



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
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Box
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Folder
284

Israel trip, correspondence and memoranda, 1972.

האוניברסיטה העברית בירושלים

THE HEBREW UNIVERSITY OF JERUSALEM

INSTITUTE OF CONTEMPORARY JEWRY

המכון ליהדות ומגוון

February 16, 1972

Dr. Daniel Jeremy Silver
The Temple
Silver Park and East 105 St.
Cleveland, Ohio
U. S. A.

Dear Dr. Silver,

I understand from our mutual friend, Dr. Moshe Davis, that you expect to visit Israel in the near future, accompanying a large group of Christian clergymen. As you no doubt know, I am engaged in writing the history of the Jews of Cleveland. Substantial progress has been made, and a considerable portion of the manuscript is finished. It would be very helpful to the progress of the history if you would allow yourself to be "pumped" for information on Jewish life in Cleveland as you have known it - particularly Reform Judaism, local Zionism, and some of the dynamics of Jewish community leadership. I hope you can spare an hour or two in your busy schedule here to discuss these subjects, and of course anything else you would like to mention.

I look forward to hearing from you,

Sincerely yours,

Lloyd F. Gartner
Lloyd F. Gartner

3-95-54
BENJAMIN
MAZAR
GARTNER
69050
9:30

HLB copy

February 24, 1972

MEMORANDUM

To: Sam Weisberg
From: Howard R. Berger
Re: Clergy Study Mini-Mission - April 3-10, 1972

The following represents the pertinent details for this project and will give you information, which, in turn, you can relate to UJA.

I. PARTICIPANTS

Bishop John H. Burt
Bishop William M. Cosgrove
Reverend Albert M. Pennybacker
Rabbi Daniel Jeremy Silver (see attached biographies)

II. FLIGHT ARRANGEMENTS

El Al is booking round-trip, Cleveland to Cleveland, leaving approximately 2:00 P.M. on Monday, April 3rd and returning in the early evening of Monday, April 10th.

III. FINANCES

A donation has been made from the Rocker Memorial Fund plus special arrangements with Mr. Ehud Lador, of the Israeli Consulate in Chicago. All funding has been arranged for. (see previous memo)

IV. HOTEL & LOCAL TRAVEL ARRANGEMENTS

Solely the responsibility of the Jewish Agency. Hotel in Jerusalem and travel by car with guide.

V. GUIDE

Asher Weiss is a preferred choice, if available. This trip entails long hours, hard traveling by car and very little free time. Guide must have top knowledge of Christian places plus strong identification with Israel.

VI. PROGRAM ARRANGEMENTS

Responsibility for all arrangements while in Israel is being undertaken by the Jewish agency per my conversation with Donald Klein who talked with Mr. Vinitsky.

VII. SUGGESTED ITINERARY PATTERN

=Arrival ..

Tuesday, April 4th - Approximately noon - remainder of day and evening, free time.

Wednesday, April 5th - Jerusalem - Problem centered focus -

Discussion and Meetings ..

- .. special status Jerusalem
- .. administration of holy places
- .. administration of occupied territories
- .. health and welfare problems
- .. refugee resettlement - Arab & Jewish
(including Soviet Jewry)
- .. minority group problems
- .. problems of foreign policy and defense

In these connections, the group seeks exposure to political figures such as Teddy Koller, members of the Knesset, especially Arab members, and knowledgeable leaders able to bring perspective to the aforementioned. The group is prepared to arise early, listen hard and long, and work late.

Thursday, April 6th - TOUR NORTH - Golan Heights, West Bank, Galilee, Capernum, Nazareth, (possibly a Christian Kibbutz, either on Thursday or Friday, depending on location)

Friday, April 7th - TOUR SOUTH - Jericho, Bethlehem, Hebron Development Town, Ben Gurion at Sde Bokar (Eilat) (St. Catherine's Monastery)

Saturday, April 8th - JERUSALEM -

A.M. - Service at Hebrew Union College Chapel
P.M. - Meeting with cultural and educational leaders (Rabbi Daniel Jeremy Silver) indicated willingness to arrange)

Evening .. social evening with political Government and church officials meeting in informal setting.

Sunday, April 9th - Jerusalem EASTERN ORTHODOX EASTER

- ..Personal arrangements and free time in morning and afternoon
- .. Evening - a final recap, problem centered, evening with adequate time for extended questions and answers with Government officials.

Monday, April 10th - Leave Lod Airport - approximately 7:30 a.m.
Arrive Kennedy Airport approxiamtely 4:00 p.m.

VIII. SPECIAL REQUESTS

These men do want to visit with Christian RELigious Leadership, Christian Relief Leadership and Christian Journalists .. especially for newspapers which are religiously focused.

In addition, Bishop Burt is desirous of meeting, if possible, the following:

Arch Bishop Appleton
Arch Bishop Laghi
Mr. Rene Medezine, Jerusalem Press Office
Mr. Gideon Saduy, Former Consul General in San Francisco

I have had several inquiries from other organizations desiring to be helpful in making arrangements. I think I have learned my lesson. All arrangements will be made through Vinitsky and the Jewish agency, and channeled through you. The PR will be handled by Sanford Markey, working closely with Rabbi Silver and the PR departments of the individual denominations.

/mla



The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

March 8, 1972

Rabbi Daniel J. Silver
The Temple
University Circle at
Silver Park
Cleveland, Ohio 44106

Dear Rabbi:

In conjunction with our discussion on Monday, relative to trip to Israel, here are the proposed public relations recommendations made by Jerry Lackamp, Catholic Diocese of Cleveland; Don Stockford, Council of Churches; and myself:

- (1) As soon as possible after your return, perhaps within 24 hours, a press meeting, preferably in the evening with invited media representatives including Church editors, for an open discussion on the group's reaction.
- (2) Half-hour interview with Dorothy Fuldheim on WEWS-TV.
- (3) Half-hour interview with Tom Haley, WKYC-TV.

Should the individual newspaper writers wish to do interviews in depth, they can arrange to do so after the general press conference with whichever members of the trip they want to contact.

Sincerely,

Sanford Markey
Director, Public Relations

gb

cc: Howard Berger
Rev. Don Stockford
Jerry Lackamp



The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

March 21, 1972

MEMORANDUM

To: Bishop John Burt
Bishop William Cosgrove
The Rev. A. Pennybacker
Rabbi Daniel Jeremy Silver

From: Howard R. Berger *len*

I received word that while in Israel, the group will be staying at the
DIPLOMAT HOTEL, Talpiot, Jerusalem, Israel.

Also, the following regards flight plans ...

April 3, 1972 .. Depart Cleveland Hopkins Airport - 2:00 P.M. United 778

.. Arrive New York Kennedy Airport - 3:15 p.m.

April 3, 1972 .. Depart Kennedy Airport - 6:05 p.m. EL AL - 200

April 4, 1972 .. Arrive Tel Aviv - 11:45 a.m.

April 10, 1972 . Depart Tel Aviv - 8:15 a.m. EL AL 023

Arrive Kennedy Airport/NYC - 4:15 p.m.

Open ticket from NYC to Cleveland.

Best regards.

/mlb



Telegram

939P EST MAR 28 72 CTA711
CT ICA0491 VIA RCA 1837/28
WUE7730 BIU115 JEC191 863 1106396
URNX HL ILJM 052
JERUSALEMISR 52/51 28 120
LT

1972 MAR 28 PM 9 42
DUPLICATE OF TELEPHONED

RABBI DANIEL SILVER ~~THE TEMPLE UNIVERSITY CIRCLE AT SILVER PARK~~

~~CLEVELAND OHIO~~ 2841 WEYBRIDGE ROAD SHAKER HTS OHIO 44120

FOLLOWING MARCH 22ND LETTER SPOKE WITH WERBLOWSKY STOP

HE WILL TRY ARRANGE REQUESTED MEETING APRIL 5TH OR 6TH STOP

SUGGEST YOU CALL HIM UPON ARRIVAL JERUSALEM 523503 STOP

IF DIFFICULTY CALL MENACHEM KAUFMAN INSTITUTE OFFICE STOP

HAG SAMEACH

MOSHE DAVIS

COL 22ND 5TH 6TH 523503

NNNN



(1) 791-7755
2842 421-9860
(2) 921-2842
\$ BY 852 P
E CALLS (1) Refer (2)

Spoke with Werblowsky. He will try to arrange requested meeting April 5 or 6.

Suggest you call upon arrival Jerusalem 523-503. If difficulty call Menachem Kaufman Institute office.




The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

March 29, 1972

MEMORANDUM

To: Bishop John Burt
Bishop William Cosgrove
Reverend A. M. Pennybacker
Rabbi Daniel Jeremy Silver

From: Howard R. Berger 

This will confirm that I have contacted everyone and that it is agreeable to have lunch at 12:30 p.m., at the Sheraton Airport Motor Inn. It is assumed that your luggage will be checked through prior to having lunch.

I have the tickets and will get them into your hands within the next 24 hours.

/mlb

Call 9:00
Wed - Thu

Rabbi Daniel Jeremy Silver
Rev. Irwin Pennypacker
Bishop Cosgrove
Bishop Burt

MAZAR
3-98-57

Wednesday, April 5

Touring

Overnight King David Hotel

Thursday, April 6

Tour in Jerusalem

Meetings

→ 10 A.M. Mr. Yehuda Litany

→ Spokesman, Military Governor's office

1:00 Lunch with Dr. Colbi (King David)

5:00 Tea at home of Mr. Shuraki

Optional Midnight

Plane at Lod Airport

Friday, April 7

Touring

Overnight King David Hotel

Sunday, April 9

7:30 P.M.

Dinner with Mr. Pragai - Foreign Office

SET UP OTHERS

Holy place

LOVELY
ADULT

4PM

LATER

SAT 6PM

Collego

Mike Meyer

More cost

X100
meeting

225639 // EZRA

MAY 6-8



האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM



INSTITUTE OF CONTEMPORARY JEWRY

המכון ליהדות ומנוח

March 22, 1972

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106
U.S.A.

Dear Daniel,

Your letter of March 9th just arrived and I am sending my response off to you express knowing full well that every day counts.

I wish it were possible for me to be with you on April 5th or 6th. But in view of my present family situation - which I shall explain - I am afraid I cannot undertake to fulfill your very important request at this time. It happens that Wednesday, April 5th and Thursday, the 6th, correspond with the last day of Pesach and

לא חור. Since we will not be spending the festival in Jerusalem but rather at Nir Galim, obviously I cannot be in two places at the same time. I can share the fact with you that this is the first time we arranged to be away from Jerusalem for Pesach. This year Lottie is in אירופה for her mother's אביה, and the following week will be the day of reinterment in Israel of her father's אב. With all this emotional strain and the obvious administrative complications involved, as you now understand, I cannot undertake any additional obligation those very days.

Before writing, I did try to get some help, precisely because of the importance of the matter. The person whom you should meet is Prof. Werblowsky. He is now in Rome on the same type of mission in reverse. I am therefore asking my colleague, Mr. Menahem Kaufman, who is the Administrative Director of our Institute, to do the best he can to bring Werblowsky and you together, either by mail, cable or actual telephone call as soon as you arrive. I hope that he will be able to undertake this and that all will work out for the best

As for our own meeting, and perhaps with your friends, too, we do expect to be back for Friday and Shabbat, April 7 and 8, immediately prior to the opening of classes on Sunday. If you and your friends

would be free to join us for Friday evening after dinner, or Saturday, let us say kiddush time, 11:30 A.M., that would give us great pleasure. I cannot promise at this moment who else can join us, but I do believe that I can have several people come in who you may ~~with~~ the bishops to meet. And then, as you suggest, we can find some time to lock away together.

Actually there is very much I want to talk to you about in connection with the invitation I received from the Association for Jewish Studies to participate in their next conference in November at the University of Maryland. I know that your Foundation for Jewish Culture is actively engaged in preparing a study of the teaching of Judaica on the American campus. Paul Ritterband spoke to me about this during his visit. Is there any way you can bring along preliminary data which will guide me in my thinking? I should very much appreciate this. When we get together I will want to explain to you some of my own notions and perhaps we can fit it all together.

As for our own meeting time, even if the Friday night and/or Saturday morning ^{work} ^{out} for our group meeting, I should like to arrange a separate meeting ^{win} ^{ten} at a time and situation where I can take notes. Would Sunday morning, April 9 be agreeable?

~~Since I am writing~~ let me add a word about my own travel schedule. I am due to be in the States for three weeks beginning April 24. My main purpose will be to visit several communities in connection with Institute-University business. I mention this fact particularly since I shall be spending several days in New York towards the end of my trip. It may be wise for us to meet with your people at the Foundation. But that, of course, we can discuss when we meet.

In view of the nature of overseas mail these days, I request that you cable me about the dates at our home; and if you wish Mr. Kaufman to help with Prof. Werblowsky, then cable him c/o the University.

Yours, as ever,


Moshe Davis

cc: Menahem Kaufman

* Kay 15-16

April 13, 1972

Dr. Pragai
Dept. of International Christian Affairs
Office of the Foreign Ministry
Jerusalem, Israel

Dear Dr. Pragai:

Our dinner with you was a perfect ending to our visit.
Our men were delighted and captivated by your spirit.
I can't tell you how much of a change came over my
companions in the course of our visit.

I am deeply grateful.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 13, 1972

Dr. S. P. Colby
Department of Christian Affairs
Ministry of Religious Affairs
Jerusalem, Israel

Dear Dr. Colby:

May I again express my thanks for your visit with us at lunch and for the gift of books to my companions.

We went to the 1:00 A. M. ~~Easter~~ Service at the Church of the Holy Sepulchre and your book was often consulted. Your visit with us made a great impression, both for your understanding and for your learning and added to what worked out to be a wonderful and meaningful trip.

Many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 14, 1972

Dr. Zvi Werblowsky
Professor of Religion
Hebrew University
Jerusalem, Israel

Dear Zvi:

I want to thank you again for your courtesy in allowing us to sit in with your group. It was one of the high moments of our visit and extremely important for my bishops. We spent much of the next day talking over what we had heard and I left Israel with three moved and changed men. Again, many thanks.

I trust that you will drop me a line when you are next coming to the United States. I would love to have you for a return visit at The Temple.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 14, 1972

Dr. Chouraki
Deputy Mayor
City of Jerusalem
Jerusalem, Israel

Dear Dr. Chouraki:

Our visit to Israel was fast, but extremely meaningful for my companions. I am most grateful for our day with you. I cannot tell you how much of an impression your understanding and reasonableness made on the men. It was one of the high points of our visit.

I hope some time when I am back alone I'll have a chance to spend some time with you and to talk of other things.

Many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 13, 1972

Rabbi Ezra Spicehandler
Hebrew Union College
13, King David St.
Jerusalem, Israel

Dear Ezra:

I am sure that you have received reports about our evening. It worked out beautifully. My only regret on this whole trip is that we did not have a chance to schmoos.

I am deeply grateful for your help and I'm sorry for any confusion that occurred. My bishops were much impressed and left Israel changed men.

Many many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mp

March 9, 1972

Rabbi Ezra Spicehandler
Hebrew Union College
13, King David St.
Jerusalem, Israel

Dear Ezra:

I have a special request to make of you. I am bringing over the Episcopal and Catholic bishops of Cleveland and another one of our important clergy for a brief week in Jerusalem. We will arrive on Tuesday, April 4 and leave the following Monday.

Wednesday morning I plan to bring them to the HUC service. I would like very much to have them spend some time on Wednesday meeting some of the intellectuals of Jerusalem. These are bright men and far more than most clergy understanding and aware and I am eager to supplement their "official" diet with a kind of omeg that you might be able to provide. We will be happy to entertain these people at the hotel, sit with them at the college etc.

Everyone is well. Adele joins in sending our love. I'm looking forward to seeing you soon.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 13, 1972

Dr. Michael Mayer
Hebrew Union College
13, King David St.
Jerusalem, Israel

Dear Michael:

You were a most gracious host and I am most grateful.

The evening must have been old hat to you, but was meaningful to my bishops. In fact, the whole trip worked out just as we hoped.

Many thanks for your hospitality.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 17, 1972

Dr. Moshe Davis
Hebrew University of Jerusalem
Institute of Contemporary Jewry
Jerusalem, Israel

Dear Moshe:

Again, my thanks for your courtesy and kindness. The men were thrilled to meet you and impressed doubly so when Pierre Laghi, the Papal Nuncio, mentioned you in a flattering way the next day.

I hope the next time you come to the States you will let me know ahead of time. I would love to have you lecture to this congregation.

I am sure our paths will cross soon.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 17, 1972

Prime Minister Golda Meier
Jerusalem, Israel

Dear Madam Prime Minister:

Last week I escorted three bishops from Cleveland to Israel and I want to express through you my deep appreciation to members of your ministry who were most helpful.

We were given a warm welcome and were spoken to openly and by informed people. Every possible courtesy was extended to us. The arrangements and meetings could not have been more useful and agreeable. I want particularly to thank Mrs. Dinitz who organized the official part of our visit, Dr. S. Colby and Dr. Pragai, as well as Dr. Ellatzur who met with us. Each made a most favorable impression on my companions. These are informed and sensitive representatives of Israel and I know that their efforts will bear fruit in many unexpected ways.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 18, 1972

Rev. William M. Cosgrove
1027 Superior
Cleveland, Ohio

Dear Bill:

Moshe Davis sent me these two things with appropriate inscriptions for you. He is an infinitely exuberant man. I hope you enjoy reading them.

Sincerely,

Daniel Jeremy Silver

DJS:mp

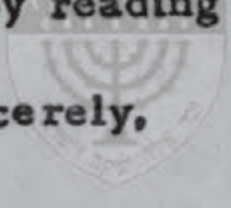

Encl.

April 18, 1972

Rev. A. M. Pennybacker
3307 Warrington
Cleveland, Ohio

Dear Al:

Moshe Davis sent me these two things with appropriate inscriptions for you. He is an infinitely exuberant man. I hope you enjoy reading them.



Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

April 18, 1972

Rt. Rev. John Burt
Episcopal Diocese of Ohio
2230 Euclid Ave.
Cleveland, Ohio 44115

Dear John:

Moshe Davis sent me these two things with appropriate inscriptions for you. He is an infinitely exuberant man. I hope you enjoy reading them.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

STATE OF ISRAEL מדינת ישראל Ministry of Religious Affairs

Department for Christian Communities

AIR MAIL

תאריך:
Jerusalem, April 26, 1972

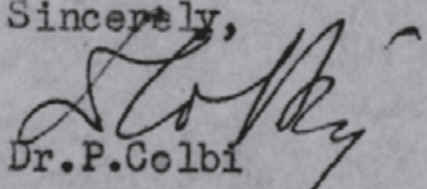
מספר:
ref.no. 29/1/37

Rabbi Daniel Jeremy Silver,
THE TEMPLE,
University Circle at Silver Park Cleveland Ohio 44106
Branch 26000 Shaker Blvd Beachwood Ohio 44122
U.S.A.

Dear Rabbi Silver:

I acknowledge with many thanks receipt of your kind letter of April 13, 1972. I was delighted to meet you. I was glad to hear that the church dignitaries from Cleveland, who visited Israel in your company, were positively influenced by the information I gave them on Christian churches and Holy Places in Israel.

Sincerely,


Dr. P. Colbi

Director of the Department

April 17, 1972

**Mr. Howard Berger
Jewish Community Federation
1750 Euclid Avenue
Cleveland, Ohio**

Dear Howard:

**Enclosed is a bill for the monies that I put out of
pocket during my recent trip.**

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

Extra expenses involved in the Bishops' trip to Israel

4/4	Incidentals and tips	40 IP
	Dinner	160 IP
4/5	Tickets of admission	
	Israel sites	21 IP
	Tickets Capernaum	2 IP
	Dinner	135 IP
4/6	Entrance fees Museum	5 IP
4/7	Dinner	130 IP.
	Tickets Masada	10 IP
	Taxis Jerusalem	20 IP
	Incidentals, lunch	27 IP
4/8	Taxis	12 IP
	Lunch	40 IP
4/9	Taxis	15 IP
	Tips, hotel	40 IP
4/10	Airport Tax	\$6.00
	Asher Weiss	\$100.00
Total, approx. \$160 plus \$106 -		\$266.00





THE EPISCOPAL CHURCH IN
The DIOCESE of OHIO

THE RT. REV. JOHN HARRIS BURT, BISHOP

CHURCH HOUSE
2230 EUCLID AVENUE • CLEVELAND, OHIO 44115
TELEPHONE (216) 771-4815

May 1, 1972

MEMORANDUM

To: Rabbi Daniel Silver
Bishop William Cosgrove
The Rev. A. M. Pennybacker ✓

As you may have noticed by the paper, six Jordanian religious leaders plus a Jordanian government official visited me Friday.

Attached are some comments on that visit I have made to our Presiding Bishop.



THE EPISCOPAL CHURCH IN
The DIOCESE of OHIO

THE RT. REV. JOHN HARRIS BURT, BISHOP

CHURCH HOUSE
2230 EUCLID AVENUE • CLEVELAND, OHIO 44115
TELEPHONE (216) 771-4815

May 1, 1972

The Rt. Rev. John E. Hines
Presiding Bishop
The Episcopal Church
815 Second Avenue
New York, New York 10017

Dear John:

When you told me in Boston last Thursday that you had been visited by a group of Jordanian religious leaders and would have appreciated having had some reactions from me to their concerns over Jerusalem, little did I know that this same delegation would appear in my Cleveland office the very next day! But they did!! And I spent two hours with them. So here are my reactions!!!

As you are doubtless aware, none of these men have actually themselves been in Jerusalem or in the West Bank recently. Several of them to be sure, are Palestinians and have lived for varying periods in the Holy Land. Sheikh Abdullah Ghosheh, the Chief Justice of the Religious (Moslem) Courts of Jordan, for example, is a graduate of our Anglican St. George's School in Jerusalem. But at the present time all six of them are sufficiently identified with the Jordanian government to be ineligible for those visitation permits which last year Israel issued to over 110,000 other Arabs for summer visitations to the occupied areas. Then, of course, Mr. Peter Salah, their escort who at my office did much of the talking, is an official of the Jordanian government. So the group is not without an inbuilt prejudice.

My personal interest in talking with these spokesmen in some depth and at some length was to test for myself the validity of those impressions and conclusions which were formed and shaped during my recent eight day visit to Israel and the West Bank.

I found that both my knowledge of the situation and my opinions held up very well under their radically different perspective. Indeed, on a good many points of fact, I sensed that I was better informed than were they.

Fundamental to our disagreements, of course, is their basic conviction that Israel should not have been created in the first place; and that, given her existence, she should not continue as a Jewish state. While they did not use a "we must destroy Israel" language of Egyptian Premier Sadat, each and every point

they made was against the background of their conviction that Palestinians alone should have the right to determine the future of that whole area of the world. Basically, they would hold that all the problems which plague them were created by the creation of Israel.

I was not particularly surprised at their views, of course. In the Holy Land I had talked with other Arabs who hold a similar view -- though perhaps not as intensely. Moreover, I recognized Greek Orthodox Archbishop Diodoros and Roman Catholic Bishop Ne'meh Sama'an as two of the three Jordanian bishops who last Spring pressed Pope Paul to speak out on the status of Jerusalem in a message understood by some to be calling again for the internationalization of that city.

I had also heard about the Reverend Iql Ibrahim Aql who is Anglican Bishop Cuba'in's Commissary in Amman. I recalled the controversial nature of his election as the Bishop Coadjutor for the Episcopal Church in Jordan, Lebanon and Syria and know that he has thus far been refused certification for consecration by the Archbishop of Canterbury. Although as a brother Anglican he was friendly to me, I obviously made him quite nervous when I attempted to challenge other members of the delegation in substantive dialogue. "Your questioning these men this way makes them suspicious of me", he told me in an aside. "They worry whether the Anglican Church is really with us for truth or not." Mr. Aql is not a strong admirer of the point of view held by Archbishop of Jerusalem George Appleton, and indicated he had no confidence in the fairness of the World Council of Churches Committee on Christian-Jewish Relations which Archbishop Appleton heads.

To be sure, one cannot but have real sympathy for these men in a personal and pastoral way. Each one carries personal scars, whether physical or psychological, from the long Middle East conflict. And each carries in his heart something of the suffering and the bitterness which the folk in his particular constituency carry. While they themselves profess no bitterness toward Jewish people, their utter rejection of what they call "Israeli aggression" and of Zionism is clearly of an anti-semitic cast.

So sympathy with them does not permit agreement with them. There were indeed mighty few points with which I could agree as they talked. In many cases they were victims of distortion and know it not. Let me illustrate:

1. They charge that the Israeli occupation of Jerusalem and the West Bank has the effect of driving out Christians and Moslems in great numbers. As a result, they say, the Holy Places will soon be museums for tourists; and the living faith embodied in people will have disappeared.

Now Christian holy places may indeed become museums -- in fact they have such an appearance now in many ways. But statistics simply do not support their claim of decreasing numbers.

	<u>Jews</u>	<u>Moslems</u>	<u>Christians</u>
1948	100,000	40,000	25,000
1967	195,000	54,963	10,800
1970	215,000	61,600	11,500

It is evident that some 14,000 Christians left the city during the period of Jordanian dominance. Since the six day war and Israeli occupation, Christians have held their own. Moreover, since the creation of the State of Israel, the Christian and Moslem population in Israel has more than doubled.

2. They also charge that Israel is making Jerusalem a Jewish city. But the fact is that for the last 200 years Jews have been the largest community in Jerusalem. You can hardly create what already is! What they really mean is that Jews may now walk the streets of and take up residence in East Jerusalem after 19 years of exclusion by the Arabs. And they resent this. They really want Jerusalem to be Arab. Today the population is about 300,000, about three-fourths of whom are Jews. Since the six day war they have been permitted to live once again in the traditional Jewish Quarter of the Old City (from which they were driven by the Arabs in 1948) and in new apartments adjacent to the Mount Scopus campus of Hebrew University. These structures are handsome and do not destroy the character of the Old City. Slowly Jerusalem, for the first time since 1948, is becoming a city in which Jews and Arabs are living together in peace and mingle in their thousands in the daily pursuit of their lives. There are fewer police observable on the street than in our major American cities. Jerusalem is rapidly becoming an example of communal and regional co-existence, which ought to be a good omen for the just and lasting peace all religious leaders should seek.

3. They speak of Arabs being evicted from their homes without reason and without proper compensation and without proper notice. And certainly there have been individual instances of this. But it became clear to me in our conversations that these instances are summarized from the last four years of war and military occupancy. Many of them occurred in the immediate aftermath of hostilities. It is not reasonable, I think, to compare a military occupation with a peace-time situation. The Israel occupation should be compared rather with other military occupations, and in such a comparison it comes off well.

I took pains to try to "get down to cases" with the Jordanian religious leaders on this matter. They spoke of Arab dwellings bulldozed in the Old City, of Arabs displaced in the Mograbi Quarter, of refugees on the East Bank not permitted to return to West Bank refugee camps, and of injustices in the Gaza strip.

Fortunately, I had taken pains while in Israel to visit all these situations (which I did with the exception of Gaza) so I am armed with a few facts that makes their generalizations less than convincing: The hovels in the Mograbi Quarter, for example, have been removed as part of what we in America would call a legitimate and necessary "urban renewal". The dwellings were owned for the most part by a Moroccan foundation -- "absentee landlords" -- who received five to six times the rate of rent from the Jerusalem municipality for relinquishing its slum properties. The 110 Arab families displaced were provided new housing far more expeditiously than I have seen poor blacks relocated in Cleveland. In 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, I am told, and relocated in superior apartments to those they occupied in the Jewish quarter -- an area in which Jews had lived for 700 years!

It is true that some Arab dwellings which had been constructed against the Western Wall of the Temple Mount were removed quickly after the six day war. Perhaps there was too much haste. But this Wall of the Temple Mount is for the Jew the holiest of holy places, and in defiance of Article VIII of the 1949 armistice Jordan forbade Jews access to it for 19 years. One can understand the impatience that led Israel to uncover the Wall and open it up quickly to devotion.

The only other large inhabited area taken across the former "green line" was, I believe, a Jewish one -- the Mamilla Road and the old commercial center complex opposite Jaffa Gate in what had been the Israeli sector of the divided city. Here some 350 Jewish families and 300 Jewish-owned businesses will have to relocate to make way for expanding the central business district.

With regard to conditions in the Gaza strip I recall the hour of discussion I had had in Jerusalem with Adelvort van Goor, refugee administrator in this area for the Near East Ecumenical Committee for Palestinian Refugees. Of all the refugee areas, this is probably the most wretched and the most volatile. For reasons of military security, widened roads were laid through areas heavily settled with refugees. On relatively short notice, many Arab refugee families had to be relocated before new quarters could be built for them. This meant some were moved into the Sinai area where housing however inconvenient was available; others had to double up in Gaza. But the Defense Minister of Israel justified these moves as necessary in the light of the very real terrorist activity. Dr. van Goor obviously and understandably has a strong sympathy with the refugee point of view. But certainly he did not paint a picture of injustice with the vivid colors used by the Jordanian religious delegation. For example, we learned that any Gaza student who wishes to travel to Egypt for university study may do so, and over 1,000 are doing so this year. In addition hundreds of Gaza refugees now work daily in Israel and are thereby enabled to move out of the camps.

Down along the Jordan River one could wish that refugees on the Jordanian East Bank in overcrowded camps might soon be permitted to return to the West Bank. But Israel is reluctant to permit this until Jordan agrees to come to the peace negotiating table. The terms of the six day war armistice call for people to remain where they were when hostilities stopped. So the transfer must await the peace.

4. Another charge leveled by the Jordanian religious delegation was that the Holy Places have been desecrated during Israeli occupation. Since this charge runs counter to what I observed during my eight day visit, I pressed for "chapter and verse." Unfortunately I was able to elicit no "specifics." The Orthodox Archbishop spoke of a St. George's Church which had been used as a latrine by Israeli soldiers and was now closed. Yet on questioning he acknowledged that it had stood for 19 years in "no man's land" inaccessible for any congregational usage. Moreover, it was hardly a "holy place" in the technical sense. The Roman bishop reported the theft of a relic from the "crown of thorns" from the Church of the Holy Sepulchre. But he acknowledged it was assumed to be the act of vandals, simply explaining "we had no vandalism before the Israeli occupation." Sheikh Abdulaziz Khayyat charged that Israeli soldiers had prayed in the Mosque of the Dome of the Rock "which is a sacrilege to the Moslem." I did not volunteer that I prayed when I stood there too! Perhaps it is from his standpoint though for a Jew it is the site of Solomon's Temple. An indiscretion I acknowledge, but not desecration, I trust.

My personal experience, attested to by everyone I had met in Jerusalem, was that free access to all holy places is not only a promise but a reality under Israeli authority. The real threat to the sacredness of Christian shrines does not come from Jews, but from Christians who, alas, often fight about which church owns what and about the time and location of their services. I ventured to remind the three visiting Christian bishops -- Greek Orthodox, Greek Catholic and Roman Catholic -- that they, not the Jews barred me from conducting a religious service either on the spot where Christ was born or where he rose from the dead. I indicated that in this ecumenical age I thought such exclusion by one Christian body of another was shocking. Their response was that "the ecumenical movement moves slowly and we must be patient in the light of 2,000 years of history." And I replied, "Exactly, and perhaps we should show the same patience in relations with our Jewish brethren." It was this exchange that the Anglican Bishop-elect found disquieting!

Not once did this Jordanian delegation volunteer any sensitivity that Jews have been victims of Christian persecution. When I spoke of the fact that for 19 years Jews had been barred from the Wailing Wall, they blamed it on Ben Gurion's obstinateness. When I referred to the fact that 11 out of the 12 synagogues in the Old City were destroyed in the aftermath of the 1948 war (and offered to show them photographs) they said this was one of the inevitable unhappy aspects of war.

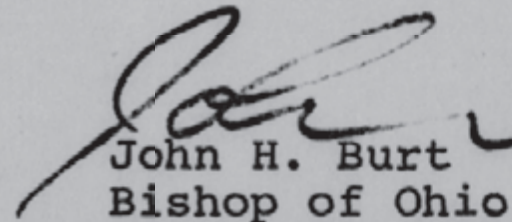
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I must conclude, therefore, that these gentlemen are simply out of touch with the present situation in East Jerusalem and in most parts of the administered areas. My visit led me to conclude that the current administration is preferred over the former ones; that Christians are more free than they were under the Moslem brotherhood. The Palestinians still in the administered areas are not keen to go back under Egypt or Jordan and are not afraid to say so in private conversations. Naturally they would like to have their own 'state' or 'entity' -- and there is appeal in the "federation" idea. But one thing is certain: bringing Syria or Egypt or even King Hussein himself back into the picture is not desired by many, many Arabs.

I believe that each day war is avoided is another step forward for Arab and Israeli to appreciate living and working together. Each day that war is avoided 35,000 West Bankers cross into Israel to work and bring back fatter pay envelopes than they have ever before had to feed the approximately 175,000 members of their households. To be sure, many Middle Class Arab Palestinians have lost status and economic power and they tend to be bitter. Ecclesiastical leaders are by and large in this group. But the working man appears to be infinitely better off. If some way or ways were found to bolster the Arab's self-esteem, his collective ego laid low by defeat in three wars; and if Israel could be made to feel secure without threat of annihilation; there could be peace in the Holy Land.

One wishes all religious leaders, including the Jordanian delegation, could work hard for that condition.

Ever sincerely yours,


John H. Burt
Bishop of Ohio

cc: Dr. R.H. Edwin Espy
Mrs. Theodore Wedel
Rev. Everett Francis
Mrs. Fred Bond

May 3, 1972

Mr. Ehud Lador
Consulate General of Israel
111 E. Wacker Drive
Chicago, Illinois 60601

Dear Mr. Lador:

This is by way of a brief resume of my trip to Israel in early April together with Bishop John Burt, Episcopal Bishop of Ohio; Bishop William Cosgrove, Auxiliary Bishop of the Roman Catholic Diocese of Cleveland and Rev. Al Pennybacker, Minister of the Heights Christian Church, active member of Disciples of Christ denomination.

From every aspect it was a singularly successful undertaking. Mrs. Dinitz of the Foreign Ministry coordinated a series of significant visits with such people as Dr. S. Colbi of the Ministry of Religion, Dr. Pragai of the Foreign Ministry who deals with international religious organizations and Dr. Michael Eliatzur of the same ministry who talked with us about the political situation. In addition we met with Dr. Zvi Werblowski and his Rainbow Group; Dr. Moshe Davis of The Institute of Contemporary Jewry and many others. We were privileged to be at Lydda and to talk with refugees who came in from the Soviet Union as they disembarked from their Vienna plane.

Israel afforded every courtesy and every opportunity to meet with Christian and Arab leaders to satisfy ourselves about political and social conditions. The openness and willingness of the Israel government to allow us to go anywhere and talk with anyone was particularly respected. We met with the Papal Nuncio, Laghi; with the Anglican bishops Appleton and Kulbain and with many other Christian leaders. The trip was designed to provide contact and information and it did. We began to see the problems Israel faced, the success of her social revolution and the particular problems, possibilities and blind spots of the Christian churches in Israel and of their activities and missions.

May 3, 1972

I am grateful to the government for its participation in this project and I can assure you it has had extremely positive results and these results are not limited simply to a diffuse feeling of warmth towards the country.

Sincerely,

Daniel Jeremy Silver

DJS:mp



May 4, 1972

The Rt. Rev. John Burt
2230 Euclid Ave.
Cleveland, Ohio 44115

Dear John:

I appreciate your sending me the letter that you wrote to John Hines. I couldn't have done better myself. Many thanks for sharing it with me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

May 4, 1972

Mr. Howard Berger
Jewish Community Federation
1750 Euclid Ave.
Cleveland, Ohio

Dear Howard:

Here is Burt's letter which I told you about. I think you will be as pleased as I was. Please share it with Sidney and Hank. It is not for publication.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.