public baptism.

In the course of the proceedings the petitioner denied that she had changed her religion, and emphasized that she saw herself with all her understanding as a Jewess. She also rejected categorically the charge that she is engaged in missionary activity in Israel. In order to strengthen her claims she attached, among other things, the letter of an additional clergyman in which he declared that he always regarded her as a Jewess.

After weighing the arguments of the parties, the Justices A. Vitkon, M. Shamgar, and S. Asher, decided to reject the petition, noting that in the light of the evidence before the Minister of Religious Affairs (sic.), he was entitled to conclude that the petitioner is a member of another religion. END ARTICLE.

DATE: 19.3.79 JOURNAL: "HAMODIYA" (HEB AM AGUDAT YISRAEL) NEWS BRIEF

HEADING: "HIGH COURT: JEWS FOR JESUS ARE CHRISTIANS"

QUOTE : The High Court of Justice has recently ruled that in a fundamental decision that members of the missionary sect "Jews for Jesus" are Christians, and that the Law of Return does not apply to them. Thus, the High Court rejected the petition of an American citizen of this sect, the daughter of a Jewish mother, who sought to obtain Israeli citizenship on the basis of the Law of Return. This is the first decision of the High Court of Justice which relates to the phenomenon of this sect. END ITEM

DATE: 19.3.79 JOURNAL: "SE'ARIM" (HEB AM POALEI AGUDAT YISRAEL) NEWS ARTICLE

HEADING: "HIGH COURT IN FUNDAMENTAL DECISION: JEWS FOR JESUS ARE CHRISTIANS ACCORDING TO THE LAW OF RETURN"

BYLINE : Shmuel Mittelman, J.T.A. (Jewish Telegraphic Agency)

SUMMARY: NOTE: This is basically the same as the news article translated from "Haaretz" and "Davar" above, with the following additional material:

According to the Minister (of Interior), the entire phenomenon of "Jews for Jesus" is nothing but a stratagem for bringing the Christian Gospel to our people and to lead to the conversion of Jews from their religion. As proof of this the Minister produced a letter received from a couple who had lived at an Absorption Centre with the petitioner. They claimed that she had said then that both she and her older son had been baptized, and as a result of these activities she was asked to leave the Absorption Centre. END

DATE: 21.3.79 JOURNAL: "HATSOFEH" (HEB AM N.R.P.) NEWS ARTICLE

HEADING: "HIGH COURT IN FUNDAMENTAL DECISION: JEWS FOR JESUS ARE CHRISTIANS IN EVERY SENSE MIN. OF INTERIOR: THE PHENOMENON OF JEWS FOR JESUS IS A STRATAGEM TO LEAD TO THE CONVERSION OF JEWS FROM THEIR RELIGION"

BYLINE : Shmuel Mittelman

SUMMARY: (NOTE: The first part of the article is identical with material translated above, but additional material is supplied from the ruling and related documents, as follows:)

...she was asked to leave the Absorption Centre. After the submission of the Minister's reply, and before the commencement of the proceedings of the petition, the High Court asked the petitioner to furnish additional details relating to her belief in Jesus and to the matter of her baptism. She replied that in her opinion Jesus answers the definition of the Jewish Messiah in the Tenakh (Old Test.), but her replies did not answer the question of whether she regards him as the Son of God and as a part of the Godhead. With respect to the baptism, the woman claimed that she was not "baptized" in the accepted sense of the word, but that she "had immersed her body in water as an expression of purification," and had done this three times since 1975. Meanwhile, however, the Min. of Religious Affairs submitted to the High Court the report of an investigation... (as above...)

(NOTE: The following additional remarks of Justice Shamgar are also included:)
Justice Shamgar stressed that she had made excessive arguments, long and tortuous, concerning the potential connection of a Jew to the belief in the Messiahship of Jesus, as though we are still living at the beginning of the first millennium of the Christian era, and as though nothing at all had taken place in connection with the crystallization of religious frameworks and the exclusion from Judaism of all those going in the other way.

In the State of Israel--in contrast with most of her neighbours--^{there is no} religion ~~is~~ defined in its statutes as the state religion. Every person is permitted to live in it by his own faith and to serve his God in his own manner and according to his own understanding, and the judicial authorities are vigilant in seeing that no man should be persecuted because of his religious belief or the absence of it." The judge continued: "However, religious freedom does not mean that the petitioner is entitled to compel the Minister of the Interior, who operates within the definitions fixed by the Law of Return, to accept her innovations and her definitions which contradict those in the law, and that he should regard her as a Jewess despite the fact that she is a member of another religion. This is to say, honesty requires that a person who chooses a certain way should not try to distort reality and to remove things from their simple sense, and should not compel the authorities entrusted with the implementation of the law, to take action contrary to the definitions contained in it. END

DATE: 19.3.79 JOURNAL: "OMER" (HEB VOWELED AM LABOUR) NEWS BRIEF
 HEADING: "MEMBERS OF THE SECT JEWS FOR JESUS ARE CHRISTIANS ACCORDING TO THE LAW"
~~XXXXXXXX~~ SUMMARY: (NOTE: This is a two-paragraph summation of the ruling.)

DATE: 19.3.79 JOURNAL: "MAARIV" (HEB PM IND) NEWS ARTICLE
 HEADING: "FUNDAMENTAL DECISION OF HIGH COURT ADDS DEFINITION TO THE QUESTION OF WHO IS A JEW: TO BELIEVERS IN JESUS THERE IS NO RIGHT TO CITIZENSHIP BY VIRTUE OF THE LAW OF RETURN."

BYLINE : Amos Levav

QUOTE : The High Court ruled last week in a fundamental decision that a Jew who believes in Jesus has adopted another religion, and that he is not entitled to obtain citizenship by virtue of the Law of Return. It does not matter, the High Court ruled in its decision, whether such a person was born to a Jewish mother or not. Thus, the justices Alfred Vitkon, Meir Shamgar, and Shlomo Asher, rejected the petition of Eileen Dorflinger against the Minister of the Interior. In their petition the attorney of Eileen, Uri Huppert, requested that the Min. of Int. grant his client Israeli citizenship on the basis of the Law of Return.

The Senior Deputy to the State Attorney, Advocate Renato Yarek, claimed that Eileen had confessed to faith in Jesus as the Messiah, and had thereby removed herself from the Jewish religion. "Jews for Jesus cannot be recognized as being within the pale of Judaism," Attorney Yarek argued. He added that in the opinion of the Minister of Interior this entire phenomenon is nothing but a stratagem to bring the Christian Gospel to the Jewish people, and to lead to the conversion of Jews from their religion.

In opposition Attorney Huppert argued that Eileen Dorflinger is Jewish inasmuch as she was born to Jewish parents, and it is not the concern of the Minister of Interior whether she believes in Jesus, since in a democratic society one must not make inquiries into the outlooks and views of persons. Attorney Huppert conceded that Eileen from time to time is wont to "immerse" herself in water, but he argued that this custom is linked to the Jewish tradition of the ritualarium ("mikva"), whereas according to the Christian faith baptism is a one-time act.

The judges rejected his arguments and ruled that immersion of the body in water is nothing but Christian baptism, and her belief in the divinity of Jesus is the very thing which binds Mrs. Dorflinger to Christianity. Justice Vitkon mentioned an investigation conducted by the Ministry of the Interior in New York, which revealed that the petitioner had passed over into the pale of Christianity in a formal manner, in a church. She had received a verification of this from the clergyman, and this was presented to the Court as an exhibit. Justice Vitkon ruled that "it is clear that a person who believes in the divinity of Jesus as a part of the ^{traine} Godhead is certainly a person whom Christianity, almost without distinction among its various streams, would number among its adherents."

The judge ruled that Eileen Dorflinger had indeed been registered in her Identity Certificate as a Jewess, but she is not entitled to benefit from this bureaucratic error. Justice Meir Shamgar added: In the State of Israel--in contrast with most of her neighbours--there is no religion defined in its statutes as the state religion..." (as above in previous article conclusion...) Justice Shlomo Asher concurred in the opinion of his colleagues. END ARTICLE

DATE: 19.3.79 JOURNAL: "YEVIOT AKHRONOT" (HEB PM IND) NEWS ARTICLE
 HEADING: "HIGH COURT RULED: WHOEVER BELIEVES IN JESUS IS NOT A JEW"
 SUMMARY: (NOTE: This is an abbreviated seven-paragraph article based on the JTA report.)

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SUBJECT NUMBER TWO: "THE MISSION"

DATE: 21.3.79 JOURNAL: "AL HAMISHMAR" (HEB AM MAPAM) NEWS ARTICLE
 HEADING: "MOUNT NEBO SCHOOL PARENTS: WE WILL SEND OUR CHILDREN TO THE MISSION"
 BYLINE: A. Kava, "Al Hamishmar" Correspondent

QUOTE: "If the municipality does not change its decision to close the school in the coming school year, then we will send our children to the Mission School in Jaffa," a number of parents of children in the Mount Nebo School in Tel-Aviv, now on strike for the fourth day, have written in a telegram despatched yesterday to the President, the Prime Minister, the Deputy Mayor of Tel-Aviv, Yigal Griffel, and to the Chief Rabbis.

A delegation of school parents was received yesterday for discussion by Deputy Mayor Yigal Griffel, the Dept Head of Education, Attorney Hayim Basuk, and Dept Director, Dr. S. Shoshani. The parents laid out their arguments and ideas in opposition to the decision to transfer the pupils to the Judah Macabbee School, principally because of safety problems as a result of transporting the children during rush hours on Ibn-Gabirol Street.

Members of the Dept of Education made it clear that the decision has not been an arbitrary one, but is the result of discussions, research, and long-range planning. In the course of the meeting Dr. Shoshani warned that if the strike continues, the municipality will be compelled to take legal steps against the parents in accordance with the terms of the Compulsory Education Law. It was concluded at the meeting that the matter would be again referred to the Mayor, S. Lahat, upon his return from a series of appearances in the United States.

During the course of the meeting, one of the parents, Moshe Shapiro, asked Basuk who would guard his son while he was crossing heavily-trafficked street. Basuk replied that only God in heaven would. Shapiro said to him: "But this is not my belief." Basuk replied: "Then that is your problem..." At this stage the parents decided to continue the strike, and they have planned to demonstrate and to close the access roads to the school.

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DATE: JANUARY 1979 JOURNAL: "ZERAKOR" (HEBREW "LIGHTHOUSE") JERUSALEM FEATURE ARTICLE
 HEADING: "HE IS FOUND IN EVERY PLACE! OUR TRAVELING AMBASSADOR...WITH THE ANTIMISSION"
 BYLINE: Aharon Granovich PHOTOGRAPHS: (1) "BEIT HAMAVASER" OF THE "WARRIOR"
 MISSION IN JERUSALEM (2) IDOLATROUS WORSHIP OF THE GURU SECT (3) THE CENTRAL BUILDING
 OF THE MISSION IN ZICRON YAACOV (4) CALENDAR WITH JEWISH OUTWARD APPEARANCE BUT WITH-
 IN PREACHMENTS TO APOSTASIZE (5) JEWISH CHILDREN ~~TOOK~~ ^{CAUGHT} IN THE CAPTIVITY OF THE MISS-
 ION (6) DEMONSTRATION CONDUCTED IN JERUSALEM AT THE ENTRANCE TO A MISSIONARY SCHOOL
 (7) RECORD "DONATED" TO I.D.F. SOLDIERS BY THE MISSION (8) PLACARDS AGAINST THE MIS-
 SION IN A DEMONSTRATION: "THE MISSION--SUBVERSION OF THE PEOPLE", "RETURN OUR CHILDREN!"
 QUOTE: The story of Uri (pseudonym), the anti-mission warrior of the "Peilim Yad L'Akhirim"
 (Activists--Lend a Hand to our Brethren), for obvious reasons, whose name and photograph
 is not published, follows: He is a pleasant, hearty lad, but a description of him cannot
 be given. I expected to meet a tough man, someone like a detective, but instead I found
 a gentle ^{hearty} person. I was apprehensive about an atmosphere of secrecy which would enwrap
 him, but instead I found a very open person who took me right into his confidence. I asked
 him: "When was the department for war against the mission set up, and why?"

The department is part of the "Peilim" (Activists). The Activists Group was established when the great wave of aliya began from Yemen about a year after the establishment of the State. The first purpose of the Activists was to rescue the children of the new immigrants from secularist education to which the children were being sent, and whose parents did not understand the problems of education in Israel. Shortly thereafter the department for the war against the Mission was set up. The missionaries were offering the parents good financial terms in exchange for entering their children in their educational institutions. In actual fact, the Mission is working in Israel very many years. Already 60 years ago there arrived in Israel groups of missionaries, and from that time on they have been active here. At times their activity increases, at times it decreases. Our aim is to decrease their activity as much as possible, and to attend to the families who have been harmed by them.

"When did you come into the department?"

I began to operate about ten years ago. I had met someone dealing with the matter, and I saw the pamphlets the Mission was distributing, and volunteered to work with the Dept, and since then, I am here.

"Perhaps you can tell us something about the methods of operation of the missionaries. Who are they and what are they?"

Right now there are about thirty missionary orders operating in Israel. I will point out only the principal and most dangerous of them:

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The French Church: Concentrates mainly on work in the field of education. Their school is located on Rehov Yafet in Jaffa, and has more than 1,000 students, and among them, to our sorrow, some 300 Jews. The church people approach the parents with deception, first offering them study aids and afterwards speak of studies on a higher level in the school. Of course, they do not mention the Christian character of the school. The students come from Tel-Aviv, Ramat Gan, and even from...B'nei Brak. Once we learned that they collect the children in a vehicle of an I.D.F. officer and in a vehicle of the Jewish Agency. Of course, we immediately intervened, and the vehicles were made to stop carrying students to the Mission. We also know of a family in difficult financial straits to whom financial aid was offered if they would enter their two-year old daughter into the school. (With emotion) Imagine! Two-years old! Look, there would be no contact, no feeling for her parents! What will become of her?! And this church has various other institutions.

Another very dangerous church is the one called "Church of God of the Sabbath". The danger lies in their Sabbath observance, and in other customs of ours that they maintain, such as the Hebrew calendar, circumcision, and others. They distribute tracts--one of them publishes a monthly journal: "Mount Zion Reporter". In it he publishes Zionist articles and sends tracts abroad. He even published in it an article of Rabbi Meir Kahana. Innocent people in the Diaspora think that it is written by Jews. This sect has become a city of refuge for all kinds of persons with wierd ideas and for mentally unstable persons. They eventried to set up a broadcasting station in Cypress and to broadcast in Hebrew to Israel.

The Finnish-Lutheran Church: Imagine that this church operates as...a kindergarten. They work especially among disadvantaged persons.

The German-Lutheran Church: This is a very dangerous mission. The co-ordinator of this organization is the German woman, Emma Berger. She has purchased land in the settlements of Zicron Yaacov, Binyamina, Rosh Pina, Hadera, and elsewhere. The Council Head in Zicron Yaacov threatened to resign if the pace of property-buying continues, inasmuch as he fears that in the near future most of the land will be in their hands. He has even demanded the cessation of the activities of Emma Berger. She is a very cunning woman. She has her people join the Civil Guard. In the course of guard duty the missionary will persuade his partner in guard duty to join up and find shelter under the wings of his faith...

"Among the documents that I looked through, I discovered that they show an interest in the Land of Israel, and reveal a patriotism in connection with it. Does this not contradict their aims?"

(Unequivocally) The opposite is true! Their aim is to Christianize, Heaven forbid, in a quiet and natural way. They have ~~many~~ converts who engage in various kinds of employment outside, some even civil servants. When an Israeli convert is working in a Govt office, and participates, as it were, in the building up of the land, then he has access to every one.

And here I wish to indicate another dangerous sect which operates in a special system: "The Messianic Congregation in Israel." This congregation enables its followers to continue in the customs of Judaism. They want to establish a Christian-Jewish church, and with their assistance Jews have emigrated from Israel.

"Now, how do you war against the Mission?"

(Smiling) You understand that we have to be secretive. (Thinks for a moment) Nevertheless, I'll give you something "on the tip of the fork", so to speak: A.R. lived with his divorced mother in Rishon Letsion. He was searching for a way in Judaism. Not knowing a specific location, he began to study Tenakh (O.T.). One day there appeared an "innocent" announcement about courses at home for the study of the Tenakh. The guileless lad immediately sent a letter wherein he expressed a strong desire to study the Bible. A "good" woman was sent to him to teach him. Little by little, she instilled in him her views, and when he was "ripe", she passed him on to the centre of her sect, Jehovah's Witnesses in Tel-Aviv, and there he was made into a "completed believer." When the time came for him to serve in the I.D.F., he refused. The members of this sect do not permit their adherents to serve in the IDF. After an examination, the lad was released. His unhappy mother turned to us for help, but to our regret, the boy has not yet been rescued from the captivity of the Mission, notwithstanding all our activities. In this instance, the details were brought to our attention too late.

Here are other examples: A dangerous sect held a conference in a certain place in Jerusalem. We published notices, and ~~india~~ warned the public. At the time of the conference,

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our people took photographs. This angered the missionaries very much, and one of them even struck the photographer and broke the cameras. We made a complaint against him for causing damage to public property. They compensated us in a very earnest manner, and the man fled from Israel, and with him many members of the sect.

In one instance an older couple came to Jerusalem and played host to students there. They showed the students a very warm spirit and even proposed cultural evenings with films. Everything was saturated with missionary propaganda, and was of course given free of charge. On the one hand, we published announcements, warning the students; and on the other, we embittered the lives of the old ones until they left the country.

"Do you think that you have succeeded in your operations?"

What do you mean by "succeeded"? In a general way, their activity continues, but on the other hand, missionaries have been forced out of the country, while others have ceased their operation, and there are even those who have become penitents.

"Penitents?"

(Faintly smiling) Yes, there are such. And all of this besides the hundreds of families rescued by our help from the claws of the mission.

"How is your department constructed?"

In four sections. There are those who gather material. They gather a little here and a little there until a full picture is created. A second group deals with the victims of the Mission. They remain in touch with the families and keep them at a distance from apostasy. Another group deals with the publication of announcements and other forms of publication, in order to warn residents of the neighbourhoods against contact with the missionaries. The fourth group fights against the missionaries. The activists of this group are infiltrated into the very centres of the various missions.

I want to note that there are also "fashions" in Israel, and concerning them Rabbi Ovadya Yosef made a ruling that they are to be reckoned as idol worship. The first is the system of "Transcendental Meditation". On the surface this appears to be a psychological system of exercises whose aim is to bring tranquility. But at the centre of the course there is an ^{clearly} idolatrous ceremony which includes the offering of incense to the names of Indian gods.

Another sect is the "Guru". To our regret, there are many young people being swept into this sect. At the centre of the sect, which is worldwide, there is a young Indian called Guru Maharaji. He lives lavishly in a splendid villa in the United States, and many of his followers make a pilgrimage to him, bringing valuable presents. Maharaji demands of his followers a life of simplicity--and where is his simplicity? He has a Rolls Royce and two chauffeurs...

"Does it appear to you that you will be able to rout them in Israel?"

(With a bitter smile) Until our Righteous Messiah comes, the Gentiles will not let us alone. They desire our souls more than our bodies.

"Do you have any reactions from the public?"

Absolutely. The public also sends us material which comes to hand by mission activities. (And indeed I saw at length many circulars, tracts, ^{phonograph} records, etc., all distributed by the Mission.)

"What do you ask of the public?"

Only one request! If anyone receives material of a missionary nature, or has seen missionary activity, or a missionary in operation--please notify us of it quickly.

END FEATURE

SUBJECT THREE: THE PRESIDENT AT PRAYER (SECOND BATCH...SEE ALSO PREVIOUS SELECTIONS)

DATE: 12.3.79 JOURNAL: "LETZTE NAYES" ("LATEST NEWS" YIDDISH) NEWS ARTICLE

HEADING: "CARTER'S FIRST DAY IN JERUSALEM"

EXCERPT: "BAPTIST MINISTER SPEAKS HEBREW"—At 10 a.m. President Carter prayed in the Scottish Church in the vicinity of the Railway Station. The worship service was led by the Baptist minister, Dr. Robt Lindsey. The minister was once a victim of the partitioning of Jerusalem when he was wounded after stepping on a mine in No-Man's Land. Dr. Lindsey, who speaks fluent Hebrew, completed his education at the Hebrew University in the 1930s. After this, he returned to America and earned the doctorate, and in 1946 settled with his family in Israel. END

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DATE: 12.3.79 JOURNAL: UJ KELET (HUNGARIAN) NEWS ARTICLE

NOTE: This is a story of the Presidential visit in Hungarian, with the closing section referring to the worship service and Baptist leader in Israel, Dr. Robert Lindsey.

DATE: 16.3.79 JOURNAL: "MAARIV" (HEBREW PM IND) FEATURE ARTICLE SABBATH SUPPLEMENT

HEADING: "A CUP OF COFFEE WITH DR ROBT LINDSEY, WHO PREACHED THE SERMON BEFORE CARTER AT THE SUNDAY WORSHIP SERVICE IN A JERUSALEM CHURCH"

BYLINE: Dov Goldstein (PHOTO OF DR LINDSEY BY Oded Stupenitzki & Moshe Dinor)

QUOTE: There are no priests in the Baptist sect, only congregational pastors. This is typical of the modesty in speech among the Baptists. When the spiritual shepherd of the Baptist Congregation in Jerusalem, Dr. Robert Lindsey, who preached this week in the hearing of Jimmy Carter, says in his fluent Hebrew: "President Carter is a Jew--a Christian--a Protestant--a Baptist, "...you are entitled to assume that he is presenting you with a question within a riddle on the style of of "Cross out the word that doesn't belong here,"...but he means it in all seriousness. "Certainly Jimmy Carter is a Jew. We're all Jews. There is no Baptist who isn't a Jew. Judaism is ~~our~~ spiritual, emotional, experiential, and religious source. ~~Let's~~ We have sprung from it, and we see ourselves clearly as Jewish-Baptists. We have no other religion and no other spiritual experience which is different from this."

Then let your mind be at rest, and please let your anxieties depart. Dr. Robert Lindsey would not say with certainty, unequivocally, as something self-evident and indisputable, that "under no circumstances can it be imagined that Jimmy Carter will turn his back on Israel," if he were not convinced of the truth of his remarks beyond the shadow of a doubt. "Isn't it clear...I'm really astonished at skeptical Israelis with little faith who don't understand this...I don't deal in politics. ~~What's the~~ Now, if you were to ask me what is the political, military, economic, global, regional interests of the United States, I would not reply. If you were to quiz me on the questions of oil, of Egypt, of international prestige, of the political intentions of Pres. Carter, I would not answer. But when Jimmy Carter comes to the Land of Israel and wants to conclude peace between her and Egypt, then is there anyone who seriously thinks he will pressure Israel? That he will demand ^{dangerous} concessions of her? That he will be angry with her leaders if it becomes clear that the way has not been found to compromise on formulations? By no means! He loves the Jews and Israel...yes, yes, loves with all his soul, according to his Baptist religious faith, Israel can feel absolutely secure, that beyond every consideration of politics or prestige, this love is so strong, so basic, that it will never bode ill for Israel. Whoever doesn't understand this great truth simply doesn't understand the sense of the belief of the Baptist religion."

Is this innocence? A detachment from reality, which is much more variegated, many-sided and complex? The traces of this innocence maybe revealed along the course of the life of Robert (Bob) Lindsey, and it isn't absolutely necessary to be influenced only by his views concerning the profound love of the President of the U.S.A. for Jews and for Israel. But if true words are recognized, then the congregational pastor of the Baptists in Jerusalem believes in his truth and never tries to conceal it.

Here is the story of his meeting with his co-religionist and fellow-believer, the Baptist Jimmy Carter, who is serving temporarily as the leader of the mightiest of world powers: No, I didn't know him before, it just wasn't my privilege. Of course, if among the 40 million Baptists in the world, most of them in the USA, there arises an American President, then it is certainly a source of pride to all Baptists, and among them the hundreds of Baptists in the six congregations in Israel. But, look, we've already had this experience: Pres. Truman was also a faithful Baptist, and his name has gone out as a lover of Israel and as a great friend. In any case, the plans of Jimmy Carter were not known to me. A few days before he arrived in Israel, I was in Cypress on a Baptist mission. Although I did not know that I would be welcoming the President and preaching the sermon at a Sunday service in which he would participate, I had in any event intended to return to Jerusalem by the time the President arrived in Israel. But a telephone from my wife alerted me before I returned. The American Consulate in Jerusalem and representatives of the White House were looking for me, and since they kindly requested that I preach at the Sunday service in church in the presence of Pres. Carter, it was recommended that I return at once to Jerusalem and take part in the preparations for the visit.

"I was excited. Of course I was excited. Although I am resident in Israel for some forty years, with interludes, I still carry in my pocket an American passport. When someone asks me: "Are you an American or an Israeli?" I reply, "I'm an Israeli-American--"and I'm not always certain to which side I lean more...but to preach a sermon in the hearing of Pres. Carter is not an experience which the pastor of a congregation often has occasion to do, so I returned from Cypress without delay, excited and ready for the task.

"I struggled very much with what I should say in my sermon, and on what Biblical text to base the sermon. You know, worship among us has a different character from that common

a Jewish synagogue. We do not worship from written texts. We don't have prepared prayers read out of a book. Every Baptist comes to his church (we prefer to call it congregation), and he bears within him the prayer in his heart, his personal prayer, which is not written in any place nor composed by another. He directs his heart to his God and asks of him whatever he wants--concerning his finances, his family's health, the welfare of his people, in his own private words. I think that is beautiful. People are standing and believing with all their heart that the ear of God is attentive to their small words, and that His heart is open to their small petitions.

"Until the very last moment I struggled over what to preach, what to say. At the end of the Sabbath, with the arrival of Pres. Carter in Israel, I was honoured by an invitation to participate in a reception with bread and wine for Pres. Carter at the entrance to Jerusalem. On that occasion I did not succeed in exchanging more than a few words with the President and his wife, polite greetings and nothing more, but several words of Rosalyn and Jimmy were ^{very} ~~graven~~ deep in my heart. They said to me: "We should pray...we must pray." And when we entered on the following morning, on Sunday, the Scottish Church (although we had thought that the worship service would be in our congregation, the security men had the final word with their claim that it would be hard to assure the safety of the President and his wife in our place), once again Pres. Carter whispered to me in the few moments before the commencement of the service: "We must pray..." So I prayed...with all my heart I prayed, in my own private words, that there would come an end to the sufferings of this beloved people, the Jewish people, a people beloved of God and of the Baptist faithful, that peace would be concluded, that Israel would be able to free itself from the burdens of war and devote its great treasures of the spirit to construction, rehabilitation, the absorption of its sons from all parts of the world...thus I prayed.

"No, I didn't hear what the lips of ~~the~~ President Carter murmured. In the place where I stood I could hardly follow the expression on his face. But I do know--not imagine, nor estimate, but know--that his private prayers also, like my private prayer, was filled with love for Israel and the Jews. This is the way it is according to our faith. This is the way Carter also prayed. And afterwards there followed my sermon. I based it on chapter 122 in the Book of Psalms. I read every word with great devotion, with emphasis, with a burning faith, and especially the words: "OUR FEET ARE STANDING WITHIN THY GATES, O JERUSALEM, JERUSALEM, A CITY THAT IS BUILT COMPACT TOGETHER.", AND the words in another passage: "PRAY FOR THE PEACE OF JERUSALEM. THEY SH ALL PROSPER THAT LOVE THEE. LET THERE BE PEACE IN THY WALLS AND TRANQUILITY WITHIN THY PALACES. FOR THE SAKE OF MY BRETHREN AND MY COMPANIONS I WILL NOW SAY, PEACE BE WITHIN THEE. FOR THE SAKE OF THE HOUSE OF THE LORD OUR GOD I WILL SEEK THY GOOD."

"Pray for the peace of Jerusalem..." I didn't say it, but it is what I meant, and I'm sure that the President grasped my intention, I'm certain...I meant that Christians had wronged the Jewish people. I meant that they had not been sufficiently careful about their honour, their peace, their security. I meant that Christian slogans, even if they were not designed for such a purpose, kindled a spirit of antisemitism and abysmal hatred in the hearts of infidels like the Nazis, to permit the shedding of Jewish blood, to murder them. I meant that we had not prayed enough for the peace of Jerusalem in the widest sense we had not behaved properly towards the Jews. I meant that had we prayed more for the peace of Jerusalem and for its Jewish children, then the work of Pres. Carter would now be easier, in bringing peace to Israel and the Mideast, because the Muslims would understand that the blood of the Jews isn't superfluous, and there could be no dispute at all ~~for~~ about their right to live as an independent people in the Land of Israel.

"The President understands this, I'm sure. I sensed this when he shook my hand at the conclusion of the service and murmured several touching words of thanks. I felt this in his handshake and that of Rosalyn."

Let every man live by his faith--and that word ("live") was almost flawed in the life of Robert Lindsey, just because Jerusalem had not yet been bound compact together. Here is his story: "I was born in Oklahoma in 1917, in the USA, in a small university town, Norman, Okla. The Baptist faith I imbibed with my mother's milk, ~~from~~ and from the age of 16-17 my way had become quite clear: to devote my life to the Baptist religion as a pastor. The pastor in my town told me that I must learn Greek and Hebrew: Hebrew to understand the Old Testament and Greek for the New Testament. I learned Greek in Oklahoma, but was prevented from learning Hebrew. So in 1939 I came to the Land of Israel, and here I studied Hebrew. At the University on Mt. Scopus I became a disciple of Professors Riblin, Klausner, Sukenik, Toyzner (Tur-Sinai), and I knew that I would return here because I love this land from the depths of my soul. But first I returned to the USA and prepared myself for my vocation. I studied theology in Kentucky and at Princeton, and at the close of World War II, with

my wife and children (I had two at the time, and four more "sabras" were born in Israel) I came home to the Land of Israel. I was busy in several matters. I set up the Baptist Congregation in Jerusalem. I founded the Baptist Village near Petah Tikva. I lectured at the University. I began to translate the Gospels from the original Greek into Hebrew—a modern translation that meanwhile was published after a Jewish lad completed the work. I did research and published the results of my research concerning the Hebrew sources of the ~~Sixty-Six~~ Books of the Gospel. In many matters I tried to be of help to the Jews in Israel. I took on various missions, and the time has not yet come for all of them to be made known publicly. I traveled to the USA to influence people on behalf of Israel. I appealed to Jews in synagogues as well as to Baptists in their congregations to stand at the side of Israel, to contribute money for her needs, and more than all this, to love her.

"Jerusalem that was not united, you say. I almost paid with my life because Jerusalem was not united. This is how it was: We gathered a group of 19 Arab children in the Baptist Village, whose parents had abandoned them during the Israeli War of Independence, and had fled for their lives. We ~~received~~ ^{peared out} much love and affection on these children, some of whom were orphaned of a father or mother. There was one boy there, by name of Edward, whose parents had abandoned him in Haifa. He grew up in the village, studied and worked. There came a time when it was made known to the Director of the Village that the parents of the child were living in Old Jerusalem, East Jerusalem. This director was accustomed to crossing the lines during the Christmas holidays and to pray in the church in East Jerusalem. One day the father of the child shadowed the director and implored him to bring Edward to visit with his parents in East Jerusalem. The director agreed, and with the consent of the Jordanian authorities and the Israelis the director and the young man, who was then age 14, crossed the lines. The director made an agreement with the father that after five days they would meet again and the boy would be returned to the Baptist Village. But he did not keep his promise. From various sources we learned of the bitter fate of Edward, whose mother was mentally ill and whose father was compelling him to do hard labour to take care of the family earnings, and was preventing him from study. Edward pleaded with his father to let him go to return home in the Baptist Village, but he (a Christian from the Greek Orthodox Church) remained ~~was~~ adamant in his refusal.

"Finally, Edward fled his father's house and hid himself in one of the institutions in the Old City. By secret means we received information about his location. We could not, of course, disclose to the Jordanians the whereabouts of the lad because they would have returned him to his father. I could not bear the thought of the boy's sufferings. I knew that he was longing with all his heart to be back at the Baptist Village. I had no rest. My heart was very moved. One night after leaving my home in West Jerusalem, I smuggled myself across the border to East Jerusalem. Through narrow lanes, under cover of complete darkness, I made my way to the place where the boy was hiding. When he saw me, he was astonished. I told him that I had come to return him to the Baptist Village. He did not hesitate a moment. He knew, of course, that I had not come by permission, and that I was without any documents and without the cooperation of the Jordanian authorities.

"We went on our way back in the dark. On the way back to West Jerusalem we encountered a Jordanian patrol. Before we had uttered a sound, they got their rifles ready. I could hear the click of the bolts. I was afraid that we would be killed before we could even be identified. The boy and I began to run. The next feeling that I had was of a sharp pain in the left leg and my ears deafened by an explosion. It appears that we had walked right into a Jordanian minefield. I have no foot and I have no ankle. Those were the two pieces of information that my wounded leg transmitted to me. I felt the blood flowing from my body. I tore my shirt, and with the help of a belt I tied the upper portion of the severed leg. I was trembling for Edward. I was slightly relieved when I saw that he was not wounded. The Jordanian soldiers were called to the scene. They didn't show us how to get out of the minefield. I began to grope...where to? I didn't know. It was an agony as we crawled through the field. I didn't know whether or when we would blow up. The minutes seemed like an eternity.

"But we got out. The Jordanian soldiers lay in wait for us and arrested us. I was hospitalized in East Jerusalem. Security men of the Jordanians visited me regularly. That I am a spy—they said—they knew...but they only urged me to tell them who had sent me and what I had discovered during my espionage mission. Finally, the American Consul intervened in my behalf, I was released and returned to West Jerusalem. Here I was hospitalized again at Hadassah and received faithful and loving treatment. Long before I was fitted with an artificial foot and my wounds were healed, I was overcome with worry about Edward, and I spared no effort to free him from his captors. I pulled strings. I pleaded. Finally, after 12½ months he was returned to the Baptist Village. He studied and matured, and after

some years he emigrated to Denmark, and there he is happy. So I lost my foot but I saved a young man and helped him to go on a good path. Now that Jerusalem is bound together compact, there are no longer problems of this kind. END FEATURE

SUBJECT FOUR: MISCELLANEOUS

A. EVANGELICAL CHRISTIANS:

DATE: 22.12.79 JOURNAL: NIEUW ISRAELIETISCH WEEKLAD, AMSTERDAM, HOLLAND (DUTCH JEWISH PERIODICAL)
 HEADING: "EVANGELICAL CHRISTIANS AND ISRAEL"
 BYLINE: Hertzal Fishman
 NOTE: THIS IS A TRANSLATION ~~FR~~ INTO DUTCH OF AN ARTICLE WHICH ORIGINALLY APPEARED IN THE JERUSALEM POST, 4 Sept 78 UNDER HEADING "ISRAEL & EVANGELISM", FOR WHICH SEE SELECTIONS No. 37, pages 6-7.

B. CONSERVATIVE JUDAISM & CHRISTIANITY:

DATE: 16.3.79 JOURNAL: JERUSALEM POST BOOK REVIEW
 HEADING: "EVOLUTIONARY DOCTRINE" TITLE BOOK: UNDERSTANDING CONSERVATIVE JUDAISM (Robt Gordis, NYC)
 REVIEWER: ELLIOTT HOROWITZ
 EXCERPT: Sklare noticed some years ago that the incipient "Orthodox Renaissance" had engendered considerable "anomie" in Conservative circles as it became increasingly clear that the movement they had considered moribund was gradually gaining strength, especially among the young. This observation may help to explain why Gordis repeatedly compares the resurgence of what he terms "fundamentalist" Orthodoxy to the "mass growth of evangelical Christianity" in America, and seeks to attribute the recent re-appearance of the kippah (skullcap) to the unfortunate impact of the hippie movement....END EXCERPT

C. BIBLICAL BALLET:

DATE: 16.3.79 JOURNAL: JERUSALEM POST DANCE REVIEW
 HEADING: "BIBLICAL BALLET" PHOTO: SCENE FROM BAT DOR'S "HYMN TO JERUSALEM"
 BYLINE: Dora Sowden, (DANCE)
 EXCERPT: One of Europe's most notable dance critics, Helmut Scheier, who writes for the newspaper Deutsches Allgemeines Sonntagsblatt, is scheduled to come to Israel for the International seminar on "The Bible in Dance" (August 5th to 9th) in Jerusalem. He will give a lecture on "Old Testament Materials for Ballet and Modern Dance."Our biblical history and heritage is not just a source for religious themes here, but a social, historical reality. That is why we are here--and it shows in the choreography created here. For the August seminar ballets on biblical subjects will be created....Without too much presumption, one may predict that whatever standard of creativity they show, they will all have their roots in our reality. END EXCERPTS

D. PARAGUAYAN GENOCIDE:

DATE: 9.3.79 JOURNAL: JERUSALEM POST BOOK REVIEW
 HEADING: "HUNTERS HUNTED" BOOK REVIEWED: "GENOCIDE IN PARAGUAY" ED. Richard Arens, with
 BYLINE: D. Buki epilogue by Eli Wiesel, Phila., Temple Univ., 171 pp.
 EXCERPTS: Genocide is a phenomenon of our century, a consequence of the industrial revolution and imperialism. It is also the ultimate and final expression of racial hatred, both pointed and massive...The Jews, the Armenians and American Indians are the classical examples of nations subjected to planned extermination. Now Richard Arens of Temple University Law School has edited a book, adding the Aché Indians of Paraguay to the list...The situation in Paraguay was only exposed a short time ago. The Govt is corrupt, many of its officials disdain and hate the Achés, missionaries find them useful and lucrative, and lastly other Indians are pressed from childhood into the service of white manhunters, becoming the most skilful hunters themselves. Aren offers an overview of the world's chaotic legal institutions, explaining why the Genocide Convention adopted by the UN is not able to protect the Aché who will soon join the destroyed Jews, Christian Armenians and other American Indians. But Paraguay's Govt protects the engineers of the Jewish, and now the Aché, genocide. It seems that our lessons will never be learned. It behooves us all to read this book....

END REVIEW

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