ירושלים

חלק ב'

נפתח: 78

נסגר: 9.80

TEMPLE SHALOM OF NEWTON

Rabbi Murray I. Rothman, D.D.

מר ירושלים
מר
C.S.M.

September 18, 1980

Hon. Michael Bavly
Consulate of Israel
450 Park Square Building
31 St. James Avenue
Boston, Massachusetts 02116

Dear Michael,

In addition to the Letter to the Editor of the Christian Science Monitor which was sent by Fr. Bullock, and of which I sent you a copy, I am now enclosing an additional letter from Mr. Richard J. Reynolds who is the Director of Music at Temple Shalom of Newton and was a member of one of my Interfaith Missions to Israel a few years ago. I am certain that others whom I contacted have written as well but they have not yet sent me copies. When they do, I will send them along to you.

I hope that Rosh Rashanah went well for you and your family and I pray that Yom Kippur will go equally well, and that the year ahead will bring us all Shalom.

בברכת שלום תמיד
ובתפילה

Murray

175 TEMPLE STREET, NEWTON, MASSACHUSETTS 02165

Richard J. Reynolds
181 Marlborough Street
Boston, Massachusetts 02116

To the Editors of The Christian Science Monitor

Dear Sirs,

Mr. Harsch's comments on "Christians in Jerusalem" in your August 26th issue presents so many misleading impressions I feel it should be answered.

Surely Mr. Harsch does not expect us to believe that he speaks for all the Christians in East Jerusalem. On a recent trip to Israel I talked to a number of Christian clergymen in Jerusalem and some Arab Christians east of the city and my impression from what they said was quite different from what Mr. Harsch reports. They spoke of love for Israel and the good which has been done for the land and its peoples. But, above all, they testified to the absolute freedom of religious activity. Does Mr. Harsch really think that the continued division of Jerusalem will solve the problem? The problem is jealousy and hate; and keeping the city divided will only ensure constant antagonism and fighting for the future. Besides, the division of a great city is unnatural; have we not seen the trouble this has brought in East and West Berlin.

Somebody has to administer Jerusalem and the Israeli Government has proven that they can do it better, with even handed justice for all, than any other administration in the past nineteen hundred years. Under their control Arabs, Christians and Jews alike can vote, thus having legal representation in the Knesset. All religious groups have freedom of access to and control of their holy places and the government spends public money to build up and preserve all major shrines. And this is the only time in the history of The Holy Land that these conditions have prevailed. When I was in Jerusalem, about to tour the Temple Mount, our Israeli guide was refused admittance on the whim of the Muslim guard, and we meekly turned away. The government does not try to force religious control in that city. Almost every other administration in history has been characterized by corruption, cruelty, and injustice to one religious group or another - - but always to the Jews. In twenty centuries of Holy Land history the Jews have been the people most sinned against and yet the people who most loved the land, improving and developing it. When the Jordanian Arabs controlled East Jerusalem from 1948-1967 synagogues were destroyed, Jewish cemeteries were desecrated with tomb stones used to build roads, terrorists perpetrated the Mt. Scopus massacre, and other assorted indignities and cruelties took place. And it was during this period, according to Mr. Harsch, that Christian Arabs felt "happier and more comfortable".

The aesthetic disagreement about high-rise building in Jerusalem does cause a lot of feeling pro and con, but Mr. Harsch's statement about Jesus' last walk with his disciples is inaccurate. According to

Scripture, Cleophas and the other unnamed follower of Jesus who took the Emmaus walk were not of the inner circle of twleve disciples. St. Luke's gospel states that Jesus' last walk with his eleven remaining disciples was from Jerusalem to Bethany where he disappeared to their eyes after giving them final instructions. Surely every plot of ground where Jesus pressed his feet should not be thought sacro-sanct because of his having walked there. Besides, the actual places where he trod have long since been buried under the dust of twenty centuries. He said" If ye love me, keep my commandments", but nowhere in the gospel story does he give instructions for the veneration of the physical environments associated with his ministry.

As to the question of trouble with the Israeli military in East Jerusalem and at the Protestant and Catholic universities mentioned in the article, it can be pointed out that young university students have often been great resistors of established authority - remember it was a group of students who took our embassy staff in Iran hostage. Since Israeli's have had to live under the constant threat of bombs in public places to murder innocent men, women and children, I am sure Israeli military authorities have had to take strong measures at times to protect life and keep the peace. Under these extreme circumstances there may have been occasional injustices. Also, in the matter of residence visas for non-Arab Christians desiring to work in monasteries, shrines, etc., even Mr.Harsch does not say that they were denied -- only that there was difficulty in obtaining them. To me this means only that the Israeli's are very careful that only those individuals of proven peaceful and honourable intent are allowed in.

The Israeli Government has proven by countless acts of what I would call "Christian charity" that it wants peace and good will with all peoples. They have painstakingly attempted to lift the Arab standard of living by teaching them the best agricultural methods. They have given medical help and food to Arab refugees from Lebanon. They have given the vote and equal educational opportunities to all citizens - Christians, Muslims and Jews alike. And they have made a modern miracle out of the development of the land. Where there used to be desert dunes fruit orchards now bud and bring forth, nurtured by ancient methods of irrigation and modern know-how. These are only a few of the myriad acts of goodness which show their purpose of good for all. But if after all this good done for its people and land, the Israeli leaders look back on a history of implacable hatred from its enemies, the horror of the Olympic slaughter of Israeli athletes, constant atrocities against innocent citizens by bombing from within and military incursions from without, constant persecution in the U.N., fearful inflation at home, etc., etc., I can understand the feeling of many Israelis that their back is to the wall as they (struggle as best they can against a circle of enemies.

It was really a low blow for Mr. Harsch to insinuate that the distinguished group of Jewish archeologists - like Mr. Yigael Yadin, for instance - would allow political pressure from the Knesset to set asside their scientific method and sense of archeological truth. I'm sure the ethics of these men are equally as high as those of Mr. Harsch. Also, the divisive suggestion that Christian

Arabs "associate easier" with Muslim Arabs than with Jews because the Koran includes the Virgin Birth and Resurrection stories seems completely unsupportable to me. The Koran was produced many centuries after the birth of Jesus and Muhammad was free to choose whatever appealed to him from both the Hebrew and Christian scriptures to include with his own original thoughts. On this basis Muslims should feel very close to both Jews and Christians since the Koran accepts Abraham and Moses as well as Jesus. But Christians accept the Hebrew Scriptures in their entirety and have no connection at all with the Koran. If Arab Christians "associate easier" with Arab Muslims it is no doubt because of their ethnic unity.

If the people in East Jerusalem want a say in what happens in their city let them accept Israeli citizenship, elect representatives to the Knesset and help to bring about the unification of Jerusalem and all Israel for the good of the whole area. One of the strong conclusions I drew from my trip to Israel was that a wonderland of scientific progress, material development and social progress could take place there if the hate and jealousy could be replaced with brotherly love. The prophet Malachi puts it right:

"Have we not all one Father?
Hath not one God created us?
Why do we deal treacherously
Every man against his brother,
By profaning the covenant of our fathers."

Thank you for listening to my thoughts,

Sincerely,

Richard J. Reynolds

מו' מלול התש"מ
28 אוגוסט 1980
393

אל: כנסיות
מאת: הקונסוליה הכללית בוסטון

הנדון: "נוצרים בירושלים"

המאמר המצ"ב "נוצרים בירושלים" פרי עטו של ג'ו הרש, שונא ישראל מובהק, שאינו מהסס להשמיץ אותנו, הופיע אתמול ב"קריסטיין סיינס מוניטור".

הבאנו המאמר להשומת ליבו של גדעון שומרון ותאמנו תגובה מתאימה מאת ידידים בארה"ב. בכל מקרה, כדאי שתבוא גם תגובה מאישים נוצריים בארץ, ואפילו יהיה זה באיחור, כדי להזיק את סילופיו ושקריו של הרש. ככל שיגבר מספר המכתבים כך הקל עלינו המערכה שאנו מנהלים במערבה העתון בענין זה ובכלל.

ב ב ר כ ה

גרשון בן
סגן קונסול

העתק:
מצפ"א
הסברה/חכנים

OPINION AND COMMENTARY

Joseph C. Harsch

Christians in Jerusalem

There are Christians in Jerusalem who care very much about the ultimate control of that city. Their interest is usually ignored in the current arguments over whether Israel should or should not be permitted to consolidate its hold on the entire enlarged area which it now claims as Jerusalem.

West Jerusalem is not seriously in dispute. This area which lies to the west of the old walled city is almost entirely inhabited by Jews. It has been built up by them since 1948 into a modern city. An insignificant number of Christians live in West Jerusalem. There are a few Christian shrines and churches, but not the important ones.

From the point of view of historic religious places Christians are primarily interested in the walled city and in the areas to the east, north, and south of it which are known as East Jerusalem. And it is in East Jerusalem that many Christians live, both Arab Christians and other Christians.

The others include Roman Catholic and Protestant Christians from Europe and the Americas, Coptic Christians from Ethiopia, Greek and other Orthodox Christians from Greece and Slavic countries. There is also a substantial Armenian Christian community.

Most Christians in the Holy Land are Arabs. There are about 70,000 Arab Christians in Israel out of a total Israeli population of 3.5 million. There are about 143,000 Christians in Jordan and the West Bank occupied territories out of a total population of slightly under 3 million. The largest concentration of Christians inside Israel is in Nazareth where the majority are Christians. The main Christian concentrations in Jordan and the occupied territories are in Bethlehem, Ramallah, and East Jerusalem. Roughly a fourth of the 100,000 Arabs in East Jerusalem are Christians, but this number has been declining since Israel took control over Jerusalem after the 1967 war.

Non-Arab Christians (Europeans, Greeks, Armenians, etc.) believe, correctly or incorrectly, that Israel is pursuing a deliberate policy of pushing them out. They claim that, when a member of one of the Roman Catholic or Protestant or Orthodox communities leaves Jerusalem or dies, there is difficulty about residence visas for replacements. Tourists come in freely under Israeli control, but Christians who want to serve in the Christian institutions (monasteries, convents, churches, etc.) say that they have difficulties getting in.

It is widely believed in the Christian community that Israel is methodically erasing physical and architectural remnants of early Christianity. A Western photographer on a recent trip to Jerusalem wanted to photograph the road to Emmaus. It no longer exists. An Israeli housing complex sits where Jesus last walked with his disciples. Christians as well as many Israelis and Muslims deplore on aesthetic grounds the rim of modern high-rise housing which now surrounds almost all of old Jerusalem and has almost ruined its familiar skyline. The once soft "Hills around Jerusalem" are mostly lost.

Palestine Christians find it easier to associate with Muslims than with Israelis. The story of Jesus, including virgin birth and ascension, is in the Koran. There is a Muslim mosque of the ascension in East Jerusalem. Christians are permitted to hold their services in the courtyard on the day of the ascension.

One of the most severe points of friction between Israeli military authorities and Arabs has been the Protestant Christian university at Bir Zeit and the predominantly Christian Arab city of Ramallah nearby. There has also been friction between the occupation police and the Catholic university at Bethlehem. Arab Christians, both Protestant and Catholic, feel that the Israeli occupation officials have been particularly hostile to them.

If the Christians (largely Arab) who live in Jerusalem had a voice in the disposition of the various parts of Jerusalem they would accept international control over the old walled city. They would overwhelmingly favor a restoration of Arab sovereignty over East Jerusalem. They were happier and more comfortable and they feel that their interests as Christians were treated with more consideration when East Jerusalem was part of Jordan than they have been under the Israeli occupation.

JERUSALEM MONTH PROGRAM OF EVENTS

Wednesday, March 23rd	Madeline Kammen, author, When French Women Cook, and director, Modern Gourmet Cooking School, makes French salads preparable in Jerusalem, Quincy Market Rotunda, 12 noon.
	Ada Baum Lipsitz, challah baker, prepares her braided bread, Quincy Market Rotunda, 11 -2 p.m.
	Jerusalem Poetry Reading by Miriam Varon at Faneuil Hall, 3 p.m.
	Danny Freedman from Green-Freedman Bakery prepares his famous challah, Quincy Market Rotunda, 4-6 p.m.
	Udi and David, Israeli guitarists, Quincy Market Rotunda, 4-6 p.m.
Thursday, March 24th	Marlin Levin, Time Correspondent, and Blaine Littell, former NBC News Correspondent in Jerusalem, Faneuil Hall, 8 p.m.
Friday, March 25th	Connie Pollard and Linda Zindler prepare marzipan, Quincy Market Rotunda, 11-2 p.m.
Saturday, March 26th	Nick Vallis, Aegean Fare restaurant, demonstrates the art of filio dough preparation for Easter Sweets, Quincy Market Rotunda, 4-6 p.m.
	Faneuil Hall Wine and Spirits Shop and Doe Sullivan Cheese sponsor an Israeli wine and cheese tasting, Quincy Market Rotunda, 7-8 p.m.
	Haim Topol, Israeli actor, shows his biblical series, sponsored by Sack Theatre, Faneuil Hall, 8 p.m.
Tuesday, March 29th	Film premiere,"Jerusalem Lives," introduced by documentary film director Charles Guggenheim, sponsored by WGBH, honorary sponsor, Senator Edward M. Kennedy, Faneuil Hall, 8 p.m.

ד' השון תשמ"א
14 אוקטובר 1980
480

אל: בני אבילאה, נ"י
דע: ציר הסברה וושינגטון
לשכת השגרירות וושינגטון
הסברה, משה"ח
מצפ"מצפ"א
י. אבנר, לשכה רה"מ
מאת: הקונס"ל בוסטון

הנדון: מבצע דגל ירושלים

הריני לחזור בפניך בכתב על שיחתנו.בניו יורק.
במסגרת המאמץ ל"עורר" את הקהילות היהודיות בנושא ירושלים העליתי את ההצעה להביא את הארגונים הארציים (קונסרבטיבים, אורטודוקסים, רפורמים), ובעקבותיה את הארגונים היהודיים בכל העולם, להחליט על "הכנסת דגל ירושלים לבתי הכנסת", דהיינו על העמדת הדגל להמיד על הבימה (בהרבה מבתי הכנסת יבוא דגל זה בנוסף על הדגל הישראלי והדגל האמריקאי העומדים כבר עתה). הכנסת הדגל תסמל את מרכזיות ירושלים לעם היהודי (ולא רק למדינת ישראל) ועצם מקם הבאת הדגל יכול להיות "הפנינג" ציבורי גדול, עם נציגי המדינה, העתונות וכו'.

כפי שמסרתי לך מדי קולק שביקר בבוסטון נלהב לרעיון ומוכן לכך שכל אחד מהדגלים ימסר כמתנה ישירה מעיריית ירושלים. (איננו בטוח אם להתחיבות זו יש משמעות פיננסית, בנוסף למשמעות הטקסית...).

העליתי את הרעיון במני כמה מ"פני הקהלה" באזורי וכן בפני "יהודים פדרל (הנשיאה הארצית של מזרחי, אנשי ה Board של United Synagoges וכו') שעברו כאן. ההתלהבות הנה מוחלטת, וכמה קהילות כאן הייתי צריך למנוע מבצו מיידי וזאת משום שאני מאמין שישי טעם בשמירת ההתלהבות לקראה מבצע כלל א ואפילו כלל עולמי ולא לפורט לפרוטות מקומיות.
כפי שסכמנו אתה ניגש לטיפול עם הארגונים הארציים.

ב ב ר כ ה, מ. בבי
קונסו

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
BOSTON, MASS. 02116
TELEPHONE (617) 266-3800

קונסוליה כללית של ישראל
בוסטון

23 September 1980

Mr. George Smith
63 Washington St.
Medford, MA 02155

Dear Mr. Smith,

This is to confirm to you that at the drawing held at the "Israel Day" celebration on September 22, at City Hall, you were the lucky winner of the trip to Israel and the stay there.

Our Consulate will be in touch with you to help you in establishing the contact with the two donors of the trip: "Nesher Tours" and "Garber Travel", both of Brookline.

With best wishes for a joyous trip,

Yours,

Michael Bavly
Consul General of Israel

cc: Rabbi M. Horowitz
Nesher Tours
1647 Beacon St.
Brookline, MA 02146

Mr. B. Garber
Garber Travel
1406 Beacon St.
Brookline, MA 02146

CONSULATE GENERAL OF ISRAEL
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1406 Beacon St.
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THE NEW REPUBLIC

September 6 & 13, 1980

Jerusalem Moving and Unmoving

There is a lynch mob in New York. It is called the United Nations, and Israel is the intended victim. Israel is practically the UN's sole business. The resolutions of support for the Palestinians long ago dispensed with those gracious little provisos about Israel's security; the Palestinians may now play for the whole thing. How sad for the Basques that they are not Moslems, and for the Kurds that their bit of desert is dry, and for the Afghans that their opponents are not Americans or Jews. They, too, might have rights on the East River.

The resolutions at the United Nations have done much to create the new political climate in which the wickedness of Zionism has become mere commonplace, but they are only words. The Israelis know that, and have found some comfort in the fact, while they go about their search for an unsuicidal policy on Palestinian nationalism. But the Palestinians, too, know that the resolutions are only words, and they have lost patience. Israel has been scolded enough; now it must be made to pay. Not words, but sanctions, is the new PLO demand. When the Israeli Knesset passed its ill-advised Jerusalem law two weeks ago, the PLO's UN representative made his move. It quickly emerged, however, that the votes for economic sanctions could not be found in the Security Council. The PLO agreed to make do with a resolution instructing member nations with embassies in Jerusalem to remove them to Tel Aviv. The resolution passed, as will the next one, and the one after that.

But the moderation of this resolution, like all Palestinian moderation to date, was a ruse. The resolution called not for attitudes but for actions; which is to say, it was not words, it was sanctions. The Netherlands, Costa Rica, Guatemala, El Salvador, and the few other nations with embassies in Jerusalem were urged not to make representations to the government of Israel, but to take measures to punish it. And the United States, which is pledged to veto sanctions against Israel, did not even vote against. It abstained. Secretary Muskie appeared in the hall on behalf of the Democratic candidate and did his best to save the Jewish vote. He admonished the delegates that they were damaging Camp David, which of course they knew, and then he raised his hand in abstention and damaged it some more. Muskie was not troubled that the resolution failed to distinguish East Jerusalem from West, or that the new Israeli law did no more than describe, however provocatively, a political reality that has existed for over a decade. The Saudis were calling for holy war, the Iraqis were getting the bomb, but what the secretary had to stop were the movers who might appear for Begin's office furniture.

The shuttle diplomacy of Henry Kissinger made at least one lasting contribution to the peace process in the Middle East: it established as an axiom of all subsequent negotiations that Jerusalem comes last. The scuttle diplomacy of Edmund Muskie has changed that, with lots of help from Menahem Begin. Jerusalem now comes first—and so the talks may never get to last. This may be a way of getting them back to Geneva, where the State Department left its heart in 1977. The decision of the American government to permit Jerusalem to be restored so early to the agenda

represents nothing less than a return to the policy of a comprehensive settlement, a chimera to which the present administration has always been committed. This policy can undo all that Anwar Sadat started. Sadat, no doubt, was delighted to be free for a while from Islam's wrath, but he must see that this way lies great danger to his designs as well.

This smooth bit of American treachery at the UN was not entirely a surprise. The United States, after 31 years, has not even recognized West Jersualem as Israel's capital. Moreover, the abstention was a perfect expression of Jimmy Carter's plan for Jerusalem. The plans had become plain only a few days earlier at Carter's convention. The platform adopted by the Democrats forthrightly supported "the established status of Jerusalem as the capital of Israel," and pledged that the United States would move its embassy there. The president could not live with this plank. The memorandum he sent to the Garden conceded no more than an "undivided Jerusalem" and concluded that "it has been and it must remain our policy that the ultimate status of Jerusalem should be a matter of negotiation between parties."

Carter's statement about "negotiations between the parties" is another version of the more common coinage employed by the abstaining Muskie: "We have encouraged all parties to refrain from unilateral actions which seek to change the character and status of Jersualem." There have been several such unilateral actions to change Jerusalem's status. The first came in 1948, when Jordan failed to destroy Israel but won the old city. The second came in 1967, when Jordan failed to destroy Israel but lost the old city. The Zionists had agreed that in the partition of Palestine, Jersualem would be an international zone, and never in the period between 1948 and 1967 did the Israelis attempt to unify the city, to open its holy places to Jews, to act upon their historical rights. (And never in that period was the United Nations or the State Department enraged by the Jordanian occupation.) The Jews eventually seized Jerusalem only to save their lives. They never have denied its mosques to Moslems. But if the Arabs wanted so desperately to be sovereign over East Jerusalem, they should never have started the Six Day War. They should have quit while they were ahead.

Carter and his diplomats are indifferent to all this history. They do not, therefore, comprehend the concessions that Israel already has made, and will continue to make. Israel is returning the Sinai and will return most of the West Bank, but not because the territories were seized in a war of conquest, or because the Israelis have no rights. The Israeli occupation is owed entirely to the Arab aggression. But the Israelis will exchange what they won but never wanted for what they wanted but never won. They will exchange the territories for peace, and only their own desire for peace will coerce them to do so.

The Israelis have chosen not to return Jerusalem. That is the privilege of victors, as Jordanians and Russians can testify. Jewish sovereignty over Jerusalem has violated not a single human or religious right. Access to the city's holy places, which the president and the pope insist must be free, has never been freer. Jewish sovereignty over Jerusalem is the only price the Arabs have paid for their failure, the sole spoils the Jewish state will have gained for successfully refusing to be destroyed. The Jewish passion for Jerusalem, the Jewish right, the Jewish cause, is a fact of life. The sooner the Arabs and we Americans recognize that fact the better.

White House Watch

Debate and Switch

At a White House meeting the morning of August 25, Press Secretary Jody Powell and several other Carter assistants agreed with each other that they and their President were in a mess and that their task was to figure how to get out of it. The mess was the controversy that the President and his people had stirred up over whether and on what terms Jimmy Carter should participate in televised debates with other candidates for the presidency.

A review of how Carter and his people got themselves into the mess takes us back to May 5 and an exchange between Carter and Edith Bornn, a delegate from the Virgin Islands to the League of Women Voters's biennial convention in Washington, DC. Bornn asked Carter if he'd "give your promise to us today to participate in the League-sponsored presidential debate this fall, if you are the nominee of the Democratic party." The transcript records "laughter" at the notion that Carter might not be the nominee and has him replying: "Yes, I will be glad to participate this fall, if I am the nominee (Laughter). It will be a great pleasure to be the nominee and to debate (Laughter)."

Since the first one between Richard Nixon and John Kennedy in 1960, quadrennial televised presidential debates have come to be regarded by masses of citizens as their right and by the principal candidates as their inescapable peril, opportunity, and duty. The League sponsored the 1976 debates between Carter and Gerald Ford and expected a 1980 series of three between presidential candidates and a fourth between the candidates for vice president to occur with no more than the usual preliminary hassles over sites, timing, and format. Ruth Hinerfeld, president of the League and "chair" of its education fund, which technically sponsors the debates, said August 25 that Carter's May 5 promise was considered to be "a broad statement of intention" but not a binding commitment in advance of detailed discussions.

(continued on page 8)

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
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קונסוליה כללית של ישראל
בוסטון

TEDDY KOLLECK'S PRESS CONFERENCE

22 SEPTEMBER, 1500, THE COLONNADE

(HAVE CONFIRMED):

Robert Achorn, Editor-in-Chief, Worcester Telegram

David Greenway, Domestic & Foreign Editor, Boston Globe

Ann Wyman (?), Chief Editorial Writer, Boston Globe

Don Forst, Editor-in-Chief, Boston Herald American

David Anabel, Foreign Editor, Christian Science Monitor

Charlotte Saikowski, Chief Editorial Writer, Christian Science Monitor

Leonard Cohen, Editorial Writer, Providence Journal (R.I.)

Msgr John J. Grant, Editor-in-Chief, The Pilot (Catholic)

Alan Jacobs, Editor, Journal of the North Shore (Jewish)

Donny Perlstein, Genesis II (Jewish Students)

Bernard Hyatt, Jewish Advocate

Al Schlossberg, Jewish Times

Elihu Stone, Focus (Brandeis Student)

Also invited:

Radio	WGBH WEEI WBZ WHDH
Television	WBZ WCVB WNAC

TEMPLE SHALOM OF NEWTON

Rabbi Murray I. Rothman, D.D.

September 26, 1980

Hon. Michael Bavly
Consulate of Israel
450 Park Square Building
31 St. James Avenue
Boston, Massachusetts 02116

Dear Michael,

I have no way of knowing why the Editor of the Christian Science Monitor decided to include these four letters and exclude others which I helped stimulate. Fr. Robert Bullock's letter, for example, which I sent you a copy, was obviously not included on the 24. Since I do not subscribe to the Christian Science Monitor it may be that it was published on another day. If you know about it, call me and let me know. I am interested in knowing whether they published his letter and so is Fr. Bullock.

I am glad that I was able to be of help to you in response to your call. You know that I am always ready to do what I can to be supportive of Israel.

I am enclosing three copies of the forthcoming 8th Annual Interfaith Mission which Fr. Bullock and I plan to lead in January. I don't have to tell you how important such a mission is but I do want you to know if there are any Catholics or Jews about whom you know, who should be invited to join us on this Mission please pass this brochure along to them and let me know. I have more brochures if you need them.

בברכת שלום רב

Murray

175 TEMPLE STREET, NEWTON, MASSACHUSETTS 02165

'Christians in Jerusalem'

Joseph Harsch's "Christians in Jerusalem" is full of generalized innuendo and unsubstantiated hearsay. The only clear thing in his essay is that his opinion is biased and his commentary prejudiced. I have been to Israel seven times with interfaith and interracial groups and we have always found freedom of access to *all* holy places to be Israel's policy and practice. The churches, mosques, and synagogues in Jerusalem are free and open.

The wild charge that "it is widely believed in the Christian community that Israel is methodically erasing physical and architectural remnants of early Christianity" is absolute nonsense. The fact is that we have many such places on our itinerary and find them beautifully maintained by the Israeli government.

Newton, Mass. Rabbi Murray I. Rothman
Temple Shalom of Newton

The Jerusalem and Israel Mr. Harsch criticizes are not the city and land I know and love. Hence this modest attempt [excerpted from a much longer account] to correct some of your correspondent's impressions.

Mr. Harsch: "Non-Arab Christians (Europeans, Greeks, Armenians, etc.) believe, correctly or incorrectly, that Israel is pursuing a deliberate policy of pushing them out."

The charge is preposterous. On the contrary, leading Armenian Christians have told me how much they appreciate life in Israel. Ever since the Israeli defense forces rebuffed the attack by King Hussein's army in 1967, recovered Old Jerusalem, and thus ended the unnatural division of the city, their spiritual life has flourished.

During the War of Independence in 1948, "Notre Dame Hospice" was severely damaged. The owners of that guest house for pilgrims, the Assumptionist Fathers, lacked the resources for its restoration. When in 1967, Jerusalem became one again, the renovation of the ruin, standing at the line that had severed the city, became pressing. Hence the Assumptionist Community accepted an offer by the Hebrew University to buy the dilapidated building and turn it into a student hostel. Soon after the transaction was made public, Vatican authorities declared the sale a violation of canon law and thus invalid. Though ecclesiastical law obviously does not obligate Israeli authorities, they returned the property to the Assumptionist Fathers. I cannot think of a more eloquent example of official magnanimity.

Mr. Harsch speaks of the suspicion that Israel "is methodically erasing . . . remnants of early Christianity." A Western photographer is said to have wanted to take a picture of the road leading to Emmaus. It had disappeared beneath a newly built housing complex. I welcome efforts to relieve the housing shortage in Jerusalem. If the road to Emmaus had indeed vanished, I am sorry. But my faith in the resurrection of Jesus is unaffected by it.

To give a true perspective, Mr. Harsch might have recounted the fact that the famous Pontifical *Institutum Biblicum*, some German theological schools (Catholic as well as Protestant), the Dutch Reformed Church, Scandinavian Lutheran churches, and others, are sending their students to Jerusalem for one year of study at the Hebrew University or at institutes established for that purpose. Fr. Marcel Dubois, who had been teaching philosophy at Hebrew University, Jerusalem, for 12 years, has just been appointed head of the Department of Philosophy. That a Dominican priest heads a major department of a well-known Jewish institution of higher learning contradicts all attempts to describe the religious climate in Israel as that of a cold war.

These are giant steps toward realizing the brotherhood of Jews and Christians.

In my opinion, the various needs and rights of the different ethnic and religious groups in the Old City could well be served by establishing several boroughs. But Jerusalem, the undivided city, should be a Jewish city because it is Jewish in origin, history, significance, and destiny.

South Orange, N. J. Msgr. John M. Oesterreicher
Distinguished University Professor Emeritus
Seton Hall University

Surely Mr. Harsch does not expect us to believe that he speaks for all the Christians in East Jerusalem. On a recent trip to Israel I talked to a number of Christian clergymen in Jerusalem and some Arab Christians east of the city, and my impression from what they said was quite different from what Mr. Harsch reports. They spoke of love for Israel and the good which has been done for the land and its peoples. But, above all, they testified to the absolute freedom of religious activity.

Somebody has to administer Jerusalem, and the Israeli government has proven that it can do it better, with even-handed justice for all, than any other administration in the past 1,900 years. Under their control Arabs, Christians and Jews alike can vote, thus having legal representation in the Knesset. All religious groups have freedom of access to and control of their holy places and the government spends public money to build up and preserve all major shrines. And this is the only time in the history of the Holy Land that these conditions have prevailed.

Since Israelis have had to live under the constant threat of bombs in public places, I am sure Israeli military authorities have had to take strong measures at times to protect life and keep the peace. Under these extreme circumstances there may have been occasional injustice. Also, in the matter of residence visas for non-Arab Christians desiring to work in monasteries, shrines, etc., even Mr. Harsch does not say that they were denied – only that there was difficulty in obtaining them. To me this means only that the Israelis are very careful that only those individuals of proven peaceful and honorable intent are allowed in.

Also, the divisive suggestion that Christian Arabs "find it easier to associate" with Muslim Arabs than with Jews because the Koran includes the Virgin Birth and Resurrection stories seems completely unsupportable to me. The Koran was produced many centuries after the birth of Jesus and Muhammad was free to choose whatever appealed to him from both the Hebrew and Christian scriptures to include with his own original thought. On this basis Muslims should feel very close to both Jews and Christians since the Koran accepts Abraham and Moses as well as Jesus. But Christians accept the Hebrew Scriptures in their entirety and have no connection at all with the Koran. If Arab Christians associate easier with Arab Muslims, it is no doubt because of their ethnic unity.

If the people in East Jerusalem want a say in what happens in their city, let them accept Israeli citizenship, elect representatives to the Knesset, and help to bring about the unification of Jerusalem and all Israel for the good of the whole area. One of the strong conclusions I drew from my trip to Israel was that a wonderland of scientific progress, material development, and social progress could take place there if the hate and jealousy could be replaced with brotherly love.

Boston Richard J. Reynolds

As a past resident of Jerusalem during 20 years and several visits to that city after my retirement as abbot of the Benedictine Abbey on Mount Zion (my last visit in last November), I must take strong exception to Joseph Harsch's column "Christians in Jerusalem." Joseph Harsch says that the number of Christians in Jerusalem has been declining since Israel took control over the city after the 1967 war. He conveniently forgets to mention that during the 19 years under Jordanian occupation from 1948 to 1967 the number of Christians dropped from 25,000 to 12,646.

From my personal experience I can only say that we have always found full respect and cooperation from the Israeli authorities. The Greek Orthodox Patriarch Benedictos stated on April 12, 1968, that "the Holy Places, monasteries and churches were given full respect and protection by the Israelis before the war, during the war and afterwards."

I have never had any problem getting visas for needed replacements. Naturally, an atmosphere of confidence must be established on both sides. That Israel "is methodically erasing physical and architectural remnants of early Christianity" is simply an unproven, in my opinion untrue, belief. I don't know about the road to Emmaus. I do not even know for certain where Emmaus was. None of the present sites claiming to be Emmaus fits exactly the seven miles distance from Jerusalem, given in the gospel of St. Luke.

It is still true what Jordan's delegate, Fawzy Pasha Mulki, told the UN Ad Hoc Political Committee on Dec. 6, 1948: "No form of internationalization serves any purpose." Who really wants to redivide the city of Jerusalem (in the fashion of Berlin?) which had been undivided until it was divided by the occupation of the Jordanian army in 1948, never internationally sanctioned.

Weston, Vt. (Abbot) Leo A. Rudloff, O.S.B

Letters are welcome. Only a selection can be published and none individually acknowledged. All are subject to condensation. Please address letters to "Readers write."

Christian Science Monitor 1/24/80

8th Annual Interfaith Mission

ISRAEL and LONDON

JANUARY 5 – 15, 1981

TOUR CONDITIONS

AIR TRANSPORTATION: Round-trip jet economy flights from Boston via regularly scheduled IATA airlines. Fare basis Super APEX (Advance Purchase Excursion) fare of $692.00. Airlines reserve the right to change fares without notice.

BAGGAGE ALLOWANCE: Limited to maximum of two pieces of luggage, the combined total dimensions of both bags may not exceed 106", or exceed 33 lbs., and no piece may be larger than 62". One or more pieces of carry-on luggage is allowed, the total combined dimensions may not exceed 45". All excess baggage charges will be collected at the airport. Baggage is at "owners risk" throughout the surface portion of the tour unless properly insured.

TRANSFERS: Round-trip transfer service between airports and hotels, including porterage of two pieces of luggage per person.

ACCOMMODATIONS: In rooms with private bath in hotels as indicated in the itinerary. The right is reserved to substitute hotels of equal category, if necessary.

MEALS: Israeli breakfast daily, one lunch and four dinners in Israel; English breakfast in London.

SIGHTSEEING: Seven and one-half days of sightseeing as per itinerary, by private deluxe motorcoach. The services of an English-speaking guide and all entrance fees are included.

TIPS & TAXES: Gratuities and taxes for hotels and meals included in program. Tips to guides and drivers at your own discretion.

PAYMENT: A deposit of $200.00 per person is required for a definite booking. Final payment is due by November 24, 1980. Please rush your application as space is limited and reservations cannot be guaranteed after this date.

CANCELLATION: There will be a $25.00 administrative fee for any cancellation, plus the following charges; AIR PORTION – Cancellations received within 21 days of departure subject to $50.00 penalty. LAND PORTION – Cancellations received after November 1, 1980, subject to actual charges assessed to Garber Travel, plus out-of-pocket expenses such as long distance phone calls, cables and/or telexes.

INSURANCE: Insurance is available to cover (a) accident, illness and/or hospitalization during travel; (b) lost or damaged luggage; and (c) trip cancellation due to injuries or illness to you or a member of your immediate family. Coverage parts (a) and (b) commence on date of trip departure; part (c) commences on receipt of application or 45 days prior to trip departure, whichever is later. THIS TRIP INSURANCE IS HIGHLY RECOMMENDED.

NOT INCLUDED: Cost of passport, insurance, meals not specifically mentioned above, beverages, items of a personal nature, such as laundry, departure taxes at airports abroad, or any items not mentioned above.

TRAVEL DOCUMENTS FOR U.S. CITIZENS: Valid passport. Information for other nationalities available upon request.

MINIMUM PARTICIPATION: Program based on a minimum of 40 passengers to operate. Should this number not be attained, the right is reserved to increase the cost of the program accordingly or cancel the program entirely.

RATES: Airfare based on current tariff and subject to applicability at time of travel. Land portion based on 1980 rates and currently applicable exchange rate, subject to change.

Revised: September 2, 1980
1.5M

Garber Travel
1406 Beacon Street
Brookline, Massachusetts 02146
Telephone: (617) 787-0600
Att: Anne Marie Moczulewski

RESERVATION APPLICATION
FB-1046

RETURN TO:
GARBER TRAVEL
1406 Beacon Street
Brookline, MA 02146

Attention: Anne Marie Moczulewski

Please count me in on the 8th ANNUAL INTERFAITH MISSION to ISRAEL, and LONDON, January 5 – 15, 1981. Enclosed is my check in the amount of $.....representing a deposit of $200.00 per person for my party of.....persons.

NAME.....HOME PHONE.....

MAILING ADDRESS.....BUSINESS PHONE.....

CITY & STATE.....ZIP.....

OTHERS IN MY PARTY (Indicate ages of children under 12 at time of travel).....

I wish: ☐ DOUBLE ☐ SINGLE ☐ TRIPLE accommodations.

I wish to be seated in the: ☐ SMOKING ☐ NON-SMOKING section of the aircraft.

I wish to have my air ticket(s) charged to my credit card.

Card name and number.....Expiration date.....

Name as it appears on card.....

Signature of cardholder.....

Please make checks payable to GARBER TRAVEL and return to the above address. Final payment is due by November 24, 1980. Please rush your application as space is limited and reservations cannot be guaranteed after this date.

8th ANNUAL INTERFAITH MISSION
ISRAEL & LONDON
JANUARY 5 – 15, 1981

You are cordially invited to participate in the 8th Annual Interfaith Mission to Israel, under the leadership of Rabbi Murray Rothman and Father Robert Bullock.

Take advantage of this rare opportunity to share thoughts and ideas with leaders and members of various faith communities.

First time travellers will have the unbelievable enjoyment of new impressions; and for repeat visitors, Israel will be seen and savored in totally new dimensions.

YOUR DAY-BY-DAY ITINERARY

MONDAY, JANUARY 5 — **IN FLIGHT**
Depart from Boston's Logan Airport aboard overnight flight to Israel.

TUESDAY, JANUARY 6 — **TEL AVIV**
Arrive at Ben Gurion Airport. You will be met and transferred to the MORIAH HOTEL in Tel Aviv. Balance of the day at leisure.

WEDNESDAY, JANUARY 7 — **TIBERIAS**
Drive along the modern coastal highway that lies atop the ancient Via Maris of Roman times, to visit the Roman aqueduct, theatre and excavations in Caesarea, on the Mediterranean shore. Continue to Haifa and see the Bahai Shrine with its lovely Persian Gardens. After a meeting at the Technion proceed to the ancient port city of Acre, where countless chapters of the past come alive in an atmosphere of winding alleyways and picturesque bazaars. Visit the Municipal Museum and underground Crusader city. Continue to Safed, birthplace of the Cabbalistic Movement and tour the Old Synagogue of Josef Karo. See the picturesque Artists' Quarter before proceeding to GALEI KINNERET in Tiberias for dinner and overnight.

THURSDAY, JANUARY 8 — **KIBBUTZ**
Tour the Old Town of Tiberias. Continue along the shore of the Sea of Galilee to Tabgha and see the Church of the Multiplication of Loaves and Fishes. Proceed to the Mount of Beatitudes where there will be a special Mass. At Capernaum, a visit to the ruins of a second century synagogue is scheduled. If the weather permits, you will cross the Sea of Galilee by boat to Kibbutz Ein Gev for lunch where the specialty of the house is St. Peter's fish. You will then tour the Golan Heights and visit Banias Spring, one of the sources of the famed Jordan River. Continue to Kibbutz Lavi for dinner and overnight.

FRIDAY, JANUARY 9 — **JERUSALEM**
Today you will leave Galilee and drive to Nazareth to tour the sacred sites including Mary's Well, the Church of the Annunciation, the shop of St. Joseph the Carpenter. Participate in a tree-planting ceremony at the nearby Balfour Forest, before proceeding to Megiddo to see the excavated Tel where the discovery of 20 levels of civilization provided inspiration for the book, "The Source". Continue to Jerusalem. Accommodations at the KINGS HOTEL, with the balance of the afternoon at your leisure.
Tonight there will be a special Shabbat dinner at your hotel.

SATURDAY, JANUARY 10 — **JERUSALEM**
This morning there will be a walking tour of Mea She'arim, the ultra-religious Hasidic quarter of the city. As you walk along the narrow streets you get the feeling of the "shtetel" of Eastern Europe. The special piety and vibrancy of this corner of Jerusalem is part of the multi-faceted spectrum of Jewish life in Israel today. You will also see the Via Dolorosa, Church of the Holy Sepulchre, the Temple Mount and the Western Wall in the Old City. The afternoon is at leisure.

SUNDAY, JANUARY 11 — **JERUSALEM**
Morning service. Proceed to Yad Vashem, memorial to the victims of the World War II Holocaust for a lecture, tour of the Museum and grounds. Continue to the inspiring memorial to John F. Kennedy, and the Hadassah Medical Center which houses the famous Chagall stained-glass windows.
In the afternoon, drive to Bethlehem, home of Ruth and Boaz and the birthplace of King David and Jesus. Visit the Church of the Nativity, the Milk Grotto, Rachel's Tomb and the Shepherd's Fields. Return to Jerusalem via pastoral Ein Karem, the historical birthplace of John the Baptist. In Jerusalem you will have a meeting with Father Marcel Dubois, of the Dominican House.

MONDAY, JANUARY 12 — **JERUSALEM**
This morning see the Mt. Scopus campus of the Hebrew University and the recently reconstructed Hadassah Hospital building, which replaces the site demolished during the War of Independence. A breathtaking view of Jerusalem from the Mt. of Olives, is followed by a descent into the Garden of Gethsemane; visit the Tomb of Mary.
On Mount Zion, one of the richest cross-sections of ancient Jerusalem, visit the tomb of King David, Church of the Dormition and the Cenacle–Hall of the Last Supper. Continue to the renowned Israel Museum, which houses matchless displays of Israel's archeological past and of the art and tradition of the Jewish people. A highlight of the tour is a visit to the Shrine of the Book to view the Dead Sea Scrolls, mankind's oldest written records. Balance of the day for shopping and relaxation.

TUESDAY, JANUARY 13 — **TEL AVIV**
This morning drive to the Weizmann Institute of Science in Rehovot. Here the finest minds in research are assembled in an impressive complex of institutions surrounding the burial place of Dr. Chaim Weizmann, the first President of Israel. Then proceed to Rishon-le-Zion with its famous wine cellars and sample some of the products of this major industry. Continuing south, you arrive at the modern port of Ashdod, then at Ashkelon, the Biblical city of Samson and the site of the archaeological park. See the reconstruction of the battle of 1948 at Kibbutz Yad Mardechai, before returning to Tel Aviv. The balance of the afternoon will be spent at the Museum of the Jewish Diaspora–Beth Hatefutsoth, which reflects 2,500 years of Jewish life throughout the world. Special Farewell Dinner and overnight at the MORIAH HOTEL in Tel Aviv.

WEDNESDAY, JANUARY 14 — **LONDON**
Transfer to airport for flight to London. You will be met at Heathrow Airport and transferred to the CUMBERLAND HOTEL. This hotel is located on Oxford Street, within walking distance of London's main shopping center, Hyde Park and Buckingham Palace. The afternoon and evening are free for you to enjoy the city sights, museums, shops, and theaters on your own.

THURSDAY, JANUARY 15 — **RETURN**
Transfer to airport for return flight to Boston. Arrive later the same day.

DISTINGUISHED LEADERS

RABBI MURRAY ROTHMAN – *Rabbi, Temple Shalom of Newton; Chairman, Interfaith Commission, Central Conference of American Rabbis; Chairman, American Zionist Federation–N.E.; Member of Archdiocesan Committee on Catholics and Jews; Lecturer on Judaism at Andover-Newton Theological School.*

FATHER ROBERT BULLOCK – *Pastor, Our Lady of Sorrows Church in Sharon, Mass.; Permanent Panelist "Intersect"–WBZ Radio; Former Chairman and Current Member of the Archdiocisan Committee on Chatholics and Jews.*

LAND COST PER PERSON:

$489.00 basis double occupancy
$619.00 basis single occupancy
$479.00 basis triple occupancy

AIR FARE: **$692.00** per person

NOTE: Under current regulations, air fare increases will not apply to tickets issued before the effective date of the increase. Tickets will be issued upon receipt of full payment.

RESPONSIBILITY

Garber's Travel Service, Inc. and the 8th Annual Interfaith Mission act only as the agents for the several carriers, hotels and other establishments providing accommodations or services to tour customers. Garber's Travel Service, Inc. and the 8th Annual Interfaith Mission shall not be liable for any injury, loss, damage, expense, delay or inconvenience which may be caused to or sustained by any tour customer or any other person, or to or by the property of such customer or person from any cause whatsoever including but not limited to the acts of any agent, servant or employee of any carrier, or hotel or other establishment to furnish reservations or accommodations, the cancellation or delay in departure or arrival of any scheduled trip or flight, or accidents, collisions, thefts, strikes, weather conditions, disease, war, civil disturbances or government restrictions.
Airlines concerned are not to be held responsible for any act, omission, or event during the time the passengers are not on board their plane or conveyances. The passage contract when issued shall constitute the sole contract between the airlines and the purchaser of these tours and/or passenger.
The liability of Garber's Travel Service, Inc. and the 8th Annual Interfaith Mission shall in any event be limited to refund of sums paid to Garber's Travel Service, Inc. for any service not rendered. Garber's Travel Service, Inc. and the 8th Annual Interfaith Mission expressly disclaims any other obligations, guarantees and warranties, expressed or implied, arising by law or otherwise, including without limitations any obligation, guarantee or warrantee of description, fitness or merchantibility, and whether or not occasioned by negligence, and in no event be liable for any special or consequential damages.

ג'ן יחסים

כח' אלול התש"מ
9 ספטמבר 1980
416

אל: מר צבי בדוש, וושינגטון
מאת: הקונס"ל בוסטון

הנדון: <u>חגיגות ירושלים בבוסטון</u>

התקציב הנדרש לנו - ככל שניתן כרגע לאמוד אותו ב"דיקנות", הנו בסך 1150 דולר, ופרוטו כדלהלן:

התערוכות: הובלה, התקנה	50 דולר
שכירת עובדים ל- 21/9, 22/9 (הקמת תערוכות, איוש התערוכות, דיילות וכו')	150 דולר
קבלות פנים (500 הזמנות ל- 700 איש)	750 דולר
דפוס, הזמנות, דאר, Press Release	160 דולר
ספרים על ירושלים כמתנות לאנשים (גויים) שעזרו בהכנות	40 דולר
	1150 דולר

בדעתי לספוג 400 דולר מהסכום של קבלות פנים על חשבון הוצאות היצוג שלי. אי לכך אודה על הקצבה מיוחד בסך 750 דולר.

בברכת שנה טובה

מ. בבלי
קונסול כללי

p-ulz'

23 September 1980

Deputy Mayor Katharine Kane
Boston City Hall
Boston, MA 02201

Dear Kathy,

In a very hectic day (week - month - year), you managed to find time, the patience and the smile to help us make our "day" the outstanding success it has been.

Our heartfelt thanks go to you, and we are happy that we could contribute to the joy of the Jubilee and to the glory of Jerusalem.

You were outstanding!

Yours Sincerely,

Michael Bavly
Consul General

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
BOSTON, MASS. 02116
TELEPHONE (617) 266-3800

קונסוליה כללית של ישראל
בוסטון

23 September 1980

Mr. George Smith
63 Washington St.
Medford, MA 02155

Dear Mr. Smith,

This is to confirm to you that at the drawing held at the "Israel Day" celebration on September 22, at City Hall, you were the lucky winner of the trip to Israel and the stay there.

Our Consulate will be in touch with you to help you in establishing the contact with the two donors of the trip: "Nesher Tours" and "Garber Travel", both of Brookline.

With best wishes for a joyous trip,

Yours,

Michael Bavly
Consul General of Israel

cc: Rabbi M. Horowitz
Nesher Tours
1647 Beacon St.
Brookline, MA 02146

Mr. B. Garber
Garber Travel
1406 Beacon St.
Brookline, MA 02146

Richard Cohen Associates
PUBLIC RELATIONS AND PUBLIC AFFAIRS COUNSEL

645 Madison Avenue
New York, N. Y. 10022
(212) PL 8-6969

For Immediate Release

37 NATIONAL JEWISH LEADERS DECLARE THEIR SUPPORT OF JERUSALEM AS A UNITED CITY AND THE CAPITAL OF ISRAEL

Denounce UN Resolution and Voice Regret at U.S. 'Failure' to Cast a Veto

GROUP THAT CRITICIZED ISRAELI 'EXTREMISTS' ASSERTS UN HAS BEEN 'TAKEN HOSTAGE' BY PLO

NEW YORK, Aug. 27 -- A group of 37 prominent Jews who had joined last month in advocating territorial compromise and in criticizing extremists in Israel today released a statement denouncing last week's United Nations Security Council resolution on Jerusalem and voicing "regret" that the United States did not cast a veto.

The statement was drafted and circulated by Leonard Fein of Boston, Mass., editor of the independent Jewish monthly Moment, and signed by two-thirds of the 56 Jewish leaders whose public declaration on July 1 caused widespread controversy in the U.S. Jewish community.

"We believe that the United Nations has no moral authority to speak to the Jerusalem question," the statement issued today said, adding:

"We regard Jerusalem as the eternal capital of the Jewish state. Its integrity as a united city is beyond debate. Questions of boundaries, access and the status of the holy places may be the subject of negotiation. The status of Jerusalem as a unified city -- and as Israel's capital -- is not."

On the American abstention, the statement declared: "We regret that the United States did not, in its vote, have the courage of the convictions it expressed in the course of the debate."

Mr. Fein, who had played a major role in preparing the earlier statement, said that many of the original 56 signers were on vacation and could not be reached. He said he circulated the new statement only among those who had associated themselves with the earlier declaration.

(more)

Signers of the statement released today included Theodore R. Mann of Philadelphia and Rabbi Alexander M. Schindler, both former chairmen of the Conference of Presidents of Major American Jewish Organizations; Theodore Bikel, senior vice president of the American Jewish Congress; Stephen Shalom, past chairman of the New York United Jewish Appeal-Federation of Jewish Philanthropies drive; two vice presidents of the World Jewish Congress -- Rabbi Arthur Hertzberg of Englewood, N.J. and Sam Norich; and philanthropic leaders Arden Shenker of Portland, Oregon and Mrs. Fanny Schaenen of Dallas, Texas.

The full statement and list of signers follows:

"The U.N. Security Council has resolved to censure Israel's recent legislation regarding the status of Jerusalem and to urge member nations to withdraw their embassies from Jerusalem. The United States, while denouncing the resolution as unbalanced and unrealistic, did not vote against it.

"We believe that the United Nations has no moral authority to speak to the Jerusalem question. In a complex and anguished world, the UN and its member agencies have repeatedly behaved as if the Middle East were the only area of international crisis warranting their attention. This distortion has prevented the UN and its agencies from responding appropriately to a variety of other and not less vexing matters. Further, the UN's obsession with the Middle East has demonstrably failed to advance the cause of peace even in that troubled region. Citizens of the United States, and of the world, are forced to conclude that the United Nations has been taken hostage by the PLO, to no good purpose.

"We regret that the United States did not, in its vote, have the courage of the convictions it expressed in the course of the debate.

"We find it ironic that those who have insisted upon Israel's liquidation -- upon the liquidation of a member state of the United Nations -- and who have adopted international terrorism as their preferred aethod of behavior, should be treated with deference, while a member state which is governed by the rule of law is repeatedly vilified. Finally, we wish to make it absolutely clear that we regard Jerusalem as the Eternal capital of the Jewish state. Its integrity as a united city is beyond debate. Questions of boundaries, access and the status of the holy places may be the subject of negotiation. The status of Jerusalem as a united city, and as Israel's capital, is not."

Signers of the Statement

Theodore Bikel
Gerald Bubis
Saul B. Cohen
Steven M. Cohen
Prof. Michael Curtis
David Gill
Marshall Goldman
Robert Goodkind
Steven Grossman
Rabbi Joshua Haberman
Sylvia Hassenfeld
Rabbi Arthur Hertzberg
Leon Jick
Rabbi Wolfe Kelman
Bobie Klotz
Magda Leuchter
Ben Leuchter
Arthur Levine
Jacqueline Levine
Theodore Mann
Earl Morse
Jacob Neusner
Sam Norich
Michael Pelavin
Rabbi David Polish
Gary Rubin
John S. Ruskay
Bernard Schaenen
Fanny Schaenen
Rabbi Alexander Schindler
Steven Schwarz
Stephen Shalom
Steven Shaw
Arden Shenker
Albert Vorspan
Liliane Winn
Ira S. Youdovin

X X X

AJ:SelDM
8/27/80

מיד ידיעות

NR 6 041245 SEP. 88 BALMAS MIYADI FR JM FM BOSTON

EL : #HAMISRAD

HASBARA/ TCHANIM

BIKUR KOLEK.

LESHELACHEM 6 LESEIF 3. HAKAVANA LE- 26/9 CHOZER 26/9.

BAVLI

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MEMISRAEL WSH

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NR 6 #41838 SPT 80 FR BSN FM JM;

BAVLI.

BIKUR KOLAK.SHELCHA 3.

1.KOLAK MEASHER HISHTATFUT BE-21/9 BAEREV.

2.MEASHER HATOCHNIT HACHADASHA LE-23/9.

3.IM NAFLA TAUT BESEIF D' BEMIVRAKCHA VEKAVANATCHA LE-29/.
TESHUVATO SHEL ROSH HAIR SHELILIT.

IM KAVANATCHA LE-26/9 TESHUVATO CHIYUVIT VEZOT SIKEM GAM IM
SFADI.MUCHAN LEHISHTATEF BEERUA HAIRIYA BEOTO EREV.

4.KMO KEN MUCHAN LEARUCHAT EREV BE-25/9- SAKEM NA HAINYAN VEPIRTEI
TISATO IM NETZIGAT KEREN YERUSHALIIM BENEW YORK.

HASBARA/TECHANIM;

AD KAN;;;

MV

MEMISRAEL BSN

MEMISRAEL WSH

NR 3 031300 SEP. 80 BALMAS MIYADI FR JM FM BOSTON

EL: HAMISRAD

HASBARA/ TECHANIM, DA UNA IRIYAT JM.

BIKUR TEDI KOLEK.

A. TEDI KOLEK MITBAKESH LIHIYOT BEBOSTON KVAR BE- 21/9 LO YEUCHAR ME- 8 BAEREV. TZEFUYA HOFAATO BESIUM KENES HA- CJP KEMASMER SHEL HAFGANA LEMAAN YERUSHALAIM.

B. LO, CHOZER LO NEKAYEM ARUCHAT TZOHORAIM MISHELANU BE- 23/9 BEOTO ZMAN MITKAYEMET ARUCHA CHAGIGIT SHEL HAVEIDA ELEHA TEDI MUZMAN. METOSO SHEL BRONFMAN YECHAKE LETEDI BASADE BE- 1430.

C. TOCHNIT MEFORETET SHEL SRUE HABIKUR BADIP.

D. ANA ISHUR KOLEK SHEMAGIA HENA GAM L- 26/9 LEVEIDATO SHEL SAFDI VECHEN PIRTE UMOED HAGAATO VEZOT KEDE LETACHNEN ERUAA ALTERNATIVI IM SHOCHARY YERUSHALAIM(ULAY BE- 25/9 BAEREV).

HAIRIYA GAM MEVAKESHET SHEYHEYE KAN BE- 26/9 BAEREV LEERUA CHASHUV BEMISGERET HAVEIDA.

BAVLI

יום ירושלים

כד' אלול התש"מ
3 ספטמבר 1980
402

אל: הגב' קולט אביטל, הסברה תכניים
מאת: הקונסוליה הכללית בוסטון

הנדון: ביקור מדי קולק

להלן תכנית הביקור:

יום א' 21/9 כנוס שנתי של ה- .C.J.P.
(הערה: הנואם העיקרי הנו חבר הקונגרס דריינאן הכוונה הנה שבסיום הערב יקום היו"ר ויודיע על הגיעו של מדי לבוסטון. מדי יכנס לאולם במה שיחפך להפגנה של כל המנהיגות היהודית למען ירושלים - הן למען עצמם והן למען הגויים שהיו נוכחים (כולל כנראה מים אוניל). מדי יתבקש להביא כמה דברי ברכה ולדבר על ירושלים. כל נוכחותו לא תדרוש יותר מ- 15-20 דקות, החל מ- 21:00 בערך, דבר שמשאיר לו את הזמן אותו ביקש בניו יורק).

יום ב' 22/9* (הארועים בסוגריים - ללא השתתפות מדי קולק).

11:00 - ק.פ. של העיריה (פתיחת הועידה).
12:15 - ארוחת צהרים רשמית.
(12:00-14:00 הופעות מוזיקה ופולקלור ישראלים בכיכר העיריה, מזנון ישראלי בתוך העיריה).
14:30 - מסיבת עתונאים בקונסוליה.
17:00 - קבלת פנים מטעם מדי והה"מ בבנין העיריה (נשלחו כ- 600 הזמנות).

/2...

19:00 - ערב הגיבי של הועידה באולם הפילהרמונית - שדי כנראה נושא את ה- Toast.
(19:00 - 21:00 - 2 קבלות פנים למוזמנים לסרט).
21:30 - הצגת בכורה של הסרט של עמוס קולק.

יום ג' 23/3

09:30 - נאום שדי במסגרת הועידה (פנל 2).
12:30 - ארוחת צהרים הגיבית ב- M.I.T.
14:30 - יציאה במטוסו הפרטי של ברונפמן למונטריאול.

כפי שהבטחתי ב- 3/9 אנו מצפים עדיין לפרטי ביקורו של שדי בש 26/9 כדי להכנן ארועים נוספים.

ב ב ר כבה ה

מ. בבלי
קונסול כללי

* במסגרת אתו יום הפתחנה גם 3 תערוכות
על ישראל וירושלים, ב- 3 מקומות שונים,
ויוצגו סרטים על ירושלים ב-
אולם מפות ירושלים יוצג בתאריכים 9-30 בספטמבר
בבית העיריה.

העתק:
מר ט. קולק, ראש עיריית ירושלים
מר אונה, לשכת ראש עיריית ירושלים
מר צ. ברוש, וושינגטון

The Great Cities of the World Conference

Boston 1980

A Program of Jubilee 350

PARTICIPATING CITIES

Amsterdam	W. Polak
Athens	Dimitri Beys
Baltimore	William Donald Schaefer
Barcelona	D. Narcis Serra y Serra
Caracas	Adelita de Calvani
Chicago	Jane M. Byrne
Copenhagen	Egon Weidekamp
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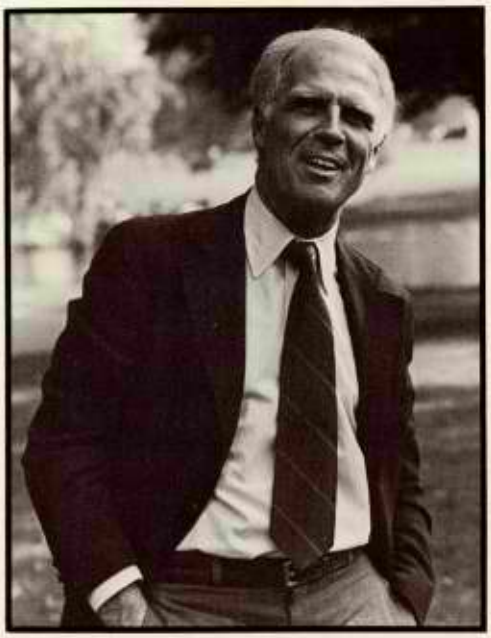
Geneva	Roger Dafflon
Hamburg	Helga Elstner
Hong Kong	Arnaldo de Oliveira Sales
Istanbul	Aytekin Kotil
Jeddah	Sheikh Mohammed Said Farsi
Jerusalem	Teddy Kollek
Kingston	Arthur Jones
Kyoto	Motoki Funahashi
Lisbon	Nuno Abecassis
London	Alan Greengross
Montreal	Jean Drapeau
Nairobi	Nathan M. Kahara
New Orleans	Ernest N. Morial
New York	Edward I. Koch
Rome	Luigi Petroselli
Sana	Ahmed Al-Mohanna
San Francisco	Dianne Feinstein
San Juan	Hernan Padilla
Strasbourg	Pierre Pflimlin
Toronto	John Sewell
Vienna	Leopold Gratz
Zagreb	Ivo Latin



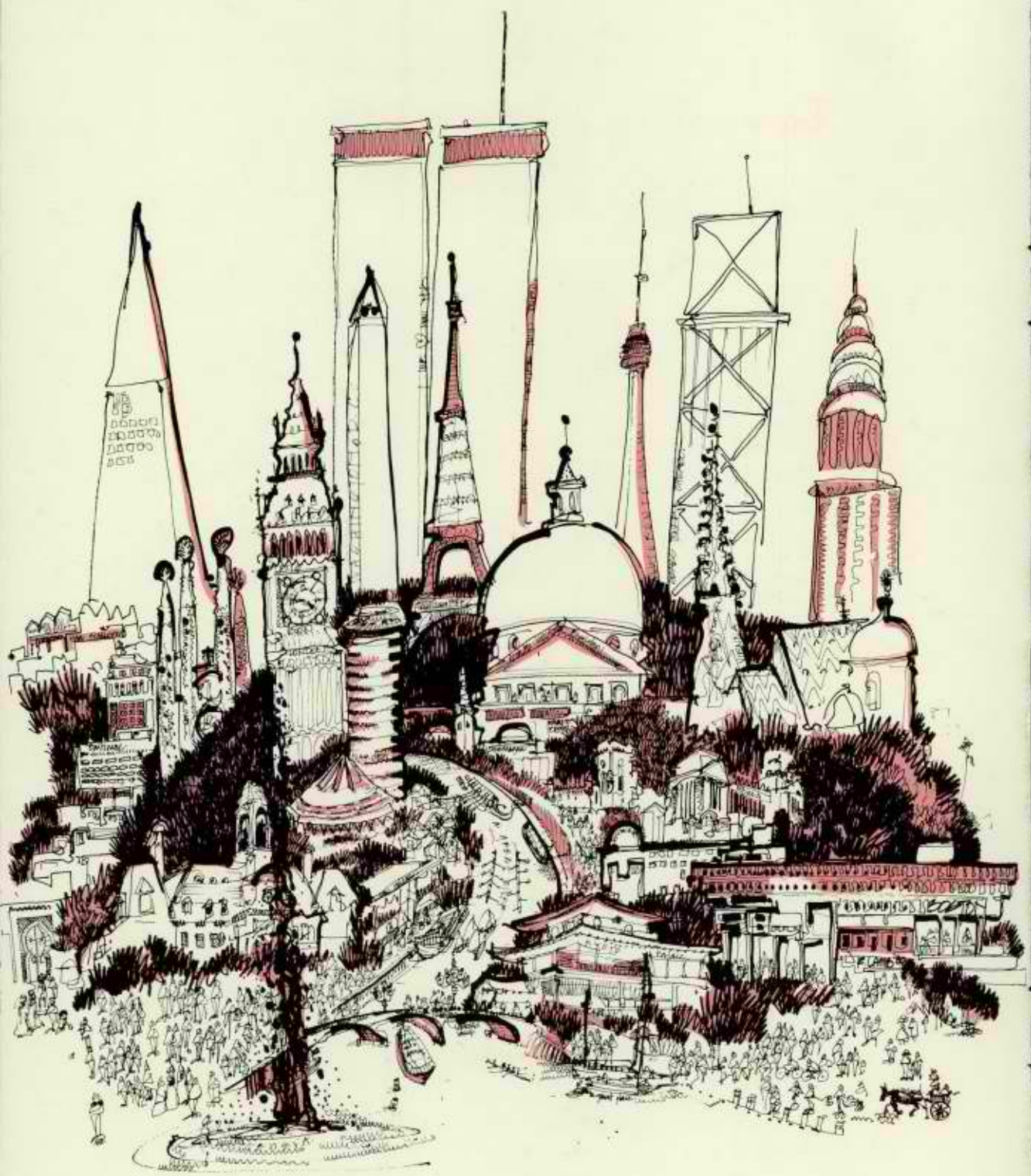
Boston is honored to host mayors and their delegations from around the world at the Great Cities of the World Conference. As we celebrate our 350th birthday, we are proud of our rich heritage, of our world renown in fields such as medicine, science, education, the arts, architecture, and finance. We look forward to displaying these achievements to our guests, while also sharing with them the new Boston—our rediscovered waterfront, new industrial development, revitalized downtown and residential neighborhoods.

At the same time we will celebrate the remarkable achievements of our "guest" cities. We are eager to learn about their unique and innovative approaches to the challenges of urban life. We will explore together the opportunities and constraints that all major cities must face, now and in the future.

It will be a rich and stimulating learning experience, and equally important, a celebration of the enduring importance of great cities around the world.

Kevin H. White
Mayor

July 1, 1980



THOUGH separated by geography and nationality, the great cities of the world have much in common. They have always been crucibles of change, forging new industry, commerce and culture from a common raw material: human ingenuity. Their pace of life, vitality, and opportunities have lured countless millions from the countryside and abroad—and these new urbanites have in turn shaped commerce, industry, science and cultural institutions to meet ever changing needs. The time has come to recognize the common bonds that link the great cities of the world, their shared prospects and problems.

IN September, 1980, the City of Boston will conclude its five-month long Jubilee 350 birthday celebration by hosting a Conference of Great Cities of the World. The conference is inspired not only by a recognition of Boston's growing stature as an international city, but also by the increasingly important challenges and opportunities that urban environments universally present to people. During the week of September 21st to 27th, mayors, urban planners and architects, educational, cultural, and business leaders from approximately thirty great cities around the world will gather in Boston. They will come from cities that are in some way comparable to Boston—because they are great port cities, cities that are centers of learning and culture, or cities that have undertaken bold and imaginative downtown revitalization or historic preservation.

The purpose of the conference is to celebrate great cities and to discover ways they have changed economically, socially, and culturally over time. The conference also will explore innovative ways in which cities are adapting to the changing needs of the future.

Conference participants will exchange views and learn from one another in a series of seminars and symposia hosted by MIT, Harvard, and the Institute for Urban Design, and in a day-long exploration of Boston's port and revitalized waterfront facilities hosted by the Boston Redevelopment Authority and Massport. Throughout the week of the conference there will be panel discussions on such issues as urban planning for the year 2000, urban culture and urban design, planning for mixed uses of ports and waterfronts, public investment as a catalyst for development, adapting old cities to new needs, financial and economic resources for cities to support themselves, and alternate strategies for governing cities in the future. Each visiting city delegation will make a presentation. All will participate actively in the discussions that follow each panel.

THE delegations' presentations will highlight particularly successful approaches to complex urban problems, showing how those solutions have enhanced their cities as places for people to live, work, and visit. A special additional event will be a roundtable discussion among outstanding economists and business leaders in the Boston area on economic trends in the 1980's and their implications for international trade, industrial development, and productivity.

During the evening hours, visiting city delegations will be entertained at receptions and dinners hosted by the Boston Symphony Orchestra, the First National Bank of Boston, the John F. Kennedy Library, the Museum of Fine Arts, and Faneuil Hall Marketplace, as well as by citizens' groups representing Boston's ethnic and cultural diversity.

The conference events will offer numerous opportunities for mayors, their delegations, and Bostonians to meet and get to know one another, to present their successful projects and learn from each other, to promote business relations including trade and tourism, and to enjoy a very special international celebration—the first of its kind ever hosted by an American city.

NOW is an appropriate time for the great cities of the world to come together. Instantaneous communications and an interdependent worldwide economy have linked the future of all peoples in ways unimaginable only a generation ago. The global energy crisis has accelerated the importance and complexity of urban transportation and supply systems. Urban buildings and open spaces no longer are viewed as obstacles to be razed or bulldozed, but are seen as tremendous resources, adaptable to a wide range of new uses. The importance of cities as incubators of new industry is once again appreciated as the world economy shifts from a reliance on processing raw materials to one of high technology, based more on skill and imagination. Urban institutions continue to educate us, enrich our arts, and enhance the quality of our lives.

Despite great progress, the cities of the 1980's still face important challenges: how to cope with energy shortages and inflation; how to provide decent housing and jobs for all citizens, present and future; how to attract new industry and revitalize the old; how to adapt port development to a variety of economic and human uses; how to increase productivity and meet human service needs in an inflationary age; how to adapt urban design to culturally diverse interests.

These common opportunities and concerns will provide the subject matter of the Great Cities of the World Conference. Exploration by conference participants of critical urban issues will be a unique and stimulating experience for all who participate.

BOSTONIANS from all walks of life and representing a broad range of urban interests are taking part in the conference. Each of the visiting city delegations will be warmly welcomed by a team of Bostonians who will be responsible for ensuring their well-being while in Boston. On arrival, each delegation also will be provided with an escort—a knowledgeable Bostonian who also is familiar with the delegation's city, and who will provide continuous language interpretation as necessary. Each delegation will be hosted at dinner one evening in a

private home with Bostonians who have a special interest in or tie to their city. On the final evening of the conference, there will be a gala at Faneuil Hall Marketplace in which all of Boston is invited to participate. Each city delegation will have its own reception area, with food, drink, and performing groups that are traditional to its city. The consular corps and neighborhood groups will join the visiting city delegations as co-hosts for the "mini-parties" within this exciting festival of great cities.

NUMEROUS special programs and events have been planned in addition to the conference itself, because the Great Cities of the World Conference offers Bostonians a unique opportunity to learn about and celebrate other great cities around the world.

Participating cities have been asked to submit graphic and other visual material in advance of the conference so that exhibits can be mounted in the Main Gallery of City Hall before the delegations arrive in September. A newsletter will report on the events of the conference, the cities that will be participating, the composition of their delegations, and the presentations they will make. During August and September, an International Film Festival will feature films about or made in those cities that will be represented at the conference.

Local stores, restaurants, and art galleries are encouraged to feature products, food and arts and crafts from the visiting great cities. Schools and other children's groups are "adopting" great cities and will prepare special projects for presentation to the city delegations in September.

A special conference-related publication will be the August issue of *Urban Design International*, a quarterly magazine published by the Institute for Urban Design, which will feature innovative design projects in several of the cities that will be participating in the conference. Another special publication, featuring city halls around the world, will be prepared by the MIT Laboratory of Architecture and Urban Planning.

Local, national and international news media will provide daily and special coverage of the conference. The entire conference proceedings will be videotaped and edited to a half hour record of highlights for broad distribution through public television and other channels. The proceedings of the conference also will be published in book form for worldwide distribution after the conference.

GREAT CITIES OF THE WORLD CONFERENCE

September 21-27, 1980

SCHEDULE:

Sunday/September 21

City Delegations arrive.

Boston Herald-American

Fireworks over Boston.

Monday/September 22

Host for the Day: **The City of Boston.**

09:30 Walking tour through Downtown Crossing.

10:30 Tour of City Hall and Jubilee 350 Reception Center.

11:00 Reception for Great City Mayors in Mayor White's Office,
and
Reception for Great City Delegations in the Main Gallery for viewing of Great City exhibits with government officials as invited guests.

12:15 Luncheon in the Great Hall, Quincy Market, with invited guests.

14:00 Viewing of "Boston in the Year 2000" film at "Where's Boston?" Theatre, Faneuil Hall Marketplace.

14:30 **Panel #1: Cities as Centers in the Year 2000**—How cities around the world are planning to sustain the vitality of the urban center.

16:00 Viewing of the film "Where's Boston?"

17:00 Return to hotels.

19:00 Boston Symphony Hall—Champagne reception followed by dinner on the stage with a chamber music concert by the **Boston Symphony Orchestra.** Invited guests: representatives of Boston's performing arts institutions.

Boston City Hall.

Boston Herald-American

Downtown Crossing.

Boston Symphony Orchestra

Boston Symphony Orchestra.

Tuesday/September 23

Host for the Day: **Massachusetts Institute of Technology.**

HOW THE CULTURE OF THE COMMUNITY AFFECTS THE DESIGN AND USE OF URBAN SPACE.

09:30 **Panel #2: Cultural Conflict and City form**—How multicultural cities adapt urban forms to their diversity.

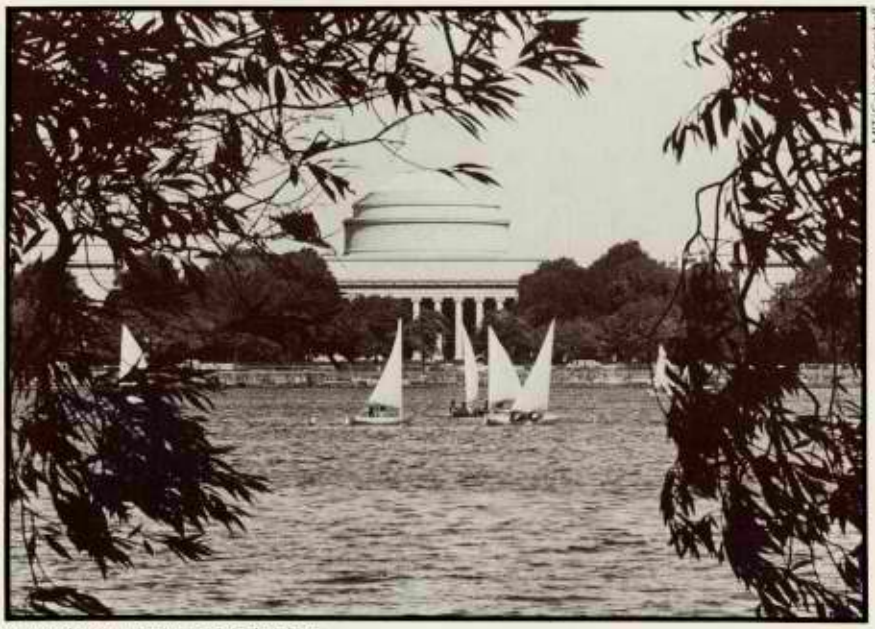
11:00 **Panel #3: Urban Culture and Urban Design**—How cities blend public, private, and non-profit actions in response to local needs.

12:30 Luncheon at MIT.

14:30 **Panel #4: Contemporary Design in an Ancient Culture**—How design can integrate indigenous culture and ecological considerations while preserving the past.

16:30 Return to hotels.

19:30 **First National Bank of Boston.**
Cocktails and dinner. Invited guests: Boston's business leaders.



MIT/Calvin Campbell

Massachusetts Institute of Technology.

Wednesday/September 24

Hosts for the Day: **Boston Redevelopment Authority and Massport.**
REDISCOVERY AND REVITALIZATION OF THE WATERFRONT.

08:00 Special Breakfast for Great City Mayors hosted by Mayor Kevin H. White at the Parkman House,

and

Breakfast at the Fish Pier with Massport presentation of its plan for the Pier's restoration.

09:30 Drive along waterfront to Museum Wharf: Children's Museum, Museum of Transportation. View Jubilee 350/Landmarks Commission "Place Over Time" Exhibit.

11:00 Departure from Museum Wharf in steamboats for harbor tour of waterfront, including the Boston Marine Industrial Park, Long Wharf, and Aquarium with presentation on board by Boston Redevelopment Authority.

11:45 Disembark at Charlestown.

12:00 Fish-fry picnic in Shipyard Park, Charlestown.

14:30 The New England Aquarium.

Panel #5: Innovative Approaches to Waterfront and Port Development—Planning for mixed uses of the waterfront:

- Economic uses
- Pedestrian uses
- Housing
- Boats—large and small
- Transport

17:00 Return to Hotels.

19:00 **John F. Kennedy Library,** Columbia Point. Cocktails and dinner. Invited Guests: representatives of Boston's educational and scientific communities.

U.S.S. Constitution Museum

U.S.S. Constitution.

Lou Jones

Fish Pier.

Thursday/September 25

Hosts for the Day: **Harvard Graduate School of Design** and **Institute for Urban Design.**

GROWING OPPORTUNITIES IN A TIME OF CONSTRAINTS.

09:30 Faneuil Hall Plenary.

Tools for Urban Design in a period of Constraints and Opportunities: Coping With Change.

Mayor Kevin H. White, Introductory Remarks.

Speakers:

James Rouse, *The Rouse Company.*

Moshe Safdie, *Harvard Graduate School of Design.*

Other speakers to be announced.

12:00 Luncheon at Memorial Hall, Harvard.

14:00 Special roundtable for business leaders,
and

Panel #6: Initiating Change: Public Investment as a Catalyst for Development, Piper Auditorium, Gund Hall, Harvard.

Panel #7: Relating to the Historic City: Adapting Old Cities to New Needs, Science Center, Harvard.

15:30 **Panel #8: Providing Guidelines for Development: Connecting New Pieces to the Whole**—Cities that are developing new inner spaces, Piper Auditorium, Gund Hall, Harvard.

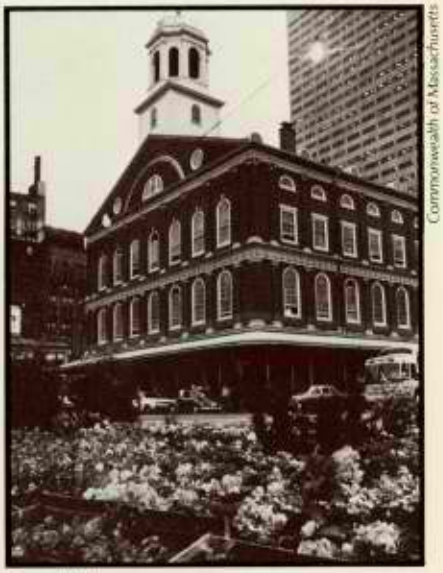
Panel #9: Providing Guidelines for Development: Connecting New Pieces to the Whole—Cities that are growing on their peripheries, Science Center, Harvard.

17:00 Return to hotels.

19:00 Each Delegation will be hosted for dinner in a private home, or by a community group, with Bostonians who have a special interest in or tie to their city.

HGSD/Peter Hulings

Studio, Gund Hall, Harvard Graduate School of Design.



Commonwealth of Massachusetts

Faneuil Hall.

Friday/September 26

Hosts for the Day: **The Kennedy School of Government** and the **Institute of Politics, Harvard University.**

CHALLENGES FOR GOVERNING THE GREAT CITIES OF THE WORLD

09:30 **Panel #10: Financial and Economic Resources for Cities to Support themselves.**

10:30 **Panel #11: Structure and Management of City Government and Politics.**

11:30 **Panel #12: Alternate Strategies for Governing Cities in the Future.**

12:30 Luncheon at the Kennedy School. Keynote speaker, former Massachusetts Governor Michael Dukakis.

14:00 **Plenary Session.** Open forum for review of conference proceedings and consideration of means to encourage continuing exchange in the future.

15:30 Return to hotels.

17:30 **The Museum of Fine Arts.** Reception and dinner. Invited guests: representatives of Boston's visual arts organizations and museums.

21:00 **Faneuil Hall Marketplace.** Gala Festival of Cities at which each Great City Delegation will have its own reception area to greet the people of Boston with music, dancing and performances.

22:00 Grand March of Great City Delegations to steps of Faneuil Hall—Final toast by Mayor Kevin H. White.

Saturday/September 27

Host for the Day: **John Hancock Life Insurance Company.**

10:00 to Noon Farewell brunch at the Observatory on the 60th floor of the famous John Hancock Tower.

Barry Donahue

ARCO Forum, Kennedy School of Government.

John Hancock Life Insurance Company

John Hancock Tower.

Museum of Fine Arts

Museum of Fine Arts.

CONTRIBUTORS

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United States Department of Housing and Urban Development
United States International Communications Agency
William Filene's Sons Company

HOSTS AND PARTICIPATING ORGANIZATIONS

Boston Redevelopment Authority
Boston Symphony Orchestra
Center for International Visitors of Greater Boston
City of Boston
Faneuil Hall Marketplace
First National Bank of Boston
Future Shack
Handel and Haydn Society
Harvard University
International Business Center
Institute for Urban Design
Institute of Politics, Harvard University
John F. Kennedy Library
John F. Kennedy School of Government, Harvard University
John Hancock Mutual Life Insurance Company
Jubilee 350
Massachusetts Institute of Technology
Massachusetts Port Authority
Museum of Fine Arts, Boston
Museum of Transportation
The Junior League of Boston Inc.
The New England Aquarium
Tufts University

For further information:

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קונסוליה כללית של ישראל
בוסטון

5 September 1980

Ms. Marian Christy
The Boston Globe
135 Morrissey Blvd.
Boston, MA 02107

Dear Ms. Christy,

Further to my telephone conversation with your office, I am enclosing some background material about Amos Kollek and the movie, "Don't Ask Me If I Love" which is an adaption of his semi-autobiographical novel of the same name.

Amos Kollek will be coming to Boston on Monday, September 22, for the preview screening of the movie and will be here until sometime on the 23rd.

Kollek (who is, incidentally, the son of the Mayor of Jerusalem, Teddy Kollek) represents a new generation of writers born and raised in Israel. "Don't Ask Me If I Love", which was his first novel, received much critical acclaim when it was published.

I hope to hear from you soon.

Sincerely,

Gershon Gan
Vice-Consul

P.S. I am also enclosing an invitation to the preview screening and hope you will be able to join us.

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DA- KOLEK JM.

TOCHNIT KOLEK.

BIGLAL ICHUR BADIP LEHALAN HATOCHNIT KEFI SHEMISTAMENET ATA

(BENOSAF YESH ERUIM BAHEM KOLEK LO MISHTATEF).

21/9 2100 - HOFAA KTZARA B- C. J. P.

22/9 1100 KABALAT PANIM SHEL HAIRIYA PTICHAT HAVEIDA

1215 ARUCHAT TZOHORAIM RISHMIT MITAAM HAVEIDA..

1430 MESIBAT ITONAIM BAKONSULYA.

1700 KABALAT PANIM MITAAM TEDI VEHACHA'M BAIRIYA (600

HAZMANOT VEHAGASHAT HAMATANA.

1900 EREV CHAGIGI SHEL HAVEIDA BEULAM HAFILHARMONIT.

2130 HATZAGAT BECHORA SHEL AMOS KOLEK.

23/9 0930 NEUM TEDI BAVEIDA.

1230 ARUCHAT TZOHORAIM CHAGIGIT B- .. M. I. T.

1430 YETZIAA BEMATOS BRONFMAN LEMONTRIOL.

25/9 METAPLIM BEEFSHARUT ARUCHA OO KABALAT PANIM AVUR HAORCHIM

SHEET SHMOTEHEM HEEVIRA LANU YOUNGER RAK HABOKER VECHAMA NOSAFIM.

26/9 HISHTATFUT BIVIDAT SAFDI.

NARTI PERETZ MEARGEN KAMA MIFGASHIM NOSAFIM LEOTO YOM BEINYA

KEREN YERUSHALAIM

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NERVE GAS, Page 76

Mayor of Jerusalem backs US

United Press International

JERUSALEM — The mayor of Jerusalem said yesterday the United States acted correctly in refusing to veto a UN resolution censuring Israel for declaring eternal sovereignty over all Jerusalem.

Mayor Teddy Kollek, who opposed the recently passed law making Jerusalem the official and undivided capital of Israel, also said the UN resolution will not be the worst consequence of Prime Minister Menachem Begin's policy on Jerusalem. "We will suffer from this for a long time," he said.

In Cairo, Egyptian President Anwar Sadat again criticized the Jerusalem law as an "obstacle" to resuming the suspended Palestinian autonomy talks, but said he has reversed an earlier decision and will resume his correspondence with Begin.

"I think I shall be able to send our answer to the last letter of Prime Minister Begin," Sadat said, reversing an earlier decision to break off the correspondence that started after Israel's Knesset passed its Jerusalem law July 30.

"Some of my assistants and aides had this idea (to end the correspondence), but we shall answer," he said, without explaining further.

Sadat also elaborated slightly on the "differences" he says he has with President Jimmy Carter over how to best proceed with the talks.

Asked about his recent remark that he and Carter differ on the next step in the peace process, Sadat said: "It remains a fact that certain actions by Israel . . . do not help the atmosphere at all. President Carter is still of the opinion that we can continue but I say these obstacles should be removed first."

In what appeared to be his strongest criticism of Begin's Jerusalem policy to date, Kollek told Israeli Radio the goverment was making a mountain out of a molehill by protesting the US abstention in the Security Council when in fact an abstention was entirely in line with long-standing US policy.

The resolution, passed by the council 14-0, strongly criticized Israel for the law declaring all Jerusalem, including its occupied Arab Eastern sector, as the eternal capital of the Jewish state.

It also called on a dozen countries with embassies in Jerusalem to move them to Tel Aviv. Most have said they will.

"You can only be disappointed if you expect anything else," Kollek said of the abstention, which was strongly criticized by the Begin government. "The United States couldn't veto this thing, wouldn't have and we should have known this.

"I think we will see a lot more negative things happening — not just the embassies leaving. We will suffer from this for a long time."

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"In turn," Mohrmann said, Ichord "has looked at our own meager stockpile, which is at this point in time about one-fourth of what the Joint Chiefs of Staff have indicated would constitute a credible retaliatory/deterrent capability.

"The fact that we haven't produced a single chemical munition since 1969, when coupled with the fact that these munitions will continue to become obsolete and deteriorate, will further reduce this stockpile to a point where, by the end of this decade, we will have virtually no militarily usable chemical weapons."

The Army's Chemical Corps wants to "modernize" nerve gas weapons — improving the rockets, bombs and artillery shells that deliver the gas in warfare.

At the same time, the Army is interested in manufacturing the binary type of nerve gas. Binary simply means that two compounds that can be combined to form nerve gas remain uncombined until they're used in battle. Thus, it becomes much simpler and safer to handle and store two chemicals that are relatively innocuous as long as they remain separate.

Meselson did agree there would be improved safety in storage of binary nerve gases, but he doesn't think that's enough of an excuse for starting nerve gas production again.

"Have there been any accidents with the present stockpile, which has existed for 30 years?" he asked. "There have been no tranportation accidents. And there have been no injuries associated with storing it."

In recent years, too, Meselson said, "the Army

1 pn

August 26,1980

27 Huntley St.,
Malden, Mass.

Hon. Michael Bavly, Consul General of Israel
To New England

31 St. James Ave.,
Boston, Mass.

Dear sir:

After reading that truly great group of facts you wrote on Jerusalem in a "Letters to the Globe" column, it behooves me to ask you a question regarding the esteemed Mr. Mayor, Teddy Kollek.

Why does that illustrious mayor continue to speak in such adverse language against our Prime Minister. The latter insists that Jerusalem is the capital of Israel and that therefore that city is undivided and should be united.

What is Mayor Kollek seeking? He is already in the Knesset. Has he decided to run for Prime Minister? It always brings to mind a saying our great and beloved Golda Meir once said," Put ten (or 20) Jews in one room and you'll have ten (or twenty) arguments".

Why is this man stirring up a hornets nest? You will note how quickly the papers pick up the argument since it is exactly to their way of thinking. A leading Jew (Kollek) against unification as well as against the Prime Minister and the Knesset. He must be out of his mind. I firmly believe he's been on the job too long.

What do you believe? Would you care to give me a hint?

It's been nice as always to write you. Sure wish I had your wisdom in these matters. Shalom.

Most cordially

Gil Friedberg

s/

August 26,1980

22 Hurley St.,
Salem, Mass.

Gen. Michael Gavly, Consul General of Israel
70 New England

31 St. James Ave.,
Boston, Mass.

Dear Sir:

After reading that truly great group of facts you wrote on Jerusalem in a "Letters to the Globe" column, It behooves me to ask you a great question regarding the esteemed Mr. Mayor, Teddy Kollek.

Why does that illustrious mayor continue to speak in such adverse language against our Prime Minister. The latter insists that Jerusalem is the capital of Israel and that therefore that city is undivided and should be united.

What is Mayor Kollek seeking? He is already in the Knesset. Has he decided to run for Prime Minister. It always behoves to mind a saying our great and beloved Golda Mair once said,"Put ten (or 20) Jews in one room and you'll have ten (or twenty) arguments".

Why is this man stirring up a hornets nest. You will note how quickly the parers also up the argument since it is exactly to their way of thinking. A leading Jew (Kollek) against unification as well as against the Prime Minister and the Knesset. He must be out of his mind. I firmly believe he's been on the job too long.

What do you believe? Would you care to give me a hint?

It's been nice as always to write you. Sure wish I had your wisdom in these matters. Shalom.

Best cordially

Jil Friedberg

MEMISRAEL BSN

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MEMISRAEL BSN

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MEMISRAEL NYK

NR 1/21 BALMAS 021145 SEP. 80 FR JM FM BOSTON

HASBARA/ TECHANIM

LESHELACEM 1/38

SHILCU NA 350 OTAKIM SHEL HACHOVERET '' HAIR KEMUZEOM'' VECHEN

ME

100 MEHACHOVROT SHEL DAVID KROYANKER '' JERUSALEM PLANNING AND

DEVELOPMENT'' 1978/79 SHNUFTZA BIZMANO AL YEDE HASBARA

TODA

BOSTON

MEMISRAEL BSN

*

MEMISRAEL NYK

NR 16 221130 AUG. 88 BALMAS MIYADI FR JM FM BOSTON

EL : HANISRAD

HASBARA/ TECHANIM.

ARUCHAT KOLEK. SHELACHEM 22.

MEDUBAR BAARUCHA YEZUMA UMESHULEMET AL YADI, SHERISHMIT TINATEN AL YEDEY HASHOCHRIM. KOLEK BIKSHANI LICHLOL BEN HAMUZMANIM KAMA MIMAKARAV VEHISKAMTI BERATZON. HIVTIACH LATET RESHIMA. MA HABEAYOT HAMITOREROT?

BAVLI

NEMISRAEL BSN

+

KZISRAEL WSH

V

Jahele 380

י׳ אלול התש"מ
22 אוגוסט 1980
379

אל: מר רני מגידו, וושינגטון
מאת: הקונסוליה הכללית בוסטון

הנדון: <u>תערוכת מפות ירושלים</u>

מסרנו המפות לנקוי , תקון,מסגרות והדפסת תויות זהוי.
הזמנו גם ארגז המתאים להובלת התערוכה.

מצ"ב רשימת המפות לפי המספור החדש (1-22) וכן דפי הסבר מסודרים, ואני מקווה, מדויקים.

מפה מס 3,(לפי הרישום הישן) "עיר הקודש ירושלים" של סבסטיאן מונסטר (ראו נא המצ"ב), לא נמצאת בתערוכה.

ב ב ר כ ה

גרשון גן
סגן קונסול

מס' ירושלים

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
BOSTON, MASS. 02116
TELEPHONE (617) 266-3800

קונסוליה כללית של ישראל
בוסטון

18 August 1980

Mr. Lawrence K. Miller
Editor-in-Chief
Berkshire Eagle
33 Eagle St.
Pittsfield, MA 01201

Dear Mr. Miller,

The reference in your editorial of 2 August 1980 ("Undermining Camp David") to "the city in its undivided form will officially be the permanent capital of Israel, notwithstanding the fact that until 1967 half of it was part of Arab Jordan", is a misrepresentation of the basic facts at issue and calls for a brief recapitulation of but a few salient points in the more recent history of Jerusalem.

1. Originally established by King David as the capital of the United Jewish Kingdom 3,000 years ago, Jerusalem has known repeated cycles of glory, conquest, destruction and exile, followed each time by return, rebuilding and Jewish renaissance. Since 1840, it has had a Jewish majority.

2. Upon the creation of the State of Israel in 1948, Transjordan (now Jordan) unleashed its army in a ferocious attack upon Jerusalem. Despite U.N. condemnations and calls for at least a local cease-fire to protect Jerusalem's holy places, the beleaguered and besieged Jewish population, fighting desperately for survival, narrowly escaped annihilation by indiscriminate shelling and round-the-clock armored and infantry attack - while the world sttod by without lifting a finger to help save the city so sacred to all religions. Only the tenacity and heavy sacrifices of Jerusalem's 100,000 Jews ultimately ensured survival of most of the town, leaving but the walled Old City and some of its surroundings in the attacker's hands. Jordan annexed this area, an annexation which was only recognized by Great Britain and Pakistan and opposed by all the Arab governments. For 19 years, the Jordanian army desecrated the Old City's precious synagogues, vandalized its ancient Jewish quarter and used tombstones from the nearby Jewish cemetary to build latrines. Under the armistice agreement, Jordan undertook to allow Jews access to worship at our nation's holiest shrine, the Western Wall. Not for one day was that commitment ever honored. Indeed, even Arab Moslems from

Israel were denied the right to visit Islam holy places in Jerusalem. No new churches were allowed to be built and the Christian population of Jerusalem dropped from 15 percent of the total to just four percent.

3. Jerusalem became the capital of the modern State of Israel when the Knesset, its democratically elected parliament, convened there on 15 February 1949. On 13 December of that year the then Prime Minister David Ben-Gurion declared: "The State of Israel has had in the past, and will have in the future, only one capital, as we believe, till the end of time."

4. On the morning of 5 June 1967, as Israel faced renewed aggression from Egypt and Syria, the late Prime Minister Eshkol sent an urgent and solemn message to King Hussein, delivered by the then U.N. truce supervision chief, Gen. Bull of Norway, calling on Jordan to desist from joining the battle and thereby avoid any action against it by the Israel defense forces. Alas, the king chose to spurn that appeal. Having joined in a military pact with Egypt, he went to war against Israel. Jordanian artillery and armor opened up a violent artillery barrage against the Israeli sector of Jerusalem and along the whole border with Israel. In the battles that followed, whilst we were fighting for our very existence, the Jordanian aggressors were defeated and withdrew across the Jordan River.

5. Having torn down the barbed wire that cut the city in two, the government took two separate legislative steps. One was to obtain Knesset approval of a law guaranteeing free access to the holy places of all religions - something never known under any previous rule and scrupulously observed to this day. The other decreed by the government of Israel in July 1967 delcared that:

Jerusalem is one city, indivisible, the capital of the State of Israel.

6. It was neither the government nor the parliament of Israel that "moved the issue front and center." It was the government of Egypt that injected the Jerusalem question into the current automony talks. Egypt's National Assembly passed a resolution on 1 April 1980 defining "Arab Jerusalem" as "an integral part of the West Bank" and insisting that East Jerusalem must be the seat of the Palestinian authority upon the establishment of the autonomy. For good measure, the resolution was reaffirmed by the Egyptian parliament on 1 July. Somehow, the Berkshire Eagle did not deem these acts worthy of criticism or even of reporting.

7. The law passed by the Knesset on 30 July 1980, reflects a factual situation that has existed for 13 years in some respects, for 31 years in others. It was adopted in plenary session by an overwhelming majority of members representing all major parties, including the Labor oppostion, thus expressing the broad consensus that has always existed in Israel on the status of Jersualem.

We hope that President Sadat will respond to Prime Minister Begin's recent message and resume the negotiations - which he had unilaterally suspended several times - until agreement is reached.

Gershon Gan
Vice-Consul

Boston, MA

ירושלים

ב' אלול התש"מ
14 אוגוסט 1980
363

אל: קולט אביטל ס/מנהלת הסברה
מאת: הקונסוליה הכללית בוסטון

הנדון: <u>תערוכה על ירושלים</u>
למכתבך מיום 10.8.80
ובהמשך למברקי נר 6 מיום 13.8.80

הזמן אכן דחק והרשום למקום תצוגה במסגרת כנס ראשי הערים למעשה נסגר. רוב הערים אשר נענו להזמנה להשתתף בכנס בקשו גם לשלוח מוצגים ותערוכות. המארגנים נאלצו, אי לכך, לקצץ בשטח המוקצב לכל עיר ולזרז כל תהליך התכנון, (חלק מתערוכות אלה יוצגו מחוץ לבית העריה). זה מספר שבועות שמאיצים בנו למסור פרטים ומידות מדויקות בדי שישרנו לנו מקום.

"רשמנו" לכן את תערוכת חמפות העתיקות של ירושלים (האוסף של מדי קולק) בעדיפות ראשונה וכן (במידה ויהיה מקום) תערוכת ציורי הילדים המורכבת מ- 40 ציורים שהיו בקונסוליה ואשר מסרנו למיסגור, כך שבכל מקרה נהיה מוצגים בכבוד.

בכל מקרה תודה על טיפולך. וודאי שניתן יהיה לנצל תערוכת הצילומים במסגרת פעולת ההסברה בנושא ירושלים, והוכלו לטפל בפרטים הטכניים בצורה לא הפוזה. שוחחתי על כך עם דני מגידו והוא מאד מעונין בדבר. הוא מסר לי גם שכתב לרחל כהן לברר את מקום הימצאותה של תערוכת צילומים על "ירושלים עיר האנושות" של הצלם קפה קורנל שהוצגה לפני מספר שנים באירופה.

ב ב ר כ ה

גרשון גן
סגן קונסול

MINISTERE DES AFFAIRES ETRANGERES
JERUSALEM

משרד החוץ
ירושלים

כח' באב, תש"ם
10.8.80

אל : גרשון גן, ס/קונסול, בוסטון

מאת : הסברה/תכנים

הנדון: תערוכה על ירושלים
מכתבך 301 מה-10/7

מכתבך הנ"ל הגיע בעת חופשתי וקבלתיו רק עם שובי לעבודה ב-5/8.
עקרונית נראית לנו הצעתך. כיון שרב הצילומים צולמו בידי צלם שויצרי, פנינו אליו בבקשה כי יעסוק בהגדלות.
השבוע נדבר אתו בטלפון ואם המחיר שידרוש יהא סביר, נזמין את הצילומים ונבקשו לשלוח אותם ישר אליך.

כיון שאחת הבעיות שניצבות מולנו היא קוצר הזמן, תצטרך לדאוג ל- Mounting ע"ג לוחות קרטון במקום. אשר לאריזה המתאימה אני מציעה שתפנה למשה אלון בעל גלריית אלון בבוסטון; הוא עשה עבורנו בזמן מזוודות עץ מיוחדות לניוד - וזאת הרי ניתן לעשות רק בהתאם לגודל הצילומים.
אבריק לך תוצאות טיפולי.

ב ב ר כ ה,

קולט אביטל

מדינת ישראל
הרצליה

משרד הבריאות
המרכז הרפואי

יום ב' בחש"ל תשמ"ב
08.11.81

אל : ד"ר ד. פ\רקורס, ד"ר ר.

מאת : מזרח\מרכז

הנדון: הערכה על ד"ר ר.
מחלה ל"ב מס-ד\81

מחלה מה"ל מצב בא הנ"ל רפואית לא ערך ד"ר ר. ב-8\8, לאחרונה דאגה לגבי מצבו. ד"ר ר. ערב מרכזנו לעבוד בעיר בלבד, מבלי אלו לבקר בבית-חולים.
מצבו הכללי אינו טוב; רגישות יתר לרעש, בלבד, ד"ר ר. מרגיש רגיעה לאחר שינה.

ד"ר ר. מאוד מרכזית בהערכה מבלי הוא לעבוד בעיר, מצבו הנפשי [illegible] מחלה ל"ב ד"ר ר. לאחרונה מאוד מרכזית מאוד לגבי מצבו. אלו בכל מקרה אלו לבקר אלו לבקר; הוא מאוד רגיש לרעש ולבלבול; הוא מאוד מרגיש רגיעה לאחר שינה - הוא מרגיש רגיעה; לבלבול מאוד מרגיש.
מרגיש לא מצבו הנפשי.

בברכה,

[illegible]

ד"ר מזרח

NR 12 171100 JULY 80 BALMAS MIYADI FR JM FM BOSTON

EL: HAMISRAD

HAAVIRUNA LEITZCHAK UNA BELISHKAT KOLEK.

DA: HASBARA/ TECHANIM.

LESHELCHA 28

MITPALIMUMITZTAARIM SHEYERUSHALAIM HAYECHIDA SHELO TAGISH MATNATA BAZMAN UMEVAKSHIM MAAMATZ NOSAF.

B. HAMOTO HALATINI KEVEMICHTAVENU 286 N. ME- 3/7/80.DEHAYNU '' SICUT PATRIBUS SIT DEVS NOBIS'' KACH HU MOFIA AL SEMEL HAIR.

C. HATARGUM HAANGLI SHEBEMICHTAVENU HANA'L HINO HATARGUM HARISHMI BAMISMACHIM HARISHMIIM SHEL HAIR. IM KI YADUA LANU SHELATANACH TARGUMIM RABIM VESHONIM.

BAVLI

MEMISRAEL BSN

MEMISRAEL WSH

מ' יגאל

NR 11 171100 JULY 80 BALMAS MIYADI FR JM FM BOSTON

SL: HAMISRAD.

HAAVIRUNA LETEDI KOLEK .

DA: HASBARA/ TCHANIM.

A. SIKAMNU IM MONTRIOL VE- BRONFMAN AL HA- 23/9.

B. HATOCHNIT KAN BE- 22/9 HINA PTICHAT HAVEIDA, YOM YERUSHALAIIM, HAANAKAT MATNAT YERUSHALAIM, KABALAT PANIM MITAAMCHA UMITAAMI BEBINYAN HAIRIYA UPGISHA IM ITONAIM BE- 23/9 NEUMCHA BIFNEY HAVEIDA.

C. NITAN LEARGEN ARUCHAT TZOHORAIM BE- 23/9 MITAAM CHARLES HAAR, NATHAN GLAZER VENITZA ROSOVSKY HAIM TASKIM ?.
YESHNA TISA MIKAN LEMONRIAL BE- 1605 HAMAGIA KAAVOR 50 DAKOT.
VECHEN YESHNO HAMATOS SHEL BRONFMAN.

D. BEYOM RISHON 21/9 BAEREV HAKINUS HASHNATI HACHAGIGI HAIKARI SHEL HAKEHILA KAN. BECHIRAT HANASI HECHADASH VECH'. HAIM TASKIN LEHISHTATEF BINUM AL YERUSHALAIM ?

E. NISMACH LEAREACH OTCHA GAM BE- 26/9 LEHISHTATFUT BIVIDAT SAFDIE.

F. HAMEARGENIM KAN CHOZRIM UMAZKIRIM SHEHAZMANAT HASHUACH ALEHEM HINA LEMISHLACHAT SHLEMA. HIVTACHTI LEHAZKIRCHA.

BRACHOT

BAULI

מיר ירושלים

NR 8 151345 JULY 88 BALMAS MIYADI FR JM FM BOSTON

EL: HAMISRAD L

HASBARA/ TECHANIM. LESHELACHEM 15.

YOTER MIDAY TABACHIM.

ANU HACHEL MEHAYOM BEKESHER YASHIR IM KOLEK VEMONTRIOL BENISAYON

LESIKUM HAMOADIM VENODIACHEM

BAVLI

משרד החוץ

מחלקת ההסברה

ירושלים

6.7.80
184/80/ת

אל : הנציגויות

תוכנית המיתאר לירושלים

1. ביום 4.7.80 הופקדה על שולחן הועדה המחוזית תכנית המיתאר של העיר שאושרה כבר ב-1978 ושעובדה מאז ע"י צוות מיוחד.
2. בתכנית נקבעו עקרונות התכנון של ירושלים לטווח ארוך וקצר - כשהעקרונות המנחים הם :
   ירושלים כבירה, כעיר מאוחדת, כעיר קודש וכמרכז עליה לרגל.
3. תחום השיפוט של העיר ירושלים יהיו 108.000 דונם מהם 41.000 למגורים והיתר למוסדות, שטחים פתוחים, פרקים וכו'.
4. בשטחים אלה אפשר יהיה לבנות בראשית המאה הבאה כ-180.000 יחידות דיור, לפי התוכנית יאכלסו את ירושלים כ-650.000 תושבים. לפי היחס המספרי הנוכחי בין יהודים לערבים.
5. בתוכנית לא מדובר על הפקעות קרקעות נוספות, הוקפד שלא לפגוע בזכויות שהוקנו לבעלי מקרקעין על פי תוכניות קודמות. עם זאת הופשרו שטחים נרחבים לצרכי פיתוח, בעיקר למגורים, ממזרח וממערב לשכונת בית חנינא, מהם יהנו שווה בשווה יהודים וערבים .
6. בניגוד לתוכנית המיתאר של 1968 הושם דגש על בנית רובע מגורים בין שכונת נווה יעקב לבין הגבעה הצרפתית. בשטח זה יפותחו קרוב לודאי כ-11-12.000 יחידות דיור.
7. יש להדגיש שאין כל קשר בין הפקדת התוכנית היום לבין החלטת מועבי"ס. מדובר כאן בתהליך תכנון עירוני שהחל כאמור ב-1978 ואשר אף הוגש לוועד ירושלים. פרטי התוכנית בידיכם - ראו נא החוברת: Proposed Jerusalem Outline Scheme שצורפה לחוזר המרכז 168/1.11/02 מה-29.4.79.
8. כ"כ יש להדגיש שבתכנית הושם דגש על שימור האתרים הקדושים לכל הדתות.
9. התכנית קבלה פרסום בעתונות הארץ. ר"ב נייר רקע בעברית ובאנגלית. בשעה זו לא נדרשת פעולה יזומה מצדכם.

הסברה/תכנים

נ.ב. במצורף תוכנית המיתאר בעברית ובתרגום לאנגלית.

תוכנית המיתאר לירושלים - אושרה להפקדה

לאחר דיונים שארכו שנתיים ויותר אשרה הועדה המחוזית לתכנון ובניה להפקדה את תוכנית המיתאר לירושלים שהוכנה ואושרה ע"י העיריה ב-1978 לאחר עבודת הכנה מאומצת של צוות מיוחד בראשותו של האדריכל יוסף שבייד.

הועדה המחוזית מינתה ועדת משנה מקצועית שתעבד ותערוך את הפרטים הסופיים לקראת הפקדת התוכנית.

תוכנית המיתאר, על פי החלטות הועדה המחוזית שהכניסה לתוכנית העיריה שינויים, תכלול את ההתפלגות הבאה של הקרקע בתחום השיפוט של עיריית ירושלים :

יעוד הקרקע	השטח בדונמים
מגורים	41.000
מוסדות	6.300
מסחר	1.000
קרית ממשלה	400
תעשיה	3.600
תחבורה	700
שטחים פתוחים	11.300
אזורי נוף פתוח	38.000
עתודות	5.000
בתי קברות	700
סה"כ	108.000 דונם

בשטחים אלה, כאשר ינוצלו במלואם, וזאת כנראה בראשית המאה הבאה, אפשר יהיה לבנות כ-180 אלף יחידות דיור ולאכלס בסה"כ כ-650 אלף תושבים. על פי הבעלות הנוכחית על שטחי הקרקע למגורים, ישמר קרוב לודאי, היחס המספרי הנוכחי בין תושבים יהודיים לתושבים הלא יהודיים.

קדושתה ואופיה המיוחד של ירושלים חייבו התייחסות לייחודה בדרך של יצירת מערכת הנחיות מפורטות לגבי עיצוב דמות העיר ושמירת אופיה המיוחד :

א. שימור העיר העתיקה וסביבותיה, עיטור העיר העתיקה בגן הלאומי תוך הדגשת האיסור לבניה גבוהה באזור זה. כן נתנה הדעת לצרכים אשר יאפשרו סיפוק הנגישות לעיר העתיקה תוך מתן הדעת לפיתוח אפשרויות לקליטת המוני עולי הרגל וצרכיהם.

ב. שמירה על המקומות הקדושים לכל הדתות .

ג. קביעה חדה של גבול הבינוי לשמירת זהותה הפיזית המיוחדת של העיר - כעיר חומה הניצבת בראש ההרים כשסביבה אזור יער וחקלאות מסורתית ממערב וסף מדבר ממזרח.

ד. קביעת מערך רצוף של שטחים פתוחים בגאיות בכל השטח העירוני ופארק לאומי סביב העיר העתיקה תוך פיסוק הבינוי העירוני על ההרים. כן הותוו דרכי הכניסה לעיר בצורה שתאפשר השקף לעבר העיר ולנוף הפתוח.

ה. שמירה על קו הרקיע היחודי של העיר תוך הגבלה חמורה על גובה הבניה בסמוך לעיר העתיקה ובתוכה. לגבי אזורים אחרים בעיר נתנו הנחיות כשלגבי בניה לגובה ינתנו היתרים, רק על פי תוכניות בינוי למתחם שלם, בעלי אופי עיצובי מיוחד אשר יובאו לידיעת הציבור בצורה מפורטת.

ו. הקפדה על שימוש באבן טבעית כחומר בניה עיקרי בכל חלקי העיר למעט מפעלי תעשיה באזורים מוגדרים לצורך זה.

ז. עיצוב בניה מדורגת בשטחים משופעים תוך מתן חופש ליצירה ארכיטקטונית חדשנית שתתאים לנוף בשטחי בינוי חדשים.

מתוך אותו עקרון בסיסי של שמירת דמותה המיוחדת של ירושלים, אשרה הועדה המחוזית להפקדה את הקביעות התכנוניות של העיריה המתייחסות למניעת שנויים חריפים בנוף העיר תוך פעילות מקיפה שתכלול שימור מבנים מוגדרים בעלי ערך הסטורי וארכיטקטוני. הודגש הצורך בייצוב שכונות ותיקות בעלות ערך היסטורי ע"י בניה מבוקרת תוך עיצוב קפדני של המבנים תוך הדגשה מיוחדת של שימור העיר העתיקה ושמירה על אופיים של הכפרים המסורתיים הסמוכים לה. התכנית מחייבת סיפוץ ושיקום שכונות ותיקות.

בתוכנית המתאר ניתן מקום חשוב לשמירת איכות החיים בעיר ע"י הקפדה לגבי מקום של מפעלים מטרידים. ישנה בתוכנית תוספת מצומצמת של שטחים לתעשיה במידה הנדרשת לחלוקה גיאוגרפית נוחה של מקומות תעסוקה בעיר, אשר גם תאפשר פנוי מפעלים מטרידים מתוך שכונות מגורים במיוחד באזור העיר העתיקה.

במסגרת תוכנית המיתאר שהופקדה, הוקפד שלא לפגוע בזכויות שהוקנו לבעלי מקרקעין על פי תוכניות קודמות. עם זאת הופשרו בתכנית זו שטחים נרחבים לצרכי פיתוח (בעיקר למגורים) בצפון העיר - אשר היו עד כה עתודה בלתי מתוכננת ולכן נמנעה עד כה בניה בהם וכן נמנע מימוש זכויות הבעלים. הפשרה זו, כמו קביעות תכנוניות אחרות, נתנו לראשונה בצורה מסודרת וברורה מענה לצרכי הבינוי של האוכלוסיה הערבית תוך התייחסות לצרכי הדיור והן לבעית הרחבת השרותים שלהם נזקקת הקהילה הערבית בשכונות ובכפרים.
מתוך רצון לצמצם עד למינים ום את הפגיעה במרקם הבינוי המיוחד לעיר צומצמה מערכת הדרכים העורקיות אל העיר ובתוכה תוך וויתור על השימוש במינהרות לצרכי מערכת זו.

<u>שיתוף הציבור</u>

התוכנית כוללת מערכת חיובים שיאפשרו שיתוף הציבור בתהליך התכנוני ע"י הגשה של תכניות מפורטות המחייבות הפקדה ופרסום, מתן אפשרות להתנגדות וכן הכללה של תזכיר תכנוני שיסביר בלשון מובנת לכל את הרקע לתכנית, הפתרונות המוצעים תוך הדגשת ההשלכות על הסביבה הכלל-עירונית.

THE JERUSALEM OUTLINE PLAN MAKES PROGRESS

After more than two and a half years of deliberations the District Planning Commission has approved for "deposit"[x] the Outline Plan for Jerusalem presented by the Municipality of Jerusalem in 1978 and based on intensive preparatory work by a special team of planners headed by architect Yosef Schweid. The District Planning Commission has appointed a technical sub-committee to work out the final details for the deposit procedure.

The Commission has introduced certain modifications in the Municipality's Outline Plan before approving it. Thus, the Plan will now include the following use-allocation of the land comprised in the municipal area of Jerusalem:

Land Use	Area
Residential	41,000 Dunams[xx]
Public Institutions	6,300
Commercial	1,000
Governmental	400
Industrial	3,600
Transport and Communications	700
Open Space	11,300
Natural Reserve	38,000
Reserves	5,000
Cemeteries	700
Total Municipal Area	108,000 Dunams

This area, when utilized in full - which may be expected to occur early in the next century - will accommodate about 180,000 housing units in all with a total population of about 650,000. Considering the present ownership of the areas allocated for residential building, it is probable that the present ratio between Jewish and non-Jewish inhabitants will be preserved.

(x) The stage in the town-planning process where development plans are exposed to public scrutiny for a specific period prior to final consideration by the competent authority.

(xx) A Dunam comprises 1,000 square metres, equally approximately one-quarter of an acre.

The sanctity and the special character of Jerusalem have made it necessary to lay down guidelines to be observed in relation to any planning undertaken, so that the special character of the city and its image may be preserved. They are the following.

(a) Conservation of the Old City and its immediate surroundings, girding the Old City with a National Park, and emphatically banning all high-rise building in this zone. Attention is paid to the provision of roads to ensure easy access and of facilities to accommodate and cater for large numbers of visitors.

(b) Protection of the Holy Places of all religions.

(c) Sharp delimitation of the built-up areas so that the special physical identity of the City may be maintained, namely as a walled city towering above the mountains in an area marked by forest and traditional cultivation in the west and the threshold of desert in the east.

(d) Determining a continuous system of open spaces in the valleys throughout the municipal area and a National Park encircling the Old City, as well as breaking the continuity of the building line on the hills. Access roads to the city are designed to provide panoramic views of the city and of the open landscape.

(e) Conserving the unique skyline of the city, with strict limitation of the height of building inside the Old City and in its vicinity. For other parts of the city regulations have been made to the effect that high-rise building will be permitted only according to plans relating to a coherently designed entire zone, such plans having been made known to the public in detail.

(f) Use of natural stone as the only facing material for buildings in all parts of the city, excluding only industrial buildings in specially reserved zones.

(g) Developing a style of step-building on sloping land, while encouraging, in new development areas, a creative approach to the adaptation of building to the landscape.

Bearing in mind the basic need to conserve the special image of Jerusalem, the District Commission has approved for deposit a set of regulations proposed by the Municipality aiming at the prevention of any marked alteration of the city-scape and, moreover, requiring comprehensive positive action, such as the conservation of structures classified as possessing historical or architectural value. Emphasis has been laid on the need to consolidate old residential quarters of historical interest by means of controlled building therein employing carefully prepared structural designs. Special emphasis, again, has been laid on conserving the Old City and traditional architectural features of the neighbouring villages.

The Outline Plan pays special attention to safeguarding environmental standards by controlling the location of polluting industries. The Plan provides for a certain amount of extra land for industry to the extent necessary for a convenient distribution of employment centres within the municipal area. This will facilitate the removal of industrial nuisances from residential quarters, particularly within the Old City. Care has been taken not to prejudice the rights that land owners possess under previous town plans. At the same time, the Outline Plan releases for development - largely residential - extensive areas in the north of the city until now classified as an unplanned reserve (which classification had the effect of preventing building or other realization of owners' rights). This release, coupled with other planning decisions, now provides for the first time a clear and orderly response to the building needs of the Arab population with respect to both housing and the growing services required by the Arab community in the residential quarters and the surrounding villages.

In order to avoid as far as possible any adverse effect on the city's specific built-up pattern, the arterial road

system leading into and through the city has been reduced and the possibility of tunnelled segments for this system discarded.

The Outline Plan contains a set of provisions which will facilitate public participation in the planning process. These include the requirement that all detailed development plans should be deposited and brought to the notice of the public so that the latter be given ample opportunity to oppose them. The provisions also require the inclusion in every detailed plan of a memorandum setting out in simple language the background of the plan and the solutions that it proposes, and indicating what effects the plan is likely to have on the surroundings and the urban system in general.

IIC/291/July 1980

כו' תמוז התש"מ
10 יולי 1980
301

אל: הגב' קולט אביטל ס/מנהל הסברה
מאת: הקונסוליה הכללית בוסטון

הנדון: תערוכה על ירושלים

קבלנו לפני זמן מה [ממחלקת ההסברה, חוזר 1.11.02 /264) עותק החוברת "העיר כמוזאון - אמנות ואדריכלות מודרנית בירושלים" שהוכנה לקראת כנס בינלאומי של ראשי ערים שהתקיים בירושלים באפריל.

לאחר העיון בחוברת, ובגלל המחסור בתערוכות ניידות וקלות להקמה על ירושלים, אני מציע לשקול אפשרות להרכיב תערוכה המבוססת על התמונות שבחוברת (אני מניח שיש גם אחרות שלא נכללו בה ושניתן לבחור מהן - אולי ממראות המקומות הקדושים).

הנושא מעניין כשלעצמו ולדעתי ניתן לנצל תערוכה שכזו להדגשת ישראל לשמירת אופיה המיוחד של ירושלים מאז אחוד העיר תוך תכנו

א. 20-25 תמונות לכל היותר עם דברי הסברה
ב. מודבקת או מורכבת [illegible] על חומר מתאים וקל ככל האפשר
ג. כשמאחור אמצעי לתליה ו/או - משום שלעיתים אין במקומות התצוגה שטח קיר מתאים לתליה, אפשרות ש- 3-4 התמונות תתחברנה יחד ויוכלו לעמוד בצורה עצמאית (כמו דוכן).
ד. אריזה המתאימה לטלטולי דרך אך קלה ככל האפשר עם ידיות נשיאה

מה דעתך?

ב ב ר כ ה

גרשון גן
סגן קונסול

ירושלים

משרד החוץ

מחלקת ההסברה

6.7.80
184/80/ת

אל : הנציגויות

תוכנית המיתאר לירושלים

1. ביום 4.7.80 הופקדה על שולחן הועדה המחוזית תכנית המיתאר של העיר שאושרה כבר ב-1978 ושעובדה מאז ע"י צוות מיוחד.
2. בתכנית נקבעו עקרונות התכנון של ירושלים לטווח ארוך וקצר - כשהעקרונות המנחים הם :
ירושלים כבירה, כעיר מאוחדת, כעיר קודש וכמרכז עליה לרגל.
3. תחום השיפוט של העיר ירושלים יהיו 108.000 דונם מהם 41.000 למגורים והיתר למוסדות, שטחים פתוחים, פרקים וכו'.
4. בשטחים אלה אפשר יהיה לבנות בראשית המאה הבאה כ-180.000 יחידות דיור, לפי התוכנית יאכלסו את ירושלים כ-650.000 תושבים. לפי היחס המספרי הנוכחי בין יהודים לערבים.
5. בתוכנית לא מדובר על הפקעות קרקעות נוספות, הוקפד שלא לפגוע בזכויות שהוקנו לבעלי מקרקעין על פי תוכניות קודמות. עם זאת הופשרו שטחים נרחבים לצרכי פיתוח, בעיקר למגורים, ממזרח וממערב לשכונת בית חנינא, מהם יהנו שווה בשווה יהודים וערבים .
6. בניגוד לתוכנית המיתאר של 1968 הושם דגש על בנית רובע מגורים בין שכונת נווה יעקב לבין הגבעה הצרפתית. בשטח זה יפותחו קרוב לודאי כ-11-12.000 יחידות דיור.
7. יש להדגיש שאין כל קשר בין הפקדת התוכנית היום לבין החלטת מועבי"ט. מדובר כאן בתהליך תכנון עירוני שהחל כאמור ב-1978 ואשר אף הוגש לוועד ירושלים. פרטי התוכנית בידיכם - ראו נא החוברת: Proposed Jerusalem Outline Scheme שצורפה לחוזר המרכז 168/1.11/02 מה-29.4.79.
8. כ"כ יש להדגיש שבתכנית הושם דגש על שימור האתרים הקדושים לכל הדתות.
9. התכנית קבלה פרסום בעתונות הארץ. ר"ב נייר רקע בעברית ובאנגלית. בשעה זו לא נדרשת פעולה יזומה מצדכם.

הסברה/תכנים

נ.ב. במצורף תוכנית המיתאר בעברית ובתרגום לאנגלית.

תוכנית המיתאר לירושלים - אושרה להפקדה

לאחר דיונים שארכו שנתיים ויותר אשרה הועדה המחוזית לתכנון ובניה להפקדה את תוכנית המיתאר לירושלים שהוכנה ואושרה ע"י העיריה ב-1978 לאחר עבודת הכנה מאומצת של צוות מיוחד בראשותו של האדריכל יוסף שבייד.

הועדה המחוזית מינתה ועדת משנה מקצועית שתעבד ותערוך את הפרטים הסופיים לקראת הפקדת התוכנית.

תוכנית המיתאר, על פי החלטות הועדה המחוזית שהכניסה לתוכנית העיריה שינויים, תכלול את ההתפלגות הבאה של הקרקע בתחום השיפוט של עיריית ירושלים :

יעוד הקרקע	השטח בדונמים
מגורים	41.000
מוסדות	6.300
מסחר	1.000
קרית ממשלה	400
תעשיה	3.600
תחבורה	700
שטחים פתוחים	11.300
אזורי גוף פתוח	38.000
עתודות	5.000
בתי קברות	700
סה"כ	108.000 דונם

בשטחים אלה, באשר ינוצלו במלואם, וזאת כנראה בראשית המאה הבאה, אפשר יהיה לבנות כ-180 אלף יחידות דיור ולאכלס בסה"כ כ-650 אלף תושבים. על פי הבעלות הנוכחית על שטחי הקרקע למגורים, ישמר קרוב לודאי, היחס המספרי הנוכחי בין תושבים יהודיים לתושבים הלא יהודיים.

קדושתה ואופיה המיוחד של ירושלים חייבו התייחסות לייחודה בדרך של יצירת מערכת הנחיות מפורטות לגבי עיצוב דמות העיר ושמירת אופיה המיוחד :

א. שימור העיר העתיקה וסביבותיה, עיטור העיר העתיקה בגן הלאומי תוך הדגשת האיסור לבניה גבוהה באזור זה. כן נתנה הדעת לצרכים אשר יאפשרו סיפוק הנגישות לעיר העתיקה תוך מתן הדעת לפיתוח אפשרויות לקליטת המוני עולי הרגל וצרכיהם.

ב. שמירה על המקומות הקדושים לכל הדתות .

ג. קביעה חדה של גבול הבינוי לשמירת זהותה הפיזית המיוחדת של העיר - כעיר חומה הניצבת בראש ההרים כשסביבה אזור יער וחקלאות מסורתית ממערב וסף מדבר ממזרח.

ד. קביעת מערך רצוף של שטחים פתוחים בגאיות בכל השטח העירוני ופארק לאומי סביב העיר העתיקה תוך פיסוק הבינוי העירוני על ההרים. כן הותוו דרכי הכניסה לעיר בצורה שתאפשר השקף לעבר העיר ולנוף הפתוח.

ה. שמירה על קו הרקיע היחודי של העיר תוך הגבלה חמורה על גובה הבניה בסמוך לעיר העתיקה ובתוכה. לגבי אזורים אחרים בעיר נתנו הנחיות כשלגבי בניה לגובה ינתנו היתרים, רק על פי תוכניות בינוי למתחם שלם, בעלי אופי עיצובי מיוחד אשר יובאו לידיעת הציבור בצורה מפורטת.

ו. הקפדה על שימוש באבן טבעית כחומר בניה עיקרי בכל חלקי העיר למעט מפעלי תעשיה באזורים מוגדרים לצורך זה.

ז. עיצוב בניה מדורגת בשטחים משופעים תוך מתן חופש ליצירה ארכיטקטונית חדשנית שתתאים לנוף בשטחי בינוי חדשים.

מתוך אותו עקרון בסיסי של שמירת דמותה המיוחדת של ירושלים, אשרה הועדה המחוזית להפקדה את הקביעות התכנוניות של העיריה המתייחסות למניעת שנויים חריפים בנוף העיר תוך פעילות מקיפה שתכלול שימור מבנים מוגדרים בעלי ערך הסטורי וארכיטקטוני. הודגש הצורך בייצוב שכונות ותיקות בעלות ערך היסטורי ע"י בניה מבוקרת תוך עיצוב קפדני של המבנים תוך הדגשה מיוחדת של שימור העיר העתיקה ושמירה על אופיים של הכפרים המסורתיים הסמוכים לה. התכנית מחייבת שיפוץ ושיקום שכונות ותיקות.

בתוכנית המתאר ניתן מקום חשוב לשמירת איכות החיים בעיר ע"י הקפדה לגבי מקום של מפעלים מטרידים. ישנה בתוכנית תוספת מצומצמת של שטחים לתעשיה בעידה הנדרשת לחלוקה גיאוגרפית נוחה של מקומות תעסוקה בעיר, אשר גם תאפשר פנוי מפעלים מטרידים מתוך שכונות מגורים במיוחד באזור העיר העתיקה.

במסגרת תוכנית המיתאר שהופקדה, הוקפד שלא לפגוע בזכויות שהוקנו לבעלי מקרקעין על פי תוכניות קודמות. עם זאת הופשרו בתכנית זו שטחים נרחבים לצרכי פיתוח (בעיקר למגורים) בצפון העיר - אשר היו עד כה עתודה בלתי מתוכננת ולכן נמנעה עד כה בניה בהם וכן נמנע מימוש זכויות הבעלים.
הפשרה זו, כמו קביעות תכנוניות אחרות, נתנו לראשונה בצורה מסודרת וברורה מענה לצרכי הבינוי של האוכלוסיה הערבית תוך התייחסות לצרכי הדיור והן לבעיית הרחבת השרותים שלהם נזקקת הקהילה הערבית בשכונות ובכפרים.
מתוך רצון לצמצם עד למינימום את הפגיעה במרקם הבינוי המיוחד לעיר צומצמה מערכת הדרכים העורקיות אל העיר ובתוכה תוך וויתור על השימוש במינהרות לצרכי מערכת זו.

<u>שיתוף הציבור</u>

התוכנית כוללת מערכת חיובים שיאפשרו שיתוף הציבור בתהליך התכנוני ע"י הגשה של תכניות מפורטות המחייבות הפקדה ופרסום, מתן אפשרות להתנגדות וכן הכללה של תזכיר תכנוני שיסביר בלשון מובנת לכל את הרקע לתכנית, הפתרונות המוצעים תוך הדגשת ההשלכות על הסביבה הכלל-עירונית.

THE JERUSALEM OUTLINE PLAN MAKES PROGRESS

After more than two and a half years of deliberations the District Planning Commission has approved for "deposit"[x] the Outline Plan for Jerusalem presented by the Municipality of Jerusalem in 1978 and based on intensive preparatory work by a special team of planners headed by architect Yosef Schweid. The District Planning Commission has appointed a technical sub-committee to work out the final details for the deposit procedure.

The Commission has introduced certain modifications in the Municipality's Outline Plan before approving it. Thus, the Plan will now include the following use-allocation of the land comprised in the municipal area of Jerusalem:

Land Use	Area
Residential	41,000 Dunams[xx]
Public Institutions	6,300
Commercial	1,000
Governmental	400
Industrial	3,600
Transport and Communications	700
Open Space	11,300
Natural Reserve	38,000
Reserves	5,000
Cemeteries	700
Total Municipal Area	108,000 Dunams

This area, when utilized in full - which may be expected to occur early in the next century - will accommodate about 180,000 housing units in all with a total population of about 650,000. Considering the present ownership of the areas allocated for residential building, it is probable that the present ratio between Jewish and non-Jewish inhabitants will be preserved.

(x) The stage in the town-planning process where development plans are exposed to public scrutiny for a specific period prior to final consideration by the competent authority.

(xx) A Dunam comprises 1,000 square metres, equally approximately one-quarter of an acre.

The sanctity and the special character of Jerusalem have made it necessary to lay down guidelines to be observed in relation to any planning undertaken, so that the special character of the city and its image may be preserved. They are the following.

(a) Conservation of the Old City and its immediate surroundings, girding the Old City with a National Park, and emphatically banning all high-rise building in this zone. Attention is paid to the provision of roads to ensure easy access and of facilities to accommodate and cater for large numbers of visitors.

(b) Protection of the Holy Places of all religions.

(c) Sharp delimitation of the built-up areas so that the special physical identity of the City may be maintained, namely as a walled city towering above the mountains in an area marked by forest and traditional cultivation in the west and the threshold of desert in the east.

(d) Determining a continuous system of open spaces in the valleys throughout the municipal area and a National Park encircling the Old City, as well as breaking the continuity of the building line on the hills. Access roads to the city are designed to provide panoramic views of the city and of the open landscape.

(e) Conserving the unique skyline of the city, with strict limitation of the height of building inside the Old City and in its vicinity. For other parts of the city regulations have been made to the effect that high-rise building will be permitted only according to plans relating to a coherently designed entire zone, such plans having been made known to the public in detail.

(f) Use of natural stone as the only facing material for buildings in all parts of the city, excluding only industrial buildings in specially reserved zones.

(g) Developing a style of step-building on sloping land, while encouraging, in new development areas, a creative approach to the adaptation of building to the landscape.

Bearing in mind the basic need to conserve the special image of Jerusalem, the District Commission has approved for deposit a set of regulations proposed by the Municipality aiming at the prevention of any marked alteration of the city-scape and, moreover, requiring comprehensive positive action, such as the conservation of structures classified as possessing historical or architectural value. Emphasis has been laid on the need to consolidate old residential quarters of historical interest by means of controlled building therein employing carefully prepared structural designs. Special emphasis, again, has been laid on conserving the Old City and traditional architectural features of the neighbouring villages.

The Outline Plan pays special attention to safeguarding environmental standards by controlling the location of polluting industries. The Plan provides for a certain amount of extra land for industry to the extent necessary for a convenient distribution of employment centres within the municipal area. This will facilitate the removal of industrial nuisances from residential quarters, particularly within the Old City. Care has been taken not to prejudice the rights that land owners possess under previous town plans. At the same time, the Outline Plan releases for development - largely residential - extensive areas in the north of the city until now classified as an unplanned reserve (which classification had the effect of preventing building or other realization of owners' rights). This release, coupled with other planning decisions, now provides for the first time a clear and orderly response to the building needs of the Arab population with respect to both housing and the growing services required by the Arab community in the residential quarters and the surrounding villages.

In order to avoid as far as possible any adverse effect on the city's specific built-up pattern, the arterial road

system leading into and through the city has been reduced and the possibility of tunnelled segments for this system discarded.

The Outline Plan contains a set of provisions which will facilitate public participation in the planning process. These include the requirement that all detailed development plans should be deposited and brought to the notice of the public so that the latter be given ample opportunity to oppose them. The provisions also require the inclusion in every detailed plan of a memorandum setting out in simple language the background of the plan and the solutions that it proposes, and indicating what effects the plan is likely to have on the surroundings and the urban system in general.

IIC/291/July 1980

מרכז

NR 21 BALMAS 201245 JUN 88 14 . 1. FR JM FM BOSTON

EL: HAMISRAD, HASBARA/ TECHNIN

DA MITZPA

LESHELACHEM 24 ME-28 DENA.

A. 1. SNREM MENAHEL ELAL BEARHA'B MAMLITZ AL HATASAT HAEVEN VETOEN SHEYUCHAL LENATZEL ZOT LETKASIM UFIHSUM.ULAM HAHACHLATA BIDEY ZECHARYAHU DAFNA ROSH AGAF HASHIVUK BE- ELAL.MEVAKESH PNIYATCHEM HADCHUFA ELAV.

B. GAM BEMIKRE SHEL LIVNEY KARAMIKA TIDARESH HATASA VEAL TIDCHU HAPNIYA. MEKAVIM LEHODIACHEM BESHAVUA HABA IM HABCHIRA HASOFIT TIPOL AL EVEN (KAFUF LEHASKAMAT ELAL) OO AL KARAMIKA. IM HAMEMADIM HANIDRASHIM.

G.MEVINIM HETEV HADECHIFUT, VELACHEN METZAPIM LITSHUVATCHEM ZO. MEAZ YANUAR.

BAVLI

MEMISRAEL BSN

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MEMISRAEL WSH

כט' סיון התש"מ
13 יוני 1980
247

אל: מר ב. ברוש, וושינגטון
מאת: הקונס"ל בוסטון

הנדון: ה- Pilgrimage ליי"ם

מזה 10 ימים אני מנסה לתפוס את הסיפור בזנבו על מנת לסייע בהדזתו וזה קצת הטר תקווה: הרבנים אליהם פנו כאן ושנענו לבקשה להשתתף, לא שמעו יותר מאומה מהמארגנים (זה כבר חודשיים). חומר לחלוקה לאנשי הקהלה - הובטח ולא הגיע. רבנים אליהם פניתי כאן אומרים לי שישמחו לידום פירסומת בין מתפלליהם - אם משהוא יואיל להנחות אותם (וזאת למרות שנובמבר הנו אחד החדשים הכי גרועים, כשכל בתי המסחר עומדים בשיא הפעילות, למה לא בזמן חופשת סוף השנה?).

מר טמיינברג מניו יורק התקשר איתי, ביקש לפגוש אותי וקבענו מועד, בא לבוסטון, לא מצא זמן לקיים הפגישה, טילפן מהשדה לפני צאתו והודיע לי שאזמן את הרבנים אלי ואודיע לו את המועד על מנת שיוכל להטביר להם את ירושלים. עניתי לו בנימוס רק מטוח שהייתי במצב רוח טוב.

אם זה לא עוד תרגיל על יבש אלא מבצע של ישראל עניין רציני בו - אנא התערבותכם אצל המארגנים. אם אכן תכוונה הנה לשגע את כולנו בשביל 1000 איש - דהיינו 2 מטוסי ג'מבו - ההתבורה ביום אחד מניו יורק לארץ - הבל על השלפונים.

שלן,

ב ב ר כ ה

מ. בבלי
קונסול כללי

תיק ירושלים
נמצא אם בתיק
ניו-המפשיר
+ מיוחד

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
BOSTON, MASS. 02116
TELEPHONE (617) 266-3800

קונסוליה כללית של ישראל
בוסטון

כ' סיון התש"מ
4 יוני 1980
223

אל: הסברה/תכנים
מאת: הקונסוליה הכללית בוסטון

הנדון: יום ירושלים
חוזרכם 143/80

1. כחלק ממסע ההסברה בנושא ירושלים ולקראת יום ירושלים הוצג המופע הרב מסכי במשך החדשים מרץ - אפריל בשלש ערים בתחום שיפוטנו: ווסטר, מרבלהד, ובפרובידנס בירת רוד איילנד.
בכל מקום התקיימה הקרנת בכורה חגיגית בהשתתפות ראשי ערים, פוליטיקאים, אישי ציבור ומנהיגי קהילה היהודית. בפרובידנס נכחו גם האשל, סנטור צ'פי ומספר מורשים.
בצמוד להקרנת המופע הרב מסכי הוצגה תערוכת ליטוגרפיות, בנושא ירושלים, של ציירים ישראלים ידועים (בשיתוף עם גלריית פקר-ספריי).

2. ובית הממשל בקונקורד בירת ניו המפשייר הוצגו (26 - 12 במאי) תערוכת המפות העתיקות של ירושלים (תערוכת קולק) וכן תערוכת "ילדי העולם מציירים את י"ם".
כמו כן נערכה קבלת פנים ביום ירושלים, כשהמושל היה המארח, בהשתתפות חברי בתי המחוקקים של ניו המפשייר, אישי ציבור והקהילה היהודית.
המושל הכריז על חודש מאי כחודש ירושלים.
יו"ר בית הנבחרים ומנהיג הסיעה הדמוקרטית הוציאו אף הם מכרזים (ראו נא המצ"ב). הארועים בניו המפשייר אורגנו בסיוע חברות בית הנבחרים קרסקר ובירמן.

3. בבוסטון התקיים טכס לכבוד יום ירושלים בלשכת ראש העיר ושם הרחוב הראשי העובר ליד בית העריה הוסב ליומיים לרח' ירושלים (ראו נא המצ"ב).

4. סרטים על ירושלים (מספרית הסרטים של הקונסוליה) הוקרנו בתחנות הטלויזיה בספרינגפילד (ערוץ 22) ובבוסטון (ערוץ 38).

2/...

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
BOSTON, MASS. 02116
TELEPHONE (617) 266-3800

קונסוליה כללית של ישראל
בוסטון

5. שדרי הברכה מאת ראש הממשלה ודדי קולק הופצו לעתונות היהודית (והופיעו בכמעט כולם) לפדרציות ולרבנים.

6. יום ירושלים צויין גם בארועים מטעם הארגונים היהודים, הקהילות וסטודנטים יהודיים במרחבי ניו אינגלנד.

בברכה

גרשון בן

סגן קונסול

העתק:
מר ג. ברוש, וושינגטון
מצפ"א

משרד החוץ

מחלקת ההסברה

15.5.80
143/80/ת

אל : נציגויות ישראל בחו"ל

מאת : הסברה/תכנים

הנדון: <u>יום ירושלים</u>

הננו מבקשים לקבל דיווח הנציגויות על פעולותיהן בנושא יום ירושלים.

נודה על צרוף חומר רלוונטי כגון צלומים, הזמנות, פלקטים וקטעי העתונות.

הסברה/תכנים

1 מן ירושלים

ד' סיון תשמ"מ
19 מאי 1980
197

אל: מנהל הסברה
מאת: הקונב"ל בוסטון

הנדון: ירושלים

לאחר מלחמת ששת הימים הוצאנו חוברות הסברה עם צילומים בנושא "1948-1967" (חורבן של בתי"כנ וכו'). ראו למשל החוברת

דומני שיש מקום להוציא כעת מהדורה חדשה והפעם בנושא 1967-1980 -1948, כלומר עם הבנייה מחדש כשהשאלה המפורשת או הנובעת הנה האם יש צורך גם ב"שלב רביעי" שהיינו חזרה לחרם העובי? (החוברת יכולה להיות קצרה וזולה יותר מהקודמת).

ב ב ר כ ה

פ. בבלי
קונסול כללי

העתק:
מצפ"א
מר ד. ברוש, וושינגטון

משרד החוץ

מחלקת ההסברה

11.5.80
140/80/ת

אל : נציגויות ישראל בחו"ל

הנדון: יום ירושלים

מצ"ב :

1. שדר ראש הממשלה
2. שדר ראש עיריית ירושלים, סדי קולק לקהילות היהודיות.

הסברה/תכנים

Message of the Prime Minister of Israel on the occasion of Jerusalem Day, 1980

Thirteen years ago, our parachutists, after a heroic battle, ascended the Temple Mount and reached the Western Wall. They liberated David's City. They embraced the ancient stones and they cried. The hearts of all our people wept with them.

It was one od the greatest days of victory in the annals of the ancient Jewish people. We returned to the source.

This year we celebrate the Bar-Mitzvah of the liberation and reunification of Jerusalem, the capital of Israel for three millenia, and for all generations to come.

It is the most sacred Bar-Mitzvah in the lives of our people, both in the land of Israel and in the Diaspora. We rejoice in it and we take a silent oath : Jerusalem will never be divided; it will always be one Yerushalaim, radiating glory - the eternal capital of our country, our people, our faith, our civilization.

Message of the Mayor of Jerusalem to Jewish Communities
on the occasion of Jerusalem Day 1980

I am glad to have the opportunity to send to all members of (.....) my greetings of the occasion of Yom Yerushalaim, the thirteenth anniversary of the reunification of Jerusalem.

Jerusalem, the capital of Israel, has now been reunited fior thirteen years, and I believe we can point out with pride to the impressive progress which has been made in our city, where Jews, Christians and Moslems live together peacefully, despite the absence of a political concensus and where religious and secular institutions of higher learning continue to flourish in the true tradition of Jerusalem.

However, we cannot afford to relax our efforts to strenghten Jerusalem in a political, economic, cultural, and last but not least, in a spiritual context. Not only among our ennemies, but in friendly quarters, plans are afoot which would undermine the national, ecumenical and universal character of Jerusalem.

I would therefore like to conclude this Yom Yerushalaim message with a call to all members of your community to come to our country and our city in order to help us consolidate what has been accomplished and to cement yet further our determination to maintain Jerusalem as our Capital in all its splendour.

MINISTRY OF FOREIGN AFFAIRS
JERUSALEM

משרד החוץ
ירושלים

23.3.80
ו' בניסן, תש"מ

אל: מר דני מגידו, וושינגטון

מאת: המברה/תכנים

אין תגיבה

הנדון: מופע רב מסכי

למברקיך 364 ו-194

מנינו לראש העיר.

ישנה כרגע בעיה טכנית להשיג את המכתבים, אך אני מקווה להעבירו לבוסטון בדיים' השבוע הבא.

ב ב ר כ ה,

קולם אביטל

העתק: הקונסול הכללי, בוסטון

מדינת ישראל
ירושלים

STATE OF ISRAEL
JERUSALEM

ירושלים, כ"ז בטבת תשמ"ה
27 בדצמבר 1984

מר מרדכי בר-אמוץ, יו"ר הכנסת

בכבוד רב,\מרדכי

הנדון: הצעת חוק בטחון
(תיקון מס' 7-מס' 8)

מצ"ב הצעת חוק בטחון (תיקון מס' 7-מס' 8), אשר מר מר
מיקי מבורך הגיש לי ביום היום.

בברכה,

מיכאל בר-זוהר

העתק: מר מיקי מבורך, הכנסת

32nd ANNIVERSARY CELEBRATION of the STATE of ISRAEL

sponsored by the

Jewish Federation of Rhode Island

and the

Jewish Community Center

* * * * * * *

Sunday evening, April 20, 1980

7:30 P.M.

* * * * * * *

Social Hall, Jewish Community Center

Providence, Rhode Island

* * * * * * *

1980

P R O G R A M

Welcome

Mrs. Pat Cohen, Co-chairman

Greetings

Noah Temkin, President, Jewish Community Center

Remarks and Introduction of Dignitaries

Marvin S. Holland, President, Jewish Federation

Address

Michael Bavly, Consul General of Israel

Appreciation

Howard Schachter, Co-chairman

JERUSALEM SIGHT AND SOUND

Multi-media, Audio-visual Spectacular

Y'RUSHALAY-YEEM SHEL ZAHAV Sing-along

Cantor Ivan Pearlman, Temple Emanu-El

Reception and Art Exhibition

IMPRESSIONS OF JERUSALEM

JERUSALEM SIGHT AND SOUND

There are more magnificent cities, richer cities, more convenient cities, but how many cities arouse the emotions, inflame the passions and touch the hearts and souls of the three great religions of the world — Judaism, Christianity, and Islam.

The Talmud tells us..."Ten parts of beauty descended upon the world. Of these nine were given to Jerusalem and but one to the rest of the world. Ten parts of suffering descended upon the world. Of these but one was given to the rest of the world and nine parts to Jerusalem."

More than three thousand years old, many times destroyed, many times rebuilt, Jerusalem remains a city that captures the imagination of people all over the world.

32nd Anniversary Israel Independence Day Committee

Mrs. Pat Cohen, Howard Schachter, Co-chairmen

Mrs. Barbara Epstein, Mrs. Sondra Medwin, and Mrs. Ruth Schachter

Y'RUSHALAY-YEEM SHEL ZAHAV

Aveer hareem tzalul ka-yayeen	אויר הרים צלול כיין
V'rayach oraneem	וריח אורנים
Neesa b'ru-ach ha-ar'bayeem	נישא ברוח הערבים
Im kol pa-amoneem	עם קול פעמונים
Uv'tardaymat eelan vaeven	ובתרדמת אילן ואבן
Sh'vuyah bachalomah	שבויה בחלומה
Ha-eer asher badad yoshevet	העיר אשר בדד יושבת
Uv'libah chomah	ובלבה חומה.

Y'rushalay-yeem shel zahav		ירושלים של זהב
V'shel n'choshet v'shel or		ושל נחושת ושל אור
Halo l'chol sheera-yich anee kinor	2×	הלא לכל שיריך אני כנור

Aycha yav'shu borot hama-yeem	איכה יבשו בורות המים
Kikar hashuk raykah	ככר השוק ריקה
V'ayn pokayd et Har Habayeet	ואין פוקד את הר הבית
Ba-eer Ha-ateekah	בעיר העתיקה
Uvim'arot asher basela	ובמערות אשר בסלע
M'yal'lot ruchot	מיללות רוחות
V'ayn yorayd el Yam Hamelach	ואין יורד אל ים המלח
B'derech Y'reecho	בדרך יריחו.

Y'rushalay-yeem shel zahav		ירושלים של זהב
V'shel n'choshet v'shel or		ושל נחושת ושל אור
Halo l'chol sheera-yich anee kinor	2×	הלא לכל שיריך אני כנור

מלך ירושלים

הברכה לחברי ואהבי (כמו גם אלה שלא)

מנחם בגין

My warmest greetings to the lovers and friends of Jerusalem in Providence who are celebrating with us the thirty second anniversary of Israel's independence as well as the uniqueness of our capital through the Jerusalem museum sound and sights exhibit.

I am sure that those of you who have visited Jerusalem will be reminded of the city's beauty & glory, while those who have not yet been with us might through those sights and sounds get a first glimpse of this sacred city, cherished by all and preserved and protected today with love and care.

my thanks to all in Providence
who made this show possible.

Yours,

Teddi Kollek.
Mayor of Jerusalem.

The Uniqueness That Is Jerusalem

Not Just Another Part of the 'Occupied Territories,' It Deserves Special Status

By HENRY A. WAXMAN

Donald F. McHenry, U.S. ambassador to the United Nations, recently voted for a resolution condemning Israeli settlements in all occupied territory—and mentioning Jerusalem specifically seven times. Three days later the Carter Administration indicated that the vote had been a "mistake" caused by a communication error between the State Department and the ambassador. President Carter had intended, spokesmen said, for McHenry to vote yes only if all references to Jerusalem were deleted.

It does not matter whether one looks at American policy toward Jerusalem in light of the U.N. resolution (which McHenry still supports "privately"), or in the light of statements made when the "mistake" was discovered. In either case, American policy reflects a desire to cover up and deny rather than face the true nature of the Jerusalem problem.

Contrary to American policy and countless U.N. resolutions, Jerusalem is not simply another part of the "occupied territories." It is a blatant defiance of the geopolitical facts to lump together the Sinai, the West Bank and east Jerusalem.

The United States should openly accept and endorse the special status of Jerusalem. Jerusalem is in a category of its own—set apart from other Arab lands acquired by Israel. This special status precludes forever any division of the city—or the return of any portion of it to Arab hands.

Jerusalem is unique for several reasons:

First, it is not an Arab city. The majority of its inhabitants are Jewish, and it includes a population of over 30,000 Jews in the area controlled by Jordan before the Six-Day War.

Second, for perhaps a millennium the majority of Jerusalem's population has been Jewish. Since Biblical times, it has been the single geographical focal point of Jewish prayer, theology and eschatological expectations.

Third, Jerusalem is now a fully functioning pluralistic city that does not bear even the slightest trace of foreign occupation or military rule. Arabs of the eastern sector have been fully integrated into the economic and civic life of the city. In fact, redivision of the city would, in tangible terms, damage Arabs far more than Jews. Arab businessmen are now accustomed to the commercial boom that resulted from unification; Arab workers also take for granted the tremendous increase in wages and benefits that they have experienced by becoming part of the Israeli economy. The Arab population as a whole thrives on the health, education and welfare services to which they are entitled as Jerusalemites.

Fourth, no other city on the face of the globe has such enormous religious significance to so many people. One cannot drive through the older sections of the city without being overcome by the enormous number of sites directly tied to key personalities and events in the history of the world's great monotheistic religions. Only since unification by the Israelis have adherents to these religions enjoyed full freedom and easy access to their respective shrines.

We must remember that turning over any portion of Jerusalem to Arab rule would not be a new experiment but the repetition of a serious mistake, the results of which are a matter of record. Many gross abuses of Jerusalem's holy sites occurred during the years of Jordanian rule. Israeli Christians and Muslims were generally denied access to their places of worship. Christians in only token numbers prayed at the Church of the Holy Sepulchre at Christmas and Easter. They were denied all access the rest of the year. Ironically, Muslims, too, suffered under Jordanian rule. Israeli Muslims were not allowed to enter Jerusalem to visit the Dome of the Rock or to pray at the Mosque of El-Aksa.

Jews, of course, suffered the most. They were denied access to their most holy site, the "Wailing Wall"—the outer western wall of the ancient temple. Liberators of Jerusalem in 1967 were horrified to find that the Jordanians had built roads through Jewish cemeteries and that the tombstones of saints and martyrs had been used to construct crude latrines.

Pilgrims from around the world faced government officials indifferent to both their spiritual and practical needs. The Jordanians managed their portion of Jerusalem as though it were just another Jordanian town rather than a city of hope and peace with universal significance.

By contrast, under 13 years of Israeli rule, neither Christians nor Muslims have lodged a single complaint regarding access to their holy places. The Israeli government has provided them not only with freedom of worship but also with such essentials as adequate lodging facilities, good public transportation and maintenance of all municipal services.

It is time for the United States to end the hypocrisy and obfuscation that characterize our policy toward Jerusalem. Carter said he had intended for McHenry to abstain if references to Jerusalem were not deleted from the condemnatory resolution. Why abstain? Why not openly acknowledge that the United States does not expect Israel to return any part of Jerusalem and does not condone the treatment of Jerusalem by the United Nations as simply another occupied territory?

We owe it to the Arab world to help it distinguish between realistic political aspirations and the kinds of delusions that have brought it to three losing wars. It is no favor to imply to the Arabs that we can bring Israel to surrender any part of Jerusalem. Any Israeli government willing to make such a concession would fall within hours. Israelis now divided on the issues of the Sinai, Hebron, Elon Moreh or proposed West Bank settlements are unified in their commitment to Jerusalem.

Can the Arabs resign themselves permanently to the reality of a unified Jerusalem? The sooner they are confronted with the reality by the United States, Israel's principally, the better the chances are. Surely there will be strong resistance in some circles. Those who insist on a utopian vision of an "international Jerusalem" ignore the harsh treatment that Israel has received from the world community in general and the United Nations in particular. Who would govern this international city? What recourse would anyone have if it proved incapable of discharging its mission? Would it not be absurd to force alien rule on the Arab and Jewish residents who have made a unified Jerusalem so successful?

I will never forget King Faisal of Saudi Arabia sharing with me (whom he knew to be not only a Jew but also a Zionist) his "daily prayer and hope" that he would live to pray at the holy places in Jerusalem. He did not yearn for a pilgrimage to a united Israeli Jerusalem or to a divided Jerusalem with Arab and Jewish quarters, or to an ecumenical international Jerusalem. He envisioned a united Arab Jerusalem built on the ashes of the State of Israel. The reality of this bitterness and hostility must be kept in mind as American Presidents and U.N. ambassadors share in the molding of Israel's destiny. □

Henry A. Waxman is the Democratic representative from California's 24th District.

ירושלים

14.3.80

68/80/ת

משרד החוץ
מחלקת ההסברה

אל: כל הנציגויות

הנדון : הפקעת קרקעות בירושלים.

שר האוצר החתם ב- 12.3.80 צו על הפקעת 4462 דונם אדמה בצפון ירושלים בין שכונת נוה יעקב לבין הגבעה הצרפתית. להלן הרקע:

1. מלאי הקרקעות לבניה בשכונות החדשות הגיע למצוי מלא ומשום כך צריך להכין מאגר קרקעות נוסף. יצויין כי הכנת אתר חדש מהתחלת התכנון ועד התחלת הבנייה נמשכת משלוש עד ארבע שנים.
2. חלוקת הקרקע שהופקעה היא כדלהלן:
   3063 דונם בבעלות לא יהודית.מתוך זה 1173 דונם פלחה הרדית בטרסות מפוזרות בשטח.
   1131 דונם בבעלות יהודית.
   63 דונם בבעלות המדינה.
   205 דונם בבעלות מעורבת ערבית-יהודית.
   בשטח זה ניתן יהיה להקים 12,000 יחידות דיור בקצב של 3,000 יחידות לשנה.
3. על השטח המופקע נמצאים 6-8 בתים של תושבים ערבים. אלה לא יפונו. איש לא יפונה מביתו.
4. הממשלה תשלם פיצויים בעבור ההפקעות.
5. בניה בשטח זה תאפשר רצף טריטוריאלי בין שכונות ירושלים.
6. בידיעה משודרה ברדיו נמסר ש- 6,000 יחידות דיור עבור תושבים ערבים ייבנו ליד רמאללה כחלק מתכנית הפקעות נרחבת נוספת.
7. העתונות צטטה דברים שאמר רה"מ בפגישתו עם שגריר ארה"ב בישראל. נמסר,שרה"מ הגדיר ההפקעות כ"צעד שגרתי" שלא עמדו מאחריו כל שיקולים פוליטיים. בראיון רדיו דחה רה"מ את הטענה כי קיים קשר בין הפקעת הקרקעות לבין החלטת מועב"ט מ-1.3.80 בנושא השטחים.

הסברה/תכנים

SELECTED ARTICLES
Israel Information Centre • P.O.B. 13010, Jerusalem

The New York Times MARCH 12, 1980

Letters

The U.S. Record on East Jerusalem

What Goldberg Didn't Say

To the Editor:

In Hodding Carter's briefing at the Department of State regarding "the flap" on the Middle East this weekend he distributed to the press on Monday a copy of a speech I made at the United Nations as our ambassador on July 14, 1967, and a copy of a speech made on July 1, 1969, by Ambassador Charles Yost, who then was our permanent representative.

The import of this distribution, as relayed to the press, was that I and Ambassador Yost both supported the concept that Jerusalem was occupied Arab territory. At Camp David, a similar distribution with an accompanying statement caused an Israeli protest and personal embarrassment to me.

The facts are that I never described Jerusalem as occupied territory. Ambassador Yost did, in his speech of July 1, 1969, under instructions from President Nixon, and his statement represented a departure from the policy I, President Johnson and the Department of State pursued with respect to Jerusalem during the period of my tenure.

Hodding Carter's briefing tended and was obviously designed to create in the minds of reporters, who are now querying me, the impression that the concept of Jerusalem as occupied territory was inaugurated by me and then continued by Ambassador Yost. This is entirely inaccurate.

Resolution 242 in no way refers to Jerusalem, and this omission was deliberate. I wanted to make clear that Jerusalem was a discrete matter, not linked to the West Bank.

In a number of speeches at the U.N. in 1967, I repeatedly stated that the armistice lines fixed after 1948 were intended to be temporary. This, of course, was particularly true of Jerusalem. At no time in these many speeches did I refer to East Jerusalem as occupied territory.

My speech of July 14, 1967, which Hodding Carter distributed, did not say that Jerusalem was occupied territory. On the contrary, I made it clear that the status of Jerusalem should be negotiable and that the armistice lines dividing Jerusalem were no longer viable. In other words, Jerusalem was not to be divided again.

This is a far cry from Ambassador Yost's statement that we conceived East Jerusalem to be occupied territory, to be returned to Jordanian sovereignty.

With respect to settlements on the West Bank during my tenure, this subject was not discusssed. There were no settlements at the time.

When George Ball, my immediate successor, visited Amman on July 18, 1967, he quoted King Hussein as having said he personally recognized that there must be flexibility on the question of Jerusalem and that there could be no return to the pre-June 1967 status. This statement is in the reporting telegram of Ball's visit to King Hussein.

I write this note to set the record straight and also because I do not want my name used in defense of a policy that I do not approve.

ARTHUR J. GOLDBERG
Washington, March 6, 1980

Gal 11:9

CANADA

WITH THE COMPLIMENTS
OF THE
CANADIAN CONSULATE
GENERAL

AVEC LES HOMMAGES
DU
CONSULAT GÉNÉRAL
DU
CANADA

BOSTON, November 29

Mr. Michael Bavly
Consul General of Israel
Park Square Bldg, Suite 450
Boston, Massachusetts 02116

The attached speaks for itself, I'm afraid!

Best regards,

T.A. Williams
Consul General

TAW/de

Enc.

EXT. 920/BIL. (REV. 9/70)
7530-21-029-3969

Canadian Embassy
Ambassade du Canada

Information

Public Affairs Division
Direction des affaires publiques
1771 N Street, NW
Washington, DC 20036
(202) 785-1400

October 30, 1979

INTERIM REPORT BY THE HONOURABLE ROBERT STANFIELD,
SPECIAL REPRESENTATIVE OF THE GOVERNMENT OF CANADA
AND AMBASSADOR-AT-LARGE,
REGARDING THE LOCATION OF THE CANADIAN EMBASSY IN ISRAEL

Since my appointment in June as the government's special representative, I have conducted a series of consultations in Canada with various departments of the Federal Government, interest groups, academics and others with expertise in the Middle East. I have also visited Israel, Turkey, Jordan, Saudi Arabia, Iraq, Syria, Lebanon, Egypt, as well as the United Kingdom. As a result, I have had the benefit of the candid and frank views of many foreign leaders, and of other informed opinion, on the wide range of subjects falling within my mandate. I have further consultations to complete and will require two or three more months before reporting to you fully. Nevertheless, appropriate recommendations regarding the location of the Embassy in Israel seem so clear following the consultations I have already held that I wish to submit them to you now.

I have approached the embassy question on the premise that while Canada has important economic interests in the Middle East our most fundamental concerns in that region are the achievement of a just and lasting peace and the contribution that we can make to that end as Canadians.

Expectations arose with the conclusion of the Camp David accords and the Peace Treaty between Egypt and Israel that there would be rapid movement toward a comprehensive peace settlement in the area which would include as one key element the question of Jerusalem. These expectations have not been met. Progress between Egypt and Israel in the autonomy talks have serious reservations about this process. Under these circumstances much hard work and patience will be required to ensure that movement continues toward the achievement of a comprehensive peace accepted by all parties to the dispute. To use effectively whatever influence we may have in the area to encourage moderation and compromise we must retain credibility with both sides as a fair-minded interlocutor. We could not do this if we were to move our embassy to Jerusalem.

Positions on the status of Jerusalem differ sharply. The Israelis believe the city, one and indivisible, should be the capital of their state. The Palestinians and other Arabs believe that East (Arab) Jerusalem is an integral part of the West Bank which many would like to see as the capital of a Palestinian state. Given these widely divergent and strongly held views the transfer of the Canadian Embassy in Israel from Tel Aviv to Jerusalem would be viewed by the Arabs as directed against what they consider to be their vital religious and political interests. It would appear to them to be implied recognition by Canada of Israel's position on the city, thereby prejudging the outcome of negotiations which have not yet taken place. Clarification that the embassy would be in West Jerusalem and that Canada has never recognized Israel's claim to East Jerusalem does not modify the Arab perception of such a move.

.../2

A transfer of the embassy might also enhance the concern already exhibited by many in the area that the Camp David process does not serve the interests of a comprehensive settlement because it does not adequately deal with the Palestinian, Jerusalem and other questions. To succeed, negotiations for such a settlement must have wider participation. I do not think Canada should pursue any course of action which risks making this more difficult or which erodes the credibility of the Camp David accords by creating the impression that they have strengthened the position of one of the parties on a key issue yet to be addressed in negotiations.

In recommending that the Canadian Embassy in Israel remain in Tel Aviv at this time, I do not intend necessarily to foreclose a move in perpetuity. It is my view, however, that the question of the relocation of the embassy must await the resolution of Jerusalem's status as part of a just and lasting comprehensive peace settlement. Once this is achieved the embassy question could be reviewed in light of the provisions made in such a settlement.

Having considered the matter, I do not recommend a consular office be established in Jerusalem. Those consulates already in the city have unique historical status relating back to the Ottoman or British mandate periods. They have no formal links with the Israeli Government. I see no benefit in trying either to duplicate this arrangement or in establishing a consular office under some other arrangement. There is little practical need for such an office for consular purposes and it would not materially assist the ambassador and his staff in discharging their functions with the Israeli Government.

I will have further comments to make on the search for peace in the Middle East, as well as on bilateral relations with the countries falling within my mandate, in my final report.

NEWS FROM ISRAEL

FOR IMMEDIATE RELEASE For further information contact Hedy Shulman: 212-560-0621

PIONEER WOMEN

"THIS YEAR IN JERUSALEM"

New York, New York:- A thousand PIONEER WOMEN will assemble in Jerusalem, November 11-21, for their 26th National Biennial Convention, to chart new courses and to elect leadership for the next two years. This will be one of the largest conventions ever held in Israel by a single American Jewish organization. In addition to the business of the convention, the delegates will visit some of the 1,500 installations which PIONEER WOMEN maintains in Israel, in cooperation with NA'AMAT, its sister organization.

Noted personalities who will participate in greeting the delegates are President of the State of Israel, Jerusalem Mayor Teddy Kollek, Labor Party chairman Shimon Peres, United States Ambassador to Israel Samuel W. Lewis and Jewish Agency Chairman Arye Dulzin.

One of the highlights of the convention will be the presentation of the Golda Meir award (named for PIONEER WOMEN's first secretary-general) to an outstanding American who has made a major contribution to Israel-U.S. relations. The award is a bronze sculpture created by the renowned artist Phillip Ratner, and is modeled after a famous picture of Mrs. Meir holding her granddaughter.

A gift will be presented to the State of Israel by fifty founders of the Golda Meir Child Development Fund of PIONEER WOMEN. This "living memorial", celebrating the International Year of the Child, will be used to upgrade facilities of child care centers in distressed neighborhoods in Israel.

a service of the israel government tourism administration — north america

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PIONEER WOMEN/NA'AMAT, with 50,000 members in the United States, is part of the largest women's Zionist organizations in the world with membership in 12 countries in addition to 800,00 in Israel. It supports a broad spectrum of social services and vocational and educational programs to elevate the quality of life in Israel.

"A Minor Diplomatic Coup with a former Governor"

The Commonwealth of Massachusetts

By His Excellency

MICHAEL S. DUKAKIS

Governor

A P R O C L A M A T I O N

1977

WHEREAS: The People of the Commonwealth and the People of Israel recognize the universal truths concerning man's freedom and humanitarian values as enunciated in the Bible; and

WHEREAS: Both people regard the City of Jerusalem as symbolizing the spiritual heights to which man should aspire; and

WHEREAS: Jerusalem, Israel's capital, is a living entity enriched by a multicultural tapestry woven by its citizens from many ethnic origins; and

WHEREAS: The Israel Government is sending an exhibition to Boston of photographs of Jerusalem, and of displays of its arts opening on March 10, 1977 at Faneuil Hall and at the Quincy Market; and

WHEREAS: The Consulate General of Israel with the cooperation of local Jewish and Christian organizations are sponsoring lectures and discourses on related subjects;

NOW, THEREFORE, I, MICHAEL S. DUKAKIS, Governor of the Commonwealth of Massachusetts, do hereby proclaim March 1977 as

JERUSALEM MONTH

because of its major contribution to our common cultural and spiritual heritage, and urge the citizens of the Commonwealth to take cognizance of this event and participate fittingly in its observance.

Given at the Executive Chamber in Boston, this fourth day of February, in the year of our Lord, one thousand nine hundred and seventy-seven, and of the Independence of the United States of America, the two hundred and first.

Michael S. Dukakis

MICHAEL S. DUKAKIS

By His Excellency the Governor

Paul Guzzi

PAUL GUZZI
Secretary of the Commonwealth

GOD SAVE THE COMMONWEALTH OF MASSACHUSETTS

June 26, 1979

Mr. Fred Gotlieb
373 Eldridge Street
Fall River, MA 02720

Dear Mr. Gotlieb,

The "Jerusalem Poster Exhibit", which has just been returned by Andy Litman, has one poster missing. I would appreciate remittance of $10.00 to cover the costs of replacing it. The cheque should be made out to the Consulate General of Israel.

Yours sincerely,

Gershon Gan
Vice-Consul

GG/jlb

MTL/10

TOR/7

LSA/12

CHI/11

ATL/8

BOS/9

HOU/12

SFA/8

PHI/7

CHOZAM 611 IMMEDIATE 06051600 MAY 79 FM JSM:

LEHALAN HODAAT HAMEMSHALA HAYOM :

HAMEMSHALA SHÀVA VEMODIA:JERUSALEM HI BIRAT HANETZACH SHEL ISRAEL,
IR ECHAT SHEYNA NITENET LECHALUKA.SHELO KEBETKUFAT HAKIBUSH
HAYARDENI KAYEMET BEJERUSALEM MEAZ 7/6/67 GISHA CHOFSHIT
LECHALUTIN LEYEHUDIM NOTZRIM VEMUSLEMIM EL
HAMEKOMOT HAKEDOSHIM LAHEM .
KACH IIYE TAMID.

LISHKAT HAMANKAL.;;

May 16, 1979

The Honorable Kevin White
Mayor of Boston
New City Hall
Government Center
Boston, MA 02114

Dear Mr. Mayor,

The Boston Public Library in conjunction with the Consulate General of Israel in Boston and the Municipality of Jerusalem will be showing a multi-screen audio visual presentation "Jerusalem: Sights and Sounds of the Eternal City" which traces the history of Israel's capital from the era of King David through the present. The presentation will take place at the Library.

We would be honoured if you could join us at a special gala screening and reception to be held at the Boston Public Library on Wednesday, June 13 at 8:00 p.m. and bring greetings from the City of Boston. Your presence will enhance this important occasion and further strengthen the friendly ties between Boston and Jerusalem.

Mayor Teddy Kollek of Jerusalem, who has been personally involved in the creation of this program (which, in fact, is very similar in concept to "Where's Beyn"), has asked me to convey to you his warmest regards, which I do with utmost pleasure.

Yours sincerely,

Michael Bavly
Consul General

jlb

THE JERUSALEM QUARTERLY

Dear Reader:

Perhaps it is not wise to begin this letter by saying what I really believe:

> Nobody ever tells you some of the things you should know about the Middle East.

Even from this distance, I can see how you might react.

Aren't you constantly exposed to our problems and conflicts -- in your press, on television, in speeches by statesmen and politicians?

Of course. Possibly even more often than you could wish. The Middle East is, after all, not a comfortable subject to think about these days.

But that overexposure is part of the reason why my colleagues and I are sure that you are being short-changed in the kind (not the amount) of information you get.

Wars -- whether hot or cold -- have a way of obscuring complexities. Bombs and border disputes always command attention, but the

THE MIDDLE EAST INSTITUTE
U.S.A. P.O. Box 443, Fort Lee, N.J. 07024 • **Jerusalem** 43 Jabotinsky St., Jerusalem P.O.B. 4057

nagging details that really make history too often go unheard. Disentangling root causes is hard, slow, painful work -- unsuited to the six o'clock news, the two-column story, the platform plank. Genuine understanding is never bought cheap.

That is why I hope that my invitation will hold some interest for you.

If you are willing to invest some time (not more than two or three hours, four times a year) ...

some serious thought (what we have to offer you isn't hammock reading) ...

and a small amount of money (just enough to cover our costs) ...

then I think you will find a fresh perspective (perhaps even some hope) in the pages of a new magazine called THE JERUSALEM QUARTERLY.

* * *

This magazine is the fruit of a ten-year-old dream. Several of us on the faculty of Hebrew University in Jerusalem have long wished for a way to reach our friends and critics in America and Europe with the inside story of the Middle East. I don't mean scandals or spy stories or even suppressed news. I do mean the solid core of the problems we face today: its roots in history, cultural values, economics, psychic wounds, geopolitics, fear.

We have planned and hoped and discussed our proposed new international magazine through countless meetings over the

years. Now we have finally raised the funds to make a start. We hope very much that you will give us a chance to show you what we can do.

First of all, let me assure you that we are not so naive as to expect that everyone will want to read our magazine. We address ourselves only to those of you with questioning minds; deep concern for our troubled part of the world; a long-established preference for thoughtful reading matter. Insofar as possible, we have tried to address this letter only to people who meet that description.

And then let me answer a question that I suspect you have already asked yourself:

No, THE JERUSALEM QUARTERLY is neither propaganda nor special pleading.

Of course, we are none of us totally free of bias. As I write this, Daniel Spitzer, our associate and managing editor, has been called to active duty with his army division. "Neutral" would not be a fair description of his position -- or mine. Nor, for that matter, the state of mind of Dr. Fuad Mursi, the prominent Egyptian economist whose article on Egyptian economic problems the QUARTERLY published in its first issue. But perhaps that will help convince you that, professors or not, we write from no ivory tower. The man in the street and the man in the front lines is ourselves.

For this reason, you will find that ours is not a magazine about "Arabs" and "Israelis" -- but rather an introduction to the bewildering diversity of both peoples; the forces that unite and divide them; the factions that sometimes support and sometimes attack each other.

Volume I, No. 1 appeared in the late fall. We were very pleased by the reception it received by the public and the complimentary reviews accorded our journal by the world press. Volume I, No. 2 will be available shortly. If you decide to join us, here are some of the articles you will read in upcoming issues:

Israeli Elections: A Mechanism for Change? by Asher Arian, Tel Aviv University

Black Africa and the Arabs by Abd al-Malik Audah, Dean of the Faculty of Communications, University of Cairo

War and Siege in Israeli Literature by E. Ben-Ezer

Arab Intellectuals and Political Power by Halim Barakat, American University of Beirut

The Forerunners of Herzl by J. Katz, Hebrew University, Jerusalem

The Web of Inter-Arab Relations by D. Dishon, Tel Aviv University

The Oil Weapon and the Arab World by Dr. Butrus Ghali, Editor of the Egyptian Review of International Relations, Cairo

Nuclearization of the Middle East - A Dovish View by S. Aronson, Hebrew University, Jerusalem

The Image of the Jew in Modern Arab Literature by Sami Abraham

Prophethood and Jewish History by J. L. Talmon, Hebrew University, Jerusalem

Social Criticism in Arab Literature by M. Milson, University of Jerusalem

The Generation Gap in Egypt by I. Sultan, University of Cairo

Nasser's 1967 Policy Reconsidered by D. Shueftan, Tel Aviv University

Martin Buber and the Moral Dilemma of Zionism by Paul Flohr, University of Jerusalem

Israeli Society - Conservatism and Innovation by S. N. Eisenstadt, Hebrew University, Jerusalem

As you can see, we have drawn on the experience and expertise of many specialists including a number of distinguished writers from the Arab world. Yes, we each have our biases. But as academics, all of us respect the search for truth -- and all who wish to join it. THE JERUSALEM QUARTERLY will bring you a broad spectrum of opinion, a lively variety of subject matter, a wealth of ongoing specialized research.

* * *

I wish I had the room (and could afford the expense) of previewing the complete year's contents. Still, I think that you need the whole magazine (not just excerpts or summaries) to show you the scope and the depth of the questions we will explore. And four whole magazines -- a full year's output -- will be an even more telling demonstration.

So I ask you to make a commitment now ... to enroll as an early subscriber in this, our first year.

It is only fair, we think, for us to make a commitment in return. For this reason, we will lower our price for those of you who do subscribe early --

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-- and with the understanding that we will accept (however regretfully) any cancellations during that subscription year. It is understood that, in that case, we will return your money. All of it, if you should change your mind after the first issue; the appropriate fraction if you cancel later in the year.

I have enclosed a subscription enrollment form addressed to our representatives in the United States. If you return it now, your first issue will be shipped promptly.

We will be happy to hear from you -- not only with the enrollment form, but after that, we hope, with your comments and your reactions to our new magazine.

Sincerely,

Emanuel Sivan

Emanuel Sivan
Editor-in-Chief

THE JERUSALEM QUARTERLY

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מאת: סגן הקונסול, היוסטון, טכסס

With the Compliments

of the

Consulate General of Israel

Houston

מיקי שלום רב,

ובוי תמצו במצבה ולין.

ציון אברוני

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HOUSTON, TEXAS 77046 (713) 627-3780

CONSULATE GENERAL OF ISRAEL
ONE GREENWAY PLAZA EAST, SUITE 722
HOUSTON, TEXAS 77046

קונסוליה כללית של ישראל
היוסטון, טכסס
PHONE: (713) 627-3780

י"ב בניסן תשל"ט
10 באפריל 1979

חיק מס' 251.1 א' (י-ם)

אל : מר דני מגידו, יועץ הסברה, וושינגטון

מאת: סגן הקונסול, היוסטון, טכסס

שלום רב,

הנדון: מכתב תמיכה מידיד נוצרי בנושא ירושלים

1. מצ"ב מכתב למערכת ה"היוסטון פוסט" מה-6 לאפריל 1979 בנושא ירושלים.
המכתב נשלח ע"י הכומר ג'והן קרייג, מה- "Central Presbyterian Church"
מידידי ישראל המובהקים כאן.
בשל חשיבותו של המכתב הוא פורסם גם בעתון היהודי המקומי ה- "Jewish Herald-Voice"

2. ניתן לעשות במכתב שימוש נרחב, אולי בשינוי הכותרת ל:

A. "All three have had their chance."

או ל: B. As a Christian I say: "All my legitimate needs are met."

בברכה,

ציון אברוני

העתקים:
מר צבי ברוש, ציר הסברה, וושינגטון
מר מיכאל פרגאי, ניו-יורק
מר אריאל כרם, וושינגטון
מנהל מצפ"א, משה"ח, ירושלים
מנהל הסברה, משה"ח, ירושלים
מנהל כנסיות, משה"ח, ירושלים
לשכת סמנכ"ל ארד, משה"ח, י-ם
מר י. לוי, הסברה/תכנים, משה"ח, י-ם

לוטה: תצלום קטע עתון

צא/חק

Sound-Off

Harsch doesn't speak for him

Joseph C. Harsch is among the better observers of the tangled Middle East dilemma. But he too must not be read as gospel. For instance . . . he (Post, March 24) says, "Neither Moslem nor Christian accepts Israel's claim to sovereignty over the old walled City of Jerusalem," and "Christians, too, want the Old City to be internationalized."

What Christians is Mr. Harsch speaking for? As a Christian who has just returned from a Holy Land tour this week (my second), he does not speak for me. I want Jerusalem — the whole of it! — to remain under undivided Israeli sovereignty.

The present Israeli government has shown itself to be, out of all Jerusalem's long, embattled history, the only really objective, impartial overseer and protector of the sacred sites of all three major religious interests there. And all three have had their chance.,

We Christians had two chances: First, the Byzantines, 313 to 636, who built magnificent churches and expelled all other faiths, including the Jews, from their ancient lands; the second was the Crusaders, 1099 to 1291. Aside from admiring some of their splendid ruins, we Christians can only be ashamed of a trail of carnage, brigandage and senseless destruction, including recurring massacres of Muslims, Jews and even non-Latin Christians.

The Moslems have been in continuous possession (except for the crusader kingdom) from 636 to 1917, and the whole period is an archeological, economic, cultural and religious disaster, especially for other faiths, but even for themselves. On every hand you can visit churches turned into mosques, and synagogues destroyed. Even the historic Golden Gate, that Christian tradition says Jesus entered on Palm Sunday, was walled up against Christian pilgrims.

The last Moslem period was the Jordanian, 1948 to 1967. They tried to avoid offense to Christian sites but destroyed every Jewish synagogue and even desecrated the Jewish dead. The oldest, largest and most revered Jewish cemetery is on the Mount of Olives. They erected a small mosque in it, they built a road through it, and they used its gravestones to build houses, stables and latrines. The Jews were denied any access at all to their most revered site, the Western Wall.

Under Israeli sovereignty since 1967, there has been complete freedom for all three historic faiths — except the freedom to curtail another's freedom. Moslems go freely to the Mosque of Omar, policed by Moslem guards. As Christians we went freely everywhere.

Never in its history has Jerusalem had such freedom of access for all. I conclude that only the Jews have loved the land so much as to value all its history, even that which was hurtful to them.

As a Christian I say, "leave it in this custody. All my legitimate needs are met. No, more, the Israelis made me welcome everywhere."

John D. Craig
Pastor, Central Presbyterian Church

The New York Times

Zionists Ask Carter to Recognize Jerusalem as the Capital of Israel

WASHINGTON, Jan. 5 (Reuters) — A Zionist organization submitted a petition today with 100,000 signatures to President Carter asking the United States to recognize Jerusalem as the capital of Israel.

The petition, which also asked that the United States Embassy be moved to Jerusalem from Tel Aviv, was submitted by the Zionist Organization of America. A White House spokesman said Mr. Carter would respond to it soon.

The United States and most European countries do not recognize Jerusalem as Israel's capital because, under the United Nations partition agreement of 1947, the city was to have been internationalized.

ZOA Public Affairs

ZIONIST ORGANIZATION OF AMERICA, ZOA HOUSE, 4 EAST 34TH STREET, NEW YORK, N.Y. 10016 (212)481-1500

left to right:

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JUDGE ALFRED H. KLEIMAN	Vice Chmn., Admin. Board
EDWARD SANDERS	Special Asst. to the President
IVAN J. NOVICK	President, ZOA
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BEINESH EPSTEIN	Consultant, Public Affairs Dept.
PAUL FLACKS	Acting Executive Director

Ivan J. Novick, President, Zionist Organization of America, and ZOA leaders present 100,000 signatures to Edward Sanders, Special Asst. to President Carter, urging that the United States transfer its Embassy from Tel Aviv to Jerusalem and recognize the Holy City of the Jewish people as the capital of Israel.

ההסתדרות הציונית של ארצות הברית

Zionist Organization of America

JACOB and LIBBY GOODMAN ZOA HOUSE • 4 EAST 34th STREET • NEW YORK, N.Y. 10016 • (212) 481-1500

In Israel:
ZOA HOUSE
1 DANIEL FRISCH ST., TEL-AVIV
CABLES: ZOAOUSE, TEL-AVIV

CABLES: ZIONISTS, NEW YORK
OFFICE OF THE
NATIONAL EXECUTIVE DIRECTOR

January 10, 1979

TO: ZOA LEADERS

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Ivan J. Novick, President of the ZOA, formally presented over 100,000 signatures addressed to President Carter in a noontime ceremony in the Roosevelt Room of The White House, on Friday, January 5th, 1979.

After expressing warm appreciation for the invitation to The White House, Ivan J. Novick presented Edward Sanders, Senior Adviser to the President and the State Department, a statement on Jerusalem from the ZOA (see attached).

Mr. Novick then voiced the determination of our organization and the many members from our Regions and Districts, who so diligently gathered the petitions, that the campaign will continue until a million names have been collected. Said Mr. Novick: "President Carter will have to take into consideration the deep concern of the entire Jewish community, including many non-Jews as well."

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The statement by Mr. Novick concluded, "if the United States can recognize Red China without debate, because 'it is a fact,' certainly, President Carter can recognize Jerusalem as the capital of its Democratic ally -- the State of Israel, for it too is a reality."

In response to Mr. Novick, Mr. Sanders told the ZOA leaders that he was "delighted" they had come to The White House. "You are here exercising a fundamental right of a U.S. citizen, and that is to petition your government. I want you to know that you are being received warmly and openly, and that I understand the deep

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Also participating in the ZOA delegation were Alleck A. Resnick, Chairman of the National Executive Committee, Bernard S. White, Chairman of the Administrative Board, Judge Alfred H. Kleiman, Vice Chairman of the Administrative Board, Judge Joseph H. Lerner, Chairman of the Public Affairs Committee, Paul Flacks, Acting National Executive Director, and Beinesh Epstein, Consultant to the Public Affairs Department.

By the time you receive this communication, Mr. Novick will have arrived in Israel, in response to a personal invitation by Prime Minister Begin. He will advise the Prime Minister, as well as Mayor Teddy Kollek of Jerusalem, and other officials with whom he will meet, that he and members of the ZOA delegation, have been invited to return to The White House to meet with the President's advisers for a discussion on Jerusalem.

In a statement prepared for delivery upon arrival in Israel, Ivan Novick included the following comments:

> "We want peace in the Middle East. We pray that the negotiations will be successful. But, we are not prepared to concede that Jerusalem must be the price to pay for peace. We believe there are other alternatives and we will not be convinced by any American administration that there is any reason to capitulate on this issue."
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Cordially yours,

Paul Flacks

Paul Flacks
Acting National
Executive Director

PF:ej
Enclosures

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January 10, 1979

Zionist Organization of America

JACOB and LIBBY GOODMAN ZOA HOUSE • 4 EAST 34th STREET • NEW YORK, N.Y. 10016 • (212) 481-1500

Office of the President

November 15, 1978

President Jimmy Carter
The White House
Washington, D.C. 20500

Dear Mr. President:

We have the honor of submitting to you on behalf of over 130,00 members and friends of our organization, a petition asking most respectfully, that the American Embassy be transferred from Tel Aviv to Jerusalem, Capital City of the State of Israel and the seat of its Government.

We petition you for this executive order on the basis of justice and equity. It is also presented to you, as a reminder of the public declaration and pledge of the Democratic National Convention of 1976, which formulated the platform upon which you were elected.

Mr. President, your great sense of morality and justice, combined with deep religious commitment, gives you a special understanding of the importance of Jerusalem to the Jewish people throughout the world, including the six million Americans of the Jewish faith.

The statement attached is a testimonial of the innermost feeling of the Jewish people the world over. We ask you, most respectfully, for a positive response.

With very best wishes.

Sincerely yours,

Ivan J. Novick

Ivan J. Novick

IJN/meb

Attachment

Zionist Organization of America

JACOB and LIBBY GOODMAN ZOA HOUSE • 4 EAST 34th STREET • NEW YORK, N.Y. 10016 • (212) 481-1500

Office of the President

December 13, 1978

JERUSALEM

CRADLE OF JEWISH CULTURE AND FAITH

THE CAPITAL OF THE STATE OF ISRAEL

TO THE PRESIDENT OF THE UNITED STATES:

The Zionist Organization of America submits this petition signed by over 100,000 Americans. This petition respectfully asks the President of the United States to transfer the American Embassy from Tel Aviv to Jerusalem, the capital of the State of Israel, and the seat of its government. The transfer should be made for reasons of equity, as well as for political and moral considerations.

American Citizens of the Jewish faith have profound historic, ethnic and religious attachments to the city of Jerusalem, holy and dear to them as the symbol of the Jewish people's existence for over 3,000 years.

Jerusalem is the cradle of Jewish culture and faith, the source of the Jewish people's hope and strength, which enabled them to be courageous and steadfast during long periods of persecution and martyrdom. It was the thought of Jerusalem which roused the people's faith and confidence in a rebirth of the Jewish nation as an equal among the nations of the world.

.../2

The message arising from ancient Jerusalem became the moral component of the civilization of the forward looking nations, East and West, and consistently fostered enlightenment and justice for all mankind. This message continued to sustain the heart of the Jewish people throughout the centuries and maintained the people's attachment to the holy city.

The memory of Jerusalem was kept alive by the Jewish people in all their prayers - morning, evening and night - and in all their activities; while building a home, raising a family, partaking at meals, in merry and in sad events, during religious and mundane occasions. The remembrance of Jerusalem, in fact, embraced the whole life of the Jewish people, as individuals and as communities.

Jews never left Jerusalem except when forced to do so, as during the aftermath of the fierce but unsuccessful Bar Kokhba Rebellion against the rule of Rome in the second century, and in the twelfth century, when the Crusaders conquered the city. Yet as soon as circumstances permitted, Jews returned to Jerusalem in ever increasing numbers, to become its leading community. From the middle of the 19th Century,Jews constituted a majority of the population of Jerusalem.

Jerusalem, as the capital of the State of Israel, has special significance to the Jewish people the world over, loyal citizens of diverse countries. This feeling of attachment and veneration for Jerusalem is very strong among Jews everywhere, but especially among Jews in the United States. We recall that the very foundations of America, our blessed country, are based on the striving for liberty, equality and justice, and are rooted in the teachings

.../3

that emanated from Jerusalem.

All of Jerusalem is holy to the Jewish people. We are also conscious of the fact that although Jerusalem includes sites holy also to Christianity and Islam, the kindred monotheistic faiths of Judaism, it must be recognized that the diverse religious communities in Jerusalem were never as free to worship and maintain the tenets of their faiths as they are now, with the city under the sovereignty of the State of Israel.

The behavior of the Jordanian authorities, who had occupied the Holy City from 1948 until June 1967, presents a shameful record, stren with violations of the principles of freedom of worship, especially in regard to Jewish religious rights and Jewish holy sites revered by our people for millennia. Ancient synagogues were desecrated and destroyed. The hallowed cemetery on the Mount of Olives, dating from biblical times, was desecrated, its historic tombstones removed and used for the construction of barracks and latrines for the Jordanian military. Jews were not permitted to enter the city and to worship at the Western Wall, the last remnant of the Holy Temple, destroyed 2000 years ago.

Throughout history, the nations of the world have recognized Jerusalem as the cradle of the Jewish nation, its faith and its culture. It was always recognized as a Jewish city.

Noteworthy is the fact that the Ottoman Empire which ruled the Holy Land, including Jerusalem, from the sixteenth century until 1918, officially recognized Jerusalem as a Jewish city. The key to the city was kept by the Jewish community, and at the coronation of a new sultan, the Pasha of Jerusalem asked the community for the

.../4

Key to manifest Jewish recognition of the Sultan's sovereignty over Jerusalem.

The United Nations' resolution of 1947 for internationalizing the city of Jerusalem is dead. No state in the Middle East has ever supported this proposal. For the United States to consider reviving this idea is unrealistic. Internationalization would not bring tranquility to the Holy City, but rather more strife, sorrow and despair. This is particularly so since internationalization would involve states and communities who are bitterly opposed to each other, and even some who are anti-religious and practice persecution against believers and observers of their faith.

The occupation by the Hashemite Kingdom of the city of Jerusalem, as well as Judea and Samaria, was recognized by only two governments. Even the other Arab states, never recognized the Jordanian occupation and annexation of Jerusalem and the "West Bank" as legitimate, and neither did the United States.

The presence of the American Embassy in Tel Aviv and not in Jerusalem is an anomaly. It has no foundation in international law, it is not just, and in fact, serves neither the logistic interest nor the proper dignity of the United States Embassy in Israel.

While officially not recognizing Jerusalem as the capital of Israel, the American Ambassador and other representatives conduct their relationship and transactions with the government of Israel in Jerusalem, the capital city of the country. Former President Richard M. Nixon, when he traveled to Israel, met with the Israeli government in Jerusalem. So did Vice President Walter

.../5

Mondale, when he visited Israel recently. Secretaries of State Kissinger and Vance have conferred with the government of Israel in Jerusalem.

The formal non-recognition of Jerusalem as the capital of Israel by the United States, while using it de facto as the headquarters of the Israel government, represents a form of prevarication that detracts from the dignity of the government of the United States. Moreover, the Mandate, which the League of Nations entrusted to Great Britain, recognized Palestine, including Jerusalem, as the area of the Jewish National Home. The United States joined in recognition of the Jewish National Home in a special convention, concluded with Great Britain in 1924. At the same time, the United States Congress, by a formal resolution approved this recognition. The United States is, therefore, honor-bound not to claim Jerusalem as Arab territory or to refuse to recognize the Jewish character of Jerusalem and Israel's sovereignty over it.

As stated in the petition, the 1976 National Convention of the Democratic Party, which nominated Jimmy Carter as President, called for the transfer of the American Embassy from Tel Aviv to Jerusalem. Based on this platform, the petitioners voted for Jimmy Carter for President of the United States. It is for this reason that they feel justified to ask the President to fulfill the pledge of the Democratic Platform.

President Gerald R. Ford, while serving as leader of the Republican minority of the House of Representatives, publicly called for the transfer of the American Embassy to Jerusalem.

.../6

The petitioners are confident that the American people will see the justice of this petition and will fully approve a decision by the President to transfer the United States Embassy to Jerusalem, and thus give de jure recognition to Jerusalem as the capital of Israel.

Ivan J. Novick
President
Zionist Organization of America

מדינת ישראל

משרד החוץ
ירושלים

תאריך: 4 בפברואר 1979

מספר:

אל : גרשון גן, בוסטון

מאת : הסברה/פרסומים

הנדון: חומר על ירושלים עבור מומנט מגזין

בדאר פרסומים השבוע שולחים אנו אליך חבילת ספרים המיועדת למומנט מגזין.

אודה לך אם הדאג להעברתה לידי חיים גולדברגר.

ב ב ר כ ה,

קולס אביטל

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The New York Times

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CABLES: ZOAOUSE, TEL-AVIV

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We have the honor of submitting to you on behalf of over 130,000 members and friends of our organization a petition, asking most respectfully, that the American Embassy be transferred from Tel Aviv to Jerusalem, capital city of the State of Israel and the seat of its government.

We petition you for this executive order on the basis of justice and equity. It is also presented to you, as a reminder of the public declaration and pledge of the Democratic National Convention of 1976, which formulated the platform upon which you were elected.

Mr. President, your great sense of morality and justice, combined with deep religious commitment, gives you a special understanding of the importance of Jerusalem to the Jewish people throughout the world, including the six million Americans of the Jewish faith.

The statement attached is a testimonial of the innermost feeling of the Jewish people the world over. We ask you, most respectfully, for a positive response.

With very best wishes.

Sincerely yours,

Ivan J. Novick

Ivan J. Novick

IJN/meb

Attachment

Zionist Organization of America

JACOB and LIBBY GOODMAN ZOA HOUSE • 4 EAST 34th STREET • NEW YORK, N.Y. 10016 • (212) 481-1500

Office of the President

December 13, 1978

JERUSALEM

CRADLE OF JEWISH CULTURE AND FAITH

THE CAPITAL OF THE STATE OF ISRAEL

TO THE PRESIDENT OF THE UNITED STATES:

The Zionist Organization of America submits this petition signed by over 100,000 Americans. This petition respectfully asks the President of the United States to transfer the American Embassy from Tel Aviv to Jerusalem, the capital of the State of Israel, and the seat of its government. The transfer should be made for reasons of equity, as well as for political and moral considerations.

American citizens of the Jewish faith have profound historic, ethnic and religious attachments to the city of Jerusalem, holy and dear to them as the symbol of the Jewish people's existence for over 3,000 years. Jerusalem is the cradle of Jewish culture and faith, the source of the Jewish people's hope and strength, which enabled them to be courageous and steadfast during long periods of persecution and martyrdom. It was the thought of Jerusalem which roused the people's faith and confidence in a rebirth of the Jewish nation as an equal among the nations of the world.

.../2

The message arising from ancient Jerusalem became the moral component of the civilization of the forward looking nations, East and West, and consistently fostered enlightenment and justice for all mankind. This message continued to sustain the heart of the Jewish people throughout the centuries and maintained the people's attachment to the Holy City.

The memory of Jerusalem was kept alive by the Jewish people in all their prayers - morning, evening and night - and in all their activities; while building a home, raising a family, partaking at meals, in merry and in sad events, during religious and mundane occasions. The remembrance of Jerusalem, in fact, embraced the whole life of the Jewish people, as individuals and as communities.

Jews never left Jerusalem except when forced to do so, as during the aftermath of the fierce but unsuccessful Bar Kokhba Rebellion against the rule of Rome in the second century, and in the twelfth century, when the Crusaders conquered the city. Yet as soon as circumstances permitted, Jews returned to Jerusalem in ever increasing numbers, to become its leading community. From the middle of the 19th Century, Jews constituted a majority of the population of Jerusalem.

Jerusalem, as the capital of the State of Israel, has special significance to the Jewish people the world over, loyal citizens of diverse countries. This feeling of attachment and veneration for Jerusalem is very strong among Jews everywhere, but especially among Jews in the United States. We recall that the very foundations of America, our blessed country, are based on the striving for liberty, equality and justice, and are rooted in the teachings that emanated from Jerusalem.

.../3

All of Jerusalem is holy to the Jewish people. We are also conscious of the fact that although Jerusalem includes sites holy also to Christianity and Islam, the kindred monotheistic faiths of Judaism, it must be recognized that the diverse religious communities in Jerusalem were never as free to worship and maintain the tenets of their faiths as they are now, with the city under the sovereignty of the State of Israel. The behavior of the Jordanian authorities, who had occupied the Holy City from 1948 until June 1967, presents a shameful record, strewn with violations of the principles of freedom of worship, especially in regard to Jewish religious rights and Jewish holy sites revered by our people for millennia. Ancient synagogues were desecrated and destroyed. The hallowed cemetery on the Mount of Olives, dating from biblical times, was desecrated, its historic tombstones removed and used for the construction of barracks and latrines for the Jordanian military. Jews were not permitted to enter the city and to worship at the Western Wall, the last remnant of the Holy Temple, destroyed 2000 years ago. Throughout history, the nations of the world have recognized Jerusalem as the cradle of the Jewish nation, its faith and its culture. It was always recognized as a Jewish city.

Noteworthy is the fact that the Ottoman Empire which ruled the Holy Land, including Jerusalem, from the sixteenth century until 1918, officially recognized Jerusalem as a Jewish city. The key to the city was kept by the Jewish community, and at the coronation of a new sultan, the Pasha of Jerusalem asked the community for the key to manifest Jewish recognition of the sultan's sovereignty over Jerusalem.

.../4

The United Nations' resolution of 1947 for internationalizing the city of Jerusalem is dead. No state in the Middle East has ever supported this proposal. For the United States to consider reviving this idea is unrealistic. Internationalization would not bring tranquility to the Holy City, but rather more strife, sorrow and despair. This is particularly so since internationalization would involve states and communities who are bitterly opposed to each other, and even some who are anti-religious and practice persecution against believers and observers of their faith.

The occupation by the Hashemite Kingdom of the city of Jerusalem, as well as Judea and Samaria, was recognized by only two governments. Even the other Arab states never recognized the Jordanian occupation and annexation of Jerusalem and the "West Bank" as legitimate, and neither did the United States.

The presence of the American Embassy in Tel Aviv and not in Jerusalem is an anomaly. It has no foundation in international law, it is not just, and in fact, serves neither the logistic interest nor the proper dignity of the United States Embassy in Israel.

While officially not recognizing Jerusalem as the capital of Israel, the American Ambassador and other representatives conduct their relationship and transactions with the government of Israel in Jerusalem, the capital city of the country. Former President Richard M. Nixon, when he traveled to Israel, met with the Israeli government in Jerusalem. So did Vice President Walter Mondale, when he visited Israel recently. Secretaries of State Kissinger and Vance have conferred with the government of Israel in Jerusalem.

.../6

The formal non-recognition of Jerusalem as the capital of Israel by the United States, while using it de facto as the headquarters of the Israel government, represents a form of prevarication that detracts from the dignity of the government of the United States. Moreover, the Mandate, which the League of Nations entrusted to Great Britain, recognized Palestine, including Jerusalem, as the area of the Jewish National Home. The United States joined in recognition of the Jewish National Home in a special convention, concluded with Great Britain in 1924. At the same time, the United States Congress, by a formal resolution approved this recognition. The United States is, therefore, honor-bound not to claim Jerusalem as Arab territory or to refuse to recognize the Jewish character of Jerusalem and Israel's sovereignty over it.

As stated in the petition, the 1976 National Convention of the Democratic Party, which nominated Jimmy Carter as President, called for the transfer of the American Embassy from Tel Aviv to Jerusalem. Based on this platform, the petitioners voted for Jimmy Carter for President of the United States. It is for this reason that they feel justified to ask the President to fulfill the pledge of the Democratic platform.

President Gerald R. Ford, while serving as leader of the Republican minority of the House of Representatives, publicly called for the transfer of the American Embassy to Jerusalem.

.../6

The petitioners are confident that the American people will see the justice of this petition and will fully approve a decision by the President to transfer the United States Embassy to Jerusalem, and thus give de jure recognition to Jerusalem as the capital of Israel.

Ivan J. Novick
President
Zionist Organization of America

news

AMERICAN JEWISH CONGRESS

STEPHEN WISE CONGRESS HOUSE, 15 EAST 84th STREET • NEW YORK, N. Y. 10028 • TRAFALGAR 9-4500

Richard Cohen, Director
Public Relations Department

For Release
Sunday, Dec. 31

AJCONGRESS ASKS STATE DEP'T. WHY IT LISTED JERUSALEM OUTSIDE ISRAEL IN A FOREIGN SERVICE EXAM BOOKLET

The American Jewish Congress has asked the State Department to explain why it listed Jerusalem separately from Israel in a schedule of sites for a U.S. Foreign Service examination on December 10, 1978.

The booklet, distributed by the Department to persons wishing to take the test, included a list indicating foreign cities in which the exam for Foreign Service career officers was given. The cities were grouped by country and the countries were listed alphabetically -- with one exception.

Phil Baum, director of the American Jewish Congress Commission on International Affairs, said in a letter to Wever Gin, director of the Board of Examiners of the U.S. Foreign Service:

"As you will note, Israel appears, properly, between Ireland and Italy. The examination, one is led to believe, is available only in Tel Aviv, since that is the only city listed under Israel.

"However," Mr. Baum continued, "continuing to read the list of countries, one finds sandwiched between Japan and Jordan the heading Jerusalem. Below that national heading is listed the city of Jerusalem, with its own separate location code.

"Are we to understand that for the Department of State Jerusalem is no longer a city within the state of Israel, let alone the capital of that nation, but rather an independent country?

"This unique, unilateral rearrangement of political geography is bewildering and disturbing; it is, regrettably, a subtle indication of the insensitivity and deliberate disregard of political realities that recently have disfigured official pronouncements concerning the Jewish state.

Even Sadat Recognizes Jerusalem

"It seems to us incredible that the President of Egypt can, by his visit, acknowledge that Jerusalem is in fact the capital of the Jewish state while our own State Department, even in so nominal a matter as identifying its examination sites, continues to pretend that it is not.

(more)

Anthony Eden, Director
Public Relations Department

For release
Sunday, Dec. 12

AUTONOMOUS ARAB STATE IMPLIED, UNF
IN MEANED ARGUMENTS DEFINE ISRAEL
ERA FOREIGN MINISTER MEAN SOCIETY

The American Jewish Congress has asked the State Department to explain why it "gave assurance concerning the Israel in a memorandum of aims for a U.N. Korean service commission on December 16, 1950.

The document, distributed by the Department to persons attending an open meeting, indicates a list indicating foreign offices in which the code for foreign service officers "Israel" was given. The offices were grouped by country and the countries were listed alphabetically -- with one exception.

Phil Ross, director of the American Jewish Congress Commission on International Affairs, said in a letter to Mayor Gim, director of the Board of Employees of the U.S. Foreign Service:

"As you will note, Israel appears, properly, between Ireland and Italy. The exception, one is led to believe, is available only in Tel Aviv. Now, this is the only city listed under Israel.

"However," he then commented, "continuing to read the list of countries, we find Rome sandwiched between Japan and Jordan the meeting Jerusalem. Below Rome reappears heading in listed the city of Jerusalem, with its own separate location code.

"Are we to understand that for the Department of State Jerusalem is no longer a city within the state of Israel, let alone the capital of that nation, but rather an independent country?

"This anomaly, and several misrepresentations of political geography in Department and distribution, is, in, respectably, a subtle indication of the intentionality and the alleged disregard of political realities that unfortunately have distinguished political pronouncements concerning the Jewish state.

Yet Under Mandate Jerusalem

"It seems to an inevitable that the Department of State can, by its state, acknowledge that Jerusalem is in fact the capital of the Jewish state while not the State Department, even in so doing a matter to identifying the nonexistence alone, continues to pretend that it is not.

(more)

"If the State Department cannot bring itself to admit that Jerusalem is in Israel for such routine matters, one must despair of its attitude in more significant political contexts.

"Such actions as the peculiar examination listing may, indeed, be minor aberrations, but at a time when credibility and understanding must be the hallmark of U.S.-Israel relations, such irritations serve only to create distrust and doubt." Mr. Baum concluded:

"We ask that in all future examination applications and State Department publications the listings be corrected to indicate that Jerusalem, like Tel Aviv, is a city within the country of Israel. This, after all, would be merely an acknowledgement of indisputable reality."

The American Jewish Congress letter to the Board of Examiners was mailed from New York on December 13. So far, no response has been received.

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"If the State Department cannot bring itself to admit that Jerusalem is Israel for such routine matters, one must despair of its attitude in more significant political contexts.

"Such actions on the peculiar examination itself may, indeed, be minor aberrations, but at a time when credibility and understanding must be the hallmark of U.S.-Israel relations, such incidents serve only to create distrust and doubt."

Mr. Hess concludes:

"We ask that in all future consular applications and State Department publications the listings be corrected to indicate that Jerusalem, like Tel Aviv, is a city in this the country of Israel. This, after all, would be merely an acknowledgement of indisputable reality."

The American Jewish Congress letter to the Board of Examiners was mailed from New York on December 13. To date, no response has been received.

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י"ד חשון תשל"ט
17 נובמבר 1978

אל: המפרה
מאת: הקונס"ל בוסטון

הנידון: ירושלים תחת כיבוש ירדני
איגות רח"ה לגאות מקו

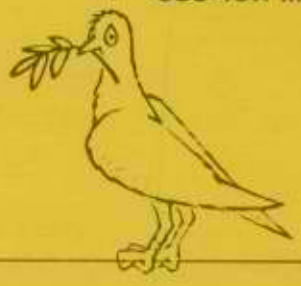
בדאי לשים לב לכך שכבל מעם מאנו מדגישים שבמשך 18 שנים אסרו הירדנים על היהודים להתפלל ליד הכותל (בניגוד להסכמי שביתת"נ) אסרו כו דמנית גם על ערבים ישראלים מוסלמים להתפלל בהר הבית, גו לעבור לגרה. זו נקודה חכובה - וקאיגנת ירועה ברבים.

בברכה,

ר. בגלי

a dispatch from Jerusalem

Compiled and edited in Israel by G. Douglas Young, Ph. D., director, Bridges for Peace, Box 7304, Jerusalem, Israel, phone 32-632 or 539-467. In U.S: 1328 Oakwood Drive, Anoka, Minnesota 55303.



October 1978

Opinion is divided here concerning the agreement that may come out of the present peace steps. The people have waited and prayed so long for peace; they've striven so hard to get it; they've signed so many documents--and had so many hopes dashed.

With some, the euphoria is very real. They can taste peace. Others are asking hard questions:

Will it be like the agreement signed at Rhodes in 1949?
Israel signed armistices with Egypt/Lebanon/Jordan/Syria. It did not bring peace, but broken promises.

- Egypt was to raise Suez Canal blockade, and did not. Later she blockaded Gulf of Akaba to Israeli shipping.
- Syria agreed to honor demilitarized zones, and did not.
- Jordan agreed to let Jews go to Wailing Wall, and did not. (Until '67 Jews couldn't go to any part of Old City.)

Will it be like the agreement after the '56 war?

- Egypt agreed to bring no more troops into Gaza Strip, but did--within 48 hours.

And what does getting out of the Sinai mean?
Israel is losing her defensive air bases. She'll have but 2 (squeezed into the Negev) and a tiny port at Eilat, with the Egyptian border nearby.

What about the US-manned early warning system in Sinai?

What about the West Bank and Gaza?
The most religious, who consider Judea and Samaria a part of the ancestral homeland, feel betrayed, as do the settlers in the Sinai whose work has made the desert blossom, producing a fruitfulness prophesied only by God. And there is fear also among the Arabs who see the PLO establishing a base for terror.

What about Jerusalem?
Only under Israel has the City been truly open, with

holy places available to all. Nothing else has worked! Why tamper with success?

Everyone I talk to is deeply concerned over the extremely negative reactions from most of the Arab States. Everyone here truly wants peace; many realize that something has to be given to get it. But the price is very, very high! History gives no assurance, and the uncertainties seem insoluable, yet there is a feeling of hope!

Keep praying for Israel. Peace could be in God's plan for this generation!

M Douglas Young

CARE, PRAY, ACT, ON BEHALF OF LEBANESE CHRISTIANS

UN Security Council resolut'n demands Syria end fighting in Lebanon. But shelling continues. What governments can't do, maybe a world outcry can. Send wire, mail postcard today. A people are being wiped out at this moment. Don't be guilty of inaction as during Nazi Holocaust. Today we are informed.

Lebanon & Israel are only gov'ts in Mideast that give people voice. Christian Arabs (Maronites) were majority when Lebanon democracy was formed. Constitution decreed a balance: President to be a Christian, Premier Muslim.

Now situation is reversed...but not by votes of country's citizens. PLO & Syrians, unwelcome guests, are purposely killing 1,000s of Christians. They want rule by force/no rights for minorities--not even the right to live. If Israel's border's left unprotected, "peace keepers" will have more targets.

We must use our voices now while there's still time to save some! Call Western Union. Send PUBLIC OPINION MESSAGE to Pres/VPres/Senators/Reps. Cost: $2 each. Length: 15 words (Western Union has names/addresses). Sample:

"We protest Lebanese massacre. Demand effectual UN action for withdrawal of Syrian troops/artillery immediately."

Copy/tape same to card; add: Pres Jimmy Carter, White House, Wash, DC 20500.

ANOTHER SIDE OF OIL POWER

Sophisticated campaign/extravagant spending have bluffed US public. Many believe Saudi Arabia's great power, that West is very dependent on her! That we need her oil--16 million brls a day by '85--to prevent world crisis. But backward desert country (pop only 5 million) is totally dependent on US.

Oil demand's slid. Surpluses exist equal to 20%-25% of all marketed. Oil cartel was forced to drop plan for price increase, had to freeze prices.

West experts agree surpluses will continue to increase:

- Recovery of West after economic crisis of '73-'75 is slow.
- Rise in demand for oil lags behind expectations.
- Oil deposits discovered in Alaska/North Sea/Mexico are major.
- Production from US veteran oil fields is stronger than anticipated.
- Reserves in oil countries are greater than generally believed.
- More oil is surely to be found--some exploitable in "short time."
- Oil consumption'll incr moderately because of conservat'n measures.

What if Saudis withdraw investments from West? Int'l economic chaos? No. They've hard time now finding where to invest their money with security. Swiss & German banks limit deposits of foreign residents, esp petro dollars. Britain requires reports on Arab capital investments in any British company.

US Senate bill would limit size of deposits from single depositor. It probably won't pass but indicates certain mood, and Saudis recognize it. They realize oil embargo--or any other overt pressure--would anger Congress.

If they didn't invest in US Treasury notes they'd hurt US economy--but they'd harm themselves more. We've no need to fear "flight from dollar."

Political power in Saudi Arabia isn't with King Khaled/Prince Fahd. It's in hand of extended royal family--100's of princes who "rule" country.

Delicate balance of power among princes is maintained by Americans. If US left Riyadh, or transferred support...there'd be unheaval for princes. US need not be timid. It CAN pressure Saudis to support Arab-Israeli peace.

A MAN IN LOVE WITH A CITY

Mayor Teddy Kollek expresses love for his city in many ways. One is: He's having historical/archaeological sites of Old City preserved/restored. Since 1967 unification of Jerusalem, city has experienced new dynamic life.

- Area hugging south wall is a park by day, beautifully illuminated at night. Amazing remains reveal periods 400 BC to Turkish times--1900 AD. Fabulous. Incl part of historic/great 6th cent "Nea Church." See Dispatch Nov/Dec'77.
- Restoration is also taking place by Turkish walls: Jaffa Gate to SW corner.
- Excavating from Zion Gate to Dung Gate to SE wall corner is uncovering much.
- Centuries-old synagogues/Byzantine & Roman ruins in Jewish Qtr are awesome. The most important are being preserved in basement-like spaces under homes.
- Valuable findings are also being preserved in Christian & Moslem Quarters.
- Excavat'n of David's city, called the Ophel, will incl 70% of ancient city!

Some parts are prior to Babylonian destruction--586 BC. Marvelous. Many parts are from Ezra's Temple...Herodian & early New Testament times... churches up to 6th century...Crusader/Mameluk/Turkish times to 19th century. (Suleiman the Magnificent rebuilt the existing walls in early 16th century.)

Sections will be preserved...according to archaeological importance/condit'n/representative character/proximity to planned routes for visitors!

Keep the DISPATCH coming!

$ 5 for my DISPATCH.
$___for others'.

$___total enclosed.

Make check payable to DISPATCH, 1328 Oakwood Dr/Anoka/Mn 55303.

A gift of $5 assures you of receiving it. More means others can get it too.

Print name _____

Address _____

City,state,zip _____

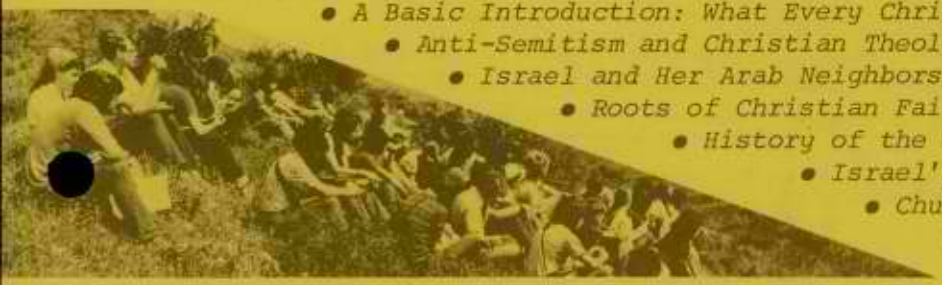
Area code/phone _____ Thanks & shalom

Contributions are tax deductible. You will receive a receipt.

ATTENTION TOUR LEADERS!!

Christian tourism to Israel is mushrooming. And everyone benefits. It is crucial for Israel's survival that evangelical leaders understand her. Doug Young/DISPATCH Ed is interpreting Israel's past/present/future to them, is also bringing evangelical concerns to attn of appropriate Israeli leaders.

Plan for your group to visit BRIDGES FOR PEACE headquarters, J'lem. Write: BRIDGES, Box 7304. When in City, call office: 32-632; home: 539-467. Note topics your group prefers. Lectures/seminars/panel discussions arranged.



- A Basic Introduction: What Every Christian Should Know About Israel.
- Anti-Semitism and Christian Theology in History and the Present.
- Israel and Her Arab Neighbors--Background of Current Events.
- Roots of Christian Faith and Old Testament Scripture.
- History of the Jews, the Birth of Their State.
- Israel's Growth and Internal Problems.
- Churches in the City of Jerusalem.
- Christianity in Israel Today.
- Bible Prophecy on Israel.

Observe what is going on in Israel, for God promised his people... "I will gather you.../restore (your) fortune/and give you the Land forever." Ezekiel 11:17.....Amos 9:14.....Genesis 13:15.

"SAY IT" WITH ISRAELI FLOWERS! (Rose of Sharon, Song of Solomon 2:1)

Machines pump cold air/make sheets of ice in plastic to ship flowers. Israel sends gorgeous quality abroad, tempts USA to enjoy cut flowers daily!

ARCHAEOLOGY

"American Schools of Oriental Research" in USA renders great service. Published "Surveys, Salvage, & Small Digs in Israel" in Newsltr #10, May'77. Material previously only in Hebrew language translated/summarized by D Salz. Incl latest info--to Apr'76--on Akko/Haifa/Caesarea/3 sites, Jordan Valley/ J'lem area/biblical Negev/Kadesh Barnea & Sinai. It's mine of information! Write above school: Publ Office/1053 LSA Bldg/U of Mich/Ann Arbor, MI 48109.

A dispatch from Jerusalem
1328 Oakwood Drive, Anoka, Minnesota 55303

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Address correction requested

CURRENT NEWS DIRECT FROM CHRISTIANS IN ISRAEL
FOR IMMEDIATE RELEASE!

Vol.3, No.10 October 1978

news from israel

ISRAEL ISRAEL ISRAEL ISRAEL

ISRAEL 30TH ANNIVERSARY 1978

FOR IMMEDIATE RELEASE For further information contact Geoffrey Weill: 212-754-01

JERUSALEM, ISRAEL:- The eight days of CHANUKAH are always a special time to be in Israel - like all holidays, the entire country resounds with the excitement of celebration; but particularly on these eight days and nights, the glow of the CHANUKAH lights is seen everywhere, as is felt the particular air of this holiday's festivities.

This year, unusually, the holiday of Christmas coincides with CHANUKAH, and a week of performances of sacred music will take place in Jerusalem. A very stirring and impressive program has been planned using various auditoria and theatres throughout the city, and will include music of both holidays: the magnificent oratorio by Handel, JUDAS MACCABEUS will be performed, as will Haydn's THE CREATION and J.S. Bach's MASS.

A full schedule of performances is given below:

December 25/ Jerusalem Theatre	Gary Bertini, conductor. Gila Yaron (Soprano) Mira Zakai (Alto) Neil Jenkins (Tenor) Benjamin Luxon (Baritone). "Rinat" National Choir and Chamber Choir of the Rubin Academy of Music, Jerusalem (Directed by Stanley Sperber) Seter: "Sabbath Cantata". Josef Tal: Cantata for Hannuka (First performance). Mozart: Vesperae Solennes de Confessore, K. 339
December 26/ YMCA	Organ Recital - Elisabeth Roloff Buxtehude. Bach. Mendelssohn. Schoenberg. Karel Salomon.
December 26/ Heichal Shlomo	Cantoral Songs with Israeli Cantors and Guest Artists.

cont...

a service of the israel government tourist office/north america.

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ATLANTA: 795 Peachtree St., N.E. Ga.30308 • (404) 873-1470/LOS ANGELES: 6380 Wilshire Blvd., Ca. 90048 • (213) 658-7462
TORONTO: 102 Bloor Street West, Canada • (416) 964-3784

December 27/ Binyanei Ha'ooma	Handel: "Judas Maccabaeus", Oratorio Marc Elder, conductor. Theresa Cahill (Soprano) Alfreda Hodgson (Alto) Ryland Davies (Tenor) John Shirley-Quirk (Bass-Baritone) Ihud Ha'kvotzot ve'Hakibbutzim Choir (directed by Avner Itai)
December 28/ Redeemer Church, Old City	Friedrich Spee Choir, Trier, Germany Karl Berg, conductor Gabrieli, Schutz, Johann-Christof Bach, J.S. Bach, Brahms
December 30/ Jerusalem Theatre	Haydn: "The Creation", Oratorio John Nelson, conductor. Gila Yaron (Soprano) Ryland Davies (Tenor) Benjamin Luxon (Baritone) Friedrich Spee Choir, Trier (directed by Karl Berg)
December 31/ Khan	Chamber Music Evening - Jewish Heritage
January 1/ Binyanei Ha'ooma	J.S. Bach: Mass in B-Minor Gary Bertini, conductor. Theresa Cahill (Soprano) Alfreda Hodgson (Alto) Neil Jenkins (Tenor) John Shirley-Quirk (Bass-Baritone). Friedrich Spee Choir, Trier (directed by Karl Berg)

פה' באב תשל"ח
28 באוגוסט 1978

אל: מר יגאל שר, מנהל הטברה

מאת: הקונסול בוסטון

הנדון: הכנס הרביעי של ועד ירושלים
חוזרך מיום 21.6.78

כ"ב תמוז מאמר פרי עטו של פרופסור צ'רלס האר מאוניברסיטה הרווארד, שהתפרסם היום ב"קריסטיאן סיינס מוניטור".

פרופסור האר היגו הבר ועד ירושלים והשתתף בכנס בחודש אפריל.

בברכה,

קולט אביטל

העתק: יעשכר בן-יעקב, יועץ מיוחד לראש העיר
ציר הסברה, וושינגטון
א. מזנר, יועץ, וושינגטון

OPINION AND COMMENTARY

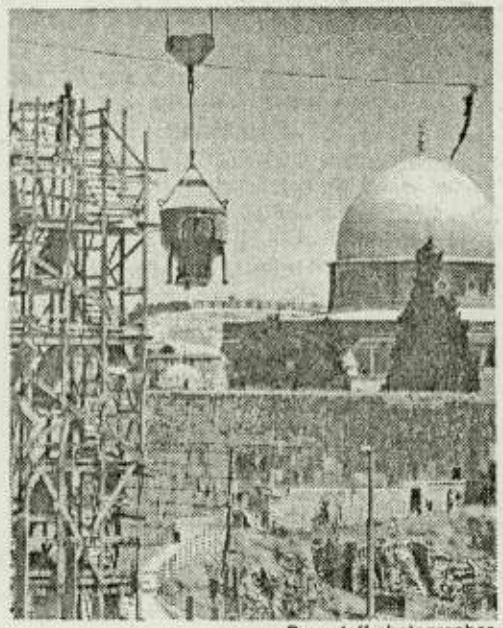
Jerusalem—golden light in a city planner's eye

By Charles M. Haar

The fourth meeting of the Jerusalem Committee in April, 1978, marked the tenth anniversary of the group's founding and, coincidentally, of the unification of this world city. The committee includes internationally known architects and city planners Philip Johnson, Guillaume Gillet, Sir Denys Lasdun, Bruno Zevi, Buckminster Fuller and Gören Sidenbladh, as well as religious leaders, sociologists, lawyers, writers, and scholars, and its purpose is to deliberate upon important issues of Jerusalem's urban plans and development. Of the great metropolises of the world, Jerusalem alone has established such an advisory body to help coordinate its unique historical, religious, political and cultural elements, in whose preservation citizens of all Western civilizations have a stake. Unlike other urban centers whose jurisdictional boundaries can be narrowly mapped and defined, Jerusalem's are in a sense boundless, and the committee members are trustees for global beneficiaries.

This reunion provided a chance to review the changes of the decade, and incidentally to appraise how outside advice has been absorbed into internal political and economic necessities.

One concludes that Jerusalem is fortunate in the timing of its major planning initiatives – in how they have caught the ebb and flow of planning fashion. The master plan presented in 1970 typified the urban redevelopment programs, of its day, featuring slum clearance, street widening, freeways, and new construction. These proposals aroused heated debate at the first meeting of the committee, some of whose members sensed a threat to the irreplaceable beauty and symbolism of this historically centrifugal city. As one now evaluates this pre-



By a staff photographer

occupation with a more human scale based on everyday life, it becomes clear that the controversy helped set the plan on a more desirable course. The proposed grand approach to the Jaffa Gate has been scuttled; freeways that were to cut through the city have been abandoned, as has large-scale clearance. Though several tall, intrusive buildings have been built, marring the skyline, the overall impulse to grandiosity was restrained in time.

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A central motif, which makes Jerusalem archetypical of current planning struggles, is how to manage the meeting of old and new, here in dramatic contrasts of Eastern and Western cultures. On the one hand, the need is recognized to preserve unique monuments, crucial to three religions, as well as the bazaars, the bas-relief of buildings and streets sculpted in the terrain, and the successive ground levels, tree-rings of human history. On the other hand, Jerusalem is a thriving center of 400,000 people, the seat of the Israeli Government, a projected center of modern industries. How are tourists to be accommodated in the ancient city of pilgrims, so they can go up to the Temple Mound and yet not destroy by their own congestion what they have come to see?

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Sociological aspects of change are therefore receiving new emphasis in a decade of city planning. With a sensitivity to real life forces, Jerusalem is now thought of by its people as a mosaic rather than a melting pot. The different ethnic groups and religions and, within each, the diverging sects, traditions, and ways of life, form enclaves that should be respected and nurtured. In essence, Jerusalem planning represents a stress on interaction of the main Jewish and Arab communities, and on widespread citizen participation. Unification of major public facilities, such as police and fire, has been accompanied by a devolution of local community functions, leaving legal systems, housing design, and school curricula to individual neighborhoods. More resources are now going into neighborhood preservation of areas – such as the long-time middle-class Arab district of Baka's – rather than into efforts to create an homogenized environment.

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Charles M. Haar, Louis D. Brandeis Professor of Law at Harvard University, is a member of the Jerusalem Committee.

ירושלים

445

כה' באב תשל"ח
28 באוגוסט 1978

אל: מר יזאל שר, מנהל הסברה

מאת: הקונסול בוטמן

הנדון: מכתב הרביעי של נשיא ירושלים
הוזרם מיום 21.6.78

מ"ב מכתב מאמר מרי עמד של פרופסור צ'רלס האר מאוניברסיטה הרווארד, שהתפרסם היום ב"קריסטיאן סיינס מוניטור".

פרופסור האר הינו חבר ועד ירושלים והשתתף בכנס בחודש אפריל.

בברכה,

קולס אביטל

העתק: יעקב בן-יעקב, יועץ היועץ לראש העיר
ציר הסברה, וושינגטון
א. פדנר, יועץ, וושינגטון

A German translation of today's religious article

Alt oder nie alternd?

Einmal rannte ich mit einer Freundin zum Bus. Als wir ihn erreicht hatten, ließ ich mich keuchend auf einen Sitz fallen – und plötzlich fiel mir auf, daß meine Freundin gar nicht außer Atem war. „Peg, wie machst du das?" fragte ich sie. (Sie ist in den Achtzigern, und ich bin in den Dreißigern.) Ihre Antwort habe ich nie vergessen.

Sie sagte mir, daß sie sich als junge Frau die folgenden Worte aus der Bibel zu Herzen genommen habe: „. . . dein Alter wird klarer sein als der Mittag; du wirst erstrahlen, du wirst sein wie der Morgen." [1] Diese Worte stellten für sie eine Verheißung dar – daß wir nicht hinfällig werden müssen, nur weil wir viele Jahre hinter uns haben. Und meine Freundin hat dies ohne Zweifel in ihrem Leben bewiesen. Sie ist aktiv und gesund.

Von allen Seiten zwingt sich uns der Eindruck auf, daß es, wenn wir älter werden, mit unserer Gesundheit und Nützlichkeit bergab geht. Aber wie meine Freundin, so brauchen auch wir die düsteren Vorhersagen über unsere Zukunft nicht zu akzeptieren. Wir haben biblische Vollmacht, Rückgang und Hinfälligkeit entschieden in Frage zu stellen.

Christus Jesus sagte: „Ich bin gekommen, daß sie das Leben und volle Genüge haben sollen." [2] Jesus lebte, um allen Menschen zu einem sinnvolleren, befriedigenderen Leben zu verhelfen. Ganz gewiß sollen wir uns immer dieses Lebens der „vollen Genüge" erfreuen, nicht nur, wenn wir jung sind. Die Frage erhebt sich nun: „Wie können wir uns mit dem Beginn des Alterns auseinandersetzen?"

Nach unserer Pensionierung können wir aktiv bl

Verstreichen der Jahre in Verbindung gebracht werden.

Da Gott, Leben, nicht alt und schwach wird, brauchen wir, wenn wir uns als Gottes Ebenbild erkennen, auch keinen Rückgang zu akzeptieren. Und wenn wir die Fortdauer des Lebens verstehen, können wir uns aus dem Gefühl, daß der Tod herannaht, zu einem produktiven, glücklichen Leben erheben.

Wir alle können die falschen Annahmen meistern, daß alt zu sein gleichzeitig bedeutet, behindert zu sein. Wir können uns die Gewißheit bewahren, daß unsere Nützlichkeit nicht von Zeit beeinträchtigt werden kann. In unserer wahren Identität bringen wir die Fülle des Lebens zum Ausdruck, jetzt genauso wie früher. Diese Denkweise wird einen Wandel in unserem Leben herbeiführen, und wir werden feststellen, daß Hindernisse von uns abfallen und wir frei sind, wirklich zu leben – ein reiches Leben zu führen.

Wir können den Verlust von Fähigkeiten, chronische Gesundheitsprobleme und andere Schwierigkeiten, die mit vorgeschrittenem Alter in Verbindung gebracht werden, verhindern. Wir können erkennen, daß wir immer die Fülle des Lebens, die Vollkommenheit Gottes, zum Ausdruck gebracht haben und sie immer zum Ausdruck bringen werden. Wir können Gutes erwarten, wo immer wir sind.

„Leben und Güte sind unsterblich", schreibt Mrs. Eddy. „Daher laßt uns unsere Daseinsanschauungen zu Lieblichkeit, Frische und Fortdauer gestalten anstatt zu Alter und Verkümmerung." [3]

Wie alt wir auch gegenwärtig sein mögen, wir können Trost und Mut finden, wenn wir

The Monitor's daily religious article

Aged or ageless?

After running to catch a bus with a friend of mine, I plopped into a seat, panting hard – and suddenly noticed that she wasn't even out of breath. "Peg, how do you do it?" I asked her. (She is an octogenarian, I'm in my thirties.) I've never forgotten her answer.

She told me that when she was a young woman she took these words from the Bible to heart: "Thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."* To her they represented a promise – that we do not have to suffer debilitating effects just because we are up in years. And she has certainly proved it in her own life. She is active and healthy.

We are bombarded on all sides with the impression that as we grow older our health and usefulness decline. But, like my friend, we do not have to accept the bleak predictions for our future. We have biblical authority to challenge degeneration and enfeeblement.

Christ Jesus said, "I am come that they might have life, and that they might have it more abundantly."** Jesus lived to give mankind a fuller, richer life. Surely this abundant life is to be with us always, not just when we're young. The question then arises, "How can we deal with the onset of old age?"

We can stay active after retirement and remain interested in the world around us. Undoubtedly this helps. But there is something more we can do.

The Discoverer and Founder of Christian Science, Mary Baker Eddy (who, incidentally, established this newspaper when she was in her eighties) uses the word "Life" as a synonym for God. Life governs all creation. Since God, according to the Bible, cre-

fect changes in our lives, and we will see encumbrances fall away and leave us free to really live – to live abundantly.

We can prevent the loss of faculties, chronic health problems, and other complaints associated with old age. We can recognize that we always have expressed and always will be expressing the fullness of Life, the perfection of God. We can expect good wherever we are.

"Life and goodness are immortal," writes Mrs. Eddy. "Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight."†

No matter what our present age, we can gain comfort and courage from knowing who we really are and what Life really is.

*Job 11:17; **John 10:10; †*Science and Health with Key to the Scriptures*, p. 246.

OPINION AND COMMENTARY

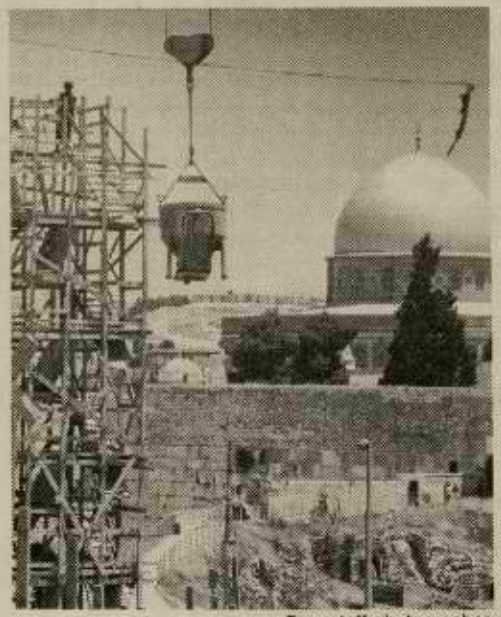
Jerusalem—golden light in a city planner's eye

By Charles M. Haar

The fourth meeting of the Jerusalem Committee in April, 1978, marked the tenth anniversary of the group's founding and, coincidentally, of the unification of this world city. The committee includes internationally known architects and city planners Philip Johnson, Guillaume Gillet, Sir Denys Lasdun, Bruno Zevi, Buckminster Fuller and Gören Sidenbladh, as well as religious leaders, sociologists, lawyers, writers, and scholars, and its purpose is to deliberate upon important issues of Jerusalem's urban plans and development. Of the great metropolises of the world, Jerusalem alone has established such an advisory body to help coordinate its unique historical, religious, political and cultural elements, in whose preservation citizens of all Western civilizations have a stake. Unlike other urban centers whose jurisdictional boundaries can be narrowly mapped and defined, Jerusalem's are in a sense boundless, and the committee members are trustees for global beneficiaries.

This reunion provided a chance to review the changes of the decade, and incidentally to appraise how outside advice has been absorbed into internal political and economic necessities.

One concludes that Jerusalem is fortunate in the timing of its major planning initiatives – in how they have caught the ebb and flow of planning fashion. The master plan presented in 1970 typified the urban redevelopment programs, of its day, featuring slum clearance, street widening, freeways, and new construction. These proposals aroused heated debate at the first meeting of the committee, some of whose members sensed a threat to the irreplaceable beauty and symbolism of this historically centrifugal city. As one now evaluates this pre-



By a staff photographer

occupation with a more human scale based on everyday life, it becomes clear that the controversy helped set the plan on a more desirable course. The proposed grand approach to the Jaffa Gate has been scuttled; freeways that were to cut through the city have been abandoned, as has large-scale clearance. Though several tall, intrusive buildings have been built, marring the skyline, the overall impulse to grandiosity was restrained in time.

The green belt, strongly endorsed by the committee, has proven a strategic adornment to the cityscape, keeping vistas clear and defining the "city edge" along the shoulders of the bordering hills. In addition, a series of green spaces is emerging around the Walls of the Old City, broken by remarkable digs and gardens. Conservation and rehabilitation of pivotal buildings have strengthened unity and vitality, and all this done, it should be noted, under a system of property and law which still is far more protective of private rights than our zoning and subdivision controls under the 14th Amendment. By combinations of purchase, agreement, and negotiation, this linkage of physical space, to soften and enhance the golden light cast by the famous Jerusalem stone, has helped to create a city that retains its ability to stir inhabitants and visitors.

A central motif, which makes Jerusalem archetypical of current planning struggles, is how to manage the meeting of old and new, here in dramatic contrasts of Eastern and Western cultures. On the one hand, the need is recognized to preserve unique monuments, crucial to three religions, as well as the bazaars, the bas-relief of buildings and streets sculpted in the terrain, and the successive ground levels, tree-rings of human history. On the other hand, Jerusalem is a thriving center of 400,000 people, the seat of the Israeli Government, a projected center of modern industries. How are tourists to be accommodated in the ancient city of pilgrims, so they can go up to the Temple Mound and yet not destroy by their own congestion what they have come to see?

There is a tantalizing temptation for the committee to apply abstract historic, religious, and artistic criteria for evaluating the design of Jerusalem. But equally important, the plan is for a living city, not a museum. The historic past coexists with the mundane rigors of everyday living – the struggle for jobs, decent housing, convenient transport, as well as the ever-present threat of terrorism. Such compelling realities must leaven loftier contemplation.

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Charles M. Haar, Louis D. Brandeis Professor of Law at Harvard University, is a member of the Jerusalem Committee.

יב' בתמוז תשל"ח
17 ביולי 1978

אל: אריאל כרם, וושינגטון

מאת: הקונסוליה הכללית, בוסטון

הנדון: ~~Jerusalem Quarterly~~ JERUSALEM QUARTERLY

בזמנו סוכם כי הקונסוליות תקבלנה מספר עותקים (לעיון) מהקונסוליה בניו יורק.

אני למדה מיעקב לוי כי סידור זה אינו תקף יותר. למעשה, לא ראינו עותק של הפרסום הנ"ל מאז גליון מס' 3.

אנא דאג לכך כי נקבל את הפרסום באורח קבוע.

בברכה,

קולט אביטל

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THE JERUSALEM QUARTERLY

Dear Reader,

This is an invitation to a very special group of people.

--those who care deeply about the future of Israel and the Middle East

--who ask hard, probing questions about the complex issues involved

--and don't expect the answers to be easy.

Those are the people for whom The Jerusalem Quarterly was created. If you are one of them, I hope you will let me tell you what it offers.

It was launched less than two years ago (after ten years of planning and preparation) by a group of us on the faculty of Hebrew University in Jerusalem. It was and is our way of fulfilling what we see as a special obligation to our friends worldwide:

the obligation to speak to them as candidly and forthrightly as we do to each other.

the obligation to share with them the fruits of our study and the nature of our hopes.

Technically, of course, The Jerusalem Quarterly is a magazine. In fact, it might be more aptly described as an experiment in understanding ... a "dig" for answers that, up to now, have eluded us all.

Four times a year it brings you the printed equivalent of an extraordinary symposium on the problems, the promise

THE MIDDLE EAST INSTITUTE
U.S.A. P.O. Box 443, Fort Lee, N.J. 07024 • **Jerusalem** 43 Jabotinsky St., Jerusalem P.O.B. 4070

and the conflict of loyalties that have made our part of the world a tinderbox that no one can ignore.

The topics range from history to economics to religion ... from geopolitics to the political impact of ancient cultures, local customs, fear. Our guest lecturers are mostly scholars -- each one of them a recognized expert. But there's nothing "academic" about the questions they explore. I don't think it would be overdramatic to say that for us these questions are a matter of life and death.

Let me explain from the start that the six issues we have already published are very different from (and by no means a substitute for) the Middle East coverage that you are accustomed to finding in your own press and publications.

For one thing, we don't presume to bring you "news."

> You don't need historians, sociologists, anthropologists, poets, literary critics or novelists to tell you what your own competent journalists have already reported.

Or to publish one more "journal of opinion."

> Partisan positions have no place in our pages. Our purpose is rather to substitute facts for conjecture; to rule out rhetoric; to dig beneath the layers of pride and prejudice that have for too long obscured the real interests of Arabs and Israelis alike.

In fact, we are not journalists in the accepted sense. Ours are not "eyewitness reports" cabled to you by correspondents who are assigned to Israel or Egypt this week -- and will be in Somalia or South Africa next time you hear from them. The "stories" we develop stretch back through

many centuries ("The Jewish Presence in History") ... grow out of our lives today ("The Quiet Revolution in Israel") ... examine our deepest beliefs ("Martin Buber and the Moral Dilemma of Zionism") ... are central to the life work we have chosen.

--When we want to understand (and help you to understand) the unique combination of peoples and mores and traditions which make up Israeli society today, we turn to our country's leading (and most articulate) sociologist, S.N. Eisenstadt.

--For "An Early Report Card" on President Carter's Middle East policy, our uniquely qualified spokesman was our own eminent political scientist, Shlomo Aronson. He speaks from the vantage point of his current appointment as a Visiting Fellow at the Brookings Institute in Washington, D.C.

--It is Abba Eban who analyzes the U.N.'s role in the Middle East; Galia Golan, Director of the Soviet and East European Research Center at Hebrew University, who writes for us on the part the U.S.S.R. has played.

--And to probe the Egyptian economy (with an eye to the political pressures it creates) our expert was Fuad Mursi, the distinguished Egyptian economist who has served as a Minister in the regimes of both Nasser and Sadat.

If that last example comes as something of a surprise, I should tell you that Arab scholars and experts are not infrequently represented in the pages of The Jerusalem Quarterly. If we have a special insight into the complexities of Israeli society, they have the same instinctive "feel" for the problems and needs of their peoples -- and we think you deserve nothing less.

If you would welcome an honest, thoughtful, "inside" view of Israel and her Arab neighbors -- a view that looks for causes, measures effects, weighs alternatives and benefits from the expertise that our leading scholars can contribute -- then I hope you will want to join the growing group of people who already subscribe to The Jerusalem Quarterly.

There are thousands of you already. Three or four times as many as we dared to hope would accept our first invitation, even before a single issue had appeared. From the letters they write -- and the conversations we've had with them -- it seems clear that The Jerusalem Quarterly is doing what we meant it to do. It is giving thoughtful people a picture that they have no other way of seeing.

We would be happy to start your subscription as soon as we receive the enclosed enrollment form. It offers you a year's subscription for $10 (a saving of $6 over our regular subscription price). But that, too, is "negotiable" --

> --any subscriber to The Jerusalem Quarterly who finds it less than we have promised is free to cancel at any time. In that case, we will promptly refund the full cost to you of any issues not yet mailed.

I am happy to tell you that very few people have availed themselves of this option.

Sincerely,

Emanuel Sivan

Emanual Sivan
Editor-in-Chief

18-600

(8)

יב' בתמוז תשל"ח
17 ביולי 1978

345

ירושלים

אל: יצחק שלף, הסברה/ דפרנסים

מאת: הקונסוליה הכללית, בוסטון

הנדון: סדרת שקופיות על ירושלים

ר"ב ראה נא תצלום פניה שהגיעני ישירות מהגב' עמליה פרלמן.

מחלקת ההסברה לא שמענו במישרין על סדרה זו, אך אנו מברכים על היוזמה. אם הברושורות חינם, נרצה לקבל 50 עותקים להפצה בין גורמים מעוניינים כאן.

מכל מקום, נרצה לקבל עותק אחד של הסדרה.

בברכה,

קולט אביטל

קונסול

העתק: אורי הרינג - וושינגטון
יעקב לוי - נ"י

June 14, 1978

Amalia Pearlman PhD, Urbanist
5 Pasternak Street
Ramat Aviv, Israel

To the Council:
Dear Sir:

This is to bring to your attention an audio-visual presentation acquired by the Ministry of Foreign Affairs, titled Jerusalem, the Living Past, the Emerging Future, for free distribution in the United States.

Politically timely, it contrasts the divided City of the pre '67 era with the creative planning which makes united Jerusalem "a delight to walk in," currently playing in London, also being translated to French.

For the U.S., a mailing list has been designed to reach key groups, non-Jewish as well as Jewish, throughout the country. At the suggestion of Yoakov Levy, of the New York Consulate, I am writing to all of the consulates-general of Israel in the U.S. to ask the cooperation in the mailing of brochures in each area.

The audio-visual kit consists of eighty (80) color slides plus a cassette with music, narration and cues, playing time eighteen minutes. To obtain copies for your district, please sign and return this letter, which I will refer to Itzhak Shalaf, Ministry Foreign Affairs, Jerusalem.

Yours truly,
Amalia Pearlman
Amalia Pearlman

Colette Avital - Boston
signature

50 brochures
number requested

ראש העיר

MAYOR OF JERUSALEM

July 9, 1978

ירושלים

רן סיוון העיר

Mr. Raanan Sivan
Consul General of Israel
Boston
Massachusetts

Dear Roni:

Thank you for your letter and for your efforts in connection with the Liberty Bell Garden.

Since the alternative you proposed is not possible (there are no buildings in the Garden), I have decided that there is no use in continuing with this; I am only sorry that I bothered you to begin with.

My opinion of the Boston UJA leadership is not a very positive one. And I expressed my feelings in a letter (and orally) to Charlotte Jacobson who was in Jerusalem last week. I am enclosing a copy of my correspondence with her for your information. I am also enclosing a copy of my letter to Haim Eliachar.

With warm personal regards and every good wish.

Yours,

Teddy

Teddy Kollek

TK/lw

Enclosures

TEDDY KOLLEK
MAYOR OF JERUSALEM

July 9, 1978

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Consul General of Israel
Boston
Massachusetts

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With warm personal regards and every good wish.

Yours,

Teddy Kollek

TK/jh

Enclosures

June 21, 1978'

Mrs. Charlotte Jacobson
Chairman
World Zionist Organization
American Section, Inc.
515 Park Avenue
New York
New York 10022

Dear Charlotte:

I am enclosing a copy of my letter to you and your reply. Frankly, I do not see any connection between my query and your answer. The reason I approached you was that I did not want to do anything against the decision of the local Federation who were hiding behind your Committee. I did not seek advice on the fund-raising potential of the community and what my chances of success are. What I asked for was permission to raise $200,000 for a one-time effort for the Liberty Bell Garden in Jerusalem. This beautiful park signifies the friendship between the American and Israeli peoples and I felt it appropriate that a section of the park should be undertaken by the Boston community.

I could have raised the money three-times over while in Boston recently but I wanted to be "beseder." Mr. Olshansky - and I shall not repeat your comments on him - spiked my efforts giving you as his alibi and for this reason I approached you.

After your reply I feel free to go ahead and raise money whenever and wherever I feel it is morally justified.

Sincerely yours,

Teddy Kollek

TK/lw

Enclosure

ההסתדרות הציונית העולמית — אגף אמריקאי
WORLD ZIONIST ORGANIZATION
American Section, Inc.
515 PARK AVENUE, NEW YORK, N. Y. 10022
PLaza 2-0600
Cable Address: JEVAGENCY

May 30, 1978

The Honorable
Teddy Kollek
Mayor of Jerusalem
Jerusalem, Israel

Dear Teddy:

Immediately upon my return to the United States I contacted the Boston community to recommend that they give permission for raising funds for the Liberty Bell Garden I was told - in confidential manner - that the Governor and his wife are really not enthusiastic about embarking upon this project and that there was little chance for raising any funds. I explored this answer with other people in Boston and found that it is substentially correct.

With all good wishes,

Sincerely yours,

Charlotte

Mrs. Charlotte Jacobson
Chairman

Raanan Sivan

July 9, 1978

Mr. Haim Eliachar
1330 Boylston Street
Boston
Massachusetts 02167

Dear Haim:

Roni Sivan's letter, copy of which he sent to you, just reached me and I hasten to write.

Since the proposition he makes is not feasible (since there are no buildings in the Liberty Bell Garden), and so many obstacles are being put in your way, I have decided not to proceed with this. What we have all done so far has been wasted energy and I am only soryy that I approached you and several friends in this connection.

For your information, I am enclosing copies of my recent correspondence with Charlotte Jacobson. I expressed the same to her orally during her recent visit.

To end on a happy note, I am enclosing a newsclipping from yesterday's Jerusalem Post describing the dedication of the Liberty Bell Garden which is really becoming very beautiful. And we will build it. I do hope you will come soon to see for yourself.

With every good wish.

Yours,

Teddy Kollek

TK/lw

Enclosures

cc: Consul General Raanan Sivan

BC: YBY
Ruth Cheshin
Kay Ungar

Reminder letter

מיקי אנשין

ליבידה.

בנדג'ן

הרבה

בולס שלום!

קלט

בברכת

שגרירות ישראל

בושינגטון

בהרבה שנה טובה.

יונה אלון

המחלקה להסברה - מינהלה

ירושלים, ט' באלול תשל"ח
11 בספטמבר 1978

477

אלכבוד
מר ד. שפיצר
"רבעון ירושלים"
מוסד וץ ליר
רח' ז'בוטינסקי
ירושלים

א.נ.,

מינויי רבעון ירושלים לנציגויותנו בארה"ב

מכתב מר א. כרם מ-24.7.78

... רצ"ב מכתב א. כרם המדבר בעד עצמו. נודה לך מאד באם תפעל בהתאם ותעדכננו באמור.

בכבוד רב,

עודד שמיר

העתק:
הסברה/מנהלה, וושינגטון
רפרנטים
תכנים

EMBASSY OF ISRAEL
WASHINGTON, D.C.

שגרירות ישראל
וושינגטון

24.7.78

אל : הסברה/מנהלה, הציר (הסברה) - כאן
מאת: א. כרם -וושינגטון.

הנדון: רבעון ירושלים.

לאור התוכן ההסברתי השמושי הגדל של הרבעון הנ"ל, נבקשכם להזמין מנוי קבוע לכל הנציגויות בארה"ב (פרט לשגרירות שיש לה כבר מנוי).

ההזמנה הינה על חשבון ההסברה -וושינגטון. סכ"ה- $16.00 - למנוי - סכ"ה $128.00.

בתודה

א. כרם

העתק: הסברה/רפרנטים
הסברה/תכנים

אשור קצין המנהלה - כאן .....

(7)

גן הילה

ט"ז סיון תשל"ח
22 יוני 1978
271

לכב' מר טדי קולק

ראש העיריה

י ר ו ש ל י ם

טדי היקר,

היתה לי שיחה עם אולשנסקי, מנהל המדרשיה והמגבית בדבר גן החרות. הוא סבור ששרלוט ג'ייקובסון תתחמק ממתן תשובה לך או לחיים אלישר משום שה- Control Commission אינו יכול לאשר מגבית בלעדית לבוסטון, וכנראה אינו מוכן לאשרה ליתר הערים.

עצתו היא להתרים מספר קטן של אנשים באמצעות ה- I.E.F. שבראשה עומד ברט רבינוביץ - מראשי המגבית המאוחדת. לשם זאת צריך להגיע לשכנעו שהפינה שתיקרא על שם בוסטון (או מטצ'וסטס) יכיל מבנה המיועד לשמוש ילדים בגיל בית-ספר עממי או תיכון. אם דרך זו אפשרית, הרי שהמדרשיה כאן לא תתנגד למבצע.

ב ב ר כ ה,

רענן סיון

העתק: מר חיים אלישר.

רס/דמ

BF.
30/5

ראש העיר
رئيس البلدية
MAYOR OF JERUSALEM

1st May 1978

Mr. Raanan Sivan
Consulate General of Israel
450 Park Square Building
Boston
Massachusetts 02116

Dear Raanan,

Yissakhar left this week for abroad so I am taking the liberty of replying in his stead to your letter of April 18th.

By now you have probably received my letter explaining where the matter presently stands. While I had been singularly unsuccessful with Slater and Olshansky, I do hope that my recent approach to Charlotte Jacobson will bear fruit. Please do let me have your thoughts.

With warm regards and many thanks. And with our approaching 30th birthday, a warm Chag Sameach.

Yours,

Teddy Kollek

P.S. My all-too-frequent apology for writing in English.

cc : Mr. Yissakhar Ben Yaacov

Teddy Kolek

P.S.: My all-too-frequent apology for writing in haste.

עיריית ירושלים
بلدية اورشليم - القدس
Municipality of Jerusalem

CHECK

Mr. Raanan Sivan
Consulate General of Israel
450 Park Square Building
Boston
Massachusetts 02116
USA

AIRMAIL

ישראל
ISRAEL
=8.10
דמי דואר שולמו

B.F.
18/15

May 4, 1978

Mrs. Charlotte Jacobson
Hadassah
50 West 58th Street
New York, NY 10019

Dear Mrs. Jacobson:

I received a letter from Mayor Teddy Kollek with a copy of his letter to you concerning Boston's participation in the Liberty Bell Garden project in Jerusalem.

Several years ago, when the idea was conceived, I was asked to chair the Boston group that was to be responsible for raising money marking Boston contributions to the Liberty Bell Garden. At the time, I was informed by the Combined Jewish Philanthropies of Greater Boston that unless the Jewish Agency Control Committee approved fund raising for this purpose we could not proceed with same. After many attempts to solve the impasse we gave up. I personally contributed and after discussing the matter with Mayor Kollek we decided not to pursue fund raising in Boston under these circumstances.

Teddy Kollek recently spoke to Governor Dukakis who, I understand, is willing to cooperate and lend his support. However, no attempt will be made to do anything until the matter has been cleared through the Control Committee.

Therefore, as chairperson of the Committee on Controls, I would appreciate your advising Consul General Raanan Sivan and myself of your position on the matter at this time. Will you

recommend approval of a one time fund raising to ensure the participation of the City of Boston, along with several other large cities in the United States, in the Liberty Bell Garden of Jerusalem?

Your early reply will be greatly appreciated.

With kind personal regards,

Haim S. Eliachar

HSE/CAL

cc: Consul General Raanan Sivan

Consul General Raanan Sivan
Consulate General of Israel
31 St. James Avenue
Boston, MA 02116

HAIM S. ELIACHAR
1330 BOYLSTON STREET
CHESTNUT HILL, MASSACHUSETTS 02167

FB

ראש העיר
رئيس البلدية
MAYOR OF JERUSALEM

17th April 1978

Consul General Raanan Sivan
Consulate General of Israel
31 St. James's Avenue
Boston
Massachusetts 02116

Dear Raanan,

I know that you are leaving Boston shortly, but I hope you will still manage to help us with something important particularly as you were involved with this from the beginning. You surely remember the attempts we made to have our Boston friends undertake a part of the Liberty Bell Garden in Jerusalem. The enclosed copy of my letter to Charlotte Jacobson is self-explanatory and will give you an idea of the new possibilities in this connection. If as your last act in Boston you could straighten out this matter and set it in the right direction, you would be doing a great mitzvah for your city.

One of those who was most willing to help and with whom I suggest you work is Haim Eliachar. I am enclosing a copy of my letter to him.

With all good wishes for a Chag Sameach and many thanks.

Yours,

Teddy Kollek

cc: Mr. Haim Eliachar
Enclosures

P.S. Please forgive my writing in English.

Mr. R. Sivan

17th April 1978

Mrs. Charlotte Jacobson
Hadassah
50 West 58th Street
New York, New York 10019

Dear Charlotte,

It was good seeing you and I was happy that you were able to participate in some of the activities of the Jerusalem Committee and that you seemed to like the whole concept.

I was also pleased to have the opportunity to talk to you and Isaac Hamlin about the Liberty Bell Garden and Boston. As I told you, Governor Dukakis as well as several individual donors in Boston were prepared to make a one-time effort to raise $100,000 - $200,000 so that a part of the Liberty Bell Garden would be dedicated to Boston. However, this initiative was effectively stopped by Mr. Olshansky basing his actions on the Jewish Agency Control Committee. I appreciate your readiness to resolve this problem so that a one-time effort in this direction could be made.

With all good wishes for a Happy and Kosher Pesach.

Yours,

Teddy Kollek

Mr. F. Wood

17th April 1972

Mrs. Charlotte Dodges
Dodges,
50 East 58th Street,
New York, New York 10019

Dear Charlotte,

It was good seeing you and I was happy that you were able to participate in some of the activities of the Jerusalem Conference and that you seemed to like the whole concept.

I was also pleased to have the opportunity to talk to you and issue Hadyn's out the Liberty Bell Garden and Boston. As I said, Governor Dukakis will be sworn in officially tomorrow. It Boston was prepared to make a one-time effort to raise 100,000 to mark a part of the Liberty Bell Garden would be donated to Boston. However, this initiative was effectively stymied by Mr. Ottenberg having his lawyers in the Jewish Energy Control Council. I apprehend your readiness to receive this problem as this a one-time effort in this direction could be made.

With all good wishes for a happy and healthy Passover.

Yours

Teddy Kollek

17th April 1978

Mr. Haim Eliachar
1330 Boylston Street
Boston
Massachusetts 02167

Dear Haim,

I was in Boston for a few hours recently in connection with a book I wrote, FOR JERUSALEM. My schedule was arranged by my publisher and even a minute to breathe was not included, let alone a chance to call my friends. I do hope that this finds you well.

Since we were last in touch, I have continued working on the possibility of having a Boston area in the Liberty Bell Garden, and while calling on Governon Dukakis, he spontaneously mentioned his willingness to help with such a project, provided the organized Jewish community would not object. I finally managed a step in the right direction. The enclosed copies of my letter to Mrs. Charlotte Jacobson (who is Chairperson of the Jewish Agency Control Committee) and to Consul General Sivan are self-explanatory. I took the liberty of suggesting to Consul General Sivan that he be in touch with you because of your enthusiasm for the project and because I know your efforts would bring this to fruition.

With my warm gratitude - and all good wishes for a Happy Pesach. I look forward to hearing from you.

Yours,

Teddy Kollek

Enclosures

הקונסוליה הכללית של
ישראל בניו־יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK N.Y. 10017

OXFORD 7-5500

20.6.1978

מפ/78/618
111

אל: הנציגויות בארה"ב וקנדה
אבי פזנר, וושנגטון
שמואל מויאל, כאן
עיר ירושלים

מאת: מיכאל פרגאי

הנדון: <u>ועד ירושלים</u>

ר"ב מצא-נא תצלום מכתב חוזר מאת ועד ירושלים שמושבו האחרון נערך בירושלים בחדש שחלף.

גם מצדי אבקש להיות ער לכתבות העתונות, לגזרן ולשלוח אלי. אעיין בהן ואעבירן לישכר בן-יעקב.

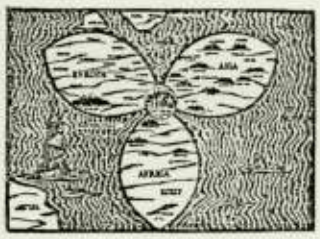
ניתן-נא כולנו יד לכך !

בברכה,

מיכאל פרגאי

לוט: 1

העתק: מר ישכר בן-יעקב, מתאם ועד ירושלים, עיריית ירושלים



ועד ירושלים
THE JERUSALEM COMMITTEE

4 Sivan 5738
June 9 1978

Dear Committee Member:

We still have vivid recollections of our recent meeting in Jerusalem and it is always a pleasure to have an opportunity to communicate with you.

The major purpose of this letter is to enlist your aid. We are in the process of preparing a press clipping brochure which will give expression to the coverage the Jerusalem Committee received in the local and overseas press. While our records of clippings from the local press are complete, we feel that we may be missing a considerable amount of press coverage that appeared in the overseas press.

As you know, communications were submitted not only by the local correspondents and stringers, but we ourselves initiated a number of home-town stories, based on interviews with Committee members, which were sent to 115 newspapers in North and South America and Europe. We assume that if any press reports, communiques, or editorial stories appeared in any of the newspapers of your area, this coverage would surely have been brought to your attention.

We therefore would greatly appreciate if you would be kind enough to send us any press clippings that may have reached you. The original would be best, but photocopies would also do. Please include the name of the newspaper and the date on which the story appeared.

We hope that this request will not be too much of an imposition and we do appreciate your every effort in this respect.

Sincerely yours,

Yissakhar Ben-Yaacov
Coordinator of the Jerusalem Committee

ת.ד. 775 ירושלים 91 000, טלפון 232251—02, שלוחה 210
P.O.B. 775 JERUSALEM 91000, TEL. 02-232251, EXT. 210

A dispatch from Jerusalem

Compiled and edited in Israel by G. Douglas Young, Ph.D., founder and president, Institute of Holy Land Studies, Mt. Zion, Box 1276, Jerusalem. Printed and distributed in the U.S.A. by "Christians for Israel," Texas.

March-April 1978

This fall the Institute of Holy Land Studies begins its 20th year of continuous classes in Jerusalem. We founded the Institute 22 years ago and now I am turning the administration over to another. By this letter we want you to know that exciting things are ahead both for the Institute and for me.

I will continue as head of the Judeo-Christian Studies Department at the Institute and will be developing another ministry entitled BRIDGES FOR PEACE. It will also be Jerusalem-based, with the same firm commitment to the complete integrity of the Bible and support for Israel's inalienable right to this Land.

Looking to the God who promised this Land to His people, Genesis 12:3, 13:15; Zechariah 2:8b; Ezekiel 11:17; Amos 9:14,15, BRIDGES FOR PEACE will

- *interpret the State of Israel to Christian evangelical leaders.*
- *bring evangelical concerns to the attention of appropriate Israeli leaders.*
- *give council to pro-Israel individuals and groups abroad in their desire to actively support the People of the Book everywhere, especially in the Land promised to them by God.*
- *expand the outreach of "A Dispatch from Jerusalem."*
- *help counter anti-Semitism wherever found.*

Banquets to introduce BRIDGES FOR PEACE will be held in May. *See next page!*

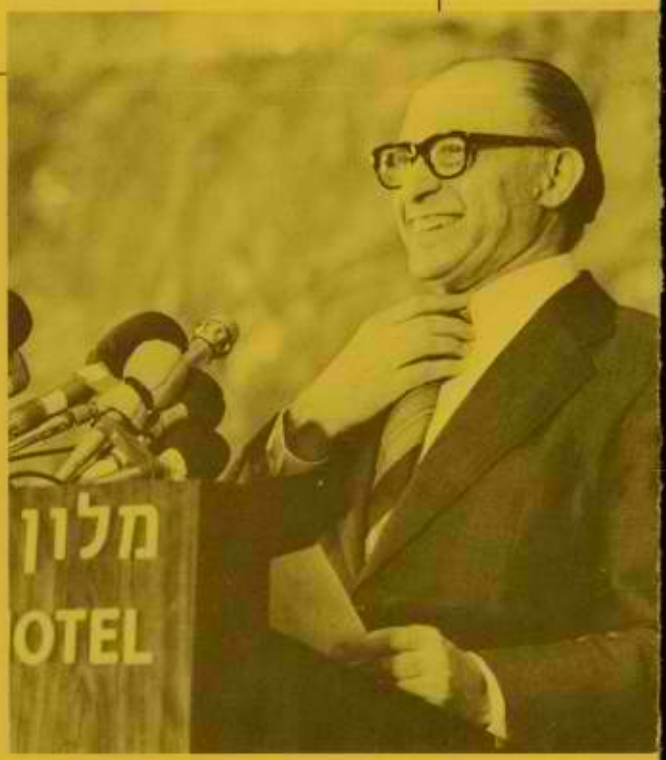
Phone your host. Get a group together! More info coming.

Note new dates!

May 13 Sat Chicago Oakbrook Hyatt House Bev (312) 433-4060
15 Mon St Paul/Mpls Marriott Betty days (612) 421-5281
Ralph eves (612) 881-4767
16 Tue Seattle Airport Hilton Bill & Ann (206) 523-3235
17 Wed San Francisco Fairmont Mary Rose (415) 655-2542
18 Thu Los Angeles Anaheim Grand Hotel (714) 957-8740
22 Mon Denver Regency David & Nancy (303) 457-2113
23 Tue Dallas Dallas Hyatt Regency Mary Lou (817) 461-4136
25 Thu San Antonio Sheraton Rev Sahl days (512) 344-3691
Mary eves (512) 684-6709
26 Fri Houston Shamrock Hilton
30 Tue NYC Amer-Israeli Friendship House (212) 679-4822

Our first official "bridge for peace" is the DISPATCH. Your contributions strengthen its purpose and increase its outreach. For every $5 you send, we can add a name to the subscription list. $100 will add 20 names! Help us get the word out. Christians must not again be found silent. Address your gifts to DISPATCH, Box 456, Highland Park, Illinois 60035.

G Douglas Young



CHRISTIANS TAKE STAND FOR ISRAEL

Evangelical support pleased Begin/Int'l Congress for Peace of J'lem. Prime Minister addressed app 1000. Many were delegates from US/free world. Formed Int'l Christians for Israel to link individuals/churches/groups, and coordinate worldwide Christian commitment related to state/people of Israel. DISPATCH Editor Doug Young was named chairman· Box 1276, Jerusalem, Israel. For info in US write: Israel Carmona, 38 Brookhollow Dr/Santa Ana/CA 92705.

This is beginning of another "bridge for peace." Events are moving quickly!

KEEP ON PRAYING FOR PEACE

Peace has not yet come, nor is it near. Israel's press says that US newsmen impressed by Sadat's "patience/reason." But HE'S NOT been flexible. Still asking..."Withdrawal from all 'Arab' territories occupied since '67." Says Israel can't keep territories taken in war. Does this apply to others? Remember that Jordan took the land by force in 1948. No one objected then. Should Israel return the land from which Arab armies launched war 4 times?

HOW VALID ARE PROMISES?

Egypt/Jordan signed Rhodes peace agreements in 1949. Violated them.
• Egypt has repeatedly used Sinai and Gaza for military/terrorist activity. So in '56 Israel took Sinai & Gaza. Then--under US pressure--returned land. Same story in '67. Is history to be repeated 3rd time? Can we not learn??
• Jordan/promising Jews access to West Wall/forbade their presence in J'lem. Destroyed Jewish Qtr w/ synagogues, desecrated Jewish cemetery on Mt Olives.

NOW J'lem is open, undivided city--free for all to coexist/worship. Sadat & all who visit know it. Yet he asks for "coexistence in open city"!

Can Israel keep on accepting peace promises that don't bring peace? The PLO--supported by hardline neighbors--still committed to destroy Israel. How can Egypt deliver a peace involving states admittedly not wanting peace? How can Israel be certain that after promises are signed, they will be kept?

ANTI-ZIONISM AT BRITISH UNIVERSITIES

In "Jewish Scene," Oct 7, '77, Dr Wigoder reveals serious situation. Anti-Zionism (incl anti-Israel/anti-Jew factions) grows at British colleges. It is wanting student/community support against Zionism/for Arab propaganda. Zionism is the Jewish hope that in a land of their own...they will be free--free from domination by majority, from harassment by organized Christendom. (Through centuries, where Jews were minority, they were dominated/harassed.)

To Jews, Israel is that land. It is their hope. This is "Zionism." The word "Zionism" is not pejorative. Many Christians are Zionists. Why not?

There have been actual clashes on British campuses in recent months. PLO is main issue--stirred up by Arabs & 3rd world students, ultra-leftists. Nat'l Union of Students wants to pass anti-Zionist Pro-Palest'n resolution. Unsuccessful till last yr, it gained momentum, debated in 21 student unions.

Eleven campuses passed resolutions calling for Israel's destruction. Students are broadcasting such phrases as "Israel is hell on earth," & circulating leaflets giving bloody details as to what to do to "Jew-boys." One school has voted to exclude any Zionist (Israeli) efforts on the campus.

Will this year see the passing of more anti-Zionism resolutions...to exclude Jewish people from national student organizations on more campuses??

Evangelical Christian students should speak--stand up & be counted!

Y'QIR JERUSALEM SELECTION

Each yr 12 worthy residents 70+ yrs old rcv HONORED OF J'LEM award. Esther 6:6. This year a man is incl who's not Jewish or yet 70: your editor!

MEDICINE

Over 50 "Sharplan 791" laser beam scalpels are now around the world. The stream of light has tremendous energy, is completely absorbed by water. Human body is 70-90% water. The laser light turns what it touches to vapor. Effects no surrounding tissue/seals off blood vessels. Recent refinements:

- Remote control arm/microscope/elongated arm--no nd sterilizing unit.
- Diameter of light beam is 20 times smaller than earlier models.
- Has single focal point, not several, so it's more precise.
- Can be used for both regular surgery & micro-surgery.

5000+ operations performed: large hard growth removed from baby's shoulder. Italian surgeon took big malignant tumor from left side of patient's brain.

Market mgr said it's difficult to sell. "Surgeons are conservative--deal w/ people's lives--but in 5-8 yrs! We're at start of real revolution."

SADOT--FIRST CIVILIAN SETTLEMENT IN SINAI

18 young Israeli families went 1 1/2 miles into north Sinai in 1971 to be buffer for peace. Began reclaiming desert. Grew vegetables & flowers. Tremendous productivity* with drip method irrigation/glass or plastic cover. A large new processing plant ships out RIPE tomatoes! Many Arabs employed.

Now some people call the settlements obstacles to peace. How ironic.

*Up to 25 tons of tomatoes per 1/4 acre! In pure desert sand yet!!

Institute of Holy Land Studies

CURRENT NEWS DIRECT FROM CHRISTIANS IN ISRAEL

U.S. OFFICE
Box 456, Highland Park, Illinois 60035

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Minneapolis, Minn.
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BOSTON , MA 02116

FOR IMMEDIATE RELEASE!

Vol.3, No.3 March-April 1978

ירושלים

יא' בניסן תשל"ח
18 באפריל 1978

147

אל: מר יששכר בן-יעקב, היועץ המיוחד לראש העיר

מאת: הקונסול הכללי, בוסטון

הנדון: <u>בן פעמון הדרור</u>
סימוכין: מכתבך מה- 6/4

המושל מוכן להטיל על רעיתו את המבצע בתנאי שפעילי המגביות המאוחדות יסכימו. טדי הבטיח להם לדבר עם ראשי הפעילים, כשהיה אורחם, בביתו של פאול סלייטר בבוסטון. לפני שאתחיל להתענין, אנא שאל אותו מה גמר איתם.

בברכה חג שמח

רענן סיון
קונסול כללי

עיריית ירושלים
بلدية اورشليم ـ القدس
MUNICIPALITY OF JERUSALEM

לשכת ראש העיר
ديوان رئيس البلدية
Mayor's Office

ירושלים

כח' באדר השל"ח
6 באפריל 1978

אל : מר ר. סיון, הקונסול הכללי, בוסטון

מאת: היועץ המיוחד לראש העיר

רוני היקר,

הנדון: <u>גן פעמון הדרור</u>

ראה-נא מכתבו של המושל דוקאקיס. המוכל לפני סיום שרותך בבוסטון עוד להניע את המושל ומקורביו לעשות מעשה למען הגן ?

סדי ואני נשמח לשמוע ממך.

בברכה,

יששכר בן-יעקב

רח' יפו 22, ת.ד. 775, ירושלים 91000, טלפון 232251
22 Jaffa Road, P.O.B. 775, Jerusalem 91000, Tel. 232251
شارع يافا ٢٢ ص.ب ٧٧٥ اورشليم ٩١٠٠٠ هاتف ٢٣٢٢٥١

THE COMMONWEALTH OF MASSACHUSETTS
EXECUTIVE DEPARTMENT
STATE HOUSE • BOSTON 02133

MICHAEL S. DUKAKIS
GOVERNOR

March 20, 1978

The Honorable Teddy Kollek
Mayor of Jerusalem
Office of the Mayor
22 Jaffo Street
Jerusalem, Israel

Dear Teddy:

Just a brief note to thank you for the book and to let you know how much I enjoyed seeing you again.

As always, Kitty and I wish you and the citizens of your City the very best.

Sincerely,

Mike Dukakis

Michael S. Dukakis

MSD:sjs

Your book was fascinating - and very enlightening -

I don't know how you fared with Boston's Jewish community. But please let me know how Kitty & I can help you there.

JERUSALEM MONTH SCHEDULE OF EVENTS

The following events are open to the public free of charge.

**Jerusalem Photographic Exhibition prepared by the Israel Museum at Faneuil Hall	March 10th to 30th, 9 to 5 daily
**Guide service available for the photographic exhibit	March 10th to 30th, 9 to 5 daily
**Educational program and babysitting available for children, Quincy Marketplace, Upper Rotunda	March 13th, 20th, 27th, 1 - 6 p.m.
**Films on Jerusalem, Faneuil Hall	March 10th to 30th 11:45 - 2:15 p.m., weekdays 10 - 6 p.m., weekends

SPECIFIC EVENTS

Thursday, March 10th	Opening day, Jerusalem Photographic Exhibition, Faneuil Hall, 9 - 5 p.m.
	Beth Pinchas Chassidic Center demonstrates matzah making, Quincy Market Rotunda, 11 - 2 p.m.
	Udi and David, Israeli guitarists, Quincy Market Rotunda, 11 - 2 p.m.
Friday, March 11th	Irene Pletka makes marzipan for seder decorations, Quincy Market Rotunda, 11 - 2 p.m.
Saturday, March 12th	Theonie Mark, author, Greek Islands Cooking, Channel 2's Greek lady, demonstrates "Loukomades," Greek Easter sweets, Quincy Market Rotunda, 1 p.m.
	Helios, Greek Folk Dancers, Quincy Market Rotunda, 1 p.m.
Sunday, March 13th	Joan Nathan, author, The Flavor of Jerusalem, prepares Jerusalem eggplant salads, Quincy Market Rotunda, 12 - 2 p.m.
	Israeli Folk Dancing with Brandeis Dance Group, Quincy Market Rotunda, 2 - 4 p.m.
	Zamir Chorale sings songs of Jerusalem, Faneuil Hall, 4 p.m.
Monday, March 14th	Denise Schoor, French cooking teacher, prepares salads, Quincy Market Rotunda, 11 - 1 p.m.
	Udi and David, Israeli guitarists, Quincy Market Rotunda, 1 - 3 p.m.
	"Centrality of Jerusalem in Jewish History" with moderator Dr. Abram Sachar, Chancellor of Brandeis University, and Professors Saul Cohen, Clark University and Menashe Har-El of the Hebrew University, Faneuil Hall, 8 p.m.
Tuesday, March 15th	Miriam Sigman, Moroccan cook, prepares falafel, Quincy Market Rotunda, 11 - 2 p.m.
	M.I.T. Symphony Orchestra conducted by Israeli conductor, Dalia Atlas, Faneuil Hall, 8 p.m.
Wednesday, March 16th	Margaret Dimino, North End Union, makes ravioli without a machine, Quincy Market Rotunda, 11 - 2 p.m.

	Udi and David, Israeli guitarists, Quincy Market Rotunda, 1 - 3 p.m.
	Architect Moshe Safdie, creator of 'habitat' talks about "Reconstruction in Jerusalem," sponsored by Boston Society of Architects, Faneuil Hall, 8 p.m.
Saturday, March 19th	Armenian food demonstrations by the women of Saint James Apostolic Church including the art of rolling grape leaves, Quincy Market Rotunda, 11 - 4 p.m.
Sunday, March 20th	Bascha Snyder and Mildred Miller, authors, Kosher Gourmet Cookbook, kosher crepes, Quincy Market Rotunda, 11 - 2 p.m.
	Keren Shemesh Dance Group teaching Israeli dancing, Quincy Market Rotunda, 2 - 4 p.m.
	Interfaith Presentation with Father Marcel DuBois of Jerusalem with music from the New World Gospel Choir and the combined choirs of Temple Shalom, Melrose Highlands Congregational Church and the Interfaith Community Singers of Melrose, Faneuil Hall, 4 p.m.
Monday, March 21st	Michal Mariaschin, Indian-Israeli cook, prepares curry, Quincy Market Rotunda, 11 - 2 p.m.
	Lea Porat, Chairperson, Israel Council of Arts, "Culture in Jerusalem," sponsored by Center for International Visitors, Faneuil Hall, 8 p.m.
	Backgammon lessons, Upper Rotunda, 8 p.m.
Tuesday, March 22nd	Tania Gajicky prepares Ukrainian Easter eggs, Quincy Market Rotunda, 11 - 2 p.m.
	Elie Wiesel, author, Beggar in Jerusalem, sponsored by Boston University, Faneuil Hall, 8 p.m.
Wednesday, March 23rd	Madeleine Kammen, author, When French Women Cook, and director, Modern Gourmet Cooking School, makes French salads preparable in Jerusalem, Quincy Market Rotunda, 12 noon.
	Ada Baum Lipsitz, challah baker, prepares her braided bread, Quincy Market Rotunda, 11 - 2 p.m.
	Jerusalem poetry reading by Miriam Varon at Faneuil Hall, 3 p.m.
	Danny Freedman from Green-Freedman Bakery prepares his famous challah, Quincy Market Rotunda, 4 - 6 p.m.
	Udi and David, Israeli guitarists, Quincy Market Rotunda, 4 - 6 p.m.
	Marlin Levin, Time Correspondent, and Blaine Littell, former NBC News Correspondent in Jerusalem, Faneuil Hall, 8 p.m.
Friday, March 25th	Connie Pollard and Linda Zindler prepare marzipan, Quincy Market Rotunda, 11-2 p.m.

Saturday, March 26th	Nick Vallis, Aegean Fare restaurant, demonstrates the art of fillo dough preparation for Easter sweets, Quincy Market Rotunda, 4 - 6 p.m.
	Faneuil Hall Wine and Spirits Shop and Doe Sullivan Cheese sponsor an Israeli wine and cheese tasting, Quincy Market Rotunda, 7 - 8 p.m.
	Haim Topol, Israeli actor, reads from his biblical TV series, sponsored by Sack Theatre, Faneuil Hall, 8 p.m.
Tuesday, March 29th	Film premiere, "Jerusalem Lives," introduced by documentary film director Charles Guggenheim, sponsored by WGBH, honorary sponsor, Senator Edward M. Kennedy, Faneuil Hall, 8 p.m.

A dispatch from Jerusalem

Compiled and edited in Israel by G. Douglas Young, Ph.D., founder and president, Institute of Holy Land Studies, Mt. Zion, Box 1276, Jerusalem. Printed and distributed in the U.S.A. by "Christians for Israel," Texas.

February 1978

At the moment there is neither a convincing peace nor a fighting war in the Middle East. Either is possible. Pray--work--as never before for the peace of Jerusalem.

The stand for Israel that evangelical Christians are taking now--as a body--is the strongest it has ever been. In the past only individuals of unusual moral caliber have given their all to work for the Jews. Now even the most gentle among us can add strength to our voice.

There need to be many bridges for peace. You can help. To explain some ideas of how we can build them, I want to meet personally with as many of you as is possible. Let's get together for dinner and talk. Dates have been set for April and May.

Invitations will be sent out soon for the following cities. If you don't receive your invitation, contact our Highland Park office (312) 433-4060 for details. You are welcome, and we need to develop some "Hutzpah!" (That's the Israeli's word for "daringness!")

APRIL	21 Fri	Seattle/ Tacoma Olympia	MAY	1 Mon	San Antonio
				2 Tue	Houston
				4 Thu	Altanta
	22 Sat	Portland/Salem		5 Fri	Wash DC/ Baltimore
	24 Mon	San Francisco/ Oakland		6 Sat	Philadelphia
	25 Tue	Los Angeles		9 Tue	New York
	27 Thu	Denver/Colorado Springs		11 Thu	Boston
	28 Fri	Dallas/ Ft Worth		12 Fri	Minneapolis/ St Paul
				13 Sat	Chicago

G Douglas Young

REACTION TO ONGOING PROPHECY

At lecture your editor gave in December, clergymen expressed views:

1. "I cannot agree that the Bible gives Israel any divine right to the land... or with anyone who uses that argument...to justify existence of the State." (What other things does a person who believes that disagree with in Bible?)

2. "Promises in Genesis of land for Abraham's seed (the Jews) were conditional. They broke the conditions, so they've no justifiable claim to the land now. The Church is new Israel." (This requires too much allegorizing of texts.)

3. "Prophecy is pre-written history/promised land was "everlasting possession." Word to the prophets was unmistakably clear: "I will regather you from all lands where you have been scattered and give you the land of your fathers." (The texts are taken at the grammatico-historical-theological face values.)

FULFILLMENT IN THE WIND?

Events seem to be falling into place appropriate to Isaiah prophecy: "In that day there'll be a highway from Egypt to Assyria; the Assyrian will come to Egypt; the Egyptian to Assyria; Egyptians will worship w/ Assyrians. That day Israel will be third with Egypt & Assyria, a blessing in the earth, whom the Lord of hosts has blessed, saying, "Blessed be Egypt my people... and Assyria the work of my hands, and Israel my heritage" (Isaiah 19:23-25).

Is Sadat visit to Israel/Begin visit to Egypt start of fulfillment?

FULFILLMENT IN THE SKY?

"Like birds hovering, so the Lord of hosts will protect Jerusalem; he will protect and deliver it, he will spare and rescue it" (Isaiah 31:5).

British led 1917 campaign to rid Palestine of Turkish 400-year rule. Gen Allenby wanted to take Old City of Jerusalem without destructive battle. Prime Minister Lloyd George gave orders with only the words: "Isaiah 31:5." So Allenby sent force of scores of British planes flying low over Old City. Turks left J'lem next day; Allenby's forces moved in without firing a shot!

GARDEN OF BIBLICAL PLANTS IS EXCITING

Exotic plants of Bible are taking root between Jerusalem & Tel Aviv. Jewish & Christian scholars are intrigued with 400-acre "Garden of Israel." Hyssop, myrtle, balm, ladanum, and many more will be seen in years to come.

Biblical ecologist H Frenkley, formerly of Wash DC, directs garden. Rebuilding terraces. Growing vineyard according to instructions in Isaiah: plant cuttings, spread ground w/ tiny prickly bushes to keep gazelles away. Down the hill are thorns that Isaiah said could overgrow/kill the vineyard.

"Carob seed is from tree that produces pods called St John's Bread; they're smallest biblical weight, origin of our carat,"--Features fr J'lem. "All seeds are near exact weight of jeweler's measure. NY jeweler checked 7. They weighed 7/1000 carats. Each varied from norm--not over 1/1000 carat!"

Tamarisk are like trees Abraham planted around his Beersheeba tent. Leaves are coated with natural salt. The salt absorbs moisture in night air, releases it during heat of day. The ancients had terrific air-conditioning!"

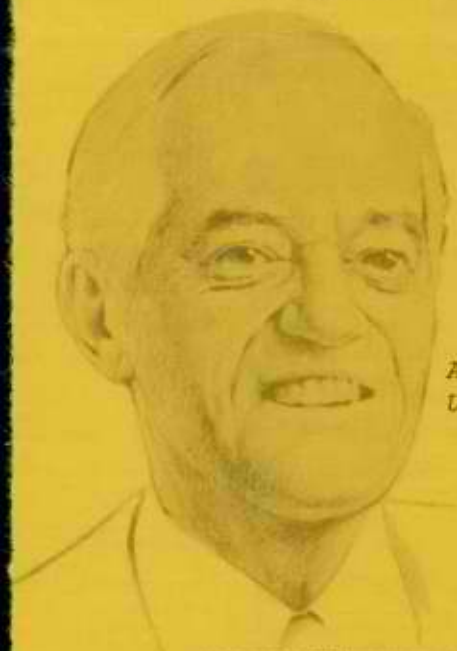
EVERYTHING TO PRESERVE THE "OLD CITY"

Jerusalem Municipality's well into establishing new public utilit's. 30% of homes had no electricity before unification of J'lem in '67. 60% had no running water. Others had running water but 2 or 3 days a week. Very few buildings were connected to the terribly antiquated sewage system. Most conduits were built 100s of years ago by Turks, & some predated those! Little continuous water to flush the drainage canals...They became clogged. Sewage overflowed/seeped beneath bldgs/weakened foundations/bldgs collapsed. Rains caused flooding/speeded bldg deterioration. Imagine horrible stench!! Modern drainage & sewage system will link all residences/businesses.

Israel-funded, Arab-owned East J'lem Electric Co built power stat'n. Is putting in latest underground systems of telephone and television lines. High-rise antennae (in multiple numbers on every rooftop) are being removed. Finished in Armenian Quarter. Begun in Christian Q. Planned for Moslem Q. Many streets are being paved with stone for cleanliness and safety.

Israel has spent $2 million on Old City's safety/beauty renovations. Much more will be spent. Jerusalem's walled city has high priority. J'lem Municipality in '77 alone renovated 50 bldgs in Moslem & Christian Qs. Restored architectural beauty of Goldsmith Mrkt. Next: Damascus Gate plaza. Housing Ministry helped finance 250 E J'lem apts N of City. Soon 900 more. Made funds available to 3000 Arab families to renovate & enlarge structures.

Nothing like above ever happened under the Jordanian administration! Media fail to report "good things" being done by Mayor Kollek & Israel govt. Govt even makes up people's lost business income, cost of temporary housing. Does much directly for City's Arabs. Has any other done so much in 10 years?



A FRIEND IN HIGH PLACES

Hubert H Humphrey, only days before his death, said: "I've absolutely no disagreement with goal of securing trust and friendship of Arab world. I believe it to be imperative. But...we should not forget that Israel, for U.S., cannot be regarded as just another nat'n among nations in Middle East. We must declare without embarrassment, and without apology, that Israel has earned a special relationship with America. Arab world must understand if it desires better relat'ns with U.S., it must accept our good relations with Israel. No Admin should ever mislead any Arab leader to believe otherwise."!

Oct'77 he said: "How can we expect Israel to announce prior to negotiations she is willing to give up large areas of territory to move to militarily more vulnerable posit'n, if other side, instead of committing itself to peace, merely suggests it might consider moving to what is...a state of non-belligerence? ...Israel has every right to believe until shown otherwise what Arabs are offering is non-belligerence signifying merely that they will not be fighting them today, but are leaving their options open for tomorrow."

RECLAIMING THE LAND OF ISRAEL

Fertility now being restored to the once treeless, parched earth of Israel. 1948: the trees numbered a little over 4½ million. Today over 130 million trees. Help reclaim the land! Plant trees in friend's/loved one's memory/honor. For info: CHRISTIANS FOR ISRAEL Box 1-C San Antonio TX 78217

30th ANNIVERSARY--MAY 14, 1948 to MAY 14, 1978

Jewish communities all over U.S. will celebrate Israel's statehood. Planned: assemblies/performances/musical recitals/dance programs/exhibits!! Invitations to go out to local churches. Opportunity for Christian presence. Don't hesitate. Join in celebrations to show your friendship toward Israel!

ISRAELI NURSES CHOSE GAZA

10 Israeli nurses have turned attention to preventive med in Gaza. 3 of them work in 12 public health clinics that were built by Israeli govt. Medical standards now compare to those in Israel. Many important increases: hosptl beds--894 ot 1334. Arab doctors--97 to 159. Arab nurses--241 to 371. Dysentery/typhoid/cholera, serious problems 5 years ago, are under control. Due to massive innoculation campaign begun in '67. (Much Israeli teaching.)

Nurse Rachel Cohen is advisor to Gaza's Al Sharya mother/child ctr. Takes minibus daily from Tel Aviv to refugee-filled town south of Ashkelon. She used to visit Arab homes to check progress of sick children. Loved it. "To talk to mother over cup coffee helped more than all lectures in world!" She added, "But mothers come to clinic & not afraid to ask advice anymore." They ask re illnesses/feeding babies/knitting/cooking/better grooming, too. (Most nurses in Moslem cultures are men, so women look for Israeli nurses!)

Work is being transferred to the Gazans when they're trained/ready. This is one Israeli effort, among many, that will hopefully lead to peace.

As early as '72 Israel provided mobile health clinics for Arabs in the Manbetah desert regions! A new thing for Sinai Bedouins.

FOR IMMEDIATE RELEASE!

Institute of Holy Land Studies

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Richard Cohen, Director
Public Relations Department

For Immediate Release

BORG-WARNER APOLOGIZES TO CUSTOMERS
AND AJCONGRESS FOR SENDING CALENDAR
PLACING CITY OF JERUSALEM IN JORDAN

Responding to a complaint by the American Jewish Congress, the Borg-Warner Corporation has apologized for distributing a 1978 calendar that placed the Old City of Jerusalem in Jordan and credited an Arab sultan with building the "Wailing Wall" in 1542.

A letter to customers from Richard Metallo, District Manager of Borg Warner's York Division, which distributed the calendar, said:

"The purpose of this letter is to apologize for the error on this York calendar, which included a picture of old Jerusalem with an incorrect caption stating that the old section of Jerusalem was part of western Jordan, and further, that the wall that rings the old city was referred to as the 'Wailing Wall.'

"Jerusalem is, in fact, the capital of the state of Israel. The 'Wailing Wall,' which is inside the city, was built by King Herod between the years 37 and 4 B.C., rather than by Suleiman the Magnificent, Sultan of Turkey, as stated.

"...The mistake of the incorrect caption stems from a lack of awareness or carelessness of the calendar printer and our lack of proofreading the copy. This particular error was not detected through printers, binders, etc., until it reached our customers.

"To any of our customers who may have been offended, please accept our apology."

Phil Baum, director of the Commission on International Affairs of the American Jewish Congress, expressed "gratitude and appreciation to Borg-Warner for its prompt and forthcoming response to our complaint." The Congress had originally written to Mr. Metallo pointing out the errors in the caption and setting forth the facts.

In a letter to Mr. Baum, in which a copy of the apology to customers was enclosed, Mr. Metallo said: "This entire matter is a source of great embarrassment to me and to our company. I hope you will convey our deep regret to your associates, and accept our assurance that no similar mistake will occur again."

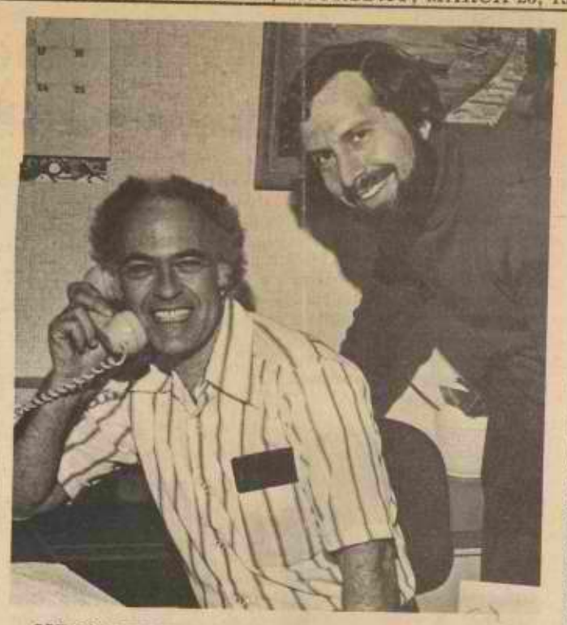
The American Jewish Congress had charged the company with a "startling distortion of political fact and rewriting of modern and Biblical history." Mr. Baum called the calendar a "gratuitous affront to the State of Israel and indeed to all Jewish shareholders and customers of the Borg-Warner Corporation."

The calendars, which contain recipes and scenes from various countries around the world, were sent to clients of Borg-Warner's York Division as a token of the holiday season.

X X X

NEWS FROM CJP AND ITS AGENCIES

WAYLAND COMMUNITY MEETING — Residents of Wayland and Sudbury heard Col. Baruch Levy, former Special Advisor to Israeli Prime Ministers Golda Meir and Yitzhak Rabin discuss social problems of Israel, as well as current issues in the Middle East. Left to right are: Jesse Colman, chairman of Community Gifts, CJP-West; L. Thomas Linden, chairman, Wayland Board of Selectmen; Dr. Kurt Linden, chairman, Wayland Community Gifts; Col. Levy and Leonard J. Hausman, chairman, CJP-West. More than 80 persons attended the event.



QUINCY TELETHON — Dr. Alan Morse and Dr. Morton Sills, co-chairmen of the 1978 Quincy campaign of the Combined Jewish Philanthropies of Greater Boston and Israel Emergency Fund led a recent telethon in Quincy on behalf of the CJP campaign.

GEARING UP FOR WOMEN'S DIVISION PHONE-O-GIFT are the co-chairwomen of the 1978 CJP Women's Division Phone-o-Gift campaign. Left to right are Rachel Popkin of Brookline Anita Bender of Newton, and Barbara Lebowitz of Brookline. Telephone sessions will take place at the Ulin-Leventhal House, 30 Wallingford Rd., Brighton. Phoning sessions will be Mar. 29 through Apr. 6. For details or reserve a phone, call the Women's Division at 542-8080.

Biblical Lecture On March 27

"The Language of Late Biblical Literature," the first of a two-part lecture in Hebrew, will be presented by Dr. Moshe Bar Asher at Hebrew College, 43 Hawes St., Brookline on Monday, March 27, at 8 p.m.

The second part of the lecture, which is offered in cooperation with the New England Association of Hebrew Culture, will be presented on April 17 at Hebrew College.

Holocaust Hero Is Lecture Topic At Hebrew College

DR. SHIMON FROST

Dr. Shimon Frost, director of the National Curriculum Research Institute of the American Association for Jewish Education, will present a lecture in memory of Janusz Korczak at Hebrew College, 43 Hawes St., Brookline, on Wednesday, March 29 at 8 p.m.

The lecture marks the 100th anniversary of the birth of Korczak, a prominent educator who led the children of his Jewish orphanage in the Warsaw Ghetto on their last and short journey to the gas chambers of Treblinka. Korczak did so despite offers to release him by the Germans.

Though largely unknown to the English speaking world, Janusz Korczak is well-known in Israel and Poland. Several schools in Israel bear his name. The Polish city of Szcecin erected a monument to King Matty I, one of Korczak's imaginary children's heroes, and the year 1978 will be observed as Korczak Year throughout the world in recognition of his unusual life and heroic death.

Dr. Shimon Frost, a native of Poland, was educated at the Sorbonne, Jewish Theological Seminary and Columbia University. He is a reknown educator who has written numerous articles, including "Jamusz Korczak: His Life and Work" which appeared in "Jewish Education."

LEADERSHIP CONFERENCE sponsored by the Women's Division of the Combined Jewish Philanthropies of Greater Boston attracted more than 130 Boston area women to Hebrew College in Brookline last week. The joint venture by Jewish women organizations from throughout the area was designed to help participants to recognize and develop their full potentials as women and as leaders in the community. Left to right are: (seated) Rae Ginsburg, president of the CJP Women's Division; Avis Jacobson of Pioneer Women, member of the Conference Committee; Connie Gilson, vice president of the Women's Division and Conference liaison; (standing) Fran Lerman, hospitality chairman; Manheim Shapiro, sociologist and guest speaker and Nancy Olshansky, immediate past president of the Boston section of the National Council of Jewish Women and chairman of the day.

RANDOLPH CJP Education Evening held recently at Temple Beth Am focused on the recent PLO terrorist raid and implications on the Middle East peace negotiations. (Left to right are): Martin Packer, president of Temple Beth Am; Rabbi Bernard Spielman of Temple Beth Am; Paul Saperstein, chairman of the 1978 Randolph campaign of Combined Jewish Philanthropies of Greater Boston and Israel Emergency Fund; B. Burton Schneider of Randolph, associate chairman of the Metropolitan Division; B. Z. Sobel of Haifa, Israel, guest speaker; and Milton B. Popkin, chairman of Metropolitan Division. Nearly 100 Randolph residents attended the education evening.

Children's Art Study of Jerusalem To Be on Exhibit at Boston City Hall

PLANNING ART SHOW are, left to right: Sherman Starr, chairman of the Greater Boston Committee for the Celebration of Israel's 30th Anniversary; Raanan Sivan, The Consul General of Israel in Boston and Honorary Chairman of the Celebration; Boston's Mayor Kevin White and Jerusalem's Mayor Teddy Kollek.

Fifty of the best paintings on Jerusalem submitted by over 200,000 children from 43 countries around the world will be shown at Boston City Hall. On a recent visit to the city, Jerusalem's Mayor Teddy Kollek thanked Mayor Kevin White for hosting this special exhibit.

Kollek, in the United States to promote his book, "For Jerusalem," an autobiography just published by Random House, took the opportunity to personally express his city's appreciation to Mayor White for Boston's special tribute to Jerusalem on the 10th anniversary of the city's reunification. Last year Mayor White had declared March as "Jerusalem Month" in Boston.

The City Hall exhibit will honor Israel's 30th birthday as part of a week of Anniversary festivities in the Greater Boston area. A wine and cheese reception will mark the opening of the exhibit of children's art on Monday, May 8, 5:30 to 7:30. Co-sponsored by the Mayor's Office of Cultural Affairs and the Greater Boston Committee for the Celebration of Israel's 30th Anniversary, the paintings will be on display to the public for the entire week.

Sherman Starr, chairman of the Greater Boston Celebration on May 7-14, told Mr. Kollek that "these imaginative paintings will certainly be a major attraction of the Anniversary festivities."

The paintings are a collection of some of the prize-winning entries submitted to the First International Children's Painting Competition on Jerusalem sponsored there last year.

In describing this colorful exhibit, Dorothy Pearlstein, chairperson for the Celebration's Cultural Arts Committee, said that "although most of the paintings came from children living in North America and Europe, more than ten thousand entries came from Asian countries, several hundred from Latin America and another hundred from Swaziland." Most of the participants had never been to Jerusalem and at least two thirds of all the works were done by non-Jews." This reflects the universal appeal of Jerusalem as the Eternal City," she added.

The ambitious community-wide salute to Israel is being sponsored by the Associated Jewish Community Centers of Greater Boston and the Jewish Community Council of Metropolitan Boston in cooperation with the Combined Jewish Philanthropies of Greater Boston and the American Zionist Federation, New England Region. More than 70 Boston area Jewish organizations, synagogues and schools have joined together in planning a whole week of programs, activities and entertainment.

On Sunday, May 7, a CJP Walkathon, "A Walk Through Time," will kick off the Celebration week. A Gala Ball at the Park Plaza Hotel will mark Yom Ha'atzmaut on Thursday evening, May 11.

At the close of the week, Sunday, May 14, thousands of people are expected to visit the Larz Anderson Park in Brookline. The entire park will be transformed into a "mini-Israel" for a day of family activities.

Classes to Start At Hebrew College

Adult Education classes begin Monday, Mar. 27, at Hebrew College, 43 Hawes St., Brookline.

Four classes: "The Changing Face of Jewish Civilization: Hebrew Short Stories in Translation" (7-8:30 p.m.); "Social Frontiers in Contemporary Israel: (7-8:30 p.m.); "Biblical Heroes As Seen by Midrash" (8:30-10 p.m.) and "The Modern Jewish Community in its Formative Stages" (8:30-10 p.m.) will comprise this semester's course.

Classes will meet on Monday evenings from March 27 through May 22 with the exception of April 3 and 24. Registration is $6 per course.

CJP Appoints Phone-O-Gift Chairwomen

Three women long active in civic and communal affairs, have been appointed co-chairmen of the Women's Division Mar. 29 to Apr. 6 Phone-O-Gift campaign on behalf of the 1978 campaign of the Combined Jewish Philanthropies of Greater Boston and the Israel Emergency Fund. The Women's Division Phone-O-Gifts campaign is in conjunction with the "CJP Calling" telethon being held at CJP headquarters Mar. 27 to Apr. 27.

The announcement was made this week by Women's Division campaign chairman Carol Stone. The co-chairman are Rachel Popkin and Barbara Lebowitz of Brookline and Anita Bender of Newton Centre.

According to Stone, "We are urging women to contact us as soon as possible to reserve telephones for as many sessions as they can between March 29 and April 6. Here is a gratifying way in which to make a tangible contribution to help strengthen the Jewish community locally and in Israel. We hope to have some 300 volunteers during our week-long effort."

Anita Bender, a graduate of Wellesley College and Boston University, is secretary of the Women's Division. She is a trustee of Temple Israel in Boston, a director of the Bureau of Jewish Education of Boston, and a member of the board of the Boston Wellesley College Club.

Rachel Popkin, a graduate of the University of Maine, is a member of the nominating committee of the CJP Women's Division, and has led various educational programs for the group. She is a member of the Soviet Jewry Committee of the Jewish Community Council, a member of the board of the Metropolitan Hillel Council and of Jewish Community Housing for the Elderly. Mrs. Popkin is a vice president of the Kehillath Israel Sisterhood, the Maimonides School Women's Auxiliary, and of the Greater Boston Council of American Mizrachi Women.

Barbara Lebowitz, a Phi Beta Kappa graduate of Barnard College, is a past president of the Sisterhood of Temple Young Israel of Plainview, New York.

The telephone sessions will be held at the Ulin-Leventhal House, 30 Wallingford Rd., Brighton. The sessions will be Mondays through Thursdays as follows: 9-12 a.m., 4-6 p.m. and 7-9 p.m. (morning sessions on Fridays only).

To reserve a phone, women are asked to contact the Women's Division at 542-8080.

Jerusalem On Film Mar. 25

"I Was Born In Jerusalem" featuring popular Israeli singer and actor Yehoram Gaon will be the third in the "Spotlight Israel" film series presented by Hebrew College, 43 Hawes St., Brookline. The film will be shown Saturday, March 25, at 8 p.m.

The movie presents Gaon's view of Jerusalem, the city of his birth and points out its history, personalities and oddities.

Registration is $1.50.

Chelsea Welfare Office Commends JF&CS

The Homemaker Services of the Jewish Family and Children's Service received official recognition for its effort during the February blizzard when three officials of the Chelsea Welfare Office sent a letter to Mrs. Selma Cohen, director of Homemaker Services for the JF & CS.

"We are writing to commend your homemakers for the excellent service they provided to our clients and others in Chelse, Revere and Winthrop during the blizzar. of February 1978. We are aware that they reported for work during this extreme weather and performed far beyond their regular duties. Many did errands for anyone they found in need of food or medicine. None seemed interested in payment or even personal recognition. They simply responded to this emergency as the concerned and capable people we have always found them to be.

Professionals too often take credit for the success of social service programs. Your homemakers have again demonstrated that they are primarily responsible for the help our clients receive. They have proven by their actions that they are truly social service professionals.

Please extend our thanks to all of your employees who helped during this emergency. We are sure many others responded in other communities and also deserve thanks."

The letter was signed by Cornelius Darcy, director of the Chelsea office; Jordan Ratner, Head Social Work Supervisor and Judith Avery, Supervisor of Social Services.

Woman's Health BI Topic Apr. 3

Dr. Max Borten, director of Beth Israel's fertility control unit, will lead the third session in a series of public discussions on "Woman's Health" on Monday, Apr. 3.

The discussion, held at 7 to 9 p.m. in Beth Israel's Kirstein Hall living room, will focus on the possible, probable, and definite signs of pregnancy. According to Dr. Borten, new techniques for detecting pregnancy early have an impact on better health care for women and allow for better prenatal care in the most important developmental stages of the fetus — the first three months.

Temple Israel To Mark 40th

Temple Israel of Sharon will celebrate its 40th anniversary on Saturday, April 1, at 8:30 p.m., with a dinner-dance in the Berger Hall. Mickey Kogos is chairman.

For information call the Temple office.

Revere BB Plans Sale

Beatrice Josephs and Reina Saval, co-chairmen, announce a Flea Market sponsored by the Revere B'nai B'rith Women, to be held on Sunday, April 2, 9 a.m., to 5 p.m., at the Veterans of Foreign Wars Building, 212 Shirley Ave., Revere.

CHASSIDIC INSIGHTS

ENVIRONMENTALISTS

This article is based on remarks of the Bostoner Rebbe, Grand Rabbi Levi I. Horowitz, at the third meal of Shabbos, Parshas Vayakel, 5738.

As environmentalists pursue the issue of living within better surroundings, it is most important for us as Jews to know the problems facing us in our own environment. We must recognize that just as other pollutants spoil our physical world, there are pollutants that contaminate our spiritual environment. This is the message derived from this week's portion by the Bostoner Rebbe.

"And the men and the women came, all who were kind-hearted . . . presented (the different objects) . . . as an offering of gold to G-d." (35:22) Rebbe Yehudah, the son of Pazi, on behalf of the Talmudic Rebbe, says "Let us be frank and not be afraid to tell it as it is. When it came to donations for a good cause, it was the kind-hearted. However, when it came to the contributions for something unworthy, such as the golden calf, it states 'The entire community removed their golden rings.' etc. For the good cause, it was only the special group that was ready to give. For the unjust cause, the 'entire community' was there."

If we wish to analyze the actions of people, just as the Rebbe does, we can find a very reasonable psychological explanation for the actions of the Jewish community in the desert.

The mood of the moment was to locate a god that would replace the image of Moses. This was a form of mass hysteria. Great pressure had built up within the community. People just followed each other, not because of any preconceived notion of where they were going, but just because everyone else was running. This is a phenomenon that can be found today wherever one goes. An example is the New York subway system during rush hour; people push because "everyone else does." "The entire community removed their golden rings" etc. is a similar almost impulsive act. The and we "remove our gold," which may be translated as our heritage, the pride in our past, appreciation of our roots, in response to the environment, a call for locating new gods, new idols, without a forethought.

It is only the well motivated who reckon with the correct behavior. They understand that steps taken now seriously affect the future — notwithstanding how the present social environment regards their actions. It is these intelligent people who respond to the building of the Tabernacle, a House of G-d.

This may also be the reason why, when ". . . they spoke to Moses, saying, 'The people bring much more than enough for the work . . .', Moses commanded them not to bring any more and "they stopped their presentation." Commentaries ask "What harm does it do to go beyond your goal?" It would be a most unusual today for a campaign for funds to be called to a halt because "We have enough."

However, to Moses, such a call was a test of why and how the donations for the building of the House of G-d were given. "And they stopped their presentation" — the fact that these same people who were enthusiastic could put a stop to what they were doing proved that they were in control of their emotions; that it was not mass hysteria that governed their giving, but rather a special understanding which can be controlled because of the individual's role in the decision - making. It was not the society which decided the issues for them.

A similar concept can be found at the beginning of this week's portion. "Six days **shall work be done**, but on the seventh day shall be **to you** a holy day . . ." The wording is "work shall be done." The mundane daily activities of the work-week need no special effort. You almost automatically get up in the morning, get into a car or public transportation and go to work. There is no special kindness of heart, no unusual effort in the six days' activities. What we do is mostly a routine effort. "It shall be done." And it will be done because the environment within which we live demands it. The suport of family will force us to continue our routine. It is different however with the seventh day, with the spiritual expression of life. There the passage reads ". . . on the seventh day shall be to you a holy day . . ." You are the one. It is your understanding that counts! We must work to develop a sense of holiness that permeates our actions and the days of our lives.

Chassidic philosophy always emphasizes the role of the individual in the decision - making process to be a non - conformist because of our understanding and our sensitivities is a virtue that belongs to the few. It is these few who eventually will build the House of G-d and guarantee the community of Israel.

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Hand-made matzo baking demonstration. Sunday, April 9, 1-3 p.m., New England Chassidic Center, Sharzer Hall, 1710 Beacon Street, Brookline. Groups should make reservations by calling 566-9182.

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Pesach Cookbook ($5.65) and "From The Rebbe's Table", a new Shabbos and Yontif songbook ($2.50), available. Send check to New England Chassidic Center, 1710 Beacon Street, Brookline.

Birkenau-Auschwitz Survivor To Speak In Boston Apr. 3

On Monday, April 3, at 8 p.m., Sigmund Strochlitz, survivor of Birkenau - Auschwitz concentration camp, now a New London businessman, will give a lecture at Zionist House in Boston on "A Journey into the Past."

Sigmund Strochlitz was born in Bendzin, Poland in 1917, attended local schools and graduated from the only Hebrew high school in the area in 1936. He attended the University of Cracow business school intil the outbreak of war in 1939.

He was imprisoned in Auschwitz in 1943 and was liberated from Bergen - Belson in April 1945. Strochlitz stayed in West Germany for five years and arrived in the U.S. in January, 1951.

After being involved in the export business for three years, Strochlitz became a Ford dealer in 1953. He moved to New London in 1956, where he is now president of Whaling City Ford and Seaport Ford.

He has served for many years as chairman of the United Jewish Appeal and chairman of the Israel Bond Drive. He now finds himself putting most of his time into work for Haifa University, serving as vice president of the Friends of Haifa University in the U.S. and a member of the board of governors of that university in Israel.

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Correction

Last week's Advocate ran a story entitled "Avital Shcharansky on Local Tour Asks Jews To Support Husband," by David Cantor. The writer's correct name is Daniel Cantor.

GOVERNOR SPEAKS — Jerome Daniel Goodman, program chairman, announced that Governor Michael S. Dukakis will address a joint dinner meeting of Temple Israel Brotherhood and Sisterhood at Temple Israel on Wednesday evening, Mar. 29 at 8:30 p.m., at the Social Hall of Temple Israel, Longwood Avenue, Plymouth St., Boston. Robert Abrams is president of the Brotherhood and Naomi Hambro is president of the Sisterhood.

TO SPEAK — Dr. David Segal, chairman of the Hebrew Literature Department of the Hebrew College will deliver the Florence Nelson Chair Lecture on Tuesday, Mar. 28 at 9 p.m., at Temple Emeth, Chestnut Hill. The Chair was established by the Temple Emeth Congregation in memory of Florence Nelson, wife of Zev Nelson, Rabbi Emeritus, and benefits the Religious School students. Dr. Segal will speak on "Jewish Storytellers of the Modern Era." This lecture is also the opening session of the Spring Session of the Combined Adult Education Program of the Chestnut Hill and Newton Area Temples.

Bnai Moshe Women Meet

Temple Bnai Moshe Sisterhood of Brighton, announces its annual Spring Luncheon will be held Monday, May 8, at noon, in the Rabbi Joseph S. Shubow Auditorium at the Temple.

The luncheon chairperson is Mrs. Max Kantor; reservations chairperson is Mrs. Jacob B. Zuckernik; and the Ad - Book Chairperson is Mrs. Harry Huberman. Further plans will be announced in the coming weeks by Mrs. Milton Driben, president of the Sisterhood.

In Boston

Community Commemorates PLO Victims With Memorial Service

The Boston Jewish community marked the PLO murder of 37 Israelis with a community - wide Memorial Service, sponsored by the Jewish Community Council of Metropolitan Boston and the Associated Synagogues of Massachusetts. The memorial service was held on Mar. 13, in the Associated Synagogues Chapel.

ISRAELI JOURNALIST and television producer Israel Amitai will speak at a reception inaugurating the New Bedford Israel Bond campaign, it was announced by Matthew Tatelbaum, chairman of Southeastern Massachusetts for State of Israel Bonds. The event will take place at 8 p.m., on Thursday, Mar. 30, at the home of Mr. and Mrs. Charles Elias, 186 Ryan St., New Bedford.

Leo Dunn, JCC president, opened the service, stating that "more than 30 innocent men, women and children were brutally murdered last week for no other reason than that they were Jews."

He pointed out that after World War II, there were some who faulted European Jews for going to their death like sheep to slaughter, and that now there are some who criticize Jews for over reacting.

"Both charges are vile and untrue," he said. "Jews will not commit suicide nor allow themselves to be murdered. We will not be silent. Israel has shown every anti - Semite and the world that never again will Jews be bullied, intimidated or murdered."

Yossi Gottlieb, representing the American Zionist Youth Foundation, read a message from Ecclesiastes.

Collette Avital, Consul, State of Israel in Boston, spoke of the tragedy and of Israel's hope for peace.

Rabbi Arnold Fine, of the Associated Synagogues, expressed the thought that "this tragedy demonstrates that people are merely pawns in an immoral game. The death of innocent Israelis diminishes each of us. We must all respond, Jews and non - Jews, as members of an extended family. Our words are scant comfort to those whose children, brothers and sisters were murdered. We can only join them in their bereavement taking our place at the side of the Almighty, who, according to the Midrash, also mourns the loss of those who die prematurely."

Mr. Dunn also read a statement from Leo Issa, executive director of the Lebanese Humanitarian and Benevolent Society of America.

"We wish to express our profound remorse at the murderous PLO attack on innocent Israeli civilians," the note read.

"As American Christian Maronites who have family and friends in Lebanon, we know full well how murderous a group the PLO is. They have been responsible for the slaughter of tens of thousands of our people."

"We join with the Jewish community here and in Israel in welcoming the supporting Israeli peace troops in our ancestral land — and fervently pray that the PLO reign of terror and destruction will be quickly ended and that peace will be established with safety and security for all people.

Rabbi David Halbfinger, Rabbinic administrator of the Associated Synagogues read from the psalms. The El Mole Rachamim was sung by Cantor David Myers of Temple Emanuel in Newton. The service concluded with the entire congregation joined in the reading of the Kaddish, the traditional prayer for mourners.

Synagogue Youth Purim Carnival

The Brockton Chapters of National Conference of Synagogue Youth and Jr. N.C.S.Y. of Cong. Agudas Achim, 144 Belmont Ave., Brockton, are sponsoring a Purim Carnival on Sunday, Mar. 26, 11:30 a.m. - 3 p.m. at the synagogue social hall.

General Chairman for this project are NCSY president, Scott Worobey and Jr. NCSY president, Adina Weiss. The Co-chairmen of Game Booths are Scott Rudenstein and Russell Greenblatt. Wendy Shore and Jeffrey Harpel are in charge of Prizes. Decorations, Posters and Flyers are being created by Ariella Weiss, Judy Weiss, Beth Richman and Merle Solomon.

Highlight of the afternoon will be the judging of an art contest on the Purim Theme. Students of the Samuel Fish Hebrew School are eligible.