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שם תיק: יחסי הנוצרים ליהדות, לירושלים

7050/5-חצ

מזהה פנימי

מזהה פריט: 00021v6

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תאריך הדפסה 27/09/2016

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13/א בנובמבר 1974
מפ/74/65

אל: מנהל מצפ"א

מאת: מיכאל פרגאי, ניו יורק

הנדון: "שדר לערפאת" - מודעה גדולה בניו יורק טיימס. 13 דנא, בחתימת
14 אישים נוצרים: מ"ב

המודעה הנ"ל הוכנה משך ימים ספורים ומועד פירסומה נקבע ליום הופעה
ערפאת באו"ם, היינו: היום.

הרי הערות - הסבר אחדות:

1. העבודה השחורה, המימון והמלאכה כולה בוצעו ע"י הועד היהודי
האמריקני, הלכה למעשה: מארק טננבאום.
2. האישים שהתמו עשו כך בשמם הם, להבדיל משם המוסדות שהם קשורים
בהם.
3. רוב החותמים היו בארץ, ומוכרים לנו יפה ולהם זיקה-אהדה ממושכת
כלפינו.
4. שניים מהם, - דר' אולסון והגב' רוז חירינג, - הופיעו בנאומים
תקיפים בעצרת החמונית לפני האו"ם ביום 4 דנא (ראה מכתבי בנדון
מס. 74/29 מיום 6 דנא)
5. אחרון החתומים, דר' ויילר, הוא איש חדש וזה עתה החל לכהן כראש
לשכת הקשר במועצת הכנסיות הארצית לעם היהודי.
6. נעשית כעת פעולה לחזור על פירסום מודעה זו בשורה של עיתונים
גדולים, כגון בבוסטון, פילדלפיה, שיקגו וכו'.

עד כאן.

אין, כמובן, להתעלם מכך כי זו מודעה של אישים, לא של מוסדות,
ובודאי לא של הממסד הנוצרי. עד שתהיה כאן התבטאות מעין זו מטעם
המימסד הנוצרי עוד רחוקה מאד הדרך.

עם זאת, הרי נראה כי זו מודעה טובה וקולעת; היא באה בעתה והיא
חשאייר משקע. עיקר ערכה: זעקה המצפון הנוצרי, בריש גלי וברגע נוקב.

בברכה,

מיכאל פרגאי

- העתיק: 1. הקונסול הכללי, כאן
2. השגרירות, ואשינגטון
3. מר א. לוריא

李 明 著

N.Y. Times

A MESSAGE TO YASIR ARAFAT

from Members of the Christian Community*

We want you to know why we and other Americans of the Christian faith, while recognizing the legitimate aspirations of the Palestinian people, strongly oppose the invitation extended to you by the General Assembly of the United Nations:

BECAUSE in an organization of sovereign nations you speak only for a group publicly committed to the murder of innocents and to atrocities that endanger the entire civilized world.

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BECAUSE the P.L.O.'s continuing tactics of terror and violence on an international scale make a mockery of the principles and ideals for which the UN stands.

BECAUSE your organization, the P.L.O., is not only a menace to Israel—a UN member nation which you have pledged to destroy in one manner or another—it is a menace to all humanity.

BECAUSE your organization is shattering the hopes for peace nurtured by peoples and nations around the globe—including millions of peace-loving Arabs and Palestinians, for whom you do not speak.

BECAUSE we are anguished by the possibility that an organization dedicated to world peace may, by its invitation to you and your organization, undermine its capacity to secure peace, and may in fact be propelling mankind closer to a catastrophic war.

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Department of Religious Education
New York University, New York, N.Y.

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President, International Council of Christians and Jews
New York, N.Y.

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SISTER MARY LUKE TOBIN, S.L.
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Nerinx, Kentucky

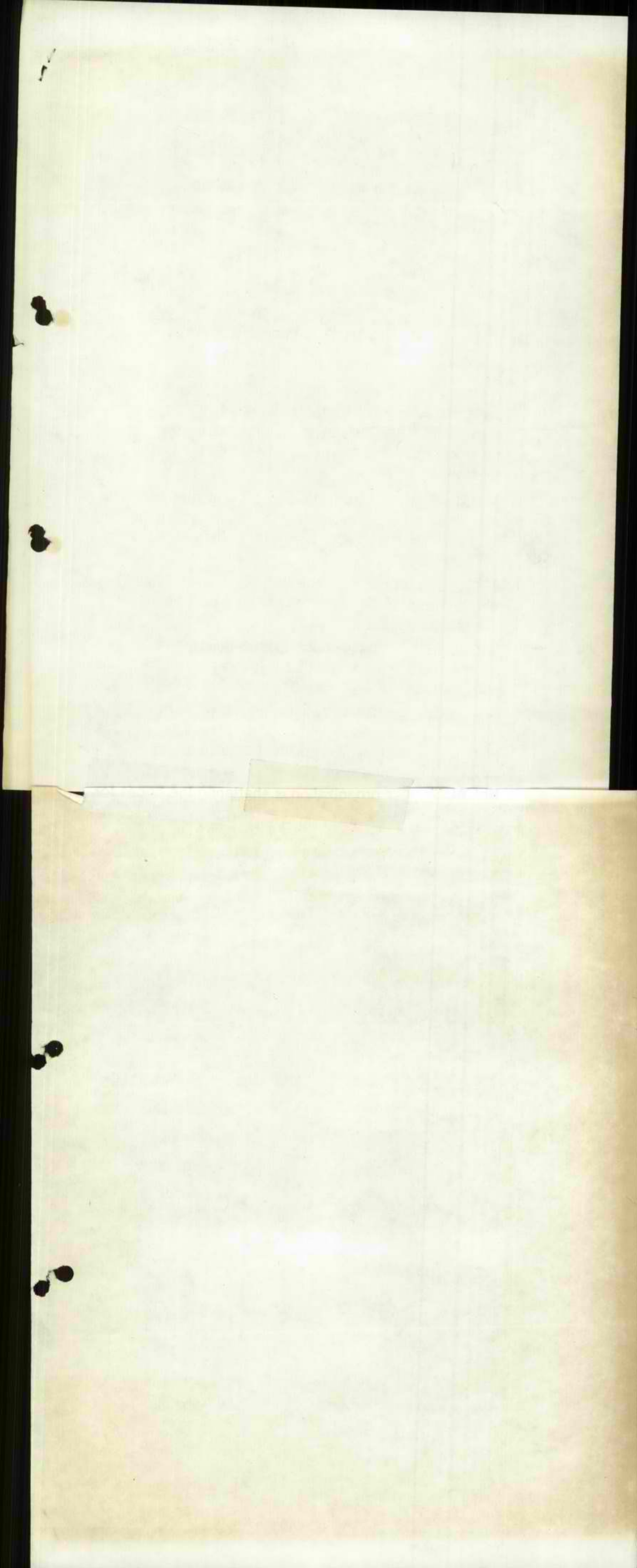
PROFESSOR JOHN T. TOWNSEND
The Episcopal Divinity School
Cambridge, Massachusetts

SISTER ANN PATRICK WARE, S.L.
Associate Director of the Commission on Faith and Order
National Council of Churches, New York, N.Y.

DR. WILLIAM L. WEILER
Executive Director of the
Office on Christian-Jewish Relations
National Council of Churches
New York, N.Y.

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ELMER L. WINTER, President





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בברכה

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The American Jewish Committee Israel Office

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9 Ethiopia Street Jerusalem Tel. 228862, 233551. טל.

Institute of Human Relations

165 East 56 Street, New York, N. Y. 10022 • Plaza 1-4000

CONTACT: Natalie Flatow

FOR RELEASE WEDNESDAY, NOV. 13, AND AFTER

...New York Nov.13....Twenty-four major Catholic, Protestant, Evangelical, and Black church leaders have accused the Palestine Liberation Organization of "shattering the hopes for peace nurtured by peoples and nations around the globe" and of making a "mockery of the principles and ideals" of the United Nations.

The statement appeared as an advertisement in today's New York Times under the title, "A Message to Yasir Arafat from Members of the Christian Community." Mr. Arafat, head of the terrorist guerilla organization that claims to represent the Palestinian people, is scheduled to address the United Nations General Assembly this morning.

The Christian leaders declared that they recognized the "legitimate aspirations of the Palestinian people," but added that they "strongly opposed" the UN's invitation to Mr. Arafat to address the General Assembly because "the P.L.O. is not only a menace to Israel...it is a menace to all humanity."

The statement emphasized the fact that Mr. Arafat's organization was "publicly committed to the murder of innocents and to atrocities that endanger the entire civilized world," and that it did not include "millions of peace-loving Arabs and Palestinians, for whom you do not speak." It added that Israel was a U.N. member nation that Mr. Arafat had "pledged to destroy in one manner or another."

The advertisement stated that it was "presented as a public service" by the Institute of Human Relations, Elmer L. Winter, President. It was signed by the following.

Professor Lee A. Belford, Department of Religious Education, New York University, New York, N. Y.
Mrs. Claire Huchet Bishop, President, International Council of Christians and Jews, New York, N.Y.
Bishop John Harris Burt, Episcopal Diocese of Ohio, Cleveland, Ohio
Dr. James L. Cummings, member of the Governing Board of the National Council of Churches, St. Louis Missouri.
Professor W. D. Davies, Duke University, Durham, North Carolina
Professor Alice L. Eckardt, Coopersburg, Pennsylvania
Dr. A. Roy Eckardt, Chairman of the Religion Department, Lehigh University, Bethlehem, Pennsylvania.
Rev. Edward H. Flannery, Executive Secretary, Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, Washington, D.C.
Professor Charles Fritsch, Princeton Theological Seminary, Princeton, New Jersey
Rev. William H. Harter, United Presbyterian Churches, Margaretville and New Kingston, New York
Msgr. George Higgins, Washington, D. C.
Professor Franklin H. Littell, Temple University, Philadelphia, Pa.
Mrs. Reinhold Niebuhr, Professor Emeritus of Barnard College, Stockbridge, Massachusetts
Christopher Niebuhr, First Congregational Church, Stockbridge, Massachusetts
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Dr. James H. Sheldon, Chairman of the Executive Committee, Council of Churches of the City of New York, N.Y.
Bishop Jonathan Sherman, Episcopal Diocese of Long Island, Garden City, New York
Sister Rose Thering, O.P., Ph.D., Professor, Seton Hall University, South Orange, New Jersey
Sister Mary Luke Tobin, S.L., Executive Committee, Sisters of Loretto, Nerinx, Kentucky
Professor John T. Townsend, The Episcopal Divinity School, Cambridge, Massachusetts
Sister Ann Patrick Ware, S.L., Associate Director of the Commission on Faith and Order, National Council of Churches, New York

Dr. William L. Weiler, Executive Director of the Office on Christian-Jewish Relations,
National Council of Churches, New York, N.Y.

The full text of the advertisement follows:

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11/11/74
74-960-128
A,EJP,REL,CP,PP,NPL,NPE

12.11.74 - ד' 50' 680/74
המחלקה לביטחון

Protest against U.N. decision

To the Editor of The Jerusalem Post
Sir, — Your readers may be interested to know that a number of prominent American scholars who are active in the field of Jewish-Christian relations signed a statement protesting against the invitation extended to Yasser Arafat to address the UN General Assembly. They express their dismay at the invitation and their belief that this action has prejudged the entire issue of the legitimate representation of the Palestinian people and question the appropriateness of the recognition thus given a terrorist organization. This statement was signed by Professor Arthur C. Cochrane of Pittsburgh Theological Seminary, Dr. A. Roy Eckardt of Lehigh University, Mrs. Alice L. Eckardt of Coopersburg, Pa., Rev. Edward H. Flannery of Washington, D.C., Professor Eva Fleischner of Montclair

State College, Rev. William Harter of Margaretville, N.Y., Dr. and Mrs. Franklin H. Littell of Temple University, Mrs. Ursula M. Niebuhr of Stockbridge, Mass. Rt. Rev. John Oesterreicher of the Institute of Judaean-Christian Studies, Seton Hall University, Dr. Bernhard E. Olson of the National Conference of Christians and Jews, Rev. John T. Pawlikowski of Catholic Theological Union of Chicago, Ill. Rt. Rev. Leo Rudloff, O.S.B. of the Benedictine Priory, Weston, Vr., Sister Rose Thering, Op, Ph.D. of Seton Hall University, Rev. William L. Weiler, Executive Director of the Office of Christian-Jewish Relations and Professor John Townsend of Cambridge, Mass.

Rev. C. SCHONEVELD,
Executive Secretary,
Ecumenical Theological Research
Fraternity in Israel
Jerusalem, November 4.

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READERS' LETTERS

Raya—Israel's stalwart friend

To the Editor of The Jerusalem Post

Sir, — In my view, Archbishop Raya's giving up his important post in his church deprives Israel of a stalwart friend who had the courage to affirm his friendship for Israel under trying circumstances which called for intellectual and moral courage.

In affirming as a Christian Israel's moral historic right to this land and to an undivided Jerusalem as its capital, he stood out among religious denominations in almost solitary splendour.

The fact that the Israel Government, for reasons of security, refused to head his plea for returning the former inhabitants of Ikrit and Biram to their homesteads, left him unbent in his fundamental friendship and is all the more to his credit.

I am sure he leaves many friends and admirers, not only among his own flock, but among many outside his flock who admire his intellectual independence and his moral courage to stand up for his views in the face of powerful forces in the Christian Church.

I am sure there are others who, like myself, wish him Godspeed in the pursuance of the profits to which he proposes to devote himself.

Many of us will miss him.

Dr. ISRAEL GOLDSTEIN
Jerusalem, September 30.

TOO

To the Editor of The Jerusalem Post
Sir, — The article "Sit and wait" (Sept. 25) contains a blacker picture of the situation in Israel than exists when its author says "Promising start, the end," in reference to the Katamon experiment. The Katamon experiment is well and productive.

In actual fact, that experiment is not so successful with us, since we have not participated in it. It took a most comical turn during the Yom Kippur war, when the organized youngsters that met in the neighbourhood of the

In de

To the Editor of The Jerusalem Post
Sir, — In the last issue of the Post is so much criticism of ways of government that it is almost indifferent to a pleasure for the following:

For some months past, the edges of iron pipes have been being dug from under the pavement into the street, a metre into the pedestrian crossing. From Nayot Pituah Street, constantly, and I am sure, and I am sure, somebody would find it. Finally I



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

כז' בחשוון תשל"ה
12 בנובמבר 1974

קונסוליה כללית של ישראל
בוסטון

הקונסול הכללי
מ

אל : הד"ר י. פראטו, משה"ח.

מאת: הקונסול הכללי, בוסטון.

הנדון: הקאתולים נגד מו"מ עם אש"ף

ל"ב מאמר ראשי ברוחנו שנתפרסם ב-Pilot, כתב-העת הקאחולי
העיקרי של אזורנו, וכלי-המבטא הרשמי של הארכידיוקזיה, ב-8.11.

כן ל"ב ידיעה שנתפרסמה בהרחבה באותו גליון, על הצהרת מנהיגים דתיים
נוצריים כנגד השתתפות עראפאת בדיוני האו"ם.

בברכה,

שמעון ענבל

שמעון ענבל

העתק: מר מ. ארד, וושינגטון.

מר מ. פרגאי, ניו-יורק.

מנהל הסברה, משה"ח.

מנהל מצפ"א.

א.מ.

M. ARAD. LEHALAN MAAMAR MAARECHOT SHE MOFIA
HAYOM BEITON "THE PILOT", ITONO SHEL HAARCHIDIDET
The Pilot HAARCHIDIDESA MAKATOLIT
SHEL BOSTON, TACHAT
HAKOTERET "PLO AT THE UN." NOV. 8. 74 LEFMDR.

The Pilot

Official Organ of the Archdiocese of Boston, Mass., Established 1829

Page 4

Friday, November 8, 1974

PLO at the UN

It is now increasingly clear that the chief characteristic of the Seventies will be that we live in a decade of the severely acute political dilemma — from the anguish of the dilemma of busing in Boston — with the continuing agony of Northern Ireland in the middle — to a current stage of the dilemma in the Middle East which could lead to disruptive world consequences.

The current point of the dilemma in the Middle East has to do, most immediately, with the invitation to the PLO (Palestine Liberation Organization) to participate in the UN General Assembly debate on the Middle East. It is disturbing that the PLO has been chosen in this role as "the sole legitimate representative of the Palestinian people." (Jordan's basis of recognition)

This is also a disturbing fact to voices that have been raised on behalf of the Palestinians themselves, voices that have insisted that the Israelis must recognize and negotiate with the Palestinians before peace can be possible in the Middle East.

The anguish of the dilemma is that the Palestinian question is still the chief fact of reality in the Middle East, but that no one can be happy with the prospect of dealing on any basis with a largely terrorist

organization. It is indeed a frightening prospect, and one not wanted by those who have steadily argued for the rights of the Palestinians.

It does no good to argue now that Israel itself might have averted this excruciating dilemma if it had resolved, at some point in the far or near past, to cope with the Palestinian question on both humane and pragmatic terms. The terms of dialogue do not now appear to be feasible, however, when one side of the impasse has gunned its way into the United Nations.

Irresponsible parties to a dialogue are not likely to advance the aim and purpose of the dialogue. The solution to the problem of Northern Ireland is not likely to be negotiated at the point of guns held by members of the outlawed IRA (Irish Republican Army). The solution to the problem of poverty and deprivation in America is not likely to be negotiated at the point of Tommy guns held by members of the SLA (Symbianese Liberation Army).

It now boggles the mind that there seems no other alternative to negotiating dialogue with the Palestinians than at the point of guns held by the PLO. That kind of dialogue, like the others, is self-destructive.

/ AD KAN

HAKONJULIA

Churchmen Protest UN Invitation to Arafat

WASHINGTON (NC) — Nineteen Catholic and Protestant religious leaders in the United States have protested against the United Nations' decision Oct. 14 to invite Palestinian Liberation Organization (PLO) leader, Yasir Arafat, to address the UN General Assembly.

The statement was written before the four-day Arab summit conference

Oct. 26-29 in the Rabat, Morocco. The religious leaders questioned the appropriateness of singling out the Palestinian Liberation Organization, "a terrorist organization" that "is publicly dedicated to the destruction of the state of Israel, a member of the United Nations," as the representative of Palestinian concerns before the UN.

The subsequent meeting in Rabat — where the Arab kings and presidents agreed unanimously to give the PLO full responsibility for any Palestinian territory relinquished by Israel in a peace settlement — "only bears out that what we said was true," said Father Edward Flannery, one of the signers of the protest.

Father Flannery, director of the Secretariat for

Catholic-Jewish Relations for the U.S. bishops, was selected to head the ad hoc committee that drafted the protest statement here Oct. 25, during the 1974 American Academy of Religion conferences.

Other Catholic signatories included Msgr. George Higgins, secretary of research for the U.S. Catholic Conference; Msgr. John Oesterreicher, director

of the Institute of Judeo-Christian Studies at Seton Hall University, South Orange, N.J.; and Sister Ann Patrick Ware of the Faith and Order Department of the National Council of Churches (NCC).

The signers of the statement acted in their own capacity, not as representatives of the organizations they are with.

They cited three reasons for opposing the appearance of PLO leader Arafat before the UN General Assembly:

- "The Palestinian Liberation Organization is publicly dedicated to the destruction of the state of Israel, a member of the United Nations.

- The PLO has committed itself to methods of terrorism and atrocity that shock human sensibilities.

- "Because the PLO is unacceptable to two (Jordan and Israel) of the four (voting) members of the Geneva Conference, this invitation jeopardizes the prospects of any peace negotiations."

The Geneva Conference, scheduled to try to bring a peace settlement in the Mideast, is not in doubt because of the results of the Arab summit conference. Its four voting members are Israel, Jordan, Egypt and Syria.

Before the summit, King Hussein of Jordan publicly opposed PLO representation of West Bank Palestinians. He had advocated the return of the Israeli-occupied territory to Jordan, after which West Bank inhabitants would decide their own future by referendum.

But following the UN invitation to Arafat, King Hussein yielded to the pressure of the other Arabs at the summit and recognized the PLO as the bargaining agent and representative of the West Bank Palestinians. Many observers believe the UN invitation was a key element, along with the Arab economic power, in solidifying Arab support behind the PLO.

Father Flannery admitted the protest statement by Christian leaders was "dated" by the subsequent events in Rabat. But those events served to prove that the criticism was right, he said.

He described the Arab resolutions as "hurting the cause of peace" by solidifying positions less



בברכה

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For Dr. Pratto



דפוס מילאני
נצח

The American Jewish Committee Israel Office

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ELMER L. WINTER, President

Letter to the EDITOR, NEW YORK TIMES
30. August 1974.

"Patriarch's Statement"

The Times of August 19 brings the distressing news that Archbishop Hilarion Capucol, an acquaintance of mine, has been arrested for smuggling weapons into the Israeli-occupied West Bank of the Jordan. Until that situation is thoroughly cleared-up I shall withhold my judgement. But the Times of August 20 brings a statement of Patriarch Maximos V. Hakim with whom I used to have friendly relations while he was the Archbishop of Galilee and I the Abbot of the Dormition Abbey in Jerusalem. That statement, according to your paper, condemns the arrest as a conspiracy by the Israeli Authorities "against a leading Christian Arab as part of Israel's attempt to dislodge the city of Jerusalem and drive its people away by various terrorist methods."

As a Catholic Prelate I raise my voice in emphatic and vigorous protest against such a statement of the Patriarch which is simply calumnious. It is with regret for the sake of old friendship that I must call that statement of Patriarch Maximos utter nonsense.

(-) (Abbot) Leo A. Indioff,
O.S.B., Weston, Vt.
August 21, 1974.

Handwritten signature/initials at the top of the page.

JERUSALEM, 29 AUGUST 1974

A REACTION OF THE HEBREW SPEAKING CATHOLIC COMMUNITY TO THE
DECLARATIONS OF HIS BEATITUDE THE PATRIARCH MAXIMOS V

IN THE MIDST OF THE CONFLICTING REACTIONS CAUSED BY THE RECENT ARREST OF BISHOP CAPUCCI, THE SIGNERS OF THIS LETTER, PRIESTS AND RELIGIOUS, ISRAELI CITIZENS OR LONG-TIME RESIDENTS OF ISRAEL, FEEL COMPELLED TO EXPRESS THEIR PROFOUND DISMAY. THEY CONSIDER THAT A CHURCH LEADER, A PASTOR, WHATEVER BE HIS POLITICAL POSITIONS, MUST NEVER BE INVOLVED, DIRECTLY OR INDIRECTLY, IN THE USE OF VIOLENCE. THIS VIOLENCE, WHICH CLAIMS TO BE "REDEEMING," LEADS IN FACT TO THE DELIBERATE MASSACRE OF WOMEN AND CHILDREN.

IT IS TRUE THAT A MISLEAD BROTHER STILL REMAINS OUR BROTHER, AND WE DO NOT WISH TO BE HIS JUDGES. NEVERTHELESS, WE WISH THAT THE PROCESS OF JUSTICE ESTABLISH THE FULL TRUTH. NONE OF THE PARTIES HAS ANYTHING TO GAIN BY POLITICAL BARGAINING, NOR BY COMPROMISES BEHIND THE SCENES.

THE PRESENT COMMON STAND TAKEN BY THE SIGNERS OF THIS LETTER IS PROMPTED, HOWEVER, BY THE DECLARATIONS OF HIS BEATITUDE THE PATRIARCH MAXIMOS V, AS THEY HAVE BEEN WIDELY DIFFUSED BY THE PRESS AND RADIO. WE RAISE A STRONG PROTEST AGAINST WHAT MUST BE CALLED, IN CAREFULLY WEIGHED WORDS, AN INTOLERABLE MISUSE OF THE LANGUAGE. IN ORDER TO JUSTIFY BISHOP CAPUCCI'S INVOLVEMENT, MAXIMOS V RECALLS THE COURAGE OF THE PRIESTS WHO STOOD UP AGAINST NAZISM. BUT HOW CAN ONE COMPARE THE ACTIONS OF MEN WHO, AT THE RISK OF THEIR LIVES, SHELTERED JEWS AND SAVED THEM FROM DEATH, TO THE ACTIVITY OF A PRELATE DIRECTLY INVOLVED IN THE UNDERTAKINGS OF A MOVEMENT WHICH MURDERS UNARMED CIVILIANS? MAXIMOS V ACCUSES THE STATE OF ISRAEL OF HAVING STAGED THE CAPUCCI CASE IN ORDER TO FACILITATE THE "JUDAISATION" OF JERUSALEM, TO DECAPITATE AN IMPORTANT CHRISTIAN COMMUNITY, TO DISTRACT THE ATTENTION FROM THE DIFFICULT PROBLEMS AT HOME. HOW CAN ONE PUT FORWARD SUCH GRIEVOUS ACCUSATIONS WITHOUT BEING ABLE TO BRING UP THE LEAST INFORMATION THAT MAY BE CHECKED?

IF, UNFORTUNATELY, THE EXCHANGE OF THE WORD OF PEACE IS NOT YET POSSIBLE, SHOULD THE SAD PRIVILEGE OF AGGRAVATING THIS TRAGEDY BE LEFT TO MALEVOLENCE AND UNTRUTH? ONE CAN BE PARTISAN, ONE CAN BE PASSIONATE, ONE CAN BE TEMPTED TO SUPPLY A PUBLIC OPINION WITH WHAT IT EXPECTS AND CALLS FOR - BUT ONE MUST NOT GO TO THE POINT OF PERVERTING TRUTH. THE JEWS HAVE, AT LEAST, THE RIGHT TO EXPECT THAT ONE DOES NOT TURN AGAINST THEM, IN THE SHAPE OF ODIOUSLY GRATUITOUS COMPARISONS, AN ORDEAL WHICH HAS EXCEEDED ALL BOUNDS. ONE CAN EXPECT FROM A PATRIARCH THAT HE DEFEND HIS BROTHER-BISHOP, BUT NOT THAT HE DO SO AT THE EXPENSE OF THE TRUTH OF THE SPEECH.

(SIGNED:)

MICHEL DE GOEDT, OCD, ALFRED DELMEE, MARCEL DUBOIS, OP, GREGOR PARLOWSKI, BURNO HUSSAR, OP, PIERRE LENHARDT, NDS, JEAN-ROGER, AA, DANIEL RUFELSEN, OCD.

20.00 HOURS

AGENCIES

(W) 14627

HOW CAN CHRISTIANS CONTRIBUTE TO PEACE IN THE MIDDLE EAST?

Peace is not something that can be bought with gifts of money. It comes rather when those with differing perspectives come to understand and accept one another. Christians can contribute to peace in the Middle East by taking a realistic look at the differing views, fearlessly declaring the results of what they see, and hoping that the misinformed will see the truth and adjust to it.

Let us take just three examples that are related to land ownership and population. One of these is the claim by some that Palestine is Arab; and by others that since the Jews never recognized their expulsion by the Romans in the first century and have in addition lived in the country continuously since 2000 B.C., it is Jewish. What are the facts? From the early fourteenth century B.C. to 63 A.D. Palestine was under direct Jewish rule or semi-autonomous under the Babylonians, Greeks, Romans and Byzantines, 2000 years. Only from 637 A.D., the start of the Arab-Muslim conquest of the Middle East, to 1071 A.D., a mere 435 years, was it under Arab rulers. Even then their headquarters were in other lands, not in Palestine itself. Then came the rule by the Seljuks, Crusaders, Mamelukes, Turks and British for 875 years. The result: only 435 years out of a total of 2,875 was Palestine under Arab rule. Furthermore, only in Jewish times was Jerusalem ever declared by anyone to be the national capital of the area.

Christians could contribute to peace in the Middle East by taking a hard look at the often repeated statement "Palestine is Arab" and opposing the myths that are circulating about it.

For a second example, let us take the question of actual land ownership in Palestine in May 1948. Did Arabs hold title deeds to the land as claimed and was it "stolen" by the Jews? The facts: 8.6% of the land in the new States of Israel created by the United Nations in 1947 had been purchased for and by Jews earlier; 3.3% was owned by Israeli Arabs; 16.9% was legally owned by Arabs who became refugees; and 71.2% was public land owned by England after the conquest of the

Continued...

area from the Turks and given to Israel as its legal heir by the U.N. partition action of 1947. This neither indicates thievery nor Arab title deeds.

Christians could contribute to peace in the Middle East by taking a hard look at the matter of the ownership of land in Palestine and opposing the myth concerning the extent of Arab title deeds to land in Palestine.

As the third example, let us consider the particular problem from the population angle. A French traveller by the name of Volney spent three years in Palestine, 1785-1788. In his Voyage en Syrie et Egypt he referred to Palestine as "one of the most devastated parts of Syria" (Vol. II, pp. 303 ff.). He stated that Gaza was then the capital and had a population of a mere 2,000 persons. Jerusalem had 12,000 to 14,000. Safad, because of the recent earthquake, was almost totally depopulated, and these were three of the largest centers. Eighty years later Mark Twain visited this part of the world and described its desolated character in his Innocents Abroad. Some historians quoting early travellers and scholars living in Palestine describe the total population of Palestine at that time as no more than 100,000, of whom some 15,000 were Jews. The United States government cites its consular records (1882) as indicating a total population of less than 300,000, including Muslims, Bedouin, Christian Arabs, minorities and Jews (35,000). The settled Arabs totalled just under 200,000. The land, desolated over centuries, could not support a larger population. Furthermore, with the very high infant mortality rate and the low life-expectancy of the years prior to 1948, how did 200,000 people become over one million in those 65 years between 1882 and 1948? As Jews returning from all over the world to their ancient homeland began to reclaim and restore the land and make work available, and as they began to establish clinical health centers, Arabs from neighboring areas also immigrated into Palestine. Thus the Arab population grew with the Jewish immigration and the reclamation of the land. The large population figure was not indigenous.

Continued...

Christians could contribute to peace by telling of the inability of this land to support a large population prior to the Jewish immigration in the last quarter of the last century and their rebuilding the land agriculturally.

Another area where opinions differ relates to the Palestinian refugees. Did the Jews create and maintain this problem or do the facts indicate something else? In 1947 the United Nations partitioned Palestine hoping to solve the tensions of the area by making one part into a Jewish homeland and the other an independent Palestine "entity." Immediately upon the departure of the British in May 1948 the crack Jordan Legion invaded from the east and seized the biggest share of what the U.N. wanted for the Palestine "entity." Since 1948 it has been known as the West Bank. At the same time Egypt invaded from the south and took the part of Palestine that has become known as the "Gaza Strip." This double invasion of the U.N. intended Palestine "entity" by Arab nations created the exodus of 650,000 Palestinians from the area. They settled in areas of Lebanon, Syria, Jordan and Egypt. Here they were kept in camps by their own co-religionists. Obviously these were areas over which Israel had no control and therefore could do little to help the plight of these refugees. Israel did help however by letting 100,000 come back in a family-reunion plan and also by releasing frozen bank accounts.

When it is remembered in addition that 39 million refugees were created in World War II, and that world policy had always been productive assimilation of refugees in the land to which they fled -- never return to the area from which they came -- then it must be clear that the perpetuation of the refugees' situation also was not of Israel's doing. In spite of the facts contained in these two paragraphs, the world and Christians have never ceased to blame Israel for the creation of the "refugee problem" and for its perpetuation. Church leaders have been among the worst offenders in this regard.

Christians could contribute to peace by using every effort possible to have these refugees settled well in their host countries

and by speaking out against this ploy used by those who wish Israel's discomfiture, removal from this area, or even her destruction.

Christians could remember Auschwitz and all the other Jewish death camps of World War II Nazi Europe. They could remember the near complete lack of Christian help for those Jews before, during or after the Nazi holocaust. They could remember Christian silence in May 1967 when once again the Arabs were on the verge of trying to destroy Israel. They could remember that no "liberation" movement, no "terrorist" movement is valid when it is aimed at one people simply because they are a part of that people. These actions aimed at Israel merely because they are Jews seeking an independent life are, according to International Law and in very plain language, "genocidal" attempts. What Hitler did not complete, "terrorism," or the Arab "liberation" movements in the Middle East, is attempting to finish. This is defined by the Geneva Convention as genocide since it is aimed at one people merely because they are a part of that people. Should Christians support attempts at genocide or should they speak out against it? If these attempts at genocide could be stopped, if Arab wars against Israel could be stopped, then Israel's need for self-defense and counter-activity would automatically cease and there would be peace. How badly do Christians want to see peace in the Middle East? Let us stop trying to find who we want to blame for the existing situation and try instead to find viable solutions for the peaceful coexistence of all the peoples of the Middle East. That is an area in which Christians could make some meaningful contributions.

May I make one simple practical suggestion as I close this article? Every Christian who comes to visit Israel should insist, refusing to take no for an answer, that in his tour there must be included a two to three hour visit to Yad Vashem, the memorial of the Nazi holocaust. Then he will begin to understand.

- # -

August 12, 1974
The Reverend Dr. G. Douglas Young
President, American Institute of Holy Land Studies
Mount Zion, Jerusalem, Israel



CONSULATE GENERAL OF ISRAEL

111 EAST WACKER DRIVE
CHICAGO, ILLINOIS 60601
PHONE (312) 644-4140

קונסוליה כללית
של ישראל

י"א באב תשל"ד
30 ביולי 1974
261 מ"ס.

התבטאו
743

אל : מר משה ארד, ושונגטון

מאת : יעקב קינן, שיקגו

הנדון : תגובה נוצרית בענין הסדר

רצ"ב מכתב טוב הראוי, לדעתי, להפצה. המכתב הופיע ב-"קנזס סיטי סטאר"
ביום 21/7/74.

בברכה,

יעקב קינן

הצחק : הסברה, מצפא, מר מ. פרגאני.

KC Star
No Excuse 7-21-74

An article appeared in The Star recently stating that world opinion was turning against Israel as a result of her recent retaliatory raids into Lebanon directed against Arab guerilla units being offered sanctuary in that country.

Being of the Protestant faith and having no particular bias toward either Israel or the Arabs, I must admit that I feel Israel is justified in this action. There is no excuse for the manner in which this group of Arab maniacs sneak into schools and homes and murder innocent children and women.

In 1917, when we were being robbed and plundered by Mexican bandits along the border, we sent John (Blackjack) Pershing into that country with an armed force in an attempt to put a stop to the raids. I don't recall that we were criticized by the rest of the world for attempting to protect our own citizens living in these border areas.

Last year a group from our church went to the Holy Land and they reported that the Arabs living in Israel were treated like any other Israeli of the Jewish faith. They reported that many of them owned their own businesses and farms, and were living better than their Arab brothers in the bordering Arab countries.

I like to think of myself as a good Christian, and as such I must deplore violence in any form. However, I also believe in an eye for an eye; and no one can be expected to sit back and let a group of maniacs run loose, murdering innocent women and children.

Robert L. Murray
Belton

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Jer. Post

23/7/1974

HOLY PLACES

To the Editor of The Jerusalem Post

Sir, — I would like to think that I misunderstood what you reported in your issue of July 18: "Pope seeks 'special status' for J'lem." I fear I did not misunderstand, however, I consider it an insult to the State of Israel if the implication is that the city of Jerusalem needs "a special status with international guarantees" and "appropriate juridical protection" for the Holy Places because Israel is either not giving it, or incapable of giving it. We have seen seven years of excellent protection and legal supervision of the Holy Places.

If his Holiness fears, however, that Israel's neighbours may attack Israel and Jerusalem, and thus try to destroy Holy Places and change the existing fine arrangement, then he should state that plainly and ask the U.N. to urge the neighbouring nations to cease and desist in their attacks against Israel. The release as printed seems to me to imply that Israel's protection of the Holy Places is, and not may be inadequate. That then would be a very grave and erroneous charge.

THE REV.

Dr. G. DOUGLAS YOUNG
President, American Institute of
Holy Land Studies.

Jerusalem, July 19.

קונסוליה הכללית של
ישראל בניו יורק
CONSULATE GENERAL
OF ISRAEL IN NEW YORK



July 1974

800 SECOND AVENUE
NEW YORK, N. Y. 10017
OXFORD 7-5500

THE JERUSALEM
POST

WEDNESDAY, JULY 3, 1974 •

Pope and the Palestinians

Sir,

I am deeply concerned that leaders in the Christian churches still fail to understand the basic issues concerning the Palestine people. Your issue of June 23, in a Vatican City (Reuter) release, quotes His Holiness Pope Paul as saying: "We would not want to fail to encourage ... the search for a just and dignified way to unravel the knot ... concerning the fate of the Palestinian people." The Reuter release begins with the observation that "Pope Paul said yesterday (June 22) a durable Middle East settlement should include provision for the Palestinian people."

There are several groups of Palestine peoples. The Jews who have lived here for centuries are Palestine people. So are the Arabs who chose to stay in Israel, refusing to become refugees in 1948. His Holiness is presumably not talking of these groups, for they are well provided for in Israel. Perhaps, however, he should show a little more concern for this indigenous group and their returned Jewish and Arab brethren.

Besides the Israelis, there are two other groups of Palestine peoples; 1) those who stayed in Palestine (the West Bank and the Gaza Strip in 1948); and 2) those who chose to leave and are now in Jordan, Egypt, Syria, Lebanon and elsewhere.

The "fate of the Palestine people" still living west of the Jordan River could be solved if their co-religionists surrounding Israel were willing to make a real peace (sulh) with Israel and would stop talking of the ultimate liberation of all Palestine, namely, by the destruction of "Zionist" Israel, as President Sadat, Assad and others are doing almost daily.

As for the Palestinians living abroad, outside of Israel and the areas presently administered by Israel, that problem too could be solved if the Arab nations were willing to practise the method of refugee settlement standard the world-over for the last 150 years - productive assimilation in the host country, NEVER returning to the place of origin.

Is His Holiness, and are other clergy leaders, afraid to "call it like it is"? The "fate of the Palestinian people" can be settled any time Israel's neighbours really want an honest peace. How many times has Israel offered to help in such a settlement on condition that peace would first be assured? These Christian leaders should address themselves to the specific people who are refusing to talk real peace and doing everything to block it. Let them stop talking generalities which can only help to perpetuate the erroneous thinking that the Israelis are the ones blocking peace. If these leaders are really against the sin (blocking the "rights of the Palestinians"), let them talk directly to the right sinners, Israel's neighbours.

The Rev. Dr. G. Douglas Young, President,
American Institute of Holy Land Studies

②

1/1/62

J. P.

3/7/74

READERS' LETTERS

Pope and the Palestinians

To the Editor of The Jerusalem Post

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The Rev. Dr. G. Douglas Young
President, American Institute of
Holy Land Studies

Jerusalem, June 27.

Rosemarie und Otto S c h e n k
6111 HEUBACH /b. Darmstadt
=====

Erzbergerstraße 16

(✓)
Mikun?

Liebe Freunde in Israel!

Zum diesjährigen Schawuotfest werden wir unsere Zelte in Israel abgebrochen haben und auf dem Weg zurück nach Deutschland sein.

In der Nähe von Darmstadt - in dem Odenwalddorf H e u b a c h - werde ich im Auftrage der 'Evangelischen Kirche in Hessen und Nassau' die Aufgaben eines Pfarrers zu erfüllen haben.

Außerdem werden wir uns weiterhin um die Verbreitung der Wüstenlandwirtschaftskenntnisse aus dem WADI MASCHASCH kümmern.-

Rosemarie hat die Absicht, im Nachbarort Groß Umstadt erstmal im Krankenhaus als Krankenschwester zu arbeiten.

Hinter diesen dürren Worten verbirgt sich ein tiefer Einschnitt in unser Leben. Wie gewaltig und wie gravierend, können wir im Augenblick gar nicht ahnen.

Seit 1963 - mit Beginn der Arbeiten der 'Aktion Sühnezeichen' am Blindenheim in Jerusalem und im Kinderheim 'AHAVAH' in Kiriat Bialik - sind wir mehr oder weniger ausschließlich mit Israel beschäftigt. Seit 1966 führen wir jährlich ins 'Ausland' nach Deutschland. Wir waren begeisterte Jeruschalmis (und sind es geblieben), arbeiteten in den letzten 3 Jahren in Beer Shewa und erwanderten mit dem Auto und zu Fuß das ganze Land.

In diesen beinahe 10 Israeljahren von uns entwickelte sich das Land atemberaubend in jeder Beziehung: War Jerusalem 1963 nicht ein verschlafenes, stilles Halbstädtchen, das uns ganz gefangen nahm und wir sehr gern hatten? Die Witze über das kleine Land von Metulla bis Elath bezeugten die Gemütlichkeit.

Und plötzlich lag Jerusalem nicht mehr am Ende einer Sackgasse, rückte Beer Schewa ins Zentrum des Landes, wurde Elath zum Ausgangspunkt für abenteuerliche Exkursionen.

'Israels Probleme sind lösbar, weil sie verhältnismäßig kleine Dimensionen haben', sagte uns ein israelischer Freund.

Doch seit 1967 erleben wir eine radikale Veränderung:

Aus 20.000 Quadratkilometern wurden 80.000 km²!

Aus 400.000 Arabern in Israel wurden 1.000.000 Araber unter Israel.

Aus einem bedrängten und bedrohten Staat wurde eine respektable Besatzungsmacht. Der ältere Chaluz, der etablierte Kibbuz, das noch bescheidene städtische Leben wurden überrollt von der weltweiten Plage des Konsums!

Neben den nicht zählbaren Grenzzwischenfällen, mußten wir 2 volle Kriege miterleben. So eng wir auch mit Ihnen fühlten und uns auch fürchteten, wir mußten nicht kämpfen, sorgten uns nicht um Familienmitglieder und konnten deshalb wohl gerade d i e s e Spannung nicht verstehen.

Wir verlassen Israel zu einem Zeitpunkt innerer und äußerer Verwirrung. Der Schock des 'Jom-Kippurkrieges' wirkt noch nach, wie ein Feld von Zeitbomben.

Wir kehren in ein Deutschland zurück, ebenfalls von Krisen und Unsicherheiten irritiert. Einem Europa werden wir begegnen, das eigentlich nur noch aus ideologischen Trümmern besteht.

Eine aus dem Gleichgewicht geratene Welt.

Zu Schawuot erinnern wir uns mit Israel an den klaren Befehl Gottes, übergeben durch Moses: Hier sind 10 Richtlinien, danach sollt ihr leben. Das bedeutet Halt und Orientierung. Das Christentum feiert gleichzeitig Pfingsten und sucht in der Ausgießung des Heiligen Geistes die gleiche Hilfe und Wegweisung. Und kann uns das 'Erntedankfest' von Schawuot nicht auch ein bißchen Hoffnung geben? Wie oft haben wir in den Jahren der landwirtschaftlichen Arbeit in der Negev-Wüste den Rhythmus der Natur aufmerksam verfolgt; wenn unsere Mandelbäume nach Monaten der Trockenheit wieder grün wurden. Hier scheinen doch noch Gesetze segensreich in Kraft zu sein.

Viel Freundschaft und Herzlichkeit haben wir bei Ihnen erlebt und erfahren. Mit einem großen 'Dankeschön' und einem aufrichtigen S c h a l o m grüßen wir Sie

R. u. O. S. S. S.

J. P. 30/5/74

הילל צה"ל פ"ד

Swedish support

To the Editor of The Jerusalem Post

Sir, — I am a long-standing warm friend of Israel, its people and land. I was very sad to hear from a Christian friend, who recently visited your country, that on three occasions, he was told by different Jews, when they learned he was a Swede: "Then you are our enemy!"

My friend is a Christian, and he has loved Israel all his life. I personally think no *real* Christian can be an anti-Semite — for the following reasons among others:

1. We believe in the Bible.
2. We believe in the Spirit of God, and
3. We pray to and believe in the same God.

I can understand that you dear Jewish people have a feeling that you are deserted by all nations. But let me assure you: You *do* have some true and reliable friends all over the world: The real Christians! Among them is

ANDERS WIGHOLM

Lt.-Colonel,

The Salvation Army of Sweden
Stockholm, May 9.

not been taken collectively. How
then could judges, who are only
bound to observe laws promulgated
in politics, enter the power of
the legislature that would be the
traversal of political stability. And
if they did so, the process would
so, would they not have the authority
of the public, the power to enforce
the lines of a new political order.
The legislature and the power of the
regime, as the power of the
rule of law.

In short, the power of the
regime, it is up to the power of the
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G. BOARD OF REGISTRY

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ENGLISH TYPIST

CHIEFS

CHIEFS

J. P. 28/5

2/4/63

CHRISTIAN DIS JUST

Sir, — We as Christians join with Jews the world over in expressing horror and disgust at the savage tactic of terrorists which left innocent people in the village of Ma'alot ruthlessly mowed down. We are especially outraged at making children the pawns of war. We can scarcely believe that any group might justify its cause by such an act when in reality all persons of human decency are revolted at such conduct.

It is our earnest hope that the world community as represented by the U.N. will speak out boldly in the face of such outrages, and will make every effort to make member nations assume moral responsibility for acts which result from terrorist groups harboured within their boundaries.

Finally, we grieve with the whole Jewish community at the loss of their children whose lives were so precious and full of promise, and we pray for the full recovery of the wounded. With redoubled efforts we pledge ourselves to strive for a world in which the children of all nations may be safe, and where no retaliation, like today's bombing over Lebanon, will in any way be deemed necessary.

(Sister) Ann Patrick Ware, S.L.
Associate Director, Commission on
Faith & Order, National Council of
the Churches of Christ in the U.S.A.

(Sister) Rose Thering, O.P.
Associate Professor
Seton Hall University,
South Orange, New Jersey, U.S.A.
New York, May 16.



EMBASSY OF ISRAEL
45 Powell Avenue
Ottawa, Canada

שגרירות ישראל

966

אוטבה, א' בסיוון תשל"ד

22 במאי 1974

108.1

אל : מר מ. פרנקל, מנהל המחלקה לקשרים עם כנסיות

מאת: היועץ, אוטבה

הנדון : תגובת מועצת הכנסיות בקנדה לסבה מעלות ולפעולותינו בלבנון

מצ"ב נוסח הודעותיהם.

ב ב ר כ ה,

יוסף יעקב

העתק : מצפ"א

ה ס ב ר ה

קובץ"ל סודובטו



EMBASSY OF GREAT
BRITAIN
OTTAWA, CANADA

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Le Conseil canadien des Églises

The Canadian Council of Churches

40 ST. CLAIR AVE. E., TORONTO, ONTARIO M4T 1M8

TEL. (416) 921-4152

CABLE ADDRESS: CANOIKOS, TORONTO

May 17, 1974.

His Excellency H. E. Theodor Meron,
Ambassador of Israel,
45 Powell Avenue,
Ottawa, Ontario. K1S 1Z9

Excellency:

Yesterday the President of the Canadian Council of Churches, Dr. Norman Berner, and myself issued the following Press Release:

"The Canadian Council of Churches expresses its shock and dismay at the act of wanton terrorism committed yesterday against defenceless school children in Maalot, Israel. No good purpose is served by this kind of brutality, whose effect can only be to outrage the conscience of the world.

We join with many others in conveying sympathy to the bereaved families, the wounded, and the people of Israel in general.

At the same time we express the hope that this tragic incident will not be allowed to sabotage the delicate negotiations now in progress between Israel and Syria."

We should appreciate it if you would convey to your Government this expression of sympathy on behalf of the Canadian Council of Churches and its constituency.

On hearing the news this morning however, we felt it incumbent upon us to register our reaction to the scale of the retaliation carried out by the Israeli airforce. We therefore issued the following statement:

"Yesterday we expressed our shock and dismay at the brutal killing of defenceless children by Palestinians at Maalot, Israel. Today we learn that reprisals by Israel have taken twice the toll in human life of the original attack. We cannot refrain from expressing our horror at this act of retaliation which can only serve to exacerbate an already embittered situation. We urge all parties concerned to seek the solution of outstanding issues at the conference table rather than in escalating acts of fruitless violence."

Yours very truly,

T. E. Floyd Honey
(Rev.) T. E. Floyd Honey,
General Secretary.

TEFH/meb

cc: Dr. Norman Berner

8

8

NORWAY CHURCH SUPPORTS,
CRITICIZES WCC POSITIONS

17 May, 1974

OSLO -- Support of the World Council of Churches' Program to Combat Racism and at the same time criticism of the WCC's vagueness in connection with the Solzhenitsyn case are expressed in a letter to WCC General Secretary Philip Potter from the Church of Norway Council on Foreign Relations chairman, Bishop Kaare Stoeylen.

The Oslo bishop, primate of the Norwegian church, refers to the Council discussion on the Solzhenitsyn case recently, when the Chairman was asked to "express our concern" in a letter to the WCC General Secretary.

Bishop Stoeylen says that he is fully aware of the difficulties which an international organization faces when problems of this kind occur.

"But," he adds, "the fact is that we sometimes are brought into a position where we are obliged to speak out as witnesses to the truth and the freedom of man, no matter whether suitable or not to any strategy we may have."

Pointing directly to the Solzhenitsyn case, the bishop says:

"By silence or vague statements on matters of human rights, the WCC may unwillingly give support to those who are the oppressors. The dilemma is spotlighted by the fact that while human rights defenders, statesmen, church leaders, humanitarian organizations, are shocked by the deportation of Solzhenitsyn, the WCC Executive Committee is giving official statements on the situation in South Africa, leaving it to 'a spokesman' to make a rather vague statement on the Solzhenitsyn case."

The bishop goes on to urge the WCC to continue its Program to Combat Racism. "We will speak and act in the support of all who are suffering under the scourge of racism wherever it takes place," he says.

Among others, the Norwegian Pastors Association which counts approximately 95 per cent of the Church of Norway pastors, issued a statement, saying:

Several Norwegian organizations and individuals have reacted strongly to the deportation of the Nobel Prize Winner, A. Solzhenitsyn.

"The Central Committee of the Church of Norwegian Pastors Association has with admiration and thankfulness followed the courageous struggle of the Soviet Russian author Alexander Solzhenitsyn, for freedom of expression and spirit for his people, for the benefit of all who suffer under persecution because of faith and conviction. We have been shocked by the news of his arrest and deportation, and we give expression to our most energetic protest.

"We ask our people and especially our fellow pastors in our church and in other churches, to pray for Solzhenitsyn, his family and people, and those who like him suffer wherever they are."

IN ISRAEL

(Handwritten signature)

REACTION TO MA'ALOT MASSACRE

The following is the text of a telegram despatched by the Ecumenical Theological Research Fraternity in Israel and the United Christian Council in Israel to Dr. Kurt Waldheim, Secretary General of the United Nations, New York.

Deep mourning again covers Israel after murderous death of innocent people mostly children. As Christians in Israel we express profound shock and indignation at this atrocity apparently designed to prevent growth of atmosphere conducive to peace. We call upon United Nations to take strong action against terrorism especially when lives of innocent people are threatened. UN failure to take clear stand has severely undermined its moral authority. We expect UN now to do its duty.

Abbot Laurentius Klein, Chairman,
Ecumenical Theological Research Fraternity

Revd. Alexander Wachtel, Chairman,
United Christian Council

May 17, 1974

①

1/10/52

בלתי מסווג

משרד החוץ

מחלקת הקשר

מברק נכנס

מס' 72

בשלה: 171123 פאי 74

אל: המשרד

מאמ: בריטל

הסברה מעת אירופה א

(CONSISTOIRE CENTRAL SUAMENS שלח מברק לבשיא הקהילות)

1. קורדיבל

(ISRAELITE) כלחלן :

PROFONDEMENT EMU ET INDIGNE PAR LE CRIME INQUALIFIABLE QUI A
COUTE LA VIE A TANT D'INNOCENTES VICTIMES, VOUS EXPRIME MES
SENTIMENTS DE PROFONDE COMMUNION DANS LA SOUFFRANCE DU PEUPLE
JUIF ET PARTICULIEREMENT DES FAMILLES EPROUVEES PAR ENFANTS
MORTS OU BLESSES.

J INVOQUE AVEC VOUS LE SEIGNEUR POUR UNE PAIX DURABLE ET JUSTE
AU MOYEN-ORIENT.

2. כמו כן בשלחו הודעות ביגרי על רצח מסעם :

א. אגודת ידידות בלביה ישראל

ב. RASSEMBLEMENT BELGE POUR ISRAEL

ג. הוצד למען השלום במז"ת.

כל ההודעות קיבלו כיסוי מלא ופורסמו פילולית בעתונות , ברדיו ובמלויזיה .
אלון

—
שהח רוחם מכלל מ סגכל סמכ" ססברה פרגאי מעת אירופה א תעוד פילסר לאגמ
אב/ או

1970-1971
1970-1971

1970-1971
1970-1971

CONSISTOIRE CENTRALISME DES SUAVES
1970-1971
(ISRAELITE)

PROFONDEMENT EMU ET INDIÉPAR PAR LE CRIME INOUEIFIABLE QUI A
COUTÉ LA VIE A TANT D'INNOCENTES VICTIMES, VOUS EXPRIME MES
SENTIMENTS DE PROFONDE COMMUNION DANS LA SOUFFRANCE DU PEUPLE
JUIF ET PARTICULIÈREMENT DES FAMILLES ÉPROUVÉES PAR ENFANTS
MORTS OU BLESSÉS.
J'INVOCUE AVEC VOUS LE SEIGNEUR POUR UNE PAIX DURABLE ET JUSTE
AU MOYEN-ORIENT.

2. 1970-1971
Rassemblement Belge pour Israël
1970-1971

1970-1971
1970-1971

1970-1971
1970-1971

משרד החוץ

בלתי מסווג

מחלקת הקשר

מברק נכנס

מס' 26
בשלה 17.5.74

אל : המשרד
מאת : אוסמה

מצפא.

דפ מונטריאול, סטרוונט (הועבר).

הבוקר בחקבל מברק הבא אל השגריר מב'ורג' מוריסון,

SECRETARY OF THE GENERAL COUNCIL (OF THE UNITED CHURCH OF CANADA).

OUR MODERATOR HAS ISSUED THE FOLLOWING STATE:

"IN ANGUISH AND REGRET, THE UNITED CHURCH OF CANADA JOINS IN UNQUALIFIED CONDEMNATION OF THE COWARDLY SEIZING AND MURDER OF CHILDREN IN THE MAALOT MOSHAV DISTRICT IN NORTHERN ISRAEL.

NO RPT NO INJUSTICE JUSTIFIES SUCH AN ACT. NO RPT NO JUSTICE CAN BE BASED UPON IT. OUR SYMPATHY AND CONCERN GO OUT TO THE CHILDREN, THEIR PARENTS, THE JEWISH COMMUNITY EVERYWHERE, AND THE WHOLE HUMAN FAMILY WHICH HAVE BEEN ASSUMED

IS BARBAROUS

THAT IS THE END OF THIS STATEMENT.

BUT IT IS NOT RPT NOT THE END OF OUR ANGUISH. WE ARE SADDENED BY THIS CRIME AGAINST HUMANITY --- THAT 16 STUDENTS AND BEEN KILLED AND 70 WOUNDED, MANY SERIOUSLY. WORDS ARE SUCH POOR THINGS AT A TIME LIKE THIS, BUT WE CANNOT BE SILENCED. WE SHARE YOUR GRIEF, AND THAT OF THE PARENTS AND TEACHERS OF THE CHILDREN, THE HORROR AND AORROW OF THE IR COUNTRYMEN, AND OF ALL OF YOU JEWISH BROTHERS OF OUR ONE GOD.

(SIGNED) GGEORGE MORRISON, SECRETARY OF THE GENERAL COUNCIL.

עד כאן מברק.

הערות: 1. גילוי הדעת של הכנסיה ו - 15/5.

2. השגריר כבר ענה לראש הכנסיה.

יעקב

שהח ויהם מנכל מ/מנכל ממנכל כנסיות המפרה

אב/דס

SECRET

SECRET

TO : DIRECTOR
FROM : SECRETARY

26 APR 1948
17 37 00

URGENT

(PRIORITY) (URGENT)

URGENT 17 37 00

SECRETARY OF THE GENERAL COUNCIL (OF THE UNITED CHURCH OF CANADA)

OUR MODERATOR HAS ISSUED THE FOLLOWING STATEMENT:
IN ANGUISH AND REGRET, THE UNITED CHURCH OF CANADA JOINS IN
UNQUALIFIED CONDEMNATION OF THE COWARDLY SEIZING AND MURDER OF
CHILDREN IN THE MAALOT MOSHAV DISTRICT IN NORTHERN ISRAEL.
NO RITE OF JUSTICE JUSTIFIES SUCH AN ACT. NO RITE OF JUSTICE
CAN BE BASED UPON IT. OUR SYMPATHY AND CONCERN GO OUT TO THE
CHILDREN, THEIR PARENTS, THE JEWISH COMMUNITY EVERYWHERE, AND
THE WHOLE HUMAN FAMILY WHICH HAVE BEEN ASSAULTED.
THAT IS THE END OF THIS STATEMENT.
BUT IT IS NOT THE END OF OUR ANGUISH. WE ARE SADDENED
BY THIS CRIME AGAINST HUMANITY -- THAT IS, STUDENTS AND BEEN
AND TO WOUNDED, MANY SERIOUSLY. WORDS ARE SUFFICIENT THINGS AT
TIME LIKE THIS. BUT WE CANNOT BE SILENT. WE SHARE YOUR GRIEF,
AND THAT OF THE PARENTS AND TEACHERS OF THE CHILDREN, THE HORROR
AND AGONY OF THE ISRAELI COUNTRYMEN, AND OF ALL OF YOU JEWISH
BROTHERS OF OUR ONE GOD.
(SIGNED) GEORGE MORRISON, SECRETARY OF THE GENERAL COUNCIL

URGENT 17 37 00
URGENT 17 37 00
URGENT 17 37 00

URGENT 17 37 00

URGENT

התאחדות נאצי (1)

להלן הודעה שהוברקה לוולדהיים, סקאלי, ניו-יורק טיימס, ושרות הידיעות
הנוצרי. הארגון מאגד 180 אלף נזירות בארצ"ב.

16 May, 1974

With pain and horror in our hearts we, the Leadership Conference of Women Religious in the U.S.A., condemn the murderous attack on defenseless civilians and children of Ma'alot by the Palestinian terrorists.

These most recent acts of terrorism prove to the world community that the terrorists have no other intention but the demolition of Israel. Further more, Arab Governments that harbor the terrorist organizations and hail their murderous deeds must be held responsible for all loss of life.

We call upon the United Nations to act immediately to condemn the Arab terrorists and the Governments who give them shelter and financial support to carry out their evil designs. The dastardly conduct of the terrorists has deprived their cause of any claim to justice and thus to serious consideration.

We implore all Christians and people of faith to come to Israel's defense as the terrorists try to choke her to death.

Leadership Conference of Women Religious in the U.S.A.

JM 136 1010053
JERUSALEM 48 16 1300

74 MAY 16 17 25

HIS EXCELLENCY MR EPHRAIM KATZIR PRESIDENT OF THE
STATE OF ISRAEL JERUSALEM

WE EXPRESS OUR DEEP SORROW FOR THE INNOCENT
VICTIMS IN NAALOT AND OUR HEARTFELT CONDOLENCES TO THEIR
BEREAVED FAMILIES. WE PRAY ALMIGHTY FOR PEACE AND
END OF SUFFERING IN OUR COUNTRY
BENEDICTOS !
GREEK ORTHODOX PATRIARCH OF JERUSALEM

ELISHA II ARMENIA PATRIARCH OF JERUSALEM

P. T. C. R. A. D. I. N. E.

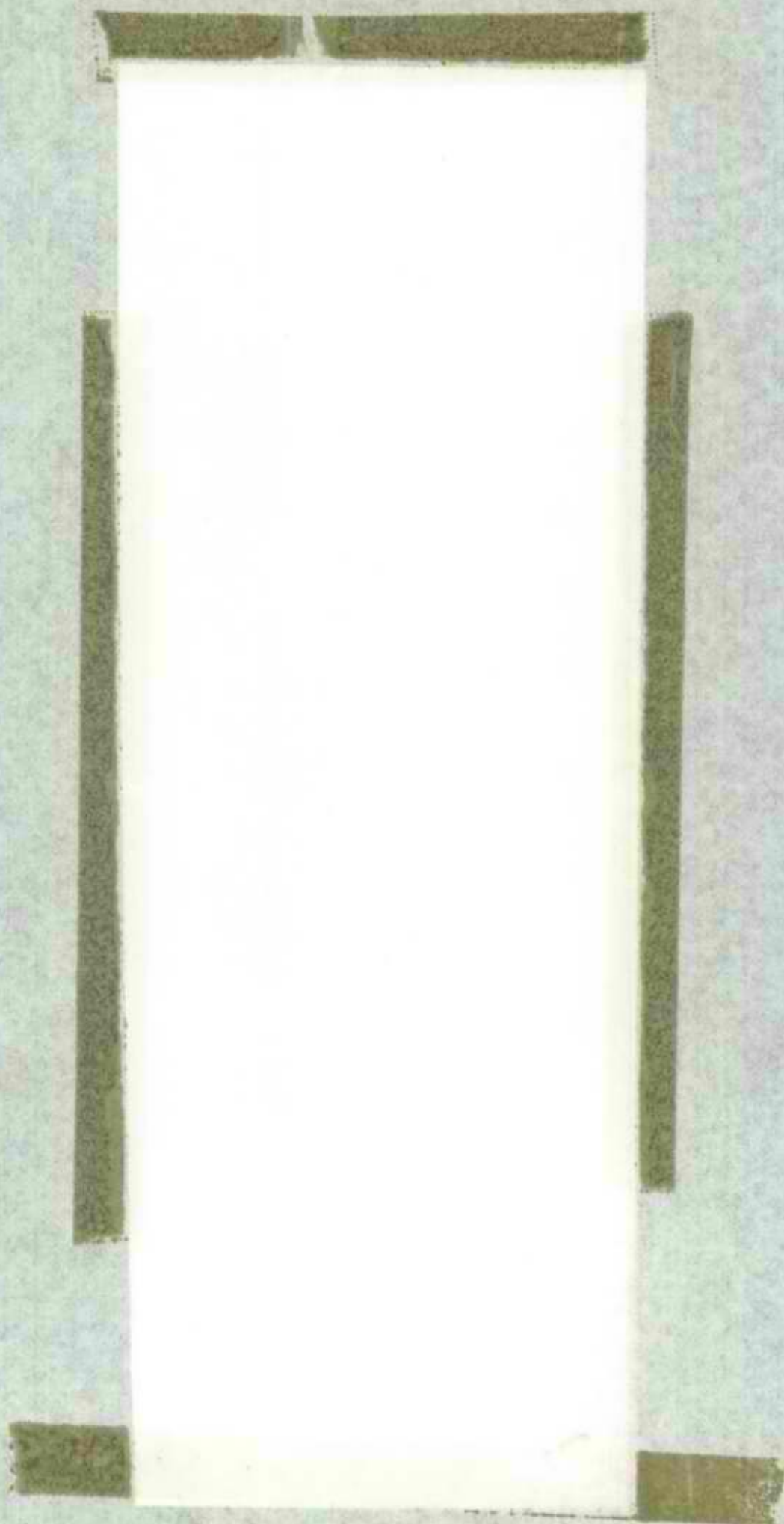
(15) *Handwritten in Arabic:*
رسالة
إلى
السيد

His Excellency
Ephraim Katzir
President of the State of Israel
Jerusalem

The International Council of Christians and Jews Meeting in Basle
Switzerland horrified by the inhuman attack on children and teachers
in Malod expresses deepest sympathy with the victims and the people
of Israel

f

15-1
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15-1
15-1



דבר

227

10. 5. 1974.

מש

10. V. 1974

אל: פאפא

תיק התוסאן -

TEL

850

10. 1. 1937

10. 1. 1937

ראיה חוזר ביתר תקיפות על תמיכתו בהמשך השלטון הישראלי בירושלים

באת יואה דר,
מספר "דבר"



הארכיבישוף ראיה

ראש הכנסייה היוונית קתו-
לית בישראל הארכיבישוף יו-
סף ראיה חוזר ונחזק, כי
הוא מוסיף לתמוך בהמשך הי-
שלוטון הישראלי בירושלים.
הצהרתו החדשה של הארכיבי-
שוף ראיה, כפי שהיא מתפר-
סת בגיליון החדש של "אל
ראבסה" ("הקשר") יותר ברור
דה מקודמתה ואינה משאירה
מקום לספקות.

"ייתכן והם (תכונת לאלה
שתקפו אותו על הצהרתו כי
ענין זכות השלטון היתודי על
ירושלים) אינם מבינים אותי
וייתכן כי יש הסבורים, כי
איני מבין את ההיסטוריה של
הארץ הקדושה או כי כשל
כוחי בגלל כובד המאבק שאני
מנהל, או אולי כשלו ומעצז
רגלי בסבבי הפוליטיקה".
לי-
אלה הוא משיב: אינני פולני
טיקאי מקצועי ואינני מתכחש
לזכויות ההיסטוריות והדתיות
של המוסלמים בירושלים, כפי
שאני מתנגד לכל גורם שינסה
להחלי את קדושת מסגד "אל-
אקצה" או לפגוע ברנסותיהם
של בני-אדם על רקע דתי.
אך כל מה שמעניין אותי
הוא שהמקומות המקודשים לי-
כל בני האדם ושל בני כל
הדתות וישמרם וכי תובטח
הדות הנגישה אליהם וקיום
טקסים דתיים בהם בצורת חרי-
טיות.

וכאן בא העיסקר: "על סמך
מה שראו עיני ועל סמך כל
מה שאני יודע, איני רואה
שום סיבה או עילה לדחות
את המשך השלטון היתודי בי-

ירושלים, כל עוד ימשיך השלי-
טון הזה בשמירת המקומות
המקודשים למוסלמים, לנוצרים
וליהודים."

אשר להתקפות עליו, אמר
ראיה כי, לעצרו, הן לבשו
נימה רגשנית הפונה יותר על
הרגשות ולא אל השכל והי-
מחשבת, ולבסוף קובע האר-
כיבישוף: "לא אני הוא שי-
קבע את השלטון הישראלי
על ירושלים ולא אני תכנן
והכתובת שביכולתי לתחליט
אם להשאיר את היהודים או
להוציאם ממנה, אינני איש
מלחמות ואיני פוליטיקאי אלא
כתנ"ך, המדבר והמסיף בחדר
אם לאמונתו ולעקרונותיו הי-
נוצריים."

הג'קו 12 50 75000 א"ל וואס
 יצאנו מאיר זייד מ. וואסאט נאכדער
 ודוש מ. מעריב.



דירות להשכרה

● להשכיר דירה מרוכזת 3
 חדרים + שלפון, רמת השרון
 טל. 477919 רבצי לקיבוצ.



מכוניות למכירה

● למכירה סוכמא 12, עשירון
 1966, במצב טוב, 125,000 ק"מ,
 טל. 412231 ת"א.

7-5, ספרדים, נוהל וסגור
 בימי שני בשעות 4-6 קרן פרעלי
 מניין, בימי שלישי בשעות 4-6
 - פוליסת הקלאיים, בימי רביעי
 בשעות 6-7 - לשכת המס -
 רשום פוליסת להסתדרות.

הפועל קריות ים

- כדורגל לגיל ב' - סחר בשעה
 11. הפועל קריות ים - סבבי סבי
 רית.
- כדורגל נוער בשעה 9. הפועל
 קריות ים - הפועל ערבה.
- כל פעילות התרבות בשותף עם
 המועצה המקומית קריות ים
 קריות היפה - "משקן"
 סניף המספיקים קריות היים
- במסגרת 6300 ש"ח ספורט
 עם הסופר ד"ר ראובן קרין, על
 הספר משפחת הפלמ"ח של חיים
 נורי וחיים הפל, הציבור מוזמן.

בתי ספר למוסיקה

שימו לב!!

מנדולינות, חובצות,
 גיטאות, מנדולינות וצ'לו
 בורקנפלד

חיפה, החלון 15, טל. 663873.

**בית המשפט המחוזי
 בתל-אביב-יפו**

היום 2188/74
 בענין: עובד המנהל יוסף קליר
 נד ו"ל (ת. ו. 3048079), שנפל
 במלחמת יום הכיפורים.
 המבקשת: מרים קליגר (ת. ו.
 48077/74), משפחה וועדן 17,
 נתניה.
 ע"י ב"כ עוה"ד פנינה וואל
 אלראי, מרח' תרשל 15, נתניה.
 לתנאי ידוע, כי המבקשת הי'
 גיל הגישה לבית המשפט בקשה
 למתן צו, המכריז על ירושת ה'
 מנחם הנ"ל.
 הריני מוכיח בזה כל אדם לי'
 המייצג בבית המשפט הוד 15
 יום מיום פרסום הודעה זו, ולי'
 הן טעם, אם יש לו טעם כלי'
 שמו, מדוע לא יינתן צו המכריז
 על ירושת המנוח, שאם לא כן
 יתן בית המשפט צו כטוב כי'
 ציניו.

דוד ידן, שופט

רשם בית המשפט המחוזי

ל לרכוש
 לביתך,

סיכוייך



הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK
י"ז באייר תשל"ד
9 במאי 1974

800 SECOND AVENUE
NEW YORK, N. Y. 10017
OXFORD 7-5500

ת"ד 1
התקבל

אל : מר מ. פרגאי, מנהל המה" לקשרים עם כנסיות
מאת : שלמה לויין ניו יורק

הנדון: Freedom March
שלך 290 108.2 מ-4.29.74

רצ"ב רשימת המשתתפים הנוצרים במצעד הנ"ל.

בברכה,
שלמה לויין

ד"ר חיים ז"ל
ב יאב"ד

הנני מצהיר כי הנ"ל הוא, , יאב"ד, ב יאב"ד
הנני מצהיר כי הנ"ל הוא, , יאב"ד, ב יאב"ד

הנני מצהיר: הנני מצהיר
הנני מצהיר: הנני מצהיר

הנני מצהיר כי הנ"ל הוא, , יאב"ד, ב יאב"ד.

הנני מצהיר,

הנני מצהיר

8/13/11 AM JCL

CHRISTIAN CLERGY WHO PARTICIPATED IN
SOLIDARITY DAY SUNDAY, APRIL 28th

W. J. ...

Rev. Maurice M. Bell

Minister of Metropolitan Mission;
Metropolitan Association of the New
York Conference of the United Church
of Christ

Dr. Thomas Bird

Special Counselor to the Vatican

Ms. Eleanor Bowker

Committee on Faith and Order,
National Council of Churches

Dr. Richard Butler

Director - Department of Middle
Eastern Affairs, National Council
of Churches

Rev. Joseph Conrad

Pastor, St. Matthias Roman Catholic
Church, Ridgewood, Queens, N. Y.

Rev. Edward H. Flannery

Exec. Secy. Secretariat for
Catholic-Jewish Relations, National
Conference of Catholic Bishops
Washington, D. C.

Dr. Mary Jane Fried

United Farm Workers

Sister Ann Gillen

Exec. Dir., National Interreligious
Task Force on Soviet Jewry,
Chicago, Illinois

Rev. Blahoslav Hruby

Editor, Religion in Communist
Dominated Areas

Dr. David R. Hunter

Deputy Gen. Secy., National Council
of Churches

Rev. Dr. J. Oscar Lee

Vice-Pres., National Conference of
Christians and Jews

Most Rev. R. Dunham Merrick

Administrative Officer
Old Catholic Archdiocese of N.Y.
and the Eastern Provinces of
the United States

Rev. Leo Niato.

United Farm Workers

Dr. Christopher Niebuhr

Representing the family of the
late Dr. Rheinhold Niebuhr

Rev. Joe Perry

Williamsburg Christian Church,
Brooklyn, N. Y.

Rev. Raymond Perry

Member, National Council,
Church of Christ

Rev. John Rodano

Prof. of Ecumenical Studies,
Seton Hall University

Sister Rose Albert Thering

Prof. of Education, Seton Hall
University, South Orange, N. J.

Rev. Nathan H. Vanderwerf

Assoc. Gen. Secy. for Regional
and Local Ecumenism, National
Council of Churches

Sister Ann Patrick Ware

Assoc. Dir., Commission on
Faith and Order, National
Council of Churches

Rev. George Webber

President, New York Theological
Seminary

— 1916/17/18 — p. 15

Archbishop Raya defends stand on Jerusalem

15/5/74

Jerusalem Post Reporter

HAIFA. — Archbishop Joseph Raya yesterday reaffirmed and defended his view that Jewish sovereignty in Jerusalem should continue.

"I am not a politician and do not deny the historic and religious rights of the Moslems in Jerusalem," he wrote in the latest issue of the monthly publication of the Greek Catholic Church in Israel, "Er-Rabita." "I would strongly condemn any attempt to violate the sanctity of the El Aksa Mosque. But my concern is that the places holy to all religions be preserved and that free access and freedom of religious practice be safeguarded."

The Archbishop then added: "There is no reason to reject continued Jewish sovereignty in Jerusalem as long as the holy places are guarded for all."

His outspoken stand in favour of a united Israeli Jerusalem had drawn criticism from many Moslems.

UK to cut spending in

LONDON (UPI) — Prime Minister Harold Wilson is sending one of his ministers to the Far East to start talks on reduction of British defence commitments there, Defence Secretary Roy Mason said yesterday.

He told Parliament that William Rogers, Minister of State at the Defence Ministry, will leave for talks in the area today. "We will examine all areas of fields in which we can make cuts of at least hundreds of millions of pounds," he declared.

Government officials said the Labour government's aim is to slash defence spending from the present level of about £3,000m. to around £1,500m. annually.

Government officials said

קק 7 10.5.74

ראוי העלותך בשלשון הישראלי
המקומות הכבושים

התבטאנו על ראובן

כינוס פאקס קריסטלי בהולנד; 26.4.1974

סיכום מועדון טעגריזות ישראל כחאג

1. " הויכוח על העקידה הדתית במאבק במזח החקיים כמחוכנן בליל שבת וקטע ממנו הוצג בטי.וי. בכ- 45 דקות אחרי שעה 11 בלילה במוצאי שבת.
2. 45 דקות כללו הקדמה מפי הקרדינאל אלפרינק ויה"ר הבינלאומי בה הזכיר ששלוש הדתות המונותיאסטיות שמקורן שלושתן מאוחלו של אברהם ושיש להן חובה מוסרית לזיוס דו שיח. המנחה מונטיניו קינט מלונדון הביע צער שפרופ' ורבלובסקי לא יכול היה לבוא.
- היחוד הפרט כפי שהוצג נהן אך מעט זמן החבטאות לפרופ' מרסל דיבוא שייצג את ישראל ונהן מירב הזמן לארכיבישוף באסול שהציג עצמו ממגורשי ברעם ולטריף חלידי מביירות שהדגיש שש מאות שנה חיי משפחתו בירושלים.
- גרולינברג דיבר לטובת הערבים וכן רודינסון ואלו הגב' פליסינאב-פאן ליר הדגישה את החובה המוסרית לעס היהודי. בסך הכל היה קולו של דיבא קול קורא במדבר.
- דוח על כל שלוש שעות הויכוח עוד נקבל ונשלח.
- בינתיים פורסמה הצהרת פאכס קריסטלי לאחר הכנס. הוכנה דומה ביסודו למסמך מה- 23 אוקטובר שחרגומו בידי פרגאי. דרישה למדינה דימוקראטית בלתי איקסקלוסיבית בה יכולים לשכון יהודים ופלשתינאים.
- יש להכיר בזכות הפלשתינאים לחזור לארץ ממנה גורשו ולקבל מיצויים. במיוחד רוצה פאכס כרסטלי לדאוג לעזרה יעילה להושבת הערבים של ישראל. טכסט מלא נשיג נחרגס ופשלח.

THE HISTORY OF THE UNITED STATES

1. The first part of the history of the United States is the period from the discovery of the continent by Christopher Columbus in 1492 to the establishment of the first permanent settlements in 1607.
2. The second part of the history of the United States is the period from the establishment of the first permanent settlements in 1607 to the American Revolution in 1776.

The third part of the history of the United States is the period from the American Revolution in 1776 to the present time.

The fourth part of the history of the United States is the period from the present time to the future.

The fifth part of the history of the United States is the period from the future to the present time.

The sixth part of the history of the United States is the period from the present time to the future.

The seventh part of the history of the United States is the period from the future to the present time.

ISRAEL: People, Land, State

April 19, 1974

Contact: John T. Pawlikowski, O.S.M.
5401 S. Cornell
Chicago, IL 60615
Tel. (312) 324-8000

A MESSAGE TO ISRAEL

On this day, designated as a memorial of the Holocaust, the killing of more than six million Jews, we, the undersigned Christians, wish to express our solidarity with the people of Israel. Threatened from without, assailed by diplomacies which attempt to isolate her, struggling with serious internal problems, Israel seems to us to be in grave danger. Out of a sense of justice and moral concern, we deplore the fact that so many nations, including at times our own, deal with Middle East issues primarily from the point of view of expediency, neglecting the profound moral and ethical issues involved in the survival of the State of Israel.

As Christians, we affirm our constant concern and assure our Jewish friends: You do not stand alone.

Professor A. Roy Eckardt
LeHigh University
Bethlehem, PA

Edward H. Flannery
Secretariat for Catholic-Jewish Relations

The Rev. William H. Harter, Pastor
Margaretville-New Kingston United
Presbyterian Parish
Catskill Mountains, New York State

Professor Franklin H. Littell
Temple University

Monsignor John M. Oesterreicher
Institute of Judaean-Christian Studies
South Orange, NJ

John T. Pawlikowski, OSM
Associate Professor
Catholic Theological Union
Chicago Cluster of Theological Union

Leo A. Rudloff, OSB
Weston Priory
Weston, VT
(Formerly Abbot of Dormition Abbey, Jerusalem)

John B. Sheerin, C.S.P.
Editor Emeritus, Catholic World

Dr. Rose Thering, O.P.
Associate Professor
Seton Hall University
South Orange, NJ

Dr. John T. Townsend
Professor of New Testament, Judaism and
Biblical Language
Philadelphia Divinity School

Dr. H. Eberhard von Waldow
Professor of Old Testament
Pittsburgh Theological Seminary

Sister Ann Patrick Ware, SL
Committee on Ecumenical and Jewish-Catholic
Concerns
Leadership Conference of Women Religious

ישראל: העם, הארץ, המדינה

יו"ר הסמינר: האב פרופ' ג'ון ט. פוליקובסקי 19 באפריל 1974

5401 דרום קורנל
שיקגו, אילינוי 60615
טלפון 324-8000 (312)

דבר אל ישראל

היום, ביום השואה, יום בו נרצחו ששה מליון יהודים ומעלה, אנו החתומים מטה, שהננו נוצרים, מבקשים בזה להביע את אהדתנו לעם ישראל. ישראל, הנתונה לאיום מבחוץ, לתככי הדיפלומטיה האומרת לבודדה, הנאבקה בקשיים חמורים מבפנים, ישראל נתונה, ככל הנראה לנו, בסכנה רבה. מחוץ חוש צדק ומוסר, מגנים אנו את העובדה שאומות רבות כל כך, ולעתים אף אומתנו שלנו, מטפלות בבעיות המזרח התיכון בעקר מנקודת ראות של נוחיות וזונחות את הצדדים המוסריים העמוקים, שקולי הצדק המחלט הכרוכים בהמשך קיומה של מדינת ישראל.

המבחור נוצרים הננו מביעים בזה שוב את תמיכתנו המתמדת בעם ישראל, ומבטיחים בזה את ידידינו היהודים: אין אחם עומדים בדד!

האב לאו א. רודולף
מנזר וסטון
וסטון, ורמונט
(לשעבר ראש מנזר דורמיציון בירושלים)

האב ג'ון ב. שירין
לשעבר עורך "העולם הקתולי"

ד"ר רוז חרינג (נזירה)
פרופסורית לדת
אוניברסיטת סאטון הול
סאות אורנג', ניו ג'רזי

ד"ר ג'ון ט. טאונסנד
פרופסור לברית החדשה, ללמודי
היהדות וללשונות הביבליה
בית-המדרש לכוהנים בפילדלפיה
פילדלפיה, פנסילבניה

ד"ר ה. אברהרד פון ואלדוב
פרופסור למקרא ויהדות
בית-המדרש התאולוגי בפיטסבורג
פיטסבורג, פנסילבניה

האחות אן פאטריק וייר, נזירה
הועדה לענינים אקומניים וליחסים
יהודיים-קתוליים
המועצה להדרכת נשים דתיות
ניו יורק העיר

פרופסור א. רוי ארקארט
אוניברסיטת לה-היי
ביח-לחם, פנסילבניה

האב אדוארד ה. פלאנרי
המזכירות ליהסיים יהודיים-קתוליים

מר ויליאם ה. הארט
רועה קהילת מרגרטביל-ניו קינגסטון
הפרסביטריה
קאטסקיל טאונשינס
מדינת ניו יורק

פרופסור פראנקלין ה. ליטל
אוניברסיטת טמפל
פילדלפיה, פנסילבניה

מונסיניור ג'ון מ. אסטרייכר
המכון ללמודי הנצרות והיהדות
סאות אורנג', ניו ג'רזי

האב פרופ' ג'ון ט. פוליקובסקי
קתוליק תאולוג'יקל יוניון
שיקגו קלאסטר אוף תאולוג'יקל יוניון
שיקגו, אילינוי

בלתי מסווג

משרד החוץ

מחלקת הקשר

מברק נכנס

25.3.74

25.3.74

אל : המשרד

ממח: לוס אנג'לס

ורשינגטון העתק פרגאיי. הסברה.

THE RT REV JOHN H. BURT BISHOP OF THE EPISCOPAL DIOCESE OF OHIO HAS CALLED FOR THE CONTINUATION OF A UNIFIED CITY OF JERUSALEM UNDER ISRAELI JURISDICTION. DR' BURT SAID BATTLES OVER THE HOLY PLACES NEED NOT BE A FOCUS FOR DISSENSION IN MIDEAST BECAUSE ISRAELI GOVERNMENT HAS BEEN MORE RESPECTFUL OF RIGHT OF ALL PEOPLE TO VISIT HOLY PLACES THAN ANY OTHER GOVERNING POWER IN HISTORY. HE NOTED IN AN INTERVIEW OVER A LOSANGELES TV STATION THAT THE SHRINES SACRED TO ISLAM CHRISTIANITY AND JUDAISM ARE OPEN TO ALL PILGRIMS WITHOUT ANY KIND OF BARRIER WHATSOEVER. BISHOP BURT WAS AT LOSANGELES IN CONNECTION WITH THE MEETING OF THE GOVERNING BOARD OF THE NATIONAL COUNCIL OF CHURCHES.
(LOS ANGELES TIMES MARCH 24, 1974).

זהר

שהח דהם מנכל אלון דיין מ/מנכל סמנכל מאוס א ב הסברה טעת פרגאיי מזמים אלבום חקר דם

אמן מעור אילסר

מב/דס

Page 1

Page 1

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Page 1

THE RT REV JOHN H. BURT BISHOP OF THE EPISCOPAL DIOCESE OF OHIO HAS CALLED FOR THE CONTINUATION OF A UNIFIED CITY OF JERUSALEM UNDER ISRAELI JURISDICTION. DR. BURT SAID BATTLES OVER THE HOLY PLACES NEED NOT BE A FOCUS FOR BISENATION IN MIDEAST BECAUSE ISRAELI GOVERNMENT HAS BEEN MORE RESPECTFUL OF RIGHT OF ALL PEOPLE TO VISIT HOLY PLACES THAN ANY OTHER GOVERNING POWER IN HISTORY. HE NOTED IN AN INTERVIEW OVER A LOSANGELES TV STATION THAT THE SHRINES SACRED TO ISLAM CHRISTIANITY AND JUDAISM ARE OPEN TO ALL PILGRIMS WITHOUT ANY KIND OF BARRIER WHATSOEVER. BISHOP BURT WAS AT LOSANGELES IN CONNECTION WITH THE MEETING OF THE GOVERNING BOARD OF THE NATIONAL COUNCIL OF CHURCHES. (LOS ANGELES TIMES MARCH 29, 1974).

Page 1

Page 1



EMBASSY OF ISRAEL
45 Powell Avenue
Ottawa, Canada

שגרירות ישראל

569

שטור

אוסבה, י"ב בשבט תשל"ד

4 בפברואר 1974

ליוצאי חל"ל

אלי מצפ"א

מר פרגאי - מנהל מח' הכנסיות ✓

מאת: הירשץ, אוסבה

הנדוני: מכתב ממנהיג האופוזיציה במבנה

מ"ב העתק מכתב סטנפילד לועד קבוצה ישראל בן הוא חוזר
על הבעת אימוצן ביחס מסעם המישראל כלפי הנוצרים בארץ.

ב ב ר כ ה,

יוסף יעקב



EMERGENCY OF REAR
12 Lowell Avenue
Ottawa, Ontario

EMERGENCY OF REAR

12 Lowell Avenue

Ottawa, Ontario

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Ottawa, Ontario

See



LEADER OF THE OPPOSITION CHIEF DE L'OPPOSITION

January 23, 1974

Mr. Myer Bick
National Executive Director
Canada-Israel Committee
1310 Greene Avenue
Montreal, Quebec

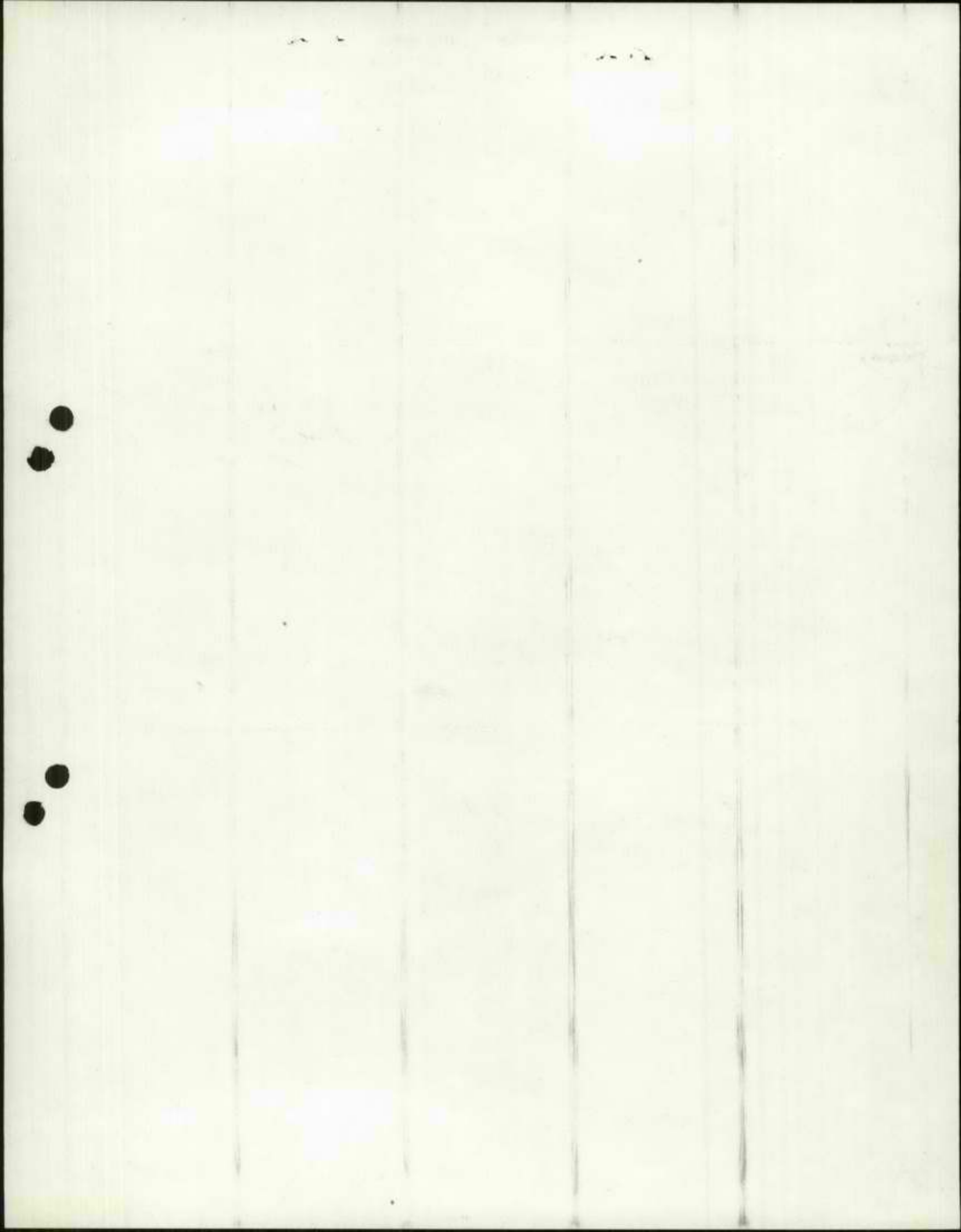
Dear Mr. Bick:

Thank you for your thoughtfulness in forwarding to me, in a letter dated January 14, a copy of the article by John Oesterreicher which appeared in "Midstream"

Needless to say, I have always been confident that the Government of Israel would be fair in its treatment of the Christian existence in the State of Israel.

Yours sincerely,

Robert L. Stanfield
Robert L. Stanfield



N.Y. Times 5/1/74

Handwritten notes in Arabic script, including a circled '2' and the words 'الكتاب' (the book) and '31'.

litor

• Israel and Her Enemies

To the Editor:

"Israel is alone and completely isolated, completely isolated," thus spoke Ismail Fahmy, Foreign Minister of Egypt, at the opening session of the Geneva peace conference on Dec. 21. What a devastating indictment—not of Israel but of the world, of the leaders of nations, of the leaders of the churches, of every one of us who does not raise his voice in protest at this crucial time, when the existence of Israel as a Jewish state, I repeat, a Jewish state, is at stake.

Shades of 1938, when the world at large kept silent during the holocaust. The ears of every Israeli are still ringing with the echo of statements like the following:

"Israel must die, and we shall be the executioners" (Ahmed Shukeiry of the P.L.O., May 26, 1967). "Our basic aim is to destroy Israel" (Gamal Abdel Nasser, May 25, 1967). "Israel's secure and recognized boundaries, in our opinion, are a Jewish synagogue in Tel Aviv with ten meters around it" (Mohammed Hassanein Heykal in *Al-Ahram*, Feb. 2, 1969). "The day of the realization of the Arab hope for the return of the refugees to Palestine means the liquidation of Israel" (Abdulla al-Yafi, Prime Minister of Lebanon, in the Lebanese Parliament, quoted in *Al Hayat*, April 29, 1966).

True, recently Egyptian leaders have been more moderate in their speech, except for Colonel Qaddafi of Libya and the Syrian leaders. And even the most moderate speech from Arab leaders is still vague and ambiguous, giving no clear expression of a readiness to co-exist in peace with Israel, the Jewish state.

What a hypocrisy to brand as the aggressor a small country which has been the victim of aggression ever since 1948.

(Abbot) LEO A. RUDLOFF
Benedictine Monks, Weston Priory
Weston, Vt., Dec. 23, 1973

הוועד המאוחד למשיחיים בישראל

المجمع المسيحي المتحد في اسرائيل

THE UNITED CHRISTIAN COUNCIL IN ISRAEL

CHAIRMAN
Rev. ROY KREIDER
03 - 778619

TREASURER
Rev. JAMES W. SMITH
051 - 2240

GENERAL SECRETARY
Mr. FUAD HADDAD
P. O. B. 116 - JERUSALEM

19 Rehov Vitkin, Neve Magen,
Ramat Hasharon
December 5, 1973

Mr. Michael Pragai, Director
Division of Church Relations
Ministry of Foreign Affairs
Jerusalem

Dear Mr. Pragai:

We join to share with the Peoples of Israel, and of the world, the sorrow and loss of a truly noble personality, a great humanitarian and statesman of extraordinary stature.

As architect of the State of Israel, and her first Prime Minister, Mr. David Ben Gurion will long be remembered for those outstanding qualities of leadership, courageous faith, single-minded purpose, and inspiring vision, which has shaped the events of Jewish life and history in a period of great anxiety and struggle.

His legacy is this uniqueness of Israel as a center for great spiritual endeavor, and as a refuge for the persecuted. His imprint is indelibly engraved upon every aspect of this nation's life and the course of its history. With prophetic foresight he laid the foundations for cooperation and community which characterize the life of the State today.

In an age when the visionary seems out of touch with life's realities, he had the singular courage and faith both to pave the way and to bring his goals to realization. His faith and determination to overcome all odds, coupled with his extraordinary devotion to Biblical studies and research produced in him a leader of rarest qualities.

With the passing of a truly great light from the People of Israel we stand in grateful tribute and respect to this giant among men who has gained an honored place in the annals of Israel, in the hearts of people the world over, and in the galleries of great men.

Sincerely,

Rev. Roy Kreider

THE UNITED STATES DEPARTMENT OF JUSTICE

Washington, D. C.

January 10, 1934

RECEIVED
JAN 11 1934
U. S. DEPT. OF JUSTICE
DIVISION OF INVESTIGATION

RECEIVED
JAN 11 1934
U. S. DEPT. OF JUSTICE
DIVISION OF INVESTIGATION

TO: Mr. J. Edgar Hoover, Director
FROM: Mr. [Name], Special Agent in Charge
SUBJECT: [Subject]

Re: [Subject]
[Text]

Dear Sir:

Reference is made to your letter of January 8, 1934, and the report of [Name] dated January 7, 1934, both of which are being reviewed by this office.

It is noted that [Name] is a native of [Country], and that he has been residing in [City] for some time. It is also noted that [Name] is a member of the [Organization], and that he has been active in the work of the same.

It is further noted that [Name] has been in contact with [Name], and that they have been working together in the [Activity]. It is also noted that [Name] has been in contact with [Name], and that they have been working together in the [Activity].

It is noted that [Name] has been in contact with [Name], and that they have been working together in the [Activity]. It is also noted that [Name] has been in contact with [Name], and that they have been working together in the [Activity].

It is noted that [Name] has been in contact with [Name], and that they have been working together in the [Activity]. It is also noted that [Name] has been in contact with [Name], and that they have been working together in the [Activity].

Very truly yours,
[Signature]
[Name], Special Agent in Charge

4. XII. 73

הנה לפי חשבון המכירה

C O P Y

①
11/12/73
4.XII.73

The Editor,
The Irish Times,
31, Westmorland Street,
Dublin, Eire.

Sir,

I have lived and worked as an Anglican priest in Israel for twelve years (1960 - 72) but I totally fail to recognize the kind of conditions reflected by your correspondent Atif Matouk's letter of 21st November 1973.

From the very beginning the State of Israel has been most careful to safeguard in both word and deed the religious and civil rights of its non-Jewish minorities. As regards Christians, like other minorities, a special department for Christian Communities was set up. The present director of this department Dr. Saul Colbi is greatly respected by all the Christian Communities in Israel. More than that it can be honestly said that he has proved to be a friend of the Christian Churches. Any questions relating to Christian property in Israel should be addressed to him at the Department for Christian Communities, Ministry of Religious Affairs, Jerusalem, Israel. I know from experience that the answer will be factual and not propagandist.

There is however one statement of fact that is so preposterous that for the sake of truth needs at once to be answered. As far as the profanation of the Church of the Holy Sepulchre is concerned I know for a fact that the first action of Israel after 1967 was to declare it (like many other Churches) a Holy Place and to place in Prominent places outside the Church rules of behaviour for a Holy Place. Far from profaning the Church of the Holy Sepulchre Israel has proved to be a defender of the unique position of this Great Church.

Lastly, as to any official Israeli policy to oust Christian Palestinians there is just no such policy. The only people who have been expelled are individuals who have been proved to have taken part in terrorism.

Writing as a Christian priest who has lived and worked in Israel for over a decade, I can say that the relation between the Churches and the State is one of increasing understanding. Happily the Churches in Israel are free to pursue their life and worship and are venturing out not only on a deepening ecumenism across the traditional Christian boundaries but are also beginning to enter into dialogue with their Jewish and Muslim brethren.

Yours, etc.

CANDY PETER SCHNEIDER

This letter was published on 10.XII.73 but I have not yet obtained a clipping.

①
1/10/47

2.1.17.13

The Editor,
The Times,
25, Abchurch Lane,
London, E.C. 4.

I have been very much interested in your article of 17th January 1947, in which you state that the Government are not prepared to consider the possibility of a general increase in the value of the pound.

It is true that the Government are not prepared to consider the possibility of a general increase in the value of the pound. But it is also true that the Government are not prepared to consider the possibility of a general increase in the value of the pound. It is true that the Government are not prepared to consider the possibility of a general increase in the value of the pound. It is true that the Government are not prepared to consider the possibility of a general increase in the value of the pound.

There is no doubt that the Government are not prepared to consider the possibility of a general increase in the value of the pound. It is true that the Government are not prepared to consider the possibility of a general increase in the value of the pound. It is true that the Government are not prepared to consider the possibility of a general increase in the value of the pound.

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Yours faithfully,

W. A. R. (17.1.47) (17.1.47) (17.1.47)

כל המוסר תוכן מסמך זה. כולו
או מקצתו לאדם שאינו מוסמך
לכך - עובר על החוק לתיקון
דיני העונשין (כטחון המדינה
יחסי-חוק וסודות רשמיים).
תש"ז - 1957.

משרד החוץ

מחלקת הקשר

מברק נכנס-מסווג

ש מ ר

ד ח ר

מס' 64

גשלה: 061200 בזב' 75

אלו המשרד

מאת: לונדון

המברק

מכונים .

א. הכנסיה הסקוטית שלחה מברק לשגרירות מצרים , סודיה וישראל הקדומה להצביו

מיידית את השמרה והחזרת הפצועים בהתאם להאמנת גבבה .

ב. בסיסם היום הגיע מכתב טוב בענין המכונים והיום פי שחק בים וסופרים ידועים כולל

ASHCROFT ' OLIVIER ' PINTER ' HALL

המברק

מכתב רווח מכל מ מכל ממכל מיום א-ב אירופה ב פרבאי מזגים חקר אלגום המברק

דח אמן

1947
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1947

מדינת ישראל

משרד החוץ
ירושלים

תאריך: כ"ה בתשרי תשל"ד
21 באוקטובר 1973

מספר: 108.16
1574

ש.מ.ר.

ש.מ.ר.

הגבתי

זכרון דברים

השליח האפוסטולי בירושלים

הבקר טלפן אלי פיו לאגי, זו הפעם הראשונה אחרי שובו מחופשתו.

ציין כי חזר ב- 7 דגא בלילה מאוחר והוסיף כי היה זה בחוס היום השני של המלחמה. הפסיף:

"All, you know that we are always hoping for the best"

הגבתי "חודה" והוא עבר לענין אחר (סדור מעבר בגשר אלנבי).

יצויין כי פרט לחגובה הנ"ל לא היתה חגובה אחרת כלשהי מצד נציג קהולי רשמי כלשהו. חגובה פיו לאגי, לא בלבד שהיא באה רק ביום ה- 15 של המלחמה, היא גם חיוורת ביותר, אס לא דו-משמעויות.

ב.ב.כ.

מ. פרבאי

מפ/יא

העתק
מר א. לוריא
מר מ. ששון
השגרירות רומא

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COPY

Eckardt
Beverly Hills Road
Coopersburg, Pa. 18036
USA

October 16, 1973

Dear Michael and Dina,

Dear friends are returning to Israel tomorrow, so we are having them carry some letters for us to mail in Israel - hoping they will arrive sooner than if we mailed them here.

You must know how terribly distressed and sorrowing we are over this dreadful new war that has been thrust on you. We are angered at the treachery and blasphemy of the Arab attack - and even more by the lies with which they and their numerous friends compound their evil. The behaviour in the U.N. is enough to turn one's stomach, and to top it all, the National Council of Churches has once again found it impossible to take a moral stand. But most of all we are suffering because Israelis are dying and being maimed again for no necessary reason.

We wish we could be with you in Israel right now. May peace come soon - and with a better conclusion than last time.

Shalom,

(-) Alice & Roy

1957

SECRET
OFFICE OF THE
ATTORNEY GENERAL
WASHINGTON, D.C. 20530

October 10, 1957

Dear Sir:

First, I am sure you will find the following information of interest. It was a matter of some concern to me that you would not be able to find the information you need in the files of the Department. I am sure that you will find the information you need in the files of the Department.

I am sure that you will find the information you need in the files of the Department. I am sure that you will find the information you need in the files of the Department. I am sure that you will find the information you need in the files of the Department.

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Albion, Pa.
Morning Call 10/9/73

Public Opinion

Concern... State

To the Editor:

The Christian world was very largely silent and compliant before the Nazi genocide of Jews. Its silence and neutralism, and even pro-Arabism, against the attempted second holocaust of 1967 are well known.

With the Yom Kippur War of 1973, Christians and the churches are given the opportunity to redeem themselves and to dissociate themselves from the increasing effort to annihilate the Jewish people. One way of doing this is to combat the familiar devices of "evenhandedness" and "calls for peace." Another way is for the Christian community to show forth its solidarity with and concern for its Jewish brothers in this new time of trial.

The answer will be given almost immediately. If Christian collaborationism with evil should wrongly prevail once more, a new fact will afflict our conscience: consent to the wicked blasphemy of utilizing the holiest day of the Jewish year to the end of destroying Jews.

Alice and Roy Eckardt
Beverly Hill Road
Coopersburg

Not So Easy

should have read "complicitous"



The Bethlehem Globe-Times

'Maintaining the People's Right to Know'

Page 6

Wednesday, October 10, 1973

The responsibility of the great states is to serve and not dominate the world.—Harry S Truman

Voice Of The People

SILENCE AND NEUTRALISM

To the Editor:

The Christian world was very largely silent and complicitous before the Nazi genocide of Jews. Its silence and "neutralism", and even pro-Arabism, amidst the attempted second holocaust of 1967 are well known.

With the Yom Kippur War of 1973, Christians and the churches are given the opportunity to collaborate yet a third time in the unceasing effort to annihilate the Jewish people. The available devices are familiar ones: "evenhandedness" and "calls for peace."

The answer will be given almost immediately. And to the extent that Christian collaborationism is once again forthcoming, a new fact will afflict our conscience: consent to the wicked blasphemy of utilizing the holiest day of the Jewish year to the end of destroying Jews.

Alice and Roy Eckardt
Coopersburg

Letters to the Editor

'With the Middle East Once More Aflame ...'

To the Editor:

The Yom Kippur war once more, alas, demonstrates the importance of defensible frontiers for the State of Israel. Faced with the choice of a State of Israel with a large Arab minority or no State of Israel at all, what person of goodwill can gainsay the retention of frontiers containing such a minority? By the Arabs' own actions, they have vindicated their foes and shown the annexationists wise and prudent. I personally hope the Israelis take Cairo and Damascus and sit there until peace comes.

(Prof.) JACOB NEUSNER
Providence, R. I., Oct. 8, 1973

To the Editor:

As a Roman Catholic priest, I would urge all my fellow Christians to lend their total support to Israel in the current war. The aggression of Syria and Egypt (ironically on the highest holy day of the year) deserves the condemnation of every thoughtful American. I have been on the Golan Heights, and even a nonmilitarist like myself can see what damage the guns of the war-mad Syrians have done and can do to the peaceful inhabitants of northeastern Galilee.

The Arab terrorism, which soaked with blood the peaceful Olympic games, has now dropped the mask of

the actions of a few fanatics and revealed itself as the settled policy of the rulers of Damascus. Even our Quaker friends, although they may be absolute pacifists, would not insist that the people of Israel allow themselves to be slaughtered by the invading armies from east and west.

(Rev.) JOSEPH CANTILLON, S.J.
Morristown, N. J., Oct. 7, 1973

To the Editor:

The Christian world was very largely silent and complicitous before the Nazi genocide of Jews. Its silence and "neutralism," and even pro-Arabism, amid the attempted second holocaust of 1967 are well known. With the Yom Kippur war of 1973, Christians and the churches are given the opportunity to collaborate yet a third time in the unceasing effort to annihilate the Jewish people. The available devices are familiar ones: "evenhandedness" and "calls for peace."

The answer will be given almost immediately. And to the extent that Christian collaborationism is once again forthcoming, a new fact will afflict our conscience: consent to the wicked blasphemy of utilizing the holiest day of the Jewish year to the end of destroying Jews.

(Rev.) A. ROY ECKARDT
Coopersburg, Pa., Oct. 6, 1973

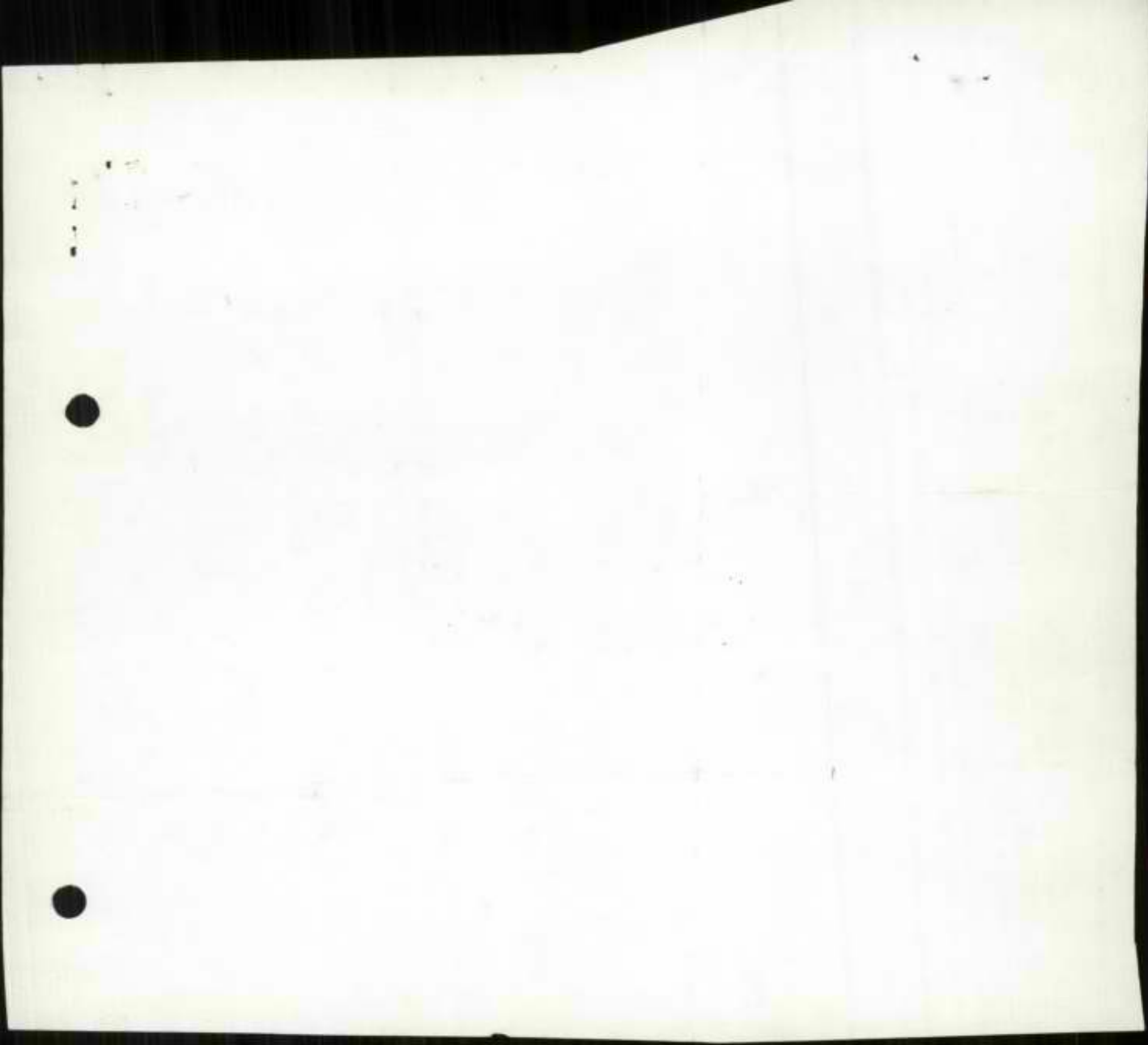
To the Editor:

With the Middle East once more aflame, opinion makers here are facing the question of possible United States involvement should Israel require active armed assistance. If the reaction of Senate Minority Whip Robert Griffin of Michigan gains wide approval among the movers and shakers of this country, then Israelis should defeat loom larger than it does now, had best resign themselves to annihilation.

Senator Griffin, in response to a newsman's likening of possible U.S. intervention in the Middle East to the shambles of our role in Southeast Asia, was quick to predict that Congress and the President would be unwilling to run the risk of another such debilitating fiasco — even for Israel's sake. He fails to realize that to place Israel and South Vietnam in the same context is to exhibit the faulty logic of a nation demoralized by protracted and fruitless carnage.

Should this or some future threat to Israel's survival grow grave, there could be no better redemption of U.S. honor than by our rescue — no other word is adequate — of a heroic little ally that has fought outnumbered and alone for too long.

MARYELLEN LOWE HAUSMAN
New York, Oct. 8, 1973



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MICHAEL PRAGGAI

MINISTRY OF FOREIGN AFFAIRS

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27-30

"דברים" ל"ג

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מַעֲנֵה אֱלֹהִי קִדְּם וּמַחֲחֵה זִרְעָה עוֹלָם, וַיִּגְרַשׁ מִפְּנֵיךְ אוֹיֵב, וַיֹּאמֶר
הַשֹּׁמֵד. וַיִּשְׁכֹּן יִשְׂרָאֵל בְּטַח בְּדַד עֵין יַעֲקֹב אֶל אֶרֶץ דִּגְן וְחִירוֹשׁ אֵף שָׁמַיִם
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חָרַב גְּאוֹחֶךָ וַיִּכְחָשׁוּ אֵיבֶיךָ לָךְ וְאַחַה עַל-בְּמוֹחִיכֶם חֲדוֹךְ.

"ישעיה" כ"ו 19 - 21

יָחִיו מַחֲיֵךְ נִבְלָהִי יִקְוֹמוּן הַקִּיצוֹ וּרְנָנוּ שְׁכֵנֵי עַמֶּךָ כִּי טַל אֹרֹחוֹ
סֹלֶךְ וְאֶרֶץ רַפָּאִים תִּפְּיֵל. לָךְ עָמִי בֹא מִסְדֵּרֶךָ וּסְגֵר דְּלַחֲיֶךָ בְּעֶדְךָ הַבִּי
כִּמְעַס רֹגֶעַ עַד-יַעֲבוֹר-זַעַם. כִּי הִנֵּה יְהוָה יֹצֵא מִמְּקוֹמוֹ לִפְקֹד עוֹן
וַיִּשָּׁב-הָאֶרֶץ עָלָיו וּגְלַחַהּ הָאֶרֶץ אַח-דְּמִיָּה וְלֹא תִכְסֶּה עוֹד עַל-הַרְוּגֶיהָ.

Jewish Emigrants See Soviet Goal As "Elimination Of Judaism"

Eye-witness Account of Meeting with Refugees at Transit Camp



By Dr. David Hyatt
President,
National Conference of
Christians and Jews

NEW YORK, July 6, (RNS) - Anyone who has seen the Soviet Jewish refugees at the transit camp outside of Vienna on their way to Israel as my wife and I did recently, would be deeply saddened that the "summit negotiations" between Communist Party Secretary Brezhnev and President Nixon did not once publicly mention the human rights of Soviet Jewry.

No human being with warm blood in his veins could help but be moved by the sight of these desperate, ill-clad, poverty-stricken people who escaped Russian tyranny and were now awaiting passports and Israeli citizenship papers at the Schonau Palace, a dilapidated hunting lodge near the Hungarian border, prior to their flight to "the Promised Land."

If any American could have seen these wretched, wonderful, hopeful people and talked with them as we did, he would have come away with tears of pity and then anger and outrage.

Now that Mr. Brezhnev has left this country and the "summit" negotiations between him and Mr. Nixon are part of History, I should like to point out that the summit issue of the freedom of nearly three million Jews in the Soviet Union and their right to free emigration was publicly ignored.

The smiling, exuberant Mr. Brezhnev, on the eve of his departure from this country, was quoted as putting off American reporters who queried him about the status of Jews in Russia with the cynical comment: "There is no Jewish problem, no Jewish question here...Some of my closest friends from school days onward have been Jews."

My wife and I, having talked to the Soviet emigrants at

Schonau Palace outside Vienna, can bear witness that there are brutal, horrible, incredible Soviet Jewish problems, and that the ultimate goal of the Soviet government is the total elimination of Judaism in Russia.

The first shocking fact we learned at the Schonau Palace was that despite press reports that the ransom of Soviet Jewish emigrants had been suspended thanks to our State Department's negotiations, this is at most a half-truth. It is a blatant lie that Jews can now leave Russia without being charged by the Soviet Government for that privilege. Contrary to recent misleading reports that Russia has desisted from extracting ransom from its Jewish emigrants, every Jew leaving the Soviet domain must still pay a head tax of 400 rubles and 500 additional rubles for the act of being stripped of Soviet citizenship -- or a total of \$1,100. It is true that the diploma tax against those with advanced degrees has been "suspended" but that is all! Thus a family of four, without any member holding a diploma, must pay \$4,400 for the right to leave Russia. Surely by any standards of human rights, this must still be considered inhuman ransom.

This is just one of many depressing and shocking facts that my wife and I learned during our visit to Vienna. We were there representing the National Conference of Christians and Jews at a three-day meeting of the International Consultative Committee of Cooperating Christian-Jewish Organizations, a loose confederation of 11 agencies from as many countries. The conference was concerned, among other matters, with the plight of Soviet Jewry, and to gain further firsthand insights into the problem. We spent part of a day at the Schonau Palace.

Heavily guarded, with police holding carbines at the ready when you enter through the high gate of the ancient estate, Schonau Palace is the crumbling ruin of a hunting lodge. It has been rehabilitated -- thanks to the support and mercy of Jews and others from all over the world -- into a way-station and transit camp for Jewish emigrants from the Soviet Union.

Ten to fifteen cots, crammed side by side -- with no room to walk between them -- crowd the dark, high-ceilinged, dismal, bare bedrooms. There is a primitive medical center, a small synagogue containing prayer books in Hebrew with Russian translations in the adjacent columns since many

Russian Jews are seeing that forbidden "Zionist" language for the first time, an immaculate spartan kitchen, and dining quarters with bare tables and benches where the refugees are fed in three shifts.

There are also simple offices where passports are issued to the emigrants and where they receive Israeli citizenship papers so that the moment they put their feet on Israeli soil they are citizens. As many as 300 refugees can be accommodated at one time here. Approximately 80 per cent of the refugees come by train to Austria where they are met by bus, taken to Schonau Palace and then processed during a two to three day period for their next great journey -- the flight to Lod Airport in Israel.

We met and talked at length with many refugees and it would be impossible to convey in words the deeply moving impact of their conversations with us.

A Jew from a border town that was once in Romania, but is now a part of Russia, told how he had applied to go to Israel "to see my relatives." If he had had no relatives in Israel he could not possibly have had any excuse for leaving "the perfect country of Russia." Although Russian authorities tried to dissuade him, he finally, after 10 months, got permission to leave. During World War II he had served four years in the Russian army, and then became a laborer in a textile factory. He, his wife and their 13-year-old son were at long last on their way to Israel. They had to leave their 25-year-old son and daughter-in-law and grandson behind, however, because the elder son had just gotten out of the army and no person can leave Russia for five years after military service because of the so-called military secrets he might take with him.

As the father related this, he said very simply, "We have left a piece of us behind." His wife's eyes filled up and so did ours. "I am not sure he will ever get out," he added.

We met another man, an aged and decrepit watchmaker from Lithuania who had spent three years in a concentration camp during World War II, then went back to Lithuania and later spent another five years in Siberia for "subversive activities against the Government" because he had hired a teacher to tutor his son in Hebrew. Now, at last, he was "going home" to relatives in Israel. At 78, the Soviet Union had no more use for him.

We met a widow from Tashkent whose face was scar-

red from a fire that destroyed her home and killed her husband. She was nursing a six-month-old baby and had two other small children. "What will Israel do with such a dependent mother?" I asked one of the transit camp officials. "She'll probably go on welfare until her children are all in school," he answered. "We take all people who want to leave and can gain permission to leave. They are human beings. We do not ask what they can do -- they are our people -- they are part of us."

I was touched by his answer. This was truly brotherhood in action. The sick, the physically handicapped, even families with mentally disturbed children among them -- all were given the opportunity, once the Soviets permitted it, to go to Israel, as a result of the humanity of world-wide Jewish agencies which offered them a hand.

There were many others we talked with, and here are just a few of the bitter facts they gave us:

--Almost no Russians from central Russia or the major cities are allowed to escape. Of the 30,000 refugees allowed out last year 25 per cent were from Georgia, 30 per cent from the Ukraine, 40 per cent from other outlying republics, and only 5 per cent from Russia proper.

--The Soviet Union permits only a highly selective form of emigration. The sick, the infirm, the aged are allowed to leave, but professionals such as doctors and scientists in central Russia are reduced to bottle washing and other lackey jobs if they dare ask permission to leave Russia. The harassment of those who apply is relentless. Many are imprisoned on the grounds of treason for making such requests.

--The less strongly Russian-oriented peoples have a much better chance of escaping than those from central Russia. Hence, the Georgians who cannot even speak Russian and the Ukrainians are most numerous among those allowed to leave.

--There is a concerted effort in Central Russia to eliminate all Jewish identity. In most major cities only one synagogue is tolerated, attendance is discouraged and if attendance then drops off sufficiently the synagogue is closed. No religious teaching is tolerated and it is forbidden to teach Hebrew. The official propaganda line is relentlessly anti-Zionist. The goal is the ultimate elimination of Judaism.

These are the hard facts about Soviet Jewry as related to us by Soviet Jewish refugees themselves.

NCCJ President Hails Elks Vote To Rescind 'Whites Only' Clause

NEW YORK (RNS) - Dr. David Hyatt, president of the National Conference of Christians and Jews, has hailed the "landmark decision" of the Benevolent and Protective Order of Elks to drop its "all-white" membership rule.

"We pray that all of the social and country clubs in the U.S. which continue to bar blacks, Puerto Ricans and Mexicans, Orientals and Nisei, as well as Jews, from membership strictly because of race or creed will now follow the example of the Elks," Dr. Hyatt said.

Delegates to the recent annual Elks meeting in Chicago voted nearly 3 to 1 to end the controversial color ban on membership.

To take effect, the resolution must receive majority support from the 2,182 lodges in the nation. The only requirements then for membership will be that the applicant is male, over 21 and non-Communist.

Following is the full text of Dr. Hyatt's statement, issued from Mexico where he was attending a Human Relations Institute in Mexican Culture, co-sponsored by the NCCJ and the University of the Americas, Puebla, Puebla, Mexico.

"In dropping its 105-year-old all-white membership rule, the 1.5 million members of the Benevolent and Protective Order of Elks (BPOE) made a landmark decision which hopefully will encourage other social and country clubs now practicing discrimination to take similar action.

"On behalf of the National Conference of Christians and Jews, I congratulate the Elks on this forward step toward bringing about equal treatment for all Americans at the social level.

"It is our fervent prayer that the 2,182 Elks Lodges in the nation will give their support to the overwhelming mandate of the delegates to their annual convention.

"And we pray that all of the social and country clubs in the U.S., which continue to bar blacks, Puerto Ricans and Mexicans, Orientals and Nisei, as well as Jews, from member-

ship strictly because of race or creed will now follow the example of the Elks.

"It is interesting to note that public information, the law, and education played important roles in bringing about a change of attitude on the part of the Elks.

"The action of the Elks in their national convention, in voting 2,186-773, to remove the white-only clause from their by-laws and admit blacks for the first time since the BPOE's founding in 1868, was successful only after two prior attempts to remove the prejudicial clause in 1971 and 1972.

"Certainly the work of many human rights organizations and resultant internal and external discussions, making such practices unpopular, shameful and contrary to our American way of life were important factors in awakening the conscience of the Elks' membership.

"Undoubtedly, the law was another factor, for the U.S. Supreme Court in April upheld the State of Maine's right to revoke the licenses, including building permits and liquor licenses, of 15 lodges which were accused of discriminating against blacks.

"Several other states, also, revoked the Elks tax-exempt status because of the lodges' racial policy.

"Thus, education, public information through the media, and the law worked hand in hand to facilitate this case.

"Social discrimination remains one of the toughest and most poisonous forms of covert prejudice within our nation. The NCCJ is encouraged by the action of the Elks.

"We will press our already vigorous efforts to eliminate such practices in the months and years ahead through our nationwide educational programs for better human relations.

"We will not rest until the cruel and insidious violations of human rights are finally eliminated and become as ridiculous and outmoded as the KKK and the American Nazi party."

SCARSDALE INQUIRER, Thursday, July 12, 1973

Dr. Hyatt Assails Killing of Israeli

Dr. David Hyatt of Scarsdale, president of the National Conference of Christians and Jews, has issued a strong denunciation of the killing of Israeli Air Attache Yosef Alon and called on the United Nations to take long overdue action to prevent future acts of terrorism if it is found that Arab groups are responsible for the murder.

Dr. Hyatt said the "vicious gunning down" of Col. Alon, who was murdered last week in his driveway in the Washington, D.C. suburb of Chevy Chase, Md., "appears to be in the horrible tradition of the Munich Olympic massacres, the Lod Airport mass murders and a long line of other crimes committed against the nation of Israel and her people over many years in its rightful pursuit of national sovereignty and freedom."

New NCCJ President noted that investigators have not dis-

covered any immediate evidence of political motivation for Col. Alon's death, but raised the point that Palestinian terrorists asserted responsibility in a radio broadcast from Cairo.

He added that if Arab groups are found to be responsible for the murder, as the Palestinian terrorists claim, then the act of wanton terrorism calls for action by the United Nations and its members.

"To date the United Nations has been guilty of a double standard of morality in regard to terrorism in the Middle East, only rarely blaming the Palestinian terrorists for their open acts of blood-curdling murder," said Dr. Hyatt.

Dr. Hyatt, on behalf of all the leaders of the NCCJ and all Americans concerned with Brotherhood, extended deepest sympathy to the family of Col. Alon and to the people of Israel.

ISRAEL: PEOPLE, LAND, STATE

The Executive Committee of the Commission on Faith and Order of the National Council of Churches of Christ in the U.S.A. received on May 31, 1973 A STATEMENT TO OUR FELLOW CHRISTIANS based on the study on Israel: People, Land, State and took the following action: That A STATEMENT TO OUR FELLOW CHRISTIANS be transmitted to the Commission on Faith and Order and to appropriate Christian and Jewish organizations for study and response with the understanding that

- 1) it does not carry either approval or endorsement by the Commission;
- 2) it represents a stage in a process leading, it is hoped, to a fuller theological statement;
- 3) it is the responsibility of the signatories and not a consensus of the religious communities to which they belong.

A STATEMENT TO OUR FELLOW CHRISTIANS

1. The Church of Christ is rooted in the life of the People Israel. We Christians look upon Abraham as our spiritual ancestor and father of our faith. For us the relationship is not one of physical descent but the inheritance of a faith like that of Abraham whose life was based on his trust in the promises made to him by God (Gen. 15:1-6). The ministry of Jesus and the life of the early Christian community were thoroughly rooted in the Judaism of their day, particularly in the teachings of the Pharisees. The Christian Church is still sustained by the living faith of the patriarchs and prophets, kings and priests, scribes and rabbis, and the people whom God chose for his own. Christ is the link (Gal. 3:26-29) enabling the Gentiles to be numbered among Abraham's "offspring" and therefore fellow-heirs with the Jews according to God's promise. It is a tragedy of history that Jesus, our bond of unity with the Jews, has all too often become a symbol and source of division and bitterness because of human weakness and pride.
2. Christians can also enrich themselves by a careful study of post-biblical Judaism to the present day. Such enrichment is especially imperative in light of the far-reaching value crisis that now affects the entire Western world. If religion is to play its rightful role in the value reconstruction that is now beginning, its approach will have to be ecumenical. And in the West this means, first of all, the recognition that two religious traditions, not a single Judaeo-Christian tradition, have shaped our culture; and secondly, the genuine and open sharing of insights and differences between Jews and Christians, each realizing that one's understanding of the spiritual nature of the human person remains incomplete without the other.
3. The singular grace of Jesus Christ does not abrogate the convenantal relationship of God with Israel (Rom. 11:1-2). In Christ the Church shares in Israel's election without superseding it. By baptism and faith the Christian, as the Roman liturgy says,

passes over to the sonship of Abraham and shares in the dignity of Israel. The survival of the Jewish people, despite the barbaric persecutions and the cruel circumstances under which they were forced to live is a sign of God's continuing fidelity to the people dear to him. For our spiritual legacy and for all that the Jews have done for the whole human race we Christians are grateful to God and to the people God has chosen as a special instrument of his kindness.

4. The new ecumenical atmosphere in theological research and the tragic reality of the Holocaust together with the present Middle East conflict urge us to reconsider the relationship of Christians to Jews. We Christians have readily acknowledged that God made a covenant with the Jews in the past, promising his paternal care for his chosen people in return for their fidelity. Unfortunately many Christians have assumed that the validity of Judaism ended with the beginning of Christianity, the rejection of Jesus as Messiah marking the dissolution of the covenant. This assumption conflicts sharply with St. Paul's declaration that God did not annul his promise to the chosen people since God never takes back his gifts or revokes his call (Romans 11, 28-29). The Apostle dismissed as altogether untenable the notion that God had rejected his people. There is thus strong Scriptural support for the position that God's covenant love for the Jewish people remains firm. The continuity of contemporary Judaism with ancient Israel demonstrates the abiding validity of Jewish worship and life as authentic forms of service to the true God.

5. The fierce persecution of Jews by Christians through the centuries should be seen as a fratricidal strife as well as a vast human tragedy. In many instances Christian preachers and writers disseminated slanderous stories about the Jews. From the apostolic age the Church accepted uncritically the condemnation of the Pharisees as hypocrites even though the Synoptic Gospels picture Jesus as generally agreeing with what many Pharisees actually stood for. Whole generations of Christians looked with contempt upon this people who were condemned to remain wanderers on the earth on the charge, in fact false, of having killed Christ. Anti-Jewish polemics became a perennial feature of Christendom and reflected gross ignorance of Jewish history and religion. This sin has infected the non-Christian world as well.

A major source of friction in contemporary Christian-Jewish relations is Christian hostility and indifference to the State of Israel. In dialogue among Christians on the Middle East question there exists a startling variety of opinions, some of which exacerbate already existing Christian-Jewish misunderstandings. We urge the churches therefore to give their prayerful attention to such central questions as the legitimacy of the Jewish state, the rights of the Palestinians, and the problem of the refugees--Jewish as well as Arab. Only a conscience seeking to be well-informed and free of prejudice can help to bring about peace with justice in the Middle East.

7. The validity of the State of Israel rests on moral and juridical grounds. It was established in response to a resolution of the U. N. General Assembly, after termination of the British Mandate. However, involved in the potentially explosive political conflict in the Middle East is a theological question that demands careful scrutiny. What is the relationship between "the people" and "the land"? What is the relation between the chosen people and the territory comprising the present State of Israel? There is no Christian consensus on these questions. Genesis explicitly affirms a connection between the people and the land (Gen. 15:18), and even within the New Testament certain passages imply such a connection. Therefore, Christians who see Israel as something more than a

political state are not wrongly theologizing politics by understanding the existence of the Jewish state in theological terms. They are merely recognizing that modern Israel is the homeland of a people whose political identity is sustained by the faith that God has blessed them with a covenant. There is reason for Christians to rejoice that the Jewish people are no longer required to live in enforced dispersion among the nations, separated from the land of the promise.

8. We have traditionally viewed the Jews as a people having a universal dimension. God wanted them to set up a special society dedicated to the fulfillment of the messianic aspirations for righteousness and freedom. Even when dispersed they became a summons to the human conscience to safeguard and protect the rights of all people. Here in the United States the Jewish contribution to the advancement of human rights remains outstanding. Now the question arises: is the Jewish people so universalistic as to exclude the possibility of their having a state of their own? It does seem to many observers that the localizing of Jewish activities gives a greater opportunity to fulfill their universal vocation than would an unfocused global presence.

9. As a political state, Israel is open to all the temptations of power. As a result of its military triumphs in the Six-Day War, the charge is sometimes made that Israel is belligerently expansionistic. Visitors to Israel, however, can easily discover that the overriding concern of the majority of Israelis is peace, not more territory. Israel's anxiety about national defense reflects the age-old human yearning for security, the anxiety of a people whose history has been a saga of frightful persecution, climaxed by the Holocaust of six million men, women and children. Against such a tormented background, is it surprising that the Jewish people should want to defend themselves? It would be quite unrealistic and unjust to expect Israel to become a sort of heavenly society of which more is demanded than of other nations. This does not mean that Christians must endorse every policy decision by the Israeli government. Many Jews, both within Israel and without, do not do so. Rather, Christians must refrain from the type of criticism that would use Israel's failures, real or imagined, to live up to the highest moral standards as an excuse to deny its right to exist. Such a view would be a double standard, one not applied to any other nation on earth.

10. As Christians we urge all nations in the world (our own nation, Israel, and the Arab states included) to recognize that there is no way to secure lasting peace based on the balance of military power and the use of fear as a deterrent. Rather, the only road leading to peace is trust in and understanding of neighbors and partners. We urge the Church to attend to its role as agent of reconciliation.

11. At present antisemitism is unfashionable and seems to have gone underground in the United States, though some recent studies show it is on the rise. But even an underground antisemitism surfaces from time to time in various forms and disguises. New Left literature has excoriated the Jews not as Jews but as "Zionists." Antisemitism, however, is a difficult virus to counteract. It has a pervasiveness that infects our whole civilization and manifests itself in education, housing, job opportunities and social life. Fortunately some Christian churches are working hard to excise from their liturgy and education any antisemitic references.

12. Those who refuse to learn from history must relive the errors and evils of the past. In times of civil disorders, agitators have arisen and will continue to appear in our society attempting to make Jews the scapegoats for the evils of an era. If problems like inflation and unemployment continue to escalate, if a depression should

set in, we can be fairly sure that the radical Right and/or the radical Left will make Jews out to be the culprits.

13. The pressure of our violent times urges us as Christians to live up to our calling as ministers of reconciliation, ready and willing to stifle rumors about the Jews and to build up an atmosphere of brotherly understanding in Christian-Jewish relations. We strongly commend Jewish-Christian dialogue as a favored instrument by which we may explore the richness of Judaism and the Jewish roots of our Christian faith.

14. The pain of the past has taught us that antisemitism is a Pandora's box from which spring out not only atrocities against Jews but also contempt for Christ. Whatever the antisemite inflicts on the Jews he inflicts on Christ who is "bone of their bone and flesh of their flesh." In the words of St. Paul, "They are Israelites and to them belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race according to the flesh is the Christ" (Rom. 9:4-5).

This statement is the responsibility of the signatories, who during the past four years have been convened as a study group and assisted by the Commission on Faith and Order of the National Council of Churches of Christ in collaboration with the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. We cordially invite your response. Study papers supporting the views herein expressed are available on request. Address requests and responses to Commission on Faith and Order, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027

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תדריך הסברה

246

ירושלים, כ"ז באייר תשל"ג
29 במאי 1973

אל: הנציגויות

הנדון: מסמך ועידת הבישופים הצרפתיים - אפריל 1973
על "יחס הנוצרים כלפי היהדות".

מצורף בזה העתק המסמך שנחקל בוועידת הבישופים
הצרפתיים ופורסם ב-16.4.73.

המסמך עורר תגובות חריפות בקרב שונאי ישראל והערבים,
בעיקר בגלל המשפט שקובע שאי אפשר למנוע מהעם היהודי
"אח הזכות ואת האמצעים לקיום מדיני עצמאי בין העמים".

כדוגמא לתגובת הערבים מצ"ב שני קטעים מתוך "לה מונד"
מיום 19/4 ומיום 25/4 המביאים תגובת השגרירים הערביים
בפאריס ושגריר לבנון ליד הותיקן.

התגובה הערבית ממחישה שני דברים:

- א. שהערבים אף מתנגדים לשיפור יחסי הכנסיה
עם העם היהודי. בכך הוכחה נוספת שבסופו
של דבר אין הערבים מבחינים בין לוחמה
בישראל ולוחמה ביהודים.

ב. שאין שחר לדעה השוררת במערב על גישתם
"המתונה" של מצרים ומדינות ערביות אחרות
המוכנות כביכול להכיר בישראל ולהשלים עם
קיומה.

אנו מציעים שתשתמשו בחומר הלוטח הן לגבי המסמך עצמו
שהוא חיובי והן לגבי התגובות הערביות.

* * *

Paris 16. 4.

~~Jerusalem, 30 May 1973~~

THE ATTITUDE OF CHRISTIANS TOWARDS JUDAISM
A DECLARATION OF THE EPISCOPAL COMMISSION
FOR RELATIONS WITH JUDAISM

I. The existence of the Jewish people challenges the Christian conscience

The very existence of the Jewish people, its often precarious state throughout its history, the tragic ordeals that it has undergone in the past and above all in recent times, and its partial regathering in the Land of the Bible signify more and more, for Christians, a reality which may bring them nearer to a better understanding of their own faith and illuminate their own lives.

The indestructibility of this people all down the ages, its survival over many other civilizations, its presence as a stern and exigent partner confronting Christianity are facts of the highest importance which we dare not treat with either indifference or disdain.

The Church, which attaches itself to the name of Jesus Christ and which, through him, finds itself, from its first origin, eternally linked with the Jewish people, perceives in the age-long, unbroken, being of Jewry a sign which it would fain comprehend with absolute truth.

II. How slowly the Christian conscience travels!

On 28 October 1965, the Second Vatican Council solemnly promulgated the declaration "*Nostra Aetate*", in which is a chapter on the Jewish people. We reaffirm the importance of this text, wherein it is recalled that the Church "is nourished from the root of the veritable olive-tree onto which have been grafted the branches of the wild olive-tree — the Gentiles." It is our duty, as the Episcopal Commission for Relations with Judaism, to show forth the real import of this declaration and to point out its applications.

The attitude taken up by the Council should be looked upon as a beginning rather than an end. It marks a turning-point in the Christian outlook on Judaism. It opens up a way and permits us to make an exact appraisal of our task.

The declaration is built upon a return to the scriptural sources. It breaks with the standpoint of an entire past. It calls for a new survey of the Jewish people by Christians from now on, not only in the domain of human relations but also in that of faith. Obviously, it is not possible in a single

day-to-re-examine all the pronouncements recorded in the Church over the centuries, or every historical posture portrayed. The Christian conscience has, nonetheless, started this process, which reminds the Church of its Jewish roots. The main thing is that it be begun, that it reach every stratum of the Christian people and that it be everywhere pursued with honesty and vigour.

III. The eternal mission of the Jewish people

It is not possible to regard the Jewish "religion" simply as one among the religions that presently exist on this earth. It is through the people of Israel that belief in the One God has been engraved in the chronicles of mankind. It is through the people of Israel that, albeit with certain differences, monotheism became the shared guerdon of the three great families which stem from the heritage of Abraham: Judaism, Christianity, Islam.

According to Bible revelation, it was God Himself Who made the Jewish people, schooled it and taught it His designs, sealing an eternal Covenant with it (Genesis, 17.7) and endowing it with a vocation that Saint Paul terms irrevocable (Romans 11,29). To it we owe the Pentateuch, the Prophets and the other sacred Books which finalize its message. Assembled by tradition, written and oral, these teachings were received by the Christians, without the Jews being in any wise thereby dispossessed of them.

Even if, for Christianity, the Covenant is renewed in Jesus Christ, Judaism must be regarded by Christians as a reality that is not merely social and historical, but primarily religious; not as the relic of a venerable, antiquated, past, but as a living reality for all time. The chief signs of this vitality of the Jewish people are the testimony of its collective loyalty to the One God; its fervour in studying the Scriptures to discover, in the light of Revelation, the meaning of human life; its search for identity in the midst of other peoples; and its constant effort to be gathered together again in a re-unified community. For us Christians, these signs put a question which goes to the very heart of our faith: What is the precise mission of the Jewish people in the Divine plan? What expectancy inspires it, and how does that expectancy differ from or resemble our own?

IV. Teach nought unconformable with the spirit of Christ ("*Nostra Aetate*", 4, paragraph 2)

a. It is urgent that Christians should once for all stop picturing the Jew to themselves in terms of platitudes that have been invented by an aggressive secularism; let us utterly expunge, and in all circumstances battle bravely against caricatures unworthy of any decent person, and even more so of any decent Christian — for example, the travesty of the Jew who, with an innuendo of scorn or aversion, is said to be "not like the others", or of the

"usurious, ambitious, conspiratorial" Jew, or, more alarming yet in its consequences, of the Jew as a "deicide". These scandalous descriptions which, alas, are still current in our days whether in explicit fashion or obliquely, we denounce and condemn insistently. Anti-Semitism is a legacy from the pagan world, but it has been further reinforced in a Christian ambience by pseudo-theological arguments. The Jew is deserving of our attention and our esteem, often, our admiration, sometimes, surely, of friendly and fraternal criticism, but always of our love. Love is perhaps what he has lacked most, and it is in that respect that the Christian conscience has been most guilty.

b. It is a theological, historical and juridical error indiscriminately to hold the Jewish people responsible for the passion and death of Jesus Christ. The Catechism of the Council of Trent long ago rebuked that error (Pars 1, cap. 5, 11). If it is historically true that responsibility for the death of Jesus was shared in varying degree by certain Jewish and Roman authorities, the Church holds that "it is on account of the sin of all mankind that Christ, in his immense love, bowed himself to his passion and his death so that all might gain salvation" (*"Nostra Aetate"*, 6).

In spite of the contention in an ancient but questionable exegesis, one cannot infer from the New Testament that the Jewish people is shorn of its elect status. On the contrary, Scripture as a whole prompts us rather to discern in the solicitous allegiance of the Jewish people to its Law and its Covenant the sign of God's allegiance to His people.

c. It is a fallacy to set Judaism as a religion of fear against Christianity as a religion of love. The fundamental article of the Jewish faith, the Shema, begins with the words: "Thou shalt love the Lord thy God", and goes on to enjoin love of one's fellow-man (Leviticus 19, 18). This is the starting-point of the preaching of Jesus and is thus a doctrine common to Judaism and Christianity.

The sense of God's transcendence and allegiance, of His justice and mercy, of repentance and forgiveness of sins, are basic elements of Jewish tradition. Christians who lay claim to the same values would err in believing that Jewish spirituality, today no less, has nothing more to offer them.

d. In defiance of widely-held opinions, it must be asserted that the doctrine of the Pharisees is not the reverse of Christianity. The Pharisees sought to make the Law come alive for every Jew by so interpreting its precepts as to adapt them to the different circumstances of existence. Contemporary researches have yielded clear evidence that the Pharisees, as also the Sages of the Talmud, were by no means strangers to the inner meaning of the Law. It is not these manifestations that Jesus decries when he denounces the attitude of certain Pharisees or the formalism of their teaching. It appears, moreover, that it was because the Pharisees and the early Christians were close to one another in many ways that they fought so bitterly at times over the traditions handed down from the era of the Patriarchs and the interpretation of the Mosaic Law.

V. Reaching a just understanding of Judaism

Christians, if only for their own sakes, should acquire a true and living knowledge of Jewish tradition.

a. A genuinely Christian catechism must affirm the ongoing value of the Bible in its entirety. The first Covenant, indeed, has not been made obsolescent by the new, but is its root and source, its foundations and its promise. If it is true that, for us, the Old Testament does not disclose its ultimate meaning save in the light of the New Testament, this in itself presumes that it shall be welcomed and recognized, first, in its own right (*cf.* 2 Tim. 3, 16). One must not forget that, by his obedience to the Torah and by his prayer, Jesus, a Jew by virtue of his mother the Virgin Mary, accomplished his ministry in the midst of the people of the Covenant.

b. The effort must be exerted to present the special vocation of this people as being "the Sanctification of the Name". Here is one of the essential dimensions of synagogal prayer, whereby the Jewish people, invested with a priestly mission (Exodus 19, 6), offers the totality of Man's acts to God and glorifies Him. This vocation makes of the life and prayer of the Jewish people a benison for all the nations on earth.

c. To regard the precepts of Judaism as no more than practices of constraint is to underestimate them. Its rituals are acts to break the day-to-day pattern of existence and remind those who observe them of the lordship of God. Pious Jews greet as God's gifts the Sabbath day and the rites whereof the purpose is to sanctify the works of men. Above and beyond their literal significance, they are light and joy for the Jew along the path of life (Psalms 119). They are a form of "building Time itself" and of giving thanks for all of creation. And, indeed, all existence must be ascribed to God, as Paul reminded his brothers (I Cor. 10, 30-31).

d. The dispersion of the Jewish people is to be understood in the light of its recorded history.

If Jewish tradition regards the trials and exile of the people as a punishment for its disloyalties (Jeremiah 13,17; 20, 21-23), it is nevertheless still the case that, since the time of Jeremiah's letter to the exiles of Babylon (*ibid.*, 29, 1-23), the life of the Jewish people in the Diaspora has also had a positive quality: through its trials, the Jewish people is called upon to "sanctify the Divine Name" among the nations.

Christians must forever combat the anti-Jewish, Manichaean, temptation to look upon the Jewish people as accursed on the pretext that it has been a victim of unending persecution. Rather, according to Scripture's own testimony (Isaiah, 53, 2-4), to undergo suffering is often the effect and reminder of the prophetic state.

e. It is more difficult than ever today to pass a calm theological judgment on the movement of return of the Jewish people to "its" Land. That being so, first and foremost we cannot, as Christians, overlook the gift vouchsafed

long ago by God to the people of Israel of a Land wherein it was summoned to dwell again (cf. Genesis 12, 7; 26, 3-4; 28, 13; Isaiah 43, 5-7; Jeremiah 16, 15; Zephaniah 3, 20).

Ever in history, Jewish existence has been constantly divided between life in dispersion among the nations and dedication to nationhood in its own Land. It is a striving that creates many problems for the Jewish conscience itself. To understand the striving and the controversy which it provokes in all its dimensions, Christians must not allow themselves to be led away by interpretations that misconceive the communal and religious ways of life of Judaism, or by well-meant but hurriedly-adopted political standpoints. They should take account of the interpretation which the Jews themselves set upon their regathering about Jerusalem — in the name of their faith, they consider it as a blessing.

This return, and its repercussions, put justice to the test. On the political level, there is a confrontation between different requirements of justice. Beyond the legitimate diversity of political options, the universal conscience cannot deny the Jewish people, which has undergone so many vicissitudes in the course of its annals, the right, and the means, to its own political being among the nations. That right, and these possibilities of existence, can no longer be withheld by the nations from those who, by reason of local conflicts resulting from their return, are presently the victims of serious situations of injustice. So let us turn attentive eyes to this Land visited by God, and cherish the eager hope that it become a place where all its inhabitants, Jews and Gentiles, may live in peace. It is a cardinal question that faces Christian and Jew alike, to know whether the regathering of the scattered congregations of the Jewish people, end-product of the interplay of persecution and political forces, will, in the end, prove, or fail to prove, to be one of the paths of Divine justice for the Jewish people, and, at the same time, for all the peoples on earth. How can Christians remain uninterested in what is being decided in that Land today?

VI. Promote mutual understanding and respect (*"Nostra Aetate"*, 4, paragraph 2)

In most cases, encounters between Jews and Christians are still marked today by mutual ignorance and, at times, a certain mistrust. This ignorance and this mistrust have been in the past and can still in the future be the source of grave misunderstanding and disturbing ills. We consider it essential and urgent that priests, faithful Christians and all who are responsible for education, on whatever level they stand, should strive to inculcate in Christians a better understanding of Judaism, of its traditions, its customs and its chronicles.

The first condition is for all Christians to respect the Jew at all times, whatever his way of being a Jew. They should seek to understand him as he understands himself, instead of judging him according to their own modes of thought. Let them respect his convictions, his aspirations, his rites and the attachment which he vows to them. Let them also understand that there can be different ways of being a Jew and of recognizing oneself as Jewish, without

detriment to the fundamental unity of Jewish existence.

The second condition is that, in meetings between Christians and Jews, each should recognize the other's right fully to proclaim his faith without suspicion of wishing thereby to suborn a person disloyally away from his own community and join his own. Such intent must be eschewed, not only because of respect for the other party which every dialogue with any person, whoever he may be, demands, but even more for a special reason which Christian laymen and above all clergy will do well to bear in mind. It is that the Jewish people, as a nation, was the object of an "Eternal Covenant" without which the "New Covenant" itself would have no being. Therefore, far from envisaging the disappearance of the Jewish community, the Church realizes itself as in quest of a living link with it. A great opening of the spirit, distrust of their own prejudices and an acute sense of the psychological conditioning of the individual, are, when such problems have to be faced, indispensable assets in the pastors of the Church. Even if, in the present-day context of "a frontierless civilization", there are personal actions that fall outside the governance of either community, the respect which the two communities have for each other in reciprocity should not on that account be affected.

VII. The Church and the Jewish people

a. The Jewish people, by virtue of its special vocation, is conscious of having been given a universal mission to the nations. The Church, for its part, deems that its own mission cannot but be inscribed in that same universal plan of salvation.

b. Israel and the Church are not complementary institutions. Permanence, as between Israel and the Church, is the sign of the incompleteness of God's design. The Jewish people and the Christian people are thus in a situation of reciprocal questioning, or, as Paul says, of "jealousy" on the issue of unity (Romans 11, 14; cf. Deut. 32, 21).

c. The words of Jesus himself and the teaching of Paul testify to the role of the Jewish people in the accomplishment of the final unity of mankind, as a union of Israel and the nations. Thus the quest for its unity which Judaism pursues today cannot be alien to God's plan of salvation. Nor can it be without kinship to the efforts of Christians in search of their own unity, even if the two movements are realizing themselves along very different paths.

But if the Jews and Christians do accomplish their vocations by following distinct courses, history shows that their ways intersect again and again. Is not their common concern one for messianic times? It is, therefore, to be desired that they will at long last enter upon the path of mutual recognition and understanding, and that, casting aside their ancient enmity, they will turn to their Father in one and the same movement of hope, which will bespeak a promise for the entire globe.

Appendix

We append translations of excerpts from *Le Monde* of 19 April and 25 April, as illustrative of Arab reactions to the Declaration of the Episcopal Commission for Relations with Judaism.

Le Monde, 19.4.73

Libyan Ambassador to Holy See: A regrettable declaration

The Libyan ambassador to the Holy See has made the following declaration:

"Concerning relations between the Jewish nation and its Land, it is evident that the people concerned are generous with what does not belong to them. The Palestinian Land belongs to the Palestinian people and not to the French Bishops. It is to be deplored that the spokesmen for the Church of France, which has always found all doors open to it in Libya, for apostolic as well as for educational purposes, and the Church's religious, as well as cultural establishments should have forgotten that Libya is actually under constant threat and suffers constant violations of its territory by the Israelis. These violations each time provoke destruction and loss of scores and hundreds of human lives."

Le Monde, 25.4.73

Arab ambassadors in Paris: "A blasphemous text"

At a meeting that took place at Arab League headquarters on 20 April, the Arab ambassadors in Paris issued the following declaration:

"Uninvolved, as they are, in the religious debate that has been opened by the Episcopal Commission on Relations with Judaism, the Arab ambassadors in Paris would have refrained from taking part and would have left the entire responsibility for their positions to the French Bishops as regards the conformity of those positions, on the one hand, with the teaching of the French Church on the other, and with the firmly abiding and unshakeable wish of His Holiness Pius VI that Jerusalem be internationalized. But the easily foreseeable political consequences of the, to say the least, confusing directives of the Episcopal Commission oblige them to express their strong feeling."

The ambassadors also

"take note with great astonishment of the fact that the French Episcopate lays it down as an imperative duty for Christians to recognize Israel's political right to existence, while the French Episcopate must be aware that such right has, for the last twenty-five years, been specifically interpreted as a negation of the very same right to the Palestinian people, of legitimate sovereignty in the Palestinian land."

The ambassadors' communiqué adds that,

"by making the spiritual and the temporal into an amalgam that is fraught with consequences, the text of the Episcopal Commission is not only inopportune and partial, it is blasphemous in that it claims that the Zionist State is an accomplishment of God's will and *ipso facto* condemns the Palestinian people, the sons of Ishmael, and, moreover, the people solely and veritably destined to fulfill the biblical prophecy, to suffer the injustice of a new Diaspora and statelessness."

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Carter will Assad unstimmen — Moskau sucht Stützpunkte in Syrien

Von AVIGDOR YESHA

Das für Montag anberaumte Treffen zwischen Präsident Carter und Syriens Halbes Assad-entbeht keineswegs einer gewissen Tragik von historischer Tragweite. Wie schicksalsschwer die Folgen dieser Zusammenkunft sein könnten, geht aus einer Enthüllung der „Washington Post“ hervor. Moskau befürchtet, Assad könnte sich, von Washington „in einer Flut von Versprechungen und wirtschaftlichen Zusagen umgeben“, für den Westen entscheiden. Der Krenn ging so weit, Assad um die Verschlebung des letzten Moskau-Besuches bis Juni zu ersuchen. Assad war diesen Ersuchen nicht nachgekommen.

Die Meldungen über die Beziehungen zwischen Syrien und der Sowjetunion sind voller Widersprüche. Aus Beirut wurde berichtet, die Sowjetunion wolle ihre Beziehungen zu Syrien wieder verbessern, um so verlorenen Einfluss im Nahen Osten zurückzugewinnen. Moskau suche einen Verbündeten für seine Nahost-Initiative und einen Vermittler für den Konflikt mit Ägypten.

Aber noch ist es fraglich, ob Syrien tatsächlich im sowjetischen Fahrwasser bleiben wird. Die Beziehungen zwischen beiden Ländern gerieten unter Druck, als Assad seine mit sowjetischen Waffen ausgerüsteten Truppen gegen die Linksallianz und die Milizen im libanesischen Bürgerkrieg einsetzte. Verärgert darüber sperrte Moskau für Syrien die Lieferung von Waffen ein.

Unklare Haltung Ammans

Im Gegensatz zu Syrien ist König Hussein nicht bereit, ohne weiteres einer Lösung der Palästinafrage durch Gründung eines Palästinaerstaates zuzustimmen. Die genaue Definition dieser Regelung stößt in Amman auf Schwierigkeiten. Die Erklärung Carters, Amerika neigt sich zu einer Gründung eines Palästinaerstaates auf jordanischem Gebiet, hat ihn allerdings beruhigt. Er würde — in rohen Zügen umrissen — eine Föderation mit einem auf westjordanischem Ufer entstehenden palästinaesischen Staatsgebiet begrüßen, jedoch jede engere Zusammenarbeit mit Israel ablehnen.

Die Rolle Sauidens:

Assad fuer US-Dollar

Libyen, anberaumten islamischen zuspitzen. Letzte Berichte aus Ausseminister-Konferenz und durch seine Intervention in Zaire zugunsten Mobutus von internen Schwierigkeiten in seinem eigenen Land abzulenken. Der so-malische Einmarsch nach Äthiopien in die Gebiete des Ogaden (Hagur) und die Mitte dieser Woche erfolgte Abmachung Sauidens mit Frankreich über den Verbleib französischer Truppen in Djibouti, haben verstärkten ägyptisch-sauidischen Einfluss in Afrika zur Folge. Washington hat diese Entwicklung mit Wohlwollen begrüßt. Dem sowjetischen Einfluss ist ein Hindernis gesetzt worden.

Notverordnungen in Ägypten sei die Stimmung in den Offiziellen kassino umgeschlagen. Eine der sensationellsten Meldungen aus diesen Kreisen brachte die Welt- presse letzten, in der es unter anderem hieß: „Die neuen Offiziere plädieren für freie parlamentarische Demokratie und weniger korrupte Wirtschaft. Nur auf diesen beiden Fundamenten lässt sich militärische Ebenbürtigkeit mit Israel erreichen. Unter den gegenwärtigen Verhältnissen geht es eine neue Katastrophe wie 1967, Absichten von den klaffenden Rüstungslücken glauben die Offiziere an Israels augenblickliche Friedensbereitschaft. Wenn aber die Zionisten einmal zwanzig Millionen Juden im Land haben, ist es um Ägypten geschehen. Dieser Gefahr müssen wir schon heute ins Auge blicken.“

Marokko fuer Frieden
Während Libyen und Ägypten mit dem Sattel rasseln und der tunesische Nachbar in Nordafrika ka letzthin zum Nahost-Konflikt kam seine Stimme hören lässt, erregte der marokkanische König Hassan II. mit einer Meldung seiner amtlichen Nachrichtenagentur Aufmerksamkeit. Er würdigte den „schöpferischen Geist Israels“ und erklärte, wenn der jüdische Staat Frieden mit seinen arabischen Nachbarn mache, könnten beide zusammen eine der größten Wirtschaftsmächte der Erde werden.“

Es wird durchaus im Bereich der Möglichkeiten liegen, wenn Beobachter die These aufstellen, dass die Araber angesichts des Vordringens sowjetischen Einflusses in Afrika den Zionismus gegenüber dem Kommunismus für das geringere Übel halten und Ende dieses Jahres geplanten Genfer Nahost-Konferenz entgegen-gesehen werden kann. „Diese Konferenz wird nur abgehalten, wenn ihr Erfolg nach gelungenen Vorgesprächen gesichert ist“, sagte Präsident Carter vergangene Woche. Wie diese Worte angesichts der letzten Interviews des amerikanischen Präsidenten aufzufassen sind, möge allerdings dahingestellt sein.

Ob ein Land billig ist oder teuer, merken Sie nicht an seinen Preisen. Sondern an dem, was Sie dafür bekommen.

Die Schweiz ist bekannt als ein wunderbares Einkaufsland. Einzig die Ausfuhr ihrer Berge und Seen bringt gesetzliche Schwierigkeiten mit sich.

J.P. 24.4.73.

Thoughts on Easter Sunday

To the Editor of The Jerusalem Post

Sir, — Hundreds of Christians, of every denomination, race and tongue, gathered today, Easter Sunday, in the inspiring Garden Tomb in Jerusalem, where everything fits the details given in the text of the Gospels and which might well have been the property of a famous member of the Sanhedrin of that time, Joseph of Arimathea.

Facing this tomb, empty by the grace of God, I was overwhelmed by thoughts apparently not connected to the celebration.

Thoughts of that unique gift of God to the Nations: this perfect Jew, the Servant of the Lord, Jesus the Nazarene.

Thoughts of that other gift which the Nations had just given on that night of Easter 1973, as a token of gratitude to Israel, no doubt... through the channel of the Security Council.

And with shame, the Frenchman I am by birth knew, that it was the French Government (not France!) which had led the fight against Israel. But no doubt, Monsieur Pompidou will soon receive new orders for implements of death, as a token of gratitude for supporting the cause of Gaddafi and Co.

Thoughts that Beirut, which some capitals are seeking to present as a noble citadel of so-called Christian civilization, has in fact become the world centre of terrorism, and is one of the capitals of the drug traf-

fic, of the trade in young women, of casinos and oil banks. I say this with due respect for my brethren, the Lebanese Christians; but there are some myths which one has to kill. And as to the religious hierarchies in the Arab countries, I should like to remind them that hatred and fear were never Evangelical virtues.

Thoughts too, last but not least, that, far beyond the vain and hypocritical speeches delivered by the ambassadors of the Nations, other words are given to us — words which throw a bright light on this Easter Sunday in Jerusalem, on the drama of the Middle East and on the shameful policies of the Powers.

A text transmitted some 25 centuries ago by the Jewish Prophet Zachariah, in the 12th chapter of his book:

"I the Lord will make Jerusalem a cup of wrath and staggering unto all the peoples... a stone of burden for all the nations."

It is this same chapter which describes the messianic Advent on the Mount of Olives expected by the Synagogue, the Parousia of Christ expected by the Church.

It is good, today, to know that the vicious circle of hatred and death will be soon utterly broken, and that forgotten will be the empty speeches of blind politicians.

REVEREND

CLAUDE DUVERNOY

Jerusalem, April 22.

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Stretch of Ho bypass opens

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400 Bible versions on view in Holon

An exhibition of Bible translations will open here on July 24 at Lebachin in Holon, exhibiting a collection of 400 translations purchased eight years ago by the Holon municipality.

Arranged and opened by the bibliographer G. Chayat, the exhibit will also display 100 translations owned by the local synagogue community and translations of the Arabic text of the Hebrew version of the Bible.

A collection of ...
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Demand for power has risen ...
...water than ...

Italy upset at pilfering of antiquities

Rome — The Italian Government has announced a fresh attack on the clandestine trade in antiquities and illegal excavations on archaeological sites. During the first session of the seventh general assembly of the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICPR) in Rome last week, the Italian government announced that it had decided to establish a new body of experts to monitor the illicit trade in antiquities and to coordinate the efforts of the Italian government and the ICPR.

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J. P. 24. 4. 73.

NILE CLERIC RAPS FRENCH BISHOPS

By JACK MAURICE

Jerusalem Post Correspondent

PARIS. — Amin Fahim, Director General of the Christian Association for Upper Egypt, said here yesterday that the recent declaration by French bishops on the attitude of Christians towards Judaism encouraged switching the target of anti-Semites from the Jews to the Arabs.

Mr. Fahim wrote in a letter to "Le Monde": "If the reasoning of this document is applied logically, not only should the Palestinians go and find a land elsewhere — and above all a land not of their own — but Egypt would behave badly if it did not renounce Sinai for all time and invite the Israelis to come to the banks of the Nile."

The Egyptian Catholic leader added: "In view of its unilateral political implications this document, implicitly although not deliberately, urges Christians to swap their Jewish anti-Semitism for Arab anti-Semitism."

"It is already unseemly to be an Arab in the Western world. When I arrived at Orly Airport on the eve of the publication of this document, a red swastika was stuck on my suitcase. Will somebody consider it a duty, after the standpoint taken by the French episcopacy, to make an attack on my person?"

DIALOGUE CALL

Monsignor Leon-Arthur Elchinger, Bishop of Strasbourg and chairman of the Episcopal Committee for Relations with Jewry, commented: "No moment in the year was better suited than Holy Week, when we commemorate Christ's death, for affirming it is unjust and absurd to treat the entire Jewish people as a nation of God-Killers."

The bishop added: "In order to create a dialogue between Jews and Christians, Catholics must try to understand the degree to which the return to the 'Promised Land' represents a historic ambition of the Jewish people. This does not prevent us from considering that the mixture of religion and politics which characterizes Zionism does not correspond to the present development of Christian feelings."

Monsignor Elchinger said charges that the Bishops' statement on Judaism was an official recognition of Israel were unjustified since it merely took note of the State's existence. The Bishop said: "It would be a pity if this document were given a political interpretation when its objective is essentially a pastoral one: To help Christians to achieve better understanding of the Jewish religion."

The French Bishop's statement has come under fire throughout the Arab world. Monsignor Naofitos, the Greek Catholic Bishop of Aleppo, announced in Damascus that he is protesting to the Pope about its publication. He said: "The legitimacy of Israel's existence depends neither on the French Bishops nor on the Church. There is no passage in the New Testament or in the institutions of Christ which justifies Israeli aggression against the Arab people and the expulsion of Arab citizens from their homes."

The Algerian newspaper "Le Moudjahid" denounced the document as "approval and complete support for Zionist ideology." The paper warned that the French episcopacy should not be surprised if Arab toleration for their church were revised in the light of their support for Israel.

called "billionaire powers" in the Middle East.

But despite the revealed weakness of a man whose name is linked with the name of the Israeli Prime Minister, the Israeli government is determined to keep the peace with sufficient to view

Israel has will re

by DAVID LANDAU

is expecting a return from France after a week to intensify its efforts to show that it is not a weak power. It is expected that the French government will be able to show that it is not a weak power.

Israel to report to Cabinet on Minge

by DAVID LANDAU

Foreign Minister Abba Eban is expected to report to the Cabinet today on last week's meeting of the Committee of Experts on the Middle East. The meeting was held in Paris and was attended by Eban, the French Foreign Minister, and the Israeli Foreign Minister. The meeting was held in Paris and was attended by Eban, the French Foreign Minister, and the Israeli Foreign Minister. The meeting was held in Paris and was attended by Eban, the French Foreign Minister, and the Israeli Foreign Minister.

builds

by JACK KAVAN

A new version of the Israeli story is being built. The story is being built by the Israeli government and the Israeli press. The story is being built by the Israeli government and the Israeli press. The story is being built by the Israeli government and the Israeli press.

French newspapers were at first to report the Israeli charges on the Qadafi case. The Israeli government is expected to report the Israeli charges on the Qadafi case. The Israeli government is expected to report the Israeli charges on the Qadafi case.

However, Le Monde really showed up the French case. The French Foreign Minister, Jean-Marie Dehousse, was forced to produce proof of the charges. The French Foreign Minister, Jean-Marie Dehousse, was forced to produce proof of the charges. The French Foreign Minister, Jean-Marie Dehousse, was forced to produce proof of the charges.

"Le Monde" continues to be the only newspaper to report the story of the charges. The story of the charges is being reported by "Le Monde". The story of the charges is being reported by "Le Monde". The story of the charges is being reported by "Le Monde".

The story of the charges is being reported by "Le Monde". The story of the charges is being reported by "Le Monde". The story of the charges is being reported by "Le Monde". The story of the charges is being reported by "Le Monde". The story of the charges is being reported by "Le Monde".

Tourists

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Post
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21/12/73
Syrian bishops
condemn French
support of Jews

DAMASCUS (Reuter). — Bishops of the Eastern Catholic Church here Friday condemned a report issued by the French Catholic Church this week on "the right of Jews to political existence."

A statement by the bishops said the report, by the French Episcopal Committee for Relations with Judaism, represented "evident interference in the destiny of the people of the area."

The French report had said: "The universal conscience cannot refuse the Jewish people, who have suffered so many hardships in history, the right and the means to its own political existence among nations."

The Damascus statement, signed by Bishops Butros Raee, Georgeos Shalha, and Bulos Musa, said the report represented "a reward for Israel's repeated attacks on the Arab States, the latest of which was on Lebanon. It is completely inconsistent with the spiritual functions of this church."

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U.S. Government

After being released as inviolable in 1944, the international community of nations biology in 1945-46 and present a paper on comparative and biochemical analysis in modern biology. He said he checked with the Hungarian Embassy and received a visa good for six days on his arrival at Budapest Airport.

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wanted a pound of flesh was a Christian.

reading elsewhere that the food intervened to prevent the carried out. Shakespeare or to the gallery of mediaeval in England and un-

versed the roles. Dr. Roth was able to quote those concerned is most testifies to the authenticity. Perhaps some of your opinion on the probable revelation that should be given to neutralize the passions that the average

Yours sincerely,
Rabbi A. D. Silver

particularly struck by the fact are wrong — in this case, the

Arabs — are morally self-righteous, and that those who are right — in this case, the Israelis and their Jewish defenders outside of Israel — are vacillating and giving arguments that are not persuading even Jews. The usual arguments given for Israel stress a strange kind of liberal wheeler-dealerism and compromise with thugs on the one hand and an odd blend of pragmatic "fight-for-survival" and Israel-right-or-wrong mystic incantation on the other which only leads listeners to conclude that that side is either not concerned with the question of right or wrong or else knows that it's wrong and doesn't want the listener to discover it. The person who is right should not be afraid of being proud of that fact and of giving his reasons for his convictions. He must uphold his cause with intellectual arguments and moral pride if he wants to gain those adherents that are the most (in fact the only) valuable ones to have on his side: those that neither think without acting nor act without thinking and that will be able and willing to fight for the

cause, both intellectual and, if necessary, physically.

"When men reduce their virtues to the approximate, then evil acquires the force of an absolute, when loyalty to an unyielding purpose is dropped by the virtuous, it's picked up by scoundrels — and you get the indecent spectacle of a cringing, bargaining, traitorous good and a self-righteously uncompromising evil." Ayn Rand, *Atlas Shrugged*.

Good luck in your endeavours.
Ferial Balassiano

*Ayn Rand was a Soviet Jew who escaped from Russia in 1926 and is now one of the most brilliant American novelists and philosophers.

PRAYER FOR POWS

JERUSALEM — Chief Rabbi Shlomo Goren, has written a special prayer for the safety of Israeli POWs in Syria. It will be said every Saturday after reading the Torah — until the POWs are released.

eed Enhancer eed water.

And it's kosher, too!

During the trip to your table, many foods lose some natural elements that heighten flavor. One of the most important of these flavor elements is the basic ingredient found in Accent Flavor Enhancer. It's that simple. Just add these pure white crystals to foods to help restore their fresh, natural flavor.

Accent Flavor Enhancer brings out better flavor in meats, fish, chicken, vegetables and salads. Use enough, use it often.

Accent Flavor Enhancer does for the flavor of foods much what water does for the fresh beauty of a cut flower.

Foods need Accent Flavor Enhancer like flowers need water.

See for yourself how delicious Accent Flavor Enhancer makes this recipe for Halibut Creole.

U seal of approval of
Congregations of America

HALIBUT CREOLE

1/2 bay leaf
2 cans condensed vegetable
gumbo soup, undiluted
1/2 cup evaporated milk
or light cream
salt and pepper to taste

towel. In 10-inch skillet, bring water to boil
necr, salt, lemon juice and bay leaf. Lay fish
layer and cook gently, about 10 minutes, or
rk. While fish cooks, combine soup, milk, in
in fish carefully, using saucepan lid slightly
ld pieces of fish in place while you pour off
seasoned if necessary, over fish. Reheat just
e edges. Serve from skillet. Serves 4.

People in the News

SECRETARY OF STATE HENRY KISSINGER, has been named the winner of the first annual Harry S. Truman Award for Public Service, given by the city of Independence, Mo.

DR. SEYMOUR P. LACHMAN, president of the New York City Board of Education, received the 1974 Sons of the Covenant Award from the Brooklyn Council of Bnai B'rith.

RABBI NATHAN WITKIN, chaplain and chairman of the hospital visiting committee of the Houston Jewish Community Council, has received the Honorary Public Service Award for outstanding service to the Panama Canal Zone community.

REG FREESON, has been appointed Minister of Housing and Construction in the new Labor Government of Great Britain.

SYDNEY GROSS, has been named national director of the office of information of the American Friends of the Tel Aviv University.

HERBERT R. SILVERMAN, has been named chairman of the board of directors of New York City's Convention Center Corporation.

ROBERT ARON, French-Jewish historian and scholar, has been elected to the French Academy.

JEAN ROSENTHAL, a hero of the French Liberation during World War II, has been elected president of the Representative Council of French Jewry (CRIF).

SEYMOUR HERSH, New York Times reporter, was among the 16 winners of the 1974 George Polk Memorial Awards.

SCHWESTER SELMA MAYER, who left a job in the Salomon Heine Hospital in Hamburg, Germany 60 years ago to join the staff of Jerusalem's Shaare Zedek Hospital, was awarded the Jerusalem Medal of her 90th birthday.

OBITUARIES

JUDGE HAROLD W. COHN, 60, of the City Civil Court in Kings County N.Y., March 14th.

DR. ALAN F. GUTTMACHER, 75, world-famed pioneer and international leader of birth control, in New York, March 18th.

MOSHE KASHTI, 57, managing director of the Zim Lines, Israel's national shipping company, in London, March 16th.

WALTER GOTTHEIMER, 79, chairman of the Jewish community in Bonn, Germany, since 1950, in Bonn, March 19th.

LOUIS KAHN, 73, generally regarded as America's greatest contemporary architect, in New York, March 17th.

ANNE KLEIN, 51, a major influence on American women's fashions, in New York, March 18th.

Leinwand claims Jewish teachers are scapegoats

Michael Leinwand, president of the New York City Jewish Teachers Association, has charged that teachers were "scapegoats" and that Jewish teachers and educators would be driven from the city's school system because they will not fight back.

Speaking at the Association's 47th annual luncheon, he cited cases of intimidation of Jewish teachers and school personnel and pledged to wage a bitter campaign against it.

Leinwand called the Board of Education "spineless" and "afraid to act" and said that the public school system was being destroyed by "crime" and "political extremism."

Mayor Abraham Beame, who spoke at the luncheon earlier, said he believes the problems of "violence, vandalism, classroom disruption, absenteeism, fear and misunderstanding" are diminishing and said he expects that the teacher's problems would be "less difficult this year."

About 50,000 of the city's 60,000 teachers are Jewish. More than 90 per cent of the 1.1 million pupils are non-white.

Unified Jerusalem under Israel upheld by Bishop of Ohio

The Bishop of the Episcopal Diocese of Ohio has called for the maintenance of a unified city of Jerusalem under Israeli jurisdiction, it was revealed here today.

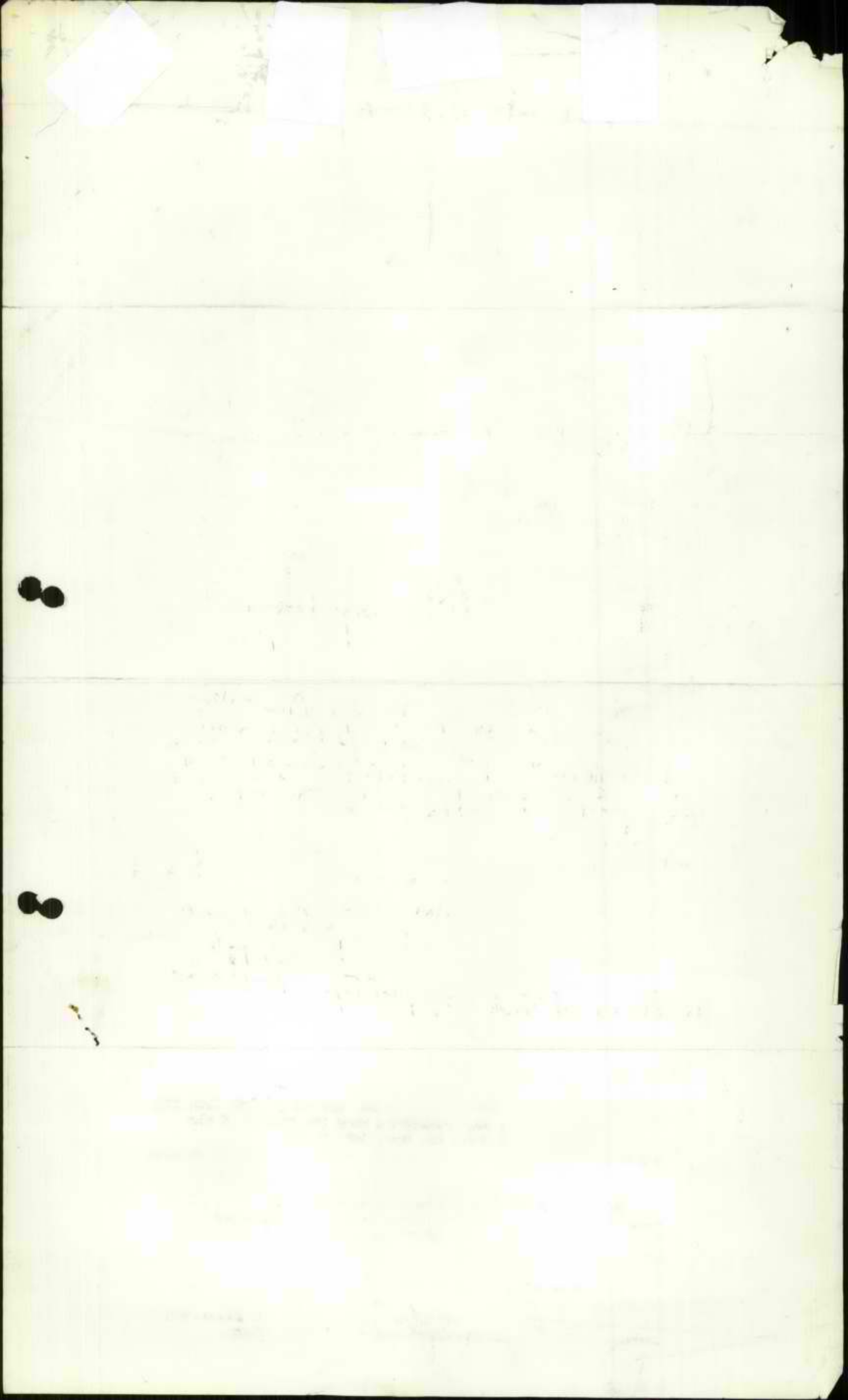
The Rt. Rev. John H. Burt, speaking on Los Angeles television at the conclusion of a meeting of the governing board of the National Council of Churches, declared that "battles over the Holy Places need not be a focus for dissension in the Middle East" because "the Israeli government has been more respectful of the right of all people to visit the Holy Places than any other governing power in history."

"The shrines that are sacred to the three great traditions of Islam, Christianity and Judaism are open to all pilgrims, without any kind of barrier whatsoever," he stated.

In the same telecast, Bishop Burt appealed to Christians to "reach out to Jews with understanding."

MAX KASE, 75, sports editor of The New York Journal-American from 1938 until 1966, when the paper suspended publication, who won a Pulitzer citation for breaking the college basketball fix scandals in the 1950's, in New York, March 19th.

Handwritten notes and a checkmark in a circle.



2/14/62 7/15

5-2-73

February 1st, 1973.

Mr. David Ephrati,
Consul General of Israel,
1555 McGregor Avenue,
Montreal, Quebec.

Dear Mr. Consul General:

Please accept my deepest thanks for your sending me a copy of the volume "Israel and the Holy Places of Christendom" by Walter Zander. It is a very thoughtful piece of writing and reflects the general concern which your government shows for the preservation and accessibility of the places holy to people of various faiths.

As you know, I had the opportunity to visit the State of Israel in June. One of the things that struck me forcibly was the expenditure which the State gives to restoration and maintenance of Holy Places. During my visit, I saw several examples of reconstruction, and I particularly remember the Church of the Holy Sepulchre in Jerusalem and the Mosque at Akko. The government's programme of trained and licensed guides is another factor that makes visits to the Holy Places more instructive and more meaningful. I think you can take rightful pride in the work that has been done to preserve this heritage of mankind's culture.

Yours sincerely,

Patrick G. Malone
Patrick G. Malone, S.J.,
President.

משרד החוץ

בלתי מסווג

מחלקת הקשר

מברק נכנס

מס' 6

בשלה: 15 פברואר 73

אל: המשרד

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ד ח רף

מטה כופר העתק רוסינגטון (הועבר) אוד, פרט ביר יורק (הועבר) פרבאי
אירופה ג, מצפא.

נפגשתי עם הקרדינאל החדש MEDEIROS לשיחה טובה (דו"ח בדואר) מסר לי
בוסה הודעתו על הכופר העומדת להתפרסם בעמוד הראשון של הסגרועון הקתולי

"THE PILOT" מה-16 בפברואר. תחת הכותרת "APPEAL TO SOVIET:
CARDINAL MEDEIROS DECRIES "EXIT FEES" : FOR JEWS"

באמר בהודעה לאמור:

LAST SUMMER, WHILE THE GOVERNMENT OF THE UNION OF SOVIET
SOCIALISTS REPUBLICS IMPOSED EXORBITANT 'EXIT FEES' ON PERSONS
SEEKING TO EMIGRATE FROM THAT COUNTRY, MEN OF GOODWILL FROM ALL
CORNERS OF THE GLOBE REACTED WITH SHOCK AND DISMAY. IT SEEMED
TO US THEN AND IT SEEMS TO US NOW THAT THE DEMAND FOR
REIMBURSEMENT OF THE COST OF A SOVIET CITIZEN'S EDUCATION WAS
NOTHING MORE THAN A MERE PRETEXT DESIGNED TO OBSCURE THE
DESPICABLE BLACKMAIL DEMANDED FOR THE FREE AND LEGITIMATE
EXERCISE OF THE BASIC HUMAN RIGHT TO LEAVE ONE COUNTRY FOR
ANOTHER.

DURING THESE SEVERAL MONTHS, CONTINUED
IMPOSITION OF THE 'EXIT FEES' - WHICH MAY RANGE AS HIGH AS
\$36,000 PER PERSON - HAS MEANT THE UNCONSCIONABLE FRUSTRATION
OF THE ASPIRATIONS OF THOUSANDS OF PEOPLE AND THE CRUEL
SEPARATION OF STAGGERING NUMBERS OF FAMILIES AND FRIENDS.

OVER THE DECADES, THE ATHEISTIC COMMUNISM WHICH
INSPIRES THE SOVIET GOVERNMENT HAS PERSECUTED NOT ONLY THE
CHRISTIANS OF RUSSIA BUT ALSO CREATED AND MANIPULATED ANTI-
SEMITISM AS A POTENT WEAPON OF SOCIAL CONTROL. THEREFORE,
TODAY, OUR JEWISH BROTHERS IN THE SOVIET UNION REMAIN A
SPECIAL TARGET OF THIS DEMAND FOR RANSOM. HISTORY HAS TAUGHT
US THAWELL THAT THE DENIAL OF FREEDOM TO SOME IS TRULY THE
DENIAL OF FREEDOM TO ALL.

THUS, AS WE BEGIN, WITH HELP OF GOD, AN ERA OF PEACE,
OUR HOPES FOR THE BROTHERHOOD OF MAN ARE MIXED WITH OUR
TEARS FOR THE OPPRESSED OF ALL FAITHS IN RUSSIA. WE RAISE
OUR VOICES, HOWEVER, IN A SPECIAL APPEAL TO THE CONSCIENCE
OF THE GOVERNMENT OF THE UNION OF SOVIET SOCIALIST REPUBLIC

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WE URGE THEM TO RESCIND THE 'EXIT FESES' AS A GESTURE
OF HUMANITARIANISM AND AS A COMMITMENT TO THE PEACE WHICH
IS OUR COMMON CAUSE AND FOR WHICH WE DAILY PRAY.
HUMBERTO S. MEDEIROS
ARCHBISHOP OF BOSTON
AD KAN

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WE URGE THEM TO RESCIND THE "EXIT PERMIT" AS A GESTURE
OF HUMANITARIANISM AND AS A COMMITMENT TO THE PRINCIPLE WHICH
IS OUR COMMON CAUSE AND FOR WHICH WE DAILY PRAY.
HUMBERTO S. MEDEROS
ARCHBISHOP OF BOSTON
AD KAN

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טלפון 533576

جماعة المصلين بحيفا

شارع عباس ٤٠، حيفا - اسرائيل

تلفون ٥٣٣٥٧٦

March 12, 1973

Editor

CHRISTIANITY TODAY

Washington Building

Washington, D. C. 20005

Sir:

I have just read your news feature, "Christians, Go Home" (Mar. 16), and want to commend you for the factual nature of the report. In this respect, it is certainly a great improvement on much that has appeared recently in U.S. and world mass media outlets.

I especially appreciate your noting that the Government of Israel and its officials are doing much to restore religious peace in Jerusalem and other Israeli cities. I myself have worked with some of these officials and know of their sincerity and diligence in working to see that Jews and Christians may live together without strife. The great majority in the Government is against the passage of ~~anti~~ anti-missionary legislation.

However, I must take issue with your headline, "Christians, Go Home." Certainly not the Government, including Religious Affairs Minister Dr. Zerach Warhaftig--a long-time foe of missionizing--and not ~~the~~ Israeli citizen, either secular or religious (with the exception of a hand-full of extremists). ~~missionaries~~ ^{who} are saying "Christians, Go Home."

The Israelis have allowed the Christians with their churches, bookshops, publishing houses, theological training centers, schools and hospitals to operate freely in the country since its beginning. This degree of religious freedom is all the more remarkable when seen against the back-drop of Christian treatment of the Jews in countries where the state church or dominant religion was Christian for the past 17-hundred years!

What the Government, Israelis (and are increasingly being joined by main-line evangelicals) are saying is "Unethical Missionaries, Go Home." In reality, it is the small sects--with loose or no ties at all with known evangelical churches--who ^{are} ~~go~~ about with their proselytizing, using any and all methods to make a convert, that are causing the religious unrest in the country. Jesus himself condemned his own people in his day for just this same sort of harmful activity. These unethical missionizers go after the very young, the emotionally mixed-up, the indigent and the very old, and in a theologically shallow manner, hard-sell their Christianity. Oftentimes they offer material inducements to score. It is precisely the increase in this sort of activity that the present ruckus is all about.

So for those expatriates working in Israel at this time, using dubious methods in their proselytizing, I for one join the Israelis in their cry, "Unethical Missionary, Go Home!"

Sincerely yours,

D. Baker

Dr. Dwight L. Baker, representative
Baptist Convention In Israel

*Michael, show this with Dr. Colby
if you like.*

Dwight

TURMOIL IN ISRAEL

'Christians, Go Home'

Christian missionaries and evangelistic workers in Israel face an uncertain future now that the land's fragile religious peace has been shattered. Arsonists last month set fire to several buildings that house Christian agencies, demonstrators protested missionary efforts, and the Knesset (parliament) reportedly agreed to debate the missionary question. Some Israeli leaders are calling for the ouster of missionaries and a prohibition against evangelism.

Representatives of six Knesset factions and four cabinet members met informally February 19 to discuss "the problem of mounting missionary activity in the country by fringe movements, such as 'Jews for Jesus,'" the *Jerusalem Post* reported. The article said Moshe Baram, the chief coalition whip, had persuaded the other factions that the problem should be probed quietly, "avoiding the negative repercussions abroad" that might result from a full-scale Knesset debate. The full debate is still a possibility.

In a memo to Prime Minister Golda Meir, religious-affairs minister Zerah Warhaftig stated his concerns about the evangelistic activity and suggested countermeasures. These suggestions were not immediately disclosed, but the Ministry for the Interior, in cooperation with the Religious Affairs Ministry, has apparently already outlined steps to limit evangelism through a Christian-excluding application of the Law of Return, which guarantees every Jew the right to settle in Israel. (The law defines a Jew as a person born to a Jewish mother or converted to Judaism.) A number of Christians, primarily from America, have registered their "conversion" to Judaism in rabbinical courts and emigrated to Israel to engage in evangelism. These may have their conversions rescinded if it is proved they were obtained under false pretenses, then be ousted when their visas expire. Additionally, the visas of persons working independently, such as members of the controversial Children of God sect, will not be renewed, according to *Post* reporter David

Landau. However, the interior ministry was reportedly holding off on immediate implementation at the request of the Foreign Ministry.

The *Post* said film producer Carole "Shira" Lindsay, 32, daughter of an American evangelist, was expected to have her conversion to Judaism rescinded. The Orthodox court in Boston that granted it did not know of her belief in Jesus, Israeli authorities contend. (It is known that rabbis in some cases have granted conversion credentials to persons confessing to be followers of "Yeshua" [Jesus], a practice likely to become rare if pressure from Israel persists.)

But Justice Minister Y. S. Shapiro came out against any use of the law that would deny immigrant status to Jews "who profess Christian ideas." The fact that a Jew says he believes in Jesus does not necessarily mean he is no longer Jewish, he affirmed. The fact that evangelical preaching is a fundamental element in Christianity must be accepted in a tolerant country like Israel, where no state religion exists, he said.

His remarks were akin to those

made earlier on radio and television by Shlomo Hizak, director of the Mount of Olives International Bible Center, after the center was damaged by arsonists. Said Hizak: "A Jew can be a criminal Jew, an atheist Jew, a Communist Jew, and still be accepted. Why don't the people accept a Jew who believes in the Messiah?" (Two Jerusalem yeshiva [seminary] students and four members of Rabbi Meir Kahane's Jewish Defense League [JDL] were arrested in connection with the blaze, but Kahane denied JDL involvement in that and other recent arson attacks.)

Warhaftig does not buy the logic put forth by Shapiro and Hizak. Even Jewish-born "Jews for Jesus" are not believing Jews in any accepted sense, he says, and should be excluded. (There is a growing influx of Jesus-movement Jews from America, and an indeterminate number of immigrating Soviet Jews have turned out to be Christians.)

Rabbi Shlomo Lorincz of the Aguda (religious party) argued that Shapiro's remark contradicts *halacha* (Jewish religious law). And Chief Rabbi Shlomo

IN DEFENSE OF THE FAITH

President Harold M. Jacobs of the Union of Orthodox Jewish Congregations of America last month called on Key 73 leaders to help stop evangelism aimed at Jews. Despite stated intentions of Key 73 officials, he complained, "there has been a significantly increased effort to missionize among Jews and to encourage their defection from Judaism."

But Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, charged in the American Jewish Congress newspaper that Jewish reaction to Key 73 is "accusatory and hostile," and has "bordered on the hysterical." This brought rebuffs from other Jewish leaders, including Rabbi Marc Tanenbaum. (Tanenbaum

was reportedly outraged during a visit to a Key 73 planning session last year when a Methodist leader tried to lead him to Christ on an elevator. Since then, he has led the Jewish attack on Key 73.)

Jacobs went on to urge his people "to be alert and vigilant and to act decisively to thwart missionizing efforts directed to Jews and the Jewish community." Some members of the hard-core Jewish Defense League apparently took the counsel literally. During a demonstration against a Jewish Christian mission in New York City, one of them assaulted the mission leader, sending him to a hospital with shattered glasses and a broken nose. He declined to press charges.

Goren called on the public and authorities to act non-violently against the missionary activities.

Government officials, religious leaders, and the press have spoken out against the scattered incidents of violence directed at the Christians. The victims themselves seemed to be more worried about Israel's image and possible anti-Semitic repercussions than about their losses. Hizak stressed that the violence was the work of extremists and that he had no criticism of the government's handling of the matter. He said he had received calls of encouragement from many Israeli well-wishers. (Also the target of arsonists: the print shop of the Seventh Day Church of God in Jerusalem.)

One of the problems is that Israel has no constitution. Its 1948 Proclamation of Independence promised religious freedom and safety for "the holy places of all religions." Jewish spokesmen explain that their understanding of religious freedom differs from the traditional interpretation. In their thinking, if a person is born, say, a Catholic, he is free to practice Catholicism within the bounds of ecclesiastical rules. It does not mean necessarily that he is free to change his religion or attempt to make others change their faith.

On the eve of Golda Meir's visit to Washington, Dean Arthur F. Glasser of Fuller Seminary's School of World Mission fired a letter to President Nixon. In it he said:

We deplore . . . the situation in Israel where the stated policy is freedom of religion and conscience, but where the actual practice is one of harassment, intimidation and discrimination against those of other than the Jewish faith. . . . We categorically abhor and resist all anti-Semitism . . . [but] when a Jew or a convert to Judaism is persecuted and threatened with violence simply because he believes in Jesus, we see this as anti-Christian and feel we must reject it with equal vigor.

The Glasser letter urged Nixon to discuss the issues with Mrs. Meir, to consider internationalizing Jerusalem, and to evaluate future aid to Israel "in the light of Israel's intransigence concerning other religions."

CHRISTIANITY TODAY correspondent Dwight L. Baker attended a meeting in Tel Aviv between representatives Shaul Schiff and Eliezer Schaeffer of the newly organized Public Committee for Combating Mission (PCCM) and United Christian Council of Israel (UCCI) chairman Roy Kreider, a Mennonite, Baptist editor Chandler Lanier, and religious-affairs ministry official Michael J. Klein. The PCCM people requested a statement from the UCCI denouncing aggressive proselytizing activities and divorcing itself

from the use of material inducements to woo the indigent, sick, ignorant, or children into the Christian fold. (Years ago, heads of the major churches issued such a statement.) Kreider promised to raise the issues at the next UCCI meeting.

For their part, the PCCMers denounced violence and JDL tactics. The UCCI concurred in disapproval of the methods of the Children of God, who have encouraged young Israelis to leave their homes in the name of Christ. Schiff and Schaeffer claimed to possess documentation that the Children were receiving money from Egypt, a common rumor in Israel, but did not produce it.

The meeting was reported in *Ma'ariv* the next day, serving to calm somewhat the troubled waters. Churches and mainstream missionaries, most of whom work among the Arabs, were portrayed as moderates not wanting to cause waves. Most knowledgeable government leaders don't want to cause waves, either, thus they decline to endorse wholesale eviction of missionaries and crackdowns against churches.

An ominous note, however, was sounded by a *Post* editorial warning that evangelism is viewed by Jews as a threat "only a little short of physical murder." It said:

It might be wise for the churches themselves to give some thought to the problem created by the fact that the active search for converts—never practiced by Jews—is looked upon with such abhorrence by religious Jews that it could in the end threaten the privileged and protected status of the churches in Jerusalem.

Baker attributes much of the turmoil to a "vast residue of insecurity" inherited from centuries of "Christian harassment of Jews in Diaspora" that Kahane "and his cohorts are churning up—with apparent success." □

Key 73: No Violation

United Church of Canada officials have replied to Jewish criticism of Key 73 by affirming that their church dissociates itself from "any tendency within the Key 73 program to single out any group as a particular 'target' for our evangelistic thrust." The statement was in response to barbed comments from sources within the church and outside it. In commenting on the move, the Reverend W. Clarke MacDonald, deputy secretary of the Division of Mission in Canada, explained that some rabbis and United Church ministers felt there was an anti-Semitic bias in the North American Key 73 document used as a handbook for organizers.

Dr. N. Bruce McLeod, moderator of the United Church, had earlier affirmed

MIGHTY MAN OF CLOTH

When Charles Chandler, a mild-mannered pastor, finishes preaching at First Baptist Church in Metropolis, Illinois, he ducks into a nearby phone booth and emerges as . . . Superman! The pastor, clad in the familiar blue and red costume of the man of steel, is part of a promotion by the southern Illinois community to put Metropolis on the map. Chandler is a look-alike for George Reeves, who played the comic-book hero in the early days of television. With the local newspaper changing its name to the *Daily Planet*, local church members are afraid Chandler will take up leaping the spire in a single bound.

that his denomination "should have no part in any campaign that implies we want Jews to be converted."

The statement went on to affirm that "we will continue to support those aspects of Key 73 which declare the good news of God's love for all people, and to encourage their response as persons without violation of their own integrity."

LESLIE K. TARR

Cash on the Road

Off camera Johnny Cash sings and narrates. His wife, June Carter, plays Mary Magdalene, and director Robert Elfstrom stars as Christ. *The Gospel Road*, Cash's new movie on the life of Christ, which cost him over \$500,000 to film on location in Jerusalem, purports to take Jesus to the people. As Cash told reporters, "A lot of people are doing films and plays on Christ, but I don't think they have the results in mind I do. Our goal was based on the last great commission."

The film premiered late last month in Charlotte, North Carolina, as a benefit for Baptist-related Gardner-Webb College, located nearby. (The school in 1971 awarded Cash an honorary degree.) Through the publicity the film generated, the school has already received a \$25,000 gift. The premiere netted nearly \$4,000 for the school.

Cash was not left in the cold. Twentieth Century Fox bought the film for an undisclosed sum. □

Hotline

The first nationwide Christian hotline for drug users who need immediate counsel was opened by the church-related Melodyland Drug Prevention Center in Anaheim, California. The toll free number outside of the state is 800-854-3234.

TO THE PEOPLE OF JERUSALEM

AS AMERICAN CHRISTIANS WE HAVE WATCHED WITH ADMIRATION THE UNIFICATION OF JERUSALEM AND ITS RESTORATION TO A CITY ONCE AGAIN TRULY WORTHY OF ITS NAME -- A PLACE WHERE AFTER 2,000 YEARS THOSE OF DIFFERENT FAITHS MAY COME TOGETHER PEACEFULLY IN FREE ACCESS. YOUR GOVERNMENT'S LOVING CARE AND EFFECTIVE RESTORATION AND MAINTENANCE OF THE HOLY PLACES IS EXEMPLARY. YOUR PROVISION OF DECENT LIVING STANDARDS, MEDICAL CARE, AND UNIVERSAL EDUCATION SHOWS THE TRUE SPIRIT OF JESUS, THE YOUNG JEW WHO EXALTED THE LOWLY.

ABOVE ALL, WE THANK YOU FOR YOUR OPEN-HEARTED SHARING WITH US OF THE JOYS AND BEAUTY OF YOUR BELOVED CAPITAL, TO WHICH YOU HAVE BEEN SO FAITHFUL, AND FOR WHICH YOU HAVE PAID SO DEARLY.

YOU ARE PEOPLE WHO HAVE SUFFERED WHEN THE WESTERN WORLD DEPARTED FROM CHRISTIANITY. THE EASTERN WORLD, TOO, BETRAYED ITS FAITH BY PERSECUTING YOU. BUT BITTERNESS YOU KNOW NOT. YOU WASTE NO TIME ON VENGEANCE. YOU LIVE FOR THE FUTURE ON THE TEACHINGS OF A GLORIOUS SPIRITUAL PAST.

TO ALL WHO WOULD BE YOUR FRIENDS YOU HAVE EXTENDED A HAND. TO YOUR ENEMIES YOU HAVE SHOWN UNDERSTANDING AND COMPASSION.

LOVE IS YOUR NAME JERUSALEM, WE SALUTE YOU!

10/2/1973

(THE ABOVE STATEMENT WAS SIGNED BY CONCERNED CHRISTIANS FOR ISRAEL WHO ATTENDED THE "SALUTE TO JERUSALEM" PROGRAM HELD AT THE ST. JOHN'S PRESBYTERIAN CENTER IN BERKELEY, CALIFORNIA ON SATURDAY AFTERNOON AND EVENING, FEBRUARY 10, 1973 -- SPONSORED BY THE NORTHERN CALIFORNIA CHRISTIAN COMMITTEE FOR ISRAEL.)

MOUNT ZION Jerusalem, Israel
THE AMERICAN INSTITUTE
OF HOLY LAND STUDIES LTD.

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לחקר ארץ הצבי בעמ
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Tel. 68628, P.O.B. 1276 Cable Address: Amerin Jerusalem-Israel 1276 טל. 68628 ת.ד.

נשיא : President G. Douglas Young, Ph. D.

September 20, 1972

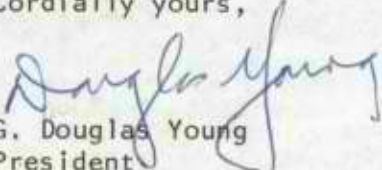
Mr. Michael Pragai
Ministry for Foreign Affairs
State of Israel
Jerusalem

Dear Mr. Pragai:

Thank you very kindly for sending me the copy of the notice of the Israel Magazine which was sent out to your embassies, etc. I hope that it may do some little good at least in showing that Christendom here is not entirely negative!

While I am on that subject I must say that I am very sorry for the watered down "Munich" memorial service" which was held at Dormition Abbey. For your private information it was because of this trend that I saw developing in the Fraternity, that I resigned from it a couple of years ago, even though I was one of the founding persons. I had, therefore, nothing to do with the program whatsoever.

Cordially yours,


G. Douglas Young
President

GDY:mn

NATIONAL ASSOCIATION OF EVANGELICALS

Office of Public Affairs / 1405 G St. NW

Washington, D.C. 20005 / 202-628-7911

(W)
N.H. Cass
6/23/11

September 1, 1972

Dr. Yizhak Raphael
Chairman, Executive Committee
Echad Haam 24,
Jerusalem, Israel

Dear Dr. Raphael:

Upon receipt of your telegram dated August 27, 1972, we sent a strong protest to His Excellency Aleksey Nikolayevich Kosygin and Secretary Leonid I. Brezhnev in Moscow. In addition we sent a letter to Ambassador Anatoliv F. Dobrynin at the Russian Embassy here in Washington.

Copies of our protest were then transmitted to President Richard M. Nixon and the U. S. Secretary of State, William P. Rogers requesting them to take a strong public stand against religious persecution of the Jews in Russia and the prohibition imposed on those attempting to emigrate to Israel.

Sincerely,

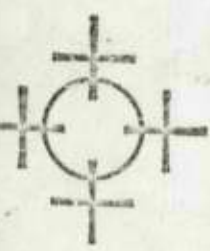
Clyde W. Taylor
CLYDE W. TAYLOR
General Director

CWT:gmf

NATIONAL OFFICE: 350 S. Main Place / Box 28 / Wheaton, Ill. 60187 / 312-665-0500

COMMISSIONS: Chaplaincy, Evangelical Action, Evangelical Churchmen, Evangelical Home Missions, Evangelism and Spiritual Life, Higher Education, Radio and TV, Social Concern, Stewardship, Theology, Women's Fellowship, World Relief

AFFILIATES: Evangelical Foreign Missions Association, National Association of Christian Schools, National Religious Broadcasters, National Sunday School Association



ISRAEL SFD

13.6.72

1550.

AVUR GAD RANON.

LEHALAN MITOCH MAMAR MARECHET SHEL S.F. EXAMINER MEHAYOM.
THE GENERAL BOARD OF THE NATIONAL COUNCIL OF CHURCHES HAS ADOPTED
A RESOLUTION CONDEMNING THE 'SLAUGHTER AT TEL-AVIV AIRPORT', BUT
THE NAME OF THE PALESTINE LIBERATION FRONT, WHICH CLAIMED THE
MASSACRE AS ITS OWN, WAS ELIMINATED FROM THE ORIGINAL RESOLUTION.
SURELY THE REVEREND MEMBERS OF THE BOARD ARE NOT FEARFUL OF
RETALIATION FROM THE PLF. PERHAPS THEY HOPE TO LEAVE THE DOOR AJAR
FOR SOME FUTURE EFFORT TO PROSELYTE AMONG THE PLF.

A DOZEN TICKETS TO BEIRUT, PLEASE, AND DONT FORGET TO PACK THE
HYMNALS.

AD KAN.

BEN DOV.

MEMISRAEL WSH

We, the undersigned, both clergy and laity, as representatives within the Christian community in Arizona, express to the people and to the government of Israel our deepest sympathy and sincere condolences in response to the shocking massacre of innocent people which occurred May 30 in Tel Aviv Airport.

We should like to request the Honorable Raanla Sivan, Minister Plenipotentiary of Israel, to convey to the families, friends and acquaintances of the victims, as well as to his government, our profound sense of shared loss, and our prayers for divine comfort. We understand too well the pall of sadness which tragedies of this kind cast over a nation, indeed over the entire world.

No words are adequate to convey our abhorrence of this vicious act of mass murder and assault perpetrated by politically motivated terrorists, and we join with concerned citizens of every race, religion and nation in deploring this unprecedented violation of the canons of acceptable human behavior. We plead for an end to violence, terrorism, fanatical attacks, hatred, and unprovoked killing of innocent people.

We call upon the leaders of government in the nations of the Middle East to restrain those groups which propose and threaten further acts of this kind which cause so many needless deaths, and so much suffering and grief to families and peoples in Israel and around the world. We strongly urge them to join in seeking peaceful, non-violent solutions to the questions which confront the nations of the Middle East.

We also believe that it is time for the nations of the world to unite, not only in sympathy for the victims and their families, not only in condemnation of terrorist tactics, but in positive cooperation to introduce those measures which are necessary to prevent this kind of tragedy from happening again whether in Israel or any nation of the world, and which will guarantee the rights, safety and well-being of travelers and other ordinary citizens in pursuit of their daily lives.

Endorsed by:

Dr. Richard W. Cain, Pastor, First Methodist Church
Donald A. Eagle, Regional Director, National Conference of Christians and Jews
Rev. Robert V. Chapman, Presbyterian Synod of Arizona
Dr. Charles R. Ehrhardt, Minister, First Presbyterian Church
Mrs. Mabel Figgs, Administrative Secretary, Christian Church in Arizona
The Most Reverend Joseph M. Harta, Bishop, Episcopal Diocese of Arizona
Dr. Lee R. Jeffords, Area Minister, American Baptist Churches, Pacific Southwest
Dr. Hugh Shelby Lee, Minister, First Congregational Church
The Most Rev. Edward A. McCarthy, Bishop, Catholic Diocese of Phoenix
Dr. Culver H. Nelson, Minister, Church of the Beatitudes
Rev. David M. Reed, Executive Secretary, Arizona Ecumenical Council
Rev. William O. Smith, Pastor, Cross Roads United Methodist Church
Rev. Wilfred R. Stewart, Episcopal Church of the Resurrection
Rev. Jack H. Zoellner, Pastor, Bethany Lutheran Church

June 1972

6

②
11K6217-1
June 10, 1972

GENERAL BOARD OF NATIONAL COUNCIL OF CHURCHES

Resolution on the Shootings at Tel-Aviv Airport

The slaughter at Tel-Aviv International Airport of twenty-six innocent travellers and the wounding of some eighty others by assassins has shocked the world community. The General Board of the National Council of Churches joins with other people of goodwill in every land in denouncing this act of terrorism. We insist that it cannot be tolerated either as a technique for discouraging travel by pilgrims and other tourists to a Holy Land sacred to three world religions or as an appropriate strategy in the struggle to find a solution to the problems of the Middle East.

Though there is nothing we can do to reclaim lost lives, two responses we think are fitting: first, we encourage continued travel to the Holy Land. We see this as a direct way for Christians to witness with courage for peace there, to call for continued access to the Holy Places, and to stand against the isolation of Israel. We hope many will consider making such a trip. Second, we urge all Christians to join in prayers for the victims' families and for Israel and her people in this time of sorrow for us all.

As Christians we can not justify any terrorist attacks regardless of the provocation, whether these acts occur in Vietnam, Ireland, the Middle East, the United States or elsewhere.

The General Board of the National Council of Churches, alarmed by the growing number of such acts, calls upon its member churches and persons of all religious faiths to reaffirm the sanctity of human life.

The General Board also calls upon the United Nations, national governments and the air travel industry to devise and maintain more effective security measures so that there may be freedom of travel without undue jeopardy.

COPY TO RIM

FROM THE ARCHBISHOP IN JERUSALEM 's Office

TELEPHONE 87708

TELEGRAMS :
ANGLES, JERUSALEM

رئيس الاساقفة في القدس

هاتف ٨٧٧٠٨

التلغراف البرقي : انكلس - القدس

ST. GEORGE'S CLOSE,
P.O. BOX 1248 - JERUSALEM.

دير القديس جورج

ص.ب ١٢٤٨

القدس

His Excellency
The President of the State of Israel
Zalman Shazar
Jerusalem

June 6 1972

Your Excellency ,

In the absence from Jerusalem of the bishops of our Anglican Church normally resident in the Holy City , and particularly of His Grace the Most Reverend Dr. George Appleton , the Anglican Archbishop in Jerusalem , writing as his officially appointed representative , I wish to associate our Church , His Grace the Anglican Archbishop and myself and my colleagues in general with the sentiments recently expressed and conveyed to Your Excellency by their Beatitudes the Christian Patriarchs of Jerusalem who represent the great majority of the Christians of Jerusalem.

The tragic events at Lod airport which cost the lives of many innocent people , including many pilgrims , have caused deep sorrow to us and our fellow Christians here and everywhere else. We seek to express our great sympathy for the innocent victims and our heartfelt condolences to the bereaved families , as well as our abhorrence of such acts of violence , which the Church and the Christian religion has always condemned unconditionally.

We pray and beseech the Prince of Peace , the Blessed God of all , to put an end to all acts of violence which disgrace the life of our age , in the hope that such tragic and deplorable events , instead of leading to more violence and hatred , may open the eyes of those in all countries who have the responsibility for deciding the issues of war and peace and may lead them to take effective measures to find , as soon as possible , a just and last peace in the Holy Land! In this we agree with our fellow-Christians.

With best wishes and the assurance of my high esteem , I sign this on behalf of the Anglican Archbishopric in Jerusalem

Edward Every
Canon Residentiary , S. George's Cathedral
Commissary for the Anglican Archbishop in
Jerusalem



מדינת ישראל

לשכת ראש הממשלה

ירושלים, כג' בסיון תשל"ב
5 ביוני 1972

הועברת אליו

ד ח ו פ

אל: מר מ. פרגאי, משרד החוץ
מאח: ס/מנהל לשכת ראש הממשלה

מר פרגאי היקר,

הנני מעביר לך בזה העחק מברק מיום

4.6.72 שקבלה ראש הממשלה ממזכיר ה- American

Friends Service Committee בפילדלפיה, בקשר
עם אסון לוד.

ב ב ר כ ה,

אלי מזרחי

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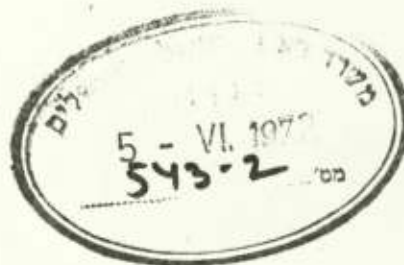
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LT
PRIME MINISTER GOLDA MEIR
PRIME MINISTERS OFFICE JERUSALEM (ISRAEL)

WE WISH TO EXPRESS OUR HORROR AT THE BRUTAL INCIDENT THAT OCCURED
AT LOD AIRPORT MAY 30TH 1973 STOP WE DEPLORE AND CONDEM THIS
ACT OF EXTREME TERRORISM THE SHOOTING IN COLD BLOOD OF MEN
WOMEN AND CHILDREN CANNOT BE CONDONNED IN ANYWAY STOP THESE
TACTICS ARE BRED OUT OF THE EXTREME FRUSTRATION AND DESPAIR
OF PALESTINIAN ARABS BUT THEY ONLY LEAD TO GREATER FRUSTRATION
AND GREATER CRUELTY STOP WE URGE AND PRAY THAT YOUR GOVERNMENT
WILL SHOW RESTRAINTS IN THIS SITUATION

BRONSON P CLARK SECRETARY AMERICAN FRIENDS SERVICE COMMITTEE

QPL LT 30TH 1972

A large, handwritten, curved flourish or signature mark, possibly a stylized "C" or a decorative element, located below the text "QPL LT 30TH 1972".

1. R 6221 / 1.5
Philadelphia, 4 June 1972.

Prime Minister Golda Meir, Jerusalem, Israel

We wish to express our horror at the brutal incident that occurred at Lod Airport May 30th, 1972. We deplore and condemn this act of extreme terrorism (.). The shooting in cold blood of men, women and children can not be condoned in any way (.). These tactics are bred out of the extreme frustrations and despair of Palestinian Arabs but they only lead to greater frustration and greater cruelty (.). We urge and pray that your Government will show restraint in this situation (.).

(-) Bronson P. Clark
Secretary,
American Friends Service
Committee.

NNNN

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12MT NEW YORK NY 113 2 350P EDT VIA RCA

(N)
JUN 3 1972

LT

PRESIDENT ZALMAN SHAZAR
JERUSALEM (ISRAEL)

HORRIFIED BY SAVAGE UNPROVOKED MASSACRE OF INNOCENT PEOPLE
BY HIRED KILLERS OF ARAB TERRORIST MOVEMENT AT LOD INTERNATIONAL
AIRPORT TRAGEDY ALL THE MORE POIGNANT IN LAND WHERE PRICE OF
PEACE LIVED AND WHICH IS SACRED TO ALL CHRISTIANS AS WELL AS
ALL JEWS AND MOSLEMS HEARTFELT SYMPATHY GOES OUT TO BEREAVED FAMILIES
PRAYING FOR SWIFT RECOVERY OF WOUNDED CABLING SERVICING PILGRIMS
MY ADMIRATION FOR SPIRITUAL STRENGTH OF DECISION TO CONTINUE
PILGRIMAG IN HOLY LAND HOPE THAT CONDEMNATION BY INDIVIDUAL
S AND NATIONS OF THIS MINDLESS ACT WILL SERVE TO PREVENT REPETITION

IN THE FUTURE

DR CARL BATES PRESIDENT SOUTHERN BAPTIST CONVENTION CARE
OF FIRST BAPTIST CHURCH CHARLOTTE NORTH CAROLINA

1

(4)
1925



הבוקר ביקר ביוזמתו הארכיבישוף הילאריון קאפוצ'י,

נציג הפטריארך היווני-קפולי (בערבית: רוס - קפוליק)

אצל היועץ המדיני של שר החוץ, מר ארתור לוריא,

כדי לבטא חזקתו נוכח הסכח האיום ותכלתי אנושי

בשדה החקופה לוד.

איש חכנסיה הביע מלידתו מהמעשים שנעשו והמורידים

אה רפת האדם לדרגה חיה. כן חזרה עם הצהרת

האפיפיור ברומא.

5.6.1972

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SON EXCELLENCE MRS SALMAN CHAZAR HCHEF DE LETAT ISRAELIEN

DE RETOUR ~~EST~~ APRES MIDI DUN VOYAGE EN DEHORS DU PAYS
JE TIENS A PRESENTER A VOTRE EXCELLENCE SINCERE
CONDOLEANCES ET VOUS DIRE TOUTE MA CONSTERNATION ET MA
DOULEUR ~~POUR~~ LE CARNAGE PERPETRE A L'AEROPORT DE LOOD ✓
QUE LE TOUT PUISSANT NOUS AIDE TOUS A OEUVRE ~~POUR~~ LA PAIX DANS
LA TERRE SAINTE TERRE DE LA PAIX.
MONSIEUR HILARION CAPUCCI ARCHEVEQUE GUE-CATHOLIQUE
JERUSALEM

11/13537
ירושלים, כ' בסיון תשל"ב
2 ביוני 1972

אל: מר א. לוריא

כאחז הממונה על עניינים כנסיתיים

הגידון: המשע בלור

בעקבות סיכום הביניים מהיום, 900 בבוקר

1. הרי שרד האפיפיור:

His Excellency Zalman Shazar
President of Israel
Israel

I have received from His Holiness, Pope Paul VI the
responsibility to communicate to your Excellency the
following message:

" With profound sorrow we have received the terrible
news of the tragedy that occurred last night at Tel Aviv
Airport. In deploring this tragic act of unheard of
violence against innocent persons we desire to express
to your Excellency our deepest heartfelt sympathy for
the stricken families in great mourning and our
remembrance for the wounded. We incessantly invoke God
to halt this conflict of hate and blood that strikes the
human conscience and Christian sentiments. "

(-) Monsignor Pietro Sambi
charge d'affaires
Apostolic Delegation

Jerusalem, 31 May, 1972

2. הרי הנכבד המנוח של המדינת ישראל הליני והמדינת ישראל היוני-אורודובמי:

His Excellency
Zalman Shazar,
President,
State of Israel
Jerusalem

Your Excellency,

The latest tragedy at Lod Airport, which cost the lives of many innocent people, among whom pilgrims, has upset and caused us deep sorrow.

We cannot find words to express our great sympathy with the innocent victims and our heartfelt condolences to the bereaved families, as well as the abhorrence to such acts of violence, whenever they come, and which the Church has always condemned.

We pray and beseech the Prince of Peace, Our Lord Jesus Christ, to put an end to all acts of violence, which stigmatize our civilization, in the hope that such tragic and deplorable event, instead of leading to more violence and hatred will open the eyes of the responsible, everywhere, to go straight to the root of the evil and work to find an immediate, just and lasting peace in the Holy Land.

With best wishes and the assurance of our high esteem.

Jerusalem, May 31, 1972.

BENEDICTOS I
Greek Orthodox Patriarch
of Jerusalem .

JAMES JOSEPH BELTRITTI,
Latin Patriarch
of Jerusalem.

א'ס'ס'ס'

כינויים הניע שליו מן המהפכניות הרפואית וספר

א. העתק המברק לשר הבטחון:

General Moshe Dayan
Minister of Defence, Tel Aviv

I was away and just arrived to-day learnt with deep sorrow
the horrible happenings at Lydda. Express my deepest feelings
of sympathy of the innocent victims of this inhuman act.

Patriarch Yeghishhe Derderian

ב. העתק מכתב לנשיא המדינה הופדו להימנע בענין 11.50) בלשון הנשיא:

2nd June 1972

His Excellency
The President of the State
of Israel
Jerusalem

Your Excellency,

I was away from Jerusalem and arrived just last night
and learnt with deep sorrow the tragic events which
happened at Lydda Airport.

I express my horror for this reprehensible and inhuman
act and express my deepest feelings of sympathy to the
innocent victims.

Yours faithfully,

Archbishop Yeghishhe Derderian
Armenian Patriarch of Jerusalem

מועצה הכנסיות (ג' נבחה): בשעה 12.15 הגיע ללשכה נשיא המדינה שמעון פרס

Rome, 1, June, 1972

The President of Israel

H.E. Zalman Shazar, Jerusalem, Israel.

From an ecumenical meeting in Rome, where the news of the recent wanton assassination at the Tel Aviv airport reached me, I communicate to you an immediate reaction on behalf of the World Council of Churches. The World Council of Churches has repeatedly expressed over a considerable period ~~since~~ our deep concern about the now practically worldwide systematic violation by Governments of the most basic human rights. We have also urged that the equally growing number of acts of violence victimizing innocent people, to promote political ends, was intimately related to that state of affairs and that therefore speedy and thorough measures were needed to overcome the rootcauses of the frightening symptom of a widespread escalation of pre-meditated acts of violence. However that may be, in the light of the clear facts of the airport massacre, I want to send to your Excellency Tel Aviv our deepest condolences for the tragedy that has taken place in your country and the strongest condemnation of the act committed, its indiscriminate and wanton character and its perpetrators and instigators whoever they may be. No political reasons or purposes allegedly could conceivably explain, much less justify, the Tel Aviv airport crime, wantonly committed against clearly innocent people, both Israelis and pilgrims from the West.

Respectfully yours,
(-) Eugene Carson Blake,
General Secretary,
World Council of Churches.

ב כ ה

ד. פרס

המזכיר הכללי
המזכיר
המזכיר, רומא
המזכיר, ג' נבחה
לשכה המרכזית
לשכה המרכזית
מר ג. רפיה, חקר

2. VI. 1972

דבר

אל: מר נ. פרידמאן

ראשי העדות מגנים הרצח

גם ראשי העדה הדרוזית גינו את המעשה. סגן שר התקשורת נאמר מועדי סיגור מברק לראש הממשלה ובו גינה את המעשה הנמשע ואיחל לחלמה לכל הפער עים, מברקים דומים נשלחו על ידי ראשי מועצות סקוטיות דרוזיות וסכנים אחרים מבני העדה. "דבר" שטוחה עם רבים מבני המיעוטים מצוין. שי חטבה בלוד זעזע את האוכלוסיה המקומית. אם כי ישנם יסודות לאומניים מועטים, הרואים בו מפעל נקם גרוע על מה שקרה ל" ארבעת המחבלים שחטפו את מטוס "סבנה".

מאת סופר דבר
לענייני מיעוטים

ראשי העדה הנוצריות ב ישראל סיפרו פתחמח וב זעזוע את פריצתה על הדעה החמוני בלוד הבישופ ווסה ריא בהודע האסון לבנסיה יחד עם אנשי כמורה רבים לערוך תפילה לשלום הסגור עים ולספור להרוגים. ריא אמר בשיחה עם סופר "דבר" כי סיגור מברקים הסגנים את מעשה הרצח לראשי המדינה. הוא אמר כי הקהילות הנוצריות בישראל חוכתה בזעזוע כהמעשה אשר הביא לסותם ולפציעתם של עשרות צליינים נוצרים מפורטו ריקו.

1977-1981

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IRCA
Inter-Religious Statement on Israel Airport shootings.

" The Protestant, Catholic and Jewish communities of Greater Washington expressed their shock and moral outrage at the cold-blooded murders perpetrated Tuesday at the Tel Aviv Airport. We mourn the death of the innocent victims - now numbering 25 - among whom were Catholic, Protestants and Jews, including a large number of pilgrims from Puerto Rico and we pray for the recovery of the many who were wounded.

This new incident of international violence must arouse revulsion in all decent human beings. Countries which foster this kind of violence cannot escape responsibility for their deeds. We plead with the Government of all countries to outlaw terrorist groups.

We also hope that the Airlines will put into effect immediately thorough and effective security programs which will make air travel a safer mode of transportation. "

PATRICK CARDINAL O'BOYLE
ARCHBISHOP
CATHOLIC ARCHDIOCESE OF WASHINGTON.

REV. ARNOLD KELLER
PRESIDENT
COUNCIL OF CHURCHES OF GREATER WASHINGTON.

HARVEY H. AMMERMAN, M.D.
PRESIDENT
JEWISH COMMUNITY COUNCIL OF GREATER WASHINGTON

Dated June 1, 1972.

משרד החוץ

ירושלים, י' בסיון תשל"ב
23 במאי 1972

אל: נאו"ם, ניו יורק
מר מיכאל שער, ניו יורק
שגרירות ושינגטון
שגרירות רומא
שגרירות ג'נבה

מאת: הממונה על ענינים כנסיתיים

הנידון: הצהרה נצריה

בעת בקור הפטריארך עימן ממוסקבה ערך הפטריארך היוני-אורתודוכסי בירושלים, בינידיקטוס, לכבודו סעודה חגיגית.

בעת סעודה זו, שנערכה ביום 21 דנא במלון אינטרקונטיננטל שעל הר הזיתים, הושמע נאום לכבוד האורה מבריה"ם, בו אומר בינידיקטוס, בין השאר:

" And we now live in the State of Israel. It is our duty to acknowledge that this has, from the very start, showed absolute respect for the prevailing Status Quo in the Holy Places, for these Holy Places themselves as places of Pilgrimage, for the Monasteries, the Churches, the clergy and the people, for our rights and for our privileges. It shows a readiness to serve various interest and to satisfy various demands, with reference to the Most Holy Places of Pilgrimage, our Patriarchate, its Christian people and others. "

(הנאום הושמע ביונייה וחורגת בו במקום לרוסיה; הנוסח האנגלי הנ"ל הוכן, והופץ, ע"י הפטריארכיה היונייה בירושלים).

בברכה

מ. פרגאוי

העתק: מר א. לוריא
לשכת השר
לשכת המנכ"ל
הסברה
מצפ"א
מזחי"ס (גם עבור אחונה)
אירופה ג

NY TIMES 14/5/72

Israelis Debating the Propriety Of Performing Christian Music

By PETER GROSE

Special to The New York Times

JERUSALEM, May 13 — A scholarly and legal debate is being joined in Israel over the propriety of classical church music—such as the masses or oratorios of Bach or Handel—in the cultural life of this nation.

The Ministry of Education and the Supreme Court of Israel have ruled that performance of such Christian works is not to be encouraged. More liberal scholars are challenging the decisions as "parochial, unsavory and repugnant to Jewish ethics."

At a symposium last week at Jerusalem's Van Leer Institute, five prominent professors argued the issues raised by the Government's refusal last year to grant a subsidy to the Abu Gosh-Kiryat Yearim Music Festival Society, which specializes in choral performances.

The Government committee that determines grants to cultural organizations decided "that it was not the business of the Ministry of Education to support an institution whose purpose is to perform church music."

Court Backs Government

The festival society took its case to the Supreme Court, where a split decision last December laid the framework for the present debate. By 2 to 1, the court ruled against the choral group.

Rejecting the festival society's plea, Justice Yitzhak Kister stated that "there is no obligation on the part of the Government to finance the dissemination of Christianity," nor is the Government obliged to give financial support "for the performance of a type of German music."

"It would be far better to expend the limited state funds on fanning into life the embers of song and poetry left glowing after the great dispersal of the Jewish people and on developing the new music of the nation after its return to Zion rather than spending it on the

fostering of foreign music, however great it may be," Justice Kister ruled.

A strong dissent came from Justice Haim Cohn, who challenged the right of the Government "to influence, either directly or indirectly, the freedom of choice and performance" of the nation's cultural and artistic institutions.

"Any discrimination in favor of the culture or beliefs of the majority of the population to the detriment of the minority has unsavory associations for me, because of examples of discrimination against Jewish culture in our past history and in present practice in certain countries," Justice Cohn stated. "Furthermore, any discrimination in favor of the majority culture is repugnant to the very roots of Jewish ethics."

Picking up the argument at the Jerusalem symposium, Prof. Mordechai Breuer of Bar-Ilan University in Tel Aviv, defended the orthodox viewpoint voiced earlier by Justice Kister.

"If I had to choose between a pluralistic culture and an outspokenly Israeli culture, I would unhesitatingly choose the latter," he said in response to the criticism of his fellow panelists.

Denise Goitein, professor of French literature at Tel Aviv University, asked why there was no objection in Israel to studying European literature, much of which was related to Christianity.

Other speakers emphasized that the Christian texts of a great Bach passion or cantata had long since been supplanted by the music itself in the minds and inspirations of general audiences.

Holy City's Custodians

To the Editor:

Randa Khalidi Fattal's nostalgic April 29 Op-Ed piece, "Why Were We Leaving Jerusalem?", omits one significant fact. Our Lord and His Blessed Mother belong as much to the Jewish people from whom they sprang as to converted Arabs or other gentiles.

I, too, knew Haram and Jerusalem when Jordanian soldiers brutally barred Jewish pilgrims from the sites of their holy memories. It is most fitting that the Holy City and its sacred shrines should be in the custody of the Israeli nation. When terrorists and murderers recognize this basic and logical fact, then peace will come to Jerusalem and Miss Fattal and her memories can return without fear.

(Sister) MARGARET MARY NOONAN
Sodality of Our Lady of
Perpetual Succour
Teaneck, N.J., May 2, 1972

The New York Times

MORE ROOMS IN ISRAEL

Hotels are going up all over Israel to meet the pressing need for more tourist accommodations. Forty of them are currently under construction at sites ranging from Haifa to Eilat and together they will contain 6,739 rooms.

One of the largest now rising is the 16-story Hyatt Regency Jerusalem on Mount Scopus in Jerusalem. It will have 414 rooms, convention facilities, tennis courts, restaurants and a cocktail lounge overlooking the city. It is scheduled for completion late next year and a 200-unit condominium will be added later.

El Al Israel Airlines is also constructing hotels—two in Tel Aviv, with a total of 900 rooms, one in Jerusalem with 500 rooms, one in Eilat with 400 rooms and one in Nahariya, a small seaside community north of Haifa, with 250 rooms.

מקבול (4)

הסברה

מזרח

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Jerusalem - Post

4. 2. 72

CLERGY GRATEFUL

To the Editor of The Jerusalem Post

Sir, — Our Christmas season was a quiet and joyful one here in Jerusalem. Among the many kind acts shown to us was the annual presentation of trees for Christmas by Keren Kayemet. This brought to mind the many kind deeds shown to us through the year by the various government departments, the municipalities and kind individuals. Just this week at our ministers' meeting, we were honoured to have our Mayor of Jerusalem, Mr. Teddy Kollek, as a special guest. He won us by his directness, comprehensiveness, fairness and wit. I could see why he is well accepted by Jews and Arabs alike.

I express not only my gratitude but the appreciation of our Jerusalem Ministers Fraternal as well.

REV. ALEXANDER WACHTEL

Convenor

Jerusalem Ministers Fraternal

Jerusalem, January 26.

NC NEWS SERVICE

Division of U.S. Catholic Conference

1312 Massachusetts Avenue, N. W.
Washington, D. C. 20005

Cable NACAWELCO, CATHCONF

Phone: 202-659-6722

INTERNATIONALIZATION OF JERUSALEM 'DEAD ISSUE,' SAYS PRIEST (750)

1/26/72 - Wed.

By NC News Service

ROME (NC)--Internationalization of Jerusalem or of the holy places there is "out of the question" and should be considered a "dead issue," according to an American priest who specializes in Catholic-Jewish relations.

Father Edward H. Flannery, executive secretary of the U.S. Bishops' Secretariat for Catholic-Jewish Relations offered another solution for the preservation of the holy places in Israel.

The priest said that "some instrument of international character which would provide for the holy places and the Christian and other minority presences in Jerusalem" is possible. Such a guarantee, he added, "would do no more than formalize the de facto situation in the city."

Pope Paul VI, in his Christmas message Dec. 23 to the cardinals in Rome and other Vatican officials, repeated his previous appeals for an international statute that would "do justice to the pluralistic and... special character of (Jerusalem) and to the rights of the various communities which are situated there and which look to it and come to it as their spiritual center."

Father Flannery, who was interviewed here Jan. 25 after a 12-day visit to Jerusalem, said he had met with a number of Christian and Jewish leaders, trying to learn what the situation is at present.

Accompanying him on his visits was Msgr. George Higgins, head of the U.S. Catholic Conference's Urban Life Division, who had been in Israel for an international labor conference.

According to Father Flannery, the "situation of the churches there is very good. Relations between the churches and the government are excellent."

He said that Jerusalem authorities, including Mayor Teddy Kollek, "seem anxious to maintain good relations with the churches and minorities, with the result that the status of the holy places and the general condition of the city is the best it has been in history."

Referring to charges that Israeli officials are attempting to "Judaize" the city, by making it overwhelmingly Jewish in population, Father Flannery said:

(MORE)

"Tension in Jerusalem is the product in great part of ungrounded fears. The Israelis want a rightful place in the entire city, including the eastern section (formerly the Arab-controlled Old City) as well as in the new city. This is often interpreted by critics of Israel as an attempt to overwhelm or 'judaize' the city."

(In December, Anglican Archbishop Michael Ramsey of Canterbury protested what he called "insensitive" attempts to rebuild Jerusalem as an Israeli city.

(It can never be other than the city of three great religions, he said, and unless it remains so prospects for peace in the Middle East will be severely damaged.)

Father Flannery maintained that "actually both the Israeli and different religious authorities desire a pluralistic character for the city which would preserve its universal character. There is no doubt the Jews are going back to the old Jewish quarter of the city."

But, he added, "Israelis find the word 'Judaization' offensive. It would be difficult to 'Judaize' a city population-wise which has 220,000 Jews out of a total population of nearly 300,000."

Father Flannery offered one possible solution to the problem. "Better communications between the government and its critics seem necessary," he said. "The task of the churches, I should think, is to promote this communication. Too often some Christians have had a hand in inflaming the situation."

The American priest said that relations between the Jews and Arabs in Jerusalem are "reasonably good." He admitted that "naturally Arabs are not content under Israeli rule and want a governance of their own. On the other hand they appear to get along quite well with the Israeli administrators."

Commenting on reports of Israeli-Arab discord, Father Flannery said: "After reading certain accounts outside Israel, one is surprised to discover the reasonably good relations between the two. One has read of oppressions, even inhumanities visited upon the minorities and their resultant misery and anger."

Father Flannery said that he had "failed to discover either the misery or the anger."

He said he had found many examples of cooperation between the two peoples. As examples, he cited the development of social and medical services in eastern Jerusalem conducted by Israeli and Arab administrators and staff and the entrance of more than 100,000 Arabs last year from several Arab countries for limited visits in Israel without incident.

"One has often read or has heard of deportations, the blowing up of houses and of harsh treatment of civilians," he commented. "But it must be remembered that these instances are summarized from the last four years of military occupation. It is not reasonable, however, to compare a military occupation with a peace-time situation. The Israeli occupation should be compared rather with other military occupations, and in such a comparison it comes off very well.

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