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# **JERUSALEM: THE FUTURE OF THE HOLY CITY FOR THREE MONOTHEISMS**

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**HEARING**  
BEFORE THE  
**SUBCOMMITTEE ON THE NEAR EAST**  
OF THE  
**COMMITTEE ON FOREIGN AFFAIRS**  
**HOUSE OF REPRESENTATIVES**  
NINETY-SECOND CONGRESS  
FIRST SESSION

WEDNESDAY, JULY 28, 1971



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\* Congressman Buchanan became ranking minority member of the subcommittee following the death of Congressman Fulton on October 6, 1971.



## PREFACE

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Because of its difficulty, a solution for Jerusalem may be the last issue resolved by the parties to the Arab-Israeli conflict. With this in mind, the Subcommittee on the Near East undertook a special examination of Jerusalem during its series of 1971 hearings on aspects of the Arab-Israeli conflict, and this print represents the subcommittee's initial scrutiny of the topic.

The print is divided into four parts. The first is the record of one hearing in July 1971 at which the subcommittee heard the testimony of four individuals.

The second section includes documents and memorandums submitted during and after that hearing. These statements represent some of the literature on the subject of the status of Jerusalem and, as such, are a useful addition reflecting a wide spectrum of opinion on the issue.

The third part of this study contains two appendixes. A statement on Jerusalem I delivered on the floor of the House is followed by a good and concise background study prepared for the subcommittee by Clyde Mark, of the Foreign Affairs Division of the Congressional Research Service of the Library of Congress.

The addendum, the final section, contains responses by religious and secular groups in the United States to a subcommittee letter in October 1971 requesting statements on Jerusalem. Following our initial hearing, it was felt that a letter, delineating some of the most important questions concerning the city, was an effective way to obtain a record reflecting many opinions on Jerusalem.

I hope each reader will find this record valuable and will note the need to accommodate the many and conflicting opinions on this topic. I also hope readers will note the futility of historical arguments regarding both rights to and in the city and past attempts at internationalization and that they will recognize the uniqueness of Jerusalem and the need to preserve its special significance for several faiths.

In closing, it is useful to quote from the 1971 Report of the House Subcommittee on the Near East. In one of its recommendations, it says—

"While the specifics of the future of Jerusalem must be negotiated by the Arabs and Israelis, parameters of the final settlement should reflect the following considerations:

"First, Jerusalem is a unique city and because of its great importance to Jews, Muslims, and Christians, any solution must maintain its special character.

"Second, the right of access should be guaranteed to all the holy places, and a free flow of goods and people within the city maintained.



IV

"Third, insistence on the sovereignty and administration of all holy places by one nation should be avoided if an agreement is to be reached.

"Fourth, Jerusalem, as a city, should not be divided and should, in an administrative and municipal sense, be unified. This need not preclude agreement between the parties for appropriate representation in the administration.

"Fifth, religious communities must accommodate each other's interest and cannot prevent any group from access to or worship in the city."

LEE H. HAMILTON,

*Chairman, Subcommittee on the Near East.*

JANUARY 1972.





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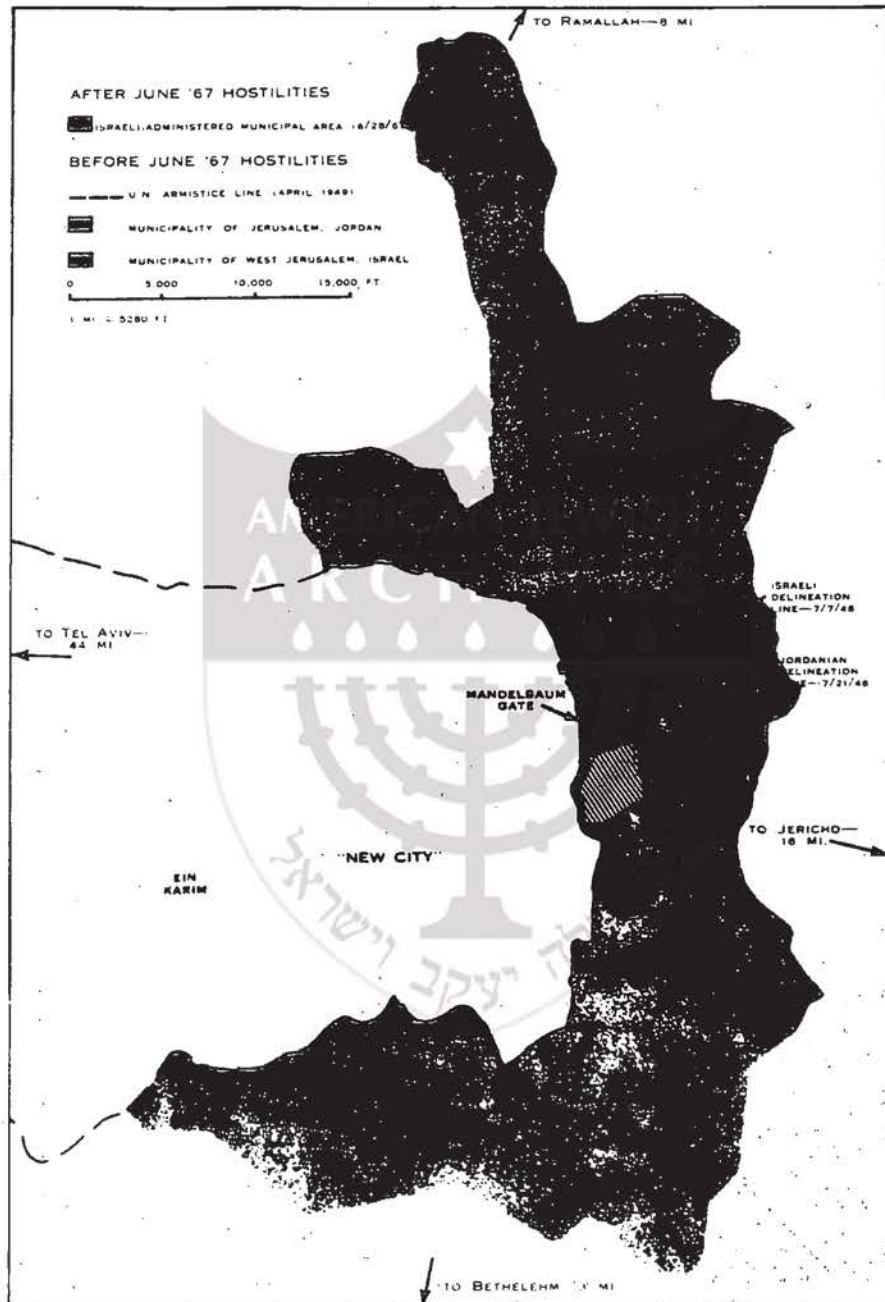


Israel and Its Arab Neighbors

Source: From *Jerusalem, Key to Peace*, by Evan M. Wilson, Middle East Institute, 1970.

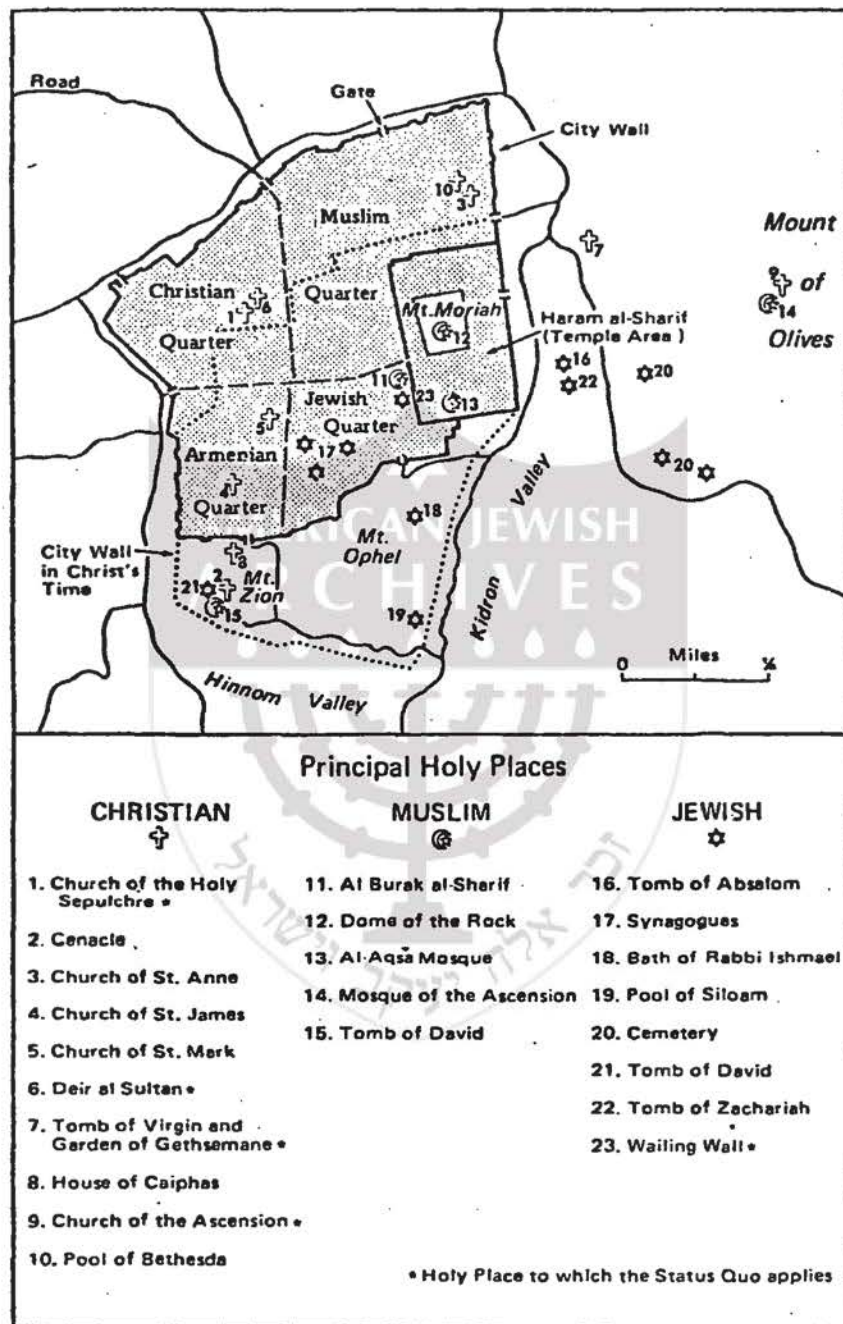


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Source: From *The Jerusalem Question*, by H. Eugene Bovis, Hoover Institution Press, as adapted from *Mideast*, Vol. 8, No. 4 (1968)

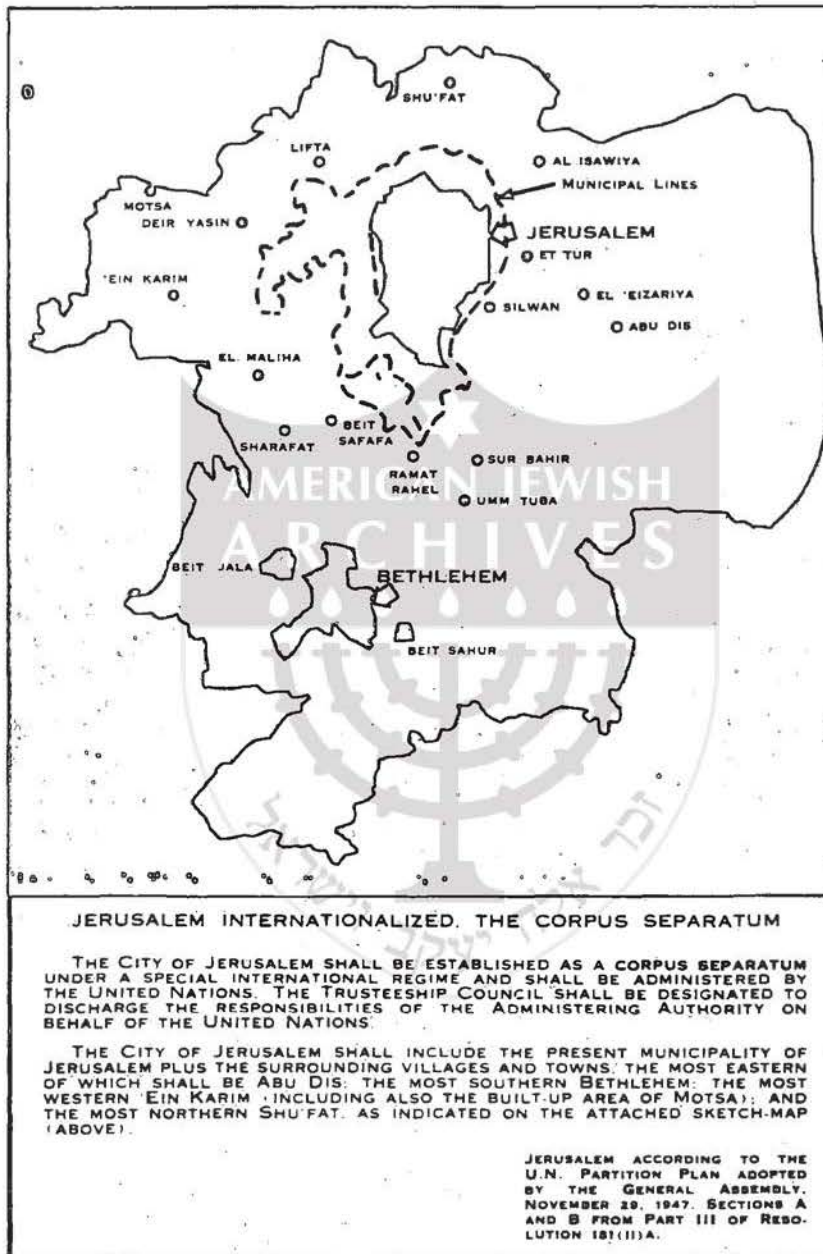




Walled City and Principal Holy Places

Source: From *Jerusalem, Key to Peace*, by Evan M. Wilson, Middle East Institute, 1970.





Source: From *The Jerusalem Question*, by H. Eugene Bovis, Hoover Institution Press



## JERUSALEM: THE FUTURE OF THE HOLY CITY FOR THREE MONOTHEISMS

WEDNESDAY, JULY 28, 1971

HOUSE OF REPRESENTATIVES,  
COMMITTEE ON FOREIGN AFFAIRS,  
SUBCOMMITTEE ON THE NEAR EAST,  
*Washington, D.C.*

The subcommittee met at 2:05 p.m., in room 2172, Rayburn House Office Building, Hon. Lee H. Hamilton (chairman of the subcommittee) presiding.

Mr. HAMILTON. The meeting of the subcommittee will come to order.

The subject of our hearing today concerns the city of Jerusalem, and its future as a religious center for three monotheisms. It is one of the tragedies of the Middle East conflict that this city remains such an emotional focal point for religious and political controversy.

Our hearing today is only a preliminary probe into this complicated and delicate issue, and the subcommittee may very well hold a longer series of hearings on this subject later. In this initial inquiry, we hope to acquire some feeling for what the city means to the three monotheisms and, equally important, the range of alternatives for the future of the city.

Our witnesses today come, not as representatives of any particular group, but rather as individuals. They were chosen for three reasons: First, they all have a great deal of knowledge about religion in the Middle East. Second, all of them, while experts on their own faith's feeling on Jerusalem, have been involved in numerous interfaith and intrafaith exchanges and thus have a familiarity and understanding with a range of opinion regarding the city.

Third, it is hoped that, with the kinds of backgrounds these scholars have, their testimonies will help delineate those areas where common ground exists and perhaps the ways in which a greater consensus on the future of Jerusalem can be developed.

We are happy to have with us three scholars who are keenly interested in a future for Jerusalem that accommodates all faiths. Rabbi Marc Tanenbaum, a native of Baltimore, is a religious historian and an authority on Judaism and Jewish-Christian relations. He has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity and, in addition, has advised the Vatican. Rabbi Tanenbaum is now National Director of the Inter-religious Affairs Department of the American Jewish Committee.

Dr. Muhammad Abdul Rauf is an Egyptian and was educated at al-Azhar University in Cairo and in England. He has taught at



al-Azhar since 1944 and is currently Director of the Islamic Center in Washington.

Dr. James Kritzeck, a native of Minnesota, was educated at Princeton and has written extensively on Islam and Christianity in the Near East. Over the years, he has advised and served the Vatican. He is currently Director of the Institute for Advanced Religious Studies at Notre Dame University. Today, he is presenting a joint statement with Father Joseph Ryan. Father Ryan is a member of the Jesuit order and has worked much of his life in the Middle East, especially in Iraq. He is currently associated with the Cambridge Center for Social Studies.

We are very pleased to have you gentlemen with us. I will ask you to read or summarize your statements, whichever you prefer to do, and we will begin, Rabbi Tanenbaum, with you, sir.

I want to warn each of you that the House, while it is in recess now, will go back into session shortly, and that means it is possible we will have interruptions for votes as we go along.

Rabbi Tanenbaum.

**STATEMENT OF RABBI MARC TANENBAUM, DIRECTOR OF INTER-RELIGIOUS AFFAIRS, AMERICAN JEWISH COMMITTEE, NEW YORK**

Rabbi TANENBAUM. My name is Rabbi Marc H. Tanenbaum of New York City. I serve as national interreligious affairs director of the American Jewish Committee. The views which I present in this testimony are my private convictions, although I should like to feel that they represent a broad sentiment within the Jewish community.

In accepting the invitation of the chairman, Congressman Lee Hamilton, to testify at this hearing, I did so with the understanding that my role is that of a religious spokesman and a student of religious history. I am not here as a political figure from whom formulas or proposals for the political resolution of the status of Jerusalem and attendant issues are to be expected. In the last analyses, that responsibility should rest on the principal parties involved whose governments and leaders have the authority and competence to negotiate such mutually acceptable terms. Since the lives of thousands of persons who have their daily existence in the city of Jerusalem are involved in the outcome of such political arrangements, it would be a presumption and even mischievous on my part—especially since I am not a citizen of Israel nor of Jordan—to pretend at playing foreign-ministry-in-exile.

**JERUSALEM'S UNIQUENESS**

Nevertheless, it is self-evident that Jerusalem is unique among the cities of the world, with special although differing claims on the religious and cultural sentiments and loyalties of millions of Jews, Christians, and Muslims. Therefore, it should be profitable to seek to clarify the nature and meaning of those commitments and their implications for the adherents of the three great monotheistic religious communities. As I indicated in my letter of acceptance, I take part willingly in these hearings in the hope that they will contribute



in some measure to the depolarization of tensions in the Middle East, the overcoming of hostilities and misunderstandings and, above all, to the building of a common ground on which constructive policies and programs can be shaped for the welfare of all the people—Muslims, Christians, and Jews—in that region, and to their eventual reconciliation as sons and daughters of the Covenant of Abraham. After some 20 years of mutual recrimination and isolation, if the People's Republic of China and the United States now find it possible to begin a rational dialog looking hopefully toward coexistence and mutual acceptance, is it too much to hope that such a breakthrough might become possible between the Arab and Israeli nations and peoples?

## I. JERUSALEM IN JEWISH CONSCIOUSNESS

### TISHOH B'OV

This coming Saturday evening (July 31), the Jewish people throughout the inhabited world will observe Tishoh B'Ov, the ninth day of the Jewish month of Ov. Tishoh B'Ov is the most important of four historical fast days in the Jewish liturgical calendar that commemorate events connected with the destruction of the ancient temple and of Jerusalem.

According to Jewish tradition, it was on the ninth day of Ov in the year 586 BCE that the first temple was destroyed by the Babylonians. On the same day 656 years later, 70 CE, the second temple was burned by Titus and his Roman legions. In the year 135 CE, the second war of independence against the Romans, with the Jewish forces under Bar Cochba and Rabbi Akiba, ended with the fall of fortress Bethar on the ninth of Ov. By tragic coincidence, the expulsion of Jews from Spain in 1492 also began on this black-letter day of Jewish history, resulting in thousands of Jews seeking refuge in the Holy Land. In our own time, a great catastrophe is bound up with Tishoh B'Ov; on that day in 1914, Russia ordered the mobilization of her armies, and the world war started. A year later, Czarist Russia evacuated all Jews from the border provinces, and a period of great catastrophe began for East European Jews, who still remember that their misfortunes began on Tishoh B'Ov.

The fast of Ov is marked by all the rigor of the Day of Atonement. Among traditional Jews, Tishoh B'Ov is preceded by 3 weeks of mourning, during which all celebrations are forbidden; one is not allowed to cut one's hair; bathing is forbidden; no meat is eaten; no new clothing is to be put on. At the final meal before the fast, on the eve of Tishoh B'Ov, some Jews dine on hard rolls and eggs, sprinkling the eggs with ashes, a ritual associated with mourners after funerals.

After the meal, Jews go to their synagogues, which are dimly lighted; they sit on low benches or on boxes; they wear slippers and pray like mourners with bowed heads. They read from the "Book of Lamentations," purportedly written by the prophet Jeremiah, who foretold and witnessed the downfall of Jerusalem. Then kinos (dirges or odes of mourning) are recited by the worshippers over the passing of the temple and the religious and national life of which it was the symbol and the embodiment. The closing section of the kinos expresses the Jewish people's longing for the Holy Land and contains prayers for



her speedy restoration. After midday on this fast, oriented Jewish women anoint themselves with fragrant oils, for it is believed that this is the birthday of the Messiah, who will arise out of despair and bring consolation to His people.

That ritual, reenacted annually for nearly 2,500 years by Jews dispersed in every part of the world, speaks more persuasively than academic tomes of the centrality of Jerusalem in the religious and folk consciousness of the Jewish people. How does one explain the persistence and tenacity of the attachment of the Jewish people to Jerusalem? The answer in large measure must be looked for in the Jewish religion and Jewish history.

## II. JERUSALEM IN THE BIBLICAL TRADITION

All of the Biblical writers looked to Jerusalem as the essence of the meaning of their faith, life and hope. As Prof. Shmaryahu Talmon, a leading Biblical scholar now teaching at Harvard University, has observed ("The Biblical Concept of Jerusalem," *The Journal of Ecumenical Studies*, fall 1971). "The city name Jerusalem is mentioned in Hebrew Scriptures some 750 times. Zion appears 180 times. There are several hundred more references to diverse appellations of the city, such as Mount Moriah, city of David, city of Juda, Temple Mount, Holy City, Shalem, and so forth. Altogether there must be some 2,000 mentions of Jerusalem in the Hebrew canon." The number of references is even greater in intertestamental literature and in Rabbinic writings.

"The word count," Professor Talmon states, "reveals to us the focal-ity of Jerusalem in Biblical thought. The plethora of references discloses the importance of the city and the ideas connected with it in the minds of the Biblical authors and their audience alike" as it developed and grew over a thousand years.

Historically, the association of the Jewish people with Jerusalem dates back to the Patriarch Abraham, the founding father of Judaism. Abraham had a twofold relationship with Jerusalem: one located in a political context arising out of the war against the five foreign kings who had invaded Canaanite territory to fight against the kings of Sodom and Gomorrah (Genesis 14); and one establishing the religious character of Jerusalem through the Patriarch's building of an altar on Mount Moriah (Genesis 22) for the sacrifice of Isaac at God's behest. This twofold significance of the city was projected into the days of the Davidic kingdom.

Initially, Jerusalem had served as a foreign cult place (Genesis 14:2; Samuel 24:18-25) inhabited by Canaanites, and later ruled by Jebusites. In the late bronze age, there was nothing to indicate the city's destiny as a national and religious focus. It was through the actions of David that the "foreign" city was transformed for the first time in its history into the capital—"the metropolis"—of the Jewish kingdom. Jerusalem became a new unifying political center for the Israelite tribes whom David had set out to weld into one nation. ("And David and all Israel went to Jerusalem." I Chronicles 11:4). By transferring the ark of the covenant from Kiryat Ye'arim, the shrine of Shiloh, to Jerusalem, and by laying the foundations for the building in Jerusalem of the Temple dedicated to Israel's God, David



endowed the city with the status of the chief sanctuary of Israel, "the place which the Lord Thy God shall choose to put his name there" (Deuteronomy 12:21). David thereby made Jerusalem the cornerstone of the religious and cultic unification of Israel. The concept of Jerusalem as "the Holy City" dates from this time.

"It is extraordinary," comments the noted Anglican historian, Dr. James Parkes (*"Whose Land: A History of the Peoples of Palestine"*) how quickly Jerusalem became in the national thought of the Jewish people not just a symbol of unity but an embodiment of the whole conception of the covenant relationship between God, land, and people." David, who remained for all subsequent history, the ideal of a Hebrew king, and the prototype of the expected Messiah, more than any other individual associated with it, is the father of city as it has evolved in history. Fittingly, he was buried within its walls, and his tomb remains a venerated shrine, as it has been for Jewish pilgrims across the unbroken centuries.

It will be of some contemporary interest to recall, as Professor Talmon reminds us, that even while Jerusalem was decisively transformed by David, into the "cornerstone" of Jewish national and religious unity, "Jerusalem always had a mixed population, knit into one social network" that respected the multiple individual or group identities. "Not only are we told (by Biblical writers) that Jebusites, from whom David had captured the city, were permitted to continue to live in it unmolested side by side with the Israelites," Professor Talmon writes, "but our sources also report at great length that the royal court literally was overflowing with foreign warriors (and \*\*\*) advisers, some of whom rose to prominence in the administrative hierarchy of the realm, as for example, David's and Solomon's ministers. These foreign elements apparently were economically and socially fully integrated and they in fact became a main pillar of support of the Davidic dynasty."

In the period of Israel's unity under David and Solomon, the Jewish nation experienced an unprecedented state of political glory, economic achievement, and religious splendor. It is for this reason that Jerusalem as the capital of the realm became a beacon of well-being and success for future generations. Late Biblical and post-Biblical Judaism made the idealized image of that historical Jerusalem the keystone of their hope for a national and religious renaissance. Ultimately, they perceived in it the prototype of the New Jerusalem, the very fulcrum around which turned their messianic and eschatological aspirations.

### III. THE "HOLY CITY"

The depth of Jewish feeling toward Jerusalem as "the Holy City" of Judaism is reflected in the fact that in the Midrash of the Rabbinic sages the terms for the temple and Jerusalem were used interchangeably. The city, as it were, constituted a broader extension of the temple itself. It is the whole circumference of the city which is held, and will be held, holy.

During the first Temple period and the early days of the second, Jewish law permitted the consumption of the edible portions of the sacrifices offered by individuals within the temple area only. (This applied to peace offerings and the paschal lamb.) Now, however, their



consumption was permitted throughout the entire city (Talmud Zebachim V8).

Jerusalem acquired a sanctity of its own. Laws were enacted which accorded legal status to the holiness of the city and defined the implications of this status as they affected all of Jewry. To protect the Holy City from defilement, practices were instituted which meticulously regulated life within it. The dead were not to be buried within its walls. Streets were swept daily. Those eating of the temple sacrifices were thereby protected, and could confidently rely upon the ritual purity of Jerusalem.

In the mind of the Jewish people, as well as in actual practice, Jerusalem became an integral part of the temple and identical with it. Highly instructive is the fact that a half-shekel was collected each year from every adult male Jew in Palestine and the Diaspora, and the proceeds were used for the public sacrifices. But this revenue not only covered all the expenditures of the temple, such as the remuneration of the judiciary and of the Torah-scroll proofreaders, but also paid for the maintenance of the "city wall and the towers thereof and all the city's needs." (Talmud, Tractate Shekalim, IV :2)

In distinction from other religions that have invested their reverence for Jerusalem on particular localities or sites which are connected with specific events in their religious histories, Judaism has sanctified the city as such. In doing so, Judaism has kept alive the significance attached to Jerusalem in the Bible, and that has been of decisive importance for the commanding role of the Holy City in Jewish tradition until this very day.

To students of comparative religion and Religionsgeschichte, Jerusalem is the primordial archetype of supremely sacred space. As Prof. Mircea Eleade, one of the leading authorities of comparative religion has demonstrated in his numerous studies, Mount Zion as "the sacred mountain" and Jerusalem as "the sacred city" symbolically represent in Judaism "the axis mundi," the cosmic axis, which constitutes the center of orientation in the cosmos for Jewish believers. That cosmological significance of Jerusalem to Judaism is reflected in Jewish aggadic tradition as exemplified by the following assertion in Mishna Yoma:

Traditions relate that in the temple there was the Eben Shetiyyah (the foundation stone) which was so named because upon it the world was founded, and from this as a center the earth was created. (Yoma 54b.) This legend reflects the view that since the Holy Land was God's chosen country, it must have been first in creation; and because the site of the temple was the most sacred of all places, the process of creation must have begun there.

The Jewish apocalypse and the Midrashim go so far as to say, in symbolic language, that Adam was created in Jerusalem and was buried on the very spot where he had been created at the center of the cosmos. The coming of the Messiah will also be linked with this center as part of the Creator's plan wrought before the world was created.

The significance in part of these traditions is to suggest that there is a longing universally for transcendent forms, for sacred space, and that in Judaism the Holy City of Jerusalem has been uniquely both



the archetype and the historic actuality for the Jewish people of the supremely "creational" place, where the homo religious experiences reality and living in the highest degree.

#### IV. THE "HEAVENLY JERUSALEM"

The aspiration to see the temple in all its purity and splendor and, after its destruction, to witness its restoration which finds expression in the vision of the heavenly temple, gave rise to the longing and yearning for the heavenly Jerusalem. The idea of a heavenly temple or city is connected with the idea of ultimate redemption, of the end of the days, and in the deepening of religious feeling awakened by the temple and the Holy City. This is expressed by the rabbis in the language of the Midrash (Tanhuma Pekudei, Sec. 1):

"And so you find the Jerusalem above directly opposite the Jerusalem below. Because of His great love for the earthly Jerusalem, He made another above \* \* \* and so David said, Jerusalem thou art builded as a city that is compact altogether." (Psalms 122:3.)

In the wake of enemy incursions, desecrations, and destruction, the concept of the heavenly Jerusalem acquired a new significance for it now constituted a source of consolation and hopeful confidence in ultimate rehabilitation and reconstruction of the nation. In contrast to the concept that the heavenly Jerusalem is to come down to earth, Talmudic literature expresses the view in the remarks of rabbinic sages that the heavenly Jerusalem will remain forever ensconced above, while the earthly Jerusalem will be reconstructed with human effort. The two cities will, however, maintain a close connection with one another. As Rabbi Johanan said, "The Holy One, blessed be He, declared: 'I shall not enter the Jerusalem which is above, until I enter the Jerusalem which is below.'" (Taanit 5a.) This concept follows logically from the view that the Divine Presence, the Shekhinah, departs into exile and suffers along with Israel, and that the perfection of the heavenly worlds can only be restored with the redemption of and reconstruction of the earthly Jerusalem by human hands.

Normative Judaism thus was less concerned with meta-historical "heavenly Jerusalem" than with the historical "New Jerusalem" which, in the main, Jewish eschatology portrayed as an improved edition of the historical Jerusalem of the Hebrew Scriptures. The fervent hope for a future restoration of Jerusalem which signifies the glorious revival of the nation became the vision of Jewry throughout the exile. Linked with the eschatological picture of the ultimate and final peace for all mankind, the era of eternal peace to be inaugurated in Jerusalem, was the ongoing hope of Jewry for an imminent restoration of Jerusalem as a renewed center of national worship and an imminent source of rejoicing and well-being. Even eschatological Jerusalem, as presented for example by Jeremiah (31:38:40), is envisaged in the boundaries of earthly Jerusalem as it had been in Biblical times.

#### V. THE THREE RELIGIONS

Thus far I have concentrated on the meaning of Jerusalem to Judaism and the Jewish people. The Holy Land, and in particular, the Holy City, have mothered however two religions, Christianity as well



as Judaism which in turn possess a unique relationship to a third, Islam. Though the immense majority of Jews and Christians have long ceased to dwell within its narrow frontiers, and it was never a primary Islamic homeland, yet to none of the three has it become a matter of indifference. But the interests of the three religions differ in both emphases and intensity.

Christianity has become indigenous in many parts of the world: It is represented by strong Christian states. There is nowhere a desire of homeless Christians to return to the original land of their religion. Yet its holy places have been a constant attraction for Christian pilgrims, and their protection and maintenance has been a religio-political interest of Christian powers at many periods of history. For two centuries there were efforts of Christendom, again half religious and half economic and political to regain the land by force, and the Crusades have left a permanent mark on the country.

Significantly, the crusaders did not establish a settled agricultural population and did not strike roots in the Holy Land. Once the European presence was drastically reduced, their kingdom collapsed.

The Jewish interest has been both more intense and more complicated. For Jewry has nowhere established another independent national center, and as is natural, Jerusalem and the land of Israel are intertwined far more intimately with the religion and historic memories of the Jewish people. Indeed the bonds with Jerusalem are uniquely a necessary and indispensable part of the Jewish religion—its past, present, and future. The connection of the Jewish people with Jerusalem and the land has been of much longer duration—in fact it is continuous from the second millennium BCE up to modern times. Only the defeat by Rome, and the scattering by imperial force of the Jewish population made a decisive change politically in the history of the land. Nonetheless, the realities of Jewish history during the 19 centuries of exile are misrepresented without acknowledging the impressive existence of Jewish communities in the land itself throughout the centuries. In Jerusalem itself, as Rabbi Arthur Hertzberg has pointed out ("Israel and Palestine." IDOC, October 1970) "whenever the barest possibility existed, even under hostile powers, enough Jews were to be found to cleave to Jerusalem that, across the centuries, theirs was the largest continuing presence in the city." Thus, according to the *Encyclopedia Britannica*, since 1844, a half-century before the first stirrings of modern Zionism, Jerusalem has been the one city in the Holy Land which has consistently had the largest Jewish community in its population.

Jewish religious literature is more intimately connected with its history, its climate, and its soil. In the daily prayers of the Jews to this day one of the benedictions of the silent devotion is a prayer for the rebuilding of Jerusalem. In the grace which Jews say after every meal, morning, noon and night, the third benediction reads: "And rebuild Jerusalem, the holy city, speedily and in our day; blessed art thou, O Lord, who builds Jerusalem."

All synagogues throughout the Jewish world, from the first synagogue in antiquity to those being erected this very day, have been built in such fashion that they face toward Jerusalem. To be buried on the Mount of Olives, no matter where one dies, has been regarded for two



millenia as the surest hope of the resurrection, and bodies were being returned from Rome some 2,000 years ago for that purpose. To participate in the rebuilding of Jerusalem was the hope of the ages.

Jerusalem and the land therefore have provided an emotional center which has endured through the whole of the period of "exile" and has led to constant returns or attempted returns in every century, culminating in our day in the Zionist movement.

Jerusalem and the land is not in the same sense the homeland of the third religion with whose history its own is intertwined. The homeland of Islam is Arabia. In Jerusalem stands the third holiest shrine for Muslims through the world.

Indeed, Islamic tradition maintains, as Professor Eleade points out, that "the highest point of the earth is the Ka'ba (in Mecca) because the polar star shows that it is opposite the center of the sky"—that is to say, that Mecca is "the center of the universe" in Islamic cosmology.

From the Arab conquest until the British mandate Palestine and Jerusalem were never even a name on the political map of the world. They were a portion of some larger unity, whether Arab, Mamluk, or Turkish, and their people were never conscious of themselves as a national unit, nor did they ever attempt to form an independent kingdom. During the long period of Islamic rule, with its kaleidoscopic changes of dynasty, no claimant to the throne of caliphs, or even to a separate sovereignty, ever emerged from its population. The land and the city were the alternate prey of dynasties ruling from Damascus, Baghdad, Cairo, or Istanbul. Only in the 20th century have they resumed a separate identity, and that initially by the will of outsiders rather than that of the will of their own population.

## VI. IMPLICATIONS AND CONCLUSIONS

All the major Biblical faiths have deep interests and continuing involvements in Jerusalem and the Holy Land, but they are not exactly parallel. There is need for an objective assessment of the moralities involved in the entire situation, and as Arthur Hertzberg has wisely observed in his essay, "we must get our moral priorities in the right order."

A viable Jewish people in the land of Israel, and the restoration of Jerusalem to its natural condition as a unified city, is indispensable to the survival of the Jewish spirit and ethos in our age. An Arab sovereignty in Palestine, and in particular over that part of the post-partition Palestine which is now Israel, accompanied by the unnatural bisection of Jerusalem, is not vitally necessary to the survival and creativity of the whole of Arab national culture and history, or of the Islamic faith. The great centers of Arab continuity and survival are elsewhere.

Once the survival of the land and people of Israel, and their re-constituted national capital, are accepted as the moral good of the first order, it then becomes possible to say that the immediate next order of moral concern is that justice be done to the claims of Palestinian Arabs, short of such action as would result in the end of the Jewish state or the exposure of Jerusalem to the desecrations that it suffered during the 19 years of Jordanian occupation.



The Christian interest in the Holy Land, as Prof. George Williams of Harvard recently formulated it, involves religiously solely the question of free access to the holy places, and the security and stability of the Christian populations in Jerusalem and in Israel. Once these interests are satisfied, Christians go beyond their religious competence and enter into the realm of politics in which they have no standing as ecclesiastical bodies.

As groups of Christian authorities both in Israel and the United States have recently testified, never has there been such free access to the holy places as since 1967 when Jerusalem was reunified under Israel jurisdiction. On June 27, 1967, the Israel Knesset passed a law for the protection of the holy places. On July 1, 1971, the Israel Foreign Minister reported that some \$2 million have been given to 17 Christian bodies in compensation for damages inflicted from 1948 to 1967 due to the wars initiated by the Jordanian Government. Proposals for extraterritorialization or for some other form of autonomous control over holy places by Christian and Muslim institutions is being explored actively now between their representatives and the Israel Government. One can only hope that the recently intensified pressure campaigns launched by some church authorities will not be responsible for inhibiting the possibilities for genuine resolution of this question.

With regard to the presence of Christian communities in Israel and the charge that they are being "suffocated" by Israel housing projects, it is instructive to look at some statistics. During the time of the Jordanian occupation subsequent to the Jordanian invasion in 1948, there was a sharp drop in the number of Christians in Jerusalem.

Year:		
1948:		
Jews	-----	100,000
Muslims	-----	40,000
Christians	-----	25,000
1967:		
Jews	-----	195,000
Muslims	-----	54,000
Christians	-----	10,800
1970:		
Jews	-----	215,000
Muslims	-----	61,000
Christians	-----	11,500

It is now evident that some 14,000 Christians emigrated from Jerusalem during that period of Jordanian occupation and that it has come to a halt since 1967. Against the background of the mounting departures of Christians from such Arab countries as Egypt, Jordan, Lebanon, and Libya, it seems that the Christian community in Israel has become one of the most stable and flourishing.

A recent report we have received from a reliable nongovernmental source on the housing situation in Jerusalem disclosed that a great tenpest was made in a tenpot. The hovels in the Moorabi quarter that were removed as part of what we here would call a legitimate and necessary urban renewal program were owned by a Moroccan foundation—absentee landlords—that received five to six times the rate of rent from the Jerusalem municipality for relinquishing its slum properties. The 110 Arab families were provided new housing far



more expeditiously than I have seen poor blacks relocated in Manhattan. In the Jewish quarter of the old city, 112 dunams (28 acres) were reclaimed in order to resettle Jewish families in property that the Jordanian Arab Legion had expropriated in 1948. Some 3,000 Arab families have been compensated, and relocated in superior apartments to those they occupied in the Jewish quarter, in which Jews had lived for 700 years. The only large inhabited area taken across the former "green line" was a Jewish one—the Mamilla Road and the old commercial center complex opposite Jaffa Gate in what had been the Israel sector of the divided city. Here some 350 Jewish families and 300 Jewish-owned businesses will have to relocate to make way for expanding central business district. While urban renewal programs are never simple in any major urban development program, so much controversy was occasioned around these developments that it seems necessary to caution that judgments be constantly tempered by a full awareness of accurate facts if an atmosphere conducive to dialog is to be kept open and trustworthy.

Abba Eban's words are an appropriate summary of this testimony: "The city (Jerusalem) is open to the constructive initiative of Jews, Christians, and Moslems the world over in the furtherance of its development, especially of its cultural and spiritual assets, and in increasing the number of institutions and enterprises testifying to the city's historical uniqueness and special mission of promoting faith, progress and peace. Should Christian and Moslem circles, to whom Jerusalem is dear, manifest initiative of their own, it will be welcome and they will benefit from Government support just as they have been benefitting up to now."

Mr. HAMILTON. Thank you, Rabbi.







הקונסוליה הכללית של  
ישראל בניו יורק

CONSULATE GENERAL  
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MP/071/79  
January 19, 1979

Rabbi Dr. Marc Tanenbaum  
The American Jewish Committee  
156 East 56th Street  
New York, N.Y. 10022

Dear Marc,

A week or so ago a "Petition" on "Palestinian rights" arrived at our Embassy in Washington. A substantial number of people signed this "Petition".

Enclosed please find a copy of that paper, with all the signatories. A number of them are well known for their consistent anti-Israel stance. Most, however, are unknown to me.

I also enclose two useful papers which are relevant - a booklet on Human rights etc. and a reprint of an article on the Right to Return of Palestinians.

Please look over this list. I would welcome your observations.

Cordially,

*Michael*

Michael Pragai  
Advisor on Church Relations in  
North America

⊗ will follow next week.



# PALESTINIAN HUMAN RIGHTS PETITION

This month marks the thirtieth anniversary of the adoption of the *Universal Declaration of Human Rights* by the United Nations, which states in Article 13 (2):

*Everyone has the right to leave any country, including his own, and to return to his country.*

The right to "leave" is continually invoked by Israel and her American friends on behalf of Soviet Jews. We affirm the right of any Soviet citizen to leave the Soviet Union. Yet Israel's denial of the right of displaced Palestinian Christians and Moslems to "return" to their homeland — a right upheld by repeated American-supported United Nations resolutions — represents a selective application of the *Universal Declaration* which precludes justice for the Palestinian People and thereby the very peaceful settlement sought by Israel.

We urge Israel to honor the human rights of the Palestinians and to abide by the *Universal Declaration*. We ask Israel's friends in the U.S. to join us in seeking the application of Article 13 of the *Universal Declaration* to all people.

In addition, this year marks the 31st anniversary of the UN Partition Plan for Palestine (Nov. 29, 1947) which called for the creation of Israel and a Palestinian Arab state. Again, UN resolutions and the very basic human right of self-determination cannot be selectively applied. We urge Israel and her friends in the U.S. to recognize the right of Palestinians to self-determination, including an independent state on the West Bank and Gaza if they so decide.

*(Signatories' denominational affiliations for purposes of identification only.)*

## Massachusetts

### Unitarian-Universalists

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Mack Mitchell  
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Eugene R. Widrick  
Fred R. Russell, Jr.  
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Paul MacMillan  
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Christopher Raible  
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Roger Balducelli  
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Manuel Miguens  
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Mohammed Abdul Rauf  
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E.J. Sweeney (Roman  
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John Kleinheksel (Re-  
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J.S. Davis (Lutheran)  
Michael J. Wonderlich  
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Catholic)  
George Garmo (Chaldean  
Catholic Church)  
Sarhad Jammo (Chaldean  
Catholic Church)

### Wisconsin

*United Presbyterian*  
L. Humphrey Walz  
Joyce Manson  
Harry H. Johnson  
James W. Rankin  
*Roman Catholic*  
Charles Kestermeier S.J.  
Eugene J. Graham  
Curt Alvarez  
John Norder  
Steve Smith  
Cletus La Mere  
Delbert Schmelzer

### Arizona

John C. Fowler  
(Episcopal)  
David R. Brenner  
(Episcopal)

### North Carolina

John A. Zunes (Episcopal)  
W.F. Stinespring  
(Presbyterian)

### Indiana

Harold V. Smuck (Society  
of Friends)  
Jack Kirk (Society of  
Friends)  
Wayne Allman (Society of  
Friends)

### Additional Names

C.O. Moyer (Episcopal-MS)  
Daniel Bliss (United Ch. of  
Christ-FL)  
Phillip Todd (United Pres-  
byterian-ND)  
William J. Davis (Roman  
Catholic-OK)  
Wally Kasuboski (Roman  
Catholic-OK)  
Richard Whitaker (United  
Methodist-IA)  
William Fogalman (Presby-  
terian Ch. in the U.S.-TX)  
Alfred vonRohr Sauer  
(Lutheran-MO)  
Arthur Pope (Congregation-  
al-VT)  
Ann Lemire (Roman  
Catholic-ME)  
Hedy Sadwalski (Mennon-  
ite Central Committee-CA)  
Michael Hahn (Mennon-  
ite Central Committee-IL)  
Christine Modisher (U-  
Methodist-TN)  
Robert W. Andrews (I  
Presbyterian-DE)





# ISRAELI PRESS HIGHLIGHTS

A REVIEW OF WEEKEND NEWSPAPERS  
by the Israel Office of The American Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

## THE JERUSALEM CONTROVERSY HAS BEGUN AGAIN

(PRESS SUMMARY, JULY 4, 1980)

Joseph Chariff (*Ma'ariv*) reports that personalities both in Jerusalem and in Washington believe that the U. S. abstention in the vote on the U. N. Security Council Resolution on Jerusalem was clearcut evidence that President Carter's claim had no truth in it whatsoever. The President had stated back in March that U. S. support for the Security Council Resolution of March 1 (465), which called for a return of all the "occupied Arab territories," including East Jerusalem, was due to a communications breakdown.

An abstention, which is not enough to prevent the adoption of a resolution, is like voting in favor of the resolution, and all the attempts to keep the Israeli Ambassador in Washington off his guard, such as Vice President Mondale's hints that the President "has not yet decided" on the use of a veto to block the anti-Israel decision, are just additional proof of the United States' lack of credibility, already manifested in the March 1 resolution.

Prime Minister Begin's illness occurred at a very bad time -- in the middle of a struggle to create a fait accompli in such a way that it could not be changed even when he is no longer in office.

Actually, Begin was hospitalized in the middle of waging a struggle on two fronts: internally, he is attempting to unite the various factions of the Likud, to strengthen the government which is so divided, and to prepare for an election campaign whenever the need arises. The second front concerns external issues -- peace with Egypt and the autonomy plan. If on the question of settlements and the nature of autonomy Begin remarked that "this is the struggle for Eretz Israel," now, following the Security Council Resolution on Jerusalem, Begin remarked: "this is the struggle for the soul of the nation." Begin immediately decided to take steps to move his office to East Jerusalem and it seems that he is determined to do so. The idea of moving the Prime Minister's office to East Jerusalem was born a year ago and at that time a search was undertaken to locate an adequate building. One suggestion, which then seemed practical, was the building which had been the Saudi Consulate before 1967. Former Foreign Minister Dayan, who was asked to check the building, pointed out that it was inadequate for many reasons (neighborhood, the type of building, etc.), including a political one. The building was Saudi property and it seemed to Dayan that confiscating Saudi property for this reason was not a clever step to take. Thus, the idea of moving



Begin's office to East Jerusalem was taken off the agenda.

A short while ago, following the appointment of a new Director-General for the Prime Minister's office, the new Director-General resumed the search for an adequate building. In consultation with the Minister of Housing, David Levi, he proposed using a special section in a new building presently being built by the Ministry of Housing, located near police headquarters, for the Prime Minister's office. The suggestion was accepted and instructions were given to make the necessary changes to modify part of the building for its new function.

Once the secret preparations for moving the Prime Minister's office to East Jerusalem were out in the open and Washington's reservations were expressed, a few members of the cabinet began to reconsider whether this was the right thing to do 'now'. However, no one attempted to dissuade Begin from implementing his plans. There were those who claimed that if the intention behind the move was to demonstrate the Israeli hold on the entire city and to emphasize that it is one city, then the fact that the Ministry of Justice is located in East Jerusalem, opposite the District Courts, is sufficient. However, Begin believes that this is not enough and he is determined to implement his idea. He argues that if the Americans are really honest in their claim that Jerusalem has to remain united and undivided, why do they oppose moving the Prime Minister's office to East Jerusalem? Bad "timing?" When will the timing be better? Since Israeli governments began establishing settlements they have always been blamed for bad "timing."

But still the question remains -- why now? First, because at last an adequate building has been found. Second, and obviously from Begin's point of view this is the primary reason, he wants to create a political fact that even his successor will find difficult to change. While a Labor Party man would not have taken such a step of moving the Prime Minister's office to East Jerusalem, once the office is located there, any Prime Minister would find it difficult to move the office back without appearing to accede to anti-Israeli measures, like the Security Council Resolution of this week, and to acquiesce in the denial of Israel's sovereign status in united Jerusalem.

Begin's close circles point out that when, in 1949, Ben Gurion decided to move the government offices from Tel Aviv to Jerusalem, the world was shocked (in Israel as well many reservations were heard) and the U. S. opposed the move no less than did other countries. Now the U. S. has expressed reservations about moving the Prime Minister's office to the East side of the city -- has it accepted the move to West Jerusalem? Why does the U. S. refuse to this day to locate its embassy on the west side of Jerusalem? It is clear that the argument is not over Jerusalem alone. In the Security Council resolution of this week the U. S. linked, as it has done in the past, "Arab Jerusalem" with all "the occupied Arab lands," and one who denies the "one-sided" steps in Jerusalem automatically denies all the "one-sided" steps taken since 1967 in Judea and Samaria. It is convenient for President Carter, in denying the settlements, to rely also on opposition within Israel itself to the settlements. However, Carter, on whose instruction the U. S. Ambassador to the U. N. voted, now denies all the settlements, including those established by the Labor Alignment, and Jerusalem as well.



"American circles talk about Geula Cohen's bill on Jerusalem as if this prevented the U. S. from using the veto to block the resolution. This is another manifestation of a two-faced American policy. Can the United States be considered a fair mediator in the autonomy talks, to be resumed shortly in Washington, after the Security Council meeting of last week?

Ariel Ginai (*Yediot Acharonot*) points out that there was just one chance to solve the Jerusalem question -- if the parties involved had agreed to deal with this issue only at the end of the negotiations when the less complicated problems had already been solved. However, the exact opposite has occurred, and in that Egypt, as well as Israel, aided those parties interested in making the negotiations even harder and causing the peace process to fail.

The Vatican, concerned that it might be forgotten in this confrontation between Israel and the Moslems over the holy city, is making its voice heard now as well. The Carter Administration, trapped between 39 Moslem nations, among them the big oil producing countries, and the Jewish voters a few months before the elections, abstained from the Security Council resolution on Jerusalem. This question of Jerusalem, which has unfortunately become the primary issue, creates a few problems. Resolution 476, which has just been accepted by the Security Council on the demand of the Moslem bloc of countries, emphasizes five times that Jerusalem is a "holy city." But there is a very substantial difference between the holiness of Jerusalem for Jews and for Moslems and Christians. For Christians and Moslems the concept "holy places" is adequate for those places that had been made holy by certain events which had supreme spiritual importance. However, the holiness of Jerusalem in Judaism is not connected with events which took place there, but with the city of Jerusalem itself.

There are good reasons for denouncing the Carter Administration for not vetoing the Security Council Resolution, which in some aspects negates Resolution 242. However, the Israeli government could not on the one hand conduct a campaign to persuade the Administration to veto the resolution, and on the other publicize the fact that the Prime Minister's office will be moved to East Jerusalem and also enable the Knesset Committee to vote on Geula Cohen's bill on the eve of the vote in the Security Council. It is clear to everyone that the Knesset is sovereign but that does not mean that the government has no right or duty to intervene in order to try to influence or at least to postpone the voting on a particular bill. If Israel asks the U. S. to veto the Security Council resolution, then the Israeli government should at least make some effort to postpone Geula Cohen's bill. But this was not done.

Lea Spector

Ma'ariv is independent but traditionally Likud-oriented.

Yediot Acharonot is independent but traditionally Likud-oriented.



July 8, 1980

From: A. Karhikow

To: File

Subject: Enclosed Washington Post clipping section re Jerusalem

I discussed this with Mr. Van den Heuvel, deputy head of U.S. delegation to UN.

He declared that the context was as follows. In press briefing on U.S. vote in Security Council concerning Status of Jerusalem, spokesman outlined U.S. position as being: Jerusalem must remain united; there must be free access; all other aspects to be negotiated.

A newsman then asked question on internationalization. Spokesman's reply, Mr. Van den Heuvel said, was meant to indicate that whatever might come out of negotiations, including internationalization, would not be inconsistent with the U.S. principles--not that the U.S. favored internationalization.

I pointed out that given the Vatican circulation of the Osservatore Romano June 30 piece where reference was made to internationalization, this was a bit much internationalization on one day. He hastened to assure me that there was absolutely no ~~xxxxx~~ relationship, and that he would be making this clear informally as the opportunity arose.

cc: Tanenbaum, ✓ Gold, Bookbinder, Gruen.



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# Security Council Condemns Israel Over Jerusalem

By Michael Berlin

Special to The Washington Post

UNITED NATIONS, June 30—The U.N. Security Council voted 14 to 0 today, with the United States abstaining, to deplore Israeli steps to make all of Jerusalem, including the portion captured in the 1967 war, the capital of the Jewish state.

Except for the U.S. abstention, the council was unanimous in its vote for the resolution, which was put forward by 39 Islamic nations protesting moves in the Israeli parliament to change the status of Jerusalem—one of the most contentious issues between Israel and the Arab world.

The vote here came as an Israeli parliamentary committee voted overwhelmingly to send the measure to the full parliament for action.

While Israeli leaders repeatedly have vowed they would never give up control of the Old City, captured in 1967, until now they have not formally acted to make the entire city Israel's capital.

Israeli officials and leading members of the American Jewish community had lobbied intensively in Washington over the last few days for an American veto of the resolution. The decision to abstain was taken this morning at a White House meeting.

Immediately after the vote, Israeli Ambassador to Washington Ephraim Evron expressed his "deep disappointment" at the adoption of the resolution and the failure of the United States to cast a veto. He called the action "pernicious and unhelpful to the peace process," because it ignores the development of the city "since its reunification and the religious freedom which Jerusalem has never known before."

"We had the usual healthy debate in Washington, which is always part of the decision-making process," one high-ranking U.S. official said.

But the official denied that public

See NATIONS, A12, Col. 1

A 12

Tuesday, July 1, 1968

THE WASHINGTON POST

## U.N. Deplores Israel's Stand On Jerusalem

NATIONS, From A1

threats of an oil cut-off during the council debate by several members of the Organization of Petroleum Exporting Countries had been taken into consideration in determining the U.S. vote.

In explaining the abstention, U.S. Ambassador to the United Nations Donald McHenry criticized the Council for a series of eight Middle East debates over the last four months which "have the effect, if not the intention, of undercutting the one active negotiation currently in progress"—the Camp David talks.

The resolution is deficient, he said, because it omits any reference to Israel's right to peaceful and secure boundaries.

But McHenry also criticized Israel for its "unilateral act which has sought to change the character of the city outside a negotiated settlement."

The Israeli move—including the announcement that the prime minister's office would be moved to East Jerusalem, and today's decision by the Israeli parliament to move the legislation out of committee and back into active consideration—are inconsistent with international law and "indeed with the very nature of negotiation," he said.

In its statement, the United States reaffirmed past policy on Jerusalem, including the need to keep the city undivided, "with free access to people of all faiths." But U.S. officials, speaking after the vote, noted the original intention of the United Nations in 1947 to leave Jerusalem as an international city under neither Israeli nor Arab administration. The officials said that that position "is not inconsistent with U.S. policy."

Jerusalem  
US policy

(over)



McHenry, in his statement to the Council, also said that any comprehensive settlement emerging from the Camp David process must include an agreement on the final status of Jerusalem.

The past week's debate was more bitter than the previous seven debates because it dealt with the most emotional of all the Middle East issues dividing Israel and the Islamic countries.

The Arab objective, however, remained the same — to dramatize the isolation of the United States and the Camp David process, from the mainstream of international public opinion.

The earlier votes dealt with Israeli policy on settlements in the occupied territories, the expulsion of Arab mayors from the West Bank, the incursions into southern Lebanon and the Palestinian right to the establish an independent state.

Only on the last of these issues did the United States cast a veto. Today, American officials here conceded that the "treadmill of actions and reactions in the Security Council" was likely to continue into the summer.

A special General Assembly session on Palestinian rights is scheduled to start on July 22. The Jerusalem issue also is likely to be taken up again if Israel pursues measures to assert permanent control over the city.

The U.S. abstention seems to have satisfied the Arabs; even the Palestine Liberation Organization. The PLO representative, Zedni Labib Terzi, said he considered today's resolution to be unanimous "because the U.S. is in bondage now and cannot really take a position" until the presidential elections are over.

Western diplomats had feared that a veto might provoke Saudi Arabia and other Arab oil producers to cut their production. Kuwait's ambassador, Abballa Bishara, had warned during debate that he could not guarantee the flow of oil to any industrial nation unless the problem of Jerusalem was dealt with.

Iraqi representative Salah Ali warned that "the price for the American policy of injustice, bias and one-sidedness will be very high for the American people."

American officials insisted that the text of the resolution in itself makes no significant changes in the substance of U.N. Resolution 242, which is the U.N. framework for a comprehensive settlement in the Middle East.

Today's resolution reiterates previous Council statements that all actions taken by Israel to alter the status of Jerusalem have no legal validity and "are null and void." It called for an end to Israeli occupation of Arab territories, "including Jerusalem."

The protests against the U. S. abstention began even before the vote, when Howard Squadron, who takes over tomorrow as head of the conference of presidents of major American Jewish organizations, sent a cable to the White House urging a veto.

The adoption of the resolution, he warned, "would preempt negotiations between the parties and render them moot and meaningless."

The paragraph calling on Israel to end its occupation of Jerusalem would "return the city to the condition of divisiveness and strife that characterized the long years preceding its reunification in 1967," Squadron said.

"I regard the failure to veto this as a failure to defend the Camp David accords," Squadron said.



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July 9, 1980

Ambassador Shamay Cahana  
Permanent Mission of Israel to the United Nations  
800 Second Avenue  
New York, New York

Dear Ambassador Cahana:

Rabbi Tanenbaum and myself much appreciate the time you gave us the other day, and, even more, your insights.

I believe you will be interested in the memorandum that we have sent out to the American Jewish Committee area directors and others concerning the L'Osservatore Romano position on Jerusalem.

With all best regards,

Sincerely yours,

Abraham S. Karlikow  
Director, Foreign Affairs Department

ASK/el  
encs.

cc: ✓ Rabbi Marc Tanenbaum



# The American



## Jewish Committee

EUROPEAN OFFICE • 41 Avenue Paul Doumer, 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: Wishcom, Paris  
Zachariah Shuster, Consultant

July 10, 1980

Rabbi Marc Tanenbaum  
AJCommittee  
165 E 56 Street  
New York, N.Y. 10022

Dear Marc,

I am glad to tell you that your report of our experience at the ICCJ conference in Sweden was comprehensive, important and suggestive for future action.

I am sending you herewith an English translation of the full text of the article which appeared recently in the Observatore Romano on the status of Jerusalem. To my knowledge it is the most definitive statement on this subject issued by a high Vatican source on this matter in recent years and requires careful study. I should like to call attention to a few central points made in this statement.

- 1) It aims to explicitly change the problem of Jerusalem from a consideration of the Holy places proper and extend it to the character of the entire city.
- 2) While paying homage to the significance of Jerusalem for all three religions, it dwells primarily on its importance for all Christians.
- 3) It states clearly that the juridical guaranties required cannot be unilateral and not even limited to the countries in that region.
- 4) It stresses the requirement that the population structure and cultural character of the city should not be changed.

/.....

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...../

I have been in touch with Dr. Brocke and intend to talk to him again about the possibility of his coming to the States in the fall to present the working projects in the areas of our cooperative efforts. I hope you have written to prof. Kremers to the effect that we accept in principle the outline of his projects to be realized during the coming three years. I should appreciate receiving copies of this outline and of your letter to him.

With warmest regards,

Sincerely yours,

*Zach*

Zachariah Shuster





July 10, 1980

To: M. Tanenbaum  
From: A. Karlikow

cc: Gruen, Hirsh

Subject: King of Morocco Discussions with Pope

By chance, I just have received today a copy of the Moroccan newspaper Le Matin of April 30 that includes the transcript of a press conference held by King Hassan II in which, inter alia, he describes his meetings with the Pope

Question (by Echoss of Liban): Majesty, as head of the Al Qods Committee you recently met with the Pope. Can one know to what extent the Vatican position and that of Arabs and Moslems concur as regards Al Qods?

The King: First of all, the position of Arabs vis-a-vis Al Qods is not that of Moslems. Next, let's dot the ~~xxx~~ "i"s. It was with joy that I met the Pope, at the request of the member nations of the Al Qods Committee. The Pope received me with open arms and great solicitude and during Holy Week, which is exceptional.

Thus, I was charged with an information visit. I brought no program or agenda and was not mandated to take up the Al Qods question politically or religiously. I was to take contact with the Pope and sound out his sensitivity and then learn if he was disposed to cooperate with the Moslems---I stress Moslems and not Arabs---in finding a solution to the question of the city of Al Qods.

For history and truth's sake I must say that I found the Pope to be a noble man. Noble in feeling and noble in sensitivity. I found in him the modest Christian and true leader. Spiritual responsibility is no less important than that assumed by we who govern states and sit in parliaments. His Holiness is equal to his responsibilities and is convinced that in our epoch, one which suffers from spiritual and moral lack, it is inconceivable that a religion take precedence over two others by force. His Holiness is equally convinced that religions cannot fulfill their ~~function~~ educational and moral mission and serve as a shield against materialism except by returning to the primal source, the Prophet Abraham, the friend of God.

.....

We also spoke about questions involving Morocco and Italy. But I can affirm that when the Pope opens the Al Qods dossier His Holiness is conscious of the sacred character of this dossier and examines it with realism. He is aware that the whole human family must find a way permitting all religions to coexist.

His Holiness the Pope did not wish to raise the problem of sovereignty of Al Qods and I did the same because this visit was only an information visit and I was mandated only for a visit of information. But when I shall present my report to the Al Qods Committee at Islamabad my duty is to give my conclusions, my personal impressions. Insofar as Al Qods is concerned one can only expect good from the Pope and the Vatican.



cc: Harold Applebaum  
Inge Gibel  
Bernice Newman

**THE AMERICAN JEWISH COMMITTEE**  
**Long Island Chapter**

**date** July 10, 1980

**to** Rabbi Marc Tanenbaum

**from** Adam Simms

**subject** Vatican on Jerusalem

Thanks for speaking with me yesterday about the Vatican's "Document on Jerusalem." To up-date matters:

Kurt Kelman and I were able to cool the ardor of my ADL colleague, Mel Cooperman, about creating a public controversy over the document in question, and it was your advice that helped apply the ice packs.

As matters currently stand, our plan is to ask the Jewish co-chairman of the Catholic-Jewish Relations Committee (Rabbi Theodore Steinberg, of Malverne) to send a letter to his Catholic counterparts (Fr. George Graham; or if Graham is on vacation, Fr. Daniel Hamilton, the diocesan officer for ecumenical relations) indicating the Jewish community's concerns about the unity of and access to religious sites in Jerusalem, with the expectation that the letter will be forwarded through channels to Bishop McGann. The text will be based upon a letter drafted earlier this month by Mr. Cooperman (attached).

Also, the Catholic-Jewish Relations Committee will be requested to add Jerusalem to the list of topics to be discussed during the course of this year's monthly meetings.

Best regards.

*Adam*

AS:pmc  
enc.



~~To our Catholic friends in Dialogue~~

We, the Jewish members of the Catholic-Jewish Relations Committee address this private communication to our Catholic partners in dialogue in the spirit which has nourished our understanding these eleven years. In this, we fulfill a responsibility to ourselves and to you.

We are impelled to express our deep feelings of disappointment and sadness evoked by the statement of Pope John Paul II to President Carter on June 21 concerning the status of Jerusalem. Following upon the European powers' encouragement of the mortal enemies of Israel and the Jewish people, His Holiness' words are regarded by Jews everywhere as especially hurtful and unfriendly.

Jerusalem is embedded deep in the Jewish soul. In some ways, she is the visible soul of the Jewish people. We remind our Catholic friends that for two decades prior to her healing in 1967, no Jew was able to enter her gates. The Arab conquerors expelled all of her Jewish residents, reduced their homes, their schools and their synagogues to rubble, and tore the memorial stones from the Jewish graves on the Mount of Olives for use in the most degrading manner.

Yet, a monument to the Arab dead who fell in the struggle for the city, erected by Jewish hands, stands just outside her walls.

Never in her tortured history has Jerusalem been more open to the faithful of Christianity and Islam. Never have her Holy Places been more carefully protected and tended. Once again, Jewish families work, study and play within her walls. Under Israel's loving oversight, she that was once a widow exudes the radiance of a young mother glorying in her children -- Jewish, Christian and Muslim.

Jerusalem is Israel, and Israel is the Jewish people. Unless one understands this, one does not understand us. A blow at the Jewish bond to Jerusalem is a blow at the Jewish soul. Pope John Paul's words are just such a blow. History, remote and recent, has taught us bitter lessons of promises betrayed. The Jewish people will not again exchange Jewish hopes and Jewish lives for promises, nor will we acquiesce to the rending anew of beloved Jerusalem.

~~We offer these thoughts to you as a prelude to a continuation of our dialogue on the meaning of Jerusalem when we meet again.~~



VATICAN POLICY SWITCH SEEN  
IN NEW JERUSALEM STATEMENT

By Clifford Chanin  
Religious News Service Correspondent (7-22-80)

NEW YORK (RNS) -- Two prominent rabbis have made a strong protest against the Vatican's statement on Jerusalem, issued early in July during the United Nations' Security Council debate on the Holy City which concluded with a condemnation of Israel.

Rabbi Martin A. Cohen and Rabbi David H. Panitz, co-chairman of the Interfaith Affairs Committee of the Anti-Defamation League of B'nai B'rith, sent a letter to Agostino Cardinal Casaroli, Secretary of State in the Vatican, sharply criticizing the content and the timing of the Holy See's statement.

The document, which was circulated in the Security Council during the Jerusalem debate, was first published in the Vatican newspaper L'Osservatore Romano as an unsigned statement of Vatican policy on July 1.

Asserting that the U.N. debate served to continue a campaign against Israel, the two rabbis wrote, "We had looked for a voice that would express caution and balance in the face of extremism and hatred. The document does not fulfill these hopes, so dear to Christians and Jews, and we feel the profoundest dismay."

The rabbis said that the Israelis administration of Jerusalem had been praised by Christian and Muslim religious leaders residing in the city, who are guaranteed "free access" to all places of worship. "Under Jordanian Arab rule for 19 years, until 1967, whole quarters of the city, especially the Jewish old section, were neglected and destroyed," they wrote. "Christian and Jewish communities were restricted in their rights and access to Holy Places. The present reality considers the spiritual commitment of all people. The State of Israel guarantees those rights without the need of international guarantors by other countries."

The rabbis also wrote of their "deep dismay over the timing of (the Document's) release." The Vatican statement, they charge, "comes at a time in international politics when organized terrorist groups and extreme ideological forces are actively committed to undermining the security of the State of Israel. We are deeply troubled that the Holy See's Document has already become part of their ideological arsenal."

During the Security Council debate, Israel was "condemned" for "changing the physical character, demographic composition, institutional structure and status of the Holy City" by a vote 14-0 vote, with the United States abstaining.

Singled out by the Security Council as a matter of "grave concern" were resolutions brought to committees of the Israeli Parliament to have Jerusalem declared the unified capitol of Israel.



The Vatican statement was released during this period and rejected the Israeli argument that guaranteeing the rights of all religions to the city's shrines was sufficient. "The Jerusalem question can not be reduced to mere 'free access for all to the Holy places,'" the Vatican said.

"Preservation of the significance of Jerusalem requires that this (religious) plurality be recognized and safeguarded in a stable and concrete manner and therefore publicly and juridically, so as to ensure for all three religions a level of parity, without any of them feeling subordinate to the others," the Vatican said.

Overall, the Vatican statement, though offering no specific administrative suggestions, proposes that Jerusalem be protected on some international basis, rather than run by one government. "The significance and value of Jerusalem are such as to surpass the interests of any single State or bilateral agreements between one State and others," the Vatican said.

The Vatican statement, which disappointed Jewish leaders, is an elaboration of the "special statute" proposed for the city by Pope John Paul II during his visit to the United States last year. In its form then, the statement pleased Jewish leaders, who noted that it did not call for the internationalization of the city, as the Vatican had previously done. This most recent Vatican statement seems to revive the earlier policy.

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#### PSYCHOLOGIST FOUNDS A BUREAU TO FIND PEOPLE LOST IN CULTS

By Religious News Service (7-22-80)

BURLINGAME, Calif. (RNS) -- Locational Services here is a missing persons' bureau with a specific mission -- to locate members of religious cults and put their families in touch with them.

It does not perform "deprogramming" services. In fact, it came into being in May because of a growing secretiveness on the part of some religious groups that has been attributed to their fear of having members abducted by their families.

The agency was established by Lowell D. Streiker, a psychologist and former professor of religion at Temple University. Dr. Streiker is also executive director of the Freedom Counseling Center, which helps families of cultists and former members of such groups.

He says he has been getting an average of eight letters and six to eight phone calls a month in recent years from as far away as Australia and Israel, asking for his help in putting families in touch with relatives who belong to cults. He charges \$65 an hour plus expenses for his services, and estimates that the average case costs about \$1,000.

(more)



"In some cases, it only takes a couple of calls," Dr. Streiker says. "In others, it's a long series of one clue leading to another. We have also been aided by intuition and remarkable coincidences."

As an example, he cites a recent trip he made to tropical island in search of a group he describes as "a highly elusive" cult.

"Imagine my surprise and delight, when as the plane was leaving San Francisco International Airport, I glanced over my shoulder and saw that the leader of this group, whose picture I was holding on my lap, was sitting two seats behind us," Dr. Streiker relates.

He stresses that "when we succeed in locating someone, that may just be the beginning. Our clients must often then decide what they really want. Do they simply desire to re-establish communications or do they wish to try to persuade the individual to consider other lifestyles?"

-0-

#### CLIMB FOR REFUGEES REPORTED A SUCCESS

By Religious News Service (7-22-80)

ST. PAUL, Minn. (RNS) -- Four Twin Cities' area men have climbed to the top of the 20,320-foot Mount McKinley in Alaska, North America's highest mountain, but whether they will succeed with a related goal remains to be seen.

They hope to obtain pledges of \$10 for each foot climbed "to help some suffering people in the name of Christ." The total sought -- \$203,200 -- would go to World Vision International, A Christian humanitarian organization, for its work with refugees.

As of mid-July, Summit National Bank in St. Paul, reported it had received nearly \$6,000 for the Mount McKinley Climb for Refugees Fund. World Vision, headquartered in Pasadena, Calif., said it had received more than \$15,000. The total in pledges received was not known.

A person associated with the fund said pledges are expected to pour in when word gets out that the ascent was successfully completed. World Vision had sent brochures about the climb to \$40,000 churches in 14 Midwest states.

All four of the local climbers -- Paul Dvirnak, Steve Friddle, Tracy Holland and Rick Nelson -- made it to the summit, according to a radio-transmitted call from the mountain received by Mr. Dvirnak's wife, Rosalie.

Mr. Dvirnak said they reached the summit about 10 p.m., July 13, after starting out the night before from their 16,500-foot camp. They got back down to their camp about 2:30 a.m., July 14, "exhilarated but exhausted."

A recent storm which had dumped about two feet of new snow on the mountain had forced the men to wait and had slowed their climb to the top. During the storm temperatures were 15 below and winds were 60 to 80 miles an hour, but at the summit skies were clear, Mr. Dvirnak reported.



אגוד הרבנים המתקדמים

# CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

For Your Information

Office of the Executive Vice President

July 28, 1980

Monsignor Jorge Mejia  
The Vatican  
Rome, Italy

Dear Monsignor Mejia:

You and I met twice in May of this year, once at the Synagogue Council of America and the other time at the Board of Trustees meeting of the Union of American Hebrew Congregations. You may remember me as the rabbi who asked you, at the Synagogue Council of America meeting, about the incident of last year when our delegation was asked by Vatican officials to remove a reference to Israel from the statement which they were going to read to the Pope the next day, or there would be no audience. At that time, I also expressed my dismay about the general attitude of the Vatican toward the State of Israel.

In the wake of the Vatican position regarding Jerusalem submitted to the United Nations a short time ago, I must underscore my dismay vigorously.

I am in whole-hearted agreement with the statement of the Anti-Defamation League, and know that I can speak for the vast majority of the 1300 Reform rabbis in my organization, and I doubt very much if the Conservative and Orthodox rabbis would feel any differently.

As I mentioned to you at our previous meeting, the record of the Roman Catholic Church with respect to the Jews, and going all the way through World War II, has been dominated by antipathy, intolerance and lack of compassionate understanding. I don't know if you are aware of what a tremendous effort it takes for a Jew, especially a rabbi who is conversant with the lugubrious details of the relationship down through the ages, to forgive and to try to forget and to attempt to deal with this generation of Catholic officials on a cordial and cooperative basis. A lot of history has to be overcome to do so. A lot of feelings have to be buried. Yet, we have been doing it, I included, serving presently as I do as Chairman of Religion in American Life and having served in the past very closely with Catholic Priests and Nuns and lay people in many causes. I sometimes wonder if our capacity to so relate is not downright saintly, but on other occasions, the darker thought occurs to me that it is downright foolish.

This is one of those moments.

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July 28, 1980

Taking Jerusalem away from Israel is indefensible, historically, demographically, politically and functionally. It is totally unnecessary. Israel, and Israel alone, has shown that it is the one power which can guarantee full religious and political rights in Jerusalem for its sister religions, while the Moslems have indicated time and again, as I know I need not rehearse for you, and continue to show that they are not worthy custodians. And inasmuch as there is no demographic or political justification for a political Christian presence there, particularly in view of the fact that Israel has demonstrated its obvious ability and willingness to protect Christendom's rights and privileges throughout. Christendom's sole interest in Jerusalem is spiritual, and I would recommend that heed be given to the teaching of Jesus, "render unto Caesar that which is Caesar's, and unto God that which is God's."

Can we have a little understanding in this latter part of the Twentieth Century?

My very best wishes to you.

Shalom,

*Joseph B. Glaser*  
Rabbi Joseph B. Glaser  
Executive Vice President

JBG/s



THURSDAY, JULY 31, 1980

ISRAELI DECLARATION ON JERUSALEM  
CONCERNS MAJOR CHRISTIAN GROUPS

By Laurence Mullin  
Religious News Service Staff Writer (7-31-80)

Israel's proclamation of Jerusalem as its capital runs counter to the stance of mainline American Protestant and Orthodox churches and of the Vatican.

By a vote of 69 to 15, with three abstentions, the Israeli parliament approved a bill declaring all of Jerusalem, including the Arab eastern sector, as the capital of the Jewish state.

The vote (July 30) does not change the city's de facto status, since Israel annexed East Jerusalem shortly after capturing it from Jordan in 1967, and has regarded the entire city as its capital for the last 13 years.

But the Israeli unilateral action aroused international criticism.

The Rev. M. William Howard, president of the National Council of Churches, issued a statement saying he was "dismayed."

"This action will only serve as further provocation and incitement in the already hostile relations between Israelis, Palestinians, and other Arabs," he said.

"In my view, any action which does not serve to strengthen the possibilities of a negotiated settlement between the parties to the conflict does not serve the cause of peace and justice in the Middle East."

Recently, in connection with a United Nations Security Council vote deploring Israeli policies on Jerusalem, the Vatican Secretariat of State circulated a document among council members, which said:

(more)



"The positions of the two sides (Arab and Israeli) on the question of sovereignty over Jerusalem are known to be very far apart; any unilateral act tending to modify the status of the Holy City would be very serious."

In this regard, the Vatican document noted that "all three communities -- the Christian, the Jewish, the Muslim -- are part of the Holy City's population and are closely linked with its life and its character."

It said that all three communities are interested in preserving "the sacred character" of Jerusalem, and should be partners in deciding their own future."

The new Israeli law on Jerusalem includes an amendment providing for protection of the city's holy places from "desecration" and for "freedom of access of the religious communities to the places holy to them."

The Vatican document said that measures to assure freedom of religious, educational, and social activity by Jerusalem's three religious communities should be guaranteed by "appropriate juridical safeguards that do not derive from the will of only one of the interested parties."

The National Council of Churches (NCC) in the United States espouses a similar attitude on the question.

In May, a high level panel of the NCC, which represents 32 major Protestant and Orthodox churches, said it believed that Jerusalem should be physically unified, but that "this does not mean that (the panel) supports unilateral actions of the occupying power."

"The Palestinians," said the panel, "have not so far played a significant role in the planning and decision-making concerning the future of the city."

"Unless they actively and freely participate in all necessary decisions and actions, mutually acceptable agreements cannot be found that respond to the needs and rights of all the people in the city, and antagonisms will be perpetuated that threaten the peace of the city, and possibly of the region."

The unilateral Israeli action was seen as endangering future peace talks with Egypt and promised to sour Israel's relations with the United States.

(more)

PAGE -2-



In Washington, the U.S. government which considers the Israeli annexation of Arab East Jerusalem illegal, said the new legislation was a "unilateral act which detracts or distracts from the peace process."

State Department spokesman John Trattner said there was a "logical fear" that Egypt would quit the negotiations on Palestinian autonomy with Israel and the U.S.

Before the vote in the Israeli parliament, Egyptian Foreign Minister Kamal Hassan Ali said in Cairo: "Our position on Jerusalem is clear. We consider all changes introduced into the city as null and void."

The controversial bill was sponsored by Geula Cohen, an ultranationalist member of parliament who has strongly opposed the Egypt-Israel peace treaty.

In previous speeches, Mrs. Cohen has contended that the Israeli-occupied areas of the West Bank, which she prefers to identify by the biblical names, Judea and Samaria, should be annexed as part of the divinely-given "land of Israel."

"I don't want peace if I cannot have Judea and Samaria," she said. "The Jews did not come back to Israel to be safe but to build a nation on the lands given to us by the Bible."

Israeli Prime Minister Menachem Begin, who also prefers to speak of Judea and Samaria, rather than of the West Bank, was among the staunchest supporters of Mrs. Cohen's bill.

On the first reading of the bill (June 23), Mr. Begin, who was convalescing from a heart attack, showed up to cast his vote, declaring that "Jerusalem, City of David, is the eternal capital of Israel and of the Jewish people, and will remain undivided for all future generations."

The biblical allusions and justifications for Israel's policies on Jerusalem have found a welcomed support from some fundamentalist and evangelical Protestant groups in the U.S., who regard the foundation of the Jewish state a fulfillment of biblical prophecy, and for whom a united Jerusalem is a key to an apocalyptic vision.



1 There is a teaching in ancient Rabbinic Judaism which states that  
2 ~~the~~ ~~we~~ ~~will know that we are on the eve of the~~ <sup>(will be preceded by</sup> ~~coming of the Messiah)~~  
3 a <sup>that has</sup> world become topsy-turvy. In that condition of turmoil, ~~presumption~~  
4 ~~with increase~~ <sup>arrogance</sup> ~~brazenness~~ will reign, and truth will nowhere be found. If one  
5 studies the resolutions adopted by the United Nations during the past five  
6 months ritualistically attacking Israel, <sup>especially</sup> the last resolution on the  
7 proclaiming of Jerusalem as the capital of Israel, truth is so turned on its head  
8 ~~at the UN,~~ that the Messiah will probably be forced to come before his appointed time. Any  
9 reasonably cultured person who has a decent understanding of Biblical history  
10 clearly knows that it was through the actions of King David that Jerusalem  
11 was transformed for the first time in history <sup>or</sup> into the capital of the Jewish  
12 <sup>every reliable scholar testifies,</sup> nation. Before King David, Jerusalem was a foreign cult place and had no role  
13 whatsoever as a religious and national center for any people. By transferring the  
14 ark of the covenant from Shiloh to Jerusalem, and by laying the foundations for  
15 the building in Jerusalem of the Temple dedicated to God, David made Jerusalem the  
16 religious and political center unifying the Israelite peoples. The concept of Jerusalem  
17 as "the Holy City" <sup>and the capital of the Jewish nation.</sup> in fact dates from this time. During the 3,000 years since David,  
18 <sup>and unity</sup> <sup>as have no other people.</sup> Judaism kept alive the sanctity of the Holy City. ~~Nowhere in Jewish or Christian Bibles~~  
19 ~~IT IS AN ESTABLISHED FACT THAT JERUSALEM WAS NEVER THE CAPITAL~~  
~~do I find any reference to David Avat or King of Jerusalem.~~  
~~Perhaps only the coming of the Messiah can possibly restore respect for truth in~~  
~~this~~ <sup>topsy-turvy</sup> ~~amidst this~~ <sup>madness.</sup>

OF ANY  
ARAB KINGDOM



Anti-Defamation League

623 United Nations Plaza, New York, NY 10017

212-490-2525 Telex 649278

LYNNE IANNIELLO  
Director, Communications

ADL of B'nai B'rith

NEWS

FOR IMMEDIATE RELEASE

New York, NY, July 3...The Anti-Defamation League of B'nai B'rith today called the Vatican's "Document on Jerusalem" one-sided and ill-timed and said it was being misused as a "focal point for an assault on Israel and the Jewish people."

The Document, originally published in L'Osservatore Romano, was submitted to the U.N. Security Council on June 30. In a subsequent Council debate, a Palestine Liberation Organization representative with U.N. observer status cited the Document in attacking Israel.

ADL, in a letter dated (July 2) to Agostino Cardinal Casaroli, Papal Secretary of State, said it was dismayed by the Vatican's "selective presentation of the issues," particularly in view of the "current organized and orchestrated international assault against Israel."

The letter signed by Rabbi Martin A. Cohen and Rabbi David H. Panitz, cochairmen of ADL's Interfaith Affairs Committee, said they failed to find any expression of "caution and balance in the face of today's extremism and hatred." They were also "deeply disappointed," the two men said, by the Document's omissions as well as its timing.

The ADL letter said the Vatican had given no public recognition to Israel's "laudable" record in legally guaranteeing access to Jerusalem's Holy Places by all religious groups. It pointed out that this is not the case in other Middle East countries "where Christians face general prejudice and even legislation against their pastoral activities."

(more)



Declaring that ADL is "sensitive to the Vatican's preoccupation" with the spiritual and organizational welfare of the different denominations in Jerusalem, the letter noted that religious leaders of all denominations have acknowledged Israel's "demonstrated concern" for the religious rights of Christians in its own territory as well as in neighboring countries.

The League went on to say that when a part of Jerusalem was under Jordanian Arab rule for 19 years "whole quarters of the city, especially the Jewish old section were neglected and destroyed (and) Christian and Jewish communities were restricted in their right to access to the Holy Places."

The situation is entirely different today, according to ADL, because "the State of Israel guarantees those rights without the need of international guarantors by other countries -- many of which are even now involved in religious persecution or atheistic propaganda."

Another significant omission, according to ADL, was the absence in the Document of any reference to the Camp David agreement which "has opened new vistas in the Middle East Situation."

Describing the Camp David accord as "a significant change in history (which) requires support from all people of good will and **especially** from people committed to a vocation of God," the League said the Document did not reflect Camp David's signs of "reconciliation and friendship."

Rabbi Cohen and Rabbi Panitz, citing ADL's close association with the Vatican Commission for Religious Relations with the Jews, said they would "welcome" the opportunity of discussing "in greater detail" with Cardinal Casaroli their concerns about the Vatican's position on Jerusalem.



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(more)



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24 T

## News focus

### Status of Jerusalem

On July 29, the United Nations General Assembly overwhelmingly endorsed the right of Palestinians to form their own state in Jewish-occupied Jerusalem and demanded that Israel retreat to its 1967 boundaries.

East Jerusalem was under Jordanian rule until 1967 when it was lost to Israeli troops during the Six-Day War.

The return of East Jerusalem to Arab control would mean the de facto division of Jerusalem, a city considered sacred by Islam, Judaism and Christianity.

The division of Jerusalem is a major plank in the current Arab plan for attaining "Palestinian rights," which many Arabs and their supporters translate into a full-fledged Palestinian state run by the Palestinian Liberation Organization.

On the other hand, Israel is adamant in claiming that Jerusalem is its eternal capital which will never again be divided. In keeping with this position, the Israeli Parliament is currently studying a bill which would legally annex East Jerusalem. It seems doubtful that this move will alter the status of the city substantially.

Meanwhile, Moslem countries have warned that they would break relations with any country recognizing Jerusalem as Israel's capital.

As indicated during the recent UN debate, countries are divided on the status of Jerusalem.

Some have shown preference for the creation of an international Jerusalem guaranteeing freedom of access and worship to Christians, Moslems and Jews.

Others, like the United States, hold that Jerusalem should remain undivided but that its final status be determined in negotiations for a comprehensive Middle East peace. The U.S. made a strong plea to the General Assembly to give the Camp David accords a chance, saying no other workable alternative now exists.

The nine Western European countries forming the European Common Market have remained silent on the Camp David negotiations and said they would explore other unspecified alternatives for a Middle East peace accord.

The Arab countries and their supporters said the Camp David negotiations by Egypt and Israel on Palestinian autonomy are illegal, dead and must be discarded.

Prior to the current debate at the United Nations, The Vatican daily newspaper, L'Osservatore Romano, outlined the Vatican position in an unsigned front page article, appearing June 30.

The Vatican wants a special juridical status for Jerusalem "guaranteed by a higher international body," said the newspaper.

The status of Jerusalem should "not derive from the will of only one of the parties interested," it added.

Jews, Moslems and Christians "should be partners in deciding their own future," said the article.

Because of the universality of the three religions and the significance of Jerusalem, a decision on the city's status cannot be based on "the interests of any single state or bilateral agreements between one state and others," the article stated.

(Compiled from news services)



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# Anti-Defamation League of B'nai B'rith

*Handwritten:*  
Marc T.  
7/31  
rpj

*Stamp:*  
RECEIVED  
JUL 31 1980  
D. H. 1980

TO: CRCs and Federation Directors

FROM: Rabbi Leon Klenicki, Co-Director,  
ADL Interfaith Affairs Department

DATE: July 30, 1980

SUBJECT: The Vatican Statement on Jerusalem - Local Programming

The recent Vatican statement on Jerusalem is a cause of deep concern to the American Jewish community. ADL communicated its dismay and dissatisfaction over the document to Cardinal Casaroli, Secretary of State of the Holy See, and made public its criticism.

For your information I am attaching the following material: the Vatican statement to the UN Security Council, the letter sent by ADL's Interfaith Committee Co-Chairmen, Rabbis Martin A. Cohen and David H. Panitz, to Cardinal Casaroli, ADL's public statement, and my memorandum to ADL Regional Directors.

May I suggest that you undertake similar action in your community in an effort to strengthen American Catholic support for the concerns we have expressed over the Vatican position.

LK/rk  
attachments



# ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

823 United Nations Plaza  
New York, N.Y. 10017

## MEMORANDUM

**To:** ADL Regional Directors  
**From:** Rabbi Leon Klenicki  
**Date:** July 9, 1980  
**Subject:** Vatican Document on Jerusalem

The Vatican Permanent Observer Mission to the UN on June 30 distributed the enclosed Document on the Holy See's position on Jerusalem. The text was distributed among all delegates as a Document of the Security Council.

The Document outlines the Vatican position asking for international guarantees for the Holy Places and the city. It points out the central significance of the city for the three monotheistic religions and the special Christian commitment to Jerusalem. Nothing is said about the present administration of the Holy Places, an administration lauded by the main religious groups and organizations, and no reference is made concerning the previous state of the religious situation under Jordanian-Arab rule. The timing of the Document and its distribution are questionable considering the international ideological assault on Israel at the UN.

ADL conveyed its dismay to Cardinal Casaroli, the Secretary of State of the Holy See, regarding the Document and its distribution. Rabbi Martin A. Cohen and Rabbi David H. Panitz, the co-chairpersons of the Department of Interfaith Affairs, voiced their concern over the timing of the Document and the use and abuse by interested parties, mainly the PLO and fellow traveler organizations and UN delegates. Enclosed is a copy for your information.

As a first step in offsetting the impact and misuse of this Document it is urgent that you contact the local ecumenical leadership and discuss the Document and ADL's response. Jerusalem will be a subject of heated discussions in the next several months, and a positive interreligious response will be crucial in informing the community at large of the general situation and the PLO's intention.

I strongly urge that you and an appropriate committee of Jewish leaders meet with the bishop or cardinal in your area and at that time share copies of the Document and ADL's response. The meeting would allow for a presentation of the Israeli position and our own on Jerusalem, and the positive situation which prevails in Israel for Christians, Moslems, etc., and will help build support among American Catholic leadership for the concerns we have expressed with the Document.

Please keep me apprised of the results of such meetings.

LK/mj  
Enclosures



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# Anti-Defamation League of B'nai B'rith

July 2, 1980

His Eminence

Agostino Cardinal Casaroli  
Segretario di Stato  
Palazzo Apostolico Vaticano  
00120 Citta del Vaticano  
Italy

Your Eminence:

We are deeply disappointed with the Holy See's Document on Jerusalem presented at the United Nations Security Council and originally published in L'Osservatore Romano on June 30-July 1. The present situation in the Middle East deserves our collective attention, especially the response of religiously committed people.

Our reading of the Document was done with extreme care because of our deep concern about the current organized and orchestrated international assault against Israel, which can only be motivated by a wish to destroy a nation with historical roots in the Promised Land and which was created by a consensus of the United Nations. We looked for a voice that would express caution and balance in the face of extremism and hatred. The Document does not fulfill these hopes, so dear to Christians and Jews, and we feel the profoundest dismay.

We are sensitive to the religious preoccupation of the Document for the spiritual and organizational welfare of the Christian, Jewish and Moslem communities in Jerusalem. At the same time we found no recognition of the State of Israel's laudable administration of the Holy Places. Israel has clearly demonstrated its concern over the situation of Christians in its own territory as well as in the neighboring countries desolated by war and religious persecution, and in its recognition of religious rights, which has been acknowledged by religious leaders of all denominations.

You are fully aware that at this time, under Israel's administration, free access to all Holy Places is granted juridically, giving special privileges and status to religious groups, organizations and leadership; yet such is not the reality in other Middle East countries where Christians face general prejudice and even legislation against their pastoral activities.



July 2, 1980

Further, the character of Jerusalem is safeguarded by Israel's constant preoccupation with the preservation of Jerusalem's historical and spiritual heritage. The previous reality was vastly different. Under Jordanian Arab rule for 19 years, until 1967, whole quarters of the city, especially the Jewish old section, were neglected and destroyed. Christian and Jewish communities were restricted in their rights and access to Holy Places. The present reality considers the spiritual commitment of all people and respects religious calendars and liturgical expressions. The State of Israel guarantees those rights without the need of international guarantors by other countries -- many of which are even now involved in religious persecution or atheistic propaganda.

We also want to express our deep dismay over the Document's selective presentation of the issues and particularly the timing of its release. The positive aspects of interreligious relationships carried out by the Israeli government are taken for granted and omitted, overlooking the sharp contrast with other Middle East countries. We do not deny the right of the Holy See to express its opinion concerning international matters. We do earnestly believe, however, that this expression comes at a time in international politics when organized terrorist groups and extreme ideological forces are actively committed to undermining the security of the State of Israel; a time as well when for economic reasons, nations are prepared to dismiss moral standards as the measure for their performance. Their basic aim is the destruction of Israel. Any text is a good pretext for verbal or physical aggression by others.

We are deeply troubled that the Holy See's Document has already become part of their ideological arsenal. The recent UN debate was testimony to this. The representative of the PLO, a terrorist group active in the Middle East and having the status of an observer, used the Holy See's Document for an attack on Israel. The Document became the focal point for an assault on Israel and the Jewish people.

ADL shares with you a concern and a sadness over the absence of total peace. We feel, as do the Jewish people, that the Camp David agreement has opened new vistas in the Middle East situation. The process, a significant change in history, requires support from all people of good will and most especially from people committed to a vocation of God. Their words of encouragement, their testimony of spirituality are welcomed as signs of peace, signs calling for reconciliation and friendship. Yet we find these signs missing in the Document at a moment that requires a renewed testimony of prophetic peace.



July 2, 1980

We communicate as friends of many years working together with the Vatican's Commission for Religious Relations with the Jews for the common good. We would welcome the opportunity of exploring these concerns with you in greater detail.

Respectfully yours,

*Martin A. Cohen*

Rabbi Martin A. Cohen

*David H. Panitz*

Rabbi David H. Panitz

Co-Chairmen  
Interfaith Affairs Committee

cc: His Eminence  
Johannes Cardinal Willebrands  
Monsignor Jorge Mejia





LYNNE IANNIELLO  
Director, Communications

FOR IMMEDIATE RELEASE

New York, NY, July 3...The Anti-Defamation League of B'nai B'rith today called the Vatican's "Document on Jerusalem" one-sided and ill-timed and said it was being misused as a "focal point for an assault on Israel and the Jewish people."

The Document, originally published in L'Osservatore Romano, was submitted to the U.N. Security Council on June 30. In a subsequent Council debate, a Palestine Liberation Organization representative with U.N. observer status cited the Document in attacking Israel.

ADL, in a letter dated (July 2) to Agostino Cardinal Casaroli, Papal Secretary of State, said it was dismayed by the Vatican's "selective presentation of the issues," particularly in view of the "current organized and orchestrated international assault against Israel."

The letter signed by Rabbi Martin A. Cohen and Rabbi David H. Panitz, cochairmen of ADL's Interfaith Affairs Committee, said they failed to find any expression of "caution and balance in the face of today's extremism and hatred." They were also "deeply disappointed," the two men said, by the Document's omissions as well as its timing.

The ADL letter said the Vatican had given no public recognition to Israel's "laudable" record in legally guaranteeing access to Jerusalem's Holy Places by all religious groups. It pointed out that this is not the case in other Middle East countries "where Christians face general prejudice and even legislation against their pastoral activities."



Declaring that ADL is "sensitive to the Vatican's preoccupation" with the spiritual and organizational welfare of the different denominations in Jerusalem, the letter noted that religious leaders of all denominations have acknowledged Israel's "demonstrated concern" for the religious rights of Christians in its own territory as well as in neighboring countries.

The League went on to say that when a part of Jerusalem was under Jordanian Arab rule for 19 years "whole quarters of the city, especially the Jewish old section were neglected and destroyed (and) Christian and Jewish communities were restricted in their right to access to the Holy Places."

The situation is entirely different today, according to ADL, because "the State of Israel guarantees those rights without the need of international guarantors by other countries -- many of which are even now involved in religious persecution or atheistic propaganda."

Another significant omission, according to ADL, was the absence in the Document of any reference to the Camp David agreement which "has opened new vistas in the Middle East Situation."

Describing the Camp David accord as "a significant change in history (which) requires support from all people of good will and especially from people committed to a vocation of God," the League said the Document did not reflect Camp David's signs of "reconciliation and friendship."

Rabbi Cohen and Rabbi Panitz, citing ADL's close association with the Vatican Commission for Religious Relations with the Jews, said they would "welcome" the opportunity of discussing "in greater detail" with Cardinal Casaroli their concerns about the Vatican's position on Jerusalem.





UNITED NATIONS  
SECURITY  
COUNCIL



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NOTE BY THE PRESIDENT OF THE SECURITY COUNCIL

The attached letter dated 30 June 1980 from the Chargé d'Affaires a.i. of the Permanent Observer Mission of the Holy See to the United Nations was addressed to the President of the Security Council.

In accordance with the request contained therein, the letter is circulated as a document of the Security Council.

AN JEWISH  
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Annex I

Letter dated 30 June 1980 from the Chargé d'Affaires a.i. of the  
Permanent Observer Mission of the Holy See to the United Nations  
addressed to the President of the Security Council

On instructions from His Eminence the Cardinal Secretary of State of His Holiness, I have the honour to request you to circulate as a Security Council document the attached text published in the 30 June issue of Osservatore Romano, which reflects the position of the Holy See concerning Jerusalem and all the holy Places. The English translation, which was made from Italian, may be regarded as authorized.

(Signed) Monsignor Alain LEBEAUPIN  
Chargé d'Affaires a.i.

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## Annex II

### Text on the question of Jerusalem published by the Osservatore Romano (30 June 1980)

#### JERUSALEM

In his speech to the President of the United States of America, Mr. Jimmy Carter, on Saturday 21 June 1980, the Holy Father spoke of Jerusalem in these terms: "The question of Jerusalem, which during these very days attracts the attention of the world in a special way, is pivotal to a just peace in those parts of the world, since this Holy City embodies interests and aspirations that are shared by different peoples in different ways. It is my hope that a common monotheistic tradition of faith will help to promote harmony among all those who call upon God."

In His Holiness's words we find references to permanent historical features (the "common monotheistic tradition of faith"), to present facts (the "interests and aspirations that are shared by different peoples") and to a "hope" for Jerusalem (that "harmony among all those who call upon God" may be promoted in Jerusalem, in the Middle East and throughout the world).

#### History and contemporary reality

Throughout the centuries Jerusalem has been endowed with deep religious significance and spiritual value for Christians, Jews and Moslems.

The Holy City is the object of fervent love and has exercised a constant appeal for the Jewish people, ever since David chose it as his capital and Solomon built the temple there. Within it much of the history of Judaism took place, and the thoughts of the Jews were directed to it down the centuries, even when scattered in the "diaspora" of the past and the present.

There is no ignoring either the deep attachment of the Moslems to Jerusalem "the Holy", as they call it. This attachment was already explicit in the life and thoughts of the founder of Islam. It has been reinforced by an almost unbroken Islamic presence in Jerusalem since 638 A.D., and it is attested by outstanding monuments such as the Aksa Mosque and the Mosque of Omar.



There is no need to point out that Jerusalem also belongs spiritually to all Christians. There the voice of Christ was heard many times. The great events of the redemption, the passion, death and resurrection of the Lord, took place there. It was there that the first Christian community sprang up, and there has been, even if at times with great difficulty, a continuous ecclesiastical presence. Numerous shrines indicate the places connected with Christ's life and, ever since the beginnings of christianity, there has been a constant flow of pilgrims to them. Saint Jerome is one of the most illustrious witnesses to the Christian presence. In the picture of the world presented by Dante Alighieri in his Divina Commedia Jerusalem is seen as the centre of the earth.

At present all three communities, the Christian, the Jewish and the Moslem, are part of the Holy City's population and are closely linked with its life and sacred character. Each community is the "guardian" of its shrines and holy places. Jerusalem has a whole network of organizations, reception centres for pilgrims, educational and research institutes and welfare bodies. These organizations have great importance for the community they belong to and also for the followers of the same religion throughout the world.

In short, the history and contemporary reality of Jerusalem present a unique case of a city that is in itself deeply united by nature but is at the same time characterized by a closely intertwined religious plurality. Preservation of the treasures of the significance of Jerusalem requires that this plurality be recognized and safeguarded in a stable concrete manner and therefore publicly and juridically, so as to ensure for all three religions a level of parity, without any of them feeling subordinate with regard to the others.

#### The religious communities of Jerusalem and the international community

The three religious communities of Jerusalem, the Christian, the Jewish and the Moslem, are the primary subjects interested in the preservation of the sacred character of the city and should be partners in deciding their own future. No less than the monuments and holy places, the situation of these communities cannot fail to be a matter of concern for all. As regards the presence of the Christians, everyone is aware of the importance, both in the past and still today, not only of the Catholic community with its various rites, but also of the Greek Orthodox, the Armenian and the other eastern communities, not forgetting the Anglican groups and others springing from the Reformation.



In short, the Jerusalem question cannot be reduced to mere "free access for all to the holy places." Concretely it is also required: (1) that the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate measures; (2) that the religious freedom in all its aspects be safeguarded for them; (3) that the complex of rights acquired by the various communities over the shrines and the centres for spirituality, study and welfare be protected; (4) that the continuance and development of religious, educational and social activity by each community be ensured; (5) that this be actuated with equality of treatment for all three religions; (6) that this be achieved through an "appropriate juridical safeguard" that does not derive from the will of only one of the parties interested.

This "juridical safeguard" corresponds, in substance, to the "special statute" that the Holy See desires for Jerusalem: "this Holy City embodies interests and aspirations that are shared by different peoples". The very universalism of the three monotheistic religions, which constitute the faith of many hundreds of millions of believers in every continent, calls for a responsibility that goes well beyond the limits of the States of the regions. The significance and value of Jerusalem are such as to surpass the interests of any single State or bilateral agreements between one State and others.

Furthermore, the international community has already dealt with the Jerusalem question; for instance, UNESCO very recently made an important intervention with the aim of safeguarding the artistic and religious riches represented by Jerusalem as a whole, as the "common heritage of humanity".



## THE UNITED NATIONS ORGANIZATION AND JERUSALEM

As early as its second session, the General Assembly of the United Nations approved on 29 November 1947 a resolution on Palestine of which the third part was devoted to Jerusalem. The resolution was confirmed in the next two sessions, on 11 December 1948 and 9 December 1949 while on 14 April 1950 the Trusteeship Council approved a "special statute" for the city on the basis of the Assembly's decisions. The solution proposed by the United Nations envisaged the setting up of a "corpus separatum" for "Jerusalem and the surrounding area", administered by the Trusteeship Council of the United Nations.

This "territorial internationalization" of Jerusalem was not of course put into effect, because in the 1948 conflict the Arab side occupied the eastern zone of the city and the Israeli side, the western. The position of the United Nations does not appear at least as yet to have been formally revoked. The General Assembly, as well as the Security Council, has repeatedly, beginning with the resolution of 4 July 1967, insisted on the invalidity of any measure taken to change the status of the city.

The Holy See considers the safeguarding of the Sacred and Universal character of Jerusalem to be of such primary importance as to require any Power that comes to exercise sovereignty over the Holy Land to assume the obligation, to the three religious confessions spread throughout the world, to protect not only the special character of the City, but also the rights connected, on the basis of an appropriate juridical system guaranteed by a higher international body.

## HOPES FOR JERUSALEM

In his address to President Carter, the Holy Father referred to the fact that the question of Jerusalem "during these very days attracts the attention of the world in a special way".

The positions of the two sides on the question of sovereignty over Jerusalem are known to be very far apart; any unilateral act tending to modify the status of the Holy City would be very serious. The Holy Father's hope is that the representatives of the nations will keep in mind the "common monotheistic tradition of faith" and succeed in finding the historical and present day reality of Jerusalem reasons for softening the bitterness of confrontation and for promoting "harmony among all those who call upon God". The aim will be to ensure that Jerusalem will no longer be an object of contention but a place of encounter and brotherhood between the peoples and believers of the three religions and a pledge of friendship between the peoples who see in Jerusalem something that is part of their very soul.



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# A NOTE

from ISAAC C. ROTTENBERG

8/29/'80

To: *Marc Tanenbaum*

Enclosed is the text of a talk I gave recently. Since I hope to do some more work on this piece, I'd like your critique. Any comments, either of an editorial nature or dealing with matters of substance, will be appreciated.

Thanks!

*I hope you had  
a good summer!*

*[Signature]*



## THE CHRISTIAN CHURCHES AND THE CASE FOR A UNITED JERUSALEM

After the six-day war, on June 28, 1967, the government of Israel proclaimed the municipal unification of Jerusalem and the extension of Israeli law and jurisdiction to the unified city. A week later, Abba Eban, then Israel's Minister for Foreign Affairs, made the following declaration in the United Nations General Assembly: "The unity of Jerusalem, once achieved, is irrevocable. We have conscientious objection, on grounds transcending all political considerations, against allowing Jerusalem to fall again under divided jurisdiction."

The recent (July 30, 1980) action by the Israeli Parliament, formally declaring Jerusalem Israel's indivisible capital, was little more than a re-affirmation of a position that had been firmly held for thirteen years. One can argue about the timing of this action, particularly in view of its impact on the "peace process." That is not my purpose in this talk. Rather, I want to argue that, whatever one may think of the politics of the Knesset action, the basic position that the Israeli government has taken is right. And I want to argue further, that it is high time for Christians to take an unequivocal stand on this issue and to acknowledge on historical, moral as well as theological grounds that a united Jerusalem ought indeed be the capital of Israel.

It has never been in doubt that sooner or later the question of Jerusalem would have to be faced head-on. The action of the Knesset has now brought the issue to the fore sooner than some people had deemed desirable. Of course, all along Jerusalem had been a major ingredient in the boiling pot of Middle East politics.



Occasionally it would bubble to the surface, either at some U.N. forum, ~~or~~ at a National Council of Churches meeting, in Osservatore Romano or somewhere else. During the coming years (if not months), world political developments will no doubt put substantial pressures on the churches to clarify their position on this issue. I<sup>d</sup> a way it is too bad that the much needed candid discussions among Christians on this question must now most likely take place in a climate of soap box diplomacy when historical fact and theological reflection may well become lost in a sea of slogans and rhetoric. Nevertheless, try we must.

#### The Starting-Point

It is often stated that Jerusalem is sacred to three great monotheistic religions. That is true enough and is a fact that should be taken very seriously. However, it should not be taken as a starting-point in the discussions on Jerusalem. Christian and Moslem "claims" with respect to Jerusalem must be viewed and evaluated in the context of <sup>o</sup> three-thousand year history during which Jerusalem has been the focal point of the national, cultural and spiritual life of the Jewish people.

In other words, those of us who are Christians and Moslems have a perfect right to affirm the universal character of Jerusalem as long as such an affirmation does not involve a denial - either explicitly or implicitly - of the very particular relationship of the Jewish people to this city. As soon as that is lost sight of, the cause of justice will suffer. To speak about Christian history in particular, if we refuse to see the fundamental difference



between Jewish and Christian "claims" with respect to Jerusalem, and as a result we once again remain silent in the face of assaults on the integrity of the Jewish nation or we speak a word of narrow self-interest, we will add one more chapter to the long and sad story of Christian injustices against the Jewish people.

For three millenia there has been an unbroken physical presence of this people in the ancient city of David. However, when we speak about the particular relationship of the Jewish people to Jerusalem, we have in mind more than the length of time spent there; we talk about a commitment for which incredible sufferings have been endured and immense sacrifices have been made. From time immemorial Jews have not ceased to mourn for Zion. Powerful forces have sought to eradicate the very memory of its heritage, but this people has steadfastly refused to forget Jerusalem. Through daily prayers and religious practices, though poetic visions and the inner longings of the heart, Jerusalem has remained a living reality in the soul of the Jewish people. No form of devastation, expulsion and deprivation has prevented them from returning to this city in order to rebuild it again and again.

To many of us, this is more than a story of human heroism; we see it as a witness to the grace and faithfulness of the Lord of history. The God of Israel has remained true to his covenant promises.

The Bible presents us with a universal vision, encompassing all humanity - yes, the whole creation. But, it also clearly presents a picture of particularity in God's dealings with the world. The election of the people of Israel is THE case in point; it stands as a witness to the initiative of divine love.



There is a certain mystique in that "trimillennial love affair" (Lelyveld) between the Jewish people and Jerusalem. But, we must move beyond the mystique and enter into the mystery of the ways and works of the living God as they are revealed to us in the Bible. Here we stand on holy ground. It would be tragically ironic, indeed, if this message - so close to the heart of the biblical witness - were to be obscured from people's view because of their preoccupation with Holy Places.

#### The Significance of Jerusalem for Christians and Moslems

Through the life and ministry of Jesus as well as through the experiences of the early church, Jerusalem has become a spiritual focus of special significance to most Christians, even though they differ greatly in their views and feelings about Holy Places. Later, after the rise of Islam in the 7th. century C.E., Jerusalem became a holy city to Moslems as well, although third in rank after Mecca and Medina.

The story of Christian and Moslem presence in Jerusalem has often been a sad one. During the Crusades, the city became the battle ground between Christians and Moslems. To the Jews, Christian and Moslem control has often meant humiliation and persecution. Eventually, intra-Christian rivalries turned the holy shrines into centers of constant strife. For instance, still today the Holy Sepulchre is portioned out between the Greeks, the Latins and the Armenians, while two small enclosures are reserved for the Syrians and the Copts. Hardly a sight of spiritual edification to a skeptical world!



There is no need to dwell at length on this dismal story of discord, nor on the shameful desecrations that took place during the one time in its history that Jerusalem was a divided city, namely during the Jordanian occupation of 1948-1967. There now is free and open access to the Holy Places for people of all faiths and, partly due to the constructive role the Ministry of Religious Affairs has been playing, administrative matters with respect to the sacred shrines are increasingly being handled with at least a modicum of charity and ecumenical decorum.

My appeal to my fellow-Christians is that we come clean on the question of Jerusalem and acknowledge ungrudgingly that Israeli sovereignty over the Holy City is not only a fait accompli that should be accepted, but is in accordance with historic rights as well as a reality that we affirm on the basis of our Christian faith. Such an acknowledgment, really so basic as to seem almost self-evident, will require a radical reorientation on the part of many Christians. Why?

The answer to that question is at once very simple and yet infinitely complex in its ramifications. Israel's sovereignty over Jerusalem is difficult to accept <sup>e</sup>because of deepseated attitudes within the Christian community toward the Jewish people that have been cultivated over many centuries and that find their roots in an unbiblical and un-Christian triumphalism. This spirit of triumphalism has led Christians to claim for themselves all the covenant promises of the God of Israel (leaving all prophecies of judgment to the Jews) and to regard the continued existence of Judaism and Jewish national consciousness as an anachronism, yes -



even a threat to certain Christian claims. All this has led to what Jules Isaac has called "the teaching of contempt" and its horrible consequences.

In recent decades, many pronouncements of Christian denominational and ecumenical bodies have sought to bring about a re-orientation in the thinking of church members on these matters. The Second Vatican Council<sup>N</sup> has played a central role in all this.

One realizes the extent of changes that have occurred when one recalls<sup>PAPAL</sup> voices of the rather recent past. In 1904, for instance, Pope Pius X stated to Theodor Herzl: "We are unable to favor this movement [Zionism]. We cannot prevent the Jews from going to Jerusalem - but we could never sanction it. As head of the church I cannot answer you otherwise. The Jews have not recognized our Lord. Therefore we cannot recognize the Jewish people..." And in 1917, Pope Benedict XV, protesting the Balfour Declaration, stated: "Our apostolic charge makes it a duty to demand that the rights of the Catholic Church in Palestine - whan<sup>e</sup> they are so manifestly superior to the rights of others involved - should be respected and safeguarded prior to all others; not only the claims of Jews and infidels, but those of members of non-Catholic confessions, no matter what their race and country."

With Vatican II we have moved into a new era. Official pronouncements from Protestant quarters too indicate new approaches to Christian-Jewish relations. Yet, has there been a change of hearts? How many hearts? It seems to me that the issue of Jerusalem is a crucial test case in the whole matter of Christian attitudes toward the Jewish people and their revived national existence. For no other people has Jerusalem ever been the capital of an independent



commonwealth. From ancient times Jerusalem has basically been a Jewish city first and then also a city of universal religious significance. There is no essential conflict here, unless we refuse to accept the fact that the land where Jesus lived and the city of Jerusalem are not really ours, but are "home" to the Jewish people in a way that they are to no other people.

Once again the Christian churches are facing a moment of crucial decisions. The stand we take on the issue of Jerusalem will have profound implications for the Jewish people and the future of Christian-Jewish relations. Will we this time find the courage to speak a word of solidarity and, if so, will we back up our words with deeds?

#### The Christian-Moslem Dimension

I know the complexities with which the churches are confronted in an issue like this. For instance, there are churches with a very long tradition in the Middle East. Then there are Western churches with strong missionary ties in Arab countries. Within the Vatican as well as within such bodies as the National and the World Council of Churches we find factions with quite divergent agendas on Middle East issues. Last but not least, there is the matter of Christian-Moslem relations.

On this last point I want to offer <sup>some</sup> ~~three~~ observations:

1) Contacts between Christians and Moslems for the express purpose of engaging in interfaith dialogue have been growing in recent years. I have participated in such events and consider them extremely important. There even have been some probing attempts to develop trilateral conversations between Christians, Moslems and Jews.

Such contacts are important for a number of reasons. They



offer opportunities for clarification of each other's position. As such, they constitute a narrow bridge across a chasm of misunderstanding and mistrust which has developed over <sup>the</sup> centuries between these faith-communities. The element of personal contact with Moslem scholars who have a sense of Abrahamic kinship with Jews and Christians could prove to be of inestimable significance in years to come. Furthermore, the discovery of common values <sup>Finally,</sup> could provide a solid basis for shared service to humanity. ~~The~~ growth of Moslem communities in Western countries gives interfaith relationships an extra dimension of urgency.

Of course, dialogue - like anything else - can be abused and distorted. A classic illustration of this was the Islamic-Christian dialogue that was held in Tripoli, Lybia, in February 1976, under the "patronage" of Colonel Muammar el-Qaddafi, who personally participated in some of the sessions. From those invited to this event only ~~a~~ representatives from the Vatican ~~had~~ decided to attend. Twenty-four "Declarations" were issued in the name of the conference. Declaration no. 20 distinguished between Judaism and Zionism, calling the latter "a racial aggressive movement, foreign to Palestine and the entire Eastern region." Declaration no. 21 affirmed "the Arabism of the City of Jerusalem" and rejected its alleged "Judaization." The fact that these "Declarations" were repudiated by the Vatican did not prevent their eventual use for an ad in the Christian Science Monitor! In short, the real purpose of the event had been propaganda, not mutual understanding.

Christian-Moslem dialogue is a rather young endeavor. We no doubt shall achieve greater maturity as we learn from our mistakes.

2) Important as such ~~Christian-Moslem~~ dialogues are, they also



have severe limitations and take place in a somewhat artificial world. Or, to say it differently, the encounter between Christianity and Islam that occurs in a dialogue situation is, to a large degree, an intellectual abstraction of what is in reality an immensely complex phenomenon.

Religion as a deeply personal reality on the one hand and as a dynamically historical reality on the other hand often seem far removed from the intellectual formulations that are usually offered at interfaith meetings. It is important to keep that in mind; otherwise we may well be guided by some quite naive notions about the historical realities that confront us.

Judaism, Christianity and Islam are historical religions. Their essentially historical nature is rooted in the reality of revelation which they confess and is reinforced by the prophetic spirit which they nurture. No matter how much spiritualization may take place ( an ever present temptation, particularly in the Christian tradition), any religion that has at all been affected by the "Old Testament" will find it difficult to forget about the earth and the historical realities.

In historical existence things are usually not arranged as neatly as in our dialogue situations. Take, for instance, the resurgence of Islam as a historico-political force of considerable militancy, a movement accompanied by the language of extremism, exclusivism and at times even demonism. There can be little doubt that, at least in the immediate future, but probably for a long time to come, <sup>is development</sup> ~~these factors~~ will greatly influence <sup>, if not shape</sup> the encounter between Christianity and Islam. Is this a temporary phenomenon,



growing out of a revolutionary situation? It seems clear to me that part of what we are witnessing in the Arab world is a reaction against the colonialist period with its undermining impact on Moslem culture in general and religious education in particular. Ought we therefore as Christians who understand why colonialism and Christianity are often seen as synonymous, ~~never~~ confess our sins and then remain silent, or are there forces at work here that should cause us to raise some critical questions, even if that should seem contrary to the polite spirit of this ecumenical age? I believe that we should confess our sins and then also raise some critical questions, even at the risk of being accused of reviving the Crusaders' mentality. It seems to me precisely an emerging crusaders' mentality that ~~we~~ should be protested and resisted.

3) In dialogue situations, Islam is often portrayed as a religion of compassion and tolerance. Texts from the Quran can be quoted to support such a view. However, there is also a long history of <sup>of</sup> theological triumphalism and intolerance toward other religions in the Moslem world.

Let me be clear. There certainly is no reason for Christian self-righteousness on this score. Our own history has displayed plenty of arrogant triumphalism and intolerance. Yet, certain elements within Christianity have increasingly and publicly come to criticize their own tradition and thus they have provided the impetus for reform movements within the churches. Are similar movements to be found in Islam? Or, are we witnessing trends today that are actually pointing in the opposite direction?

Jews and Christians have good reason to be concerned.

Traditionally they have been treated as second class citizens in Islamic societies. Religious minorities live an ever precarious



existence in most of the Moslem world. Christian churches have been inclined to keep quiet on such matters. One could even speak of a conspiracy of silence which has helped to turn the Christian minorities into the truly forgotten people of the Middle East.

One could give numerous examples. Take President Sadat, for instance, surely one of the more tolerant among the Arab leaders. While he stayed in the United States for the Camp David meetings, some expatriate Coptic Christians engaged in demonstrations in front of the United Nations and the White House. The purpose of these demonstrations was to call for the repeal of a number of oppressive laws in Egypt that discriminate against Copts. On May 14, 1980, President Sadat delivered a long and fiery speech in the People's Assembly, accusing these Coptic Christians of "sectarian sedition" and issuing ominous warnings to the Coptic community in Egypt.

I can understand the reluctance of Western church leaders to speak out on such matters, their justified fears that precipitous action may lead to expulsion of missionaries, the closing of church sponsored institutions and possibly even worse conditions for religious minorities. But, I find it hard to understand the ease with which many Western liberals (of Christian as well as other persuasions) shrug off practices of religious intolerance in Islamic societies with such facile statements as "It's their country, isn't it?" One gets the impression that the real problem lies with Westerners who lack adequate appreciation for cultural diversity.

4) In this kind of climate the Jerusalem issue must now be debated. Rulers of Moslem countries hold meetings to set strategies for a world-wide campaign that is supposed to assure that Jerusalem



shall not remain under Jewish jurisdiction. In the name of Allah and oil power the nations of the world are warned that they shall either support this holy war or face the dire consequences.

And what about the Christian churches? Many reasons could be advanced to show why it would be advantageous for them to adopt a stance of neutrality and remain silent, or issue pious declarations deploring violence. Some Christians may even hope that as a result of international power politics the churches will themselves gain a little better power position in Jerusalem. In that case, the Jewish people shall once again stand alone in their hour of agony. In the name of spiritual values, they shall in effect be told by the religious establishments in Mecca, Moscow, Rome, Geneva and elsewhere that they and they alone among the people's of this earth should be deprived of ~~their national, political and economic~~ the center of their national, cultural and religious life.

The need of the moment is for a worldwide movement among Christians who, perhaps not always with the official voice of the church, but with the clear voice of a multitude of Christian consciences, will speak up for justice and for a united Jerusalem under Israeli sovereignty. Such a stance in no way means the denial of the rights of Christians and Moslems. Nor does it mean that the door is closed to discussions and negotiations on other valid and vital questions. For instance, how to preserve and strengthen the pluralistic nature of the Holy City, both culturally and religiously? Or, what about a universally agreed upon statutory arrangement concerning the rights and liberties of all the great monotheistic faiths? Or, is a limited extratorrinality just for



the Holy Places feasible and desirable? Surely, these and other questions of concern can be discussed within the framework of Israeli sovereignty.

Jerusalem is a modern city, an urban center that shares many of the problems of metropolitan areas everywhere. But, to millions of people - Jews, Christians, Moslems and others, Jerusalem is more; it is the symbol of a journey - of humanity's search for a better future - for shalom. We pray for a free and open Jerusalem, where Jews and Arabs live and work together in peace and where Jews, Christians and Moslems celebrate their heritages in such a way that they keep hope alive in the world.







## THE AMERICAN JEWISH COMMITTEE

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### INTERNATIONAL COLLOQUIUM ON RELIGION, PEOPLEHOOD AND LAND

One of the most serious problems that Israel faces in its struggle to survive is that of public support of its historic claim to the land and its present right to exist as a sovereign nation. A systematic, well-financed propaganda campaign launched by the Arab League States among Christian church bodies, universities and leftist groups since 1967 has made deep inroads in eroding substantial public support of Israel's cause.

As an illustration, this past May left-wing French Christian groups in cooperation with Al Fatah and the Palestine Liberation Organization convened in Beirut for a world conference of Christians for Palestine, bringing together some 400 Christian and academic leaders from many parts of the world. This conference issued an International Manifesto calling for an end to "the Zionist structures in Israel" and the rejection of the historic and religious claims of the Jewish people to the land of Israel.

As a constructive response to this growing problem, the Hebrew University in Jerusalem has committed itself to sponsor-

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ing an International Colloquium on the theme, "Religion, Nationalism, Peoplehood and Land," which will take place in November, 1970, in Jerusalem. The conference is designed to deal with the central questions raised by this Arab campaign through enabling major personalities from throughout the world to examine as deeply and analytically as possible the relationship of world Jewry and Judaism to the land and the State of Israel. The subjects to be analyzed touch the core of any serious understanding of Israel within the perspective of analogous universal problems that affect every major religion and culture in the world today.

The success of this symposium could have major long-reaching favorable impact by building support for the security and survival of Israel in many parts of the world.

The Israeli government attaches great importance to the value of this consultation. Prime Minister Golda Meir has agreed to host a reception for the distinguished scholars and leaders who will be coming from Asia, Africa, Latin America, as well as from Europe and the U.S. Ambassador Harman will take part in the Colloquium, opening its sessions with a formal presentation.

Some seventy-five of the foremost scholars and institutional leaders from the Eastern as well as the Western world are being brought together for five days of intensive deliberations in academic study and three days in touring Israel in order to have first-hand experience with the living people and the society they have created in Israel. Responses from leading personalities have been overwhelmingly positive and major religious leaders, academicians, key Vatican, World Council of Churches, Catholic, Protestant, Buddhist, Hindu, and Islamic leaders have agreed to



participate. Among them are: Prof. Krister Stendahl, Dean of the Harvard Divinity School; Msgr. Cornelius Rijk, Director of the Vatican Secretariat for Catholic-Jewish Relations; Prof. E. Mveng, Rector of the University of the Cameroons; Professor Sengaku Mayeda of Tokyo, Japan; Lady Barbara Ward Jackson of London; and Professor Gunnar Myrdal of Sweden.

The proceedings will be published in English, French, German and Spanish and will be made available to influential academic and religious centers throughout the world, thus augmenting the impact of the conference. The Hebrew University has invited the Interreligious Affairs Department of the American Jewish Committee to help organize and implement the plans for the Colloquium. The acceptance by the AJC is most encouraging in view of its acknowledged stature and its pioneering work in this field and its access to its offices in many parts of the world.

In order to realize the maximum potential of the Colloquium, funding in the amount of \$130,000 is urgently required.

The grant may be made available to the Hebrew University earmarked for this International Colloquium. The detailed program and the budget are attached.



INTERNATIONAL COLLOQUIUM TO EXPLORE THE THEME OF  
"RELIGION, PEOPLEHOOD, NATIONALISM AND LAND"

SPONSORED BY THE HARRY S. TRUMAN CENTER FOR THE ADVANCEMENT OF PEACE  
AT THE HEBREW UNIVERSITY OF JERUSALEM  
IN COOPERATION WITH THE AMERICAN JEWISH COMMITTEE  
NOVEMBER 1-8, 1970

SUNDAY, NOVEMBER 1

2:00 - 5:00 P.M. REGISTRATION  
6:30 P.M. RECEPTION AND DINNER

MONDAY, NOVEMBER 2

Rabbi Marc H. Tanenbaum, National Director, Interreligious Affairs,  
American Jewish Committee, Presiding

9:00 A.M. WELCOME REMARKS: Hon. Avraham Harman,  
President, Hebrew University

OPENING ADDRESS: "SITUATING THE PROBLEM OF  
RELIGION, PEOPLEHOOD,  
NATIONALISM AND LAND"

Prof. R. J. Zwi Werblowsky,  
Professor of Comparative  
Religion, Hebrew University

PAPER: "EMERGING TRENDS IN RELIGION,  
NATIONALISM AND LAND IN THE  
THIRD WORLD"

Prof. Reuben Alvas  
Rio de Janeiro, Brazil

GENERAL DISCUSSION

12:30 P.M. LUNCHEON

2:30 P.M. PAPER: "PROBLEMS OF NATIONALISM,  
RELIGION, PEOPLEHOOD AND  
LAND IN THE ASIATIC WORLD"

Prof. Sengaku Mayeda,  
Suzuki Research Foundation  
Tokyo, Japan



## PAPER:

"A SOCIOLOGICAL EXAMINATION  
OF TRENDS IN RELIGION,  
ETHNICITY, AND NATIONALISM  
IN DOMINANT WESTERN  
RELIGIOUS TRADITION"

Prof. Gerhardt Lenski,  
University of Michigan

4:15 P.M.

GENERAL DISCUSSION

6:00 P.M.

DINNER

8:00 P.M.

PANEL DISCUSSION

Prof. Reuben Alvas  
Prof. Zwi Werblowsky  
Prof. Sengaku Mayeda  
Prof. Gerhardt Lenski

TUESDAY, NOVEMBER 3

Professor E. Mveng, Rector, University of the Cameroons; Chairman  
of Inter-African Universities Commission, Presiding

9:00 A.M.

PAPER:

"UNIVERSAL PROFESSIONS AND  
PARTICULARIST EXPRESSIONS  
IN CULTURE, SOCIETY AND  
NATIONS"

"A Jewish View"

Prof. Nathan Rotenstreich  
Professor of Philosophy  
Hebrew University

"A Christian View"

Prof. H.R. Schlette,  
Philosopher/Theologian,  
Germany

GENERAL DISCUSSION

12:30 P.M.

LUNCHEON

2:30 P.M.

PAPER:

"THE CONCEPT AND HISTORIC  
EXPERIENCE OF PEOPLEHOOD IN  
JUDAISM AND CHRISTIANITY"

Abbe Kurt Hruby,  
Gregorian University, Rome

Prof. Krister Stendahl, Dean  
Harvard University Divinity  
School



## PAPER:

"THE CONCEPT AND HISTORIC  
EXPERIENCE OF PEOPLEHOOD IN  
ISLAMIC TRADITION"

Prof. James Kritzek, Director,  
Institute for Advanced Reli-  
gious Studies, University of  
Notre Dame (Peritus to Vatican  
Secretariat for Non-Christians)

## GENERAL DISCUSSION

6:00 P.M.

DINNER

8:00 P.M.

RECEPTIONS AND HOSPITALITIES

Hon. Golda Meir

Meeting with academic and Christian, Islamic, and  
Jewish religious leaders of Israel

WEDNESDAY, NOVEMBER 4

9:00 A.M.

## PAPER:

"THE CONCEPT AND HISTORIC  
EXPERIENCE WITH LAND IN MAJOR  
WESTERN RELIGIOUS TRADITIONS"

Canon M.A.C. Warren, Westminster,  
London, England

## PAPER:

"THE CONCEPT AND BOND OF THE  
LAND IN AFRICAN RELIGIOUS  
TRADITIONS"

Prof. Bernardo Bernardi,  
Rome, Italy

## GENERAL DISCUSSION

12:30 P.M.

LUNCHEON

2:30 P.M.

## PAPER:

"ZIONISM AND JEWISH RELIGIOUS  
TRADITION"

Dr. Arthur Hertzberg, Columbia  
University, New York

## PAPER:

"JERUSALEM AND THE HOLY LAND  
IN CHRISTIAN TRADITION"

Prof. W. D. Davies, Professor  
of New Testament Studies, Duke  
University, Durham, N.C.



6:00 P.M. DINNER

8:00 P.M. PANEL DISCUSSION  
Canon M.A.C. Warren  
Prof. Bernardo Bernardi  
Dr. Arthur Hertzberg  
Prof. W. D. Davies

THURSDAY, NOVEMBER 5

9:00 A.M. PAPER: "NATIONALISM, INTERNATIONALISM,  
WORLD PLURALISM"  
Prof. Hellmut Gollwitzer,  
Free University, Berlin, Germany

GENERAL DISCUSSION

12:30 P.M. LUNCHEON

2:30 P.M. PAPER: "HUMAN COMMUNITY IN THE NUCLEAR  
SPACE AGE"  
Lady Barbara Ward Jackson,  
London, England

6:00 P.M. CONCLUDING BANQUET

FRIDAY, NOVEMBER 6 - SUNDAY, NOVEMBER 8

TOURS AND VISITS IN ISRAEL

(Chairmen are to be chosen to lead the discussions at each session. Among them are: Msgr. Cornelius Rijk, Director of Vatican Office for Catholic-Jewish Relations; Dr. Nissiotis, Greek Orthodox representative of World Council of Churches, etc.)



PROJECTED BUDGET

INTERNATIONAL COLLOQUIUM ON "RELIGION, PEOPLEHOOD, NATIONALISM AND LAND"

Sponsored by the Harry S. Truman Center for the Advancement of Peace  
at the Hebrew University of Jerusalem  
in cooperation with the American Jewish Committee  
November 1st - 8th, 1970

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TRAVEL

75 Scholars and Leaders from Europe, U.S.A., Latin America,  
Asia, Africa. Flights, transfers at airports, etc.

Plane -	\$55,000.	
Misc. -	2,500.	\$57,000.

<u>ACCOMMODATIONS</u>	(eight days)	9,000.
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<u>LOCAL EXPENSES</u>	Guests of Colloquium, Food, transportation hotel to meeting centers, etc.	4,500.
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<u>TOURS IN ISRAEL</u>	(three days)	4,200.
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COLLOQUIUM EXPENSES

Administrative (secretaries, hostesses, telephones, cables, office equipment rental, mimeographing)	7,500.
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Microphones, tape-recording, transcription of discussion	2,500.
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Publicity	3,500.
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Coordinators' Expenses (Israel & U.S.A.)	2,500.
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PUBLICATION OF PROCEEDINGS

Fees for Papers - 25 papers including exclusive rights of publishing	12,500.
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Publication of proceedings and distribution in English, French, German and Spanish editions (including translations)	23,500.
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TOTAL: \$127,200.



MISSIONI CONSOLATA  
PROCURA GENERALE  
VIALE MURA AURELIA, 11 - TEL. 632.616  
00165 ROMA

Prof. R.J.Zwi Werblowsky,  
The Institute for Advanced Religious Studies  
1102 Memorial Library  
University of Notre Dame  
Notre Dame, Indiana 46556.

8 May, 1970

Dear Prof. Werblowsky,

On my arrival in Rome I found your letter of April 23 of which you told me in our conversation by telephone while I was at Notre Dame.

I wish to thank you for your kind invitation to the symposium on Religion and Peoplehood to be held in Jerusalem Nov. 2-6, 1970.

It is an honour for me to be invited to deliver a principal address on "The Concept and Bond of the Land in African Religious Traditions", and I accept it with gratitude and willingness to cooperate. The subject is of fundamental value and of great significance and I am extremely interested in it.

I expect you will send me all other information that will help to make my contribution in harmony with all the plan of the symposium.

I am looking forward to the pleasure of knowing you in flesh as I know you now in the sound of your voice.

With kind regards,

Yours sincerely,

  
Bernardo Bernardi.



THE INSTITUTE FOR ADVANCED RELIGIOUS STUDIES  
UNIVERSITY OF NOTRE DAME  
NOTRE DAME, INDIANA 46556

Office of the Director  
1102 Memorial Library

May 23, 1970

Professor R. J. Zwi Werblowsky  
The Institute for Advanced Religious Studies  
University of Notre Dame

Dear Zwi:

You have had many opportunities already to hear from me personally how enthusiastic I am over the idea for the symposium on "Religion and Peoplehood." However, it occurs to me that I should send you something in writing to indicate both my willingness to attend the symposium in Jerusalem and my deep gratitude for the honor of the invitation.

As to my overall reaction to the draft memorandum, I believe we have talked about it enough for you to gauge it quite well. I honestly believe that, with the right people assembled, this could be one of the best conferences of its sort (I mean joining the great religions; certainly its concept and theme are highly original!) ever held.

A little later on, however, I should like to give you in a little more detail my ideas for seeing to it that the Islamic ummah gets its due scrutiny gracefully in what has to be a situation challenging to us all. For heaven's sake, I would never dream of preaching to you on that subject; but I do have a few very practical suggestions which you may wish to consider.

As you know, flying here and there around the world yourself all the time, it is always very nice to know as soon as possible when arrangements are completed for conferences. In my case it would be especially helpful to have the information about this one early, since it will be the determining factor in my plans for several weeks before and after.

Finally, may I thank you again for the kindness of this invitation. I shall hope to make a contribution to the conference worthy of the honor. And, of course, thank you again for being with us here at the Institute this year, and for the pleasure of your friendship.

As ever yours,

  
James Kritzeck



The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022  
PLaza 1-4000

Date August 29, 1980

TO: Marc Tanenbaum

FROM: Abe Karlikow

☐ For approval

☒ For your information

☐ Please handle

☐ Please talk to me about this

☐ Read and file

☐ Returned as requested

☐ Your comments please

☐ No need to return

Remarks:



illie - Please make copies for Marc, Bookie + George  
FYI  
AUG 25 1980

memorandum

**THE AMERICAN JEWISH COMMITTEE**

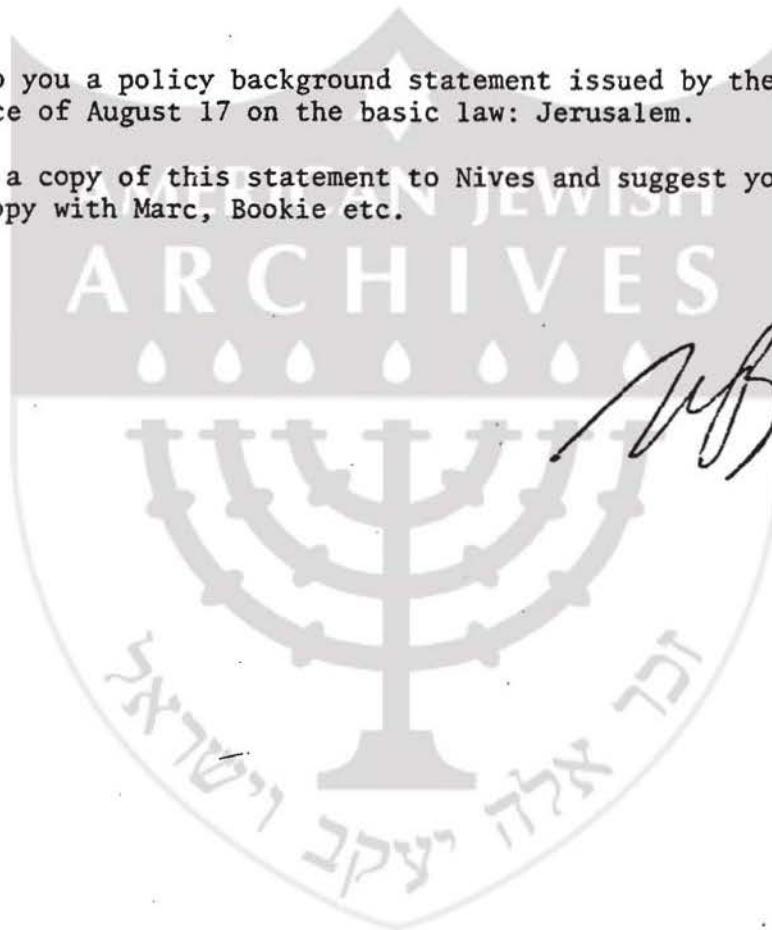
**date** 20th August 1980.  
**to** Abe Karlikow  
**from** M. Bernard Resnikoff  
**subject**

I now rush to you a policy background statement issued by the Foreign Office of August 17 on the basic law: Jerusalem.

I am sending a copy of this statement to Nives and suggest you share your copy with Marc, Bookie etc.

MBR/kk

Enc. (1).





## BASIC LAW: JERUSALEM

1. From time to time, forces hostile to Israel bring up the "Jerusalem question" in international forums, in an attempt to undermine the city's status as the Capital of Israel and as the living heart of the Jewish people as a whole. The latest furore over Jerusalem was raised, at the UN and elsewhere, on the initiative of the Arab states, aided by some of the countries of Europe and the "Third World"; it was not Israel that initiated this move. It is those countries, and not Israel, that are responsible both for the timing and for the strident tone of this most recent assault on the integrity of Jerusalem.
2. The Arab and Islamic campaign against Israel on the subject of Jerusalem began back in 1974, at the Conference of Islamic States, and was given renewed impetus, on the initiative of the Arab Rejectionist States, after the signing of the Camp David Agreements in September 1978.
3. The subject of Jerusalem came up for discussion at Camp David. When it transpired that agreement could not be reached between the parties, each side presented its position on the subject in a separate letter appended to the Agreements. It was understood by both sides, together with the United States, that priority be given, in the peace negotiations, to the subject of autonomy for the inhabitants of Judea-Samaria and the Gaza district.
4. It was Egypt that first deviated from this understanding. As far back as 21 March 1980, in an interview with *NBC*, President Sadat minimized the sanctity of Jerusalem for the Jews, in comparison with its sanctity for the Moslems, citing the fact that there are 800 million Moslems but only 13 million Jews. (In Moslem religious law and tradition, Jerusalem actually ranks third in holiness after Mecca and Medina - a fact dramatized by President Sadat himself when, on his visit to Jerusalem in November 1977, he attended prayer services at the El-Aqsa Mosque and, of course, together with the other Moslem worshippers in the mosque, turned his face southward - towards Mecca, which is the centre of Islam!)



5. A move of particular gravity was made by Egypt on 1 April 1980, when Egypt's People's Assembly (parliament) issued a statement determining that East Jerusalem was sovereign Arab territory, that it was "an integral part of the West Bank, which had been occupied by armed force." All the steps that had been taken in the city by Israel since the Six-Day War were proclaimed "illegal, null and void and non-binding." The Egyptian parliament called for the establishment of Jerusalem as the seat of the Palestinian autonomous authority.

6. No-one outside of Israel raised any objections to this flagrant, unprovoked interference in Israel's internal affairs. Those who stood by in silence when the Egyptian parliament declared Jerusalem to be Arab, have forfeited the right to express consternation, now, over the declaration by Israel's Knesset that Jerusalem is Jewish and Israeli.

7. Moreover, the so-called "Arab" sector of Jerusalem has always included a Jewish Quarter which was razed to the ground during the 19 years of Jordanian occupation, and all its many synagogues, cemeteries and other religious institutions desecrated, with tombstones being used, *inter alia*, to build latrines.

8. The fact is that no country in the world could fail to react in the strongest terms to so prolonged and persistent a series of provocative interventions in its affairs as has taken place in this instance. Israel was finally compelled to rise to the challenge and to act to protect and clarify its rights. This it did in the form of the Knesset's "Basic Law: Jerusalem," which originated as a Private Member's Bill submitted to the House for the first time on 14 May 1980 - in the wake of, and as a reaction to, the anti-Jerusalem campaign that had been mounted in the preceding months and some of whose elements have here been detailed.

9. The wide support given this law by the representatives of the various parties in Israel, in the Coalition as well as the Opposition, underlines the unity of view and of purpose prevailing in this country concerning the fact of Jerusalem's being the eternal capital of Israel - and, in the wider sense, of the entire Jewish people. This fact is deeply rooted in the Jewish consciousness and in the history, culture and religion of the people of Israel.

10. The people and the Government of Israel are keenly aware of the religious meaning of Jerusalem to the followers of Christianity and Islam, whose rights, interests and



free access will continue to be meticulously guarded by the Government of Israel, in the future as in the past. But the nature of their attachment to the city is different from that of the Jews. This difference was defined with admirable clarity and precision in a leading article in the London *Daily Telegraph* on 25 June 1967, shortly after the Six-Day War:

*"To Christians and Moslems, Jerusalem is a place where supremely important things happened long ago. To them, therefore, it is an object of pilgrimage. To Jews, on the other hand, it is the living centre of their faith, or, if they have no faith, of their identity as a people. To them, it is a place to be possessed, today and forever."*

*"There is no essential incompatibility between these differing needs. Jewish political possession of Jerusalem and absolute freedom of access to it by Christians and Moslems - these have always been twin declared principles of the State of Israel."*

11. Jerusalem's international standing as a holy city derives essentially from its history and character, as a Jewish city - the city in which Judaism, as a religion and a civilization, and the Jewish people as a nation, came into their own; the city, moreover, in which, for the last 100 years and more, the Jews have constituted a clear majority of the population. It is indeed, unfortunate that so many governments still fail to recognize this reality. But that does not make it any less a reality, moulded as it has been by thousands of years of history. Certainly, any attempt to strike at this unalterable reality is to deal a blow to the peace process and to Israel itself. Jerusalem is the very symbol of the sovereignty of Israel, and a central element in the self-determination of the Jewish people as a nation.

12. From the juridical point of view, there is virtually nothing new in this law. It simply reaffirms the existing situation as established either by previous laws or by accepted norms:

(a) The first paragraph of the law reaffirms the long-established fact that Jerusalem, complete and united, is the capital of Israel.

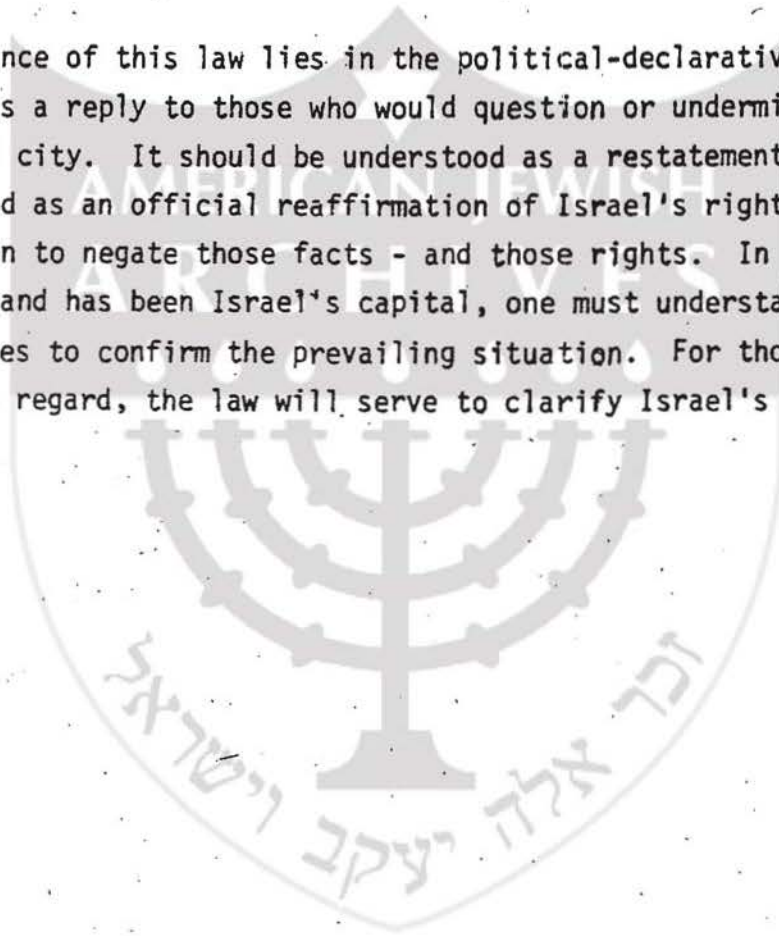
(b) The second paragraph states that Jerusalem is the seat of the President of the State, of the Knesset, of the Government and of the Supreme Court - as already laid down in the specific laws relating to these official bodies.



(c) The third paragraph, dealing with the inviolability of the holy places of all religions and free access to them, repeats what is stated in the Protection of the Holy Places Law, 1967, which, as is universally known, has been fully and meticulously observed.

(d) The fourth paragraph deals with the development of the city and the resources to be allocated for this purpose.

13. The real significance of this law lies in the political-declarative realm - in other words, in its serving as a reply to those who would question or undermine Israel's sovereignty over its capital city. It should be understood as a restatement of basic facts concerning Jerusalem and as an official reaffirmation of Israel's rights, in the wake of the Arab-Moslem campaign to negate those facts - and those rights. In the light of the fact that Jerusalem is and has been Israel's capital, one must understand that the recent legislation merely serves to confirm the prevailing situation. For those who question Israel's rights in this regard, the law will serve to clarify Israel's position.





## APPENDICES

- I Law for the Protection of Holy Places, 1967
- II Letter from Prime Minister M. Begin to President J. Carter,  
September 17, 1978
- III Basic Law: Jerusalem, July 30, 1980





APPENDIX I

PROTECTION OF HOLY PLACES LAW, 5727-1967\*

Protection of  
Holy Places.

1. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.

Offences

2. (a) Whosoever desecrates or otherwise violates a Holy Place shall be liable to imprisonment for a term of seven years.

(b) Whosoever does anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places shall be liable to imprisonment for a term of five years.

Saving of  
laws.

3. This Law shall add to, and not derogate from, any other law.

Implementation  
and  
regulations.

4. The Minister of Religious Affairs is charged with the implementation of this Law, and he may, after consultation with, or upon the proposal of, representatives of the religions concerned and with the consent of the Minister of Justice make regulations as to any matter relating to such implementation.

Commencement.

5. This Law shall come into force on the date of its adoption by the Knesset.

Levi Eshkol  
*Prime Minister*

Zerach Warhaftig  
*Minister of Religious Affairs*

Shneur Zalman Shazar  
*President of the State*

\* Passed by the Knesset on the 19th Sivan, 5727 (27th June, 1967) and published in *Sefer Ha-Chukkim* No. 499 of the 20th Sivan 5727 (28th June, 1967), p. 75; the Bill and an Explanatory Note were published in *Hatza'ot Chok* No. 731 of 5727, p. 156.



APPENDIX II

The President  
Camp David  
Thurmont, Maryland

17 September 1978

Dear Mr. President,

I have the honor to inform you, Mr. President, that on 28 June 1967 - Israel's parliament (The Knesset) promulgated and adopted a law to the effect: "The Government is empowered by a decree to apply the law, the jurisdiction and administration of the State to any part of Eretz Israel (Land of Israel - Palestine), as stated in that decree."

On the basis of this law, the Government of Israel decreed in July 1967 that Jerusalem is one city indivisible, the capital of the State of Israel.

Sincerely,

Menachem Begin

APPENDIX III

BASIC LAW: JERUSALEM, CAPITAL OF ISRAEL, 5740-1980

1. Jerusalem united in its entirety is the capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
3. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
4. (a) The Government shall diligently persist in the development and prosperity of Jerusalem and the welfare of its inhabitants, by the appropriation of special resources, including a special annual grant to the Jerusalem Municipality (Capital City Grant) with the approval of the Finance Committee of the Knesset.  
(b) Jerusalem shall be given particular priority in the activities of the State's authorities for the development of the city in the financial and economic spheres and in other areas.  
(c) The Government shall constitute a special body or bodies for the implementation of this Section.

July 30, 1980.



November 17-20,  
1980

515 Park Avenue, New York, N.Y. 10022  
(212) 371-7750



a project of the  
American Zionist Federation

Rabbi Joseph P. Sternstein, *President*  
Carmella Carr, *Executive Director*

August 27, 1980

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Rabbi Richard M. Yellin  
Rabbi Isaiah Zeldin  
Rabbi Sheldon Zimmerman

TO: OFFICERS AND EXECUTIVE COMMITTEE  
PILGRIMAGE GROUP LEADERS  
OTHER INTERESTED PARTIES

FROM: HARRY A. STEINBERG

As we enter the Rosh Ha-Shanah period and with the return to more structured channels to reach Jews in the synagogues and via other means - we urge those involved in The Jerusalem Pilgrimage to accelerate their efforts on behalf of that important project. Please move forward now and take steps to finish up on your publicizing and recruiting efforts. To those of you who have been away or have been waiting for the summer season to end before sinking your teeth into organizing a Pilgrimage group, we say there is ample time to accomplish your objectives.

To "newcomers" to the effort, we suggest briefly the following:

1. Publicize via your Synagogue Bulletin and other channels (especially the Anglo-Jewish Press) reaching into the Jewish community.
2. Develop a selected list of lay membership to whom your letter outlining the project and its importance will be sent.
3. A parlor meeting hosted by one of the leaders of the congregation to which potential participants will be invited. At this session the Jerusalem issue in its broader implications should be fully discussed, after which the Pilgrimage is to be taken up. Where possible, we shall try to provide a speaker or Pilgrimage representative to be present.
4. Sermons --- One good sermon delivered at the appropriate service during the next few weeks is worth a thousand photos.



Please return the GREEN SHEET if you have not already done so. We need it to plan properly for you and the other participants.

Payment can be handled in one of two ways:

1. Have participants make checks payable to your synagogue or temple, and you in turn will issue to us your synagogue check to cover monies collected, along with relevant information on the paid participants: names, addresses, amounts paid, Tour selected, Hotel Plan, date of departure.. Your check should be made payable to the AZF/Jerusalem Pilgrimage.
2. Participants can make their checks out payable directly to the AZF/Jerusalem Pilgrimage, and you can forward same to us.

We would appreciate your prompt cooperation. We also enclose material of interest to you. Should you need additional information - or material to help you with articles, sermons, etc., please don't hesitate to get back to us.

All best wishes for the New Year... and for a united Jewish Jerusalem.

encl: Green Sheet  
Synagogue Bulletin Announcement



THE GREAT PILGRIMAGE TO JERUSALEM

515 Park Avenue

New York, New York 10022

(212) 371-7750

PILGRIMAGE GROUP LEADER'S REPLY FORM

(NOTE: Please return this Form to The Pilgrimage Committee as early as you can. Your answers (via check-boxes) do not bind you in any way but will serve at this time to ensure that space will be held for you and your Pilgrimage group. They will also help us in making proper plans for the Pilgrimage.)

- ☐ 1. I plan to participate with a group in the Jerusalem Pilgrimage to be held from November 17-20, 1980 and will send back the Participants List (even a partial listing) together with the Brochure coupon as soon as I have the necessary information.
- ☐ 2. Without making any definite commitment as to time, you should be hearing from me by:
- ☐ July 18 ☐ September 8  
☐ August 20 ☐ September 25
- (Please note that preference in space and arrangements will be allotted on a first-come basis.)
- ☐ 3. I anticipate that my Pilgrimage group will consist of approximately 12 18 24 participants.
- (Note: the leader receives a gratis trip for enrolling 12 participants; 2 gratis trips for 24 participants.)
- Hotel plan desired \_\_\_\_\_  
Tour # \_\_\_\_\_ Departure Date \_\_\_\_\_
- ☐ 4. Please send me \_\_\_\_\_ Pilgrimage Brochures for promotional purposes.
- (Please note the special package arrangements and itineraries with November 12 departures. It is NOT necessary for all members of any given group to use the same package nor to leave and return on the same dates. Flexibility is possible within the group. Participants are travelling on an APEX arrangement which allows them to stay on in Israel up to 60 days and use the same air ticket for their return trip should they decide to remain there following expiration of the package plan. European stopover is also possible.)
- ☐ 5. I have already made plans to be in Israel with a group in the fall of this year, but would consider making some changes in those plans so as to be in Jerusalem during November 17-20 to participate in your historic ceremonies and events there. Please contact me with suggestions or advice as to how this can be accomplished.



Pilgrimage Group Leader's Reply Form

(In this historic and unprecedented event, we anticipate the participation of Israel's Prime Minister, its President, Mayor Teddy Kollek, and other dignitaries; features will include special ceremonies and prayers at the Kotel, a march through the streets of Jerusalem to the Kotel, etc.)

- ☐ 6. Our local travel agent is interested in promoting this project. Please get in touch with him:

NAME \_\_\_\_\_ PHONE ( ) \_\_\_\_\_

ADDRESS \_\_\_\_\_

- ☐ 7. I will be unable personally to participate in the Jerusalem Pilgrimage.

- ☐ 8. While I cannot participate personally, may I appoint a colleague or associate (professional or lay) who will act on my behalf?

- ☐ 9. Is it possible to make arrangements for me to participate in a 5-day trip since I cannot be away from my community over the Shabbat period?

- ☐ 10. I can be helpful in speaking or writing about the Jerusalem issue. Please send me:

\_\_\_\_\_ Sample Bulletin or Newsletter material  
\_\_\_\_\_ Sermon Material  
\_\_\_\_\_ Press and Feature Material  
\_\_\_\_\_ Fact Sheets

NAME \_\_\_\_\_ PHONE ( ) \_\_\_\_\_

SYNAGOGUE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

Please return this Form to:

Great Pilgrimage to Jerusalem  
515 Park Avenue  
New York, NY 10022



THE JERUSALEM PILGRIMAGE

WANTED: ONE THOUSAND PILGRIMS

(The following can be used in Publications,  
Talks, Editorials, Synagogue Bulletins, etc)

Developments in recent months tend to indicate that a unified Jerusalem under Israeli rule is less than certain in any prospective peace treaty. The American Government, and other forces inside and outside the United States, continue to oppose the concept of a united Jerusalem as an integral part of the Jewish State. It is more than likely that the question of Jerusalem will come to the fore more forcefully during the coming months, and Israel and the American Jewish community will be challenged by a confrontation more serious than expected.

The American Jewish community will be called upon to act more effectively to counter the rising opposition to a unified Jerusalem. It will need to demonstrate its solidarity with Israel on the crucial issue of Jerusalem in more dramatic fashion.

"The Great Pilgrimage to Jerusalem" makes this possible. It is designed to bring home to the American Government and people the strong Jewish commitment to a unified, open Jerusalem under Israeli sovereignty. It will spotlight the role of this ancient city in Jewish life and history and underline its continuing significance to Jews everywhere. Its aim is to give the American people a better understanding of what Jerusalem means to Jews so that the American Government adopts a position on Jerusalem in keeping with Jewish aspirations.

The Pilgrimage envisions the movement of more than 1,000 American Jews of all denominations, accompanied by more than 100 Rabbis, to Israel's capital this November for a three-day conference. They will meet with top Israeli officials, participate in events, ceremonies, prayers, and special programming.

To find out how you can participate, write directly to The Great Pilgrimage to Jerusalem, 515 Park Avenue, New York, New York, 10022. Phone: (212) 371-7750.



November 17-20,  
1980

515 Park Avenue, New York, N.Y. 10022  
(212) 371-7750



a project of the  
American Zionist Federation

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Rabbi Richard M. Yellin  
Rabbi Isiah Zaidin  
Rabbi Sheldon Zimmerman

August 20, 1980

The Honorable Jimmy Carter  
The White House  
Washington, DC

Dear Mr. President:

Because of recent developments on the international scene relating to the future of Jerusalem, we are prompted to inform you that we are now making plans to lead a demonstration of 1,000 American Jews on a Pilgrimage to Jerusalem this November. This is designed as a visible and unmistakable signal to both American and world public opinion of the depth of the very special meaning of Jerusalem to Jews throughout the world.

Joining us will be 100 of America's Jewish spiritual leaders representing all three branches of American Judaism, each accompanied by at least a Minyan (a quorum for group worship) of his parishioners who are motivated by a similar deep concern for an undivided Jewish Jerusalem as the spiritual center for the entire Jewish people.

To be sure, Mr. President, Jerusalem is a city whose sacred character resonates in the three great religions. But only in Judaism does it hold the primary place in faith, in history, in affection: a love affair extending over a period of 3,000 years during which the physical presence of Jews in and near the city was continuous. Other religions have their Mecca and Medina, their Bethlehem, Nazareth, and their Vatican - but it is only Jews who thrice daily face Jerusalem in prayer and in devotion. Only Jews proclaim: "If I forget thee, O Jerusalem, may my right hand forget its cunning."

Further, only under Jewish sovereignty has Jerusalem remained open to all in accordance with Jewish hospitality and reverence for those of every faith to worship freely.



Never have the Holy Places of Islam and Christianity been as guarded and respected as they have under the sovereignty of Israel. And when we insist that Jerusalem be kept under Jewish protection, there comes vividly to mind the degradation and neglect suffered under the Ottoman Empire, under the British Mandate, and under Jordanian occupation from 1948 to 1967, an occupation that forbade Jews to enter its precincts, and one that saw Jewish cemetery headstones ripped out and used for latrines in Jordanian army camps and police stations. And how can we be but mindful of the fate of cities under international occupation and sovereignty.

We do not intend to sit back as observers where the destiny of the City of Zion is concerned. We will not yield Jerusalem's future to the power politics of certain Middle East States, or for that matter, to political expediency generated from within our own country. We shall never agree to the liquidation of Jerusalem re-united under Jewish sovereignty.

Today, under the loving care of the Government of Israel and the Jerusalem Municipality itself, the City is being restored to its rightful splendor and to modern cleanliness and beauty, a city welcoming all who come to it in reverence and peace. We are confident that such policy will continue with integrity and determination, and will build a Jerusalem to which the faithful of all nations will flock in pilgrimage and devotion.

While this letter may have conveyed facts hitherto unknown to you, we would be pleased, Mr. President, in order to put forward our position more fully, if you were to meet with a delegation of the Officers and selected participants of the Pilgrimage to Jerusalem. Such meeting can be held sometime during the last week in August or during the first week in September.

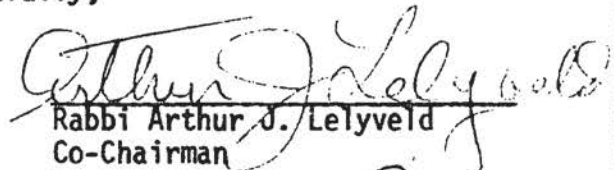
Meanwhile, we urge you to bend your personal efforts to protect the integrity of Jerusalem as the eternal city of Shalom, and as the capital of the State of Israel, to make of Jerusalem in the words of the prophet and Psalmist "a chief joy", and "a praise in the midst of the earth."

We anticipate hearing from you soon.


Respectfully,



Rabbi Seymour J. Cohen  
Co-Chairman



Rabbi Arthur J. Lelyveld  
Co-Chairman

  
Rabbi Haskel Lookstein  
Co-Chairman  
Rabbi Joseph P. Sternstein  
President, American Zionist  
Federation



- Israel participates any David accords  
- pursues solution of Palest. problem - Palest. united to join  
media-

**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

## JERUSALEM: RENEWED FOCUS OF CONTROVERSY

### A Background Memorandum

By George E. Gruen, Director, Middle East Affairs

#### Mounting International Pressures

The long-standing rejectionist Arab campaign to delegitimize Israel has in recent months focused upon Jerusalem. The Arabs have succeeded in obtaining overwhelming majorities at the United Nations for a series of resolutions calling for Israeli withdrawal from "all the occupied Palestinian and other Arab territories, including Jerusalem." (Emphasis added.)

One effect of the Arab campaign has been to prompt Israel to reassert its own claim to sovereignty over the entire city. An initiative which began on May 14 as a private member's bill by Geula Cohen -- a former supporter of Prime Minister Begin who left the Herut party over the concessions contained in the Egyptian-Israeli Peace Treaty -- was transformed into a Basic Law and thus part of Israel's Constitution by the Knesset on July 30, 1980. The law declares that "Jerusalem united in its entirety is the capital of Israel" and that the city is the seat of the President, the Knesset, the Government and the Supreme Court. The new law also provides that "the Holy Places shall be protected from desecration" or from interference with free access to them by their respective adherents.

Because of the deep emotions that Jerusalem arouses and the intertwining of religious, national and municipal interests, the Arabs have managed to enlist allies in their campaign to deny Israeli sovereignty over the city even among traditional friends of Israel, such as the Western European and Latin American nations. Some of these countries, particularly Latin American Catholic nations, have also been influenced by the Vatican's position. In recent years the Vatican had seemed to move away from its historic advocacy of "territorial internationalization" as proposed in the abortive 1947 UN General Assembly's partition plan, which would have created a corpus separatum to be carved out of an enlarged Jerusalem area (including Bethlehem) to be placed under a UN Trusteeship.

On June 30, 1980, as the Security Council was completing debate on the status of Jerusalem, the Vatican issued a lengthy document setting out its own position. While referring to internationalization in historical terms rather than reasserting it as a solution, the Vatican statement clearly rejects efforts by Israel to decide the city's future unilaterally, asserts the need for assuring "a level of parity" among Christianity, Islam and



Judaism in the city, and calls for an appropriate juridical system to protect "the city." The Vatican adds that this arrangement should be enshrined in a "special statute" and "guaranteed by a higher international body."

The detailed Vatican statement was an elaboration of a more general comment by Pope John Paul II the previous week, with President Carter at his side, in which the Pope stressed that a solution to the question of Jerusalem, which "embodies interests and aspirations that are shared by different people,..." was "pivotal to a just peace" in the Middle East.

The following day an Israel Government spokesman announced that Prime Minister Begin had decided to move his staff offices and the Cabinet conference room from the Prime Ministry building, located in West Jerusalem near the Knesset, to a new office building being constructed in East Jerusalem -- the section of the city that had been occupied by Jordan between the 1948 and 1967 wars. Although the move had reportedly first been mentioned publicly over a year previously, the spokesman explained that the official announcement was intended as a gesture symbolizing the unity of Jerusalem under Israeli rule. (The move has not yet been implemented. Its timing has been criticized even by some Cabinet members.)

On the Arab side, oil pressure and religious fervor are also being used in the effort to enlist international opposition to Israel's policy on Jerusalem. On August 6 Saudi Arabia and Iraq, two of the world's major oil exporters, declared that they would cut political and economic ties with any country that accepted Israel's annexation of East Jerusalem. The joint communiqué issued after talks in Saudi Arabia between King Khalid and Iraqi President Saddam Hussein said the sanctions would also apply to those countries retaining their embassies in Jerusalem. A conference of foreign ministers from 39 Islamic nations concluded a meeting in Fez, Morocco, on September 20, by approving a Saudi proposal for a jihad, or holy war, against the formal annexation of East Jerusalem and also called for efforts to bar Israel from the UN General Assembly. But a proposal by Syria and the Palestine Liberation Organization to begin mobilizing an Islamic army and to impose a rigorous oil embargo against Israel and its allies, including the United States, was shelved.

#### Jerusalem and the Camp David Peace Process

It was not possible for President Sadat and Prime Minister Begin to bridge their differences on Jerusalem during the September 1978 Camp David summit conference, despite intensive efforts by President Carter to achieve an agreed joint statement. To prevent the breakup of the conference over this issue, it was decided that Israel, Egypt and the United States would set out their respective positions in letters to each other. The experience at Camp David confirmed the conventional wisdom among political analysts that because Jerusalem was such an emotionally-charged and complex issue, the subject had best be deferred until a later stage of the peace-making process when greater practical cooperation and mutual trust between Israel and its Arab neighbors had developed.



It is useful to review the official positions set forth in the letters accompanying the September 1978 Camp David Accords. This provides a basis for judging the various charges that Israel and/or Egypt has recently spoken or acted in a manner contrary to the accords.

### The Israeli Position

In his letter on Jerusalem, Prime Minister Begin informed President Carter of the June 28, 1967 law by which the Knesset had empowered the Government by decree to apply "the law, the jurisdiction and the administration of the State of Israel to any part of Eretz Israel (Land of Israel -- Palestine)" and that on the basis of this law Israel's Government decreed in July 1967 that "Jerusalem is one city indivisible, the Capital of the State of Israel." Without formally calling it annexation, the Government in effect annexed the Jordanian-held part of the city by simply submitting a map to the Knesset indicating the enlarged boundaries of the Jerusalem municipal area to which Israeli jurisdiction was to extend. The Israelis contend, therefore, that the Basic Law on Jerusalem is nothing new, but simply codifies the existing situation.

### The American Position

President Carter, in his September 1978 letter, declared that the United States position on Jerusalem "remains as stated by Ambassador Goldberg in the United Nations Security Council on July 14, 1967, and subsequently by Ambassador Yost in the United Nations Security Council on July 1, 1969." This blandly phrased sentence masks a fundamental disagreement between the American and Israeli positions that preceded the Begin and Carter Administrations. Arthur Goldberg had emphasized that the United States did not consider the Israeli measures other than "interim and provisional, which cannot affect the present status nor prejudice the final and permanent status of Jerusalem." Ambassador Charles Yost went further and told the Security Council in 1969 that the international law governing occupied territories also applied to East Jerusalem. In the American view, he said:

The expropriation or confiscation of land, the construction of housing on such land, the demolition or confiscation of buildings, including those having historic or religious significance, and the application of Israeli law to occupied portions of the city are detrimental to our common interests in the city. (Emphasis added.)

### The Egyptian Position

The most detailed letter on Jerusalem was the one sent by President Sadat to Carter "to reaffirm" the position of the Arab Republic of Egypt. The statement is interesting both for what it said and what it left unsaid:

"1. Arab Jerusalem is an integral part of the West Bank. Legal and historical Arab rights in the city must be respected and restored. 2. Arab Jerusalem should be under Arab sovereignty. 3. The Palestinian inhabitants of Arab Jerusalem are entitled to exercise their legitimate national rights, being part of the Palestinian People in the West Bank."



Sadat did not define the term "Arab Jerusalem", but presumably he meant the section known as East Jerusalem, in effect acknowledging Israeli rule and sovereignty over West Jerusalem, the part of the city that had remained in Israeli hands after the 1948 war and had become Israel's capital. Point 4 called for the application of relevant Security Council resolutions, declared Israeli measures to alter the city's status null and void, and called for them to be rescinded. In this Sadat's position was close to that of the American Government.

"5. All people must have free access to the City and enjoy the free exercise of worship and the right to visit and transit to the holy places without distinction or discrimination. 6. The holy places of each faith may be placed under the administration and control of their representatives."

Points 5 and 6 are consistent with Israeli principles and Israeli practice of letting the various religious bodies administer their respective holy places. In terms of free access, Israel has been scrupulously carrying out these provisions. Israeli citizens, both Jews and Moslems, had been denied free access to their holy places during the Jordanian occupation of the Old City. Implicit in the Sadat position was a modification of point 2 to permit Israeli Jewish control of the Western Wall and access thereto through the Jewish Quarter of the Old City from which the Jews had been expelled by Jordan during the 1948 war. In an interview with Le Figaro, in September 1980, President Sadat made this explicit, saying: "Yes, the city should not be divided; the Wailing Wall, which is in the Arab part, they can have it in the sovereign part of Israel despite the fact that it is in the Arab part of Jerusalem."

"7. Essential functions in the City should be undivided and a joint municipal council composed of an equal number of Arab and Israeli members can supervise the carrying out of these functions. In this way, the City shall be undivided."

This offer of a jointly run and physically undivided municipality also seems to mitigate in practice the demand for Arab sovereignty contained in point 2. Various Israeli proposals have also recommended a unified administration, but the Jerusalem Arabs have thus far refused to serve in the Israeli municipality. Sadat's suggestion of a 1:1 ratio of Arab to Israeli members is obviously unacceptable to Israel since the Jewish population exceeds the Arab by a 3:1 ratio. Nevertheless, it is similar in principle to suggestions by Jerusalem Mayor Teddy Kollek and his former assistant, Meron Benvenisti, to create a single greater municipal council composed of a considerable number of relatively autonomous boroughs. As in the American federal Congressional compromise an arrangement might presumably be worked out whereby on some matters there would be parity between Arabs and Israelis, while on others representation would be according to population. Mayor Kollek has insisted, however, that all Jerusalem remain under Israeli sovereignty.

In the Figaro interview Sadat elaborated on his September 1978 municipality proposal: "Then for the one city there is a municipal council of Jews and Arabs with one mayor who will be elected by rotation, six months Arabs, six months Israelis." When Israeli Foreign Minister Yitzhak Shamir was asked in New York about this proposal he said that there was nothing in Israeli law to prevent an Arab from serving as mayor of Jerusalem. The basic issue, though, he said, was one of sovereignty.



### Recent Sadat-Begin Exchange

On sovereignty the two sides still appear far apart. In the Figaro interview Sadat said that he had written Begin on August 2, pointing out that "our positions are very near" since he agreed that the city shall not be divided again and that the city is a source of "sentimental inspiration for 18 million Jews." But, he added, it was also a sentimental inspiration for 800 million Moslems and to insist on Israeli sovereignty over the entire city was against this Islamic sentiment. Therefore, he concluded, "Why should not this Arab part be under the Arab sovereignty and the Jewish under Israeli sovereignty?"

Prime Minister Begin, in his August 4, 1980 response to President Sadat's letter, said that to support the unity of Jerusalem and at the same time to demand that eastern Jerusalem be put under Arab sovereignty "is a contradiction in terms. Two sovereignties over one city means re-partition. Impossible. Jerusalem is and will be one, under Israel's sovereignty, its indivisible capital in which Jews and Arabs will dwell together in peace and human dignity." In his reply to Begin, on August 15, Sadat insisted that he saw "no contradiction whatsoever between the existence of two sovereignties and the administrative or municipal unification of the City." He added:

Many Israelis and prominent leaders of the Jewish communities abroad did not fail to see the logic of this imaginative prescription for reconciliation and harmonious co-existence between the followers of the World's greatest faiths. To insist on a rigid solution based on the logic of "all or nothing at all" as advocated by the rejectionists on both sides, would be a grave historic mistake.

### Jerusalem and the Autonomy Talks

The question of Jerusalem's relationship to the West Bank was immediately brought to the fore by the Camp David Framework dealing with Palestinian autonomy. In September 1978 Begin sent Carter another letter saying that wherever the agreements spoke of "West Bank" the Government of Israel understood this to mean "Judea and Samaria." Begin was thus putting Carter and Sadat on notice that the territory in question was not regarded as occupied and that in any case East Jerusalem was not part of the West Bank.

Not surprisingly, among the questions about Camp David King Hussein submitted to President Carter were several on Jerusalem: Did the United States include East Jerusalem in its definition of the West Bank? Would the proposed self-governing authority extend to East Jerusalem? Would East Jerusalem Arabs participate in the elections? What would be the final status of East Jerusalem as envisaged by the United States?

The President's answers, transmitted to Hussein in October 1978 by Asst. Secretary of State Harold Saunders, reaffirmed that the United States had traditionally regarded East Jerusalem as being occupied territory, but added that the special nature of the city of Jerusalem meant that it could not be dealt with simply as an extension of the West Bank. East Jerusalem would not be included within the boundaries of the proposed autonomy during the transitional period, but the United States was prepared "to support proposals that would permit Arab inhabitants of East Jerusalem who are not Israeli citizens" to vote



in the elections leading to self-rule and such Jerusalem Arabs might share in the work of the Self-Governing Authority (SGA). As for the final status of Jerusalem, that, as many other outstanding questions, would have to be settled in the negotiations which Hussein had been invited to join under the Camp David accords. The American response did not satisfy King Hussein, but it infuriated Prime Minister Begin.

Special U. S. Envoy Sol Linowitz subsequently suggested that the Jerusalem Arabs might participate in the elections to the SGA through a form of absentee ballot, but this too was rejected by Israel as a dangerous precedent undermining the unity of Jerusalem.

In his speech before the Security Council on August 20, 1980, Secretary of State Edmund Muskie strongly criticized the series of "unbalanced and unrealistic resolutions" on Middle East issues that had been brought before the UN organs. Nevertheless, while calling the latest resolution "fundamentally flawed," Muskie abstained instead of vetoing Resolution 478 in which the Council censured Israel's enactment of the Basic Law on Jerusalem, decided not to recognize the validity of this law and called upon all UN members "(a) to accept this decision; (b) and upon those States that have established diplomatic Missions in Jerusalem to withdraw such missions from the Holy City;..." Explaining the U. S. vote, Muskie emphasized that it was "vital that a political climate be preserved" in which the work for peace could succeed. This was understood to be an allusion to reports that Sadat had threatened to pull Egypt out of the peace talks if the U. S. blocked the Council resolution.

The Secretary of State reiterated the American commitment to the vision of "an undivided Jerusalem, with free access to the Holy Places for people of all faiths." But, he stressed, that vision could not be achieved "by unilateral actions, nor by narrow resolutions" of the UN. The status of Jerusalem "must be agreed to by the parties" within the context of negotiations for a "comprehensive, just and lasting Middle East peace." It was for this reason that "we have urged all the parties not to take unilateral steps that could prejudice the outcome of the negotiations."

Critics of the Administration's position charged that the United States had failed to condemn Egyptian unilateral actions. Howard M. Squadron, Chairman of the Conference of Presidents of Major American Jewish Organizations, in a statement on August 21 charged that "our country abstained to punish Israel for the Knesset action affirming Jerusalem as its eternal capital, ignoring the earlier action of the Egyptian Parliament on April 1 declaring Jerusalem the capital of the Palestinian people."

American Jewish Committee President Maynard I. Wishner declared that it was "distressing" that the United States had decided merely to abstain. He pointed out that "a veto would have gone a long way to diminishing the destructive tendencies the Secretary himself decried." Although Secretary Muskie declared that the United States regarded the call for withdrawal of diplomatic missions from Jerusalem as "not binding," some states, such as the Netherlands and the Latin American countries which announced that they were removing their embassies from the city, justified their action as mandated by the Council's decision. Mr. Muskie put the United Nations on notice that the United States "will continue firmly and forcefully to resist any attempt to impose sanctions against Israel" and pledged to vote against any such resolution. Resolution 478 concluded with a request to the UN Secretary-General to report to the Council "on the implementation of this resolution before November 15, 1980."



## Jerusalem and the Presidential Campaign

Governor Ronald Reagan and Congressman John B. Anderson issued statements condemning the Carter Administration's failure to veto the August 20 Security Council resolution. Governor Reagan charged that the Administration's action was not only a disservice to the cause of peace, but "ludicrous in light of the 1980 Democratic platform, which explicitly recognizes Jerusalem as the capital of Israel and urges that the U. S. Embassy be moved there from Tel Aviv." Governor Reagan failed to mention that the Republican platform did not contain any such pledge.

The following is what the 1980 platforms of the three leading presidential contenders have to say on the subject of Jerusalem:

### Democratic Party Platform

Jerusalem should remain forever undivided, with free access to the holy places for people of all faiths....

As stated in the 1976 platform, the Democratic Party recognizes and supports "the established status of Jerusalem as the capital of Israel, with free access to all its holy places provided to all faiths. As a symbol of this stand, the U. S. Embassy should be moved from Tel Aviv to Jerusalem."

[Under Democratic National Convention rules the candidate had to inform the party if he differed with the platform on any issue. President Carter responded: "It has been and it must remain our policy that the ultimate status of Jerusalem should be a matter of negotiation between the parties."]

### Republican Party Platform

Republicans believe that Jerusalem should remain an undivided city with continued free and unimpeded access to all holy places by people of all faiths.

### Anderson-Lucey Independent Presidential Platform

The questions of Israeli settlements on the West Bank and the final status of East Jerusalem must be decided by negotiations. The United States will support free and unimpeded access to Jerusalem's holy places by people of all faiths. Jerusalem should remain an open and undivided city. At the conclusion of the peace-making process and as a final act of settlement, we will recognize Jerusalem as the capital of Israel and move the U. S. Embassy there.

## Conclusion

The Governments of Egypt and Israel and the next President of the United States all agree that Jerusalem should remain a physically undivided city, with free access to all. There is also general acknowledgement that West Jerusalem,



October 9, 1980

Selma Hirsh

George E. Gruen

Jerusalem Resolution for the N. E. C.

I am attaching the revised draft statement on Jerusalem, which incorporates all the changes suggested by Rita Hauser and most of the changes suggested by Bob Goldmann. I have underlined the specific recommendations so that they stand out more clearly from the interpretive sections.

I know this is long, but you will recall that at the last FAC Steering Committee meeting they specifically requested insertion of the historical references.

GEG/el

cc: Abe Karlikow  
M. Bernard Resnikoff  
Rabbi Marc Tanenbaum



## AJC STATEMENT ON JERUSALEM

For millennia of Jewish history, Jerusalem has evoked the deepest religious and mystical feelings. Jerusalem, "the Holy City," has been the central and permanent focus of Jewish prayer since Solomon built the first Temple. The centrality of Jerusalem in Jewish faith is epitomized by the Prophetic verse: "For out of Zion [a hill in Jerusalem] shall go forth the Torah, and the word of the Lord from Jerusalem." [Isaiah 2:3]

But beyond its theological symbolism and psychological significance, Jerusalem has been a physical entity of profound national political and strategic importance -- from the time 3,000 years ago when King David first made it the capital of the United Israelite Monarchy until today when it serves as the capital of the sovereign State of Israel. The city of Jerusalem is also a vibrant urban center, which must provide services to the highly diverse multi-ethnic and religious population of over 400,000 persons who work and live within its municipal boundaries.

The detailed and complex arrangements necessary to harmonize and accommodate these varied religious, political and civic interests will probably be formalized only when the Arab-Israel peace process reaches the final stages of negotiation. Nevertheless, we believe that it would be useful to outline and explain some of the guiding principles which should undergird the future of Jerusalem. We believe that the principles which follow serve



the best interests of all the people who live in Jerusalem, the faithful of the three religions whose holy places are located in the city, and the world community, which has such a high stake in peace and stability in the Middle East.

1. The city shall continue to remain physically united.

Even Jordan and Egypt now declare that they do not wish a return to the walls and barbed wire that artificially divided the city from 1948 to 1967. It is instructive to recall that this division was the direct result of the illegal conquest of the eastern portion of the city by Jordanian forces as part of the Arab invasion of Palestine in violation of the United Nations Charter and the specific provisions of the UN General Assembly's 1947 partition resolution. The partition plan had provided for independent Jewish and Arab states linked by an economic union and a special UN trusteeship to govern an enlarged Jerusalem area for a period of ten years, after which the residents would be free to express by means of a referendum their wishes for modification of the city's regime.

The Jews reluctantly accepted partition in the hope that the major concessions involved would result in Arab acceptance of a sovereign Jewish state, unrestricted immigration and free access to the Jewish holy places. Instead, the Arabs went to war to prevent the creation of the UN-sanctioned Jewish state. The UN proved impotent to stop the Arab invasion. Jordanian forces occupied the Jewish quarter in the Old City of Jerusalem, expelled its Jewish population and destroyed or desecrated near-



ly all synagogues and the Mt. of Olives cemetery. The intended governor of the UN Trusteeship never assumed office. The UN also did nothing to prevent the fighting or to censure Jordan for denying access to Jews and even to Israeli Muslims to their holy places in the Old City and to the cultural institutions on Mount Scopus. These Jordanian actions were not only contrary to the stillborn UN partition plan but were in violation of specific promises of free access contained in the 1949 Jordanian-Israeli Armistice Agreement.

In the light of this historical record it is clear why neither artificial division nor internationalization offers any hope of a practical and viable solution. The unhappy experience of Berlin is another living reminder of the consequences of isolating and walling off one part of a city from the other. Berlin also marks the failure of efforts to place a city under international control. Yet while the world has found a way to live with the tragedy that is Berlin, it finds fault with the governance of Jerusalem, to which there is free access and from which people are free to move away.

2. Jerusalem shall continue to be the capital of Israel, the seat of its legislative, judicial and executive organs, and an inseparable part of the sovereign State of Israel. It should be noted that today nearly three-quarters of the city's population is Jewish, that the city has had a Jewish majority ever since the first census in 1840, and that it was historically only under Jewish rule that Jerusalem served as a national capital. While Muslims and Christians have their own associations with the city,



for none of them does Jerusalem mark the primary focus of their religious attachment. Indeed, when President Sadat prayed in the al-Aqsa Mosque in 1977, he bowed toward Mecca. Only for Jews is Jerusalem the center of religious and national aspirations. The Passover and Yom Kippur prayers conclude: "Next Year in Jerusalem", and traditional Jews still pray thrice daily for the restoration of Jewish sovereignty in Jerusalem. We hope that enlightened Muslim and Christian leaders, who champion self-determination for all other nations around the globe, will acknowledge the right of Israeli sovereignty in the historic national center of Jerusalem.

3. There shall continue to be free access to all the Holy Places regardless of creed or nationality, and they shall be administered by their adherents. This is Israeli practice today. In June 1967, Israel enacted a law to protect the Holy Places, and the new Basic Law on Jerusalem (July 30, 1980) enshrines in Israel's constitution the provision that "The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places." Israel has at various times proposed to negotiate agreements which would formally give the holy places the privileges and immunities traditionally accorded to diplomatic embassies.

4. Everything possible shall continue to be done to ensure unhindered development of the Arab way of life in the pre-



dominantly Arab sections of the city and to ensure the Muslims and Christians the fullest measure of administrative autonomy in the conduct of their religious, cultural and other affairs.

5. Everything possible shall be done to ensure equal governmental, municipal and social services in all parts of the city.

6. Continuing efforts shall be made to increase cultural, social, and economic contacts among the various elements of Jerusalem's pluralistic population. Even today Arabs and Jews co-exist with a minimum of friction in Jerusalem. But it is only under conditions of true and lasting Arab-Israeli peace that coexistence can be transformed into active cooperation and mutual understanding.

We call upon the United States Government, which is an active partner in the quest for peace, to accept the principles outlined above and to use its influence in the United Nations and among the interested parties to oppose any measures that would contradict or undermine these principles. We hope that through dedicated and consistent pursuit of the peace process commenced at Camp David, Jerusalem will truly achieve its prophetic destiny as the City of Peace.

Revised October 8, 1980



CHRISTIANS SUPPORT UNIFIED JERUSALEM



PREPARED BY THE  
INTERRELIGIOUS AFFAIRS DEPARTMENT OF  
THE AMERICAN JEWISH COMMITTEE





# AMERICAN JEWISH ARCHIVES

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## INTRODUCTION

A growing number of prestigious and representative Christian leaders are opposed to proposals for the internationalization of Jerusalem and want the city to remain under Israeli jurisdiction. That is the primary conclusion that emerges from a survey of Christian public opinion compiled by the Interreligious Affairs Department of the American Jewish Committee.

Conducted as a "trends analysis" report, the survey sampled public statements, speeches, news articles and editorials issued in recent weeks by Roman Catholic, Protestant, and Evangelical leaders and organizations in the Christian communities. While far from comprehensive, the sampling covered various regions of the United States, as well as Europe, Latin America, and Israel.

In addition, conversations held between American Jewish Committee representatives and many of these Christian spokesmen have led us to the conviction that these views which support the present status of a reunified Jerusalem under Israeli jurisdiction - while recognizing the legitimacy of Arab rights - represent in fact the feelings of thousands upon thousands of Christian people in this country and abroad whose voices thus far have been far from adequately heard.

Those who have charged with incredibly polemical language that Israel was engaged in "the Judaization of Jerusalem" and in "the suffocation of Christians and Muslims" in the Holy City have managed to attract the overwhelming attention for their viewpoint in the general mass media and especially in the Christian journals and media. To the uninformed, the impact of that anti-Israel -- and in some cases anti-Jewish -- publicity has been to suggest that there is a monolithic, or at least a majority, Christian sentiment that opposes the reunification of Jerusalem under Israeli sovereignty. The recent UN Security Council debate undoubtedly has reinforced that impression, especially since the Jordanian representative cited a whole range of Christian spokesmen -- from Pope Paul VI to the National Council of Churches -- as being uniformly identified with the Muslim position. (The Muslim position calls for the return of East Jerusalem to Muslim control, which was established in 1948 in the wake of the Jordanian military occupation of Jerusalem in violation of the 1947 UN Partition Plan.)

The frank intent of this document is to demonstrate that there is a substantial and growing body of respected and responsible Christian leadership whose positive sympathies toward Israel deserve to be



taken into as serious account as those other Christian voices who have been more vocal and aggressive in advocating their anti-Israel positions. This leadership covers a broad range of the Christian communities - academic and intellectuals; seminaries, colleges and universities; clergy; religious teachers and nuns; theologians; committed Christian laymen and writers and editors of Christian journals.

At least five major issues emerge in this survey which command a consensus on the part of these Christian leaders:

1) They oppose any possible internationalization or division of Jerusalem on the grounds that internationalization has never worked and would not be a viable solution since both Jordan and Israel adamantly oppose the plan. They share a widespread conviction that Israel should have complete control of the unified city of Jerusalem for historic reasons ("it is peculiarly and uniquely significant to the Jewish people as to no other people in the world") as well as for practical reasons ("they are proving responsible trustees as is not likely true of any other group.")

They encourage further creative efforts by Israeli leaders to provide for "special (jurisdictional) arrangements" for Arab areas of Jerusalem. Several expressed the fear that an internationalization plan would lead to the introduction of troops from atheistic countries which could hardly serve the positive interests of any religious community in the Holy City.

2) They applaud the behavior of Israel with respect to the holy places, characterizing it as "exemplary." Israel has already achieved the main purposes of internationalization which is to provide protection and free access. A Brazilian Catholic priest, who is also a member of the Brazilian House of Deputies, proposed "the internationalization of all holy places within the Israeli capital - Jerusalem; a proposal which is now being actively explored by the Israel government with Vatican, World Council, Eastern Orthodox, and Muslim officials.



3) They deny categorically recent accusations that Israel has been "suffocating" the Christian and Muslim populations in Jerusalem and in Israel. Christians living in Israel for many years declare that such charges do not coincide with the true situation. While there has been Christian Arab emigration, this is not a current phenomenon, since it has existed at least for the past thirty years. In fact, they state, the contrary is true: since the end of 1948, the Christian and Muslim population of Israel has more than doubled. They also report that the exodus from Jerusalem is far less than that of the actual exodus of many Arab Christians from Arab Countries. They describe as "false" the charge that Israel is "abolishing Jerusalem's Christian character," and testify that "the Israeli authorities do not hinder us in accomplishing our mission." Finally, they assert that Western Christian churches receive their information from sources that are mainly Arab and therefore "it is understandable how the presentation of this problem is influenced."

4) They conclude that the housing programs in East Jerusalem are "legitimate efforts on the part of the Israeli government" to renew slum areas of the City and to rehouse Arabs and Jews in new dwellings. The development plans are in no sense designed to oust the Arabs nor to "suffocate" the Christian and Muslim populations. Nor do they believe that the building plans on the outskirts of Jerusalem would diminish the sanctity of Jerusalem, any more than "modern building plans for the suburbs of Washington, D.C., would deprive the White House and the area around it of their historic meaning." (Msgr. John M. Oesterreicher).

4) Of especial importance are the statements of various Christian theologians who, for the first time, affirmed that no theological reasons exist for opposing the return of Jerusalem to Jewish sovereignty. While evangelical Christians have acknowledged in the past that the restoration of the Jewish people to Jerusalem represented the fulfillment of Biblical prophecies, the declarations by Father Karl Rahner, one of the most authoritative Catholic theologians, and by Father



Marcel Dubois, Dominican philosopher in Israel, among others, were precedent-setting and of potentially great importance for the future of Christian theological understanding of Israel. "I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return," Father Rahner has written. Against the background of declarations of Church Fathers in the first four centuries, medieval polemicists, and the Papal statements to Theodor Herzl, founder of Zionism, all of whom regarded the destruction of Jerusalem as God's punishment of the Jews, Father Rahner's statement and those of other Christian theologians writing in these terms assume especial significance.

An individual but significant view was expressed by Father M. Nobre, of Rio de Janeiro, a Roman Catholic priest and member of the Brazilian House of Deputies, when he urged Pope Paul to move "to establish diplomatic ties with Israel," calling that "the desire of all Catholics the world over." Five other Brazilian deputies expressed full solidarity with the priest's views.

In sum, it is our hope that the study and wide dissemination of these statements will contribute to a balance and perspective in the mounting discussions over the status of Jerusalem, resulting in the avoidance of invective and the searching out of solutions that will reconcile Muslims, Christians, and Jews and one to another. For that is what Jerusalem, the City of Peace, ultimately is all about.

Rabbi Marc H. Tanenbaum  
National Director of Interreligious Affairs  
American Jewish Committee  
October, 1971



INTERNATIONALVATICAN POSITION ON JERUSALEM FIRM

Vatican City, October 5, 1971

A spokesman for the Vatican's Secretariat of State declared here this weekend that there has been no change in the Holy See's position on the question of Jerusalem since the Pope's speech on this issue June 21. The Pope on that occasion called for the granting of an international status to the holy places in Jerusalem. Vatican circles have since explained that this suggestion is different from internationalizing the city. The latter, they noted, is a strictly political matter while the former is a juridical one. The Vatican's announcement was made at the conclusion of the visit to Rome by Msgr. Pio Laghi, the Apostolic Delegate in Jerusalem. The Catholic prelate had consulted here with the Vatican's Secretary of State and other high officials on what the Catholic Church's reaction should be to the recent United Nations Security Council Resolution on Jerusalem and Israel's reaction to it. (Jewish Telegraphic Agency)

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GREAT BRITAINCHRISTIAN ATTITUDES ON JEWS AND JUDAISM ..."A City at Unity in Itself"

A plea for the present administration of Jerusalem was made by C. Witton-Davies, Anglican Archdeacon of Oxford, in the course of a review, in the London Catholic Weekly The Tablet, 7 August 1971, of the new book by Dr. Walter Zander, Israel and the Holy Places of Christendom (London. Weidenfeld and Nicolson). The Archdeacon writes:

For the present, Jerusalem as the rest of the Holy Land, is united and open to all comers, as had not been the case since 1948 before the June War of 1967. Jews, Christians and Muslims can approach their sanctuaries freely and conduct their respective religious ceremonies there. Externally at all events Jerusalem



is again a city at unity in itself, as it had been up to 1948, after which it was divided by the no man's land that ended the war following the termination of the British Mandate. Beneath the surface there remain divisions and suspicions, but no one in their senses wishes to see a return to the pre-1967 divided State. The Jerusalem municipality is well administered under the mayoralty of Teddy Kollek, who has earned great respect and even affection from Jew and non-Jew alike. No other seems likely to achieve such a measure of cooperation as he can claim to have achieved. His administration is fair to all alike who will respect the rules and conform to civic normalities.

It is difficult, if not impossible, to say anything about Jerusalem or about any part of Terra Sancta that cannot be construed as politically biased one way or the other. But opinions must be expressed, whatever the hazard. So I say, with the advantage of the experience of three pilgrimages since the June War of 1967 as well as over five years' residence during the latter days of the British Mandate and half a dozen visits during the years of military partition, that the present has within it the seeds of a just and lasting settlement of the many problems inherited from the past.

\* \* \* \*

#### LATIN AMERICA

Brazilian Deputies Urge Vatican to  
Establish Diplomatic Relations with Israel

RIO DE JANEIRO, AUG. 9 (JTA) --

Six members of the Brazilian House of Deputies of both the government and opposition parties have asked the Vatican to establish diplomatic relations with Israel. They also proposed internationalization of the holy places in Jerusalem. The deputies took that stand at a special session of the House in Brasilia which was dedicated to Israel in connection with the transfer of the Israeli Embassy from Rio to Brasilia. One of the deputies, a member of MDB and a Catholic priest, M. Nobre, praised Israel's "political and administrative form of humanitarian socialism" and the "voluntary kibbutz system which characterizes the State's progress." Emphasizing that the anniversary of Israel's creation was "a great date in world history," the prelate warned against "increased anti-Jewish activities around the world and censured the Catholic Church for maintaining "until not long ago" anti-Jewish expressions in prayer books. He also criticized Christians "who under the pretext



of serving God, "were spurring "furious anti-Semitism." He urged Pope Paul to move to establish diplomatic ties with Israel, calling that "the desire of all Catholics the world over." He also proposed internationalization of all holy places "within the Israeli capital--Jerusalem." At the same session, the other five deputies expressed full solidarity with the prelate's speech.

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### ISRAEL

The following story appeared in the September 26, 1971 issue of Maariv:

"CHURCH LEADERS REJECT REQUEST TO SIGN A PETITION TO THE U.N. CONCERNING THE 'JUDAIZATION' OF JERUSALEM."

Moslem public figures in East Jerusalem, recently met with Church leaders in the capital, and asked that they sign the petition to the Security Council of the U.N. on the subject of "Judaization of Jerusalem." The Church leaders rejected the suggestion for various reasons.

Jordanian authorities sponsored several meetings between Moslem personalities and Church leaders to convince them to take the same stand as they, on the eve of the Security Council discussion regarding the unification of Jerusalem.

It became known that most of these meetings, seven in number, were held with Catholic priests. During these meetings the Moslems made it clear that the silence of both Christians and Moslem public figures of East Jerusalem will be interpreted as a reconciliation with the unification of the city, and so they have a "public obligation" to voice their opinions.

All the priests that met with the Moslem leaders preferred to listen to the claims raised before them. As for taking a stand on the issue, the priests claimed that they are in Jerusalem to live here, and political matters concerning the city, should be the concern of the Church centers."



ISRAELCHRISTIAN ARABS SPEAK OF ISRAEL AS FULFILLED PROPHECY

## JERUSALEM POST

Two Christian Arabs yesterday voiced apparent support of the fundamentalist belief that the establishment of Israel is the fulfillment of biblical prophecy. The pair were speaking at the third session of the Jerusalem Conference on Biblical Prophecy at Binyenei Ha'ooma.

Mr. Fouad Sakhnini, pastor of the Baptist Church in Nazareth, noted that politics had caused a division of opinion among Christian Arabs on the subject. Speaking of his own view, he said: "We Christian Arabs believe in prophecy with justice, recognizing the rights of Jews and the rights of Arabs."

Mr. Sakhnini said that Moslem Arabs completely reject the Jewish claim to the land as "political theology." "The Jews claim the right to a land that was theirs 2,000 years ago. The Moslems claim that the land was theirs 23 years ago (Israel) and four years ago (East Jerusalem and the administered areas.) They ask who has more right to the land."

A strong condemnation of Arab hostility to Israel was voiced by Mrs. John W. van den Hoeven, wife of the warden of the Garden Tomb in Jerusalem. Mrs. van den Hoeven, an Arab born in Sudan, said she had been brought up by her parents to hate and despise Jews. "Before 1948 it was because they killed Christ, even though my parents didn't care a penny for Christ. After 1948, the reason for hate was because they stole part of the Arab land from the Palestinians, even though my parents didn't care one bit about the Arab land or Palestinians."

Mrs. van den Hoeven, most of whose relatives are Moslems, said that the attitude of many Christian Arabs had been "tainted" by the Moslem majority among whom they lived. "Quite a few Arab (Christian) believers hate the Jews. The fault lies with the English and American missionaries who didn't teach us that to love Christ is to deny hate. I was born a Greek Orthodox, but I have become a Jew through the blood of Jesus Christ. I must love my brother, the Jew." Mrs. van den Hoeven said: "God has given the land to the seed of Abraham, which is Isaac not Ishmael (as the Moslems claim.)"



CHRISTIANS IN ISRAEL VIEW THE JERUSALEM DEBATE

The following article appeared in a recent issue of Ma'ariv written by Ada Luciani and Yosef Tzuriel, reporters in Rome and Jerusalem:

"Because of the fact that United Nations is about to consider its fate, we are dedicating this special issue to the city which, for the past 400 years, has been the center of world history." This giant headline appears on the important Italian weekly La Espresso, that publishes in its latest issue a special article on Jerusalem including an analysis of the city's history and its religious, social, political, economic and architectural problems.

In a long article - after objectively analyzing Arab and Israeli viewpoints pertaining to the present and future of the city - Victor Zeigelman quotes Christians who do not agree with the Vatican's fears and accusations of the "abolition of the Christian character" of the Holy City.

In the opinion of Father Tournay, President of the Welfare Organization "Caritas" in East Jerusalem, the Vatican's accusations "do not coincide with the true situation. The Israeli authorities do not hinder us in accomplishing our mission. As to Christian Arab emigration, it is true that three thousand Christians have left Jerusalem in the past four years.

"However, this is not a current phenomenon," continues Father Tournay. "Christian emigration from the Middle East has always existed, at least for the past thirty years. The Christian emigration has always been thought of as more important than the Moslem emigration. The Vatican receives its information from sources that are mainly Arab. Therefore, it is understandable how the presentation of this problem is influenced."

Another member of the priesthood, who remains anonymous also does not think that deliberate steps are being taken for the "abolition of the Christian character" of Jerusalem. "They do not disturb Jerusalem's Christian character, but they add Jewish character," he said. "The Phenomenon of Christian emigration goes back many more years than the Israeli conquest."

\* \* \* \*



## MINIS - IN AMMAN TOO

Israel should not be blamed should not be blamed for all sins. On the subject of the mini-skirt, for example, the same priest said: "People say the Israelis caused minis to be seen in East Jerusalem, but they may be seen in Amman as well."

The Archbishop Appleton also denies any "real pressure" upon Christians and he points out the economic motivation causing Christians to leave.

In the opinion of Father Jean-Marie Van Kang, from the Monastery of Saint Stephen, "The extreme Arab viewpoints are not to be taken to heart." He suggests an ideal solution, in his opinion-making Jerusalem "a free city, with its status assured by international pledges."

AMERICAN \* \* \* \* JEWISH  
ARCHIVE S  
"HIDDEN ANTISEMITISM"

The Dominican Father Marcel Dubois, professor of philosophy at the Hebrew University in Jerusalem, firmly denies the accusations against Israel. "No one speaks of abolishing Jerusalem's Christian character...All this is false. Where were all these sensitive people when the Jordanians abolished the Jewish character of the Mount of Olives, when they destroyed the cemetery dating hundreds of years back? No one of the Christian world protested as the desecration went on before our very eyes."

"In Israel, however, opinions are voiced against the appropriation of Arab lands in East Jerusalem," says Father Dubois, who is critical of the Vatican.

"If the Church does not look at Israel in a Christian manner, if it does not recognize theologically, that this nation has a national goal that can only be fostered in Zion, then it has no right to pass judgment on Israel. The Church feels a bit paralyzed because it only recognizes the existence of the wandering Jew while the Israeli state and nation have no share in its theology. There is also that hidden antisemitism exist....We would have more right to ask Israel to be faithful to herself, to heed the Arab problem, which is after all Israel's problem too, after we recognize Israel's right to exist."

"The Christians are leaving Jerusalem"--thus protest the Vatican and the Jordanian government once every few months. If they had



only made the effort to check out the numbers of emigrating Christians in the last decade, or to learn the facts from the directors of the churches themselves, who are permanently situated in Jerusalem, they would have seen reality differently.

\* \* \* \*

#### NOT PERMANENT AND ROOTED

The emigration movement of Christian Arabs from Jerusalem to other lands did not originate after the Six Day War. The elders of Christian communities charge that the Christian population of the city has never been permanent and rooted. The reasons for that are mainly economic. The younger generation could not fit into the economic framework and therefore left the Holy City seeking new places to live. Many times it happened that at an older age, after saving up money and property or after tiring of the way of life in other countries, those of the younger generation who had left returned to their parents' homes in Jerusalem.

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#### NO INTERFERENCE

The Fathers of the churches do not approve of comparisons made between Israeli and Jordanian authorities concerning East Jerusalem. They are careful not to refer to this subject in official talks. But in unofficial talks with Israelis, they speak of difficulties put in the way of the Christian communities during the Jordanian rule in order to limit their freedom - starting with permits for building through giving entrance permits to Christians, and including setting up educational institutions.

Only in one field was liberalism shown by the Jordanian rule: they encouraged the foundation of welfare institutions by the Christian communities.

Since the unification of Jerusalem, the heads of the churches benefit from a much more liberal attitude than was prevalent during the Jordanian rule. They can come and go from Israel more easily; the Israeli Government does not interfere at all in the internal affairs of the Christian communities; they are exempted from taxes if necessary; they help them protect their holdings.

\* \* \* \*



## UNIFICATION OF FAMILIES

Apparently most of the Christian communities have no accurate record of births and deaths, of emigrations and visits among the members of their communities. But from the annual report of the Latin Patriarchate it appears that last year its population reached 4,000. That year there were 111 births and 34 emigrated. It can be argued that here there is no emigration in the true sense of the word, because the majority who left Jerusalem joined their children or parents who are in European countries and in the United States.

This proportion of emigrants is almost certainly the average rate of goers and comers among the Christian communities in Jerusalem. At any rate, there are no other figures. When governmental bodies sought to obtain details on the movement of emigrants from the heads of the churches, they were greeted with a shrug of the shoulders as if these facts have no significance. There were those who said that the number of the community was more or less constant.

At first Israeli officials turned to the heads of Christian communities, seeking details and explanations, whenever information was published by Vatican circles about Christian emigration from Jerusalem. Today nobody takes the trouble to verify or refute such declarations.

The first to adopt this approach were precisely the heads of the Christian communities themselves. Afterwards Israeli officials learned to do the same. Today, they all know that pronouncements and reality are not the same.

They know - although they don't say so openly - that political considerations guide the Vatican and the Jordanian rule in their declarations. Therefore, they prefer to keep their silence, as if nothing were said on a subject so well known to them.

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## EVANGELICAL POSITIONS

### The Future of Jerusalem

Dr. W. R. White

President Emeritus, Baylor University  
Past President, Texas Baptist Convention

It is our profound conviction that Israel should have complete control of the city of Jerusalem. It is peculiarly and uniquely significant to the Jewish people as to no other people in the world. They are taking an interest in it and are proving responsible trustees as is not likely true of any other group.

The Mohammedans have their sacred city of Mecca, wholly in their hands as is proper. Although Israel wrested a part of Jerusalem by force from their possession, it was previously wrested from them by force by the same people from whom they have recently taken it.

To internationalize the city is not the solution for any problems involved.

The Christian world is profoundly interested also in Jerusalem but in the main they prefer that it be kept in the hands of Israel. They have proved to be superior custodians of the city and its sacred places. Any problem with the Mosque of Omar and similar shrines can be remedied by the proper treaty.

\* \* \* \*

### Internationalization of Jerusalem Opposed by Denominational Leader

By Religious News Service (6-23-71)

SEATTLE (RNS) -- Dr. Arnold T. Olson, president of the Evangelical Free Church of America, said here that he joins other evangelical leaders in opposing a proposal that Jerusalem become an international city.

Dr. Olson noted that since 1967 the Israeli government has shown willingness and ability to grant freedom of worship and freedom of access to the Holy Places.

The president was here for the 87th annual conference of the Evangelical Free Church, coming to Seattle directly from Jerusalem where he was keynote speaker at a conference on Biblical prophecy.



In opposing internationalization of Jerusalem, Dr. Olson said the Israeli government had been "open" in its rule of Jerusalem. He also argued that internationalizing of cities has always failed. There are no humanitarian problems in Jerusalem and there are "signs of Israel improving the living conditions of the Arab people," he added.

A Declaration on the Status  
Of Jerusalem

We, the undersigned Evangelical Christians, committed to the integrity of Jerusalem, the Holy City, as the birthplace of our faith, want to commend the State of Israel for the scrupulous care with which it has protected Christian places and people.

Taking note that, throughout history, Jerusalem has never been the capital of ANY people except for the Jewish people, we are struck by the fact that since the Six Day War, all people are free to worship in the place of their choice, unlike the situation that pertained during the period 1948-1967.

The unity of Jerusalem must be preserved at all costs; internationalization, an idea which has never worked in history, would not be a viable solution.

Dr. Arnold T. Olson, president of the Evangelical Free Church of America.

Dr. Harold J. Fickett, Jr., pastor of First Baptist Church of Van Nuys, Calif.

Dr. John F. Walvoord, president, Dallas Theological Seminary.

Dr. G. Douglas Young, president, American Institute of Holy Land Studies, Jerusalem.

Dr. Myron F. Boyd, member of Board of Bishops of North America, Free Methodist Church, Winona Lake, Ind.

Dr. John Warwick Montgomery, professor of History of Christian Thought, Trinity Evangelical Divinity School, Deerfield, Ill.

Jerusalem, Israel  
June 17, 1971

It should be understood that the signers speak in their own name and not necessarily represent organizations or institutions to which they are attached. - Evangelical Beacon, July 27, 1971



ROMAN CATHOLIC POSITIONS  
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THE REV. KARL RAHNER, ROMAN CATHOLIC THEOLOGIAN

September 24, 1971

Is Jerusalem part of Christian Dogma?

Once again the United Nations Security Council debates the status of Jerusalem. Once again the City of Peace is a city of controversy. And once again Jews will wonder what Christians really think about Jewish sovereignty over the Old City for the first time since the decades following the life and death of Jesus.

In the middle ages, Christian polemicists regularly proved that the Jews had been rejected by God, by pointing to the destruction of the Temple and the passage of Jerusalem into non-Jewish hands. Many Jews, hearing in their minds the echos of those old debates and recognizing how difficult it is to uproot the stereotypes of centuries, will wonder if, somehow, those old attitudes are not still around.

The Papacy has only intensified such rumination. Last May, the official Vatican publication, "Osservatore Romano," spoke of the "Judaization of Jerusalem at the expense of the non-Jewish population." Last June, the Pope spoke to the College of Cardinals about Jerusalem's "mysterious destiny" and called for the internationalization of the city. Why? Why had 20 years of Jordanian rule produced no such statement?

As a professional theologian, I felt that it might be possible to clear up one aspect of the problem: is control of Old Jerusalem a theological matter for contemporary Roman Catholicism? I therefore wrote to Fr. Karl Rahner, generally recognized as the greatest living Catholic theologian and the intellectual father of Vatican Council II. I asked him if the old notions about Jerusalem were to be found in modern Catholic literature and, more important, what his teaching on this topic was. His answer is as notable for his directness and lack of equivocation as it should be useful in clarifying the Catholic theological status of Jerusalem. And at the end of his letter, please note, he extends his discussion to the question of the status of the State of Israel as a whole. Fr. Rahner has given permission to publish his letter. The translation is by Henry Schwarzschild.



Eugene B. Borowitz:

In response to your question, I should like to make the following comments:

- 1) I have never given close consideration to the problem of the renewed sovereignty of Israel over the Old City of Jerusalem. I can therefore only make a few general remarks. For the same reason, I cannot point to the literature on this subject. I assume, however, that this literature, insofar as it exists, is referred to in the "Freiburger Rundbrief," with which you are surely familiar. It may also be appropriate to refer to Msgr. Oesterreicher's commentary on the declaration of the Second Vatican Council "Nostra aetate," in the second volume of the Council Commentaries, which are part of the Lexicon of Theology and Church, in order to understand the background of this question more fully.
- 2) I do not know what reasons might have prompted Pope Paul VI to support the internationalization of Jerusalem. I should have to restudy the relevant declarations, but I do not have them at hand now. I gather that you know them well. Among the reasons that are at least objectively possible I can think only of the desire for a peaceful compromise between Israel and the Arab states and the opinion that the "holy places" of Christianity could best be safeguarded in this manner. One may differ about the weightiness of these reasons, but they should be judged calmly and objectively. In any case, they do not in my opinion comprise a real theological problem.
- 3.) I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return. Christians once conducted crusades out of an historically conditioned mentality which is not, however, identical with the true nature of Christianity. After the crusades, Christians accepted the domination by Mohammedan peoples and states as a fact, without being prompted by their faith to undo that fact. I therefore do not accept the notion that Christians ought to oppose, on grounds of faith, the Israeli sovereignty over Jerusalem, especially since Christians are well aware of the ties by which the people of the New Covenant are spiritually connected to the Tribe of Abraham (Nostra aetate 4). I believe that Christian dogmatic reasons would be grounds for opposing this sovereignty only if there were a decisive objection on theological grounds to the very existence of a Jewish state (which sees itself as a political, not a theological, datum). But I am not aware of



such objections or of such a theological problem that Christians have intensively considered in theological terms.

(from Sh'ma, a journal of Jewish responsibility")

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ATLANTA, SEPTEMBER 10

The National Coalition of American Nuns today called for continuation of Jerusalem under Israeli control. In a statement issued by the Executive Council of the 2,000 member body, the Coalition opposed "any possible internationalization of the Holy City."

The statement continued, "Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained."

The National Coalition of American Nuns is organized to study, speak and work for social justice. Its Executive Council met in Atlanta during the Leadership meeting of Women Religious, September 5th-10th.

TEXT OF STATEMENT ON JERUSALEM BY EXECUTIVE COUNCIL  
OF THE NATIONAL COALITION OF AMERICAN NUNS

The National Coalition of American Nuns expresses strong support for the current status of Jerusalem under Israeli control. We oppose any possible internationalization of the Holy City. Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained.

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JUDAEO-CHRISTIAN STUDIES DIRECTOR ACCUSES JORDANIAN BISHOPS

by NC News Service - April 22, 1971

SOUTH ORANGE, N.J. (NC)--Jordanian bishops grossly misrepresented Israeli plans for Jerusalem in their recent letter to Pope Paul VI, charged the director of the Institute of Judaeo-Christian Studies here.

Msgr. John M. Oesterreicher, who heads the institute at Seton Hall University, said he found it difficult to ~~take~~ the bishops' accusations seriously, but felt compelled to issue a countering statement to clarify what he called the letter's "various falsehoods."

In their March 1 letter the Jordanian bishops urged the Pontiff to oppose Israeli plans for Jerusalem. They expressed fear that the Holy City would become a Hebrew city, with free access denied to Christians and Moslems, unless action were taken to preserve "its universal character unique and sacred to all mankind."

Signing the letter were Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin-rite vicariate in Amman; Melkite-rite Archbishop Sabe Youwakin of Petra and Philadelphia, who also lives in Amman, and Greek Orthodox Bishop Diodoros.

The three bishops told of building plans by Israeli authorities "on the hills in the outskirts" of Jerusalem and proclaimed that such a project would radically change the complexion of the Holy City.

Msgr. Oesterreicher said that their claim is like saying that modern building plans for the suburbs of Washington, D.C., "would deprive the White House and the area around it of their historic meaning."

The monsignor said that the bishops' "notion that the buildings to be constructed in the hills of Judea would turn the Old City into a 'suffering ghetto' sounds more like a feverish expression or a propaganda device than a considered judgment."

The bishops are not content, however, "with frightening Pope Paul and the world that there will be a new stream of refugees," Msgr. Oesterreicher said, adding:

"They also want him and us to believe that the 'Hebrew Belt' will make free access to the Holy Places almost impossible.



Their fears would have some semblance of rationality, if that 'Hebrew Belt' was a series of military fortifications or a row of police stations, and not a scattering of apartment houses.

"Whoever sold the bishops the idea that these dwellings will stop the free flow of pilgrims must suffer from an imagination run wild. What interest could the Israelis have in drying up so formidable a source of income as pilgrimages? As a matter of fact, the (Israeli) Ministry of Tourism uses every available means to encourage them."

Msgr. Oesterreicher said that "one could simply write off the bishops' predictions as highly emotional, did they not pass over in silence the fact that access to the Holy Places was greatly restricted under Jordanian rule."

Going further on the question of free access to Holy Places, once the Israeli building program is completed, the bishops asked the Pope: "Can we remain in silence confronted with such injustices and such an abuse of power?"

Msgr. Oesterreicher said he finds "such rhetoric totally unconvincing, not to say insincere."

"What I deplore most in their letter is not that the bishops are alarmists, which is bad enough, but that they pretend to sound the alarm in the name of Jesus," he added.

The bishops had written that "As Jerusalem is entirely and actually occupied by Israel, we feel that we are obliged--before God, before history, and before our conscience--to raise the voice of Christ...."

To this the monsignor responded: "May I be so bold as to remind the three bishops that Jesus, God's Word to all men, was a Jew, not a Jordanian. It is my hope, however, that in His all-embracing love, He will repeat over them the unique prayer: 'Father, forgive them; they know not what they are doing.'"

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PROTESTANT POSITIONS

L.I. BLACK CLERIC LAUDS ISRAEL:  
'HAS SOMETHING U.S. LOST'

by  
Charlotte Ames

LONG ISLAND PRESS, SEPTEMBER 24, 1971

Israel appears to be on its way to becoming the Promised Land, says a black Long Island clergyman.

The people there "have something we in America have lost -- the feeling of belonging and wanting to contribute to a great venture," is the opinion of Rev. Samuel R. Holder of Laurelton. "But we can recapture it. We must!"

How?--"First we have to conquer our fear of each other, then get to work eliminating our prejudices and then we can begin to change the face of our cities, working together to upgrade the standard of living of the less fortunate."

Rev. Holder, pastor of Dunton United Presbyterian Church in Ozone Park, is president of the Queens Interfaith Clergy Council. He was among 28 clergymen and college educators from throughout the U.S. chosen by the American-Israel Cultural Foundation for a study-tour of Israel aimed at better understanding between Christians and Jews.

He says he was unaware of any discrimination in Israel, and in fact "felt 100 per cent freer and safer than in America. There's scarcely any crime in Israel and people can safely walk the streets in the cities at night, something we here have lost the privilege of doing."

In most parts of Israel black people are a rarity, and there were times when young mothers apologized to him because their children were so curious, he being the first black man they had seen.

"I gathered that political leaders there welcomed black people but don't particularly want them living in group segregation, preferring them to be dispersed and integrated," he says. There is one community of black Jews, mainly from America, and, in Haifa, he visited the International Training Center for Community Service, where some 1,000 Africans and Asians and 500 Israelis



study nutrition and basic education together, the outsiders eventually returning to their homelands to teach others.

Perhaps the moment Rev. Holder feels most thrilled about was a meeting with former Prime Minister David Ben Gurion. "He told us that for 3,000 years the Jewish people throughout the world had been praying for the building of the Temple and now their prayers are being answered."

"Our most moving experience," he recalls when we climbed to Masada, the mountain citadel where in 72 A.D., rather than be captured by their Roman attackers the Zealot men slew their wives and children and then each other."

The group met with the mayors of many communities -- Beersheba, Nazareth, Haifa, among others; studied for ten days at the Hebrew University in Jerusalem -- "Intensive studies of the development of the State of Israel, biblically and historically, up to the present and looking to the future," visited holy places dear to men of many faiths; spent a day at the Immigrants Absorption Center of Haifa. There, he says, people live for several months after arriving in Israel, are schooled in its language and customs and learn technical skills so they can step right into a job.

"At the center I met an American Jewish scientist who left the U.S. with his family because his daughter was on heroin. They are happy there, and the daughter is working and enjoying life in a kibbutz--and off heroin."

Rev. Holder says he "never appreciated this earth of ours so much as after seeing the deserts out of which these remarkable people are creating cities.

"We need to have this same kind of dedication to our country and to improving our communities. They are doing what seems totally impossible, and if we shared our goods and our talents, if each of us sought to contribute as these people do, life here would be so much more meaningful for all of us."

He is impressed with the clean cities -- "You don't see trash and dirt in the streets!" -- and with the priority given to schools and education.

He believes that "Our society in America will become more decadent and end in total failure unless we eliminate dilapidated



school buildings, poor programming and lack of good teachers in black and other minority communities.

"Children must receive the best education possible to bring out their talents and constructively build our society."

He reports the Israeli people are "constantly improving their relationships with the local Arab people and improving their economic life."

"It's really unfortunate," he says, "that there is this apparent hate by many Arab heads of state for Israel, when you consider the fantastic job they have done. I'm convinced the same thing could be done in any part of the Mideast, but only if people will learn to rid themselves of religious and racial and national bigotry."

"From what I learned from both leading Israeli politicians and Arab leaders within Israel, the State of Israel makes technical and scientific skills available to those less fortunate, regardless of religion or race."

"I believe peace can come," he concludes, "but only if both sides negotiate together."

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#### CLERIC REPORTS ON ISRAEL

NEWARK SUNDAY STAR-LEDGER, OCTOBER 3, 1971

Peace must be restored in the Middle East before Israel considers the return of Arab lands seized in the six-day war, according to a prominent New Jersey clergyman who toured Israel for two months.

Rev. Paul L. Stagg, general secretary of the New Jersey Council of Churches, said Israel "must always maintain a military presence in the former Arab lands, even if they are returned to the Arabs."

"I doubt, however, whether Israel would give up the Golan Heights because the kibbutz in the valley just below would be an easy target for the Arabs."

Under Israeli occupation, the Old City of Jerusalem, where most of the religious shrines are located, is easily accessible



to persons of all faiths, he said, while under Arab control it was not.

"When it was proposed in the United Nations that Jerusalem become an 'international city' the Arabs partitioned it," he said.

After the implementation of the 1917 Balfour Declaration in 1948, in which Great Britain offered Palestine as a "national home for the Jewish people," the UN decided that both Arabs and Jews had an equal claim to the area.

"The Jews, he said, "accepted this decision, but the Arabs never did."

In reference to the Arab refugees who fled Israel after the war, Rev. Stagg asserted, "they fled because of Arab propaganda, not Israeli persecution.

"The Arabs in Israel are living better than before the country became a nation in 1948. They have better homes, food and education. The same Arabs who were in control of villages within the Israeli borders before the 1967 war are still in control of them today."

Israel, he believes, has no desire to be an occupying power. "The country's real desire is to affirm the lives of the Arab people within its borders as well as its own."

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ECUMENICAL AND INTERRELIGIOUS POSITIONS

Statement of Concerned Christians  
Adopted at Emergency Conference  
on Jerusalem and Israel

As Christians concerned about peace and justice for all in the city of Jerusalem, we wish to take issue with recent statements in the general and church press which speak of the "Judaization" of the Holy City and the "suffocation" of its Christian and Muslim population. These statements also call for the "internationalization" of the entire city as a remedy for these alleged evils. Our purpose is to contribute to the debate provoked by these statements. Considerations we believe to be essential to a full and accurate perspective on these issues.

Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to "suffocate" the Christian and Muslim population. While we are concerned about the sacred character of the City, we believe that this housing is sufficiently removed from the holy places to avoid the charge of diminishing the sanctity of the City.

We believe, further, that the claim that the Christian-Arab population is diminishing in Israel is incorrect. Since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled. The trickle of Christian emigration has not affected this upward trend. In Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years. The question of emigration should be judged in contrast with the actual exodus of many Arab Christians from Arab countries, particularly from Lebanon and Egypt.

It is apparent to us that internationalization of the entire City of Jerusalem is no longer a viable solution to the problem of conserving the peace, security and sacred character of the City and its Holy places. Since both Israel and Jordan are adamantly opposed to the plan, it is unworkable. Further, the



behavior of the government of Israel with respect to the Holy places has been exemplary. It has achieved the main purpose of internationalization, which is to provide protection and free access--the chief goal of religious groups--and therefore must be considered a political rather than a religious concern. We recall with regret that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their holy places during the Jordanian administration of the Old City. The same can be said about the desecration of cemeteries and synagogues during this period.

Should Jerusalem be internationalized at this point in history? The internationalizing body (the United Nations) now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism, or Islam. Internationalization has never worked and the world has had its fill of divided cities. Both alternatives, internationalization and division, are undesirable.

There are many other possible formulas, short of internationalization of the city, which would better serve the aim of protecting the holy places. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area.

We are encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab civic leaders for special jurisdictional arrangements over the holy places and in Arab areas of Jerusalem. On the other hand, we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel.

The signers of this statement speak in their own name and do not necessarily represent organizations or institutions to which they are attached.



## Signatories:

Rev. Karl Baehr  
Garden City Community Church  
Garden City, N.Y.

Mrs. Claire H. Bishop  
Editor of Jesus and Israel

Father John G. Donohue  
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Dr. A. Roy Eckhardt  
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New York City

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STATEMENT BY PROF. FRANKLIN LITTELL, CHAIRMAN OF "CHRISTIANS  
CONCERNED FOR ISRAEL" AT PRESS CONFERENCE ON JERUSALEM,  
JUNE 10, 1971, NEW YORK CITY

Four years ago the relationship between Christians and Jews suffered a severe shock. Just twenty-five years after the destruction of European Jewry a "Second Holocaust" was threatened: for the third time in two decades the Jews of Israel were facing a massive assault, announced on enemy radio and in battle commands as a Holy War to kill the Jews. By a providential combination of courage and fighting skill, that disaster was averted.

But when the little nation was saved, Jewish leaders realized with grave emotional and intellectual shock that with 1/3 of the world's Jewish population already murdered in Christendom another major sector might have been wiped out in a Muslim jihad without any significant action by the United Nations to prevent it. Worst of all, where some of us sat -- after forty years of apparently meaningful interfaith discussion and cooperation -- the crisis was met by a thunderous silence in the churches. Such was the apparent lack of concern in the Christian churches! A statement even appeared under date of 7 July 1967, in the name of the General Board of the National Council of Churches, which talked of the continuing tensions in the Middle East without even mentioning any of the most important factors: 1) Christendom's guilt for the Holocaust, 2) The prostitution of Islam in the threatened crusade against the Jews, 3) The Soviet Union's complicity in the attack, through heavy financing and arming of the aggressors.

Today the public is more aware, after the show trials in Russia, of the way in which Marxist governments are tied up with political



anti-Semitism. But to some of us, who are Christians -- and not Marxists or Muslims -- the moral insensibility and theological wrong-headedness of the churches has focussed attention. Since the "Six Day War" there have been several striking developments, indicating how a growing number of people of the churches is aware that our whole understanding of the relationship of the church to the Jewish people must be changed.

There is the Wayne State University Project on the Church Struggle and the Holocaust, now going into its third year of research and writing among Christian and Jewish scholars of different academic disciplines. Men like Eberhard Bethge, William Niemoeller, Emil Fackenheim, Eli Wiesel, John Conway, Gordon Zahn, Uriel Tal, etc. are working together in this effort to master the lessons of the recent past. There is the Seminar on the Holy Land in American Thought and Literature, jointly taught by Prof. Robert Handy of Union Theological Seminary and Prof. Moshe Davis of the Jewish Theological Seminary. There is a very vigorous Working Party of 10 Catholic theologians and 10 Protestant theologians, under the aegis of the National Conference of Catholic Bishops and the National Council of Churches, going into its third year of work; the theme - "Israel: the People, the Land, the State." Within the last six months several hundreds have joined a movement -- "Christians Concerned for Israel"-- which reflects a growing consensus among Christians that just as Anti-Semitism is the litmus test to identify emerging police states, so hostility to Israel is the specific sign of the rejection of Holy History by the Gentiles. For over a century - and especially in the Left Wing and Right Wing Extremism of different parts of what was once blandly called "Christendom" -- the most cruel blows borne by the Jewish people and the Church have come from renegade Jews and apostate Christians.

We might mention other signs of a recovery: the number of rabbis teaching in Catholic and Protestant seminaries and graduate schools of Religion ... the plan to add a resident Jewish scholar to the staff of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, and so on... I think it is safe to say that the various Christian initiatives share certain common convictions.

1) that the Holocaust was the major event in the recent history of Christianity - and not just a misadventure of Jews;



2) that much Christian teaching about the Jewish people has been wrongheaded, indeed wicked, and that we must learn to think and act rightly on this front at the same time Catholics and Protestants are learning -- after four centuries -- to think and act as fellow-Christians;

3) that the Church needs the Jewish people for several imperative reasons -- to keep us from the "cheap grace" (Bonhoeffer) which is tossed around when God's Law is not taken seriously, to keep us from anti-historical and speculative heresies, to teach us in many ways to honor the covenant of fathers and sons;

4) that the renewal of the spiritual life of the Jewish people, so soon after Hitler's victory over European Jewry and the slumbering conscience of Christendom, is irrevocably tied to the rebirth of Israel as an historical nation.

We believe that the enemies of the Jewish people -- who are also the enemies of the Christian faith, although not usually recognized as such so quickly -- must be confronted by confessing Christians. After Auschwitz, there is no place for balcony-sitters on this issue! The threats to Israel's existence are both overt and covert, of open attack and subtle infiltration and corruption -- in the pincer play which we now know so well from studies of anti-religious policies in the Third Reich and the Soviet Union and in the attacks on Israel since 1948.

Most unhappily, church organs and agencies have not always been immune to skillful manipulation by agents of Communist and/or Arab League propaganda -- not to mention the wretched rise of fascist-type Anti-Semitism in the back woods of American church life. Recently there has been a mounting campaign to isolate Israel from friends, and to remove from her by indirect means and the pressure of public opinion what could not earlier be won by military attack.

This campaign has focussed on the issue of "internalization" of Jerusalem and "recovery" of the Holy Places. A few days ago an Emergency Conference was held in New York, bringing together Catholics and Protestants of distinction from all over the country, and a Statement was prepared for the guidance of the people of the churches. We present it to you now with no illusions as to our own infallibility, but with consciences now schooled in the certainty that in such a situation of all sins indifference and silence are the worst.



### Houston Group Voices Christian Concern for Israel

On Wednesday, June 30, an ecumenical group met at St. Francis Episcopal Church to discuss the present urgent need for Christians to express their concern for Israel.

Recalling the horrors of the Nazi Holocaust and the continuing threats to the survival of Israel, the ad hoc group decided to seek affiliation with the national organization of Christians Concerned for Israel. Organized four months ago in the eastern U.S.A., Christians Concerned now numbers 300 members under the chairmanship of Dr. Franklin H. Littell, head of the Department of Religion at Temple University in Philadelphia.

Recently an emergency meeting of Christians Concerned met in New York City, later issuing a statement in support of the reunification of Jerusalem under Israeli jurisdiction. After discussing the position taken by the national group, the Houstonians issued the following statement:

We appreciate the recent statement of Christians Concerned for Israel, and we commend the thrust of their recent news releases. Today it is particularly imperative that Christians speak out, voicing their concern regarding the great dangers which continue to threaten the well being, even the very existence of Israel as a free, sovereign state.

We commend Israel for having made Jerusalem available to worshippers of all faiths. Therefore, we see no religious need to internationalize the city, nor do we consider internationalization a practical solution for political difficulties.

We are deeply afraid that this proposal to internationalize Jerusalem - with its strongly prejudicial overtones - will be used by some to obscure the primary issue, which is the right of Israel to exist as a sovereign state.

At this time, we call on all Christians in the community at large to join with us in expressing this concern. Anyone wishing to become a member of the Houston group is urged to contact Mr. Philip Libby At the local office of the National Conference of



## Christians and Jews. (228-5081)

The meeting was called by Sister Ann Gillen, Co-ordinator of Project Awareness, and Mr. Philip Libby of the N.C.C.J. Other members at the meeting included: Rev. Warren Dicharry, Rector of St. Mary's Seminary, already a member of the national Christians Concerned organization; Rev. Benedict Ashley, Research Professor at the Texas Medical Center Institute of Religion; Rev. Cal Rutherford, St. Francis Episcopal Church; Rev. Michael Falls, Palmer Memorial Church; Rev. Bryant Young, St. Stephen's Methodist Church; Rev. John Craig, Central Presbyterian Church; Dr. Lee Porter, First Baptist Church of Bellaire; and Judge Woodrow Seals, Chairman of the Board of Christian Social Concerns for the United Texas Methodist Conference.

The signers of this statement speak in their own names and do not necessarily represent the organizations or institutions to which they are attached.





CHRISTIAN PRESS REACTIONMIDDLE EAST - VATICAN'S VIEW

by

Father John B. Sheerin CSP

Catholic Northwest Progress (June 11, 1971)

The already complex situation in the Middle East has been further confused by a very disturbing editorial in the Osservatore Romano of March 22-23. The editorial claims that the cause of peace in the Middle East has been harmed by Israeli efforts to bring about a measure of urban renewal in Jerusalem. The editor says that this is being done "at the expense of the non-Jewish population."

Why has the Vatican daily paper chosen to stir up this controversy at this time? The precipitating cause was undoubtedly a letter sent by three Catholic bishops in Jordan urging the Pope to oppose Israeli plans to redevelop the holy city by means of high-rise apartments and other new housing. "Thus, through the fanaticism of a people and its chiefs, the old Zionist dream is to be realized: to make of Jerusalem the exclusive center of the rallying of the Hebrew nation and the capital of Israel." The bishops warned that Christians would be encircled in "a suffocating ghetto" and the Christian holy places would become "museums."

I had never previously heard of bishops in one country protesting to the Pope about urban redevelopment plans in another country. Yet as I read the news dispatches about the bishops' protest, I said to myself: "Here we are again. We have been here before." During Vatican II in the 1963 session, bishops from Arab countries demanded the withdrawal of the Jewish declaration. Notable among them were Cardinal Tappouni, Patriarch Maximos IV and Patriarch Stephen I. In the 1964 session, opposition to the Jewish text narrowed down to Cardinal Tappouni who spoke in the name of all the bishops of Arab countries, demanding the text be dropped. In the 1965 session, (cf. Rene Laurentin's commentary on the Jewish declaration, Paulist Press). Arab diplomacy had an opportunity to intrude into the theological discussion of the term "deicide," the upshot of which was that the text was slightly modified.



More suprising than the Osservatore's (and the bishops') non-placets on high-rise apartments in Jerusalem were the editor's remarks on the "internationalization" of the holy city. He declared that Vatican policy favors "internationalizing" Jerusalem, basing his opinion on a talk recently given by Pope Paul in St. Peter's Square. The Pope said that "We have a grave right and a grave duty" to safeguard the holy places of Palestine, the continuing Christian presence there and "the statute of Jerusalem." This statute formulated the 1947 UN plan for internationalizing the city.

I think I am safe in saying that the common impression among Catholics in recent years has been that the Vatican had abandoned "internationalization" as impracticable. On numerous occasions Pope Paul had, with seeming deliberateness, refrained from using the word "internationalization" and it is noticeable that he did not use the word in the March 14 address. Nor has he registered any protest to the effect that the Israelis have been barring access to Christians to the holy places.

What could possibly have induced the Pope to shift his position? Some say that Spain and France, being pro-Arab, have influenced the Pope to shift position. This seems most implausible as the Pope is very much aware of how American Catholics would feel about allowing Russia to get a foothold in the holy city, which would be almost inevitable under a UN plan of internationalization.

The NCC release says "Israeli government officials are increasingly worried by--and irritated at--what they see as the Vatican's developing pro-Arab, anti-Israel policy." American Jews are equally disturbed, especially in view of the extremely good relations now existing between Catholics and Jews in the US. All we can do is to let our Jewish friends know that Osservatore Romano is not an official publication of the Holy See and that we Catholics await as eagerly as Jews a clear statement of the official position of the Holy Father on "internationalization."

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A CATHOLIC REVIEWPOINT

## ISRAEL AND JERUSALEM

Editorial comments by A.E.P. Wall

The Catholic Review, April 16, 1971  
Baltimore, Md.

Jerusalem, the holy city, continues to be not only a center of struggle but an object of struggle.

Israel, which controls the city, has stirred dismay throughout much of the world because of plans to build housing units in areas captured from Jordan. The U.S. Department of State has criticized the housing plans because the status of the city remains unsettled. U Thant has charged that the housing project violates United Nations Security Council resolutions. Objections have come also from those who believe that the housing project is inappropriate in terms of the beauty, and the special character of Jerusalem.

The project is not without its critics within Israel, and it is to be hoped that the Israeli government will act swiftly to review plans that do not appear to harmonize with the unique nature of Jerusalem.

While it is not possible for outside observers generally to support a poorly-conceived housing project, it should be possible to understand Israel's feelings about its capital city. An Israeli sees no more reason to internationalize Jerusalem than to internationalize Washington, Rome or Cairo. There are about 200,000 Jews and about 70,000 Arabs in Jerusalem.

Both L'Osservatore Romano and L'Osservatore della Domenica have recently published criticisms of Israeli positions on Jerusalem.

It might be more useful to the cause of brotherhood, which is so closely related to the cause of peace, for the Vatican and Israel to exchange formal diplomatic recognition. Normal diplomatic conversations between the two could produce not merely a happier frame of mind than can result from editorial criticisms, but they could lead to a discovery of much wider areas of cooperation.

There is absolutely no reason why normal diplomatic relations, one of the marks of a civilized society, should work against



the interests of Arab Christians, as some seem to fear. Quite to the contrary, those interests might be served far better.

There is today, as Prime Minister Golda Meir said earlier this month, "complete freedom of access" to all holy sites in Jerusalem for members of all religions. This was not true before the Six-Day War in 1967. As Mrs. Meir observed, the world "remained silent for 19 years, while Jordanian authorities prevented access to Jewish holy sites in the Old City of Jerusalem."

It is vital that Christians ponder not only the open persecutions that have brought pain and death to Jews by the millions, but that recognition be given to the special threats and insincerities of modern times.

There is talk today about creating a United Nations force, or some other international force, to preserve the peace of the Middle East. But Israel does not need a long memory to recall that only four years ago the United Nations Emergency Force was recalled from Egyptian territory along the Israeli border the instant Egypt demanded it.

Israel has never known secure frontiers or friendly neighbors. History gives the Jewish people reason to be cautious about the assurances of others, and history requires Christians to help remove the cause of that caution.

Neither political fervor, economic considerations nor sectarian interest should permit words or actions that have even the appearance of prejudice or hypocrisy.

\* \* \* \*

#### WAR, PEACE AND RELIGION

The Catholic Review, April 16, 1971  
Baltimore, Md.

Emotions run high, and so do anxieties in the Middle East today. It is essential that the Church stand well above nationalistic influences in its support of peace with justice.

Clergymen in many parts of the world have prayed for the success of the armies of their homelands. During World War II, prayers were offered in Germany for an Axis victory even while they were being offered in Britain for an Allied victory.



It is possible for a priest, a bishop, a minister, a rabbi, to identify so strongly with a patriotic cause that he feels free to seek the institutional backing of his religion.

Three bishops in Jordan have appealed to Pope Paul VI to take a position on the Jerusalem question that would, in fact, favor Jordan. The three are Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin rite vicariate in Amman; Melkite rite Archbishop Sabe Youwakim of Petra and Filadelfia, who also lives in Amman; and Greek Orthodox Bishop Diodoros.

In voicing their criticism of an Israeli housing plan for Jerusalem (see our editorial above) the three bishops wrote these unyielding words to the Pope:

"Thus, through the fanaticism of a people and of its chiefs, the old Zionist dream is to be realized: to make of Jerusalem the exclusive center of the rallying of the Hebrew nation and the capital of Israel."

The bishops went on to speak of a "Hebrew belt" and to warn that Christians would be encircled in a "suffocating ghetto," terms that hardly point the way to brotherhood.

There is little doubt that the three bishops are convinced that they are serving broad and lasting interests in their appeal to the Pope. In fact, however, they make it more awkward for the Holy See to seek peaceful solutions in a dispassionate and impartial way.

\* \* \* \*



The Pilot

Boston, May 1, 1971

To the Editor:

Having just returned from a three-week visit in Israel, I am compelled by what I saw and heard there to take very strong exception to most if not all, of what Rev. Joseph L. Ryan has to say on page 12 of the April 24 issue of THE PILOT.

The article fails substantially to prove anything at all about Israeli bias; it does perambulate from one reference to another and from one quotation to another, but there is, therein, no essentially honest facts from which one can conclude that "the Israeli government is engaged in discrimination and injustice against Moslems and Christians."

Father Ryan's use of the syllogism is very badly handled in the conclusions he reaches from the meeting of Pope Paul and Marshal Tito in spite of the fact that we of long memory can quite agree that the latter is an authority on aggression. We, of Roman Catholic persuasion, have come to expect much better rhetoric from Jesuits, but, frankly, Father Ryan's article is very bad propaganda and I wonder to what degree his views are slanted by his former academic position at Al-Hikma University in Baghdad.

A Spanish Catholic guide in Nazareth paid tribute to the efforts of the Israeli government in their use of world-wide contributions for purposes of remodeling the Church of Anunciation there. It appears that the government is administering the archaeological excavations beneath the edifice as well as supervising the magnificent mosaic art in the Church of the proper three levels above. Were that things were going so well in the Church of the Holy Sepulcher in Jerusalem, where for many decades, I understand, Christian denominations have been unable to get together on necessary shoring of the structure.

It was a distinctly rewarding religious experience to have been able to attend the High Mass at the Holy Sepulcher on Palm Sunday. Isn't it true that during Jordan's occupation of Jerusalem, I would not have been permitted to do so? Isn't it true that Christians had access to this holy place



only at Christmas time? And in addition, also, in the area of religious tolerance, isn't it true that Arabs in Israel are not even now permitted to pilgrimage to Mecca? The restriction is not the Israeli government's. What is true is that the Roman Catholic Patriarch of Israel could hardly be more harassed by the Israeli government than he was by Coptic Egyptian Christians on Palm Sunday morning. The Coptic's Services to the rear of the tomb of Christ were conducted concurrently with ours and the cacophony, however devout, was certainly, if not deliberately, an interruption of the Latinum ritual.

I have many reservations about Christian shrines in the Holy Land. I very much wish that I did not see so many things that I did see. It is imperative on Christians to get their own house in order. The threat is in no way from the Israeli government, the threat, rather is from within. But I want to add and very strongly, that the Roman Catholic administration of religious matters here is in the very good hands of Franciscan monks and with their performance, I have no argument whatsoever.

The Judaization of the Holy City of Jerusalem is becoming popular phraseology and Father Ryan impels himself to its use. The terminology refers to no new plague among the species. I feel it refers to the new housing units in E. Jerusalem, required by the expansion in the population of Jerusalem. These new apartment houses are in good taste, made of Jerusalem stone and modern in their functional usefulness. They are on the outskirts of the city, nowhere in juxtaposition to the Holy City, and are of concerned interest to the growth and development of the city. The new housing is consistent architecturally with the new Hebrew University, the new government center and the Knesset (the Israeli House of Parliament). All of this new construction is merely the reflection of a new vitality in the Middle East--a vitality which may very well lift not only Israel but its neighbors as well into a new era of social and economic tranquility. Let us Christians prayerfully hope that this is so. The Jews against great odds and with the sweat of their brow have built what they have and deserve no less.

Louis Murray,  
Ashland



August 29, 1971

Rabbi A. James Rudin  
George E. Gruen

FO-ISR

I have just received your memo of August 16 which was apparently delayed by the postal slowdown here. A good book that deals with Jerusalem and the holy places both historically and in the modern period is Christianity in the Holy Land: Past and Present by Saul P. Colbi, published by Am Hassefer, Tel Aviv 1969. I am sure the Zionist archives have a copy if we do not. In any case, I am sending the personal copy I bought here under separate cover by airmail. Enclosed herewith is the bibliography at the back of this book, but I would appreciate it if you did not let it leave your office as I will need it when I return.

Other good sources in English are The Struggle for Palestine by Professor J.C. Hurewitz. Our library has a copy. It was published around 1950 and covers the development of the Yishuv and is the objective analysis of the political problems. You already have Elihu Lauterpacht's Jerusalem and the Holy Places. Two other books in English that you surely are aware of are Jerusalem - Sacred City of Mankind: The History of Forty Centuries by Teddy Kollek and Moshe Pearlman, and a History of the Holy Land edited by Michael Avi-Yonah, both issued by Steimatzky in Israel but also available, I would think, through an American publisher.

A detailed historical analysis is contained in the Doctoral Visitation on Jerusalem by Eugene Bovis. It goes from the middle of the last century up through 1968. It is being published by the Hoover Library in California and was originally scheduled to be issued in May, but the last word I had before leaving the States was that it would be out around September.

I hope this comes in time to be of some use to you.

By the way, I did request in a memo about a month and a half ago that you share with me here any material on Jerusalem being issued by your department, such as Rabbi Tannenbaum's statement to the House Foreign Affairs Committee, about which I only learned from Jerry Goodman's memo. I presume that the postal delay is the reason I have not received any of this material.

GG:n1

cc: Hanna Desser  
Marc Tannenbaum ✓  
Amiel Ungar

Dr. Gruen had to leave for a meeting and as he wanted this memo rushed off to you he has to proofread it.



ראס העיר  
رئيس البلدية  
MAYOR OF JERUSALEM

August 30, 1971

Mr. Gerald Strober  
Consultant  
Interreligious Affairs Department  
The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022

Dear Mr. Strober:

May I apologize for the delay in answering your letter of July 13.

I understand that you are in touch with the Israel Government offices concerning information and material on Jerusalem. I am afraid that I myself am not in a position to undertake the writing of papers on suggestions regarding the status of the city. The major share of my duties as mayor have to do with the running of the city and not with the policies, which are the responsibilities of the government.

I would like, however, to voice a word of warning that in fact no one speaks seriously of internationalization of Jerusalem any longer. Once an issue such as this is "dead" it seems to me as though it is not a good idea to revive it even by an academic exercise.

I have made my general opinions known often enough - the gist is that nobody wants to divide Jerusalem physically again; Jerusalem will remain the capital of Israel; and that we need to find a way whereby autonomy can be given to various communities so that they may run their own affairs - a system of separate boroughs under an overall city council may be one way. I believe that by living together, side by side, getting to know each other and thereby respecting each other's traditions and culture, will help create the atmosphere necessary to stimulate a thriving, peaceful city in which all communities can participate and contribute to the life therein.

I am sorry that I cannot find time to write at greater length.  
With kind regards, I am,

Yours sincerely,

  
Teddy Kollek





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מועצת בתי הכנסת באמריקה

June 18, 1971

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The Most Reverend Joseph L. Bernardin  
General Secretary  
U.S. Catholic Conference  
1312 Massachusetts Avenue, N.W.  
Washington, D.C.

Dear Joe:

I appreciated your suggestion at the last meeting of our Interreligious Committee of General Secretaries that I submit to you a memorandum concerning recent statements on the subject of Jerusalem that have come out of the Vatican, particularly the March 22-23 editorial in "Osservatore Romano," which, in my estimate, threaten seriously to disturb the very fabric of that which Jews and Catholics are trying to create here in the United States and elsewhere in the world.

I should make it clear at the outset that as profoundly as I disagree with the support of "Osservatore Romano" for the internationalization of Jerusalem, that is not the subject of this communication. While I am convinced that neither the security nor the sanctity of Jerusalem would be enhanced by the presence of Soviet and other troops, this is a question of governmental policy and international diplomatic precedent which those who have the power and the responsibility will deal with.

I am, however, deeply concerned with the rhetoric of the editorial in "Osservatore Romano" and the misinformation it contained. That this editorial, which has been spread widely throughout the world, has caused damage to that Catholic-Jewish understanding for which we are laboring is already evident from the exchange of harsh letters to the editor in the Catholic and Jewish press in the United States.



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June 18, 1971  
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The Osservatore editorial charges that the "minority communities" in Jerusalem "feel today menaced in their existence and development by a policy which seems to aim at their slow suffocation." It speaks of "the Judaization of Jerusalem at the expense of the non-Jewish population."

It is clear from reports that have appeared in the general press as well as in the Catholic press that the "Osservatore Romano" editorial was instigated by an appeal that was sent to Pope Paul VI by three Jordanian bishops (April 8, 1971 issue of U.S. Catholic Conference Documentary Service).

'Christian' Sources of Information

Before dealing with the contents of the editorial, I think a word about the Jordanian bishops is very much in order. At least two out of the three, Bishop Diodoros (Greek Catholic) and Bishop Naamath al Samaan (Catholic Latin Rite), were among the signatories to a statement in August of 1969 which accused the Government of Israel of deliberately setting fire to the Al-Aksa mosque in Jerusalem. In a statement sent to the Vatican and published in the Jordanian newspaper, Al Dastur (August 21, 1969), they charged that the man who was arrested by Israeli authorities for having set the fire (as you may recall, a mentally deranged Australian Fundamentalist sectarian) was in reality a Jew who was part of a dark Jewish conspiracy against Muslim shrines. (A full text of the Jordanian Bishop's statement is enclosed.)

Bishop Diodoros further declared, "It is not unlikely that they will lay fire to the Church of the Holy Sepulchre and claim it the result of a short circuit" (Al Dastur, August 22, 1969). Similarly Latin Bishop Al Samaan declared that "what happened today to the Al-Aksa mosque will happen tomorrow to the Church of the Holy Sepulchre (Al Difaa, August 29, 1969).

The lack of decency and fairness of these statements, their naked incitement to religious hatred, is sad and distressing. What is far more distressing, however, is that "Osservatore Romano" and others within the Vatican eagerly accept information from these bishops about Israel's behavior in Jerusalem and its treatment of Christian Arabs. That editorials in "Osservatore Romano," widely reported in the United States and elsewhere in the world should be



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inspired by this kind of "Christian" information must be a cause of profound concern to Jews and Christians alike.

#### Population Changes

As to the actual facts about the Christian population of Jerusalem, the great irony is that the really radical changes in the situation of Jerusalem occurred between 1949 and 1967, when the Old City was under Jordanian occupation. It was then that the Christian population dropped from 25,000 to 10,000. It was also then that Jews, whether from Israel or anywhere else in the world, were denied access to their holiest shrines. It was then that all but one of the 35 historic Jewish houses of worship in the Jewish Quarter of the Old City were wantonly destroyed. The synagogues were razed or pillaged and stripped, and their interiors used as stables and hen-houses. It was then that the ancient Jewish graveyard on the Mount of Olives was desecrated, and tens of thousands of its sacred tombstones torn up and used as building material in Jordanian military installations, including latrines.

During this entire period, there was not a single editorial in "Osservatore Romano"--neither on the subject of a drastically diminishing Christian population, nor on the wanton desecration of Jewish shrines.

I might add parenthetically that during this entire period, the Security Council of the United Nations also found itself tongue-tied.

In contrast to the emigration of over 14,000 Christians from Jerusalem during the period of Jordanian occupation, there has been a drastic drop in emigration since 1967. At the end of 1967 there were 11,000 Christian residents of Jerusalem, and today some 11,500.

The overall Christian population of Israel has tripled since the establishment of the state. A small trickle of emigration from Israel continued--as does a small trickle of Jewish emigration. But as the editors of "Osservatore Romano" must surely know, Christian emigration from the entire Middle East has been a consistent phenomenon of the 20th century, and has involved all of the countries of the region. Part of the reason for this is the attraction of comparatively affluent "diaspora" Christian-Arab communities in the United States and elsewhere. The Greek Orthodox community in Egypt, which only a generation ago numbered 100,000, has been reduced to less than 20,000. There has been a very substantial



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emigration of Christians from Lebanon. The same is true of Jordan and of other Middle Eastern countries.

To attribute the trickle of Christian emigration from Israel--which is taking place against a background of similar or far larger emigration from Arab countries--to Jewish malevolence is therefore nothing less than malicious slander.

#### The Housing Issue

It is in no way a detraction from the sacred character of Jerusalem to observe that the city is more than a collection of holy places. It is a living and breathing entity, a human community engaged in the business of everyday life. As such, it is expected to grow, as all living cities do in this day and age. As such, it is also subject to the complexities and agonies of modern urban life which affect all metropolitan areas.

The development of Jerusalem, again, like all other cities, has two aspects: urban renewal and slum clearance on the one hand, and outward expansion on the other. In the case of Jerusalem, this must occur with a special regard for the preservation of the historic character and beauty of the city.

That is why at the initiative of the Mayor of Jerusalem, a special Jerusalem committee was formed to act as an advisory board to the municipality and other bodies concerned with the present and future of Jerusalem. Composed of architects and social scientists, theologians and historians of all faiths, the committee is an expression of Israel's recognition of the legitimacy of the universal stake in the Holy City.

To improve the standard of living and sanitation within the Walled City, the municipality has engaged in slum-clearance work, with residents receiving either financial compensation or alternative housing within the municipal jurisdiction, so as not to alter the demographic balance. Less than 500 families have been relocated under this plan, including squatters who had occupied the ruins of the Jewish Quarter of the Old City. It should be noted that the Jordanian Government had similarly--prior to 1967--begun a slum-clearing program in the Old City, relocating the families involved in the village of Anata.



The municipality is also encouraging the development of new housing in new neighborhoods. These projects do not involve the Judean Hills, Jerusalem's classic backdrop. The bulk of the new building is to take place in the Western city. Whatever one may think of their aesthetic character--and there is much about the aesthetics of Western Jerusalem that some people find considerably less than inspiring--it is clear that building projects on the outskirts of Jerusalem do not affect the sacred character and universal vocation of the Old City.

It would of course be silly to suggest that Jerusalem's slum-clearance projects and urban development plans are absolutely without fault and do not result occasionally in injustices. But if such faults and injustices exist, they are no more the result of mischievous intentions than mistakes and injustices to be found in all other urban development programs throughout the world--whether in Rome, New York, or Cairo.

#### Special Status of Jerusalem

I have already indicated that the State of Israel recognizes the special universal character of Jerusalem and welcomes the international interest in the city and its holy places. The following statement by Foreign Minister Eban, from a note to the Secretary-General of the United Nations (April 4, 1968, U.N. Document S/8567) is representative of numerous formal declarations on the subject by the Government of Israel:

"While I have spoken of Jerusalem's special and unique place in Israel's history, we are deeply aware of the universal interests which are concentrated in the city. The equal protection of the holy places, and houses of worship; the assurance of free access to them; the daily intermingling of Jerusalem's population in peaceful contact; the removal of the old military barriers; the care of ancient sites; the reverent desire to replace the old squalor and turmoil by a harmonious beauty--all these changes enable Jerusalem to awaken from the nightmare of the past two decades and to move towards a destiny worthy of its lineage. I reaffirm Israel's willingness, in addition to the steps already taken for the immunity of the holy places, to work for formal settlements which will give satisfaction to Christian, Muslim and Jewish spiritual concerns.



Israel, unlike previous governments in the city, does not wish to exercise exclusive and unilateral control over the holy places of other faiths. Accordingly, we are willing, as I stated to you on 10 July (A/6753), to work out arrangements with those traditionally concerned, which will ensure the universal character of the Christian and Muslim holy places and thus enable this ancient and historic metropolis to thrive in peace, unity and spiritual elevation."

#### The Jewishness of Jerusalem

What is probably most disturbing in the "Osservatore Romano" piece is the implied appeal to religious prejudice when it speaks with alarm of the "Judaization of Jerusalem." The fact is that Jerusalem is not only now, but has been from time immemorial, a Jewish city. It is as a Jewish city that Jerusalem first acquired its universal quality--as the place of David and Solomon, of the Hasmoneans, and as the site of the First and Second Temple. For many generations now, the Jewish population has been the largest in Jerusalem. The Encyclopedia Britannica lists the Jewish population of Jerusalem for 1844 as numbering 7120, compared with 5000 Moslems and 3390 Christians. By 1896 the Jews were an absolute majority in Jerusalem--28,112 out of a total of 45,420. In 1948 there were 100,000 Jews compared with 40,000 Moslems and 25,000 Christians in Jerusalem.

This is not to say that the heterogenous nature and the legitimate rights of other communities in Jerusalem are to be compromised. All the plans and projects affecting the city of Jerusalem have as their basis certain demographic statistics which posit that the current ratio of Jewish to non-Jewish residents would remain essentially the same in the foreseeable future. Thus the figures projected for the year 1985 in the City of Jerusalem are 400,000 residents, of which 295,000 are Jewish and 105,000 non-Jewish--approximately the present ratio. For the entire metropolitan area of Jerusalem and environs the ratio is seen as altering somewhat in favor of the non-Jewish population:: in 1985, 330,000 Jews to 270,000 non-Jews, and in the year 2010, 455,000 Jews to 425,000 non-Jews



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The world religious communities of all three faiths--Christian, Muslim and Jewish--are deeply involved in the Holy Land. It is precisely for this reason that reckless charges that life is intentionally made difficult for the "minority communities" there are bound to have deleterious effects on the relations of the various communities everywhere. That there are difficulties in every situation concerning human beings in all parts of the world is certainly true. But the exaggeration of such problems out of context is greatly damaging to both truth and love.

I hope that this memorandum, written not in anger or recrimination but out of deep respect for our developing relations in the United States and elsewhere, will enable you to interpret our concerns to appropriate authorities of the Roman Catholic Church.

Sincerely yours,

Rabbi Henry Siegman  
Executive Vice President

HS:tw





Mark:

In view of all negative and hostile slogans about jewdifying Jerusalem, and due to the changing of its character by governmental and municipal activities - a brochure is being put together, which is intended to list all facts and figures about "Jerusalem from day to day". These facts should prove, that the different denominations can develop and even flourish side by side within a climate of freedom of worship, spiritual and cultural freedom, while even the standard of living may rise in the city.

The document that I am sending you here is but a draft, which was submitted to us for our remarks and suggestions for additions and deletions. It is - I have to point out - classified, and will not be circulated, before Jerusalem gives it the final shape. I know that the text may be of use to you even in its present form, and also that I can count on you to handle these papers with the due discretion.

I shall be spending next week in the city, and am looking forward to hearing from you, what you may still need, how "your paper" is progressing etc.

Shabath Shalom,

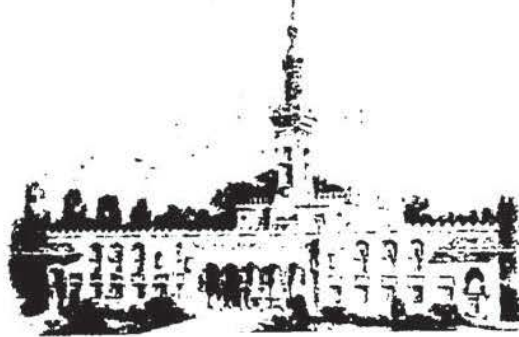
N.-Y. July 9th, 71.

Jacky



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## المركز الإسلامي بواشنطن

OBSERVATIONS PRESENTED BY

DR. MUHAMMAD ABDUL RAUF, DIRECTOR OF THE ISLAMIC CENTER  
BEFORE THE U.S. CONGRESSIONAL SUB-COMMITTEE ON NEAR EAST  
WEDNESDAY, JULY 28, 1971

ARCHIVES

ON

MEANING OF JERUSALEM TO MUSLIMS

AND THE HOLY CITY'S FUTURE

Gentlemen:

It is a privilege and honour to be given this opportunity to address this august body and make some observations regarding a most urgent and pressing international problem; namely, the status and future of Jerusalem, a city that is most holy both to Christianity and Islam.

I am grateful for the invitation to present to you "the meaning of the city for Muslims and the range of alternatives for the city's future as a Holy City for three monotheistic religions".

\* \* \* \* \*

The importance of the city to us, Muslims, derives from the following facts:



First; the sanctity of Muslim properties: From our religious point of view, any piece of property belonging to a Muslim has sanctity; and its owner has to defend it against any transgression. When the Muslim property is the 'house of God', a permanent inalienable holy property, the degree of its sanctity is intensified beyond any proportions. Muslim sentiment becomes severely offended if the sanctity of such a place is violated.

It is important to note, however, that this sanctity is extended to places of worship belonging to other religions, and to properties belonging to their followers. These are to be respected by Muslims. Mindful of this sentiment, the Caliph 'Umar, to whom Jerusalem surrendered in A.D. 637, took leave, when the time of prayer came while he was inside the Holy Sepulcher to say his prayers at the step of the church. He was invited by the Patriarch to pray inside; but 'Umar declined, explaining that he did not want anyone to claim the place in the future on the pretext that the Caliph 'Umar had prayed in it.

Second: The degree of the sanctity of the city of Jerusalem in Islam is only matched by that of Mecca, the seat of the holy Ka'ba, and al-Madina, the city of the Prophet in the Hejaz. This utmost degree of sanctity of Jerusalem derives, not only from the general sanctity inherent in all Muslim religious shrines, but also from Jerusalem's special place in Islamic faith and history.

We respect Isaac as we do Ishmael, and believe, too, in Abraham, Moses and Jesus Christ who were all God's Messengers. We do so, not because of any claim of blood relationship, but because



of common faith in the Almighty God..

Our faith has restored to these Messengers of God their dignity and integrity, and refuted the outrageous accusations against many of these blessed and great messengers. David and Solomon, for example, enjoy a great place of honour in our Holy Book,<sup>1</sup> and are

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1 - Qur'an, XXVII, 15

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included among the top twenty-five divine Messengers.

Our Holy Book sympathetically relates the plight of the children of Israel under the Pharaohs, and their deliverance from Egypt.<sup>2</sup> It

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2 - Qur'an, XXVIII, 4 and XXVI, 52/68

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beautifully recounts the story of the Virgin Mary, the most praiseworthy woman ever created, and the immaculate birth of her son, Jesus Christ, and his miracles.<sup>3</sup>

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3 - Qur'an, IV, 35/49 and XIX, 16/34

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Many Muslims are proud to call their female children Mary; and call their male children with the Muslim versions of Jacob, Isaac, Joseph, David, Solomon and Jesus.

It is because of these strong ties with these noble Prophets and Messengers, as well as their association with the city in which they flourished, that every inch and every stone in Jerusalem has become an object of indescribable awe, holiness and devotion,



especially the area now called al-Haram ashSharif and all that surrounds it, which, as the Holy Qur'an states, were blessed by God.<sup>4</sup>

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4 - Qur'an, XVII, 1

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It was there that these holy personalities lived and received their divine missions. On its earth they walked; and its stones witnessed their experiences, their persecution and their prayers.

Third: The night journey to the blessed city of Jerusalem by the Prophet Muhammad, the last of the holy Messengers, was like a divine seal of continuity on the bond uniting the past with the present, and the heritage of Abraham with the teachings and guidance revealed through Muhammad. It emphasised the concept of brotherhood in faith; and when subsequently the mandatory devotional prayer was installed, Jerusalem became the qiblah, the direction which had to be faced by Muslims in prayers. The Prophet in Mecca could face in prayers both Jerusalem and the Ka'ba, built by his grandfathers Abraham and Ishmael;<sup>5</sup> but when he had to emigrate to Medina, in which

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5 - Qur'an, II, 127

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he could only face either one of them, the Ka'ba became the direction to be faced in prayers. Jerusalem, However, retained the honour of being the first qiblah in Islam!

Fourth: Ever since its Islamization, Jerusalem has become an object of Muslim pilgrimage, while the flow of Christian pilgrims was never interrupted, and Jews were re-admitted into the city. Our Prophet Muhammad is related to have said:



"Travelling for pilgrimage to holy shrines is only recommended to this mosque of mine, (in Madina), the Sacred Mosque, (in Mecca), and the Farthest Mosque, (in Jerusalem)."

Many of those who performed the mandatory pilgrimage to Mecca, felt that their pilgrimage was not complete without a visit to al-Haram ash-Sharif in Jerusalem.

When Muslims visited and worshipped in Jerusalem, they were reminded of the life and miracles of Abraham, the sacred land Moses was eager to enter,<sup>6</sup> the glorious age of David and Solomon, the worship by Mary and Zachariah in the Temple,<sup>7</sup> the birth, the preaching

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6 - Quran, V, 21/26

7 - Qur'an, III, 37/39

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and miracles of Jesus Christ, and the steps of the Prophet Muhammad and his Buraq of the Night of Isra' which Muslims all over the world annually celebrate with great esteem and reverence.

Fifth: Owing to the abundance of traditions emphasising its holiness and the belief that worship on its soil is worth a thousand times worship elsewhere, Jerusalem, throughout its long Islamic age, was a haven for men of piety. Companions of the Prophet, leading scholars of Islam, like al-Ghazzali, and many others sought spiritual refuge in the city of peace. Permanent Muslim endowments were established to facilitate the fulfilment of the objectives of those who came to seek the blessings of the city. The soil of the city is now mixed with the remains of millions of these men of devotion as



well as the blood of the thousands of Muslim martyrs who were massacred or who fell in battle during the Crusades and thereafter.

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I honestly believe that the practical and legitimate solution to the problem of Jerusalem is to restore it fully to Muslim rule. My argument is based on the following grounds:

First: Muslims believe in Judaism and Christianity, but neither religion holds the same view of Islam. At best, they regard it as a human derivative of them. Let me elaborate on this point.

Islam, which was revealed fourteen centuries ago through the Prophet Muhammad, recognises the validity of the preceding divine missions revealed through Adam, Noah, Abraham, Ishmael, Isaac, Moses and Jesus Christ. It is because of this recognition that Islam urges its adherents to be tolerant and kind toward the followers of the earlier religions which stem from the same source; namely, the Almighty God Himself.

Islam thus represents a continuity of the one true religion of God revealed to a series of Prophets, each of whom came, after Adam, to restore the truth, correct the errors and remove the work of human corruption occurring in the otherwise true and genuine original teachings revealed through his predecessor. Moreover, each of these noble Messengers of God received his message directly from the Almighty God and did not himself derive it from the heritage of his predecessors. These Prophets were not philosophers creating their own ideologies, but a vehicle of communication on behalf of our Lord. Therefore, the fictitious notion that Christianity or Islam was derived from Judaism reveals ignorance of the meaning of religion, and strikes at



the roots of the validity of these faiths.

Therefore, Islam which has greater respect for the two religions, has a more legitimate claim to the custody of their shrines than they may have over Islam's own sacred shrines.

Second: Islam does not only recognise both Judaism and Christianity, but it also respects the rights of their adherents and calls them People of the Book. It urges that they should be treated with tolerance and understanding. Their blood and property are to be protected, and their places of worship and religious shrines are to be revered. We may recall here the fact that it was the Muslims who restored to the site of the Temple its dignity. We need not describe the filthy way in which the site had been desecrated. The first thing the Caliph 'Umar did after concluding a peace treaty with the [redacted] Patriarch was to set out to find the site of the Temple. With his own hand, and with the help of other Companions of the Prophet, the site was cleared of all garbage, cleaned, and made fit for prayers. Shortly afterwards, Muslims built the great monument, the Aqsa Mosque and the Dome of the Rock in the vicinity.

Third: The Arab existence in Jerusalem, and indeed in the whole of Palestine, has been much more ancient, much longer, more peaceful and helpful to all. Prior to the coming of the Hebrews to Palestine, the land was populated by the Kanaanites and the Jebusites who were kindred of the Arabs, and it was a Jebusite King who started the city of Jerusalem. Jews conquered the city thousands of years later; but their glory in the city was short-lived and turbulent. Their presence in the city was completely eliminated



six hundred years before the coming of Islam, and all their religious shrines were completely obliterated. When Islam came, the whole of Syria including Palestine was ruled by an Arab dynasty, the Ghassanids, under the sovereignty of Byzantium. Patriarch Sophonius, in his peace agreement with the Caliph 'Umar insisted on continuing the ban on Jewish entry to the city. Shortly, this ban was gradually relaxed and ultimately lifted by Muslim authorities. So, for thousands of years before the age of David and after the establishment of Jerusalem, the Jewish element did not exist in the city; and for several hundred years prior to the coming of Islam and shortly thereafter, no Jewish trace, human or otherwise, had survived there. Up to 1967, Jews were never the majority in Jerusalem, except perhaps during the reign of David and Solomon. Even then, they did not constitute its entire population. The myth of a Wailing Wall is of a relatively recent development, but it was seized upon by the Zionists to serve as a focus and rallying point for Jewish attention. An international commission formed in 1930 by the League of Nations and the British Government, the mandatory power then, consisting entirely of non-Muslim European members concluded after an elaborate investigation, that the Western (Wailing) Wall was an exclusively Muslim waqf property and part of a Muslim holy place, al-Haram ash-Sharif area; and that the pavement in front of the Wall and between it and the Magharibah quarter was also a Muslim waqf property and formed part of a legally constituted religious foundation. It is significant that the Jewish Encyclopaedia, published in 1901 does not include an article on the so-called Wailing Wall.



It was, however, the Muslim tolerance which gave the Jews access to the Wall, but the Zionists capitalized upon this tolerance. Even outside Jerusalem, shrines now claimed by the Zionists like the mausoleum of Abraham in Hebron is a Muslim monument built in reverence to Abraham, the grandfather of Muhammad!

Fourth: Our respect for Christian and Jewish shrines stems from a deep conviction based upon firm divine teachings, and consolidated by noble precedents. It is not proclaimed or temporarily practised as a political stratagem or maneuver. Our record supports this truth. A reference has been made to the uninterrupted flow of Christian pilgrims under the Muslim rule in an age of religious prejudices, and the lifting of the ban on Jewish entry to the city.

One can quote countless events manifesting this type of Muslim consideration and tolerance, in which Caliphs and Muslim rulers scrupulously observed these teachings in all parts of the Muslim world. It is sufficient, however, to recall examples pertaining to Jerusalem itself.

During the Caliphate of Harūn ar-Rashīd, hostels for Christian pilgrims, patronized by Charlemagne, were established in the Holy Land; and nuns were sent to serve in Jerusalem. The Custody of the Holy Sepulchre was entrusted to a Muslim family by the disputing Christian denominations, and that trust was never abused. Saladin, after restoring the holy city to Islamic rule, permitted Christian pilgrims to the city, even from the enemy camp, and while war was still continuing. The principles laid down by 'Umar in 637 for treating the non-Muslim inhabitants of the city were never violated. 'Umar proclaimed that he "granted them safety for their lives, their possessions, their churches



and their crosses. They shall not be constrained in the matter of their religion, nor shall any of them be molested".

In 1473, during the reign of Sultan Qaitbai, it was discovered that Jews had converted one of their houses into a synagogue. An angry mob attacked the building. On hearing of this, the Sultan punished the culprits and sanctioned the restoration of the house, thus giving the first official authorization of building a synagogue in Jerusalem, since the elimination of the Jewish presence from the city long before its Islamization in A.D. 637.

Compare this with other records. I do not like to bring to memory the sad episode of the massacre of Muslims and Jews during the Crusades, but let us concentrate on recent events. On occupation of the city by Israelis in 1967, Israeli flags were hoisted over our own houses of worship. Shrines and inalienable waqf buildings around al-Haram ash-Sharif were levelled to the ground to provide parking spaces near the Wailing Wall. Jewish services were held on the floor of al-Masjid al-Aqsa. The Mosque itself was set on fire, and the general Muslim feeling suspected official condoning of the action. Excavation on a large scale is going on under the walls of the Mosque, dangerously threatening its foundations. Mosques in Lidda, Ramleh and Jaffa were desecrated or demolished or turned into factories. Muslim and Christian inhabitants have been and are being expelled from their houses under varying degrees of coercion and oppression to provide for designs disapproved, condemned and protested by world public opinion and by the United Nations.



In spite of Zionist outrageous provocations, we have not heard of a reprisal taken against a synagogue in Egypt or in other Arab Muslim states, although Zionist propaganda has been reversing truths and misrepresenting actions resulting from their own hostilities. Security measures taken against Jewish suspects is presented as Jewish persecution. Voluntary emigration by Jews is called expulsion. They also call their conquest of Palestine, war of independence, and their usurpation of Jerusalem, the unification of the city! They make a hell of the destruction of a synagogue in the city during the hostilities of 1948, although they were responsible for this action. From the synagogue their gangs fought the Arab army of King Abdullah which came to save the city from the Jewish violent attack. The Jewish refusal of a truce and the obstinacy of the Jewish garrison led to its destruction.

Thus, our historical record entitles us more to the custody of the holy city.

Fifth: Since A.D. 637, Muslim overignty over Jerusalem has been fully and always acknowledged, except for the period of the Crusades. We did not abuse our authority, and a right cannot be molested unless it has been abused. Why then should there be a dispute over the restoration of a Muslim right that has never been abused? The division of the Arab Muslim Syria into spheres of European influences after the First World War, and the subsequent Zionist aggressions are no justification for usurping a firmly acquired right.

Sixth: We have proved to be a people truly capable of co-existing and living with others on equal basis, even when authority is in our hand. Throughout the long age of Muslim rule, real equal opportunities



were given to all, and qualified non-Muslim personnel occupied high posts in the courts of the early and late Muslim rulers. We harbor no hatred to anyone, especially the People of the Book who are our brothers in faith. By definition, we cannot be anti-semitic, if the use of such a term is really valid. We ourselves are Semites in blood or in spirit. Great multitudes of us descend from Ishmael, son of Abraham, but we all believe in Abraham and Moses, both of whom are described in the Qur'an as Muslims.<sup>8</sup> On the other hand, our adversary,

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8 - Qur'an, III, 67 and VII, 126

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in spite of the fact that we have been his victims, embarked for a long time on a campaign seeking to create unjustly an anti-Arab and anti-Islamic feeling. Yet, if a just solution is arrived at, Muslims will, as they earlier did, forgive and forget.

So, a people of good will for all, whose religion condemns rancour and hatred, are more entitled for the custody of Jerusalem.

Seventh: Any other solution that does not recognise Muslim authority over the entire city would be in violation of the right of self determination, laid down in the Charter of the United Nations and the Universal Declaration of Human rights. Until the 1967 War, Muslim inhabitants constituted the vast majority of the city's population, and its Mayor had always been a Muslim.

\* \* \* \* \*

Gentlemen:

I wish again to re-iterate my thanks and appreciation for the opportunity you have graciously given me to convey to your esteemed body the simple truths about this explosive international problem. I



ferverently hope and pray to the Almighty God that all people of good will would lend a helpful hand for the restoration of justice in the holy city of Jerusalem so that a most dangerous situation of religious antagonism could be averted.







POLICY BACKGROUND

324/1.11.02



17 August 1980



## BASIC LAW: JERUSALEM

1. From time to time, forces hostile to Israel bring up the "Jerusalem question" in international forums, in an attempt to undermine the city's status as the Capital of Israel and as the living heart of the Jewish people as a whole. The latest furor over Jerusalem was raised, at the UN and elsewhere, on the initiative of the Arab states, aided by some of the countries of Europe and the "Third World;" it was not Israel that initiated this move. It is those countries, and not Israel, that are responsible both for the timing and for the strident tone of this most recent assault on the integrity of Jerusalem.
2. The Arab and Islamic campaign against Israel on the subject of Jerusalem began back in 1974, at the Conference of Islamic States, and was given renewed impetus, on the initiative of the Arab Rejectionist States, after the signing of the Camp David Agreements in September 1978.
3. The subject of Jerusalem came up for discussion at Camp David. When it transpired that agreement could not be reached between the parties, each side presented its position on the subject in a separate letter appended to the Agreements. It was understood by both sides, together with the United States, that priority be given, in the peace negotiations, to the subject of autonomy for the inhabitants of Judea-Samaria and the Gaza district.
4. It was Egypt that first deviated from this understanding. As far back as 21 March 1980, in an interview with NBC, President Sadat minimized the sanctity of Jerusalem for the Jews, in comparison with its sanctity for the Moslems, citing the fact that there are 800 million Moslems but only 13 million Jews. (In Moslem religious law and tradition, Jerusalem actually ranks third in holiness after Mecca and Medina - a fact dramatized by President Sadat himself when, on his visit to Jerusalem in November 1977, he attended prayer services at the El-Aqsa Mosque and, of course, together with the other Moslem worshippers in the mosque, turned his face southward - towards Mecca, which is the center of Islam!)
5. A move of particular gravity was made by Egypt on 1 April 1980, when Egypt's People's Assembly (parliament) issued a statement determining that East Jerusalem was sovereign Arab territory, that it was "an integral part of the West Bank, which had been occupied by armed force." All the steps that had been taken in the city by Israel since the Six-Day War were proclaimed "illegal, null and void and non-binding." The Egyptian parliament called for the establishment of Jerusalem as the seat of the Palestinian autonomous authority.



6. No one outside of Israel raised any objections to this flagrant, unprovoked interference in Israel's internal affairs. Those who stood by in silence when the Egyptian parliament declared Jerusalem to be Arab have forfeited the right to express consternation, now, over the declaration by Israel's Knesset that Jerusalem is Jewish and Israeli.

7. Moreover, the so-called "Arab" sector of Jerusalem has always included a Jewish Quarter which was razed to the ground during the 19 years of Jordanian occupation, and all its many synagogues, cemeteries and other religious institutions desecrated, with tombstones being used, inter alia, to build latrines.

8. The fact is that no country in the world could fail to react in the strongest terms to so prolonged and persistent a series of provocative interventions in its affairs as has taken place in this instance. Israel was finally compelled to rise to the challenge and to act to protect and clarify its rights. This it did in the form of the Knesset's "Basic Law: Jerusalem," which originated as a Private Member's Bill submitted to the House for the first time on 14 May 1980 - in the wake of, and as a reaction to, the anti-Jerusalem campaign that had been mounted in the preceding months and some of whose elements have here been detailed.

9. The wide support given this law by the representatives of the various parties in Israel, in the Coalition as well as the Opposition, underlines the unity of view and of purpose prevailing in this country concerning the fact of Jerusalem's being the eternal capital of Israel - and, in the wider sense, of the entire Jewish people. This fact is deeply rooted in the Jewish consciousness and in the history, culture and religion of the people of Israel.

10. The people and the Government of Israel are keenly aware of the religious meaning of Jerusalem to the followers of Christianity and Islam, whose rights, interests and free access will continue to be meticulously guarded by the Government of Israel, in the future as in the past. But the nature of their attachment to the city is different from that of the Jews. This difference was defined with admirable clarity and precision in a leading article in the London Daily Telegraph on 25 June 1967, shortly after the Six-Day War:

"To Christians and Moslems, Jerusalem is a place where supremely important things happened long ago. To them, therefore, it is an object of pilgrimage. To Jews, on the other hand, it is the living centre of their faith, or, if they have no faith, of their identity as a people. To them, it is a place to be possessed, today and forever.

"There is no essential incompatibility between these differing needs. Jewish political possession of Jerusalem and absolute freedom of access to it by Christians and Moslems - these have always been twin declared principles of the State of Israel."



11. Jerusalem's international standing as a holy city derives essentially from its history and character, as a Jewish city - the city in which Judaism, as a religion and a civilization, and the Jewish people as a nation, came into their own; the city, moreover, in which, for the last 100 years and more, the Jews have constituted a clear majority of the population. It is indeed unfortunate that so many governments still fail to recognize this reality. But that does not make it any less a reality, molded as it has been by thousands of years of history. Certainly, any attempt to strike at this unalterable reality is to deal a blow to the peace process and to Israel itself. Jerusalem is the very symbol of the sovereignty of Israel, and a central element in the self-determination of the Jewish people as a nation.

12. From the juridical point of view, there is virtually nothing new in this law. It simply reaffirms the existing situation as established either by previous laws or by accepted norms:

(a) The first paragraph of the law reaffirms the long established fact that Jerusalem, complete and united, is the capital of Israel.

(b) The second paragraph states that Jerusalem is the seat of the President of the State, of the Knesset, of the Government and of the Supreme Court - as already laid down in the specific laws relating to these official bodies.

(c) The third paragraph, dealing with the inviolability of the holy places of all religions and free access to them, repeats what is stated in the Protection of the Holy Places Law, 1967, which, as is universally known, has been fully and meticulously observed.

(d) The fourth paragraph deals with the development of the city and the resources to be allocated for this purpose.

13. The real significance of this law lies in the political-declarative realm - in other words, in its serving as a reply to those who would question or undermine Israel's sovereignty over its capital city. It should be understood as a restatement of basic facts concerning Jerusalem and as an official reaffirmation of Israel's rights, in the wake of the Arab-Moslem campaign to negate those facts - and those rights. In the light of the fact that Jerusalem is and has been Israel's capital, one must understand that the recent legislation merely serves to confirm the prevailing situation. For those who question Israel's rights in this regard, the law will serve to clarify Israel's position.



APPENDIX I

PROTECTION OF HOLY PLACES LAW, 5727-1967\*

Protection of  
Holy Places.

1. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.

Offences

2. (a) Whosoever desecrates or otherwise violates a Holy Place shall be liable to imprisonment for a term of seven years.

(b) Whosoever does anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places shall be liable to imprisonment for a term of five years.

Saving of  
laws.

3. This Law shall add to, and not derogate from, any other law.

Implementation  
and  
regulations.

4. The Minister of Religious Affairs is charged with the implementation of this Law, and he may, after consultation with, or upon the proposal of, representatives of the religions concerned and with the consent of the Minister of Justice make regulations as to any matter relating to such implementation.

Commencement.

5. This Law shall come into force on the date of its adoption by the Knesset.

Levi Eshkol  
*Prime Minister*

Zerach Warhaftig  
*Minister of Religious Affairs*

Shneur Zalman Shazar  
*President of the State*

\* Passed by the Knesset on the 19th Sivan, 5727 (27th June, 1967) and published in *Sefer Ha-Chukkim* No. 499 of the 20th Sivan 5727 (28th June, 1967), p. 75; the Bill and an Explanatory Note were published in *Hatza'ot Chok* No. 731 of 5727, p. 156.



APPENDIX II

The President  
Camp David  
Thurmont, Maryland

17 September 1978

Dear Mr. President,

I have the honor to inform you, Mr. President, that on 28 June 1967 - Israel's parliament (The Knesset) promulgated and adopted a law to the effect: "The Government is empowered by a decree to apply the law, the jurisdiction and administration of the State to any part of Eretz Israel (Land of Israel - Palestine), as stated in that decree"

On the basis of this law, the Government of Israel decreed in July 1967 that Jerusalem is one city indivisible, the capital of the State of Israel.

Sincerely,

Menachem Begin

APPENDIX III

BASIC LAW: JERUSALEM, CAPITAL OF ISRAEL, 5740-1980

1. Jerusalem united in its entirety is the capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
3. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
4. (a) The Government shall diligently persist in the development and prosperity of Jerusalem and the welfare of its inhabitants, by the appropriation of special resources, including a special annual grant to the Jerusalem Municipality (Capital City Grant) with the approval of the Finance Committee of the Knesset.  
  
(b) Jerusalem shall be given particular priority in the activities of the State's authorities for the development of the city in the financial and economic spheres and in other areas.

(c) The Government shall constitute a special body or bodies for the implementation of this Section.

July 30, 1980.





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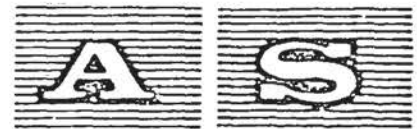
CONSULATE GENERAL  
OF ISRAEL IN NEW YORK

800 SECOND AVENUE  
NEW YORK, N.Y. 10017

OXFORD 7-5500



4.  
UNITED NATIONS



GENERAL  
ASSEMBLY



SECURITY  
COUNCIL

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GENERAL ASSEMBLY  
Thirty-fifth session  
Agenda item 57

REPORT OF THE SPECIAL COMMITTEE TO  
INVESTIGATE ISRAELI PRACTICES AFFECTING  
THE HUMAN RIGHTS OF THE POPULATION OF  
THE OCCUPIED TERRITORIES

SECURITY COUNCIL  
Thirty-fifth year

Letter dated 29 October 1980 from the Permanent  
Representative of Jordan to the United Nations  
addressed to the Secretary-General

Upon instructions from my Government, I have the honour to convey to you the statement by the official Jordanian spokesman concerning the criminal attempt to burn the Church of the Holy Sepulchre in Jerusalem. This criminal act, which took place on Tuesday, 14 October 1980, can only be seen as the result of Israeli policy to destroy Christian and Islamic Holy Places and transform the city of Jerusalem into an exclusive Jewish city.

I respectfully request Your Excellency to use your good offices in calling upon the Government of Israel to abide by the fourth Geneva Convention of 1949 <sup>1/</sup> and relevant General Assembly and Security Council resolutions on the protection of holy shrines and cultural institutions in occupied areas.

I kindly request that this letter and the enclosed statement be circulated as an official document of the General Assembly, under agenda item 57, and of the Security Council.

(Signed) Hazem NUSEIBEH  
Ambassador  
Permanent Representative

<sup>1/</sup> United Nations, Treaty Series, vol. 75, No. 973, p. 287.



ANNEX

Statement by the official Jordanian spokesman concerning the fire  
at the Church of the Holy Sepulchre in Jerusalem

16 October 1980

1. It was reported by the news agencies from occupied Arab Jerusalem that a fire broke out last Tuesday night in the Church of the Holy Sepulchre in the Holy City and that the fire destroyed some of the precious relics in the Church.
2. The official spokesman said that this act of aggression against the Christian Holy Places was not just another fortuitous incident but was a premeditated act constituting yet another episode in the policy of Zionist religious fanaticism directed against the Holy Places of the Islamic and Christian faiths.
3. The spokesman added that this was not the first time since 1967 that the Church of the Holy Sepulchre had been the victim of acts of pillage and theft of its valuable historical and religious property and that the years of Zionist occupation were filled with incidents involving aggression against other Christian sites and precious historical property in Jerusalem, not to mention the profanation and desecration of Christian and Islamic Holy Places through the commission of acts of indecency within their precincts under the very eyes of the occupation authorities.
4. The official spokesman emphasized that this phenomenon was regarded as extremely serious since it recalls to mind the fire at the blessed Al Aqsa Mosque, the profanation of the Ibrahimi Mosque at Hebron, the theft of the Crown of the Virgin from the Church of the Holy Sepulchre, the aggression against the property of the Coptic Monastery, the burning of a number of Christian cultural centres in the Holy City and the excavations within the precincts of the Al Aqsa Mosque the structure of which is now threatened with subsidence and collapse. All of this provides confirmation that the recent incident at the Church of the Holy Sepulchre is simply the implementation of an Israeli policy designed to destroy both the Islamic and the Christian Holy Places and to endow the Arab Holy City with a Jewish character.
5. The official spokesman appealed to all civilized States and, in particular, the Christian World to regard this incident as extremely grave and serious and to consider putting a rapid and definite end to the occupation practices which are endangering both the existence and the future of the Christian and Islamic Holy Places.
6. The Government of the Hashemite Kingdom of Jordan, while condemning the attempt to burn down the Church of the Holy Sepulchre, holds the Israeli Government and the occupation authorities responsible for this premeditated criminal act which exposes the serious and hostile nature of Israeli policies towards the Holy Places in occupied Arab territory.





המשלחת הקבועה  
של ישראל לאומות המאוחדות

800 SECOND AVENUE,  
NEW YORK, N.Y. 10017

PERMANENT MISSION OF ISRAEL  
TO THE UNITED NATIONS

OXFORD 7-5500

4 November 1980

Excellency,

I have the honour to refer to the letter of 29 October 1980 addressed to you by the Permanent Representative of Jordan, with which he annexed, somewhat belatedly, a statement of 16 October by a Jordanian spokesman, regarding the small fire which occurred in the Church of the Holy Sepulchre in Jerusalem on 14 October 1980. In his letter, the Permanent Representative of Jordan went so far as to allege that that fire was "a criminal attempt to burn the Church of the Holy Sepulchre" which, to his mind, was the result of an "Israeli policy to destroy the Christian and Islamic Holy Places".

The Permanent Representative of Jordan makes these wild and inflammatory charges without supplying a shred of supporting evidence -- for good reason, since his accusations are groundless.

Given the fact that Jordan is a country which considers itself as being in a state of war with Israel, the letter in question can only be regarded as yet another attempt by its Permanent Representative to fan the flames of religious incitement for the purpose of political warfare against my country. This is by no means the first time that Jordan has acted in such a reckless and irresponsible manner (see, for example, my letters to you of 25 January 1980 and 12 February 1980, circulated as documents A/35/77-S/13766 and A/35/98-S/13793, respectively).

The facts of the present case are as follows. On Tuesday, 14 October 1980, a devotional candle toppled on to the wooden floor in the Armenian Chapel of St. Helena within the Church of the Holy Sepulchre. The fire was extinguished quickly. Such damage as there was, was confined to an oil painting hanging nearby.

.../..



It should be pointed out that fires have occurred from time to time in the Church of the Holy Sepulchre, as indeed they are liable to occur in any place of worship where hundreds of candles are in use. In fact, on 14 October 1955 -- when the Walled City of Jerusalem was under Jordanian occupation -- a fire broke out in the Church of the Holy Sepulchre in circumstances almost identical to those surrounding the fire in the Church last month. A devotional candle was accidentally toppled and as a result a carpet and some clerical robes were burned, and part of the Church's fabric was damaged.

A few years earlier -- also during the Jordanian occupation of the Walled City -- the Church of the Holy Sepulchre was engulfed in a far more serious conflagration. On 23 November 1949 a major fire broke out in the dome of the Church and raged for over 24 hours. Through the intermediary of the United Nations, the Government of Israel offered to send fire fighters to help extinguish the blaze, but that offer was rejected by Jordan. The entire roofing of the dome was destroyed and, at the time, the material damage to the Church was estimated at almost one million dollars, as reported in the New York Times of 26 November 1949.

Given Jordan's unenviable record of desecration of Holy Places in Jerusalem, it ill-becomes a representative of that country to express an opinion in the matter at hand, let alone mendaciously manipulate the means and machinery of the United Nations in a relentless campaign of political warfare against Israel. With particular regard to the Church of the Holy Sepulchre under Jordanian occupation, a report of the Middle East correspondent of the Times (London) published on 14 July 1959 bears remembering:

Especially in the Church of the Holy Sepulchre any sensitive visitor must be appalled by the maze of steel and wooden buttresses that alone save the structure from collapse, and by the accompanying mantle of almost impenetrable gloom and dirt.

The Christian communities in Jerusalem made plans to restore the Church against background indications from the Government of Jordan that it would insist on a Muslim architect to direct the work. For that and other reasons the restoration of the Church was not completed before the reunification of the city of Jerusalem in 1967.

.../.



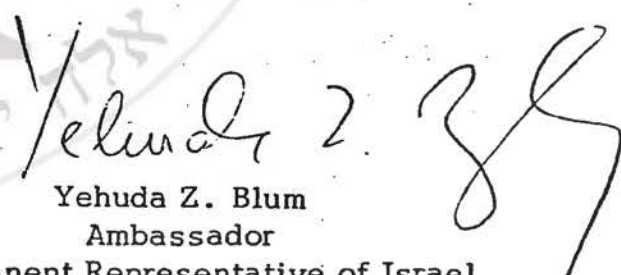
The condition of the Church has improved markedly since then. With the full co-operation of Israel, the Christian authorities responsible for the maintenance and administration of the Church have proceeded unimpeded with the restoration work, and major parts of it have been completed. The New York Times of 23 July 1973 reported that the facade of the Church was gradually emerging from the ugly scaffolding that had covered it for decades, and that a brighter, structurally safe interior now greets the thousands of tourists and pilgrims who visit it every day.

The French architect responsible for renovating the Armenian section of the Church called it "the most ambitious restoration of the Holy Sepulchre undertaken since the time of the Crusaders." Any visitor or pilgrim to Jerusalem can see for himself the remarkable results of this major restoration and renovation project.

Hence the Jordanian letter will no doubt be seen and treated for what it is - yet another extraordinary example of how little compunction the Representative of Jordan has about injecting religious hatred into the Arab-Israel conflict and about abusing religious sentiment for his own partisan purposes. In doing so, he displays a reckless disregard of the facts and possible consequences of his ill-considered statements.

I have the honour to request that this letter be circulated as an official document of the General Assembly under agenda items 26 and 91, and of the Security Council.

Please accept, Excellency, the assurances of my highest consideration.

  
Yehuda Z. Blum  
Ambassador

Permanent Representative of Israel  
to the United Nations

His Excellency  
Dr. Kurt Waldheim  
The Secretary-General  
United Nations  
New York



## The Jerusalem Society for World Fellowship

1. The names "Holy Land," "Zion," "Jerusalem," "Israel" have special meaning to hundreds of millions of men and women who are adherents of monotheism. These names are interwoven in their histories, theologies, and cultures. They are central to their sentiments and sources of inspiration; they are expressed in their prayers, hymns, and visions of redemption. Throughout the ages, these names have been applied to a small specific area of the world which has hosted untold numbers of pilgrims and visitors, the country which was the birthplace of their religions, and continues to remain the symbol of mankind's salvation. -- *the Land of Israel*.

2. The society existing in that land today -- modern Israel -- is a complex mosaic of ethnic and religious groups, constituting a pluralistic pattern of over thirty Eastern and Western Christian denominations, Muslims, Druzes, Circassians, and Jews, the latter also divided into eastern and western subcultures. As no other land in the world, Israel symbolizes the concerns and eternal hopes of the human race. Despite the strife and contention marring its recent history, its eternal place in the hearts and minds of men and women everywhere continues to motivate them "to seek the peace of Jerusalem" (Psalm 122:6) and to transform the image of the Holy Land to one of conciliation and fellowship. Even in the midst of political controversy and political tensions, the Holy Land remains paramount in the feelings of biblically-inspired human beings who continue to share Isaiah's majestic prophesy (2:3-4):

And many people shall go and say: Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob. And He will teach us of His ways, and we shall walk in His paths. For out of Zion shall go forth the (moral) Law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall decide for many peoples. And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

3. In December 1978, a group of 80 distinguished Christians, Jews, Muslims and Druzes -- all residents of Israel -- sponsored the organization of the Jerusalem Society for World Fellowship, with the goal of translating this prophetic hope into reality. The Jerusalem Society was incorporated in Israel as an independent, public, not-for-profit organization, and its Trustees, headed by Erwin Frankel, editor of the Jerusalem Post, represent a spectrum of the diverse populations of the country. A "Friends of" association, enjoying a public-tax-exempt status, has already been established in the United States, and similar affiliated organizations are in the process of formation throughout the world.

4. The purposes of the Jerusalem Society are twofold:

a) To organize in various countries groups of citizens who share the goals of the Jerusalem Society and wish to promote them. Toward this end, they intend to participate in seminars and conferences which seek to inspire and ennoble the human spirit and strengthen universal fellowship. These



meetings will be held in their respective communities under the sponsorship of the local "Friends of" the Jerusalem Society for World Fellowship.

b) To conduct programs and activities at the World Fellowship Center outside of Jerusalem. These programs will offer new insight and inspiration, and further mutual friendships and understanding among men and women of different races, faiths, nationalities, and ethnic backgrounds.

6. Both goals of the Jerusalem Society have begun to be implemented. Day-long seminars in Israel, with Arab, Jewish and Druze participants, have related to the education of children as seen through their traditions. In these activities, the Jerusalem YMCA has played a supportive role, and has placed some of its magnificent facilities at the disposal of the Jerusalem Society. While the aim of such meetings is to broaden the horizons of parents and contribute to the home education of children, they have also encouraged the development of friendship ties among families from different communities within Israel. By concentrating on non-political topics of universal concern, Jews and Arabs who are citizens of Israel are beginning to realize that they are able to relate to one another on meaningful levels of mutual respect and social intercourse, which have been outside their common experience during the last three decades and more. By focusing on non-partisan human dimensions of personal and family needs, and on the quest for spiritual fulfillment, the Jerusalem Society can make a significant contribution toward easing communal tensions in the Holy Land and furthering the basic mutual interests of its inhabitants. "Peace" is not an abstract slogan, or limited to relations between states, but must be realized first and foremost among individual citizens of varying backgrounds.

Other scheduled programs at the ecumenical workshops and meetings sponsored by the Jerusalem Society include such topics as problems of the handicapped, aging, mental health, employer-employee relationships, civic initiatives, adjusting tradition to modernity, particularism and universalism, minority groups in a majority culture, etc., as well as cultural and social activities. It is anticipated that programs of a similar nature will be sponsored by "Friends of" the Jerusalem Society in different countries.

6. The central project of the Jerusalem Society for World Fellowship is the operation of the World Fellowship Center in the Judean Hills, at Kibbutz Maaleh HaHamisha, ten minutes from the center of Jerusalem. At the end of 1980, the kibbutz placed its lovely guest-house, dining quarters, meeting rooms, lawns, nature trails, and swimming pool (open during the summer months) at the disposal of the Jerusalem Society, to serve as the nucleus of the projected World Fellowship Center. The kibbutz will continue to operate the guest-house -- the the Jerusalem Society enjoying preferential treatment for accomodating its sponsored groups -- and the Jerusalem Society will be responsible for the programs and activities of the Center, and plan for its physical development and expansion.

Among the contemplated additions to the existing facilities, which will be built in stages by the Jerusalem Society, are: large and small auditoriums, conference and classrooms, chapels, library with music listening facilities, music practice rooms, art studio, social lounges,



amphitheatre, gymnasium, tennis courts, family and "sabbatical" quarters, youth dormitory, and an exhibition hall depicting the history of the Holy Land.

It is anticipated that funds for these facilities, as well as for the programs and activities at the World Fellowship Center -- with the intent of keeping the costs to participants at a popular level -- will be provided by "Friends of" organizations throughout the world, business corporations, professional associations, ~~local~~ charitable, religious and service groups, public and private foundations, and personal contributions.

7. Throughout the year, the World Fellowship Center will cater to short-term residential guests as well as to visitors who wish to participate in its variety of programs on a daily basis. Its simultaneous activities are geared to the following specific audiences:

a) The million tourists who visit Israel each year, sixty percent of whom are non-Jews. Until now, most of these visitors were content to participate in standard tours, visit the Holy Places, see the country from the windows of tour buses, and "get to know" the Holy Land and its people exclusively through contacts with bus-drivers, tour guides, and hotel personnel. The Jerusalem Society is dedicated to broadening their knowledge, and deepening the significance of their respective religious traditions, by sponsoring programs, study tours, and meetings with the indigenous population of different backgrounds, which will provide a broader perspective for their own spiritual experiences in the Holy Land, as well as promote the concept of genuine human fellowship among men and women of many faiths.

b) The 550,000 Arab citizens of Israel who have little contact with the majority Jerusalem population. Inevitably, this has led to a sense of alienation from the mainstream of Israeli civic life, and to feelings of discrimination and growing resentment. It behooves a non-governmental, ecumenical organization like the Jerusalem Society to help remedy this situation. Through its year-round programs at its World Fellowship Center, the Society will conduct in-service training courses for Arab teachers, social workers, municipal counsellors, etc., who, along with their Jewish counterparts, will be exposed to outstanding instructors and a supportive environment. In such an ecumenical setting and atmosphere, it is expected that professional standards will be raised, experience broadened, and new friendships secured.

c) Similarly, young Arab and Jewish couples are in need of a permanent retreat framework that can offer programs designed to strengthen their relationships to their own traditions, while providing guidance for the raising of young families in a changing and pluralistic world, and helping to cultivate a sense of mutual belonging to the Israeli society.

c) The three million Jews of Israel, especially younger families, who are very much in need of a cultural-vacation center whose activities will sharpen their sense of civic responsibility, Jewish knowledge and commitment, and human fulfillment. The daily tensions in the Israeli society, the future's uncertainty, the slowness to develop national norms and standards, make such a center indispensable to Israeli Jewish families. Here they will find like-minded people who are searching for their spiritual roots and who wish to find inspiration and guidance in forging meaningful family lives as well as national commitments. Weekend retreats, holiday celebrations, and annual vacations can be spent meaningfully at the center, for such purposes and for the recharging of one's civic and spiritual batteries.



d) Israel stands at the crossroads between East and West. It lies in the heart of the Third World. The ecumenical World Fellowship Center can serve as the ideal meeting ground for representatives of different religions, races, cultures and nationalities, and truly symbolize the fulfillment of Isaiah's prophetic vision.

8. The activities sponsored by the World Fellowship Center will incorporate programs conducted in the Center's facilities, and those organized throughout the Holy Land. The latter will include Bible tours, visits to Holy Places, archaeological digs, excursions to Jewish development towns and Arab villages, home hospitality, trips to kibbutzim, world-renowned institutions of education, science, medicine, and agriculture, bathing in the Dead Sea, Sea of Galilee, Red Sea, etc.

The activities at the World Fellowship Center program will include both cognitive and affective programs on spiritual, cultural, and intellectual subjects. At the cognitive level -- popular lectures, seminars, and mini-courses on: Bible, New Testament, early Christianity, Dead Sea Scrolls, archaeology of the Holy Land, history of the Holy Land, comparative religions, Near Eastern cultures and societies, Arab and Jewish communities in Israel, etc. Participants at the World Fellowship Center will also meet world-famous authors, scholars, and public figures visiting Israel, who will lead discussions on their books as well as on current events. Professional groups and service organizations will hold conferences and workshops pertinent to their interests. Special programs in cooperation with foreign embassies in Israel will feature discussions of their respective countries, supplemented by performers, artists, exhibits and films from those societies.

At the affective level, the Center will feature concerts, recitals, music ensembles, choral groups, dance performances, movies, and art exhibits. It will organize annual international festivals of sacred music, folk-dance and folklore, with the participation of choral societies, university orchestras and dance groups from all over the world. Guests will be encouraged to participate in their own ad hoc chamber music groups, and work in the art studio.

In view of its proximity to Jerusalem, residential guests at the World Fellowship Center will also be able to benefit from cultural activities in the city. Public transportation to and from Jerusalem is frequent, and the Center itself plans to operate a shuttle service. When in Jerusalem, guests of the World Fellowship Center may utilize the facilities of the centrally-located Y.M.C.A.

9. The American Friends of the Jerusalem Society for World Fellowship was incorporated in New York State in 1979 as a charitable, not-for-profit organization, and was granted a tax-exempt status by the Internal Revenue Service in January, 1980. Its current central offices are located in Alma, Michigan, on the campus of Alma College. The national president of the American Friends is Dr. Oscar E. Remick, President of Alma College, and a member of the New York State Council on the Arts. Dr. Remick has previously served as president of the world-famous Chautauqua Institute in upstate New York. All inquiries regarding the establishment of local chapters of the American Friends, and other information with respect to the Jerusalem Society, should be addressed to: Dr. Oscar E. Remick, President, Alma College, Alma, Michigan 48801 (phone: 517-463-7111).



# Jerusalem

Last week Israel's parliament approved by a vote of 69 to 15 legislation proclaiming Jerusalem as the nation's capital. The legislation makes "official" what has been Israel's position since its formation as a nation in 1948. After the 1967 Mideast war, Israel annexed East Jerusalem, until then part of Jordan, so as to make all Jerusalem Israeli territory. Government operations that were previously centered in Tel Aviv will now be transferred to Jerusalem.

The opposition to this proclamation is, of course, widespread. The Vatican and the UN had earlier declared that Jerusalem should become an "international" city rather than Israel's capital, because Jerusalem is a holy city to three great religions, Christianity, Judaism and Islam. But virtually all Israeli leaders and legislators feel emotionally that Jerusalem is primarily the holy city of the Jews, and that it was so before Christ, a Jew, entered history and before Mohammed arrived on the scene.

Despite their religious fervor Israel's legislators do recognize the problems the timing of the new legislation adds to Israel's present isolated international position: a possible suspension by Egypt of the Palestinian autonomy talks, further cooling of U.S. relations with Israel and an assured additional denunciation by the UN Assembly. It is plain that most members of the Knesset voted with their hearts rather than their minds.

The third clause of the new law continues to guarantee freedom to all religious groups with holy places in Jerusalem, and to protect them "from desecration or any other offense, and from anything which is likely to prejudice the freedom of access." We can hope and pray that this will indeed be true in the future as it has been in the past, and that the already stalled Mideast peace talks will not be finally cancelled.



CHRISTIANS SUPPORT UNIFIED JERUSALEM



PREPARED BY THE  
INTERRELIGIOUS AFFAIRS DEPARTMENT OF  
THE AMERICAN JEWISH COMMITTEE



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## INTRODUCTION

A growing number of prestigious and representative Christian leaders are opposed to proposals for the internationalization of Jerusalem and want the city to remain under Israeli jurisdiction. That is the primary conclusion that emerges from a survey of Christian public opinion compiled by the Interreligious Affairs Department of the American Jewish Committee.

Conducted as a "trends analysis" report, the survey sampled public statements, speeches, news articles and editorials issued in recent weeks by Roman Catholic, Protestant, and Evangelical leaders and organizations in the Christian communities. While far from comprehensive, the sampling covered various regions of the United States, as well as Europe, Latin America, and Israel.

In addition, conversations held between American Jewish Committee representatives and many of these Christian spokesmen have led us to the conviction that these views which support the present status of a reunified Jerusalem under Israeli jurisdiction - while recognizing the legitimacy of Arab rights - represent in fact the feelings of thousands upon thousands of Christian people in this country and abroad whose voices thus far have been far from adequately heard.

Those who have charged with incredibly polemical language that Israel was engaged in "the Judaization of Jerusalem" and in "the suffocation of Christians and Muslims" in the Holy City have managed to attract the overwhelming attention for their viewpoint in the general mass media and especially in the Christian journals and media. To the uninformed, the impact of that anti-Israel -- and in some cases anti-Jewish -- publicity has been to suggest that there is a monolithic, or at least a majority, Christian sentiment that opposes the reunification of Jerusalem under Israeli sovereignty. The recent UN Security Council debate undoubtedly has reinforced that impression, especially since the Jordanian representative cited a whole range of Christian spokesmen -- from Pope Paul VI to the National Council of Churches -- as being uniformly identified with the Muslim position. (The Muslim position calls for the return of East Jerusalem to Muslim control, which was established in 1948 in the wake of the Jordanian military occupation of Jerusalem in violation of the 1947 UN Partition Plan.)

The frank intent of this document is to demonstrate that there is a substantial and growing body of respected and responsible Christian leadership whose positive sympathies toward Israel deserve to be



taken into as serious account as those other Christian voices who have been more vocal and aggressive in advocating their anti-Israel positions. This leadership covers a broad range of the Christian communities - academic and intellectuals; seminaries, colleges and universities; clergy; religious teachers and nuns; theologians; committed Christian laymen and writers and editors of Christian journals.

At least five major issues emerge in this survey which command a consensus on the part of these Christian leaders:

1) They oppose any possible internationalization or division of Jerusalem on the grounds that internationalization has never worked and would not be a viable solution since both Jordan and Israel adamantly oppose the plan. They share a widespread conviction that Israel should have complete control of the unified city of Jerusalem for historic reasons ("it is peculiarly and uniquely significant to the Jewish people as to no other people in the world") as well as for practical reasons ("they are proving responsible trustees as is not likely true of any other group.")

They encourage further creative efforts by Israeli leaders to provide for "special (jurisdictional) arrangements" for Arab areas of Jerusalem. Several expressed the fear that an internationalization plan would lead to the introduction of troops from atheistic countries which could hardly serve the positive interests of any religious community in the Holy City.

2) They applaud the behavior of Israel with respect to the holy places, characterizing it as "exemplary." Israel has already achieved the main purposes of internationalization which is to provide protection and free access. A Brazilian Catholic priest, who is also a member of the Brazilian House of Deputies, proposed "the internationalization of all holy places within the Israeli capital - Jerusalem; a proposal which is now being actively explored by the Israel government with Vatican, World Council, Eastern Orthodox, and Muslim officials.



3) They deny categorically recent accusations that Israel has been "suffocating" the Christian and Muslim populations in Jerusalem and in Israel. Christians living in Israel for many years declare that such charges do not coincide with the true situation. While there has been Christian Arab emigration, this is not a current phenomenon, since it has existed at least for the past thirty years. In fact, they state, the contrary is true: since the end of 1948, the Christian and Muslim population of Israel has more than doubled. They also report that the exodus from Jerusalem is far less than that of the actual exodus of many Arab Christians from Arab Countries. They describe as "false" the charge that Israel is "abolishing Jerusalem's Christian character," and testify that "the Israeli authorities do not hinder us in accomplishing our mission." Finally, they assert that Western Christian churches receive their information from sources that are mainly Arab and therefore "it is understandable how the presentation of this problem is influenced."

4) They conclude that the housing programs in East Jerusalem are "legitimate efforts on the part of the Israeli government" to renew slum areas of the City and to rehouse Arabs and Jews in new dwellings. The development plans are in no sense designed to oust the Arabs nor to "suffocate" the Christian and Muslim populations. Nor do they believe that the building plans on the outskirts of Jerusalem would diminish the sanctity of Jerusalem, any more than "modern building plans for the suburbs of Washington, D.C., would deprive the White House and the area around it of their historic meaning." (Msgr. John M. Oesterreicher).

4) Of especial importance are the statements of various Christian theologians who, for the first time, affirmed that no theological reasons exist for opposing the return of Jerusalem to Jewish sovereignty. While evangelical Christians have acknowledged in the past that the restoration of the Jewish people to Jerusalem represented the fulfillment of Biblical prophecies, the declarations by Father Karl Rahner, one of the most authoritative Catholic theologians, and by Father



Marcel Dubois, Dominican philosopher in Israel, among others, were precedent-setting and of potentially great importance for the future of Christian theological understanding of Israel. "I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return," Father Rahner has written. Against the background of declarations of Church Fathers in the first four centuries, medieval polemicists, and the Papal statements to Theodor Herzl, founder of Zionism, all of whom regarded the destruction of Jerusalem as God's punishment of the Jews, Father Rahner's statement and those of other Christian theologians writing in these terms assume especial significance.

An individual but significant view was expressed by Father M. Nobre, of Rio de Janeiro, a Roman Catholic priest and member of the Brazilian House of Deputies, when he urged Pope Paul to move "to establish diplomatic ties with Israel," calling that "the desire of all Catholics the world over." Five other Brazilian deputies expressed full solidarity with the priest's views.

In sum, it is our hope that the study and wide dissemination of these statements will contribute to a balance and perspective in the mounting discussions over the status of Jerusalem, resulting in the avoidance of invective and the searching out of solutions that will reconcile Muslims, Christians, and Jews and one to another. For that is what Jerusalem, the City of Peace, ultimately is all about.

Rabbi Marc H. Tanenbaum  
National Director of Interreligious Affairs  
American Jewish Committee  
October, 1971



INTERNATIONALVATICAN POSITION ON JERUSALEM FIRM

Vatican City, October 5, 1971

A spokesman for the Vatican's Secretariat of State declared here this weekend that there has been no change in the Holy See's position on the question of Jerusalem since the Pope's speech on this issue June 21. The Pope on that occasion called for the granting of an international status to the holy places in Jerusalem. Vatican circles have since explained that this suggestion is different from internationalizing the city. The latter, they noted, is a strictly political matter while the former is a juridical one. The Vatican's announcement was made at the conclusion of the visit to Rome by Msgr. Pio Laghi, the Apostolic Delegate in Jerusalem. The Catholic prelate had consulted here with the Vatican's Secretary of State and other high officials on what the Catholic Church's reaction should be to the recent United Nations Security Council Resolution on Jerusalem and Israel's reaction to it. (Jewish Telegraphic Agency)

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GREAT BRITAINCHRISTIAN ATTITUDES ON JEWS AND JUDAISM ...

"A City at Unity in Itself"

A plea for the present administration of Jerusalem was made by C. Witton-Davies, Anglican Archdeacon of Oxford, in the course of a review, in the London Catholic Weekly The Tablet, 7 August 1971, of the new book by Dr. Walter Zander, Israel and the Holy Places of Christendom (London. Weidenfeld and Nicolson). The Archdeacon writes:

For the present, Jerusalem as the rest of the Holy Land, is united and open to all comers, as had not been the case since 1948 before the June War of 1967. Jews, Christians and Muslims can approach their sanctuaries freely and conduct their respective religious ceremonies there. Externally at all events Jerusalem



is again a city at unity in itself, as it had been up to 1948, after which it was divided by the no man's land that ended the war following the termination of the British Mandate. Beneath the surface there remain divisions and suspicions, but no one in their senses wishes to see a return to the pre-1967 divided State. The Jerusalem municipality is well administered under the mayoralty of Teddy Kollek, who has earned great respect and even affection from Jew and non-Jew alike. No other seems likely to achieve such a measure of cooperation as he can claim to have achieved. His administration is fair to all alike who will respect the rules and conform to civic normalities.

It is difficult, if not impossible, to say anything about Jerusalem or about any part of Terra Sancta that cannot be construed as politically biased one way or the other. But opinions must be expressed, whatever the hazard. So I say, with the advantage of the experience of three pilgrimages since the June War of 1967 as well as over five years' residence during the latter days of the British Mandate and half a dozen visits during the years of military partition, that the present has within it the seeds of a just and lasting settlement of the many problems inherited from the past.

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#### LATIN AMERICA

Brazilian Deputies Urge Vatican to  
Establish Diplomatic Relations with Israel

RIO DE JANEIRO, AUG. 9 (JTA) --

Six members of the Brazilian House of Deputies of both the government and opposition parties have asked the Vatican to establish diplomatic relations with Israel. They also proposed internationalization of the holy places in Jerusalem. The deputies took that stand at a special session of the House in Brasilia which was dedicated to Israel in connection with the transfer of the Israeli Embassy from Rio to Brasilia. One of the deputies, a member of MDB and a Catholic priest, M. Nobre, praised Israel's "political and administrative form of humanitarian socialism" and the "voluntary kibbutz system which characterizes the State's progress." Emphasizing that the anniversary of Israel's creation was "a great date in world history," the prelate warned against "increased anti-Jewish activities around the world and censured the Catholic Church for maintaining "until not long ago" anti-Jewish expressions in prayer books. He also criticized Christians "who under the pretext



of serving God, "were spurring "furious anti-Semitism." He urged Pope Paul to move to establish diplomatic ties with Israel, calling that "the desire of all Catholics the world over." He also proposed internationalization of all holy places "within the Israeli capital--Jerusalem." At the same session, the other five deputies expressed full solidarity with the prelate's speech.

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### ISRAEL

The following story appeared in the September 26, 1971 issue of Maariv:

"CHURCH LEADERS REJECT REQUEST TO SIGN A PETITION TO THE U.N. CONCERNING THE 'JUDAIZATION' OF JERUSALEM."

Moslem public figures in East Jerusalem, recently met with Church leaders in the capital, and asked that they sign the petition to the Security Council of the U.N. on the subject of "Judaization of Jerusalem." The Church leaders rejected the suggestion for various reasons.

Jordanian authorities sponsored several meetings between Moslem personalities and Church leaders to convince them to take the same stand as they, on the eve of the Security Council discussion regarding the unification of Jerusalem.

It became known that most of these meetings, seven in number, were held with Catholic priests. During these meetings the Moslems made it clear that the silence of both Christians and Moslem public figures of East Jerusalem will be interpreted as a reconciliation with the unification of the city, and so they have a "public obligation" to voice their opinions.

All the priests that met with the Moslem leaders preferred to listen to the claims raised before them. As for taking a stand on the issue, the priests claimed that they are in Jerusalem to live here, and political matters concerning the city, should be the concern of the Church centers."



## ISRAEL

CHRISTIAN ARABS SPEAK OF ISRAEL AS FULFILLED PROPHECY

## JERUSALEM POST

Two Christian Arabs yesterday voiced apparent support of the fundamentalist belief that the establishment of Israel is the fulfillment of biblical prophecy. The pair were speaking at the third session of the Jerusalem Conference on Biblical Prophecy at Binyenei Ha'ooma.

Mr. Fouad Sakhnini, pastor of the Baptist Church in Nazareth, noted that politics had caused a division of opinion among Christian Arabs on the subject. Speaking of his own view, he said: "We Christian Arabs believe in prophecy with justice, recognizing the rights of Jews and the rights of Arabs."

Mr. Sakhnini said that Moslem Arabs completely reject the Jewish claim to the land as "political theology." "The Jews claim the right to a land that was theirs 2,000 years ago. The Moslems claim that the land was theirs 23 years ago (Israel) and four years ago (East Jerusalem and the administered areas.) They ask who has more right to the land."

A strong condemnation of Arab hostility to Israel was voiced by Mrs. John W. van den Hoeven, wife of the warden of the Garden Tomb in Jerusalem. Mrs. van den Hoeven, an Arab born in Sudan, said she had been brought up by her parents to hate and despise Jews. "Before 1948 it was because they killed Christ, even though my parents didn't care a penny for Christ. After 1948, the reason for hate was because they stole part of the Arab land from the Palestinians, even though my parents didn't care one bit about the Arab land or Palestinians."

Mrs. van den Hoeven, most of whose relatives are Moslems, said that the attitude of many Christian Arabs had been "tainted" by the Moslem majority among whom they lived. "Quite a few Arab (Christian) believers hate the Jews. The fault lies with the English and American missionaries who didn't teach us that to love Christ is to deny hate. I was born a Greek Orthodox, but I have become a Jew through the blood of Jesus Christ. I must love my brother, the Jew." Mrs. van den Hoeven said: "God has given the land to the seed of Abraham, which is Isaac not Ishmael (as the Moslems claim.)"



CHRISTIANS IN ISRAEL VIEW THE JERUSALEM DEBATE

The following article appeared in a recent issue of Ma'ariv written by Ada Luciani and Yosef Tzuriel, reporters in Rome and Jerusalem:

"Because of the fact that United Nations is about to consider its fate, we are dedicating this special issue to the city which, for the past 400 years, has been the center of world history." This giant headline appears on the important Italian weekly La Espresso, that publishes in its latest issue a special article on Jerusalem including an analysis of the city's history and its religious, social, political, economic and architectural problems.

In a long article - after objectively analyzing Arab and Israeli viewpoints pertaining to the present and future of the city - Victor Zeigelman quotes Christians who do not agree with the Vatican's fears and accusations of the "abolition of the Christian character" of the Holy City.

In the opinion of Father Tournay, President of the Welfare Organization "Caritas" in East Jerusalem, the Vatican's accusations "do not coincide with the true situation. The Israeli authorities do not hinder us in accomplishing our mission. As to Christian Arab emigration, it is true that three thousand Christians have left Jerusalem in the past four years.

"However, this is not a current phenomenon," continues Father Tournay. "Christian emigration from the Middle East has always existed, at least for the past thirty years. The Christian emigration has always been thought of as more important than the Moslem emigration. The Vatican receives its information from sources that are mainly Arab. Therefore, it is understandable how the presentation of this problem is influenced."

Another member of the priesthood, who remains anonymous also does not think that deliberate steps are being taken for the "abolition of the Christian character" of Jerusalem. "They do not disturb Jerusalem's Christian character, but they add Jewish character," he said. "The Phenomenon of Christian emigration goes back many more years than the Israeli conquest."

\* \* \* \*



## MINIS - IN AMMAN TOO

Israel should not be blamed should not be blamed for all sins. On the subject of the mini-skirt, for example, the same priest said: "People say the Israelis caused minis to be seen in East Jerusalem, but they may be seen in Amman as well."

The Archbishop Appleton also denies any "real pressure" upon Christians and he points out the economic motivation causing Christians to leave.

In the opinion of Father Jean-Marie Van Kang, from the Monastery of Saint Stephen, "The extreme Arab viewpoints are not to be taken to heart." He suggests an ideal solution, in his opinion-making Jerusalem "a free city, with its status assured by international pledges."

\* \* \* \* \*

AMERICAN JEWISH  
ARCHIVES

"HIDDEN ANTISEMITISM"

The Dominican Father Marcel Dubois, professor of philosophy at the Hebrew University in Jerusalem, firmly denies the accusations against Israel. "No one speaks of abolishing Jerusalem's Christian character...All this is false. Where were all these sensitive people when the Jordanians abolished the Jewish character of the Mount of Olives, when they destroyed the cemetery dating hundreds of years back? No one of the Christian world protested as the desecration went on before our very eyes."

"In Israel, however, opinions are voiced against the appropriation of Arab lands in East Jerusalem," says Father Dubois, who is critical of the Vatican.

"If the Church does not look at Israel in a Christian manner, if it does not recognize theologically, that this nation has a national goal that can only be fostered in Zion, then it has no right to pass judgment on Israel. The Church feels a bit paralyzed because it only recognizes the existence of the wandering Jew while the Israeli state and nation have no share in its theology. There is also that hidden antisemitism exist....We would have more right to ask Israel to be faithful to herself, to heed the Arab problem, which is after all Israel's problem too, after we recognize Israel's right to exist."

"The Christians are leaving Jerusalem"--thus protest the Vatican and the Jordanian government once every few months. If they had



only made the effort to check out the numbers of emigrating Christians in the last decade, or to learn the facts from the directors of the churches themselves, who are permanently situated in Jerusalem, they would have seen reality differently.

\* \* \* \*

#### NOT PERMANENT AND ROOTED

The emigration movement of Christian Arabs from Jerusalem to other lands did not originate after the Six Day War. The elders of Christian communities charge that the Christian population of the city has never been permanent and rooted. The reasons for that are mainly economic. The younger generation could not fit into the economic framework and therefore left the Holy City seeking new places to live. Many times it happened that at an older age, after saving up money and property or after tiring of the way of life in other countries, those of the younger generation who had left returned to their parents' homes in Jerusalem.

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#### NO INTERFERENCE

The Fathers of the churches do not approve of comparisons made between Israeli and Jordanian authorities concerning East Jerusalem. They are careful not to refer to this subject in official talks. But in unofficial talks with Israelis, they speak of difficulties put in the way of the Christian communities during the Jordanian rule in order to limit their freedom - starting with permits for building through giving entrance permits to Christians, and including setting up educational institutions.

Only in one field was liberalism shown by the Jordanian rule: they encouraged the foundation of welfare institutions by the Christian communities.

Since the unification of Jerusalem, the heads of the churches benefit from a much more liberal attitude than was prevalent during the Jordanian rule. They can come and go from Israel more easily; the Israeli Government does not interfere at all in the internal affairs of the Christian communities; they are exempted from taxes if necessary; they help them protect their holdings.

\* \* \* \*



## UNIFICATION OF FAMILIES

Apparently most of the Christian communities have no accurate record of births and deaths, of emigrations and visits among the members of their communities. But from the annual report of the Latin Patriarchate it appears that last year its population reached 4,000. That year there were 111 births and 34 emigrated. It can be argued that here there is no emigration in the true sense of the word, because the majority who left Jerusalem joined their children or parents who are in European countries and in the United States.

This proportion of emigrants is almost certainly the average rate of goers and comers among the Christian communities in Jerusalem. At any rate, there are no other figures. When governmental bodies sought to obtain details on the movement of emigrants from the heads of the churches, they were greeted with a shrug of the shoulders as if these facts have no significance. There were those who said that the number of the community was more or less constant.

At first Israeli officials turned to the heads of Christian communities, seeking details and explanations, whenever information was published by Vatican circles about Christian emigration from Jerusalem. Today nobody takes the trouble to verify or refute such declarations.

The first to adopt this approach were precisely the heads of the Christian communities themselves. Afterwards Israeli officials learned to do the same. Today, they all know that pronouncements and reality are not the same.

They know - although they don't say so openly - that political considerations guide the Vatican and the Jordanian rule in their declarations. Therefore, they prefer to keep their silence, as if nothing were said on a subject so well known to them.

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EVANGELICAL POSITIONSThe Future of Jerusalem

Dr. W. R. White

President Emeritus, Baylor University  
Past President, Texas Baptist Convention

It is our profound conviction that Israel should have complete control of the city of Jerusalem. It is peculiarly and uniquely significant to the Jewish people as to no other people in the world. They are taking an interest in it and are proving responsible trustees as is not likely true of any other group.

The Mohammedans have their sacred city of Mecca, wholly in their hands as is proper. Although Israel wrested a part of Jerusalem by force from their possession, it was previously wrested from them by force by the same people from whom they have recently taken it.

To internationalize the city is not the solution for any problems involved.

The Christian world is profoundly interested also in Jerusalem but in the main they prefer that it be kept in the hands of Israel. They have proved to be superior custodians of the city and its sacred places. Any problem with the Mosque of Omar and similar shrines can be remedied by the proper treaty.

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Internationalization of Jerusalem  
Opposed by Denominational Leader

By Religious News Service (6-23-71)

SEATTLE (RNS) -- Dr. Arnold T. Olson, president of the Evangelical Free Church of America, said here that he joins other evangelical leaders in opposing a proposal that Jerusalem become an international city.

Dr. Olson noted that since 1967 the Israeli government has shown willingness and ability to grant freedom of worship and freedom of access to the Holy Places.

The president was here for the 87th annual conference of the Evangelical Free Church, coming to Seattle directly from Jerusalem where he was keynote speaker at a conference on Biblical prophecy.



In opposing internationalization of Jerusalem, Dr. Olson said the Israeli government had been "open" in its rule of Jerusalem. He also argued that internationalizing of cities has always failed. There are no humanitarian problems in Jerusalem and there are "signs of Israel improving the living conditions of the Arab people," he added.

A Declaration on the Status  
Of Jerusalem

We, the undersigned Evangelical Christians, committed to the integrity of Jerusalem, the Holy City, as the birthplace of our faith, want to commend the State of Israel for the scrupulous care with which it has protected Christian places and people.

Taking note that, throughout history, Jerusalem has never been the capital of ANY people except for the Jewish people, we are struck by the fact that since the Six Day War, all people are free to worship in the place of their choice, unlike the situation that pertained during the period 1948-1967.

The unity of Jerusalem must be preserved at all costs; internationalization, an idea which has never worked in history, would not be a viable solution.

Dr. Arnold T. Olson, president of the Evangelical Free Church of America.

Dr. Harold J. Fickett, Jr., pastor of First Baptist Church of Van Nuys, Calif.

Dr. John F. Walvoord, president, Dallas Theological Seminary.

Dr. G. Douglas Young, president, American Institute of Holy Land Studies, Jerusalem.

Dr. Myron F. Boyd, member of Board of Bishops of North America, Free Methodist Church, Winona Lake, Ind.

Dr. John Warwick Montgomery, professor of History of Christian Thought, Trinity Evangelical Divinity School, Deerfield, Ill.

Jerusalem, Israel

June 17, 1971

It should be understood that the signers speak in their own name and not necessarily represent organizations or institutions to which they are attached. - Evangelical Beacon, July 27, 1971



ROMAN CATHOLIC POSITIONS  
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THE REV. KARL RAHNER, ROMAN CATHOLIC THEOLOGIAN

September 24, 1971

Is Jerusalem part of Christian Dogma?

Once again the United Nations Security Council debates the status of Jerusalem. Once again the City of Peace is a city of controversy. And once again Jews will wonder what Christians really think about Jewish sovereignty over the Old City for the first time since the decades following the life and death of Jesus.

In the middle ages, Christian polemicists regularly proved that the Jews had been rejected by God, by pointing to the destruction of the Temple and the passage of Jerusalem into non-Jewish hands. Many Jews, hearing in their minds the echos of those old debates and recognizing how difficult it is to uproot the stereotypes of centuries, will wonder if, somehow, those old attitudes are not still around.

The Papacy has only intensified such rumination. Last May, the official Vatican publication, "Osservatore Romano," spoke of the "Judaization of Jerusalem at the expense of the non-Jewish population." Last June, the Pope spoke to the College of Cardinals about Jerusalem's "mysterious destiny" and called for the internationalization of the city. Why? Why had 20 years of Jordanian rule produced no such statement?

As a professional theologian, I felt that it might be possible to clear up one aspect of the problem: is control of Old Jerusalem a theological matter for contemporary Roman Catholicism? I therefore wrote to Fr. Karl Rahner, generally recognized as the greatest living Catholic theologian and the intellectual father of Vatican Council II. I asked him if the old notions about Jerusalem were to be found in modern Catholic literature and, more important, what his teaching on this topic was. His answer is as notable for his directness and lack of equivocation as it should be useful in clarifying the Catholic theological status of Jerusalem. And at the end of his letter, please note, he extends his discussion to the question of the status of the State of Israel as a whole. Fr. Rahner has given permission to publish his letter. The translation is by Henry Schwarzschild.



Eugene B. Borowitz:

In response to your question, I should like to make the following comments:

- 1) I have never given close consideration to the problem of the renewed sovereignty of Israel over the Old City of Jerusalem. I can therefore only make a few general remarks. For the same reason, I cannot point to the literature on this subject. I assume, however, that this literature, insofar as it exists, is referred to in the "Freiburger Rundbrief," with which you are surely familiar. It may also be appropriate to refer to Msgr. Oesterreicher's commentary on the declaration of the Second Vatican Council "Nostra aetate," in the second volume of the Council Commentaries, which are part of the Lexicon of Theology and Church, in order to understand the background of this question more fully.
- 2) I do not know what reasons might have prompted Pope Paul VI to support the internationalization of Jerusalem. I should have to restudy the relevant declarations, but I do not have them at hand now. I gather that you know them well. Among the reasons that are at least objectively possible I can think only of the desire for a peaceful compromise between Israel and the Arab states and the opinion that the "holy places" of Christianity could best be safeguarded in this manner. One may differ about the weightiness of these reasons, but they should be judged calmly and objectively. In any case, they do not in my opinion comprise a real theological problem.
- 3.) I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return. Christians once conducted crusades out of an historically conditioned mentality which is not, however, identical with the true nature of Christianity. After the crusades, Christians accepted the domination by Mohammedan peoples and states as a fact, without being prompted by their faith to undo that fact. I therefore do not accept the notion that Christians ought to oppose, on grounds of faith, the Israeli sovereignty over Jerusalem, especially since Christians are well aware of the ties by which the people of the New Covenant are spiritually connected to the Tribe of Abraham (Nostra aetate 4). I believe that Christian dogmatic reasons would be grounds for opposing this sovereignty only if there were a decisive objection on theological grounds to the very existence of a Jewish state (which sees itself as a political, not a theological, datum). But I am not aware of



such objections or of such a theological problem that Christians have intensively considered in theological terms.

(from Sh'ma, a journal of Jewish responsibility")

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ATLANTA, SEPTEMBER 10

The National Coalition of American Nuns today called for continuation of Jerusalem under Israeli control. In a statement issued by the Executive Council of the 2,000 member body, the Coalition opposed "any possible internationalization of the Holy City."

The statement continued, "Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained."

The National Coalition of American Nuns is organized to study, speak and work for social justice. Its Executive Council met in Atlanta during the Leadership meeting of Women Religious, September 5th-10th.

TEXT OF STATEMENT ON JERUSALEM BY EXECUTIVE COUNCIL  
OF THE NATIONAL COALITION OF AMERICAN NUNS

The National Coalition of American Nuns expresses strong support for the current status of Jerusalem under Israeli control. We oppose any possible internationalization of the Holy City. Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained.

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JUDAEO-CHRISTIAN STUDIES DIRECTOR ACCUSES JORDANIAN BISHOPS

by NC News Service - April 22, 1971

SOUTH ORANGE, N.J. (NC)--Jordanian bishops grossly misrepresented Israeli plans for Jerusalem in their recent letter to Pope Paul VI, charged the director of the Institute of Judaeo-Christian Studies here.

Msgr. John M. Oesterreicher, who heads the institute at Seton Hall University, said he found it difficult to take the bishops' accusations seriously, but felt compelled to issue a countering statement to clarify what he called the letter's "various falsehoods."

In their March 1 letter the Jordanian bishops urged the Pontiff to oppose Israeli plans for Jerusalem. They expressed fear that the Holy City would become a Hebrew city, with free access denied to Christians and Moslems, unless action were taken to preserve "its universal character unique and sacred to all mankind."

Signing the letter were Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin-rite vicariate in Amman; Melkite-rite Archbishop Sabe Youwakin of Petra and Philadelphia, who also lives in Amman, and Greek Orthodox Bishop Diodoros.

The three bishops told of building plans by Israeli authorities "on the hills in the outskirts" of Jerusalem and proclaimed that such a project would radically change the complexion of the Holy City.

Msgr. Oesterreicher said that their claim is like saying that modern building plans for the suburbs of Washington, D.C., "would deprive the White House and the area around it of their historic meaning."

The monsignor said that the bishops' "notion that the buildings to be constructed in the hills of Judea would turn the Old City into a 'suffering ghetto' sounds more like a feverish expression or a propaganda device than a considered judgment."

The bishops are not content, however, "with frightening Pope Paul and the world that there will be a new stream of refugees," Msgr. Oesterreicher said, adding:

"They also want him and us to believe that the 'Hebrew Belt' will make free access to the Holy Places almost impossible.



Their fears would have some semblance of rationality, if that 'Hebrew Belt' was a series of military fortifications or a row of police stations, and not a scattering of apartment houses.

"Whoever sold the bishops the idea that these dwellings will stop the free flow of pilgrims must suffer from an imagination run wild. What interest could the Israelis have in drying up so formidable a source of income as pilgrimages? As a matter of fact, the (Israeli) Ministry of Tourism uses every available means to encourage them."

Msgr. Oesterreicher said that "one could simply write off the bishops' predictions as highly emotional, did they not pass over in silence the fact that access to the Holy Places was greatly restricted under Jordanian rule."

Going further on the question of free access to Holy Places, once the Israeli building program is completed, the bishops asked the Pope: "Can we remain in silence confronted with such injustices and such an abuse of power?"

Msgr. Oesterreicher said he finds "such rhetoric totally unconvincing, not to say insincere."

"What I deplore most in their letter is not that the bishops are alarmists, which is bad enough, but that they pretend to sound the alarm in the name of Jesus," he added.

The bishops had written that "As Jerusalem is entirely and actually occupied by Israel, we feel that we are obliged--before God, before history, and before our conscience--to raise the voice of Christ...."

To this the monsignor responded: "May I be so bold as to remind the three bishops that Jesus, God's Word to all men, was a Jew, not a Jordanian. It is my hope, however, that in His all-embracing love, He will repeat over them the unique prayer: 'Father, forgive them; they know not what they are doing.'"

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PROTESTANT POSITIONS

L.I. BLACK CLERIC LAUDS ISRAEL:  
'HAS SOMETHING U.S. LOST'

by  
Charlotte Ames

LONG ISLAND PRESS, SEPTEMBER 24, 1971

Israel appears to be on its way to becoming the Promised Land, says a black Long Island clergyman.

The people there "have something we in America have lost -- the feeling of belonging and wanting to contribute to a great venture," is the opinion of Rev. Samuel R. Holder of Laurelton. "But we can recapture it. We must!"

How?--"First we have to conquer our fear of each other, then get to work eliminating our prejudices and then we can begin to change the face of our cities, working together to upgrade the standard of living of the less fortunate."

Rev. Holder, pastor of Dunton United Presbyterian Church in Ozone Park, is president of the Queens Interfaith Clergy Council. He was among 28 clergymen and college educators from throughout the U.S. chosen by the American-Israel Cultural Foundation for a study-tour of Israel aimed at better understanding between Christians and Jews.

He says he was unaware of any discrimination in Israel, and in fact "felt 100 per cent freer and safer than in America. There's scarcely any crime in Israel and people can safely walk the streets in the cities at night, something we here have lost the privilege of doing."

In most parts of Israel black people are a rarity, and there were times when young mothers apologized to him because their children were so curious, he being the first black man they had seen.

"I gathered that political leaders there welcomed black people but don't particularly want them living in group segregation, preferring them to be dispersed and integrated," he says. There is one community of black Jews, mainly from America, and, in Haifa, he visited the International Training Center for Community Service, where some 1,000 Africans and Asians and 500 Israelis



study nutrition and basic education together, the outsiders eventually returning to their homelands to teach others.

Perhaps the moment Rev. Holder feels most thrilled about was a meeting with former Prime Minister David Ben Gurion. "He told us that for 3,000 years the Jewish people throughout the world had been praying for the building of the Temple and now their prayers are being answered."

"Our most moving experience," he recalls when we climbed to Masada, the mountain citadel where in 72 A.D., rather than be captured by their Roman attackers the Zealot men slew their wives and children and then each other."

The group met with the mayors of many communities -- Beersheba, Nazareth, Haifa, among others; studied for ten days at the Hebrew University in Jerusalem -- "Intensive studies of the development of the State of Israel, biblically and historically, up to the present and looking to the future," visited holy places dear to men of many faiths; spent a day at the Immigrants Absorption Center of Haifa. There, he says, people live for several months after arriving in Israel, are schooled in its language and customs and learn technical skills so they can step right into a job.

"At the center I met an American Jewish scientist who left the U.S. with his family because his daughter was on heroin. They are happy there, and the daughter is working and enjoying life in a kibbutz--and off heroin."

Rev. Holder says he "never appreciated this earth of ours so much as after seeing the deserts out of which these remarkable people are creating cities.

"We need to have this same kind of dedication to our country and to improving our communities. They are doing what seems totally impossible, and if we shared our goods and our talents, if each of us sought to contribute as these people do, life here would be so much more meaningful for all of us."

He is impressed with the clean cities -- "You don't see trash and dirt in the streets!" -- and with the priority given to schools and education.

He believes that "Our society in America will become more decadent and end in total failure unless we eliminate dilapidated



school buildings, poor programming and lack of good teachers in black and other minority communities.

"Children must receive the best education possible to bring out their talents and constructively build our society."

He reports the Israeli people are "constantly improving their relationships with the local Arab people and improving their economic life."

"It's really unfortunate," he says, "that there is this apparent hate by many Arab heads of state for Israel, when you consider the fantastic job they have done. I'm convinced the same thing could be done in any part of the Mideast, but only if people will learn to rid themselves of religious and racial and national bigotry."

"From what I learned from both leading Israeli politicians and Arab leaders within Israel, the State of Israel makes technical and scientific skills available to those less fortunate, regardless of religion or race."

"I believe peace can come," he concludes, "but only if both sides negotiate together."

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#### CLERIC REPORTS ON ISRAEL

NEWARK SUNDAY STAR-LEDGER, OCTOBER 3, 1971

Peace must be restored in the Middle East before Israel considers the return of Arab lands seized in the six-day war, according to a prominent New Jersey clergyman who toured Israel for two months.

Rev. Paul L. Stagg, general secretary of the New Jersey Council of Churches, said Israel "must always maintain a military presence in the former Arab lands, even if they are returned to the Arabs."

"I doubt, however, whether Israel would give up the Golan Heights because the kibbutz in the valley just below would be an easy target for the Arabs."

Under Israeli occupation, the Old City of Jerusalem, where most of the religious shrines are located, is easily accessible



to persons of all faiths, he said, while under Arab control it was not.

"When it was proposed in the United Nations that Jerusalem become an 'international city' the Arabs partitioned it," he said.

After the implementation of the 1917 Balfour Declaration in 1948, in which Great Britain offered Palestine as a "national home for the Jewish people," the UN decided that both Arabs and Jews had an equal claim to the area.

"The Jews, he said, "accepted this decision, but the Arabs never did."

In reference to the Arab refugees who fled Israel after the war, Rev. Stagg asserted, "they fled because of Arab propaganda, not Israeli persecution."

"The Arabs in Israel are living better than before the country became a nation in 1948. They have better homes, food and education. The same Arabs who were in control of villages within the Israeli borders before the 1967 war are still in control of them today."

Israel, he believes, has no desire to be an occupying power. "The country's real desire is to affirm the lives of the Arab people within its borders as well as its own."

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ECUMENICAL AND INTERRELIGIOUS POSITIONS

Statement of Concerned Christians  
Adopted at Emergency Conference  
on Jerusalem and Israel

As Christians concerned about peace and justice for all in the city of Jerusalem, we wish to take issue with recent statements in the general and church press which speak of the "Judaization" of the Holy City and the "suffocation" of its Christian and Muslim population. These statements also call for the "internationalization" of the entire city as a remedy for these alleged evils. Our purpose is to contribute to the debate provoked by these statements considerations we believe to be essential to a full and accurate perspective on these issues.

Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to "suffocate" the Christian and Muslim population. While we are concerned about the sacred character of the City, we believe that this housing is sufficiently removed from the holy places to avoid the charge of diminishing the sanctity of the City.

We believe, further, that the claim that the Christian-Arab population is diminishing in Israel is incorrect. Since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled. The trickle of Christian emigration has not affected this upward trend. In Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years. The question of emigration should be judged in contrast with the actual exodus of many Arab Christians from Arab countries, particularly from Lebanon and Egypt.

It is apparent to us that internationalization of the entire City of Jerusalem is no longer a viable solution to the problem of conserving the peace, security and sacred character of the City and its Holy places. Since both Israel and Jordan are adamantly opposed to the plan, it is unworkable. Further, the



behavior of the government of Israel with respect to the Holy places has been exemplary. It has achieved the main purpose of internationalization, which is to provide protection and free access--the chief goal of religious groups--and therefore must be considered a political rather than a religious concern. We recall with regret that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their holy places during the Jordanian administration of the Old City. The same can be said about the desecration of cemeteries and synagogues during this period.

Should Jerusalem be internationalized at this point in history? The internationalizing body (the United Nations) now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism, or Islam. Internationalization has never worked and the world has had its fill of divided cities. Both alternatives, internationalization and division, are undesirable.

There are many other possible formulas, short of internationalization of the city, which would better serve the aim of protecting the holy places. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area.

We are encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab civic leaders for special jurisdictional arrangements over the holy places and in Arab areas of Jerusalem. On the other hand, we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel.

The signers of this statement speak in their own name and do not necessarily represent organizations or institutions to which they are attached.



## Signatories:

Rev. Karl Baehr  
Garden City Community Church  
Garden City, N.Y.

Mrs. Claire H. Bishop  
Editor of Jesus and Israel

Father John G. Donohue  
Catholic-Jewish Relations Committee  
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Dr. A. Roy Eckhardt  
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Dr. Charles Fritsch  
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\* \* \* \*

STATEMENT BY PROF. FRANKLIN LITTELL, CHAIRMAN OF "CHRISTIANS  
CONCERNED FOR ISRAEL" AT PRESS CONFERENCE ON JERUSALEM,  
JUNE 10, 1971, NEW YORK CITY

Four years ago the relationship between Christians and Jews suffered a severe shock. Just twenty-five years after the destruction of European Jewry a "Second Holocaust" was threatened: for the third time in two decades the Jews of Israel were facing a massive assault, announced on enemy radio and in battle commands as a Holy War to kill the Jews. By a providential combination of courage and fighting skill, that disaster was averted.

But when the little nation was saved, Jewish leaders realized with grave emotional and intellectual shock that with 1/3 of the world's Jewish population already murdered in Christendom another major sector might have been wiped out in a Muslim jihad without any significant action by the United Nations to prevent it. Worst of all, where some of us sat -- after forty years of apparently meaningful interfaith discussion and cooperation -- the crisis was met by a thunderous silence in the churches. Such was the apparent lack of concern in the Christian churches! A statement even appeared under date of 7 July 1967, in the name of the General Board of the National Council of Churches, which talked of the continuing tensions in the Middle East without even mentioning any of the most important factors: 1) Christendom's guilt for the Holocaust, 2) The prostitution of Islam in the threatened crusade against the Jews, 3) The Soviet Union's complicity in the attack, through heavy financing and arming of the aggressors.

Today the public is more aware, after the show trials in Russia, of the way in which Marxist governments are tied up with political



anti-Semitism. But to some of us, who are Christians -- and not Marxists or Muslims -- the moral insensibility and theological wrong-headedness of the churches has focussed attention. Since the "Six Day War" there have been several striking developments, indicating how a growing number of people of the churches is aware that our whole understanding of the relationship of the church to the Jewish people must be changed.

There is the Wayne State University Project on the Church Struggle and the Holocaust, now going into its third year of research and writing among Christian and Jewish scholars of different academic disciplines. Men like Eberhard Bethge, William Niemoeller, Emil Fackenheim, Eli Wiesel, John Conway, Gordon Zahn, Uriel Tal, etc. are working together in this effort to master the lessons of the recent past. There is the Seminar on the Holy Land in American Thought and Literature, jointly taught by Prof. Robert Handy of Union Theological Seminary and Prof. Moshe Davis of the Jewish Theological Seminary. There is a very vigorous Working Party of 10 Catholic theologians and 10 Protestant theologians, under the aegis of the National Conference of Catholic Bishops and the National Council of Churches, going into its third year of work; the theme - "Israel: the People, the Land, the State." Within the last six months several hundreds have joined a movement -- "Christians Concerned for Israel"-- which reflects a growing consensus among Christians that just as Anti-Semitism is the litmus test to identify emerging police states, so hostility to Israel is the specific sign of the rejection of Holy History by the Gentiles. For over a century - and especially in the Left Wing and Right Wing Extremism of different parts of what was once blandly called "Christendom" -- the most cruel blows borne by the Jewish people and the Church have come from renegade Jews and apostate Christians.

We might mention other signs of a recovery: the number of rabbis teaching in Catholic and Protestant seminaries and graduate schools of Religion ... the plan to add a resident Jewish scholar to the staff of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, and so on... I think it is safe to say that the various Christian initiatives share certain common convictions.

1) that the Holocaust was the major event in the recent history of Christianity - and not just a misadventure of Jews;



- 2) that much Christian teaching about the Jewish people has been wrongheaded, indeed wicked, and that we must learn to think and act rightly on this front at the same time Catholics and Protestants are learning -- after four centuries -- to think and act as fellow-Christians;
- 3) that the Church needs the Jewish people for several imperative reasons -- to keep us from the "cheap grace" (Bonhoeffer) which is tossed around when God's Law is not taken seriously, to keep us from anti-historical and speculative heresies, to teach us in many ways to honor the covenant of fathers and sons;
- 4) that the renewal of the spiritual life of the Jewish people, so soon after Hitler's victory over European Jewry and the slumbering conscience of Christendom, is irrevocably tied to the rebirth of Israel as an historical nation.

We believe that the enemies of the Jewish people -- who are also the enemies of the Christian faith, although not usually recognized as such so quickly -- must be confronted by confessing Christians. After Auschwitz, there is no place for balcony-sitters on this issue! The threats to Israel's existence are both overt and covert, of open attack and subtle infiltration and corruption -- in the pincer play which we now know so well from studies of anti-religious policies in the Third Reich and the Soviet Union and in the attacks on Israel since 1948.

Most unhappily, church organs and agencies have not always been immune to skillful manipulation by agents of Communist and/or Arab League propaganda -- not to mention the wretched rise of fascist-type Anti-Semitism in the back woods of American church life. Recently there has been a mounting campaign to isolate Israel from friends, and to remove from her by indirect means and the pressure of public opinion what could not earlier be won by military attack.

This campaign has focussed on the issue of "internalization" of Jerusalem and "recovery" of the Holy Places. A few days ago an Emergency Conference was held in New York, bringing together Catholics and Protestants of distinction from all over the country, and a Statement was prepared for the guidance of the people of the churches. We present it to you now with no illusions as to our own infallibility, but with consciences now schooled in the certainty that in such a situation of all sins indifference and silence are the worst.



### Houston Group Voices Christian Concern for Israel

On Wednesday, June 30, an ecumenical group met at St. Francis Episcopal Church to discuss the present urgent need for Christians to express their concern for Israel.

Recalling the horrors of the Nazi Holocaust and the continuing threats to the survival of Israel, the ad hoc group decided to seek affiliation with the national organization of Christians Concerned for Israel. Organized four months ago in the eastern U.S.A., Christians Concerned now numbers 300 members under the chairmanship of Dr. Franklin H. Littell, head of the Department of Religion at Temple University in Philadelphia.

Recently an emergency meeting of Christians Concerned met in New York City, later issuing a statement in support of the reunification of Jerusalem under Israeli jurisdiction. After discussing the position taken by the national group, the Houstonians issued the following statement:

We appreciate the recent statement of Christians Concerned for Israel, and we commend the thrust of their recent news releases. Today it is particularly imperative that Christians speak out, voicing their concern regarding the great dangers which continue to threaten the well being, even the very existence of Israel as a free, sovereign state.

We commend Israel for having made Jerusalem available to worshippers of all faiths. Therefore, we see no religious need to internationalize the city, nor do we consider internationalization a practical solution for political difficulties.

We are deeply afraid that this proposal to internationalize Jerusalem - with its strongly prejudicial overtones - will be used by some to obscure the primary issue, which is the right of Israel to exist as a sovereign state.

At this time, we call on all Christians in the community at large to join with us in expressing this concern. Anyone wishing to become a member of the Houston group is urged to contact Mr. Philip Libby At the local office of the National Conference of



## Christians and Jews. (228-5081)

The meeting was called by Sister Ann Gillen, Co-ordinator of Project Awareness, and Mr. Philip Libby of the N.C.C.J. Other members at the meeting included: Rev. Warren Dicharry, Rector of St. Mary's Seminary, already a member of the national Christians Concerned organization; Rev. Benedict Ashley, Research Professor at the Texas Medical Center Institute of Religion; Rev. Cal Rutherford, St. Francis Episcopal Church; Rev. Michael Falls, Palmer Memorial Church; Rev. Bryant Young, St. Stephen's Methodist Church; Rev. John Craig, Central Presbyterian Church; Dr. Lee Porter, First Baptist Church of Bellaire; and Judge Woodrow Seals, Chairman of the Board of Christian Social Concerns for the United Texas Methodist Conference.

The signers of this statement speak in their own names and do not necessarily represent the organizations or institutions to which they are attached.

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CHRISTIAN PRESS REACTIONMIDDLE EAST - VATICAN'S VIEW

by

Father John B. Sheerin CSP

Catholic Northwest Progress (June 11, 1971)

The already complex situation in the Middle East has been further confused by a very disturbing editorial in the Osservatore Romano of March 22-23. The editorial claims that the cause of peace in the Middle East has been harmed by Israeli efforts to bring about a measure of urban renewal in Jerusalem. The editor says that this is being done "at the expense of the non-Jewish population."

Why has the Vatican daily paper chosen to stir up this controversy at this time? The precipitating cause was undoubtedly a letter sent by three Catholic bishops in Jordan urging the Pope to oppose Israeli plans to redevelop the holy city by means of high-rise apartments and other new housing. "Thus, through the fanaticism of a people and its chiefs, the old Zionist dream is to be realized: to make of Jerusalem the exclusive center of the rallying of the Hebrew nation and the capital of Israel." The bishops warned that Christians would be encircled in "a suffocating ghetto" and the Christian holy places would become "museums."

I had never previously heard of bishops in one country protesting to the Pope about urban redevelopment plans in another country. Yet as I read the news dispatches about the bishops' protest, I said to myself: "Here we are again. We have been here before." During Vatican II in the 1963 session, bishops from Arab countries demanded the withdrawal of the Jewish declaration. Notable among them were Cardinal Tappouni, Patriarch Maximos IV and Patriarch Stephen I. In the 1964 session, opposition to the Jewish text narrowed down to Cardinal Tappouni who spoke in the name of all the bishops of Arab countries, demanding the text be dropped. In the 1965 session, (cf. Rene Laurentin's commentary on the Jewish declaration, Paulist Press). Arab diplomacy had an opportunity to intrude into the theological discussion of the term "deicide," the upshot of which was that the text was slightly modified.



More suprising than the Osservatore's (and the bishops') non-placets on high-rise apartments in Jerusalem were the editor's remarks on the "internationalization" of the holy city. He declared that Vatican policy favors "internationalizing" Jerusalem, basing his opinion on a talk recently given by Pope Paul in St. Peter's Square. The Pope said that "We have a grave right and a grave duty" to safeguard the holy places of Palestine, the continuing Christian presence there and "the statute of Jerusalem." This statute formulated the 1947 UN plan for internationalizing the city.

I think I am safe in saying that the common impression among Catholics in recent years has been that the Vatican had abandoned "internationalization" as impracticable. On numerous occasions Pope Paul had, with seeming deliberateness, refrained from using the word "internationalization" and it is noticeable that he did not use the word in the March 14 address. Nor has he registered any protest to the effect that the Israelis have been barring access to Christians to the holy places.

What could possibly have induced the Pope to shift his position? Some say that Spain and France, being pro-Arab, have influenced the Pope to shift position. This seems most implausible as the Pope is very much aware of how American Catholics would feel about allowing Russia to get a foothold in the holy city, which would be almost inevitable under a UN plan of internationalization.

The NCC release says "Israeli government officials are increasingly worried by--and irritated at--what they see as the Vatican's developing pro-Arab, anti-Israel policy." American Jews are equally disturbed, especially in view of the extremely good relations now existing between Catholics and Jews in the US. All we can do is to let our Jewish friends know that Osservatore Romano is not an official publication of the Holy See and that we Catholics await as eagerly as Jews a clear statement of the official position of the Holy Father on "internationalization."

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A CATHOLIC REVIEWPOINT

## ISRAEL AND JERUSALEM

Editorial comments by A.E.P. Wall

The Catholic Review, April 16, 1971  
Baltimore, Md.

Jerusalem, the holy city, continues to be not only a center of struggle but an object of struggle.

Israel, which controls the city, has stirred dismay throughout much of the world because of plans to build housing units in areas captured from Jordan. The U.S. Department of State has criticized the housing plans because the status of the city remains unsettled. U Thant has charged that the housing project violates United Nations Security Council resolutions. Objections have come also from those who believe that the housing project is inappropriate in terms of the beauty, and the special character of Jerusalem.

The project is not without its critics within Israel, and it is to be hoped that the Israeli government will act swiftly to review plans that do not appear to harmonize with the unique nature of Jerusalem.

While it is not possible for outside observers generally to support a poorly-conceived housing project, it should be possible to understand Israel's feelings about its capital city. An Israeli sees no more reason to internationalize Jerusalem than to internationalize Washington, Rome or Cairo. There are about 200,000 Jews and about 70,000 Arabs in Jerusalem.

Both L'Osservatore Romano and L'Osservatore della Domenica have recently published criticisms of Israeli positions on Jerusalem.

It might be more useful to the cause of brotherhood, which is so closely related to the cause of peace, for the Vatican and Israel to exchange formal diplomatic recognition. Normal diplomatic conversations between the two could produce not merely a happier frame of mind than can result from editorial criticisms, but they could lead to a discovery of much wider areas of cooperation.

There is absolutely no reason why normal diplomatic relations, one of the marks of a civilized society, should work against



the interests of Arab Christians, as some seem to fear. Quite to the contrary, those interests might be served far better.

There is today, as Prime Minister Golda Meir said earlier this month, "complete freedom of access" to all holy sites in Jerusalem for members of all religions. This was not true before the Six-Day War in 1967. As Mrs. Meir observed, the world "remained silent for 19 years, while Jordanian authorities prevented access to Jewish holy sites in the Old City of Jerusalem."

It is vital that Christians ponder not only the open persecutions that have brought pain and death to Jews by the millions, but that recognition be given to the special threats and insincerities of modern times.

There is talk today about creating a United Nations force, or some other international force, to preserve the peace of the Middle East. But Israel does not need a long memory to recall that only four years ago the United Nations Emergency Force was recalled from Egyptian territory along the Israeli border the instant Egypt demanded it.

Israel has never known secure frontiers or friendly neighbors. History gives the Jewish people reason to be cautious about the assurances of others, and history requires Christians to help remove the cause of that caution.

Neither political fervor, economic considerations nor sectarian interest should permit words or actions that have even the appearance of prejudice or hypocrisy.

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### WAR, PEACE AND RELIGION

The Catholic Review, April 16, 1971  
Baltimore, Md.

Emotions run high, and so do anxieties in the Middle East today. It is essential that the Church stand well above nationalistic influences in its support of peace with justice.

Clergymen in many parts of the world have prayed for the success of the armies of their homelands. During World War II, prayers were offered in Germany for an Axis victory even while they were being offered in Britain for an Allied victory.



It is possible for a priest, a bishop, a minister, a rabbi, to identify so strongly with a patriotic cause that he feels free to seek the institutional backing of his religion.

Three bishops in Jordan have appealed to Pope Paul VI to take a position on the Jerusalem question that would, in fact, favor Jordan. The three are Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin rite vicariate in Amman; Melkite rite Archbishop Sabe Youwakim of Petra and Filadelfia, who also lives in Amman; and Greek Orthodox Bishop Diodoros.

In voicing their criticism of an Israeli housing plan for Jerusalem (see our editorial above) the three bishops wrote these unyielding words to the Pope:

"Thus, through the fanaticism of a people and of its chiefs, the old Zionist dream is to be realized: to make of Jerusalem the exclusive center of the rallying of the Hebrew nation and the capital of Israel."

The bishops went on to speak of a "Hebrew belt" and to warn that Christians would be encircled in a "suffocating ghetto," terms that hardly point the way to brotherhood.

There is little doubt that the three bishops are convinced that they are serving broad and lasting interests in their appeal to the Pope. In fact, however, they make it more awkward for the Holy See to seek peaceful solutions in a dispassionate and impartial way.

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The Pilot

Boston, May 1, 1971

To the Editor:

Having just returned from a three-week visit in Israel, I am compelled by what I saw and heard there to take very strong exception to most if not all, of what Rev. Joseph L. Ryan has to say on page 12 of the April 24 issue of THE PILOT.

The article fails substantially to prove anything at all about Israeli bias; it does perambulate from one reference to another and from one quotation to another, but there is, therein, no essentially honest facts from which one can conclude that "the Israeli government is engaged in discrimination and injustice against Moslems and Christians."

Father Ryan's use of the syllogism is very badly handled in the conclusions he reaches from the meeting of Pope Paul and Marshal Tito in spite of the fact that we of long memory can quite agree that the latter is an authority on aggression. We, of Roman Catholic persuasion, have come to expect much better rhetoric from Jesuits, but, frankly, Father Ryan's article is very bad propaganda and I wonder to what degree his views are slanted by his former academic position at Al-Hikma University in Baghdad.

A Spanish Catholic guide in Nazareth paid tribute to the efforts of the Israeli government in their use of world-wide contributions for purposes of remodeling the Church of Anunciation there. It appears that the government is administering the archaeological excavations beneath the edifice as well as supervising the magnificent mosaic art in the Church of the proper three levels above. Were that things were going so well in the Church of the Holy Sepulcher in Jerusalem, where for many decades, I understand, Christian denominations have been unable to get together on necessary shoring of the structure.

It was a distinctly rewarding religious experience to have been able to attend the High Mass at the Holy Sepulcher on Palm Sunday. Isn't it true that during Jordan's occupation of Jerusalem, I would not have been permitted to do so? Isn't it true that Christians had access to this holy place



only at Christmas time? And in addition, also, in the area of religious tolerance, isn't it true that Arabs in Israel are not even now permitted to pilgrimage to Mecca? The restriction is not the Israeli government's. What is true is that the Roman Catholic Patriarch of Israel could hardly be more harassed by the Israeli government than he was by Coptic Egyptian Christians on Palm Sunday morning. The Coptic's Services to the rear of the tomb of Christ were conducted concurrently with ours and the cacophony, however devout, was certainly, if not deliberately, an interruption of the Latinium ritual.

I have many reservations about Christian shrines in the Holy Land. I very much wish that I did not see so many things that I did see. It is imperative on Christians to get their own house in order. The threat is in no way from the Israeli government, the threat, rather is from within. But I want to add and very strongly, that the Roman Catholic administration of religious matters here is in the very good hands of Franciscan monks and with their performance, I have no argument whatsoever.

The Judaization of the Holy City of Jerusalem is becoming popular phraseology and Father Ryan impels himself to its use. The terminology refers to no new plague among the species. I feel it refers to the new housing units in E. Jerusalem, required by the expansion in the population of Jerusalem. These new apartment houses are in good taste, made of Jerusalem stone and modern in their functional usefulness. They are on the outskirts of the city, nowhere in juxtaposition to the Holy City, and are of concerned interest to the growth and development of the city. The new housing is consistent architecturally with the new Hebrew University, the new government center and the Knesset (the Israeli House of Parliament). All of this new construction is merely the reflection of a new vitality in the Middle East--a vitality which may very well lift not only Israel but its neighbors as well into a new era of social and economic tranquility. Let us Christians prayerfully hope that this is so. The Jews against great odds and with the sweat of their brow have built what they have and deserve no less.

Louis Murray,  
Ashland



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Lecture given at a Meeting of the Fraternity on 18 November 1969

at the Hebrew Union College by Professor Shemaryahu Talmon

on 'The Biblical Concept of Jerusalem'

## I

For the present-day controversy over Jerusalem with all its ramifications, the topic of my paper 'The Concept of Jerusalem in the Bible' appears to be altogether irrelevant. It may be considered paradoxical, but in fact is not, that the basic literary and spiritual inheritance common to both Judaism and Christianity, namely the canon of the twenty-four books of the Hebrew Bible has had little bearing on the analysis of the actualities concerning Jerusalem, and on the discussion that arises from this analysis. It seems that since all sides concerned take their departure from the diversified image of Jerusalem and the ideologies interlinked with it which developed in post-biblical times and in post-biblical literature, the discussion from its very beginning tended to become lopsided. Basing themselves on differing, and more often than not conflicting premises, Christian theologians and Jewish thinkers who are engaged in this discussion never even arrived at the threshold of a dialogue situation. I dare not hope that my presentation of the matter in hand may help in improving the situation altogether. Without attempting to actualise the biblical material as I conceive of it, I shall nevertheless maintain that its analysis may hold some hope, if not for closing the gap between the opposing factions in the evaluation of the meaning of the phenomenon 'Jerusalem', then at least for furthering a better understanding by Christians and Muslims of the attitude of a Jew to Jerusalem.

In view of the above referred to, possibly deplorable, irrelevance of the biblical concept for the actual theological and socio-political differences of opinion, I can present my conception of Jerusalem in the Bible sine ira though cum studio. Being an exegete and a philologist by training, by profession and maybe also by conviction, I shall try to base my case on as objective a presentation of the biblical material as can be expected of a student of the Bible who approaches his topic armed with the tools of his trade, but at the same time bearing the weight of his beliefs and his own existential situation.

Let me begin with some simple statistics. The city name Jerusalem is mentioned in Hebrew Scriptures some 750 times. Zion appears about 180 times. There are several hundred more references to diverse appellations of the city, such as Mount Moriah, City of David, City of Juda, Temple Mount, Holy City, Shalem, Jebus, Ariel, The City, and so on. Altogether there must be some two thousand mentions of Jerusalem in the Hebrew Canon. This figure stands no comparison with the number of references to Jerusalem in inter-testamental literature for which, though, we lack a complete concordance, or in the New Testament. The statistical imbalance becomes even more prominent if one considers the fact that the collection of the twenty-four Old Testament books, by sheer bulk, is heavily outweighed by the above corpus of later literature. To complete the picture, it has to be stated that similar conclusions can be drawn from such a numerical comparison of mentions of Jerusalem in the Old Testament Canon with its occurrences in Rabbinic literature.



It is readily admitted that word counts in literature do not necessarily convey a true impression of the relative importance of the words counted in a given context. But often the quantitative check may be taken as a pointer to qualitative values. The preponderance of certain words, which are employed not only in one basic meaning but also serve as vehicles which carry sentiments and ideas derived from that meaning by diverse associations, frequently are a tangible indicator of the centrality of the sentiments and ideas in the thought processes which motivated the writers of the literature under review. At the same time this preponderance gives evidence to the importance of those words in the world of ideas of the audience to whom the authors address themselves.

This statement certainly is applicable to the employment of the name Jerusalem and its parallel appellations in the Hebrew Scriptures. In this instance it can be easily shown that quantity spells significance. The word count reveals to us the focality of Jerusalem in biblical thought. The plethora of references to Jerusalem discloses the importance of the city and the ideas connected with it in the minds of the biblical authors and their audience alike.

We can now proceed further with our analysis. It is commonplace to state that the Bible is not a 'book' in the accepted sense of the word, but rather a collection of books, or an anthology of ancient Hebrew literature which grew over a thousand years. Therefore it is imperative not to stop short at presenting a general all-embracing statistical picture, but to try further to find out how the references to Jerusalem are distributed among the various and varied components of the biblical Canon, i.e. among diverse major literary genres or strata, and among the individual books.

The results of this break-up have some bearing on the diversified development of the theme 'Jerusalem' in the literature of the post-biblical period. As will yet be shown, some of the differences in stress and evaluation of the theme and the motif in Jewish and Christian thought can be explained as having arisen from the different measure of importance attributed to the diverse literary strata of the Jewish Bible in the theologies of Judaism and Christianity. I would maintain that in tracing this diversity of stress put on different strata of the Hebrew biblical canon by later generations, we may discover a means of finding out where and why Judaism of the late Second Temple period and early Christianity diverged from each other, even when they based their theological tenets on the Hebrew Scriptures which were their common heritage. With reference to the issue on hand, I hope to show how this different stress put on different parts of the Hebrew Bible affected the concept of Jerusalem as it developed in Jewish and Christian thought.

## II

It cannot cause any surprise that there are only two possible references to Jerusalem in the Pentateuch, and not more than about a dozen in Joshua and Judges. These books present the history of Israel in a period in which Jerusalem had not yet achieved its later centrality. For other reasons, mentions of Jerusalem are altogether missing in some Wisdom writings, e.g. in Job, Proverbs and for that matter also in Esther, and are few and far between in others, such as Ecclesiastes. This rarity can in no way be explained by considerations derived from the historical and chronological setting of these books, but rather should be attributed to the marked anthropocentric nature of Wisdom literature, in distinction from the ethnocentric character of the other literary genres of the Bible. Jerusalem being first and foremost a historical entity, and being preponderantly connected with historical issues of biblical Israel, non-historical Wisdom teaching has little use for it, as a name or as a concept.

Mentions of Jerusalem are clustered heavily in the official court or temple historiographies, Samuel, Kings, Ezra-Nehemiah and Chronicles, in the prophetic books which mirror, to a great extent, the same situations which are reported in the historiographies, and especially in the Book of Psalms which may be considered to have been commissioned, at least in part, by the royal house of Jerusalem, in order to be employed in the divine service at the Temple which had been instituted and developed by King David and his descendants. Herein may be found the reason for the ever so often recurring references to Jerusalem and to the Davidic dynasty in the Book of Psalms.



The distinctive distribution of references to Jerusalem in the books of the Bible again tallies, as I hope to prove, with the focal contents and meaning of the theme 'Jerusalem' in biblical thought.

It appears that in the issue under review the pinpointing of the discussion on the Hebrew Bible can be fully justified. These books became a source of intense inspiration to later writers both Jewish and Christian who derived from them vital themes and motifs which were then incorporated into, and became fruitful within, their own complex of ideas. This process certainly was not uniform. Rather did it subdivide into several main streams which can be identified with the major religious trends that crystallised within Judaism in the Second Temple period. In some instances, as in the case of the Covenanters from Qumran, the process resulted in the formation of distinctive sub-groups that retained in one form or another their affiliation with Judaism, and in the most notable case, that of Christianity, it culminated in a complete divorce from the mother community.

In view of the concrete historical and institutionalised literary significance of Jerusalem, of which its eschatological motif character is a secondary derivation, it seems wise to focus our view here on those developmental aspects of the theme which can be firmly connected with compact communities of the Second Commonwealth Era, and to give only peripheral attention to its more diffuse sediments in the disjointed apocryphal literature. Let me explain a little more the implications of this statement. Since I cannot conceive of Jerusalem as mainly a theme of spiritual significance and meaning, but as a theme which has definite and direct institutional affiliations, I shall refrain here from discussing the meaning of Jerusalem in the apocryphal writings simply because we cannot connect this literature with a clearly circumscribed, socially constituted body. In contrast to this, when we discuss Qumran, Judaism, Christianity, we know where we stand. Here the dual way of impact and fertilisation from the community to the concept and from the concept to the community makes it much easier and better understandable to find out what Jerusalem stood for in these three religious communities.

It is submitted that the later diversification of the theme Jerusalem and the uneven importance of Jerusalem within the frames of those constituted communities at least in part can be ascribed to the fact that the different groups put different stress on distinctive strata of the Old Testament literature, strata in which were variedly highlighted diverse aspects of Jerusalem. It shall be my concern to deal especially with those biblical writings which appear to have been somewhat neglected in the quest for the significance of Jerusalem in the Bible, first and foremost the historiographies. I shall endeavour to distill from them what I consider to be the essential meaning of Jerusalem in the biblical period. This approach to the interpretation of historical facts as they are recorded in the Bible is based on the premise that we can thus discern the ideas and attitudes which the biblical writers believed to be inherent in them, or with which they had invested them.

The task appears to be more difficult than the approach usually taken by interpreters, that of scanning the prophetic writings and the Book of Psalms for a conceptual picture of Jerusalem. This picture is not always necessarily anchored in socio-political actualities but rather often mirrors 'spiritual' or ideological elaborations which have been freed, so to speak, from the limitations of reality. As against this, the analysis of the historiographies could or even should convey to us concepts which have existential roots in biblical society and in its history.

### III

Let me summarise in short what Jerusalem stands for in the historical books of the Hebrew Scriptures. Its very name indicates that the city initially had been built as a 'foundation of (or for the deity) Shalem', to be identified with Shalmon - Shulmanu known from Assyrian sources, a deity of which further extra-biblical information has come to us during the last decades. In view of this theophoric character of the name Jerusalem, that is to say its having as a component the divine name Shalem, it may be considered as certain that also the nomen locus Shalem mentioned in Genesis ch. 14, in the well-known tradition connected with the Patriarch Abraham, indeed can be identified with what was destined to become the Holy City of Israel - Jerusalem. This equivalence of



Shalem and Jerusalem - Zion obviously is already taken for granted in biblical literature itself, as may be deduced from the employment of Shalem and Zion as synonyms in Psalm 76,2: 'in Shalem is His tent (or His tabernacle), and His dwelling place in Zion'. By means of a popular etymology, the theophoric component in both Shalem and Jerusalem, namely the divine name Shalem, was equated with the Hebrew word Shalom - 'peace'. This paved the way for the elevation of Jerusalem to the proverbial City of Peace, a concept which found its most stirring expression in the most probably post-exilic Psalm 122, in which 'the peace of Jerusalem' is the central catch-phrase. Even more expressly, Shalem and Shalom are identified in Hebrews 7, 1-2 where the above story of Abraham's meeting with Melchisedek (Genesis ch.14) is paraphrased: 'For this Melchisedek, King of Shalem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham divided a tenth part of all; being first by interpretation King of righteousness, and then also King of Shalem, which is King of peace'.

Alas, this popular etymology which has clearly discernible roots already in antiquity cannot be considered to have either a linguistic or, for that matter, a historical basis. In actual history Jerusalem seldom ceased from being a city of bloodshed and war. Let me read just two passages which exemplify the internal strife which repeatedly rent the city. One is from Kings 21,16 where it is said that 'Manasseh shed innocent blood very much, till he had filled Jerusalem from end to end'. The other is taken from Matthew 23,29: 'Woe unto you, scribes and Pharisees, hypocrites! for you built the sepulchres of the prophets and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets'. There certainly is no need to specify the almost innumerable references to wars about and around Jerusalem from its historical conquest by David (2 Samuel 5, 4-9) to the battles in which it is embroiled in late eschatological vision (e.g. Zachariah ch.14).

The pre-Israelite temple-city Jerusalem which had been ruled by the priest-king Melchisedek who officiated at the shrine of El Elyon, God Most High, was hebraised, as it were, by locating in its circumference the hieros logos of Isaac's sacrifice by his father Abraham (Genesis ch.22) on Mount Moriah which from days of old was associated with Jerusalem.

It may be claimed with much probability that the above two traditions, which linked Abraham with Shalem - Jerusalem, like many other patriarchal traditions, in fact reflect concepts of monarchic times which were retrojected into the days of the forefathers. I cannot enlarge here on this issue. Let me just draw your attention to the very presentation of the forefathers in the Bible. By viewing them with scrutiny, you will find that many of the stories reflect in fact royal themes. Abraham is portrayed exclusively dealing with none but kings and rulers. And it can hardly be a coincidence that the two main cities in which he appears, Jerusalem and Hebron (Genesis ch.23), in future will serve in succession as the metropolis of King David's realm (2 Samuel 5, 1-5).

The twofold association of Abraham with Jerusalem, one set in a political context arising out of the war against the five foreign kings who had invaded Canaanite territory to fight against the kings of Sodom and Gomorrah and their satellites (Genesis ch.14), and one illustrating the religious character of Jerusalem where the patriarch had built an altar on Mount Moriah (Genesis ch.22), projects the twofold significance of the city in the days of the Davidic kingdom. Jerusalem, which initially had been inhabited by indigenous Canaanites, as we know from the Amarna letters of the 14th century B.C., and from the Book of Joshua (ch.10), later had been ruled by another ethnic group, the Jebusites, as we learn from the Book of Judges (ch.19, 10-12), and had served in both stages as a foreign cult place (Genesis ch.14; 2 Samuel 24, 18-25), after its conquest by David (2 Samuel 5, 6-9), became the religious and political pivot of Israel. By transforming the foreign city of Jerusalem into the metropolis of his empire, a city which had no previous affiliation with one of the Israelite tribes whom he had set out to weld into one nation, David created a new unifying political centre for Israel. By building in Jerusalem the Temple dedicated to Israel's God (according to the tradition preserved in Chronicles chs. 15-16; 22), or at least by laying the foundations for the building operations to be carried out by his son Solomon (according to the tradition embedded in 1 Kings chs. 6-8), David also made Jerusalem the cornerstone of the religious and cultic unification of Israel.



Jerusalem thus became the symbol and the most significant exponent of the transfer from 'peoplehood' to 'nationhood' and 'statehood'. But it was never exclusively subjugated to or identified with the new social phenomenon. Therefore, when the state ceased from existing, Jerusalem did not lose its importance and symbolic meaning for the Jewish people. The city which in antiquity had experienced one decisive transformation of her significance could easily retransfer and readjust to ensuing different historical situations. She has in fact done so for many hundred years without losing her prestige and symbolic value that had been conferred on her by David.

With the conquest of Jerusalem, David and the Davidic house apparently also took over the old emblems of sovereignty and the royal epithets of Melchisedek, the former priest-king of Jerusalem. This is obviously hinted at in Psalm 110,4, the accurate translation of which, though, cannot be safely established. The Psalmist addresses himself to a typical or rather prototypical king of the Davidic dynasty: 'The Lord hath sworn and will not go back on it. Thou art priest forever after the order of Melchisedek'.

In the short period of Israel's unity under David and Solomon, the nation experienced an unprecedented and never again matched state of political glory, economic achievement and cultic splendour. It is for this reason that the capital of the realm, Jerusalem, became a beacon of well-being and success for future generations. Late biblical and post-biblical Judaism made the idealised image of that historical Jerusalem the cornerstone of their hopes for a national and religious renaissance, and ultimately perceived in it the prototype of the New Jerusalem, the very pivot around which turned their eschatological aspirations.

#### IV

It is possible, or even probable, that into the idealised image of the real-historical Jerusalem was blended the ancient Near Eastern mythic motif of the 'City on the Mountain', of which not only literary but also pictorial representations have come to us. The geographical elevation of the city whose acropolis invariably is occupied by a sanctuary, clearly symbolises its closeness to heaven, and hence the therefrom arising claim to divine status. The Tower of Babel tradition may well be considered a variation on this basic theme. The ever recurring emphasis on the mountainous character of Jerusalem and its surroundings which, as we all know, certainly is anchored in geographical reality, obviously is meant to confer some of the notions inherent in the City on the Mountain motif by means of historicising a myth. The depiction of the Temple as standing on the highest mountain in the area, and being the tallest building in the city, which later tradition will not allow to be topped by any other building, further illuminates the similarity with Canaanite, especially Ugaritic, and Mesopotamian themes. These mythic elements become exceedingly prominent in prophetic and psalmodic literature which are much less reality-bound than is historiography. I refer here especially to Psalm 68, 16-17, in which we have a report, as it were, on a controversy between the mountains that had been previously the chosen ones of God and now are superseded by Mount Zion: 'A mountain of God is the mountain of Bashan; a high mountain is the mountain of Bashan. Why look ye askance, ye high mountains, at the mountain which God hath desired for his abode? Yea, the Lord will dwell in it for ever.' Mount Sinai is not mentioned in these verses, but we find an explicit reference to it in the verse to follow, where the Hebrew text should be corrected to read: 'The Lord has come from Sinai in holiness' (adonaj ba' misinai baqodesh). This seems to imply that also Mount Sinai is included among the rejected, or the mountains supplanted by Mount Zion. I shall yet return to the here implied rivalry between Mount Sinai and Mount Zion in which the latter tradition prevailed over the former.

In these non-historiographical strata of the biblical literature, national-religious imagination often soars high to leave behind any consideration of reality. One may be permitted to define this phenomenon, which again can be observed in the Book of Psalms, as a process of mythologisation of history. It appears that this de-historisation will serve later generations as a launching pad for the ideological transfer of terrestrial Jerusalem to the celestial plane, Jerushalaim shel ma'lah being an exalted and sublimated likeness of Jerusalem shel matah. The upper, the celestial, Jerusalem is viewed in a radiant infinitely refined vision which bears only a remote resemblance to the terrestrial city.



However, also at its peak, the idea of the celestial Jerusalem as it was conceived by Jewish thinkers, and even by mystic fancy, never lost its touch with down-to-earth reality. A definite strand of this-worldliness, which seems to permeate normative Jewish religion in all its ramifications, effectively checked the tendencies which became rampant among Jewish fringe groups and in Christian mysticism to paint a picture of the celestial Jerusalem which is untrammelled by the image of the historical city. In contrast, normative Judaism was less concerned with the meta-historical 'Heavenly Jerusalem' than with the latter-historical 'New Jerusalem' which, in the main, restorative eschatology portrayed as an improved edition of its historic prototype.

This prototype, the historical Jerusalem of the Hebrew Scriptures, symbolises the civilisation and cultivation centred ideology of Israel. The post-conquest city organisation of Jerusalem is the opposite pole of the pre-conquest desert culture. Its monarchic regime is set off favourably against the democratic anarchism of the Period of the Judges. Mount Zion in many respects is opposed to Mount Sinai. Though Mount Sinai represents the beginning of Israel's freedom, it also retains as yet the flavour of serfdom in Egyptian bondage, religiously, morally and politically. Mount Zion, and the covenant that God established there with David, represent Israel's sovereignty in its full bloom, in civil and in sacred life.

I especially stress this point because I feel that the concept of a 'desert ideal' has played havoc in some quarters with Bible exegesis and biblical studies. The latent nativism of the late nineteenth century brought about a rather astonishing predilection for the 'desert' which is completely opposed to what the Bible advocates in reality. The trend found in Christian theology at the turn of the nineteenth and the twentieth centuries which is rooted in a modern romanticism, and which attempts to recapture, as it were, the positive essence of a surmised biblical 'nomadic ideal', clashed sharply with the city-oriented culture of the Jew in those centuries. I would maintain that this contrast, based as it is on wrong assumptions with regard to biblical literature, appears to have had a definite impact on the attitude of some Christian exegetes to the Jews and to Judaism of their times.

The above-referred-to symbolic opposition of Mount Zion as the centre of cultured, cultivated, civilised life to Mount Sinai which stands for primitive nomadism, is already alluded to in the Epistle to the Galatians. There, in chapter 4: 22-25 we read: 'For it is written that Abraham had two sons, one by the handmaid and one by the freewoman; howbeit the son by the handmaid is born after the flesh but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia and answereth to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother.'

The writer had started out correctly by showing that Jerusalem is in opposition to Sinai but in the very next verse he changes this terrestrial Jerusalem which is as terrestrial as Sinai into a heavenly Jerusalem. Taking this additional step he certainly goes further than any Jew would have done at any time. This last sentence already presents Christian exegesis.

Now, if I am correct in this interpretation, if Jerusalem symbolises orderly civilised life, then the destruction of Jerusalem spells anarchy. This assumption indeed is borne out by biblical literature. Just think of any of the prophets. They present to you the loss of Jerusalem and its destruction as the beginning of a new chaos. Isaiah ch. 3 shows society in complete disintegration after Jerusalem is conquered. Her fall means a return to the pre-creation state.

V

The basic realism of the presentation of Jerusalem in the Bible is further illustrated by the recording of historical circumstances which less fact-minded writers well might have suppressed. As already stated, tradition freely admits that Jerusalem had not been an Israelite city from old, that it had been inhabited by foreigners, to some degree also at the height of its occupation by the Israelites, and that it had originally served, and continued to serve, as a



sanctuary of foreign cults even under the Israel rulers, Solomon, Hezekiah, Josiah, Manasseh, and others.

One is almost inclined to suspect that the biblical historiographers put special emphasis on the fact that Jerusalem always had a mixed population, knit into one social network, without making light of individual or group identities. Not only are we told that Jebusites, from whom David had captured the city, were permitted to continue to live in it unmolested side by side with the Israelites, but our sources also report at great length that the royal court literally was ridden with foreign warriors, Karaites, Palatites, Hittites and others, and advisers, some of whom rose to prominence in the administrative hierarchy of the realm, as for example David's and Solomon's ministers. These foreign elements apparently were economically and socially fully integrated and they in fact became a main pillar of support of the Davidic dynasty.

This resulting melting pot situation was enhanced by an apparent liberal attitude as to the admissibility of individuals and groups of foreign ethnic extraction into the Jerusalem cult. The manifold connections of the tribe of Judah, and especially of the Davidic dynasty, with originally non-Israelite elements, is amply exemplified in biblical traditions. Suffice it here to mention Tamar the Canaanite who had borne two sons to Judah, the eponym of the tribe (Genesis ch.38), Ruth the Moabite, great grandmother of David (Ruth ch.4), and Absalom's mother, Maacah, a princess of Geshur in Transjordan (2 Samuel ch.3). It has been surmised, with much probability, that even the house of Zadok, the high priest who officiated in the Jerusalem temple, belonged to the indigenous population of Canaan, having been initially affiliated with the local shrine at Gibeon (1 Chron. 16:39).

There is, on the other hand, a recurring insistence, especially in prophetic literature, on a future purge of Jerusalem from all foreign elements who had brought pollution into the city. In a rather narrow nationalistic vision, again set in the frame of history, Jerusalem in the days to come will be inhabited exclusively by people of pure Israelite stock. They will congregate in the city and worship in its temple to the one God, the God of Israel. This trend also makes itself strongly felt in post-exilic historiography. It would appear that this tendency attempts to balance the opposite trend, to which I referred earlier, which had prevailed in pre-exilic Israel as exemplified in early biblical historiography. In both cases a realistic historic concern is at work, namely the endeavour to cope with actual situations and the problems inherent in them. Pre-exilic monarchic Israel, as represented by the metropolis Jerusalem, saw itself settled with a numerous minority of foreigners, and could conceive of no better way of handling the situation arising from this fact than by absorbing them into the Israelite society. The post-exilic community of Jerusalem, a mere remnant of the once vigorous nation of early monarchic times, outnumbered manifold by the population of Palestine which it encountered at the time of the Return from the Exile, saw itself forced to segregate from the peoples of the land in order to be better able to maintain its exclusive identity. Jerusalem, purified and holy, thus became the quintessence of a recessionist ideology, which shrank from any contact with those who had not gone through the purifying smelting furnace of the exile, Judeans and Ephraimites alike.

Pre-exilic prophecy had castigated Jerusalem, its kings and inhabitants, because: 'They strike hands with the children of strangers' (Isaiah 2:6). Disassociation from other nations then was considered the only way of preserving the metropolis and the nation of Israel from disaster. Alliances with foreigners, and with foreign rulers, spelled catastrophe (Isaiah 7: 4-9). At the same time, prophecy, and foremost post-exilic prophecy conceived of Jerusalem as of the centre of an organised world-wide council of nations. At the end of days, Mount Zion, which stands for Jerusalem as a whole, will become the goal of pilgrims from all the nations (Isaiah 2:2; Micah 4:2; Isaiah ch.60): 'And at that time they called Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem' (Jeremiah 3:17). Punishment will be meted out to all the families of the earth that will not go up unto Jerusalem to worship the King of lords, the Lord of hosts (Zachariah 14:17).



Here one is inclined to find an expression of the significance of Jerusalem at its very peak: the city being raised from the status of the capital of the Israelite kingdom to that of the metropolis of the inhabited ecumene, which means the inhabitants of the Near East. None of the prophets had a wider horizon than let me say Cyprus in the West and Mesopotamia in the North-East, Egypt in the South and Phenicia in the North. So even when we talk of the prophets' cosmopolitan conceptions, we should bear in mind that they simply seem to refer to the nations that had been included in the Davidic empire or in some way or other had been affiliated with it. The eschatological picture remains earth-bound.

I have laid much stress on the former presence and subsequent integration of foreigners into Jerusalem in biblical times, in the social, political and cultic life and institutions, because this fact may help in explaining the existence of the two seemingly contradictory tendencies which can be traced in practically all strata of biblical literature, with the pendulum swinging once in this direction, once in the other. Jerusalem being the hub of the nation, so much so that to all intents and purposes the city was identified with Israel as a whole, and its very name having become synonymous with that of the realm at large, it may be said that the biblical pronouncements which reflect the attitude of the metropolis towards foreigners in fact give expression to all-Israelite concepts concerning this issue.

## VI AMERICAN JEWISH

Let me now turn to the vision of Jerusalem as the metropolis of the world. This vision is not limited to a portrayal of the future fate of the nations, but first and foremost presents Jerusalem as holding promise for every Jew, inhabitant of Palestine or of a foreign country. Indeed, the city is expected to become a place of worship for every individual human being, Jew and non-Jew alike. The sterile and the stranger, referred to in Isaiah 56: 1-8, who are, I believe, in the main Jews living in foreign countries that have joined themselves to the Lord, are given an option on the city of Jerusalem and on the temple: 'For thus says the Lord: My salvation is near to come, and righteousness to be revealed, and my House shall be called an House of prayer for all peoples'. The gloriously humanistic role to be played by the future Jerusalem, not any more fettered by nationalistic paraphernalia, fired the imagination of intertestamental and early Christian writers who perceived in it the apex of the spiritual development of Israel, crystallised in this noble image of the Holy City.

It would appear, however, that also in offering this flighty portrait of the latter-days Jerusalem, biblical ideology remains earthbound. Late prophets, such as Jeremiah, do not fail to present that ideal Jerusalem in an almost disturbing realistic fashion: 'Behold the days come, says the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner, and the measuring line shall yet go out straight onward until the hill Gareb, and shall turn about after Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.' (Jeremiah 31: 38-40). This vision of the future Jerusalem could well have been written by a town-planner, but certainly was written by an author who knew the historical Jerusalem and could wish for nothing better than having it restored in future in its one-time measurements. Even eschatological Jerusalem is envisaged in the boundaries of earthly Jerusalem as it had been in biblical times.

Jeremiah's words throw some light upon yet another aspect which has been of decisive importance for the significance attached to the city of Jerusalem in Jewish tradition until this very day. It is the whole circumference of the city which is held, and will be held, holy. In distinction from other religions, that have pinned their pious reverence for Jerusalem on select localities in her, on particular topoi which are connected with specific events in their Heilsgeschichte, Judaism has sanctified the city as such, and in doing so has kept alive the significance attached to Jerusalem in the Bible.



In keeping with the historical realistic overtones which echo in the description of the future Jerusalem, the new covenant to be established there will be preceded by great tribulations. Just as there always has been war and bloodshed as a *sine qua non* of peace in historical Jerusalem, so also the eschatological picture of the ultimate and final peace cannot unfold without a preceding war, a preceding catastrophe. The era of eternal peace to be inaugurated in Jerusalem will come after tumultuous wars, fought out against the nations, whom God decreed to be annihilated in the valley of Jehoshaphat, the valley of His judgment (Joel 4: 1ss). It is then that Jerusalem again will become the capital of the kingdom into which will be gathered the dispersed of Israel, who there will find solace and comfort (Joel 3:16). At that time, if righteousness should prevail in Jerusalem, 'then there shall enter in by thy gates, the gates of this house, kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.' (Jeremiah 22:4). Even this latter-day picture includes an actual king with his entourage. The visions remain earth-bound.

## VII

The fervent hope for a future restoration of Jerusalem, which signifies the glorious revival of the nation, became the vademecum of Jewry also after the destruction of the second temple. This is strikingly illustrated by a recent archaeological discovery. Just a few months ago, excavators of the temple area of Jerusalem chanced upon an inscription in square Hebrew characters incised into one of the huge dressed stones of the Western Wall, in a layer which until recently had been hidden under the rubble that had accumulated over the centuries. The inscription consists of the first part of Isaiah 66:14, exactly as it is preserved in the Massoretic text, which also reflects the major ancient versions: 'And ye shall see it and your heart shall rejoice and your bones shall flourish like tender grass'. The 'it' added in the Revised Version, which has no equivalent in the Hebrew text, correctly refers back to the preceding verse, which ends on the promise: 'And ye shall be comforted in Jerusalem' (Isaiah 66:13). It is obvious that the ancient mason or masons who had been at work reconstructing the temple wall, or redressing its stones, in their piety had conceived of their labour as a sign of the impending fulfilment of Isaiah's vision.

At this juncture a remark on the time of the inscription is in order, as far as it can be ascertained. The stratum in which it was discovered has been dated by the archaeologists in the 4th century C.E., in the days of Julian the Apostate. Julian became famous for his liberal attitude towards non-Christian religions, and for his zeal in restoring places of non-Christian worship. In this context also the Jewish temple of Jerusalem was given a new lease of life, though only for a very short period. The newly discovered inscription, in spite of its pitiful shortness, reveals the sentiment of Jewry at that time. It stands to reason that the inscription could not have been incised at the whim of some obscure worker. We may safely assume that it had been commissioned, or at least sanctioned, by some Jewish authority. More than the Bible-based emanations of eschatological hopes in the solidified and codified rabbinic literature, the solitary stone inscription on the wall of the defunct temple gives evidence of the on-going hope for an imminent restoration of Jerusalem as a renewed centre of a national worship and an imminent source of rejoicing and well-being.

It is highly significant that Jews of Julian's days could find no more adequate means of expressing this complex hope, both historical and meta-historical, than by quoting a catch-phrase coined by a biblical prophet of the post-exilic restoration period. There can be little doubt that Isaiah's words indeed were understood as a catch-phrase meant to bring to the mind of the readers of this stone inscription the wider literary context in which they are set in the prophet's book. There they are preceded by a vivid description of the restored Jerusalem that again will become a metropolis in the truest sense of the word: a mother to the cities and villages surrounding her and to the people living within her confines: 'Rejoice ye with Jerusalem and be glad for her, all ye that love her. Rejoice for joy with her, all ye that mourn over her, that you may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord: Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream. And ye shall suck thereof. You shall be borne upon her sides and dandled upon her knees. As one whom his mother comforteth, ye shall be comforted in Jerusalem.'



## THE SIGNIFICANCE OF JERUSALEM

### IN THE BIBLICAL PERIOD

by

Shemaryahu TALMON

The city name "Jerusalem" is mentioned in the Old Testament some 750 times. "Zion" appears about 180 times. There are several hundred more references to diverse appellations of the City, such as Mount Moriah, City of David, Temple Mount, Jebus, Ariel etc.. Altogether there must be some 2,000 mentions of Jerusalem in the Old Testament. This figure stands no comparison with the number of references to Jerusalem in intertestamental literature, for which, though, we lack a complete concordance, and in the New Testament. The statistical imbalance becomes even more prominent if one considers the fact that the collection of Old Testament books by sheer bulk is heavily outweighed by the above corpus of later literature. Similar conclusions can be drawn from such a numerical comparison of Old Testament with rabbinic literature.

It is readily admitted that word counts in literature do not necessarily convey a true impression of the relative importance of the words counted in a given context. But often the quantitative check may be taken as a pointer to qualitative values. The preponderance of certain words which are employed not only in one basic meaning, but also serve as vehicles which carry sentiments and ideas derived from it by diverse associations, frequently are a tangible indicator of the centrality of those sentiments and ideas in the thought processes which motivated the writers of the literature under review. At the same time, they give evidence to the importance of those words in the world of ideas of the audience to whom the authors address themselves.

This statement certainly is applicable to the employment of "Jerusalem" and its appellations in the Old Testament. In this case it can be easily shown that quantity indicates significance; the word count reveals the focality of Jerusalem in Biblical thought.

In using the term "Biblical thought", I refer with special emphasis, as must have become clear from the foregoing remarks, to the Bible as it was conceived, transmitted and codified in the Synagogue, i.e. to the Old Testament Canon. It appears that in the issue under review, the pinpointing of the discussion on the Old Testament can be fully justified. The Old Testament books became a source of intense inspiration to later writers, both Jews and Christians, who derived from it vital themes and motifs which then were incorporated into and became fruitful within their own complex of ideas. The process, however, was not uniform. Rather

7 columns in concordance  
- no other name  
in this amount

- prominent  
in Samuel  
Kings -  
not in wisdom  
lit, but  
heavily in  
Book of J

- all quotation  
to prophets  
in J

- J commissioned  
by royal house  
not by David

- Temple, Jerusalem  
refs. in J  
not eschatological

- no meeting ground  
with Greek  
Orthodox papers

- did not meet  
same to NT  
writers as to  
contemp Xaus.  
- sacred enclave  
divorced from  
OT

- OT means completely different things to Xaus, Muslims, Jews, each based on different strata  
- 4 different strands of messianic expectation based on different strata of OT



- megillahomania - Covenanters, Qumran -

- period of flux -

- paralyzeds - p. 10 - disagree - move from theology to history

- 2 -

did it subdivide into several main streams which can be identified with the major religious trends which crystallized within Judaism of the Second Temple period, or in some instances, as with the Covenanters from Qumran, formed distinctive subgroups, and in the most notable case, that of Christianity, ultimately divorced itself from it. In view of the concrete-historical and institutionalized-religious significance of Jerusalem of which its eschatological-motif character is a secondary derivation, it seems wise to focus our view here on those developmental aspects of the theme "Jerusalem" which can be firmly connected with compact communities of the Second Commonwealth era, and to give only peripheral attention to its more diffused sediments in the disjointed apocryphal literature.

It is submitted that the later diversification of the theme "Jerusalem", and of the uneven importance of Jerusalem within the frames of those constituted communities, at least in part can be ascribed to the fact that the different communities put different stress on distinctive strata of Old Testament literature, strata in which were variedly highlighted the diverse aspects of Jerusalem in the Old Testament.

Let me summarize in short what Jerusalem stands for in the Old Testament writings. Its very name indicates that the City initially had been built as a "Foundation of or for (the deity) Shalem". Therefore, it may be considered certain that the nomen loci "Shalem" mentioned in Genesis chapter 14 in a tradition connected with the Patriarch Abraham indeed refers to what was destined to become the "Holy City" of Judaism. It is probable that by means of a popular etymology, the name of the deity Shalem was equated with Hebrew "Shalom" = "Peace". The equation, by way of wordplay, gave rise to the elevation of Jerusalem to the proverbial "City of Peace", a concept which found its most stirring expression in the probably post-exilic Psalms 122. In actual history though Jerusalem seldom ceased from being a city of war and bloodshed (2 Kings 21: 16; cp. Matthew 23 : 29-37).

The pre-Israelite Temple-City Jerusalem which had been ruled by the Priest-King Melkizedek who officiated at the shrine of El 'Elyon - God Most High - was hebraized, as it were, by locating in its circumference the hieros logos of Isaac's sacrifice by his father Abraham on Mount Moriah, which from days of old has been associated with Jerusalem. It may be claimed with much probability that the above two traditions which link Abraham with Shalem - Jerusalem, like many other patriarchal traditions, in fact reflect concepts of monarchic times which were retrojected into the days of the forefathers. The twofold association of Abraham with Jerusalem, one set in a political context arising out of the war against the Five Foreign Kings who invaded Canaanite territory to fight against the Kings of Sodom and Gomorah and their satellites (Genesis 14), and one illustrating the religious character of Jerusalem where the Patriarch built an altar mirror the twofold significance of the city in the days of the Davidic Kingdom. Jerusalem which previously had been inhabited by indigenous Canaanites (cp. the Amarna Letters) and and by invading Jebusites, had been ruled by them (Judges 1:21; 19:11-12; 2 Samuel 5:6 - 9; 24: 18-25) and had served as a foreign cult-place, now became the religious and political pivot of Israel. By transforming the foreign city of Jerusalem into the metropolis of his newly-formed empire, a city which had had no preceding affiliations with one of the tribes

times of  
David, Solomon  
- Abraham as  
merchant prince  
(David's center  
also Jerusalem,  
& Hebron)



whom he had set out to weld into one nation, David created a new unifying political centre for his realm. By building in Jerusalem the Temple dedicated to Yahweh (according to the tradition preserved in the Book of Chronicles), or at least by laying foundations for the building operations to be carried out by his son Solomon (according to the tradition embedded in the former Prophets) David also paved the way for the religious and cultic unification of Israel.

Uak

no theology  
of Bible,

only theological  
thoughts in  
Bible

Chronicles  
presented  
idealized image  
of sacred kings

(Red Sea-  
Transit  
cut up)

most monotheistic  
liter. has  
M.E. mythic lit.  
for royal ideology  
purposes

In the short period of Israel's unity under David and Solomon, the nation experienced an unprecedented and never again matched state of political glory, economic success and cultic splendour. It is for this reason that the capital of the realm, Jerusalem, became a symbol of wellbeing and success, and a beacon for future generations. Late biblical and post-biblical Judaism made the idealized image of that historical Jerusalem the cornerstone of its hopes for a national and religious renaissance, and ultimately perceived in it the prototype of the "New Jerusalem", the very pivot around which turned their eschatological aspirations.

It is possible, or even probable that into the idealized image of the real-historical Jerusalem was blended the ancient Near Eastern mythic motive of the "City on the Mountain" of which not only literary but also pictorial representations have come to us. The geographical elevation of the "City" whose acropolis unvariedly is occupied by a sanctuary, clearly symbolizes its closeness to heaven and the therefrom arising claim to divine status. The "Tower of Babel" tradition may well be considered a variation on this basic theme. Now, the ever recurring emphasis on the mountaneous character of Jerusalem and its surroundings which certainly is anchored in geographical reality, obviously confers some of the notions inherent in the "City on the Mountain" motive, by means of historicizing a myth. The depiction of the "Temple" as standing on the highest mountain in the area, and being the tallest building in the city which later tradition will not allow to be topped by any other building, further illuminates the similarity with Canaanite (Ugaritic) and Mesopotamian themes. These mythic elements become exceedingly prominent in prophetic and psalmodic literatures which are much less reality-bound than is historiography. In these literary strata of the Old Testament, religio-national imagination often soars high to leave behind any consideration of reality. One may be permitted to define this phenomenon as a process of mythologization of history. It appears that this dehistoricization which can already be observed within the compass of Old Testament literature will serve later generations as a launching pad for the ideological transfer of terrestrial Jerusalem to the celestial plane, ירושלים של מעלה being an exalted and sublimated likeness of ירושלים של מטה.

However, also at its peak the idea of a celestial Jerusalem as conceived by Jewish thinkers, and especially by mystic fancy, never lost its touch with down-to-earth reality. A definite strand of this-worldliness which seems to permeate normative Jewish religion in all its ramifications effectively checked the tendencies which became rampant amongst Jewish fringe groups and in Christian mythicism to conceive of the celestial Jerusalem unhampered by the image of the historical city. Judaism was less concerned with the metahistorical heavenly Jerusalem than with the latter-historical "New Jerusalem" which is, in the main restorative eschatology portrayed as an improved edition of its historic prototype.



Jerusalem - civilization, <sup>cultivated</sup> order, central - Sarah (Jer); Hagar (Sinai)  
 opposes Sinai (Galatians) Jerusalem <sup>organizational</sup> symbolizes orderly life; destruction of Jerus means anarchy, chaos  
 Sinai - <sup>order</sup> ~~order~~ Mt. Zion is freedom, sovereignty

- 4 -

The basic realism of the presentation of Jerusalem in the Old Testament is further illustrated by the recording of historic circumstances which less fact-minded writers well might have suppressed. As already stated, tradition freely admits that Jerusalem had not been an Israelite city from old, that it had been inhabited by foreigners also at the height of its occupation by the Israelites, and that it had originally served and continued to serve as a sanctuary of foreign cults even under its Israelite rulers (Solomon, Hezekiah, Josiah, Menasheh etc.). One is almost inclined to suspect that the biblical writers put special emphasis on the fact that Jerusalem always had had a mixed population, knit into one social network, without making light of individual or group identities. Not only are we told that Jebusites from whom David had captured the city were permitted to continue to live in it unmolested, side by side with the Israelites, but our sources also report at great length that the royal court literally was riddled with foreign warriors (Cherethites and Peletites; Uriah the Hittite etc.) and advisers, some of whom rose to prominence in the administrative hierarchy of the realm (for example David's and Solomon's ministers). It would appear that these foreign elements were not only economically and socially integrated, but in fact became a main pillar of support of the Davidic dynasty. The resulting melting-pot situation further was underbuilt by an apparent liberal attitude as to the admission of individuals and groups of foreign ethnic extraction into the Jerusalem cult. The manifold connections of the tribe of Judah, and especially of the Davidic dynasty with originally non-Israelite elements is amply exemplified in Old Testament traditions. Suffice it here to mention Ruth the Moabite, great-grandmother of David, and Absalom's mother Ma'acah, a princess of Geshur in Transjordan. It is also surmised with much probability that even the House of Zadok the High Priest who officiated at the Jerusalem Temple belonged to the indigenous population of Jerusalem. (Adoni-Zedek, Melki-Zedek)

even Mesopotamians  
 will not be  
 pure Jew  
 - Ruth, Moabite  
 - Tamar, Canaanite

I have laid much stress on the presence and integration of foreigners in Jerusalem in biblical times, both in socio-political and cultic institutions, since this fact may help in explaining the existence of two almost contradictory tendencies which can be traced in practically all strata of biblical literature, with the pendulum swinging once in this direction, once in the other. Jerusalem being the focus of the nation, being in fact identified with it and the realm at large, it may be said that the pronouncements concerning the attitude towards foreigners in Jerusalem reflect all-Israelite concepts.

There is a recurring insistence, especially in prophetic writings, on a future purge of Jerusalem from all foreign elements who brought pollution to the Holy City. In a rather narrow nationalistic vision, Jerusalem of the days to come, again seen within the frame of history, will be inhabited exclusively by people of pure Israelite stock who will congregate in the city and worship at its Temple to the one God, the God of Israel. This trend makes itself strongly felt in post-exilic historiography which attempts, as it were, to balance the opposite trend which prevailed in pre-exilic historiography. In both cases a realistic historic concern is at work, the endeavour to cope with actual situations and the problems inherent in them. Pre-exilic monarchic Israel, as represented by its metropolis Jerusalem saw itself saddled with a numerous minority of foreigners, and could conceive of no better way of handling the situation arising from this fact than by absorbing them into the Israelite society. The post-exilic community



of Jerusalem, a mere remnant of the vigorous nation of the early monarchic times, outnumbered manifold by the population of Palestine which it encountered at the time of the Return from the Exile, saw itself forced to segregate from the "peoples of the land" in order to be better able to maintain its exclusive identity. Jerusalem, purified and holy, thus became the quintessence of a recessionist ideology which shrunk from any contact with those who had not gone through the purifying smelting furnace of the Exile.

At the same time, a reverse developmental process may be observed in prophetic literature. As stated, pre-exilic prophecy castigated Jerusalem, its kings and inhabitants, because "they strike hands with the children of strangers" (Isaiah 2: 6). Dissociation from other nations then was considered the only way of preserving the metropolis and the nation from disaster; alliances with foreign rulers spelled catastrophe (Isaiah 7: 4, 9). As against this, later, and foremost post-exilic prophecy conceived of Jerusalem as the center of an organized world-wide council of nations. At the "end of days" Mount Zion which stands for Jerusalem as a whole will become the goal of pilgrims from all the nations (Isaiah 2: 2-4; Micah 1: 1-3): "At that time they call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem (Jeremiah 3: 17). Punishment will be meted out to "all the families of the earth" that will not go up "unto Jerusalem to worship the King, the Lord of the hosts" (Zechariah 14: 17). Here one is inclined to find an expression of the significance of Jerusalem at its very peak: the city being raised from the status of the capital of the Israelite kingdom to that of the metropolis of the world as a whole.

The vision is not limited to a portrayal of the fate of the nations, but Jerusalem also is expected to become a place of worship for every individual human being, Jew and non-Jew alike. It is presented as holding promise for everyone, inhabitant of Palestine or of foreign countries. The "stranger" and the "stranger that hath joint himself to the Lord" are given an option on the city of Jerusalem and its Temple, for thus saith the Lord "My salvation is near to come, and righteousness to be revealed", and "Mine house shall be called an house of prayer for all peoples" (Isaiah 56: 1-7). The gloriously humanistic role to be played by the future Jerusalem, not any more fettered by nationalistic paraphernalia, fired the imagination of intertestamental and early Christian writers who perceived in it the apex of the spiritual development of Israel crystallized in this novel image of the Holy City. It would appear, however, that also in this flighty portrait, the biblical Jerusalem remains earthbound. Late biblical prophets such as Jeremiah do not fail to present it in an almost disturbing realistic fashion: "Behold, the days come, sayeth the Lord, that the City shall be built to the Lord from the Tower of Hananel unto the gate of the corner. And the measuring line shall yet go out straight onward unto the hill Gareb and shall turn about unto Goah. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron unto the corner of the horse gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever" (Jeremiah 31: 38-40). This vision of a future Jerusalem could well have been written by a town-planner, but certainly was written by an author who knew the historical Jerusalem, and could wish for nothing better than having it restored in its one-time measurements.



It would appear that the Prophet's words throw some light upon yet another aspect of Jerusalem which has been of decisive importance to the significance attached to the city of Jerusalem in Jewish tradition until this very day. It is the whole circumference of the city which is held or is to be held holy. In distinction from other religions that have pinned their pious reverence for Jerusalem on select localities in it, on specific topoi which are connected with specific events in their Heilsgeschichte, Judaism has sanctified the city as such, and in doing so has kept alive the significance attached to Jerusalem in the Bible.

In keeping with the historic-real overtones which echo in the descriptions of the future Jerusalem, the "New Covenant" to be established in it will be preceded by great tribulations. The era of eternal peace to be inaugurated in Jerusalem will come after tumultuous wars fought out against the nations whom God decreed to be annihilated in the "Valley of Jehoshaphat", the Valley of Yaweh's *God's* judgment (Joel 4 : 1ff.). It is then that Jerusalem again will become the capital of a Kingdom into which will be gathered in the dispersed of Israel (Joel ibid; Isaiah 56: 8 etc.) who there will find solace and comfort (Isaiah 40: 1 ff.). At that time, if righteousness should prevail in Jerusalem, "then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he and his servants, and his people (Jeremiah 22: 4).

Qumran-  
millenarian,  
militant  
Covenanters,  
dissociated from  
normative Judaism  
-  
considered selves  
Saints

Judaism natural  
society  
Xty an elective  
society

Qumran combined  
both - born, but  
have to elect  
- Q belated  
wave of returning  
exiles, related  
to Ezra, Nehemiah

no forerunner  
of Jesus

New Jerusalem

- sterile,  
Q sanctified  
Jerusalem

- EOT future

Jer. teeming  
with children,  
Robb. J. - filled

w. moneychangers  
- sacred & profane

The fervent hope for a future restoration of Jerusalem, signifying the glorious revival of the nation became a vademecum of Jewry also after the destruction of the Second Temple. This is strikingly illustrated by a recent archaeological discovery. Not much more than a fortnight ago, excavators of the Temple area of Jerusalem, chanced upon an inscription in square Hebrew characters incised on one of the huge dressed stones of the Western Wall, in a layer which until recently had been hidden under the rubble that had accumulated over the centuries. The inscription is made up of the first half of verse 14 in the last chapter of the Book of Isaiah (Ch. 66) exactly as preserved in the Massoretic text which also underlies the major ancient versions :

וראיתם ויש לכם ועצמותיכם כדשא תפרחנה

"And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass". The italicized "it" in the RV which has no equivalent in the Hebrew original, correctly refers back to the preceding verse which ends on the promise "and ye shall be comforted in Jerusalem ( 66: 13). It is obvious that the ancient mason or masons who had been at work reconstructing the Temple wall, or redressing its stones, in their piety had perceived in their labor a sign of the impending fulfillment of Isaiah's vision.

At this juncture a remark on the period of the inscription is in order, as far as it can be ascertained. The stratum in which it was discovered is being dated by the archaeologists in the fourth century A.D., in the days of Julianus Apostata. Julianus became famous for his liberal attitude towards non-Christian religions, and for his zeal in restoring places of non-Christian worship. In this context also the Jewish Temple of Jerusalem was given a new lease on life, though only for a very short period. The newly discovered inscription, in spite of its pitiful shortness, reveals the sentiments of Jewry of that time. It stands to reason that the inscription could not have been incised at the whim of some obscure workmen. Rather may we safely assume that it had been commissioned or at least sanctioned by some Jewish authority.

- major contribution of Judaism



More than the Bible-based emanations of eschatological hopes in the solidified and codified rabbinic literature, the solitary stone inscription in the wall of the defunct Temple gives evidence to the ongoing hope for an imminent restoration of Jerusalem as the renewed center of national worship, and an immanent source of rejoicing and wellbeing. It is highly significant that Jews of Julianus' days could find no more adequate means of expressing this complex hope, both historical and metahistorical, than by quoting a catchphrase coined by a biblical prophet of the post-exilic Restoration Period. There can be little doubt that Isaiah's words indeed were understood as a catchphrase, meant to bring to the mind of the readers of the stone inscription the wider literary context in which they are set in the prophet's book. There they are preceded by a vivid description of the restored Jerusalem that again will become a metropolis in the truest sense of the word, a mother to the cities and villages surrounding her, and to the people living within her confines: "Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: That ye may suck and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. As one whom his mother comforteth, and ye shall be comforted in Jerusalem" (Isaiah 66: 10-13).

Jewish custom - there can be no rejoicing without restoring Jerusalem  
(incomplete wall, glass) 1776 225





## JERUSALEM

Isaiah 29:7,8 & 31:5 prophecies that Zion can never be taken by  
its foes

1:24-26 I will bring back thy people as at the first, and ~~they~~  
thy councillors as at the beginning, afterwards thou shalt be  
called CITADEL OF RIGHTEOUSNESS, FAITHFUL CITY

MICAH - the doom of Jerusalem is pronounced, and no hope of  
ultimate redemption is held out

-CHMAS 1-3

ZEOPHARIAH 1:8-13

JERUSALEM SCENE OF JUDGMENT ON NATIONS

ZECH 14:2,12,13 JOEL 3:2; IS. 66:15

p. 104 - exile only temporary, Israel will be converted and brought  
back to own land, Messianic kingdom to be established

JER 23:7,8; 24:5,6 Israel will be restored -after repentance  
(3:13, 19-25) change of heart (24:7)

-- Second Isaiah (545-539 BCE) There is in store for Jerusalem not  
punishment but mercy, for already she has received double for all  
her sins (40:2) Is 2:2-4 ~~47~~ 87:2

P. 120 For Y the Temple is indispensable as His dwelling place. It  
is not through moral reformation but through divine intervention  
that the kingdom is to be introduced. The importance of the Temple  
also testifies to the growing importance of the priesthood. Thence



monotheism is but a barren and lifeless dogma. Though theoretically he \_\_\_\_\_ YHWH to be the sole creator and god of all the earth, his belief has no influence on his views as to the destinies of the Gentiles. Israel alone will experience the salvation of Y but as for the Gentiles, their end is partly destruction and partly an \_\_\_\_\_ existence under the malign rule of an ever hostile and ever unappeasable deity.

\_ P. 117 (\_\_\_\_\_) Jeremiah, Second Isaiah foretold incorporation of Gentiles into the Messianic kingdom. Concurrent with this large-hearted universalism there existed a variety of narrow and one-sided views, which held more or less closely to the particularism which originated with Na \_\_\_\_\_ and Habakkuk, but especially with Ezekiel. According to Ezekiel and his successors, the future world, the Messianic age, belonged to Israel - to Judah and Israel reunited (HOS 3:15; MICAH 5:36) under the Messianic descendant of David (IS 9:1-6; 11:1-8; 1 MIC 5:2-4; all \_\_\_\_\_ in \_\_\_\_\_): in it THE GENTILES HAD NO SHARE AT ALL, or only in a subordinate degree as dependants or servants of Israel. Their destiny was SUBJECTION OR DESTRUCTION, generally the latter, and always so in the case of those who had been hostile to Israel (IS 14:1-3; 66:12-16; 18-20) In Messianic future Gentiles are to escort returning Israelites to Jerusalem; become servants and hand-maidens (p. 118)



the Messiah is less important in \_\_\_\_\_ and Zechariah than in Jeremiah

--Joel (p. 123) 3:17 Jerusalem is to be holy, there will be no heathen to defile it (3:18, 20)

BLOCK ISRAEL & NATIONS P. 18

Pliny the Elder (Hist. Nat. V,70) calls Jerusalem "longe clarrisima orientes, non Judeae modo" The Sanctuary which Tacitus designates as "ultra omnia mortalia illustrus" enjoyed the veneration by the \_\_\_\_\_ peoples to a degree which astonished \_\_\_\_\_ (XIV, 27) The pagan kings of \_\_\_\_\_ sent presents to the Temple of Jerusalem (Josephus, Ant. XIV, 7)

J-C ( \_\_\_\_\_ Eschatology P. 109)

--Jeremiah and Ezekiel were sources of \_\_\_\_\_ concurrent but very diverse stream of development.

Both prophets are teachers of monotheism; with Jeremiah this doctrine was a living and fruitful principle, and teaches him to see, not in Israel only but in all the nations, the objects of the saving purpose of YHWH. Jeremiah's universalism marks him out as the true spiritual successor of the great prophets of the 8th cent. EZEKIEL's particularism on the other hand, shows his affinities to \_\_\_\_\_ and \_\_\_\_\_ of the 7th. For in Ezekiel



JERUSALEM: RENEWED FOCUS OF CONTROVERSY

A Background Memorandum

By George E. Gruen, Director, Middle East Affairs

Mounting International Pressures

The long-standing rejectionist Arab campaign to delegitimize Israel has in recent months focused upon Jerusalem. The Arabs have succeeded in obtaining overwhelming majorities at the United Nations for a series of resolutions calling for Israeli withdrawal from "all the occupied Palestinian and other Arab territories, including Jerusalem." (Emphasis added.)

One effect of the Arab campaign has been to prompt Israel to reassert its own claim to sovereignty over the entire city. An initiative which began on May 14 as a private member's bill by Geula Cohen -- a former supporter of Prime Minister Begin who left the Herut party over the concessions contained in the Egyptian-Israeli Peace Treaty -- was transformed into a Basic Law and thus part of Israel's Constitution by the Knesset on July 30, 1980. The law declares that "Jerusalem united in its entirety is the capital of Israel" and that the city is the seat of the President, the Knesset, the Government and the Supreme Court. The new law also provides that "the Holy Places shall be protected from desecration" or from interference with free access to them by their respective adherents.

Because of the deep emotions that Jerusalem arouses and the intertwining of religious, national and municipal interests, the Arabs have managed to enlist allies in their campaign to deny Israeli sovereignty over the city even among traditional friends of Israel, such as the Western European and Latin American nations. Some of these countries, particularly Latin American Catholic nations, have also been influenced by the Vatican's position. In recent years the Vatican had seemed to move away from its historic advocacy of "territorial internationalization" as proposed in the abortive 1947 UN General Assembly's partition plan, which would have created a corpus separatum to be carved out of an enlarged Jerusalem area (including Bethlehem) to be placed under a UN Trusteeship.

On June 30, 1980, as the Security Council was completing debate on the status of Jerusalem, the Vatican issued a lengthy document setting out its own position. While referring to internationalization in historical terms rather than reasserting it as a solution, the Vatican statement clearly rejects efforts by Israel to decide the city's future unilaterally, asserts the need for assuring "a level of parity" among Christianity, Islam and



Judaism in the city, and calls for an appropriate juridical system to protect "the city." The Vatican adds that this arrangement should be enshrined in a "special statute" and "guaranteed by a higher international body."

The detailed Vatican statement was an elaboration of a more general comment by Pope John Paul II the previous week, with President Carter at his side, in which the Pope stressed that a solution to the question of Jerusalem, which "embodies interests and aspirations that are shared by different people,..." was "pivotal to a just peace" in the Middle East.

The following day an Israel Government spokesman announced that Prime Minister Begin had decided to move his staff offices and the Cabinet conference room from the Prime Ministry building, located in West Jerusalem near the Knesset, to a new office building being constructed in East Jerusalem -- the section of the city that had been occupied by Jordan between the 1948 and 1967 wars. Although the move had reportedly first been mentioned publicly over a year previously, the spokesman explained that the official announcement was intended as a gesture symbolizing the unity of Jerusalem under Israeli rule. (The move has not yet been implemented. Its timing has been criticized even by some Cabinet members.)

On the Arab side, oil pressure and religious fervor are also being used in the effort to enlist international opposition to Israel's policy on Jerusalem. On August 6 Saudi Arabia and Iraq, two of the world's major oil exporters, declared that they would cut political and economic ties with any country that accepted Israel's annexation of East Jerusalem. The joint communiqué issued after talks in Saudi Arabia between King Khalid and Iraqi President Saddam Hussein said the sanctions would also apply to those countries retaining their embassies in Jerusalem. A conference of foreign ministers from 39 Islamic nations concluded a meeting in Fez, Morocco, on September 20, by approving a Saudi proposal for a jihad, or holy war, against the formal annexation of East Jerusalem and also called for efforts to bar Israel from the UN General Assembly. But a proposal by Syria and the Palestine Liberation Organization to begin mobilizing an Islamic army and to impose a rigorous oil embargo against Israel and its allies, including the United States, was shelved.

#### Jerusalem and the Camp David Peace Process

It was not possible for President Sadat and Prime Minister Begin to bridge their differences on Jerusalem during the September 1978 Camp David summit conference, despite intensive efforts by President Carter to achieve an agreed joint statement. To prevent the breakup of the conference over this issue, it was decided that Israel, Egypt and the United States would set out their respective positions in letters to each other. The experience at Camp David confirmed the conventional wisdom among political analysts that because Jerusalem was such an emotionally-charged and complex issue, the subject had best be deferred until a later stage of the peace-making process when greater practical cooperation and mutual trust between Israel and its Arab neighbors had developed.



It is useful to review the official positions set forth in the letters accompanying the September 1978 Camp David Accords. This provides a basis for judging the various charges that Israel and/or Egypt has recently spoken or acted in a manner contrary to the accords.

#### The Israeli Position

In his letter on Jerusalem, Prime Minister Begin informed President Carter of the June 28, 1967 law by which the Knesset had empowered the Government by decree to apply "the law, the jurisdiction and the administration of the State of Israel to any part of Eretz Israel (Land of Israel -- Palestine)" and that on the basis of this law Israel's Government decreed in July 1967 that "Jerusalem is one city indivisible, the Capital of the State of Israel." Without formally calling it annexation, the Government in effect annexed the Jordanian-held part of the city by simply submitting a map to the Knesset indicating the enlarged boundaries of the Jerusalem municipal area to which Israeli jurisdiction was to extend. The Israelis contend, therefore, that the Basic Law on Jerusalem is nothing new, but simply codifies the existing situation.

#### The American Position

President Carter, in his September 1978 letter, declared that the United States position on Jerusalem "remains as stated by Ambassador Goldberg in the United Nations Security Council on July 14, 1967, and subsequently by Ambassador Yost in the United Nations Security Council on July 1, 1969." This blandly phrased sentence masks a fundamental disagreement between the American and Israeli positions that preceded the Begin and Carter Administrations. Arthur Goldberg had emphasized that the United States did not consider the Israeli measures other than "interim and provisional, which cannot affect the present status nor prejudice the final and permanent status of Jerusalem." Ambassador Charles Yost went further and told the Security Council in 1969 that the international law governing occupied territories also applied to East Jerusalem. In the American view, he said:

The expropriation or confiscation of land, the construction of housing on such land, the demolition or confiscation of buildings, including those having historic or religious significance, and the application of Israeli law to occupied portions of the city are detrimental to our common interests in the city. (Emphasis added.)

#### The Egyptian Position

The most detailed letter on Jerusalem was the one sent by President Sadat to Carter "to reaffirm" the position of the Arab Republic of Egypt. The statement is interesting both for what it said and what it left unsaid:

"1. Arab Jerusalem is an integral part of the West Bank. Legal and historical Arab rights in the city must be respected and restored. 2. Arab Jerusalem should be under Arab sovereignty. 3. The Palestinian inhabitants of Arab Jerusalem are entitled to exercise their legitimate national rights, being part of the Palestinian People in the West Bank."



Sadat did not define the term "Arab Jerusalem", but presumably he meant the section known as East Jerusalem, in effect acknowledging Israeli rule and sovereignty over West Jerusalem, the part of the city that had remained in Israeli hands after the 1948 war and had become Israel's capital. Point 4 called for the application of relevant Security Council resolutions, declared Israeli measures to alter the city's status null and void, and called for them to be rescinded. In this Sadat's position was close to that of the American Government.

"5. All people must have free access to the City and enjoy the free exercise of worship and the right to visit and transit to the holy places without distinction or discrimination. 6. The holy places of each faith may be placed under the administration and control of their representatives."

Points 5 and 6 are consistent with Israeli principles and Israeli practice of letting the various religious bodies administer their respective holy places. In terms of free access, Israel has been scrupulously carrying out these provisions. Israeli citizens, both Jews and Moslems, had been denied free access to their holy places during the Jordanian occupation of the Old City. Implicit in the Sadat position was a modification of point 2 to permit Israeli Jewish control of the Western Wall and access thereto through the Jewish Quarter of the Old City from which the Jews had been expelled by Jordan during the 1948 war. In an interview with Le Figaro, in September 1980, President Sadat made this explicit, saying: "Yes, the city should not be divided; the Wailing Wall, which is in the Arab part, they can have it in the sovereign part of Israel despite the fact that it is in the Arab part of Jerusalem."

"7. Essential functions in the City should be undivided and a joint municipal council composed of an equal number of Arab and Israeli members can supervise the carrying out of these functions. In this way, the City shall be undivided."

This offer of a jointly run and physically undivided municipality also seems to mitigate in practice the demand for Arab sovereignty contained in point 2. Various Israeli proposals have also recommended a unified administration, but the Jerusalem Arabs have thus far refused to serve in the Israeli municipality. Sadat's suggestion of a 1:1 ratio of Arab to Israeli members is obviously unacceptable to Israel since the Jewish population exceeds the Arab by a 3:1 ratio. Nevertheless, it is similar in principle to suggestions by Jerusalem Mayor Teddy Kollek and his former assistant, Meron Benvenisti, to create a single greater municipal council composed of a considerable number of relatively autonomous boroughs. As in the American federal Congressional compromise an arrangement might presumably be worked out whereby on some matters there would be parity between Arabs and Israelis, while on others representation would be according to population. Mayor Kollek has insisted, however, that all Jerusalem remain under Israeli sovereignty.

In the Figaro interview Sadat elaborated on his September 1978 municipality proposal: "Then for the one city there is a municipal council of Jews and Arabs with one mayor who will be elected by rotation, six months Arabs, six months Israelis." When Israeli Foreign Minister Yitzhak Shamir was asked in New York about this proposal he said that there was nothing in Israeli law to prevent an Arab from serving as mayor of Jerusalem. The basic issue, though, he said, was one of sovereignty.



### Recent Sadat-Begin Exchange

On sovereignty the two sides still appear far apart. In the Figaro interview Sadat said that he had written Begin on August 2, pointing out that "our positions are very near" since he agreed that the city shall not be divided again and that the city is a source of "sentimental inspiration for 18 million Jews." But, he added, it was also a sentimental inspiration for 800 million Moslems and to insist on Israeli sovereignty over the entire city was against this Islamic sentiment. Therefore, he concluded, "Why should not this Arab part be under the Arab sovereignty and the Jewish under Israeli sovereignty?"

Prime Minister Begin, in his August 4, 1980 response to President Sadat's letter, said that to support the unity of Jerusalem and at the same time to demand that eastern Jerusalem be put under Arab sovereignty "is a contradiction in terms. Two sovereignties over one city means re-partition. Impossible. Jerusalem is and will be one, under Israel's sovereignty, its indivisible capital in which Jews and Arabs will dwell together in peace and human dignity." In his reply to Begin, on August 15, Sadat insisted that he saw "no contradiction whatsoever between the existence of two sovereignties and the administrative or municipal unification of the City." He added:

Many Israelis and prominent leaders of the Jewish communities abroad did not fail to see the logic of this imaginative prescription for reconciliation and harmonious co-existence between the followers of the World's greatest faiths. To insist on a rigid solution based on the logic of "all or nothing at all" as advocated by the rejectionists on both sides, would be a grave historic mistake.

### Jerusalem and the Autonomy Talks

The question of Jerusalem's relationship to the West Bank was immediately brought to the fore by the Camp David Framework dealing with Palestinian autonomy. In September 1978 Begin sent Carter another letter saying that wherever the agreements spoke of "West Bank" the Government of Israel understood this to mean "Judea and Samaria." Begin was thus putting Carter and Sadat on notice that the territory in question was not regarded as occupied and that in any case East Jerusalem was not part of the West Bank.

Not surprisingly, among the questions about Camp David King Hussein submitted to President Carter were several on Jerusalem: Did the United States include East Jerusalem in its definition of the West Bank? Would the proposed self-governing authority extend to East Jerusalem? Would East Jerusalem Arabs participate in the elections? What would be the final status of East Jerusalem as envisaged by the United States?

The President's answers, transmitted to Hussein in October 1978 by Asst. Secretary of State Harold Saunders, reaffirmed that the United States had traditionally regarded East Jerusalem as being occupied territory, but added that the special nature of the city of Jerusalem meant that it could not be dealt with simply as an extension of the West Bank. East Jerusalem would not be included within the boundaries of the proposed autonomy during the transitional period, but the United States was prepared "to support proposals that would permit Arab inhabitants of East Jerusalem who are not Israeli citizens" to vote



in the elections leading to self-rule and such Jerusalem Arabs might share in the work of the Self-Governing Authority (SGA). As for the final status of Jerusalem, that, as many other outstanding questions, would have to be settled in the negotiations which Hussein had been invited to join under the Camp David accords. The American response did not satisfy King Hussein, but it infuriated Prime Minister Begin.

Special U. S. Envoy Sol Linowitz subsequently suggested that the Jerusalem Arabs might participate in the elections to the SGA through a form of absentee ballot, but this too was rejected by Israel as a dangerous precedent undermining the unity of Jerusalem.

In his speech before the Security Council on August 20, 1980, Secretary of State Edmund Muskie strongly criticized the series of "unbalanced and unrealistic resolutions" on Middle East issues that had been brought before the UN organs. Nevertheless, while calling the latest resolution "fundamentally flawed," Muskie abstained instead of vetoing Resolution 478 in which the Council censured Israel's enactment of the Basic Law on Jerusalem, decided not to recognize the validity of this law and called upon all UN members "(a) to accept this decision; (b) and upon those States that have established diplomatic Missions in Jerusalem to withdraw such missions from the Holy City;..." Explaining the U. S. vote, Muskie emphasized that it was "vital that a political climate be preserved" in which the work for peace could succeed. This was understood to be an allusion to reports that Sadat had threatened to pull Egypt out of the peace talks if the U. S. blocked the Council resolution.

The Secretary of State reiterated the American commitment to the vision of "an undivided Jerusalem, with free access to the Holy Places for people of all faiths." But, he stressed, that vision could not be achieved "by unilateral actions, nor by narrow resolutions" of the UN. The status of Jerusalem "must be agreed to by the parties" within the context of negotiations for a "comprehensive, just and lasting Middle East peace." It was for this reason that "we have urged all the parties not to take unilateral steps that could prejudice the outcome of the negotiations."

Critics of the Administration's position charged that the United States had failed to condemn Egyptian unilateral actions. Howard M. Squadron, Chairman of the Conference of Presidents of Major American Jewish Organizations, in a statement on August 21 charged that "our country abstained to punish Israel for the Knesset action affirming Jerusalem as its eternal capital, ignoring the earlier action of the Egyptian Parliament on April 1 declaring Jerusalem the capital of the Palestinian people."

American Jewish Committee President Maynard I. Wishner declared that it was "distressing" that the United States had decided merely to abstain. He pointed out that "a veto would have gone a long way to diminishing the destructive tendencies the Secretary himself decried." Although Secretary Muskie declared that the United States regarded the call for withdrawal of diplomatic missions from Jerusalem as "not binding," some states, such as the Netherlands and the Latin American countries which announced that they were removing their embassies from the city, justified their action as mandated by the Council's decision. Mr. Muskie put the United Nations on notice that the United States "will continue firmly and forcefully to resist any attempt to impose sanctions against Israel" and pledged to vote against any such resolution. Resolution 478 concluded with a request to the UN Secretary-General to report to the Council "on the implementation of this resolution before November 15, 1980."



## Jerusalem and the Presidential Campaign

Governor Ronald Reagan and Congressman John B. Anderson issued statements condemning the Carter Administration's failure to veto the August 20 Security Council resolution. Governor Reagan charged that the Administration's action was not only a disservice to the cause of peace, but "ludicrous in light of the 1980 Democratic platform, which explicitly recognizes Jerusalem as the capital of Israel and urges that the U. S. Embassy be moved there from Tel Aviv." Governor Reagan failed to mention that the Republican platform did not contain any such pledge.

The following is what the 1980 platforms of the three leading presidential contenders have to say on the subject of Jerusalem:

### Democratic Party Platform

Jerusalem should remain forever undivided, with free access to the holy places for people of all faiths....

As stated in the 1976 platform, the Democratic Party recognizes and supports "the established status of Jerusalem as the capital of Israel, with free access to all its holy places provided to all faiths. As a symbol of this stand, the U. S. Embassy should be moved from Tel Aviv to Jerusalem."

Under Democratic National Convention rules the candidate had to inform the party if he differed with the platform on any issue. President Carter responded: "It has been and it must remain our policy that the ultimate status of Jerusalem should be a matter of negotiation between the parties."

### Republican Party Platform

Republicans believe that Jerusalem should remain an undivided city with continued free and unimpeded access to all holy places by people of all faiths.

### Anderson-Lucey Independent Presidential Platform

The questions of Israeli settlements on the West Bank and the final status of East Jerusalem must be decided by negotiations. The United States will support free and unimpeded access to Jerusalem's holy places by people of all faiths. Jerusalem should remain an open and undivided city. At the conclusion of the peace-making process and as a final act of settlement, we will recognize Jerusalem as the capital of Israel and move the U. S. Embassy there.

## Conclusion

The Governments of Egypt and Israel and the next President of the United States all agree that Jerusalem should remain a physically undivided city, with free access to all. There is also general acknowledgement that West Jerusalem,



## JERUSALEM IN BIBLICAL AND THEOLOGICAL TRADITION

George Giacumakis, Jr.

(A preliminary study to be presented to the Second National Conference of Evangelicals and Jews, taking place at Trinity Evangelical Divinity School on December 9 - 11, 1980.)

Jerusalem is one of the oldest cities in the world for it can now be dated back at least to the middle of the third millennium B.C., according to the Ebla Tablets.<sup>1</sup> When the name of Jerusalem is mentioned, so many images come to the minds of people. To some, it is the city about which they have learned in their Sunday Schools, i.e. the city of the Bible. To others, it is a contemporary city about which they read in the newspapers, even the center of conflict and controversy. To those who are Jews, it is a city which was the capital of Israel in biblical times and is the capital of Israel once again in the modern world. To Muslims, it is the city which includes the third-most sacred site for pilgrimage (actually not considered a *haj* but a *ziara* (visit)) to which Muslims should come, i.e. al Haram al Sharif containing the Dome of the Rock and al Aqsa mosque. It became an object of pilgrimage for Muslims early in the 8th century A.D. largely in competition for the pilgrims normally directed towards Mecca and Medina.<sup>2</sup> For Christians, it is the city of the Old Testament biblical heritage as well as the New Testament of Jesus' death and resurrection. It also was the center of Jewish Christianity and the mother church prior to the destruction of Jerusalem.

Recently, it again became a city of controversy because of a recent law enacted by the parliament of Israel, the Knesset, to annex East Jerusalem, thus making Jerusalem an official united city, not just *de facto* as it has been during the last 13 years. Those favoring an independent state for the Palestinian Arabs have hotly opposed this decision by advocating that East Jerusalem is Arab and should be the capital of a new Palestinian state. In the recent United States' presidential election, as in many recent campaigns for the United States' presidency, Jerusalem has been an issue as to its status. International politicians are often forced to take a verbal position on Jerusalem. Thus, a city of continuous controversy.



In a recent publication of the Institute of Holy Land Studies, displaying a historical and archaeological map of Jerusalem on one side, we placed three captions on the reverse side of that map. One was "The Land of the Bible, our Setting"; the second, "Israel, Our Classroom"; and the third "Jerusalem, Our City."<sup>3</sup> The phrase "Jerusalem, Our City" was placed on the map not only because the Institute happens to be located on Mt. Zion and in Jerusalem, but also because as Christians we felt strongly about Jerusalem as our city as Israel as our land. This may sound a bit strange to both Christian and Jewish members of this audience. Why should a Christian identify the city, not only as a city of Jews and the capital of Israel, but as the city of Christians, yes, even my capital? Even though I am an American citizen, as far as my biblical heritage is concerned, it is my city and it should be the city of Christians around the world. This discussion will attempt an answer to the above question.

#### The City and Its Size

Most world cities or capitals have attributed their size and historical importance to geographical and political factors. In contrast to this trend, the geographical factors are very much against Jerusalem becoming a capital or even a large city. The main north-south roads run along the coast or along the eastern plateau of the Jordan Valley, not along the central ridge where Jerusalem is located. The main east-west passes are located north and south of Jerusalem, about ten miles away, respectively. It has very little natural water supply, thus the need in Herod's day to bring water from south of Bethlehem and today from the Galilee area. Ancient conquerors often by-passed Jerusalem as they marched into the land; such as Alexander the Great or Napoleon. It served as the country's capital because of the Davidic tradition. This tradition carried over to the Second Jewish Commonwealth, the Crusader's Latin Kingdom, the British Mandatory Government, and, of course, the modern State of Israel.

Modern Jerusalem has the largest population in comparison to other periods in its history. Over 400,000 people live within its borders today with the population projected to continually increase. Residential building projects around the outer perimeters of Jerusalem are being planned and built to house this increasing population.



Urban geographers and historians have attempted to estimate the population size of Jerusalem in the various periods. From archaeological and documentary evidence, one is able to have some idea as to its number of inhabitants. The city of David had an estimated population of about 3,000 individuals, plus or minus the size of the army in the area. How much this population increased by the end of Solomon's reign is unknown, especially since the borders of his city are in dispute.

From figures in the book of Nehemiah, it would appear that the city had about eight to ten thousand people in his time. As the city continued to grow through the Second Temple period, its numbers increased to a population of approximately 30,000 (covering 97 acres) by the early part of the first century or during the time of Jesus. It was during the first century, just prior to the war with Rome, that it reached its largest size with the exception of the present period. It is estimated that between 100,000 to 120,000 people were living in Jerusalem in 66 A.D.

Once Jerusalem was destroyed in the first century, the city became quite small again. Hadrian tried to rebuild in 132 A.D., setting off the second Jewish revolt as Jews retook the city for a few years. Once he rebuilt the city calling it Aelia Capitolina, the circumcised were forbidden from visiting or living in the city, thus including Jewish Christians along with other Jews in this ban. The city remained small because of this prohibition during Roman and Byzantine periods.

The Arab conquest did not greatly increase the size of Jerusalem, even though limited numbers of Jews were allowed to return. Slowly over the next three centuries the population increased to an estimated 30,000 inhabitants. The bloody Crusader conquest which wiped out practically every Jew and Muslim in Jerusalem, reduced the population to several thousand to increase it again to approximately 30,000 by the time Salah-ad-din (Saladin) took Jerusalem in 1187 A.D. (He spared the population in contrast to the earlier Crusaders.)<sup>5</sup>

The population of Jerusalem during the Turkish period probably remained between 20,000 to 30,000 people, but decreasing in the middle of the 19th century to about 11,000 people as reported by Edward Robinson in 1830. The size of the city often surged temporarily depending upon the numbers of pilgrims visiting the city. By the 1860's, it was up to 19,000 and by the 1890's to 40,000.



It was the Zionist immigrations which began to make the pronounced difference in the city's growth. Just before World War I, the population had climbed to 70,000 and continued climbing through the British Mandate and statehood periods to the present.<sup>6</sup>

### The City and the Pilgrim/Tourist

Today, Jerusalem is increasingly becoming the object of the tourist/pilgrim's itinerary. One can say this is due to the Madison Avenue thrust of the whole tourist industry generated by the Ministry of Industry, Commerce and Tourism in Israel and promoted by many travel agents and airlines throughout the world. However, this is not the only reason tourists/pilgrims come. They come to see what is taking place in Israel. They come to see the lands of the scriptures. They come to learn more about their heritage. It means so much to people, for example, to walk where Jesus walked and taught, and to see the geographical and historical setting of the many biblical stories about which they have learned even from childhood. Even though there are numerous questions about actual biblical sites, the pilgrim/tourist becomes excited in visiting the general areas where the biblical accounts took place.

Tourist traffic is a very important part of the modern life of Jerusalem as well as all of Israel. A large part of the economy depends on the pilgrim/tourist spending for this is the primary source of income as it effects hotels and services, the purchase and selling of food, and agricultural production to support the tourist and the inhabitant.

The primary reason, however, for this pilgrim/tourist traffic is the sanctity of the city itself. At present, this tourist trade brings Jews, Christians and Muslims to visit those particular sites identified with each religion. The number of pilgrims or visitors coming to Jerusalem just prior to 1967 was in the vicinity of 200,000 to 300,000 per year. Since 1967, those figures have greatly increased up until the present number of about 1,260,000 visitors per year.

Those who are Jewish come to see the modern, western city as well as the parts of the Old City associated with Judaism; namely, the Temple Mount and the hallowed Western Wall, the rebuilt Jewish quarter and its famous synagogues, and the Mount of Olives. Muslim and Christian sites are also visited by many of the Jewish groups.

The Christians who come, depending whether they are associated with Eastern Orthodox Christianity or western Roman Catholicism and Protestantism, visit the traditional sites found within the Old City, such as the Via



Dolorosa and the many churches there, culminating their visit, of course, with the Church of the Resurrection and the Holy Sepulchre. Outside the Old City, the primary area of interest is the Mount of Olives. The Protestants more or less visit the same sites, but also include an interest in the areas outside of the Old City, such as the Garden Tomb just north of the city. Visitors to the Garden Tomb last month numbered 17,000 to give you an example of the growing interest. There seems to be more of an interest among many of the Protestant groups toward the total development and layout of the whole city, especially those interested in prophecy and the role of Jerusalem in the future.

For those pilgrims who identify with Roman Catholic or Greek Orthodox traditions, many come to gain forgiveness of sins. The idea of going and receiving an indulgence as a pilgrim goes back to the Middle Ages when a faithful pilgrim could gain ample remission of sins by spending a week in the Holy City.

The Muslim pilgrims come from the West Bank and Gaza Strip, with some coming from Jordan and Egypt, to visit the area of the Dome of the Rock and El Aqsa Mosque along with seeing relatives or friends. Historically, pilgrimage has played a very important role in Islam. In fact, the annual pilgrimage to Mecca and Medina is one of the five pillars of faith. While Jerusalem, which is called "El Kuds" or "The Holy" in Arabic, is the third most important object of pilgrimage, it was not a part of the early pilgrimage tradition of Islam. The sanctification of Jerusalem under Islam developed with the creation of the Islamic Empire. During the Umayyad period when Islam was struggling both ideologically and politically in Syria, the Arab rulers began to emphasize the holiness of Jerusalem for the Muslim. They also desired a possible substitute site to Mecca and Medina, because Jerusalem was more easily accessible from other parts of the Middle East, whereas a trip to Mecca and Medina was a long journey and out of the way for many Muslim pilgrims.<sup>7</sup>

Let us survey the practice of pilgrimage during the post-biblical Christian era. Later in this paper the practice during the biblical period will be reviewed. In the second and third centuries, since Jews were not allowed to come to Jerusalem, the non-Jewish Christians or Gentiles made pilgrimage to Jerusalem on a very limited scale. Much of the city had been destroyed. Thus, Christian writers especially from the time of Origin, began to emphasize the New Jerusalem or spiritual Jerusalem. In fact, one reads statements to the fact that Jerusalem had to be destroyed so that Jews and Christians alike might be scattered throughout the world as a witness to the



fulfillment of prophecy. In a sense, the Church was presented as the New Jerusalem and in it all the prophecy concerning the New Jerusalem was to be fulfilled. Palestine was the scene of theological controversy concerning the role of the land and the role of the city as far as the Christian was concerned during this period.

When, however, one looks at the Imperial Age, or the time of Constantine the Great in the early fourth century, a new emphasis concerning Jerusalem is heralded. While still proclaiming the Church as the New Jerusalem, the building up of certain sites in the earthly Jerusalem becomes the object of interest. It begins with the construction of the Church of the Resurrection and the Sepulchre of Christ. Christian pilgrims began to come in greater numbers, visiting the various sites identified with Jesus and His ministry. One also sees a great sense of loyalty not only to visit, but even to establish homes in the city. Much of the building program in Jerusalem during the Imperial Age was at first financed by royal grants, but later by other wealthy individuals. This tradition from the Roman period going back to Queen Helena of Adiabene, is taken up by Helena, the mother of Constantine; Constantine's mother-in-law, Eutropia; the wife of Theodocius II, Eudocia; Verina, the wife of Leo II; Sophia, the mother of St. Sabas; Paula, Flavia and many others, and even some Roman ladies and friends of St. Jerome. By the end of the fourth century, Jerusalem had more than 300 religious foundations which were established by outside monies and marked the religious life of this particular period. As a part of this new emphasis of the city and land, many thousands of monks made their way to the Holy Land to find God in a deeper and more mystical way. This was the period when ambitious churchmen and monks debated points of doctrine which provided the pretext for some rather violent contests.

This splendor came to an end with the arrival of the Persians at the beginning of the seventh century. The Jews in the land regarded these invaders as deliverers, remembering the Persian deliverance in earlier biblical periods. However, the Persians did not remain long, for the city was retaken by the Byzantine emperor, Heraclius, with savage reprisals on the Jews.

In the middle of the seventh century, Islam invaded the Holy Land under the Caliph Umar and took firm control of the city and the land. Umar allowed pilgrimages to continue while at the same time ordering the temple area complex to be revived. He blamed the long neglect of the area upon the Christians, claimed the Mount as that belonging to Islam, and ordered the first Muslim shrine over the rock to be built.



For two centuries, Islamic dynasties were in conflict over the control of Jerusalem and the Holy Land. In 800 A.D. as cordial relations had developed between Charlemagne of western Europe and the Abbasid Caliph, Harun al-Rashid, Jerusalem was placed under the protection of Charlemagne. It was the prestige of ruling Jerusalem which changed Charlemagne's title from king to emperor. As Constantine of earlier centuries had done, Charlemagne stimulated pilgrimage to Jerusalem once again. Donations began to flow to the city again making possible new hospitals, churches, schools, monasteries and libraries for pilgrims and other foreigners coming to the city.

The pilgrims came from Europe under this pre-Crusade protectorate of western emperors. They came to bathe in the "holy" Jordan, pray at the Holy Sepulchre, and give the gifts of money. Prof. Hugh Nibley points out that this excitement of pilgrimage was also stimulated by the "end of the world excitement" of the year 1,000 as thousands desired to come into direct contact with sites mentioned in the Bible.<sup>8</sup>

When the Seljuk Turks occupied Jerusalem in 1075, the Christian leaders of the west decided to proceed in the tradition of Charlemagne and liberate the Holy Land from the infidel Muslim. The Seljuks had made pilgrimage difficult by enacting very high fees and took direct control of many of the holy places. This political and popular religious revival caused a series of European crusades to the East Mediterranean covering a period of almost two hundred years.

Under the banner of the Crusaders, Jerusalem takes on a full apocalyptic atmosphere in which it once again becomes the object of European attention. The difference at this period is that the European interest is much broader with both official and popular religious interpretation of the future of Jerusalem especially after it is under the control of the Christians. The Latin kingdom of Jerusalem was a perfect expression of the European feudal society existing for about a half a century in the Holy Land. The Crusaders desired to challenge the non-Christian world in order to show that they were the chosen of God in reestablishing the New Jerusalem. Military religious orders such as the Hospitalers and the Templars each claimed to have a monopoly on the unique tradition of ruling Jerusalem. Even though this Christian control comes to an end with the conquest of Salahadin and remains in Islamic hands until the twentieth century, pilgrimage is still for the most part allowed to continue.<sup>9</sup>

The greatest rebuilding of the city in the post-Crusade period is under the Ottoman Turks in the sixteenth century. Jerusalem was not a very safe place for most of its walls were down from the thirteenth to the sixteenth cen-



turies. Invasions of bedouin were common and, of course, not encouraging for pilgrimages. In 1537, Sulliman the Magnificent began the rebuilding of the walls of Jerusalem along with a number of public buildings. The line of the new walls followed the pattern of ancient walls especially those of the Roman or Second Temple period. In a few places, the Turkish architect did not follow the ancient foundations, thus leaving a part of Mount Zion outside the wall as it is today.<sup>10</sup>

Once this initial building activity took place, very little was done to preserve the various examples of Muslim architecture. Pilgrims continued to come, but in small numbers. Since no Turkish ruling class developed, because the Turks saw little strategic importance to Jerusalem, distinguished Arab families under the Ottoman hierarchy developed a local aristocracy. This nobility class of Arabs, both Christian and Muslim, were in charge of most of the religious and secular responsibilities in the city.

Jerusalem was thrown open to the west in a new way by the activities of Muhammed Ali in the early part of the nineteenth century. This Egyptian ruler wished to challenge the Ottoman Empire control of much of the Middle East. As the European powers came to the aid of the Ottoman establishment, they gained permission to establish consulates in Jerusalem. This provided the legal and political atmosphere for western missionaries to come with various projects aimed at Muslims, Jews and those of the traditional eastern churches.

The British were able to bring about the Anglo-Lutheran bishopric of 1841. The Roman Catholics revived old claims to holy places under the protective fold of France. Czarist Russia proclaimed herself as the political representative and patron of all the different Eastern Orthodox Churches. Christian pilgrimages to the Holy Land began to increase once again along with increasing numbers of Jews in the early part of this century.

In 1917 when the British took over Jerusalem and Palestine, many in the Christian world of the west looked upon this as a fulfillment of prophecy. It was the desire by many western Christians that Jerusalem would once again become a symbol of ecumenicity. This interest was the basis of the Vatican calling for Jerusalem to be an international city as a part of the United Nations partition plan passed in November of 1947.

The establishment of the State of Israel in 1948 brought forth what might be called a Jewish challenge to the thesis that only Christians can



possess a New Jerusalem. It is an interesting development to note since Jerusalem has been under a Jewish state, Christian pilgrimage or tourism has increased greatly. Religious freedom exists even though some extreme elements of the Jewish population make it sometimes difficult for Christians. In comparison to most of its past history during the last two millenia, Jerusalem today provides the most open atmosphere for different religious groups to exist.

### Jerusalem and the Scriptures

The religious Jew ascribes to a very definite theology of the land as laid out in the Bible and explained in the Talmud. God's call to Abraham involved a definite promise concerning a land. This covenant is reiterated a number of times in scripture with the land being an integral part of the agreement. In the Talmud, one-sixth of the Mishnah which deals with the land cannot be kept by the faithful Jew unless he observes these laws within the Holy Land. It is for this reason that the Babylonian Talmud did not include the sixth of the Mishnah involving the land (called zeraim) as did the Palestinian Talmud.

In attempting to interpret scripture concerning Jerusalem, the Christian is immediately faced with his theological view as to the authority of the Old Testament in relationship to the New, especially concerning the land. As any national capital symbolizes the essence of its nation, so the name Jerusalem often substitutes for the land or the nation of Israel in the Bible.

Dr. William LaSor presented a paper to a group of Jewish and Evangelical scholars in April of 1978 in which he wrestled with the question of the authority of the Old Testament to the New. He made his task easier by simply focusing on the Old Testament or the Hebrew Bible for its own authority as he discussed the biblical concept of the land.<sup>12</sup>

There are various schools of interpretation among Christian scholars concerning these matters. One school might say that the two testaments, or the Hebrew Bible and the New Testament, are equal in authority. A second would advocate that they are equal but the New is necessary to fully understand the Old Testament. This school of interpretation would have a number of sub-schools. A third school would place full authority in the New while delegating the Old to the category of history, thus ignoring the authority of the Old.

Much of Christian Eastern Orthodox theologians have identified with this last school for all practical purposes. Jesus is the central message of



the New without little regard for the Old, and the church fully replaces Israel as the nation and people of God.

Most Evangelical scholars would find themselves agreeing on some aspect of the second school mentioned above, i.e. equal in authority, but the New necessary to interpret the Old Testament. In discussing the role of Jerusalem in the interpretation of scripture, this writer defines his position as one accepting the Old and the New Testaments equal in authority. Only where the New Testament specifically completes or fulfills an Old Testament teaching, will the New Testament supercede the Old in this matter of authority. However, if the New Testament is silent about an Old Testament teaching, then the authority of the Old is in force.

Jerusalem is a unique city in the scripture for long before David it is considered a sanctuary or a holy site. Abraham pays his tithe to the priest king of Jerusalem and it is to Jerusalem (Moriah) where he is instructed to bring Issac for a possible sacrifice.

The Psalmist in one of the Songs of Ascents points out the main reason why Jerusalem is unique among the cities of the world. The city was not chosen for natural advantages, but for spiritual reasons alone.

For the Lord has chosen Zion;  
He has desired it for His habitation.  
This is My resting place forever;  
Here I will dwell, for I have desired it.  
I will abundantly bless her provision;  
I will satisfy her needy with bread.  
Her priests also I will clothe with salvation;  
And her godly ones will sing aloud for joy.  
There I will cause the horn of David to spring forth;  
I have prepared a lamp for Mine anointed.  
His enemies I will clothe with shame;  
But upon himself his crown shall shine.<sup>13</sup>

The other more familiar Song of Ascent which includes a command concerning Jerusalem is Psalm 122:

Pray for the peace of Jerusalem:  
May they prosper who love you.  
May peace be within your walls,  
And prosperity within your palaces.<sup>14</sup>

There are numerous passages which speak of God's love for the city. An example of these in a Psalm of the sons of Korah:

His foundation is in the holy mountains.  
The Lord loves the gates of Zion  
More than all the other dwelling places of Jacob.  
Glorious things are spoken of you,  
O City of God....



But of Zion it shall be said,  
"This one and that one were born in her";  
And the Most High Himself will establish her.<sup>15</sup>

Jerusalem along with Israel was to carry out the responsibility of proclaiming the oracles of God. In that great chapter of Isaiah containing promises to the afflicted people, one reads:

Comfort, comfort my people, says your God.  
Speak kindly to Jerusalem;  
And call out to her, that her warfare has ended. ...

Get yourself up on a high mountain,  
O Zion, bearer of good news,  
Lift up your voice mightily,  
O Jerusalem, bearer of good news;  
Lift it up, do not fear.  
Say to the cities of Judah,  
Here is your God!<sup>16</sup>

Even after all the destruction which has taken place in Jerusalem, the prophet Zechariah writes:

Thus says the Lord, I will return to Zion  
and will dwell in the midst of Jerusalem.  
Then Jerusalem will be called the City of Truth  
and the mountain of the Lord of hosts will  
be called the Holy Mountain.<sup>17</sup>

There is no question in the prophet's mind that Jerusalem will fulfill that unique role in history in proclaiming the truth of God. It will be made possible because of His people coming back to live in the city. Note what the prophet says a little further in the chapter:

Thus says the Lord of hosts,  
"Behold, I am going to save My people from  
the land of the east and from the land of the west;  
and I will bring them back and they will live in  
the midst of Jerusalem, and they will be my  
people and I will be their God in truth and righteousness."<sup>18</sup>

Many Evangelicals have tended to spiritualize the Old Testament promises of scripture concerning Jerusalem by identifying those promises either with a tribulational age Jewish Jerusalem, or attaching those promises to a millennial age Jerusalem or seeing them referring ultimately to the future New Jerusalem of the Book of Revelation. One could rightly state that the Christian Church has made terrible mistakes in past centuries by calling for Christians to take over the governmental structure of the Holy Land and especially Jerusalem. Before answering this question, it will be necessary to



investigate New Testament statements concerning Jerusalem.

Jerusalem is presented with both negative and positive connotation in the New Testament. The following passages would present Jerusalem negatively:

From that time, Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things. ...<sup>19</sup>

Jesus also said:

Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem. O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! Behold, your house is left to you desolate; and I say to you, you shall not see me until the time comes when you say, "Blessed is He who comes in the name of the Lord!"<sup>20</sup>

Jesus even seems to abolish the unique status of Jerusalem when he was talking to the woman of Samaria:

Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father.<sup>21</sup>

One final example of a negative allegory concerning earthly Jerusalem is made by the apostle Paul in his letter to the Galatians:

Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother.<sup>22</sup>

In the New Testament we thus see that the city is presented as oppressive, as a cause of suffering, as a place of religious and political intrigue, and as a place of death.

On the other hand, the city is presented in a rather neutral way whether in prophetic expectation or in simple historical statement. In Matthew 2:1-2 there is the expectation by the magi from the east that they anticipated the king to be born in Jerusalem. In Luke 2:41-42, Jerusalem is presented as the object of pilgrimage for annual feasts. The site of the Temple was in Jerusalem as mentioned in John 11:55. The internationalness of Jerusalem is seen in Acts 2:5 as it speaks about Jews coming to the city "from every nation under heaven". The city is referred to as a center of worship, as portrayed in Acts 8:27 and the center of apostolic church authority in Acts 15:2.



The positive statements concerning earthly Jerusalem and spiritual Jerusalem are sometimes entwined. But it is important that we look at some of these:

Jerusalem is the city of the king or the Messiah as Jesus teaches in the Sermon on the Mount with the last phrase of the verse quoted from Psalm 48:2:

But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by earth, for it is the footstool of his feet, or by Jerusalem, for it is the city of the great king.<sup>23</sup>

Simeon and the prophetess Anna were looking for the redemption of Jerusalem or the consolation of Israel in Jerusalem as seen in Luke 2:25, 38.

Jerusalem is the scene of the resurrection and the place of the ascension. This is indicated in the great transfiguration scene:

And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.<sup>24</sup>

The city is also to be the place of blessing and salvation:

... and that repentance for forgiveness of sins should be proclaimed in His name to all the nations beginning from Jerusalem.<sup>25</sup>

And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.<sup>26</sup>

For the Christian the most important thing is that he is adopted into the family of God. The apostle Paul brings this out so vividly in that difficult section of the book of Romans dealing with Israel and the Jews. Note the following:

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. You will say then, "Branches were broken off so that I might be grafted in." Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, neither will He spare you.<sup>27</sup>

The culmination of Jerusalem is ultimately in the New Jerusalem.



And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.<sup>28</sup>

And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God.<sup>29</sup>

#### Concluding Remarks

It appears evident from both the Old and New Testaments that both Jews and Gentiles who are faithful to the calling of God and the commandments of God could fellowship together in an earthly Israel as a forerunner to the spiritual Israel. In the New Jerusalem mentioned at the end of the New Testament let us not forget the rich symbolism of both Israel and Gentile believers united in the New Jerusalem. It is described as having a great and high wall with twelve gates, and on each of those gates the names of the twelve tribes of Israel. Then twelve foundation stones are mentioned with the name of the twelve apostles of the Lamb inscribed on the stones.<sup>30</sup>

If earthly Jerusalem is the symbol of the heavenly Jerusalem and the heavenly Jerusalem is the "mother of us all" as the apostle Paul writes in Galatians 4:26, then I need to begin relating to my heritage now. My ethnic heritage is Greek since my father was born on the island of Crete and my mother on the Greek mainland outside of Sparta. My nationality is American since I am a citizen of the United States. But my spiritual heritage which is by adoption is that which is grafted into the root and tree, i.e., Israel and the Jewish people. My future both in this life and the next in the presence of God is spiritual Israel and the New Jerusalem, with the present Israel and Jerusalem a symbol of that glorious day which is coming.

We are living in exciting times. The "root people" (Israel) are back in the land and will continue to come from various parts of the world. Jerusalem is becoming an international political center, an economic center, a center of learning, a center of truth, and a center which is beginning to issue forth the oracles of God. There are many examples of this which can be mentioned in discussion.

You are probably getting ready to argue with me concerning all the social ills and sins which are a part of Israel today. This is true for Israel has its share of murders, thieves, prostitutes, etc. These ills will continue to exist to some degree, in every human society because of the



fallen nature of mankind. On the other hand, let us keep in mind that God's love for Zion and Jerusalem was expressed in relationship to a very sinful society of ancient Israel. Yet in His sovereign will He chose to extend His love and His commission of responsibility to this nation.

... For the gifts and the calling of God are irrevocable. (Romans 11:29)





## NOTES

<sup>1</sup>C. Bermant and M. Weitzman, Ebla: A Revelation in Archaeology, New York: Times Books, 1979, page 3.

<sup>2</sup>M. Sharon, "How Jerusalem Became 'Al-Kuds'", Jerusalem Post, 3 August, 1979, page 15.

<sup>3</sup>Available through the offices of the Institute of Holy Land Studies in Jerusalem, Israel or Highland Park, Illinois, U.S.A.

<sup>4</sup>M. Broshi, "Jewish Jerusalem Through the Ages", Jerusalem: World Zionist Organization, 1979, page 1.

<sup>5</sup>H. G. S. Hodgson, The Venture of Islam, Chicago: University of Chicago Press, Vol. 2, 1974, pages 266-267.

<sup>6</sup>I. W. J. Hopkins, Jerusalem: A Study in Urban Geography, Grand Rapids: Baker Book House, 1970, pages 95-111.

<sup>7</sup>A. Duncan, The Noble Sanctuary, London: Longman Group, Ltd., 1972, page 26.

<sup>8</sup>H. Nibley, "Jerusalem: In Christianity", Jerusalem Israel Pocket Library; Jerusalem: Keter Books, 1973, pages 309-315.

<sup>9</sup>Ibid, pages 315-320.

<sup>10</sup>H. Z. Hirschberg, W. Pick, and J. Kaniel, "Jerusalem Under the Ottomans", Jerusalem, Israel Pocket Library; Jerusalem: Keter Books, 1973, pages 77-89.

<sup>11</sup>D. J. Silver, A History of Judaism, Vol. 1, New York: Basic Book, Inc., 1974, pages 422-425.

<sup>12</sup>W. S. LaSor, "The Biblical Concept of the Land". Presented to a conference of Jewish and Evangelical scholars who met at Fuller Seminary 24 April, 1978.

<sup>13</sup>Psalms 132:13-18, NASB.

<sup>14</sup>Psalms 122:6-7, NASB.

<sup>15</sup>Psalms 87:1-3, 5 NASB.

<sup>16</sup>Isaiah 40:1-2, 9 NASB.

<sup>17</sup>Zechariah 8:3, NASB.

<sup>18</sup>Zechariah 8:7-8, NASB.

<sup>19</sup>Matthew 16:21, NASB.

<sup>20</sup>Luke 13:33-35, NASB.

<sup>21</sup>John 4:21, NASB.

<sup>22</sup>Galatians 4:25-26, NASB.

<sup>23</sup>Matthew 5:34-35, NASB.

<sup>24</sup>Luke 9:30-31, NASB.

<sup>25</sup>Luke 24:47, NASB.

<sup>26</sup>Luke 24:49, NASB.

<sup>27</sup>Romans 11:17-21, NASB.

<sup>28</sup>Revelation 21:2, NASB.

<sup>29</sup>Revelation 21:10, NASB.

<sup>30</sup>Revelation 21:12-14, NASB.